

ENDTIME ISSUES NEWSLETTER No. 204
BACCHIOCCHI RESPONDS TO FALSE ALLEGATIONS - Pt. 4
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EXCITING NEWS!!!

THE SECOND PRINTING OF *POPULAR BELIEFS: ARE THEY BIBLICAL?* IS ALREADY OUT

The demand for *Popular Beliefs: Are They Biblical?* has surpassed my fondest expectations. The first printing of 10,000 copies came out on April 25 and was sold out in one month. The second printing with a few corrections is already out.

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>

For a few more days until June 30, 2008, *Popular Beliefs* is offered at the subsidized price of only \$5.00 for a case of 30 copies and \$4.00 for an order of 100 copies. Such a low price is made it possible by the generosity of a few donors who offered to defray the cost of the book. Since the funds received have been depleted, beginning from July 1, 2008, the special quantity price is \$7.00 for an order of 30 copies and \$5.00 for an order of 100 copies or more. The regular price of the book is \$30.00 per copy.

The initial response to *Popular Beliefs* is very encouraging. Those who received the first shipment, now they are ordering larger quantities. For example, Elder Danson, President of the Singapore Conference, after receiving the first order of 100 copies, rushed in a second order of 500 copies.

Popular Beliefs: Are They Biblical? seems to appeal especially to professional Adventist people, who are eager to witness in the work place to colleagues with an inquiring mind. An attorney called me today to order

240 copies of *Popular Beliefs*. When I asked him what he plans to do with so many copies, he replied that he plans to give them to clients with whom he has discussed his Adventist beliefs.

Last Sabbath I met at the Honolulu Central SDA Church, a gracious professional Adventist sister who told me that she had already passed out all the 30 copies of *Popular Beliefs* she had received. She gave a copy to a former Adventist pastor and influential politician in Honolulu who recently became a Catholic. He was most grateful for the book which he plans to read thoughtfully.

Popular Beliefs is a much needed witnessing book that you can give with confidence to friends who want to know why their popular beliefs are unbiblical and the Adventist beliefs are biblical correct. Each of the 10 popular beliefs is traced historically and examined biblically. The ultimate goal is to lead people to appreciate the validity and value of our Adventist beliefs.

Special Offer Extended to June 30, 2008

Several churches have asked me to extend the deadline until June 30, 2008 for the special introductory price of \$5.00 per copy, for a case of 30 copies. The reason is that they are still in the process of collecting orders. Thus, I have decided to extend the special introductory offer until June 30, 2008. After that date the price goes up to \$7.00 per copy for a case of 30 copies. This means that if you order a case now, you pay only \$150.00 for case of 30 copies, but from July 1, the cost for a case of 30 copies goes up to \$210.00. The regular price of the book is \$30.00.

If you or your church has not yet ordered a case of 30 copies *Popular Beliefs: Are They Biblical?* at the special price of \$150.00, be sure to place your order before June 30 to take advantage of the introductory offer. See details at the end.

I would like to keep indefinitely the current prices of \$5.00 for 30 copies and \$4.00 for 100 copies. The problem is that at these prices I am not able to recover what I have invested in researching, writing, and publishing the

book. This means that unless the Lord impresses some donors to sponsor this project, at the end of this month the prices will go up.

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. 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 biblically wrong.

***Popular Beliefs* Expresses my Gratitude to God for His Healing**

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 has 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 available only in few 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. In a special way the service was a re-dedication of my life to His service. About 30 fellow believers, including three medical doctors and a few teachers, attended the dedication service at our home.

A Most Effective Witnessing Publication

Fellow-believers often ask me this question: What book would you recommend for a neighbor or office worker who ask questions about our Adventist beliefs? Until now my answer has been: “Unfortunately we do not have a single book that answers questions about our fundamental beliefs in the context of what other Christians believe.”

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

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.

SPECIAL INTRODUCTORY OFFER UNTIL JUNE 30 ON *POPULAR BELIEFS: ARE THEY BIBLICAL?*

For few more days, until June 30, 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 \$40.00 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. Beginning from July 1, 2008, the price will go up to \$7.00 per copy, that is, \$210.00 for case of 30 copies. The airmailing cost remains the same.

