

ENDTIME ISSUES NEWSLETTER No. 200
“A BRIEF HISTORY OF INFANT BAPTISM”
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HAVE YOU BEEN UNSUBSCRIBED AGAINST YOUR WILL?

Numerous recipients of our *Endtime Issues Newsletter* have reported that they have been unsubscribed against their will. They have kindly asked to re-enter their email address.

We are trying to find out who did unsubscribe so many of our readers. TAGNET, our Adventist Internet Service provider, unsubscribes only those who requested to have their address deleted, not others.

We will try to find out who is responsible for this illegal action. If you contact us, we will be glad to enter your address again. In the meantime you may wish to check with your internet service provider to find out if their server has made a mistake. Sorry for the inconvenience.

EXCITING NEWS!!! *POPULAR BELIEFS: ARE THEY BIBLICAL?* IS OUT!!! WE ARE PROCESSING YOUR ORDERS!!!

The long-awaited book *Popular Beliefs: Are They Biblical?* came off the press few days ago on Friday, April 25, 2008. On the same evening we had a special dedication service attended by about 30 persons. Each of us invoked God's blessings on this book, asking the Lord to use it in a mighty way to lead many sincere persons to understand why some of their popular beliefs are unbiblical and why the less popular Adventist beliefs are biblical.

Popular Beliefs: Are They Biblical? consists of 384 pages with a very attractive, laminated colorful cover, with pictures representing seven of the ten popular beliefs examined in the book. Take a look at the cover by clicking at this link: <http://www.biblicalperspectives.com/pbcover.htm>

Last week was extremely busy for our office team. By God's grace we processed all the pre-publication orders amounting to over 6000 copies. This was an unprecedented experience. Never before I received so many orders for a book not yet

published. The excerpts of each chapter that I posted in our *Endtime Newsletter* convinced many readers of the timeliness and quality of the book.

We spent all our time last week typing labels, boxing books, and taking them to the Post Office. We made three trips a day to the Post Office to unload all the packages that filled the SUV.

The Cost of Airmailing is Higher Than Anticipated

The cost of airmailing overseas *Popular Beliefs* is higher than anticipated, because the book is thicker and heavier than all the other 17 books that I have published. I thought I could use the standard \$37.00 FIXED RATE AIRMAIL BOX to airmail 15 copies of the new book overseas, but to my disappointment I discovered that I could fit in this box only 11 copies. The reason is that the book is bigger than the other books.

To resolve the problem, I had to use the larger and more expensive \$50.00 FIXED RATE AIRMAIL BOX, which can take up to 15 copies of *Popular Beliefs*. This means that I paid an additional \$26.00 to airmail overseas all the orders we received for a case of 30 copies. For this time I took the loss, but from now on the cost of airmailing overseas 30 copies of *Popular Beliefs*, is \$100.00, instead of \$80.00.

My Legacy to our Adventist Church

In many ways *Popular Beliefs: Are they Biblical?* represents for me my legacy to our Seventh-day Adventist Church. This may be my last and hopefully my most important contribution to the mission of our Adventist church. All my previous 17 books are making a contribution by helping truth-seekers to understand and accept fundamental Bible teachings held by our church. For example, lately congregations of different denominations have been ordering quantities of *Wine in the Bible*, because the book has convinced them that the Bible teaches total abstinence, and not moderation. A pastor ordered 1000 copies and supplied me with over 1000 ballpoint pens designed to promote *Wine in the Bible*. But the impact of *Popular Beliefs* most likely will be greater than any of my previous books, because it examines, not one, but 10 popular beliefs, which are clearly unbiblical.

When I was diagnosed with terminal liver cancer on February 2007, one of my deep regrets was the inability to complete *Popular Beliefs* during the remaining few months I was expected to live. I promised to the Lord that if He would extend

my life, I would put forth my best efforts to complete *Popular Beliefs*, to express my gratitude for His providential healing.

The Lord answered my prayer in an unexpected way. He led me to Cancer Research Center in Goshen, Indiana, which is only one hour away from Andrews University where we live. The Center is a pioneer in the field of nuclear oncology and treated my liver cancer with a combined strategy of chemotherapy and microsphere embolization – a treatment unavailable at other cancer centers. Within two months my cancer was reduced by 95%. Grateful to God for a new lease on life, I fulfilled my promise by devoting every spare moment of this past year to complete *Popular Beliefs*.

When *Popular Beliefs* came off the press on April 25, I was overwhelmed by a deep sense of gratitude to God for restoring my health and for enabling me to complete this important research project. I felt that an appropriate way to express my gratitude to God, was to plan for a dedication service for the book and in a special way for a re-dedication of my life to His service.

A Most Effective Witnessing Publication

Fellow-believers often ask me this question: What book would you recommend for a neighbor or office worker who has questions about our Adventist beliefs? My common answer has been: I am not aware of any particular Adventist book that answers questions about our beliefs in the context of what other Christians believe. Most of our Adventist books, including the ones that I have written, deal with one particular belief like the Sabbath, the Second Advent, the State of the Dead, Temperance, the Sanctuary, etc. But we do not have a book that compares and contrasts our Adventist beliefs with popular Christian beliefs.

The Good News is that this much needed book is finally available. *Popular Beliefs: Are They Biblical?* is designed to meet this specific need. Adventists who have been looking for a book to give their friends with questions about our Adventist beliefs, will be glad to give to their friends this book, because it exposes false teachings and affirms biblical truths in a calm, dispassionate, and objective way.

Popular Beliefs should prove to be a most effective witnessing book, because it examines not just the Sabbath/Sunday question, but other popular beliefs such as the immortality of the soul, life after death, hell as eternal torment, purgatory, the veneration of Mary, speaking in tongues, once saved always saved, and infant baptism.

Encouraging Initial Response from non-Adventists

The initial response from non-Adventist readers is very encouraging. Several ministers of different denominations have already ordered *Popular Beliefs*. One pastor who has served as missionary in South America and is currently pastoring a 170 members congregation in California, called me to tell me how much he appreciated the chapters of *Popular Beliefs* he had read in our newsletter. He then gave me an order for 65 copies for his congregation.

The *B & H Publishing Company* is publishing a symposium entitled *Perspectives on the Sabbath*. Four different perspectives of the Sabbath/Sunday question will be presented by a Catholic, Lutheran, Calvinistic, and Adventist scholar. I have been invited to present the Adventist perspective, as it is found in chapter 7 of *Popular Beliefs*.

I look forward in the coming months to interact with Christians of different persuasion who will be asking me questions after reading *Popular Beliefs*. This has been an important aspect of my ministry during the past 35 years. I am always willing to make time for those who sincerely seek to understand and to do the will of God.

The Story Behind *Popular Beliefs: Are They Biblical?*

Sometimes the story behind a book is as interesting as the book itself. Let me share with you three major factors that compelled me to write *Popular Beliefs: Are They Biblical?*

The first factor is the frequent discussions I have with Christians of different denominations about their beliefs. Participants at my weekend seminars, as well as subscribers to my *Endtime Issues Newsletter*, often ask me: Why are some of my beliefs biblically wrong? How can they be unbiblical, when they are held by the vast majority of Christians?

To answer these questions, I have devoted the past thirty years of my life researching and writing 18 books which examine some of today's popular beliefs from a biblical perspective. Furthermore, a large number of the 200 *Endtime Issues Newsletters* which I have emailed during the past 10 years to over 35,000 subscribers, examine popular beliefs historically and biblically. *Popular Beliefs* represents an expansion of several studies I posted in my newsletters. These are readily accessible at www.biblicalperspectives.com/endtimeissues/

My Passion for Biblical and Historical Accuracy

The second factor is my passion for biblical and historical accuracy. An example is the five years I spent at the Pontifical Gregorian University in Rome, Italy, investigating for my doctoral dissertation the popular belief that the change from Sabbath to Sunday worship came about by the authority of Christ and the apostles to commemorate the Lord's Resurrection. Incidentally, Pope Benedict XVI made this categorical statement at the 2007 international Eucharist congress.

The findings of my dissertation *From Sabbath to Sunday* are summarized in chapter 6 of this book, entitled "Sunday Sacredness." My study shows that the popular belief of Sunday sacredness lacks both biblical and historical support. Historically, I found that the origin of Sunday observance began approximately one century after Christ's death, during the reign of Emperor Hadrian (117-138), as a result of an interplay of political, social, pagan, and religious factors.

The conclusions of my investigation were well-accepted by the examining commission made up of five distinguished Jesuit scholars. An indication is the gold medal of Pope Paul VI awarded to me for earning the *summa cum laude* distinction in my school work and dissertation *From Sabbath to Sunday*. This experience has greatly encouraged me to re-examine the biblical validity and historical accuracy of other popular beliefs, such as those examined in this book.

Incidentally, if you do not have a copy of *From Sabbath to Sunday*, we will gladly mail you one. The twentieth reprint was delivered to us last week and we now have an ample supply. It is an ideal book to give to a Catholic person because it is published by the Pontifical Gregorian University with the official Catholic *imprimatur*. Call us at (269) 471-2915 and we will supply you as many copies as you need.

The Demand for a Biblical Re-examination of Popular Beliefs

The third factor that has motivated me to write this book is the increasing demand for a study that can help sincere and open-minded Christians to test the validity of their beliefs on the basis of the normative authority of the Bible. More and more Christians today are questioning the biblical validity of some of their denominational beliefs. This is partly due to the new climate of intellectual freedom that encourages people to take a fresh look at social, political, and religious issues. In Western countries most people no longer feel bound to blindly accept the beliefs of their churches. They want to find out for themselves if what they have been taught is based on biblical teachings or on church traditions.

My Sincere Hope

I have written this book with the earnest desire to help Christians of all persuasions to re-examine their popular beliefs in the light of the normative authority of the Bible. At a time when most Christians still hold to popular beliefs that derive from human traditions rather than from biblical revelation, it is imperative to recover those biblical truths that God has revealed for our eternal salvation.

It is my fervent hope that this book, fruit of many months of dedicated research, will help Christians of all persuasions to “come out” of the Babylonian confusion of popular but unbiblical beliefs, and accept God’s glorious plan for our present life and our future destiny.

Your Help is Needed!!!

Your help is needed to introduce *Popular Beliefs: Are they Biblical?* to our church leaders and to Christian leaders of other faiths. On my part I am offering a free review copy to church leaders of any denominations. This means that I need your help.

You can help us in two ways. First, you can email to us the name and address of a local minister with whom you had a contact. We will mail him a free review copy. Second, you may wish to send a donation for covering the cost of mailing free copies to Adventist and non-Adventist church leaders.

To facilitate a massive distribution of *Popular Beliefs: Are they Biblical?* we offer the book until May 31, 2008 by the case of 30 copies for only \$5.00 per copy, postage paid for the USA, instead of the regular price of \$30.00. See below for details.

SPECIAL INTRODUCTORY OFFER ON *POPULAR BELIEFS: ARE THEY BIBLICAL?*

Until May 31, 2008, we offer *Popular Beliefs: Are they Biblical?* at the following introductory prices:

1 copy of *Popular Beliefs: Are they Biblical?* at \$30.00 per copy. Mailing expenses are included for the USA. Add \$10.00 for AIRMAIL postage to any overseas destination.

10 copies of *Popular Beliefs: Are they Biblical?* at \$10.00 per copy, postage paid, instead of the regular price of \$30.00. (\$100.00 for 10 copies). Mailing expenses are included for the USA. Add \$50.00 for AIRMAIL postage to any overseas destination.

30 copies (one case) of *Popular Beliefs: Are they Biblical?* at \$5.00 per copy (\$150.00 for 30 copies). Mailing expenses are included for the USA. Add \$100.00 for AIRMAIL postage to any overseas destination.

100 copies of *Popular Beliefs: Are they Biblical?* at \$4.00 per copy, postage paid. (\$400.00 for 100 copies). Mailing expenses are included for the USA. Add \$300.00 for AIRMAIL postage to any overseas destination.

HOW TO ORDER *POPULAR BELIEFS: ARE THEY BIBLICAL?*

You can order *Popular Beliefs: Are they Biblical?* at the introductory prices given above, in four different ways:

- (1) ONLINE:** By clicking here: http://www.biblicalperspectives.com/cart/catalog/index.php?cPath=26_35
- (2) PHONE:** By calling us at (269) 471-2915 to give us your credit card number and postal address.
- (3) EMAIL:** By emailing your order to <sbacchiocchi@biblicalperspectives.com>. Be sure to provide your postal address, credit card number, and expiration date.
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She also gives a sacred concert on Sabbath afternoon. Her powerful and passionate singing touches the hearts of people everywhere. Her singing has almost double the attendance at the seminars.

Our 2008 calendar is already filled for the next few months, but we still have a few openings in the latter part of the year. We will be glad to email you the list of the open weekends so that you can choose the weekend that best suits your church.

To make it possible for many churches to benefit from our seminars, we keep the cost of the seminar down by asking only for the refund of two airline tickets and two nights for two rooms in a reasonable hotel. We do not ask for any honorarium. Instead, we trust in the Lord to meet our financial obligations through the sale of our publications and recordings on Saturday night.

Who is Cristina Piccardi?

Cristina was born in Brazil 26 years ago and came to Andrews University two years ago to accompany her husband who is studying at the seminary. She has earned degrees in voice performance both in Brazil and at Duquesne University in Pittsburgh, PA, where she received full scholarship during the two years of her studies, graduating in December of 2005 with a Master in Voice Performance. In the same year she performed in a leading role with symphonic orchestras in the USA and overseas. At the annual 2005 International Competition for Opera Singers she won the first prize as the best soprano singer of the year.

Cristina left the opera world to dedicate her singing talents to sing sacred music. She is far the best soprano I have ever heard during the past 30 years of itinerant ministry around the world. You can enjoy a preview of Cristina's outstanding singing by clicking at this link: <http://www.biblicalperspectives.com/cristina/> You can see and hear her singing the first stanza of *The Holy City*.

If your church board wishes to preview one of our seminars, we will gladly mail you free of charge the DVD album with our SABBATH SEMINARS with Words and Songs, that was recorded in Loma Linda. The album contains 3 DVDs with 6 hours of live recording of my lectures and Cristina's singing.

Feel free to contact us by email <sbacchiocchi@biblicalperspectives.com> or by phone (269) 471-2915. We will gladly supply you with any additional information and reserve a weekend for your church.

“A BRIEF HISTORY OF INFANT BAPTISM”

Samuele Bacchiocchi, Ph. D.,

Retired Professor of Theology and Church History,
Andrews University

Editorial Introduction

This newsletter is excerpted from the last part of chapter 10 of *Popular Beliefs: Are They Biblical?* For the sake of brevity, I left out some significant studies and sections.

Even if you are not a lover of history, you should find this brief sketch of the history of infant baptism very enjoyable and instructive. You will learn how the gradual abandonment of a clear biblical teaching has had both religious and political consequences. It eventually changed radically the nature of the church from a community of faith, independent of secular society, into a religio-political organization coexistent with society. This led to the formation of a Christian empire and Christian nations. Christianity became a matter of heredity, not decision.

You will see that infant baptism has done untold harm to the Christian faith. It has ritualized religion, secularized the church, obscured the New Testament's view of baptism, and it has created a false sense of security in the “magic” power of a few drops of waters sprinkled on the head of an infant.

It is my pleasure to share with you this brief historical essay. May it offer you an enjoyable and valuable learning experience.

The history of baptism remains a hotly debated issue among scholars eager to prove that their denominational practice is supported by the witness of early Christian documents. A major reason for the confusion is that the history of baptism in the early church has been obscured by the apologetic writings of both Catholic and Protestant authors against the sixteenth-century Anabaptists who rejected infant baptism, practicing instead believer's baptism.

In recent scholarship infant baptism has been losing ground and the believer's baptism is increasingly accepted as the normative practice of the first two centuries. What has contributed to this development has been primarily the effort of paedobaptist scholars to re-examine the subject dispassionately through a careful treatment of the primary sources. Their conclusions discredit the claim of their churches regarding the widespread practice of infant baptism in the early church. For the sake of brevity, I will cite only one scholarly study. Several other studies are mentioned in the book *Popular Beliefs: Are They Biblical?*

David Wright, *What Has Infant Baptism Done to Baptism?*

In 2005 patristic scholar David Wright wrote a book titled *What Has Infant Baptism Done to Baptism?* published by Paternoster Press, England. Though Wright belongs to a church that baptizes infants, his book is critical of the claim that infant baptism prevailed in the first two centuries. He shows that infant baptism was a post-apostolic development, not the dominant practice of the apostolic church.

Wright concurs with other scholars in placing the dominant period of infant baptism during the Middle Ages. He writes: “The timescale of infant baptism’s long reign extends from the early medieval period, from about the sixth century, that is to say, after Augustine of Hippo, who died in 430. It was he who provided the theology that led to infant baptism becoming the general practice for the first time in the history of the church, perhaps in the later fifth century, more likely in the 500s or even later.”

Wright shows that the introduction of infant baptism brought about “a truly massive change in the history of Christ’s church. From being a company recruited by intentional response to the gospel imperative to discipleship and baptism, it became a body enrolled from birth. It was arguably one of the greatest sea changes in the story of Christianity. It led, as we have seen, to the formation of Christendom, comprising a Christian empire made up of Christian nations or peoples. Christianity became a matter of heredity, not decision. The famous and telling words of Tertullian, *funt, non nascuntur; Christiani*, ‘people are made, not born, Christians’, were turned upside down.”

Early Christian Writers of the First Two Centuries

The limited scope of this chapter allows us to briefly mention only four Christian writers of the first two centuries who make statements about baptism. Their testimonies are significant because they show that adult baptism was the common practice of their days.

The Didache (or The Teaching of the Twelve Apostles). The date of this document is uncertain. Scholars date it between A. D. 60 and 110. It is generally regarded as the earliest church manual, though of dubious origin. The passage relevant to our study reads as follows: “And concerning baptism, baptize thus: Having first rehearsed all these things, baptize in the name of the Father, of the Son, and of the Holy Spirit, in running water. But if you do not have running water, baptize into other water; if you cannot in cold, then in warm. But if you have neither, pour water three times on the head in the name of the Father and Son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and any other who are able; but you must order the baptized to fast one or two days before.”

The words, “Having first rehearsed all these things,” most likely refers to the common practice for baptismal candidates to make public statements of their beliefs. It is also evident from this passage that fasting was part of the pre-baptismal prepara-

tion. Fasting was more than abstinence from food; it also included a period of prayer and spiritual introspection. This aspect of pre-baptismal preparation automatically excludes infants.

The Didache not only gives instructions on the practice of baptism, but also shows that baptism was a prerequisite for full church membership which entitled the believer to participate in the Lord's Supper. "But let no one eat or drink of your Eucharist, except those who have been baptized in the name of the Lord; for concerning this also the Lord has said, Give not that which is holy to the dogs." These instructions clearly exclude the baptism of children.