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. Beginning from July 1, 2008, the price will go up to \$5.00 per copy, that is, \$500.00 for 100 copies. The airmailing expenses remain the same.

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.

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

**WOULD YOU LIKE US TO PRESENT AT YOUR CHURCH
OUR POPULAR SEMINARS WITH WORDS AND SONGS ?**

Would you like us to present at your church one of our popular seminars on the **SABBATH or SECOND ADVENT or CHRISTIAN LIFE with Words and Songs?** These seminars have been greatly enhanced by the participation of Cristina Piccardi, an outstanding soprano from Brazil who joined my ministry eight months ago. She sings several times before and after each of my lectures. 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 in the Adventist Church

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.

BACCHIOCCHI RESPONDS TO FALSE ALLEGATIONS - Pt. 4
Samuele Bacchiocchi, Ph. D.,
Retired Professor of Theology and Church History,
Andrews University

During this past week we have enjoyed, not only the warm Hawaiian weather, but also the warm reception and response of our fellow believers. We have already presented our seminars at the Honolulu Central SDA Church and at the Kailua SDA Church. This Friday/Saturday, June 20-21, we will present our Sabbath Seminar with Words and Songs at the Japanese SDA Church. We will be flying home on Sunday, June 22.

This has been a memorable experience in many ways. For my dear wife, Anna, it was a special treat. For the past 47 years she has been my faithful companion, giving me emotional and spiritual support. At Andrews she is known as the weekend widow, because she is often alone on weekends.

My wife saw little of me while I was researching and writing 18 books, countless articles, and lecturing in many parts of the world. Without her love, patience, and encouragement, it would have been most difficult for me to carry on this ministry of research, writing, and lecturing. I feel that this short Hawaiian working vacation, was the least I could do to express

my heartfelt gratitude to my wife for her unreserved self-giving to me and our children.

Positive Responses to the Last Newsletter No. 203

The last newsletter No. 203 generated many encouraging responses. As you recall, the newsletter responded to the false allegation that I am no longer a faithful Adventist because I have proposed a *qualitative*, rather than a *quantitative* interpretation of the 1260 years prophecy.

In my response I have shown that I do accept the traditional Adventist application of the 1260 years prophecy to the persecution of faithful believers and to promotion of false worship carried out, especially by the papacy. But I question the legitimacy of delimiting the beginning of this prophecy at A. D. 538 and its termination at 1798.

In accordance with recent Adventist research, I have argued that this time prophecy has more a *qualitative* and than a *quantitative* significance. In other words, the focus of this prophecy is *not on the time of the rule of the Antichrist*, but on the *nature of its rule*, manifested in the persecution of God's people and in the promotion of false worship. This conclusion becomes compelling when we look at the time delimitations of this prophecy both in Daniel and Revelation.

The responses received are very encouraging. A Seminary student from AIIAS in the Philippines wrote: "I have been waiting for 5 years for the posting of your newsletter No. 203. I appreciate your *qualitative* interpretation of the 1260 days. Many SDAs, including myself, for years used to think that only a *quantitative* interpretation was possible

"Your analogy of the fulfillment of Daniel 9:24 in the destruction of Jerusalem long after the 490 years were fulfilled, is a good parallelism for the expanded understanding of the 1260 days. I believe your interpretation does not contradict the SDA understanding of the 1260 days' primary fulfillment by the papacy. You made it clear that you believe that the papacy played a major role in the fulfillment of the 1260 days prophecy.

"Thank you posting the newsletter # 2003. I hope one day in the near future we can avail of your comprehensive treatment of the 1260 days

prophecy which includes in its broader scope even Islam. I want to see more clearly how historically this anti-God power represents one of the tentacles of God's great enemy—the Little Horn.”

Incidentally, several responded to my comments that the 490 years prophecy is not cited in the NT to prove Christ's messiahship, by arguing that this prophecy is indeed mentioned in the NT. The latter is true, but I am referring to the time element of Daniel 9:24. In other words, if Matthew, for example, understood that Jesus died on A. D. 31, as predicted by Daniel 9:24, he would have capitalized on the time element of this prophecy to prove that Christ was indeed the Messiah because he was crucified at the exact prophetic time.

A Pastor Rebukes a Detractor

A Pastor wrote a very pointed rebuke to a detractor who is currently engaged in a worldwide defamatory campaign against me. He wrote:

“Dear [Name of the Detractor]:

Greeting to you in the Name of our soon coming King.

First, let me say that I admire your zeal—albeit misguided. If your fire were channeled in the right direction, you could work real wonders.

Secondly, please cease and desist from sending these emails to our SDA church site. Your allegations are slanderous and non-productive. I suggest that you turn your attention to a fervent study of the word of God, rather than nattering away at His servant. There are many of us who believe wholeheartedly that Bro. Sam [Bacchiocchi] is the servant of God. For myself, I can testify that his writings have inspired me to renew my commitment to the study of the Word, and to a closer walk with God. This is the true test of a servant of God. Besides, we are not the judge. God only is the true judge because He sees the heart.

“Please refrain from sending us these messages. I pray that the Lord will

guide you to a better understanding of the truth and give you the strength to walk in the right paths.

Yours in our soon coming King and Messiah”

It is reassuring to know that there are committed Adventists who deplore the efforts of my detractors to defame me by fabricating lies, rather than searching and promoting truth.

A Summary of this Newsletter

One of the most damaging false allegation derive from the publication of my two volumes *God’s Festivals in Scripture and History*. My detractors allege that I promote the ceremonial observance of the OT Festivals. On the basis of this allegation, some have urged our Andrews University’s President, to terminate my teaching position. Fortunately, our President ignored such a request because he rightly believes that an Adventist University should encourage, not stifle research.

In my response I will show that the allegation is totally false. First, because I have never promoted the ceremonial observance of the OT Festivals. In fact, I have even placed this disclaimer on page 3 of *The Fall Festivals*, saying: *“This book does not promote a ceremonial observance of the ancient Feast of Israel. Rather, it proposes to remember during the course of the year the redemptive acts of the Plan of Salvation typified by the Feasts.”*

Second, our Seventh-day Adventist Church is currently re-examining the spiritual relevance of the Feast of Israel for our church calendar and life today. Two consultations on “The Feasts of Israel” have already been held at Andrews University, sponsored by the General Conference Biblical Research Institute. I was invited to present a paper at the first consultation. I missed the second consultation because of a speaking engagement. Much of what I have written is viewed favorably by scholars examining this subject.

There are several Adventists scholars and church leaders today who are re-examining the spiritual and prophetic significance of the OT Festivals for our church. Several examples will be cited in the newsletter, including the famous statement of Ellen White “*Well would it be for the people of God at the present time to have a Feast of Tabernacles—a joyous commemoration of the blessings of God to them*” (PP 540-541). This means that I am not the only Adventist scholar studying the relevance of the Festivals for our church today.

THE GOAL OF THIS RESEARCH

The goal of this research has been to propose to our Adventist Church the development of a church calendar loosely patterned after the Spring and Fall Festivals. The Spring Festivals of Passover, First Fruits, and Pentecost could become the Adventist Spring celebration of the redemption accomplished by Christ’s First Advent. During the seven Sabbaths between Passover and Pentecost, pastors can invite the congregation to explore more fully the redemptive accomplishments of Christ’s First Advent.

The Fall Festivals of Trumpets, Atonement, and Tabernacles, could become the Adventist Fall celebration of the events leading to the consummation of redemption. Three special Sabbaths could be linked respectively to the Feast of Trumpets, Atonement, and Tabernacles. During these three Sabbaths our church at large would be afforded an opportunity to take a closer look at our prophetic message, which our pioneers developed by studying the rituals of the Day of Atonement. What I envision is an Adventist church calendar where the prophetic message of the Fall Festivals of Trumpets, Atonement, and Tabernacles is explored afresh every Fall during three special Sabbath services. This would provide a practical opportunity every year to re-examine the relevance of our prophetic end-time message and mission.

DOES OUR ADVENTIST CHURCH NEED A RELIGIOUS CALENDAR?

My answer is YES, for two reasons. First, the current Adventist church calendar is strictly promotional, not religious. It lists the projects to be supported financially, but it does not mention any event of the Plan of Salvation to be celebrated on any given Sabbath.