The Epistle of Barnabas (130 - 138). This book, dated by the majority of scholars between A. D. 130 and 138, was written by a pseudonymous Barnabas probably at Alexandria. The main objective of the work is to show that the Jews misunderstood the Scriptures because they interpreted the Mosaic laws literally. Barnabas proposes an allegorical interpretation of the Mosaic laws to prove that they pointed to the Christian dispensation.

In discussing baptism, he offers some information on its practice at his time. He writes: "Let us further inquire whether the Lord took any care to foreshadow the water of baptism and the cross. Concerning the water, indeed it is written in reference to the Israelites, that they should not receive that baptism which leads to the remission of sins . . . Further, what says He? 'And there was a river flowing on the right, and from it arose beautiful trees; and whosoever shall eat of them shall live for ever.' This means that we go down into the water full of sin and foulness, and we come up, bearing the fruit of fear in our hearts and having hope on Jesus in the Spirit."

In this passage Barnabas says that the Jews do not have the baptism that brings remission of sin. Only the Christians have this baptism. It is significant that baptism is linked to the remission of sin, and not to the covenant or circumcision. The notion of the remission of sins is later expanded by Augustine to include the removal from the soul of the stain of the original sin.

The phrases "going down into the water" and "coming up," were used as technical terms for immersion. This description of baptism by immersion obviously excludes infants. This is further corroborated by the fact that the candidate is foul when he enters the water and has "the fruit of fear in his heart" when he comes out of the water. This is again a description of the cleansing character of baptism as a symbol of remission of sins. This experience can hardly be attributed to innocent infants.

Justin Martyr (100 - 165). The next significant testimony regarding adult baptism comes to us from Justin Martyr. He was born of pagan parents about A. D. 100 in Flavia Neapolis (formerly Shechem in Palestine). He came to Christianity after searching in vain for truth in the pagan philosophies of his time. The most notable Greek apologist of the second century, he wrote two apologies between 148 and 161 to defend the Christian faith. He addressed them to Emperor Antoninus Pius. Sadly,

his efforts were of little avail, for, as his name implies, he died as a martyr in Rome about 163 during the reign of the Emperor Marcus Aurelius.

In his *First Apology*, Justin explains that baptism is the means whereby men and women dedicate themselves to God and are made new through Jesus Christ. “As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God, the Father and our Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit, they receive the washing of water.”

In this passage Justin clearly spells out the requirements for baptism in his time. First, the candidate had to believe in the truth of the Christian teachings. Second, he must live in accordance to such teachings. Third, the baptismal candidates had to spend some time in devotion and fasting to ask God to forgive all their past sins. Note the sequential order: An *acceptance* of Bible truths which is followed by a *commitment* to live accordingly. This is followed by a period of *devotion* that culminates in baptism. Obviously these conditions exclude the baptism of infants.

This is confirmed by a later statement that baptismal candidates were then allowed to participate in the Lord’s Supper. “No one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with washing [baptized] that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined.”

The process of preparing candidates for baptism was long and laborious. It usually lasted about three years. Baptismal schools, known as *Catechetical schools*, were established where church leaders instructed baptismal candidates by lecturing to them in a classroom setting. Baptism was usually conducted once a year at Easter time.

Stander and Louw rightly point out that “In the light of Justin’s detailed discussion on baptism in the second century, it is surprising that modern scholars still endeavor to quote him as ‘proof’ for the practice of infant baptism. They ignore the above explicit accounts but prefer to resort to vague statements which can be interpreted either way.”

Tertullian (c. 160 - c. 225). Toward the end of the second century a brilliant lawyer was converted to Christ in the bustling city of Carthage in North Africa. The circumstances of his conversion are uncertain, but we know that he became one of the most influential church leaders of his day, writing numerous treatises that have influenced the church ever since. He is known as the “Father of Latin Christianity.”

Tertullian addressed the needs of the church by writing numerous theological, ethical, and disciplinary treatises. He was the first Church Father to write (about 200 A. D.)

a full treatise on baptism – *De Baptismo – On Baptism*, in addition to commenting upon the subject in several other works. His comments about infant baptism reveal that the practice was being introduced at that time – a practice of which he strongly disapproved.

De Baptismo is supremely important for the study of the subject because it contains the first explicit reference to infant baptism in all Christian writings, Scriptures included. He disapproves of the practice for reasons mentioned shortly. Due to the limitations of this chapter we will quote only a couple of excerpts.

The most quoted statement runs as follows: “And so, according to the circumstances and disposition, and even age, of each individual, the delay of baptism is preferable; principally, however, in the case of little children. For why is it necessary – (baptism itself) is not so necessary – that the sponsors likewise should be thrust into danger? Who both themselves, by reason of mortality, may fail to fulfill their promises, and may be disappointed by the development of an evil disposition, in those for whom they stood? The Lord does indeed say, ‘Forbid them not to come unto me.’ Let them come, then while they are growing up; let them come while they are learning, while they are learning whither to come; let them become Christian when they have become able to know Christ. Why does the innocent period of life hasten to the remission of sins?”

The two theological convictions, that infants are innocent and that baptism “washes away sin,” lead Tertullian to question the wisdom of baptizing infants. Being innocent, infants do not need the washing away of their sins by baptism. He advises also the unmarried, the virgins and the widows to postpone their baptism until they “are firmly established in continence.”

Tertullian does not speak of infant baptism as it is understood today within the theological framework of the covenant and circumcision. He merely disapproves the practice which was being adopted by some Christians to baptize children at a very early age. It is remarkable that Tertullian refers to sponsors who as a safeguard went through the ceremony on behalf of the infants, in case the little ones died before they could partake of the rituals themselves. Tertullian disapproves of such baptisms which he felt should be postponed until the recipient could make a personal decision.

Tertullian, like other church leaders, believed that baptism “washes away sins.” He wrote: “Happy is the sacrament of water, in that, by washing away the sins of our early blindness, we are set free and admitted to eternal life.” The belief that baptism washes away all sins, gave rise to the practice of delaying baptism, due to the assumption that post-baptismal sins were more difficult to forgive than pre-baptismal sins. The Emperor Constantine, for example, was baptized on his death-bed.

The belief that baptism washes away personal sins was expanded later by first by Cyprian and later by Augustine into the cleansing also of the soul from the guilt of

Adam's sin. This important theological development set the stage for the Catholic doctrine of baptism that has dominated through the Middle Ages until our times.

The Theology of Baptism in the East

The theology of infant baptism developed in the fourth century differed in the East from that of the West. In the East, influential theologians such as John Chrysostom (347-407) and Gregory Nazianzus (330-390) interpreted infant baptism, not in terms of remission of sins, but in terms of union with Christ and all the benefits flowing from Him. They assumed that the innocence of newborn infants does not require remission of sin. Instead the child at baptism receives numerous blessings.

Chrysostom asserts that infants do not require the remission of sin through baptism because they are innocent. Instead, they receive numerous benefits through baptism: "You have seen how numerous are the gifts of baptism. Although many men think that the only gift is the remission of sins, we have counted its honors to the number of ten. It is on this account that we baptize even infants, although they are sinless, that they may be given the further gifts of sanctification, justice, filial adoption, and inheritance, that they may be brothers and members of Christ, and become dwelling places of the Spirit."

Thus, the eastern understanding of the innocence of newborn infants led to the development of a theology of baptism based on its spiritual benefits: membership in the body of Christ, the indwelling presence of the Holy Spirit, adoption, justice before God, and sanctification.

The Theology of Baptism in the West

A different theology of infant baptism developed in the West, as exemplified in the writings of Cyprian (died 258) and Augustine (354-430). They developed a theology of baptism based almost exclusively on the character of baptism as the remission of sin. They taught that children were born into this world with both the guilt of Adam's transgression and the tendency to sin. Cyprian explained that infant baptism removes the guilt of Adam's sin because the child has committed no sin. He wrote: "The infant approaches that much more easily the reception of forgiveness of sin [in baptism] because the sins remitted are not his own, but that of another [Adam's sin]."

It was Augustine, however, who popularized the view that infant baptism was essential to remove from the soul the stain of the original sin. Contrary to his opponent Pelagius who denied that infants needed to be baptized for the remission of sins, Augustine argued that the baptism of infants is for the deliverance of the guilt of sin which is Adam's sin transmitted as a stain in the soul.

Augustine believed with Cyprian that everyone received at birth a soul tainted with the sin of Adam. A child received from his father not only his body, but also his soul. Since the soul of the father was tainted with Adam's sin, so was the child's. As the

father needed baptism to remove the stain of the original sin, so did the child. And was not the church's practice to baptize infants evidence that the church's belief in original sin was right? Thus, the baptism of children was used to confirm the theology, rather than the other way around.

Augustine's doctrine of original sin became the official doctrine of the Catholic Church and was later adopted with modifications by Luther, Calvin, and the majority of Protestant leaders. Augustine took the argument of infant baptism to its logical conclusion by arguing that if baptized children were saved, then unbaptized children were doomed to hell. Somewhat more merciful in his thinking, Thomas Aquinas later suggested that the unbaptized would go, not to hell, but to limbo, though original sin would still prevent their entrance into heaven. Recent declarations by Pope Benedict XVI have denied the existence of limbo.

Infant Baptism Dependant upon the Immortality of the Soul

Central to the development of the western theology of infant baptism is the belief in the immortality of the soul. In earlier chapters we have shown that a host of unbiblical teachings popular today, such as life after death, Purgatory, Hell, the intercession of the saints, the mediation of Mary, and prayer for the dead, all derive from the belief in the immortality of the soul. Infant baptism is one of them.