Second, most evangelical denominations have a religious calendar (“liturgical calendar”) that revolves around Easter and Christmas—two festivals that derive from pagan myths and rituals, not from Scripture. All the Sundays are reckoned with reference to these two festivals. Samples are cited in the newsletter.

Our Adventist church has a unique opportunity to develop a church calendar patterned after the biblical Spring and Fall Festivals, not pagan festivals. Such a calendar would reveal the unique Adventist understanding of the unfolding of the Plan of Salvation. Especially the Sabbath services associated with the Fall Festivals, would afford a unique opportunity to REMEMBER the relevance of our end-time prophetic message.

WILL THE ADVENTIST CHURCH EVER CONSIDER THE DEVELOPMENT OF A RELIGIOUS CHURCH CALENDAR PATTERNED AFTER THE OT FESTIVALS?

This is altogether possible, but the process will be slow. Concerned Brethren will oppose this development, because they believe that our pioneers got everything right from the beginning. Thus, for them any modification of traditional teachings or practices is unacceptable.

Why, then, did I spend two years of my life writing the two volumes on *God’s Festivals in Scripture and History*, knowing that my proposal to develop an Adventist religious calendar patterned after the OT Festivals, will face considerable opposition? The answer is simple. An Adventist scholar is called to investigate biblical truths, whether they are popular or unpopular, accepted or rejected. The goal is to offer something to think about to those endowed with an open and probative mind. We plant the seed, the harvest is in the hands of God.

A PLEA: PLEASE READ THIS NEWSLETTER BEFORE ACCEPTING OR REJECTING MY PROPOSAL

There is a tendency to draw our own conclusions without taking time to learn the facts. My plea is for you to read first this newsletter before deciding on the merits or demerits of the proposal of developing an Adventist religious calendar patterned after the biblical Festival. If you

cannot agree with me, no problem. REMEMBER THAT THIS IS ONLY A PROPOSAL. If necessary, let us disagree without becoming disagreeable to one another. This is a sign of Christian maturity.

If this newsletter stimulates your interest for a study of the biblical Festivals, we will be glad to mail you the two volumes *God's Festivals in Scripture and History*, together with a free DVD album. For details and order information, see the ad at the end of this newsletter or click at this links: http://www.biblicalperspectives.com/cart/catalog/index.php?cPath=26_30

“Should Christians Observe Israelite Festivals?”

Several subscribers have asked me to comment on the article “Should Christians Observe Israelite Festivals?” that appeared on the April 7, 2007, issue of *Adventist Review*. The article is excerpted from the booklet *Festivals and the Christian Church*, authored by Angel Rodriguez, Director of the Biblical Research Institute of the General Conference. Incidentally, I highly respect Dr. Rodriguez as a foremost Adventist scholar.

The opening paragraph wrongly states that I am the only Adventist scholar who believes that Christians should observe the Jewish Festivals. The complete text reads as follows: “Should Christians observe the Israelite festivals? This has been a much debated question among Christians but the present prevailing opinion is that they had only a typological significance that was fulfilled in Christ and his work of mediation and judgment. Among Adventist there are some who have concluded that it is necessary to observe the feasts and they have been promoting this practice among church members. In addressing this question, it is necessary to examine the biblical passages in which the subject of the Israelite feasts is discussed in order to determine their nature and purpose. Several Adventist scholars have looked into this subject and the common conclusion they have reached, *with the exception of Samuele Bacchiocchi*, is that the Bible does not expect Christians to observe the Jewish festivals” (Emphasis supplied).

The statement that I am the only Adventist scholar who believes that the Bible expects Christians to observe the Jewish festivals,” is grossly inaccurate, for two reasons.

I Do not Believe in the Ceremonial Observance of the Festivals

First, I do not believe that the NT teaches ceremonial observance of the OT festivals. I have stated this fact unambiguously on page 3 of the *Fall Festivals*, saying: “*This book does not promote a ceremonial observance of the ancient Feast of Israel. Rather, it proposes to remember during the course of the year the redemptive acts of the Plan of Salvation typified by the Feast.*”

I have never observed the Festivals in accordance to the OT dates and rituals. The three or four times I have observed Passover or the Feast of Tabernacles, it has been with an Adventist Messianic congregation, like the one meeting on our Andrews University campus. The reason I do not believe in the ceremonial observance of the festivals, is that the NT makes it abundantly clear that we no longer bound by the cultic Levitical regulations. Christ’s sacrifice on the Cross brought to an end the sanctuary services, which included specific sacrifices for the celebration of the Festivals.

Moreover, I am cognizant of the fact that the Festivals were harvest celebrations, which were keyed to the Palestinian Spring wheat harvest and to the Fall fruit harvest. These season could fittingly represent great spiritual truths. This means that Passover could not be celebrated if sufficient barley could not be harvested for the priest to wave a sheaf before the Lord (Lev 23:11) on the day after Passover. If because of too much rain or the failure to intercalate the calendar, the barley was not ready, the date of Passover was moved to the following month. This means that since barley does not ripen in Australia, Scandinavia, or the USA at the same time as in Palestine, in most western countries it is impossible to follow the Palestinian agricultural dating of the Festivals.

The focus of my two volumes on *God’s Festivals in Scripture and History*, is not on the date or manner of observance of the Festivals, but on their spiritual lessons and antitypical fulfilment in NT times. Let us not forget that our prophetic message of the cleansing of the sanctuary and investigative judgment, grew out of an intense study of the Day of Atonement by our pioneers.

Yet, no attempt has ever been made in the history of our Adventist Church to develop a Day of Atonement Sabbath, when our worldwide church could take time to reflect on what Christ is doing in heaven to bring to completion His redemptive mission. The result is that the vast majority of Adventists totally ignore this important truth, because our church offers no practical opportunity to remember on a special Sabbath the antitypical fulfilment of this Festival today. What is true of the Day of Atonement is also true of all the other Festivals, as we shall shortly see. Somehow, we seem to feel that accepting a doctrine intellectually, is more important than experiencing it practically.

Growing Interest in the Rediscovery of the Festivals

Second, there is a growing interest, not only among church members, but also among Adventist scholars for a fresh study of the OT Festivals, in order to understand the spiritual lessons that can benefit our congregations and our church at large. For example, on October 24, 2006, a consultation was held at Andrews University dealing with the topic of Jewish Festivals. I was invited to present a paper entitled “How I Came to Appreciate the Holy Days.”

An insightful paper on “The Prophetic Significance of the Old Testament Festivals,” was presented by Richard M. Davidson, Ph. D., Chairman of the OT Department of Andrews Theological Seminary. He wrote: “While it is not mandatory to keep the OT ceremonial festivals today, at the same time it is very beneficial for us to look at the compacted prophecy of the plan of salvation typified in those OT festivals, and marvel at how they have been, or are being, fulfilled in NT times.” The paper survey the antitypical and eschatological fulfilment in NT times of the Spring and Fall Festivals.

The consensus of the consultation was that while it is not mandatory to keep today the OT ceremonial festivals, it is very beneficial for us to explore how the festivals reveal the unfolding of the plan of salvation, from the redemptive accomplishments of the First Advent, to the consummation of redemption at the Second Advent. Again, this has been the focus of my research, which I will summarize shortly.

Another indication of the renewed Adventist interest for the study of the Festivals is the 2003/2004 winter issue of *Shabbat Shalom*, devoted to

“Festivals.” The magazine is published by the North American Division of the General Conference of SDA. The editor is Jacques B. Doukhan, Ph. D., Professor of Hebrew and Old Testament Exegesis at Andrews University Theological Seminary. In his editorial, Prof. Doukhan writes: “The feasts help us to remember the past miracle of salvation and . . . to hope for the future. . . . Jewish festivals teach us that enjoying the gift of life and its promises is a *mitzvah*, a divine commandment to fulfill.”

A special Adventist Passover celebration was held on April 6-7, 2007, in Los Angeles, California. The event was co-sponsored by the Religious Liberty Departments of the Pacific Union and Southern California Conference. Elder Richard Elofer, President at that time of the Israel Mission, was flown in from Jerusalem to lead out in this special Passover celebration.

The above examples suffice to show that there is a growing interest in the Adventist church for a fresh study of the relevance of the Festivals for today. I may have pioneered this study 13 years ago with the publication of the two volumes on *God's Festivals*, but I can hardly be accused of being the only Adventist scholar today promoting a rediscovery of the antitypical and eschatological significance of the Festivals. The fact is that I am greatly indebted to the groundwork done by other leading Adventist scholars.