The Augustinian view that infant baptism is essential to remove the stain of the original sin from the soul is based on what is known as the "traducian" doctrine that the souls of all human beings were already present within Adam's seed when he was expelled from the Garden. Augustine taught that every soul exists "in Adam" until it is cleansed and born again "in Christ." When Adam was expelled from the Garden, the souls of all his descendants were present in his loins, and were expelled with him, carrying with them the guilt of his transgression.

This popular belief is foreign to Scripture. It derives, as shown in chapter 2, from the platonian, dualistic view of human nature, consisting of a mortal body and an immortal soul. In the Bible, the soul is the animating principle of the body, not a separate component that survives the body at death. The pagan belief in the immortality of the soul is at the root of a host of heresies that have done incalculable harm to the Christian faith.

It was Augustine who popularized the unbiblical notion that original guilt is a stain in the soul transmitted through sexual procreation to every newborn baby. Consequently, infants need to be baptized soon after their birth to remove from their souls the stain of the original sin. This doctrine has dominated the Catholic church during the Middle Ages and up to the present.

The new *Catechism of the Catholic Church* clearly states: "By Baptism *all sins* are forgiven, original sin and personal sins, as well as the punishment for sin. . . . Noth-

ing remains that would impede their entry into the Kingdom of God, neither Adam's sin, not personal sin, nor the consequence of sin."

The Catholic belief in the "magical" power of baptism to eradicate sin and infuse sanctifying grace is clearly acknowledged by Ludwig Ott, a foremost defender of the Catholic faith. He writes: "Baptism, provided that the proper disposition (Faith and sorrow for sin) are present, effects: a) the eradication of sins, both original sin and, in the case of adults, also all personal moral and venial sins; b) inner sanctification by the infusion of sanctifying grace."

This sacramental view of baptism as a magical rite that eradicates both original and personal sins, besides infusing sanctifying grace, makes the mere act of baptism the automatic way to heaven. Catholic piety has encouraged this view. For example, the *Conquistadores* of central and South America sometimes baptized whole villages with a sort of ecclesiastical stirrup water pump that sprayed all the people with holy water.

This sacramental view of baptism runs contrary to the teachings of Scripture. We have seen that in the New Testament baptism is a conscious experience of repentance and acceptance by faith of Christ's provision of salvation. In the final analysis, we are saved, not through the water of baptism, but through faith in Christ. This means that baptism presupposes a personal accountability to God in the matter of salvation. Infant baptism becomes a hindrance to a conscious decision for Christ at the age of maturity.

Christian Sacralism

The view that all the citizens of a particular country or state should be bound together by loyalty to the same religion is known as "sacralism." In such societies religious dissent becomes political subversion. In the Roman Empire the people were bound together in the worship of the emperor as *dominus et deus*, lord and god.

When Christianity became in the fourth century the official religion of the Roman Empire, Christian sacralism replaced pagan sacralism as the political and religious creed of Catholic Christianity. "Not surprisingly, this gave added support to the growing practice of infant baptism, because baptism into the church became almost the same as birth into the state. Sacralism survived the Reformation, not only in those nations and states which remained Roman Catholic, but also in Protestant areas which retained state churches a well."

The result has been that during the Middle Ages and the time of the Reformation, those who rejected infant baptism and practiced believer's baptism, faced both religious and political intolerance. They cried for freedom from oppressive rulers who sought divine support for their tyranny; they cried for freedom from powerful religious leaders who used political force to impose their will upon dissenters.

BAPTISM DURING THE MIDDLE AGES

The Augustinian view of infant baptism as essential to remove both the guilt of the original sin as well as actual sin (*concupiscentia* – lust), dominated in the Catholic church during the Middle Ages. Through the influence of Augustine, infant baptism won the day, and adult baptism almost came to an end. The world was plunged into the Dark Ages, which endured for more than twelve centuries, until the Reformation.

Christians who shared the early church's conviction, exemplified by Tertullian that baptism should be a conscious experience of faith-commitment to Christ, were few in numbers. But, as we shall see, they protested against the nearly universal practice of the medieval church.

With the triumph of infant baptism, the baptismal schools, known as *catechetical schools*, which were established in early Christianity to prepare candidates for baptism, were replaced with instruction after baptism. That instruction became increasingly difficult to accept, because growing up baptized infants found it difficult to believe that they had been cleansed of Adam's original sin and of their own sins. Their position in the church became increasingly insecure.

To remedy the problem and provide the needed reassurance, the Catholic Church invented a vast system of salvation's aids: penances, pilgrimages, the intercession of the saints, the assistance of Mary, memorial masses, and indulgences. All of these were designed to continue and complete the cleansing of the souls initiated at baptism.

Looking back from the perspective of history, we can see the incalculable damage that the introduction of infant baptism has done to the Christian church. Eventually it radically changed the nature of the church from a community of faith, independent of secular society, into a religio-political organization coexistent with society.

Medieval Underground Movements

It is hard for us to imagine the immensity of power exercised by the Catholic Church during the Middle Ages. Supported by state governments, the Church became a massive and omnipotent organization that controlled both the political and religious destiny of the people. Yet, even under such an intolerant religious regime, there were voices of protest that could not be ignored. Those voices were called "heresy."

Recent studies have shed new light on these dissenting movements. "At one time our only source of information about the 'heretics' were the accusation of their persecutors. Now there is a wealth of information available in the records of what they said in their own defense when on trial and what they taught before they were arrested. What emerges from these is a picture of the Middle Ages that is different from the one that both Catholics and Protestants have traditionally tended to imagine."

The Waldenses or Waldensians. The Waldenses are an example of an underground movement that rejected the sacraments as enforced by the Catholic Church. The movement generally traces its origin to Peter Waldo of Lyons in the twelfth century. Apparently their attitude toward baptism was not always consistent. One scholar maintains that among the Waldenses “Infant Baptism was widely regarded as desirable for salvation.” But another scholar asserts that “The Baptism of believers by immersion was common to the Waldenses.”

The truth seems to be that the Waldenses baptized their own children, but ‘re-baptized’ Catholic and Protestant who joined their movement. It was this policy that later irritated Martin Luther when he found out that they applied the same policy to Lutherans: “They baptize little ones . . . and rebaptize those who come from us.” Here is an example of a respectable “Protestant” movement which practiced both infant and believers’ baptism.

The Paulicians. Somewhat different from the Waldenses are the Paulicians. They survived in the Eastern borders of Europe and had a similar relationship to the Orthodox Church to that of the Waldenses toward the Catholic Church. They endured merciless persecutions. Their origin went as far back as the sixth century in Asia Minor.

As late as 1828, a colony of their survivors settled in Armenia and brought with them an ancient doctrinal manual, translated into English as *The Key of Truth*. Its author teaches that God has proclaimed three mysteries: “First, repentance, second, baptism; third, holy communion. These three he gave to the adults and not to catechumens who had not repented or are unbelieving.” They rejected any form of infant baptism and some of them preferred to delay baptism until the age of thirty, so as to resemble Christ more fully.

The medieval underground movements are a complex phenomenon which must be approached with caution because some of them espoused heretical teachings. A common denominator of the underground movements was their critical attitude toward the state religion. They saw infant baptism as a representative sacrament of a superstitious, worldly religion. By contrast, they saw adult baptism as representative of salvation by faith, and a form of protest against the corrupt churches.

CONFLICT BETWEEN REFORMERS AND ANABAPTISTS

The Reformers deserve credit for rediscovering the Gospel and preaching with immense effect to the conversion of many. They had the courage to withstand powerful adversaries and to challenge centuries old traditional Catholic teachings. Their noble accomplishments must not obscure the limitation of their reformation. They were not prepared to complete their reformation by returning to the teachings and practices of apostolic Christianity. In their reform they brought with them two major Roman Catholic errors: 1) the union of church and state, and 2) infant baptism. Moreover, when they consolidated their power, because of the union of church and state, they

themselves became little popes, persecuting in their territories those who would not conform to their ways.

The most tragic example is the conflict that developed between main-line Protestants and the Anabaptists. In this conflict baptism became a major issue. The Anabaptists, which means “re-baptizers,” condemned the Reformation as half-hearted and incomplete. They rejected infant baptism, and baptized or rebaptized only those who were prepared to make a conscious commitment to accept Christ. For them infant baptism stood for an unbiblical practice that served to consolidate the sacramental power of the Catholic Church as well as the corruption of Protestant state churches.

It is interesting to note that baptism became the visible and verbal center of the controversy. But as it often happens, the visible sign of baptism came to represent the deeper and wider issues that have divided Christian churches. This is still evident today as divisions about baptism often translate in differences in other major doctrinal areas.

Luther, Calvin, and Zwingli, each in his own way opposed the adult baptism promoted by the Anabaptists, largely because of political considerations. The Reformers had the support of local princes or rulers who, for a mixture of religious, political, and personal motives, supported their conflict with Rome and permitted them to influence the churches that came under their control. This meant that to abandon infant baptism meant to undermine the whole political and religious organization that supported their reforms.

Luther’s friend, Melancthon said: “Consider what disruption would ensue if there should develop among us two categories, the baptized and the unbaptized. If [infant] baptism were to be discontinued for most people, an openly pagan way of life would come about.” This was the problem facing the Reformers. The baptism of only consciously committed Christians would have disrupted the process of establishing Christian nations, since uncommitted people would be pagan, whether they lived in Germany or China.

Thus, the leading Reformers adopted a position of compromise. On the one hand, they rejected the Catholic tradition of linking infant baptism with the removal of the original sin, but on the other hand they continued to espouse the doctrine of original guilt, and promoted baptism as a “means of grace” through which God creates and strengthen “saving faith” whether infant or adults.