THE IMPORTANCE OF THE FESTIVALS FOR DEVELOPING AN ADVENTIST RELIGIOUS CALENDAR

Why did I embarked 13 years ago into the study of the OT Festivals? A major reason is the painful awareness that our Adventist church has no religious calendar. Our church calendar, usually published by our local conferences and distributed to every family in the USA, is primarily a promotional calendar, listing the various projects and programs to be supported financially on any given Sabbath during the course of the year. We need a promotional calendar, but we also need a religious calendar to remind us of the significant events of the Plan of Salvation to be commemorated during the course of the year.

The Liturgical Calendar of Evangelical Churches

Most evangelical churches have what is called “a church year” or “liturgical calendar” that revolves around two major events, Christmas and Easter. Here is a brief explanation of *The Church Year*, posted by spirithome.com: <http://www.spirithome.com/churyear.html>

“Why is it that Christians follow a cycle of seasons and holy days? The main reason is that by following this cycle, called ‘the church year’ or ‘liturgical calendar,’ we can get into the rhythm and flow of the Christian story, to experience it, to learn it, to relive it through the telling and the doing. The church calendar helps the Christian believer to bring their faith into every day of their lives, every time of year.

“In **Advent** [five Sundays leading to Christmas], we prepare for God’s coming among us. We get ready for the happy occasion by making our own way straight, hearing John the Baptist’s call.

“In **Christmas**, we celebrate the birth of Jesus, who is God with us, the ultimate Christmas gift. We remember that by that same Jesus and through the Holy Spirit, God is still with us today, and has not abandoned us in the crush of daily life.

“In **Epiphany** [January 6 in the West], we celebrate Jesus’ revealing Himself to the whole world. Like the three magi with the Christ child, and those looking on when Jesus was baptized, we too are amazed at what God has done, and we realize it was not just for us, but for all.

“**Lent** begins on Ash Wednesday. In Lent, we take a hard, sober look at our own role in bringing about Jesus’ death. We discover our own sin, and realize how weak and two-faced we are in facing it. We turn to God, who is the only One with the power to forgive us and change us. In the **Paschal (or ‘Holy’) Week** which ends Lent, we relive Jesus’ entry into Jerusalem (**‘Palm Sunday’**), His last commands and His being seized (**‘Maundy Thursday’**), then abandoned, and executed (**‘Good Friday’**), and then the stillness of the tomb. The bleak days of Christ’s death are called by the Latin “Triduum” (‘three days’). Yet even so we look toward **Easter** morning and the empty tomb, where even death does not stop God’s forgiveness, and in fact helped to put it into effect.”

Most evangelical churches publish their Church Year Calendar, listing for each Sunday the event commemorated and the recommended Scripture reading.

Puritans Anti-Feasts Attitude

The Adventist church has never developed a religious calendar, though some congregations have adopted Christmas and Easter celebrations. The reason is that our church, like a few other evangelical churches, still suffer today from the radical anti-feast attitude of the Puritans who swept away all religious holy days except Sunday.

The Puritans viewed the church calendar, which was filled with saints' days and Marian feasts instituted by the Roman Catholic Church, as indicative of the apostasy into which the church had fallen. To rid the church of all the pagan superstitions which had become part of the popular piety, the Puritans did away with all the annual holy days. They believed that other days would compete with, rather than enhance, the observance of the Lord's Day. But, the Festivals of the Old Testament do not detract from the weekly Sabbath, but add importance to it, since they are patterned after it.

The effect of the Puritans' rejection of all annual holy days, including Passover and Pentecost, was the secularization of the calendar. Gradually a new nationalistic calendar was developed which celebrates, not God's saving acts, but national heroes or events: Washington's Birthday, Independence Day, Mother's Day, Labor Day, and Veterans' Day. Even Thanksgiving, which is celebrated in November at about the same time as the harvest Festival of Tabernacles, is detached from its Biblical roots and viewed exclusively as a national holiday. By making our primary feasts nationalistic rather than theological, we have fallen into a cultural pattern which subordinates the Christian faith to nationalistic goals and aspirations.