Calvin denounced the Anabaptists’ emphasis on the personal experience of Christ before baptism. He built his case for infant baptism on his predestinarian view of the priority of grace. He taught that what precedes baptism is not the subjective faith of the believer, but the free manifestation of God’s electing grace. “Instead of attempting to give a law to God, let us hold that he sanctifies whom he pleases, in the way in which he sanctified John, seeing that his power is not impaired.”

In other words, since for Calvin God has pre-ordained to whom He will give His grace, an infant can receive divine grace at baptism without making any conscious decision.

Conclusion

In many ways, the history of the origin and development of infant baptism is a revealing story of how the gradual abandonment of a clear biblical teaching has had both religious and political consequences. It has fostered a superstitious faith in the magical power of the “sacramental” rite of infant baptism and justified the suppression of dissenters by the political rulers.

During the Middle Ages, infant baptism stood for Catholicism and adult baptism for evangelical “heresy.” During the Lutheran Reformation, infant baptism represented state Christianity while adult baptism symbolized evangelical movements eager to return to the beliefs and practices of the Apostolic Church. Through Calvin’s teachings, infant baptism came to represent a predestinarian view of the gospel while adult baptism reflected a strong emphasis on the freedom of the human will. Within a century Calvin’s teachings became widely accepted by numerous churches that followed the Reformed tradition.

The fascination and tragedy of the Reformation from the viewpoint of baptism lies in the fact that equally earnest Christians gradually moved to two positions hopelessly opposed. They began discussing baptism over their Bibles, and they finished by literally killing each other.

PROBLEMS WITH INFANT BAPTISM

In closing our biblical and historical study of infant baptism, we wish to reflect on some of the challenges and problems posed by the baptism of infants.

Infant Baptism Is Challenged by Catholic and Protestant Scholars

In recent times infant baptism has come under fire by both Catholic and Protestant church leaders. *Time* magazine reports that “350 Evangelical (Lutheran) churchmen have petitioned the Rhineland synod to abandon the rubric requiring infant baptism and let the parents decide when their children should undergo the ceremony.”

The most formidable challenge was made by the famous Swiss theologian, Karl Barth, who argues that there is no Biblical basis for infant baptism and that the ritual is not an act of God’s grace but a human response to it—which means that the individual must be mature enough to understand the meaning of such a decision. The traditional understanding of the sacrament, he says, is simply “an old error of the church.”

The modern challenge to infant baptism stems from several different considerations. First, a growing number of Catholic and Protestant leaders have come to accept the

fact that newborn infants cannot fulfill the New Testament conditions of baptism, namely, instruction, repentance, acceptance of Christ as their personal Savior, and conversion by dying to a life of sin and being risen to a newness of life.

Second, several Catholic and Protestant thinkers have come to view “original sin as the universal weakness of man rather than a damning individual fault—which cuts the ground out completely from the need for infant baptism.” In other words, the Bible speaks of the sinful condition of mankind as a result of Adam’s sin, not of the transmission of his sin as a stain in the soul through sexual procreation (Rom 5:12).

Third, some Catholic and Protestant clergymen object to the “magical” implications of the infant baptism ceremony, namely, the claim that a cleansing of the original and personal sins is effected through the physical act of pouring a few drops of water on the infant’s head. *Time* notes that “Many clerics argue that baptism has in effect been made a mockery by unchurched parents who want their child baptized as a matter of form but have no intention whatsoever of raising the infant as a Christian.”

“Instead of automatically baptizing children in infancy, Jesuit Theologian Joseph Powers of California’s Alma College would postpone the ceremony until the age of ten or twelve. ‘The whole meaning of baptism,’ he says, ‘is not to make a Christian out of a child but to incorporate the individual, at some time in life, into the community of the church.’ Thus he believes it makes more sense for a child raised in a Christian home to undergo baptism at an age when he can really start believing in the church. This procedure would effectively answer the objection of one Anglican priest who complains that ‘infant baptism is producing little conscripts for the Christian army when God really wants volunteers.’”

Infant Baptism Tends to Ritualize Christianity

Infant baptism attributes greater efficacy to the sacraments and to the priestly office, than to the understanding and acceptance of Biblical teachings. Infant baptism encourages a religion of rites and forms that affect the senses, rather than the acceptance of biblical truths that appeal to the conscience.

The result has been that in the Catholic, Orthodox, and some Protestant churches, Christianity has become a ritual religion. Its sanctifying and saving efficacy is believed to be found, not in the clear presentation and intelligent acceptance of biblical truths, but in the administration of the sacraments. Infant baptism has played an important role in this extensive corruption of Christianity.

Infant Baptism Tends to Secularize the Church

By equating infant baptism with circumcision, Catholic and Protestant teachings have made baptism the sign of allegiance to national churches rather than the symbol of the distinction between the godly and the ungodly. When the whole community

is baptized, the distinction between the church and the world is obliterated. Simply stated, Infant Baptism tends to secularize the church by making it also the sign of allegiance to national churches.

Infant Baptism Obscures the Teaching of Scripture

Our study has shown that the New Testament's conditions for baptism include instruction, repentance, acceptance of Christ as the personal Savior, and conversion by dying to a life of sin and being risen to a newness of life. These conditions cannot be fulfilled by innocent infants, because they are unaware of sinful tendencies in their lives; consequently, they cannot be expected to repent of sins and to accept by faith Christ as their personal Savior. Thus, ultimately infant baptism obscures the biblical meaning of baptism and deprives countless people of the opportunity to make a conscious commitment to Christ.

Infant Baptism Fosters a False Security of Salvation

The Catholic teaching that infant baptism cleanses the soul from both original and personal sins, as well as the Protestant teachings that baptism is a means of grace through which God effects the washing of regeneration, tend to foster a false security of salvation. The reason is self-evident. When children become adult, they soon became aware of the fact that the magic cleansing power of their infant baptism is absent in their lives. Consequently, when they come to believe in Christ, they sense a strong desire to repent and confess their faith by being re-baptized. Thus their infant baptism proves to be a source of insecurity of their eternal salvation.

CONCLUSION

Our long journey is all but complete. We have attempted to examine the biblical teachings on baptism, to evaluate the common arguments used to defend infant baptism, and to trace historically the origin and development of infant baptism. By way of conclusion we have mentioned a few problems posed by infant baptism.

Biblically, we have found that infant baptism is unknown in the New Testament simple because at a tender age infants cannot fulfill the conditions of baptism, namely, instruction, repentance, acceptance of Christ as their personal Savior. Furthermore, the profound theological meaning of baptism as identification with Christ's death and resurrection by dying to a life of sin and being risen to a newness of life (Rom 6:4-6), is obviously incomprehensible to an infant.

Exegetically, we have found that none of the texts commonly used to defend infant baptism, mention or even suggest infant baptism. It is a futile effort to search the New Testament writings for allusions to infant baptism because such practice was unknown in the Apostolic Church.

Historically, recent investigation conducted by paedobaptist scholars has shown that infant baptism gradually developed in the third century in North Africa and became well established by the fifth century when the church and the state became reconciled into a unified body controlled by the Bishop of Rome.

The Catholic reason for infant baptism that dominated the Middle Ages and has continued up to the present was the Augustinian teaching that baptism removes from the soul the stain of the original sin and, consequently, it must be given to infants as soon as they are born. Such teaching is foreign to the Bible where Adam's sin is not transmitted as stained souls through sexual procreation, but is experienced by mankind as a sinful condition (Rom 5:12).

From a historical perspective, the introduction of infant baptism has done incalculable damage to the Christian Church. It eventually changed radically the nature of the church from a community of faith, independent of secular society, into a religio-political organization coexistent with society. This led to the formation of a Christian empire and Christian nations. Christianity became a matter of heredity, not decision.

Infant baptism has done untold harm to the Christian faith. It has ritualized religion, secularized the church, obscured the New Testament's view of baptism, and it has created a false sense of security in the "magic" power of a few drops of waters sprinkled on the head of an infant.

Our challenge today is to help millions of sincere Christians who have been deceived by the false claims made about infant baptism to experience the "new birth" typified by baptism, by repenting of past sins, burying them in the watery grave of the baptismal fountain, and by being raised into a newness of life through Christ's saving grace.

ANNOUNCEMENT OF SERVICES AND PRODUCTS

UPCOMING SEMINARS FOR THE MONTH OF MAY AND JUNE

As a service to our subscribers, I am listing the seminars scheduled for the month of May and June 2008. We wish to extend a warm welcome to those of you who live close to the location of our seminars. Our new seminars with Words and Songs will touch your heart and expand your mind.

MAY 10: BERRIEN SPRINGS VILLAGE SDA CHURCH - SACRED CONCERT BY CRISTINA PICCARDI ON SATURDAY 8:00 p. m.

Location: 635 Saint Joseph Avenue, Berrien Springs, MI 49103.

For directions and information call church office at (269) 471-7795.

MAY 23-24: LOS ANGELES - WHITE MEMORIAL SD CHURCH

Location: 401 N. Street, Los Angeles, CA 90033

For directions and information call Pastor Benjamin del Pozo at (323) 264-2170 or (323) 440-1200

MAY 3-31: NORTH DAKOTA - HARVEY SDA CHURCH

Location: 737 Judy Boulevard, Harvey, ND 58341

For directions and information call Pastor Wayne Easley at (701) 324-2344.

JUNE 6-7: TORONTO: MT. ZION FILIPINO SDA CHURCH

Location: 140 St. Regis Crescent, Downsview, ONT M3J 1Y8

For directions and information call Pastor Edwin Martin at (416) 631-6558

JUNE 13-14: HONOLULU CENTRAL SDA CHURCH

Location: 2313 Nuuanu Avenue, Honolulu, HI 96817

For directions and information call Pastor Walter Nelson at (808) 524-1352

JUNE 20-21: HONOLULU - JAPANESE SDA CHURCH

Location: 2655 Manoa Road, Honolulu, HI 96822

For directions and information call Pastor Koji Nishikawa at (808) 988-4343

CRISTINA PICCARDI'S NEW DVD RECORDINGS

A brand new recording of Cristina Piccardi's **SACRED CONCERT** and of our **SABBATH SEMINAR with WORDS AND SONGS** was made in Loma Linda few weeks ago. The recording was done with state-of-the-art high definition cameras that provide an exceptional clear and crispy video images.

We felt the need to make a high quality recording to share our new ministry with fellow believers in different parts of the world. We are happy that at this time we can offer a professional recording both of Cristina's **SACRED CONCERT** and of our **SABBATH SEMINAR with WORDS AND SONGS**.

The **SACRED CONCERT** consists of 16 sacred familiar songs that cover the major themes of God's creative and redemptive love. Her marvellous singing will touch your heart and inspire you to devote your life more fully to the Savior. You can see the picture of this new album by clicking at this link: <http://www.biblicalperspectives.com/pic.htm>

The **SABBATH SEMINAR with WORDS AND SONGS** consists of 3 DVD disks containing a total of 6 hours of recording, that is, the Cristina singing and my preaching done on Friday evening, Sabbath morning, and Sabbath afternoon. Cristina sings a few songs before and after each of my lectures. You can enjoy this informative and inspiring 6 hours seminar in the privacy of your home or church, without having to travel long distances or investing money to fly us in. You can see the picture of this new album by clicking at this link:<http://www.biblicalperspectives.com/sabbathandsong/index.htm>

Who is Cristina Piccardi?

In my view Cristina is by far the best Adventist soprano I have heard in my life. Surprisingly she is a slim, only 118 pounds, 5.6 feet high – not the typical heavy-set soprano. When my wife asked her: “How can you project such a powerful voice when you are so slim?” She replied: “It is God’s gift.”

Cristina was born in Brazil 26 years ago and came to Andrews University two years ago to accompany her husband who is studying at the seminary. She has earned degrees in voice performance both in Brazil and at Duquesne University in Pittsburgh, PA, where she received full scholarship during the two years of her studies, graduating in December of 2005.

She has performed in a leading role with symphonic orchestras in the USA and overseas. In the year 2005 she won the first price at an International Competition for Opera Singers.

I officially met Cristina on October 6, 2007 at Andrews University Pioneer Memorial Church. I was spellbound by the three sacred songs she sung during the communion service led by Pastor Dwight Nelson. When we met after the communion service, we both immediately felt that the Lord was bringing us together in a providential way to proclaim with words and songs our timely Adventist Message. She told me that after singing for five years in a leading role with various symphonic orchestras, she felt the call of God to leave glitzy opera stage, in order to dedicate the gift of her voice to sing sacred music. This means that now we are presenting together with words and songs my power-point seminars on the **SABBATH, SECOND ADVENT, and CHRISTIAN LIFE STYLE**.

You can enjoy a preview of Cristina’s outstanding singing by clicking at this link: <http://www.biblicalperspectives.com/cristina/> She sings the first stanza of THE HOLY CITY.

Special Package Offer of Cristina's Recordings.

At this time we wish to offer the complete package of Cristina's three albums, together with the newly recorded SABBATH SEMINAR with WORDS AND SONGS for only \$50.00, instead of the regular price of \$230.00. The package included the following four albums:

1) THE CD ALBUM REJOICE IN THE LORD which consists of 11 sacred songs recorded with Marcelo Caceres, Professor of piano at Andrews University. The regular price of the album is \$30.00.

2) THE DVD ALBUM SING UNTO THE LORD which consists of 10 sacred songs recorded at the Andrews University Pioneer Memorial SDA Church. The regular price of the DVD album is \$50.00.

3) THE DVD ALBUM BY HIS GRACE which consists of 16 sacred songs recorded in Loma Linda with four high-definition cameras. The regular price of the DVD is \$50.00.

4) THE DVD ALBUM OF THE SABBATH WITH WORDS AND SONGS which consists of three DVD disks with 6 hours of recordings of Cristina singing and my preaching done on Friday evening, Sabbath morning, and Sabbath afternoon. The regular price is \$100.00.

The special offer on the above package of **4 albums is only \$50.00**, mailing expenses included even overseas, instead of the regular price of \$230.00. This special offer is extended until May 31, 2008.

How to Order Cristina's Package of Four Albums

You can order the package of the four albums containing Cristina's Sacred Concerts and the SABBATH SEMINAR in WORDS AND SONGS in four different ways:

(1) ONLINE: By clicking here: http://www.biblicalperspectives.com/cart/catalog/product_info.php?cPath=26&products_id=122

(2) PHONE: By calling us at (269) 471-2915 to give us your credit card number and postal address.

(3) **EMAIL:** By emailing your order to <sbacchiocchi@biblicalperspectives.com>. Be sure to provide your postal address, credit card number, and expiration date.

(4) **REGULAR MAIL:** By mailing a check to BIBLICAL PERSPECTIVES, 4990 Appian Way, Berrien Springs, Michigan 49103, USA. We guarantee to process your order immediately.

INTRODUCTORY OFFER ON WILLIAM RICHARDSON'S BOOK *SPEAKING IN TONGUES: IS IT STILL A GIFT OF THE SPIRIT?*

William Richardson's book *Speaking in Tongues: Is It Still the Gift of the Spirit?* has just been reprinted. You can view the cover of the book and read a brief description by clicking at this link: _____

The book was originally printed in 1994 by the Review and Herald but it has been out of print for several years. Before proceeding with the reprint, I decided to find out how many of our readers would be interested to purchase a copy of this timely book. The response surpassed my fondest expectations. I received pledges for orders from different parts of the world, including from some Division offices. In the light of the overwhelming interest, I hastily delivered the book to my printer who reprinted the book in a record time of two weeks.

Let me explain briefly, who is the author and why I decided to reprint the book. Incidentally, as a rule I do not publish or reprint books of other authors, because my hands are full with promoting and distributing the 18 books that I have authored. The only other book of another author that I have published, is *More than a Prophet: How We Lost and Found Again the Real Ellen White*, by Prof. Graeme S. Bradford.

I published *More than a Prophet* because I believe that this book has been long overdue and will do a lot to restore confidence in the validity of the gift of prophecy, manifested in the writings, preaching, and teachings of Ellen White. The response has been most gratifying. About 20 conferences in the USA and a few oversea, have donated the book to their workers. If you did not have a chance before to order this timely book before, we still have a small supply left of the second printing. We will be glad to mail you copies immediately. To place an order call us at (269) 471-2915 or click at this link: http://www.biblicalperspectives.com/cart/catalog/index.php?cPath=26_28

William Richardson, Ph. D., the author of *Speaking in Tongues*, has served with

distinction our Adventist church for over 35 years as Professor of NT, Chairman of the Religion Department (my chairman for many years), and finally as the Dean of the School of Art and Sciences. He has written numerous articles and books.

Let me explain why I decided to reprint Richardson's *Speaking in Tongues*. After reading a dozen of books and scores of articles in preparation for chapter 8 "Speaking in Tongues" of my book *Popular Beliefs: Are They Biblical?*, I came to appreciate Richardson's *Speaking In Tongues* for his clarity and objectivity.

Most Adventist authors and literature have tried to prove that the gift of speaking in tongues described in Acts 2 and 1 Corinthians 12-14, are identical, namely, the ability of speaking foreign languages. This position has been used to refute all charismatic tongues-speakers as impostors, because they do not speak foreign languages, but unintelligible, ecstatic utterances.

Through a painstaking analysis of Acts 2 and 1 Corinthians 12-14, presented in his doctoral dissertation at Andrews University, Richardson shows that there is a difference between the speaking in tongues in Acts 2 and 1 Corinthians 12-14. For one thing, the tongues in Acts 2 are known as languages (*dialektos*) clearly understood by the Jews from different countries present in Jerusalem on the Day of Pentecost. By contrast, the tongues in 1 Corinthians 12-14 are characterized as "sound-phonon" (1 Cor 14:10) that needed to be interpreted. No interpretation was needed for tongue-speakers in Acts 2.

Ultimately Richardson shows that a careful study of the restrictions Paul places on tongues-speaking during the worship service, disqualifies much of the Pentecostal speaking in tongues today as an unbiblical, illicit activity. The confusion caused by several people speaking in tongues at the same time without any translation, is an illicit activity clearly condemned by Scripture.

But Richardson's concern, however, is to let Scripture speak for itself, rather than twisting Scripture to make the gift of tongues something we want it to be. His research shows that there can be instances when a believer is impressed by the Spirit to pray or praise God with sounds too deep for words. Spiritual realities are experienced in different ways by different people

I believe that Richardson's book *Speaking in Tongues* is a most timely, witnessing book, at a time when the Pentecostal/charismatic movements are growing 10 times faster than our Adventist church, that is, at the rate of over 20 millions a year, and thus becoming the second largest religious body in the world after

the Catholic Church. Their membership today is already over 550 million and within 10 years it is expected to reach 750 million.

Your encouraging responses gave me the incentive that I needed to proceed immediately with the reprint of Richardson's book *Speaking in Tongues: Is It Still the Gift of the Spirit?* My Adventist printer, Greg Patterson, who has served me with speed and efficiency for many years, delivered the book to us a month ago. We are now processing all your orders.

INTRODUCTORY OFFER UNTIL MAY 31 ON DR. RICHARDSON'S BOOK *SPEAKING IN TONGUES: IS IT STILL A GIFT OF THE SPIRIT?*

1 copy of Speaking in Tongues at \$25.00 per copy. Mailing expenses are included for the USA. Add \$10.00 for AIRMAIL postage to any overseas destination.

10 copies of Speaking in Tongues at \$7.00 per copy, postage paid, instead of the regular price of \$25.00. (\$70.00 for 10 copies). Mailing expenses are included for the USA. Add \$40.00 for AIRMAIL postage to any overseas destination.

30 copies (one case) of Speaking in Tongues at \$5.00 per copy, postage paid. (\$150.00 for 30 copies). Mailing expenses are included for the USA. Add \$80.00 for AIRMAIL postage to any overseas destination.

100 copies of Speaking in Tongues at \$4.00 per copy, postage paid. (\$400.00 for 100 copies). Mailing expenses are included for the USA. Add \$160.00 for AIRMAIL postage to any overseas destination.

HOW TO ORDER *SPEAKING IN TONGUES:*

You can order William Richardson's book *Speaking in Tongues* until May 31, 2008, in four different ways:

(1) Online: By clicking here: http://www.biblicalperspectives.com/cart/catalog/index.php?cPath=26_36

(2) Phone: By calling us at (269) 471-2915 to give us your credit card number and postal address.

(3) Email: By emailing your order to <sbacchiocchi@biblicalperspectives.com>. Be sure to provide your postal address, credit card number, and expiration date.

(4) Regular Mail: By mailing a check to BIBLICAL PERSPECTIVES, 4990 Appian Way, Berrien Springs, Michigan 49103, USA. We guarantee to process your order immediately.

PROF. JON PAULIEN'S VIDEO SEMINAR ON *SIMPLY REVELATION*

The 2008 Daily Devotional Book *The Gospel from Patmos*, is authored by Prof. Jon Paulien. He has done a masterful job in expanding each verse of the Revelation into a daily devotional thought.

To help you appreciate more fully Paulien's Daily Devotional, we offer you his DVD album on *Simply Revelation* that was released few months ago. We have been airmailing the DVD album to church leaders, pastors, and lay Adventists in different part of the world. Several pastors have already shown the lectures to their congregations. They wrote to me saying that viewing the lectures were truly an enlightening experience for their members.

My wife and I viewed *Simply Revelation* on our TV on a Sabbath afternoon. Though I had already watched Prof. Paulien's lectures during the taping session which I paid for, I was spellbound to hear him again offering so many refreshing insights into the most difficult book of the Bible. For me it is a thrilling experience listening to a scholar like Prof. Paulien, who knows what he is talking about.

Prof. Paulien is rightly regarded as a leading Adventist authority on the book of Revelation which he has taught at the Seminary for the past 25 years. His doctoral dissertation as well as several of his books deal specifically with the Book of Revelation.

The constant demand for Prof. Paulien's CD album with his publications and articles, led me to discuss with him the possibility of producing a live video recording of a mini Revelation Seminar, which he chose to call *Simply Revelation*. As suggested by its title, *Simply Revelation* aims to present simply the message of Revelation-not to read into Revelation sensational, but senseless views.

The preparation of this video recording took several months. The *Simply Revelation Seminar* consists of four one-hour live video lectures, which have just been recorded in the studio of Andrews University. An impressive virtual studio provides the background of the lectures. Each lecture is delivered with about 50 powerpoint slides. This mini Revelation seminar will offer you and your

congregation fresh insights into the Book of Revelation. Be sure to inform your pastor about the newly released *Simply Revelation*, if he is not aware of it.

The file with the powerpoint slides is placed on Prof. Paulien's CD album containing all his publications and articles. The reason is that there was no memory left on the DVD disks. In spite of my pleas, Prof. Paulien was so full of the subject that he used the full 60 minutes of each lecture, leaving no space for the slides' file.

This has been a very expensive project, both in time and money. I sponsored it financially because I believe that many will be blessed by Paulien's fresh insights into Revelation. **The regular price of the DVD album is \$100.00, but you can order it until May 31, 2008, at the SPECIAL PRICE for only \$50.00. The price includes the airmailing expenses to any overseas destination.**

If you have not ordered before the **CD Album with Prof. Paulien's publications, we will be glad to add it to your DVD order for only \$20.00**, instead of the regular price of \$60.00. This means that you can order both the DVD album with Prof. Paulien's four live video lectures on *Simply Revelation* and his CD album with all his publications and the powerpoint slides of *Simply Revelation*, for only \$50.00, instead of the regular price of \$160.00.

As an additional incentive, I am offering you together with Prof. Paulien's DVD/CD albums, also my own popular **DVD album on *The Mark and Number of the Beast*, for an additional \$10.00, instead of the regular price of \$100.00.** This means that you can order the DVD and CD albums by Prof. Paulien, together with my DVD album on *The Mark and Number of the Beast*, for only \$70.00, instead of the regular price of \$260.00.

This research on *The Mark and Number of the Beast*, was commissioned by Prof. Paulien himself. He asked me to trace historically the origin and use of the Pope's title *Vicarius Filii Dei* and of the number 666. I spent five months conducting this investigation which was professionally taped at the Andrews University Towers Auditorium. I use 195 powerpoint slides to deliver this informative two hours lecture which has been warmly received by Adventist church leaders and pastors in many parts of the world. For a detailed description of this DVD album click: <http://www.biblicalperspectives.com/Beast/BeastPromo>

Special Offer on Prof. Paulien and Prof. Bacchiocchi's Albums:

* **ONE DVD Album of Prof. Paulien's four video lectures on *Simply Revelation* at the introductory price of \$50.00, instead of \$100.00.** The price includes the airmailing expenses to any overseas destination.

* **ONE DVD Album of *Simply Revelation* and ONE CD Album with Prof. Paulien's publications for only \$70.00,** instead of the regular price of \$160.00. The price includes the airmailing expenses to any overseas destination.

* **ONE DVD Album of *Simply Revelation*, ONE CD Album with Prof. Paulien's publications, and ONE DVD Album with Bacchiocchi's two hours video lecture on *The Mark and Number of the Beast* for only \$80.00,** instead of the regular price of \$260.00. The price includes the airmailing expenses to any overseas destination.

Four Ways to Order Prof. Paulien and Prof. Bacchiocchi's Albums:

(1) **ONLINE:** By clicking here: <http://www.biblicalperspectives.com/revelation/>

(2) **PHONE:** By calling us at (269) 471-2915 to give us your credit card number and postal address.

(3) **EMAIL:** By emailing your order to <sbacchiocchi@biblicalperspectives.com>. Be sure to provide your postal address, credit card number, and expiration date.

(4) **REGULAR MAIL:** By mailing a check to BIBLICAL PERSPECTIVES, 4990 Appian Way, Berrien Springs, Michigan 49103, USA. We guarantee to process your order immediately.

SPECIAL OFFER ON 12 DVD/CD ALBUMS FOR ONLY \$150.00, INSTEAD OF THE REGULAR PRICE OF \$1150.00

This offer may sound too good to be true. At this time we are offering together as a package all the **12 DVD/CD albums we have recorded, for only \$150.00, instead of \$1150.00.** Until now these recordings were sold separately, costing considerably more. To make it possible for many to benefit from all these timely messages, I have decided to offer them together as a package **for only \$150.00, instead of the regular price of \$1150.00.**

The Package Includes the Following 12 Albums:

- 1) **DVD Album with Sabbath Seminar with Words and Songs** recorded at the Avon Park SDA Church on November 16-17, 2007. The album contains three DVD disks with 6 hours of recordings.
- 2) **DVD and CD Album containing Cristina Piccardi's sacred songs.** The CD Album "Rejoice in the Lord" contains 11 songs. The DVD Album "Sing Unto the Lord" contains 10 songs.
- 3) **Prof. Jon Paulien's newly released DVD ALBUM video seminar on *Simply Revelation*.**
- 4) **Prof. Jon Paulien's CD ALBUM with a dozen of his books,** and all his articles.
- 5) **Prof. Graeme Bradford's DVD ALBUM with a two hours video lecture on Ellen White.** He shares the highlights of his book *More than a Prophet*. The album contains also Prof. Bradford's the publications and articles.
- 6) **Prof. Bacchiocchi's newly recorded DVD ALBUM called ABUNDANT LIFE SEMINAR.** The album contains 2 video powerpoint lectures: The Christian and Alcoholic Beverages and How to Build a Happy and Lasting Marriage. These two lectures summarize the highlights of Bacchiocchi's two books Wine in the Bible and The Marriage Covenant. Two separate files with 225 powerpoint slides are included.
- 7) **Prof. Bacchiocchi's DVD ALBUM containing 10 video powerpoint lectures on the Sabbath and Second Advent.** Some of the lectures show the documents Prof. Bacchiocchi found in Vatican libraries on the role of the papacy in changing the Sabbath to Sunday. This album contains the popular powerpoint SABBATH/ADVENT seminars Prof. Bacchiocchi presents in many countries.
- 8) **Prof. Bacchiocchi's DVD ALBUM on Cracking the Da Vinci Code.** The album contains a two hours video lecture, professionally taped with a virtual studio as a background. A separate file with 200 powerpoint slides is included.
- 9) **Prof. Bacchiocchi's DVD ALBUM on The Mark and the Number of the Beast.** The album contains the two hours video lecture and a separate powerpoint file with the 200 slides used for the lecture.

10) Prof. Bacchiocchi's CD ALBUM with all his books and powerpoint lectures. The album consists of two disks. The first disk has all his 18 books and over 200 articles. The second disk has the slides and script of 25 of Prof. Bacchiocchi's popular PowerPoint presentations.

11) Prof. Bacchiocchi's DVD ALBUM on The Passion of Christ. The album contains the 2 hours live interview conducted by 3ABN on Prof. Bacchiocchi's book *The Passion of Christ in Scripture and History*.

12) Prof. Bacchiocchi's MP3 AUDIO ALBUM which contains 2 disks with 22 AUDIO lectures on vital biblical beliefs and practices. Ideal for listening in your car while driving.

You can see the picture of all the 12 ALBUMS and read a detailed description of them, just by clicking at this link:<http://www.biblicalperspectives.com/albumoffer.htm>

How to Order the Package of the 12 Albums:

You can order the complete package of 12 DVD/CD Albums for only \$150.00, instead of the regular price of \$1150.00, in four different ways:

(1) ONLINE: By clicking here: <http://www.biblicalperspectives.com/albumoffer.htm>

(2) PHONE: By calling us at (269) 471-2915 to give us your credit card number and postal address.

(3) EMAIL: By emailing your order to <sbacchiocchi@biblicalperspectives.com>. Be sure to provide your postal address, credit card number, and expiration date. For security reasons, you can email your credit card number in two separate messages. In the first message you email me the first 8 digits and in the second message the last 8 digits, plus the expiration date. Be sure to include your postal address.

(4) REGULAR MAIL: By mailing a check for \$150.00 to BIBLICAL PERSPECTIVES, 4990 Appian Way, Berrien Springs, Michigan 4990, USA. We guarantee to process your order immediately.

**HOW TO CONTACT THE CENTER FOR CANCER CARE
IN GOSHEN, INDIANA THAT TREATED MY CANCER**

Two days following my 69th birthday, I learned that I had advanced-stage colon cancer requiring immediate surgery. Later I was told that the cancer had spread to the liver, infesting 90% of the organ and making its prognosis bleak. Several oncologists that I consulted, confirmed that I had Stage 4 terminal liver cancer, with only a few months to live. All what they could do was to prolong my life with chemotherapy for a few months or a year at best. No Cancer Center, including Loma Linda Cancer Center, had a clinical trial program for liver cancer. The impression I received is that nothing could be done to heal my cancer: I was doomed to die in a few months, at most a year.

Driven by my faith in God and optimistic attitude, I sought another opinion at the Center for Cancer Care in Goshen, Indiana, which is located only one hour away from Andrews University, where I live. Following a two-hour consultation with Dr. Seza Gulec (see the picture at my website by clicking <http://www.biblicalperspectives.com/goshen>), a pioneer in the field of nuclear oncology, I learned that my cancer was terminal but treatable with a combined strategy of chemotherapy and microsphere embolization - a treatment unavailable at most cancer centers. Within one month, the innovative treatment reduced the presence of liver cancer by almost 80% and decreased total tumor volume from 2435cc to 680cc. Within two months, two more treatments reduced my cancer by 95%.

Today I feel like a new man with a new lease on life. I feel like an old car with a decent looking body and a brand new motor. I have more energy than I have had earlier in my life. I can only thank God for His providential leading to the right place and for using the latest research to restore my health.

Click here to see the pictures of the various stages of my cancer: <http://www.biblicalperspectives.com/goshen>

The Goshen Center for Cancer Care is one of the few treatment facilities in the world to offer this breakthrough technology primarily due to the commitment of Dr. Gulec. A world-renowned physician, Dr. Gulec has dedicated years to research and develop the combination therapy, which greatly increases survival rates in those with advanced types of cancer. He has also authored landmark publications in lymphatic mapping, sentinel node biopsy, radioguided surgery and radionuclide therapy. Dr. Gulec currently leads the endocrine surgery, hepatic oncology, molecular imaging and positron emission tomography programs at the Goshen Center for Cancer Care. To learn more about Dr. Seza Gulec click: <http://www.cancermidwest.com/main.asp?id=217>

Truly I can say that I believe that the Lord providentially placed me in contact with Dr. Gulec, who has done for me what appeared to be impossible. The Lord has used Dr. Gulec to give me a new lease on life. He is so proud of my recovery that he uses me as a show case at international nuclear oncological conferences. Now I feel like a new man energized to serve the Lord in a greater way in the sunset years of my life. Somehow I feel that I have more energy now than I had at 25 years of age.

You can contact the CENTER FOR CANCER CARE in Goshen, Indiana in the following ways:

1) PHONE: (888) 491-4673

2) EMAIL: sgulec@goshenhealth.com

3) WEBSITES: <http://www.biblicalpherspectives.com/goshen> or <http://www.cancermidwest.com/>

INCREDIBLE NEW OFFERS ON HITACHI PROJECTORS

HITACHI has released the new CP-X400 3000 lumens projector, which has an impressive high resolution, low fan noise, and a wealth of connectivity options. The most impressive feature of this projector is the incredible price of **only \$1395.00** to help especially our churches and schools in developing countries. The price includes a three years replacement warranty.

This is the special offer on the following two models:

CP-X400 HIGH RESOLUTION 3000 LUMENS - Only \$1395.00

This is the lowest price for an HITACHI 3000 lumens projector.

CP-X1250 HIGH RESOLUTION 4500 LUMENS Only \$3795.00

Previous SDA price for the 4500 lumens was \$4900.00

WARRANTY: The above prices include a 3 years 24/7 replacement warranty worth about \$285.00.

You can order the HITACHI projectors online by clicking at this link: <http://www.biblicalpherspectives.com/cart/catalog/index.php?cPath=24> If you have a problem ordering online, call us at (269) 471-2915. We will take your order by phone and process it immediately.

THE SMALLEST & MOST POWERFUL REMOTE PRESENTER

If you are looking for an outstanding REMOTE for your PowerPoint presentations, you will be pleased to know HONEYWELL has come out with the smallest and most powerful remote in the market.

The size of the transmitter is smaller than a credit card. You can stick it inside the palm of your hand and nobody can see it. I tested the remote in an open environment, and the radio signal can go up to 400 feet of distance. IT IS INCREDIBLE! The transmitter has three buttons: forward, backward, and laser.

You can order online the new POWERPOINT PRESENTER simply by clicking here: http://www.biblicalperspectives.com/cart/catalog/product_info.php?cPath=27&products_id=67

If you have a problem ordering online, simply call us at (269) 471-2915. We will take your order by phone. You can also email us your order at <sbacchiocchi@biblicalperspectives.com>, giving us your address, credit card number, and expiration date.

DOES YOUR CHURCH OR SCHOOL NEED A SCREEN?

If your church/school is looking for a screen, the **DA-LITE SCREEN COMPANY**, the largest manufacturer of screens in the world, has agreed to offer their line of screens to our Adventist churches and schools at about 30% discount.

The procedure is very simple. Visit the DA-LITE SCREEN COMPANY website at <http://www.da-lite.com>. You will see hundreds of models of screens with their respective prices. Once you find the screen that best suits your church, give us the model number by phone (269) 471-2915 or email your request <sbacchiocchi@biblicalperspectives.com> We will forward your order immediately to DA-LITE that will ship the screen directly to your address. You will receive the screen at about 30% discount.

NEW VIDEO RECORDING ON THE SANCTUARY BY PROF. ROY GANE

Few days ago Roy Gane, Ph. D., Prof. of Hebrew Bible and Ancient Near Eastern Languages at Andrews University Theological Seminary, made a video recording of four of his popular lectures on the sanctuary. You can see a preview of the recording on line by clicking at this link: <http://www.preludefilms.com/preview.html>

The DVD is distributed through a personal website that Roy Gane has set up. I was unable to sponsor the recording and distribution of this informative and timely DVD, simply because I do not have the time to take on additional responsibilities. But I promised that I would do my best to promote this timely recording. The title of the DVD album is *Altar Call: Sacrifice, Sanctuary, and Salvation*.

Altar Call: Sacrifice, Sanctuary, and Salvation

Altar Call is about God's plan to rescue us, as revealed in the services of His sanctuary. These fascinating services demonstrate His character of love, which includes both justice and mercy. They give us hope by revealing that God wants to dwell with us. They teach us how to interact with Him in order to receive the benefits of Christ's sacrifice. They show us how to get in touch with Jesus where He is working for us right now during the final phase of His ministry in the heavenly sanctuary.

To many Christians, Christ's prolonged absence since He ascended to heaven is a mystery. But the Bible reveals that He is continuing to save us, and it invites us to get in touch with Him where He is now - in His sanctuary in heaven. By becoming acquainted with what He is doing in the control center of the universe, we can enjoy closer interaction with Him, more fully experience His transforming grace, and have confidence that we are at peace with God.

The DVD contains four 1 hour lectures by Roy E. Gane, Professor of Hebrew Bible and Ancient Near Eastern Languages and Director of the Ph.D./Th.D. and M.Th. programs at the Seventh-day Adventist Theological Seminary at Andrews University. Born in Sydney, Australia, he graduated from Pacific Union College in 1977 with a B.A. in theology and a B.Mus. in piano performance. He completed his M.A. (1983) and Ph.D. (1992) in Hebrew language and literature at the University of California and taught in the Religion Department of Pacific Union College from 1992-94 before moving to Andrews University.

How to Order Altar Call: Sacrifice, Sanctuary, and Salvation

Simply click: <http://preludefilms.com>

At a time when the sanctuary doctrine is being challenged within and without the Adventist Church, it is refreshing to see an outstanding Adventist scholar showing the biblical validity and relevance of this doctrine. I strongly encourage you to order this DVD album, simply by clicking at this link: <http://www.preludefilms.com/store.html>