We do not need to fear the agricultural Feasts of the Spring and Fall harvests of the Old Testament, because it is good and proper to thank the Lord of the harvest. Why should Thanksgiving be celebrated as a secular holiday when we have Biblical reasons for observing it as the Feast of

Tabernacles? “Indeed,” to use the words of James Jordan, “how do we dare to keep it out of the Church?”

More important still, we do not need to fear the soteriological cycle of the Biblical Feasts, because they provide us with a marvelous opportunity to rejoice during the course of the year in the specific works of God and Christ for our redemption. The fact that God’s calendar was perverted with the worship of saints, Mary, and pagan practices, is not a valid reason for rejecting its proper use. For some Protestants, it seems more important to be unlike the Catholic Church, than true to the Bible. To respect the soteriological cycle of the Biblical Feasts does not mean to fall into legalism, but to listen to the teachings of the Word of God.

Festivals Can Enhance the Adventist Prophetic Message

We noted that the church calendar of most evangelical revolves around Easter and Christmas—two festivals that derive from pagan myths and rituals. By contrast, our Adventist church has a unique opportunity to develop a church calendar patterned after the biblical Spring and Fall Festivals. Such a calendar would reveal the unique Adventist understanding of the unfolding of the Plan of Salvation.

The Spring Festivals of Passover, First Fruits, and Pentecost could become the Adventist Spring celebration of the redemption accomplished by Christ’s First Advent. During the seven Sabbaths between Passover and Pentecost, pastors can invite the congregation to explore more fully the meaning of Christ’s suffering and death, His resurrection, ascension, inauguration of His heavenly ministry, and His sending of the Holy Spirit. Each of these saving acts is relevant to our Christian life today.

Most Christians wonder: “What on earth is Christ doing in heaven?” A special emphasis Sabbath on Christ’s heavenly ministry, can help believers understand that Christ is not on vacation recovering from His earthly mission, but “He always lives to make intercession for them” (Heb 7:25). Through His intercessory heavenly ministry, the benefits of the Cross are extended to believers to the end of time.

The Fall Festivals of Trumpets, Atonement, and Tabernacles

For the sake of brevity, this newsletter focuses solely on the Fall Festivals of Trumpets, Atonement, and Tabernacles, because they have special

relevance for the Adventist prophetic message. They typify the end-time prophetic message God has called our Adventist church to proclaim to the world. This means that by highlighting these festivals through special Sabbath church services in the Fall of each year, we can constantly remind ourselves of our prophetic message and mission. What I envision is an Adventist religious calendar where the prophetic message of the Fall Festivals of Trumpets, Atonement, and Tabernacles are remembered on special Sabbath services.

The order of the Feasts is significant because it reveals the sequential order of the unfolding of God's redemptive acts. The historic events commemorated by the feasts would be completely confused if they occurred in any other order. The Feast of Tabernacles which commemorates the divine sheltering of the Israelites during their journeying from Egypt to the Promised Land, could not have been observed before Passover, which commemorates the deliverance from Egypt.

The fact that all three Fall Feasts fell in the seventh month, may well reflect the importance that Scripture attaches to the septenary cycle as the symbol of the perfection and completion of God's creative and redemptive accomplishments. The number seven also is woven into the Biblical calendar. The Sabbath is observed every seventh day, the sabbatical year every seven years, the jubilee year every seven weeks of years. Passover opens the religious calendar with a seven-day observance of the Feast of the Unleavened Bread. Seven weeks after Passover comes the celebration of the Feast of Pentecost.

The seventh month, Tishri, contains the most holy days of the Hebrew calendar, with the feasts of Trumpet, Atonement, and Tabernacles. The religious calendar closes with the Feast of Tabernacle which lasts for seven days. It appears that just as the seventh day marks the completion and culmination of creation, so the three Fall Feasts of the seventh month point to the consummation and culmination of redemption

Adventist Pioneers Focused Primarily of the Day of Atonement

The founders of the Adventist church understood that the Spring Festivals were types which were fulfilled in connection with the first Advent

of Christ, and the that Fall Festivals are also types that find their fulfillment in the events related to the Second Advent. “In like manner,” writes Ellen G. White, “the types which relate to the second advent [Fall Feasts] must be fulfilled at the time pointed out in the symbolic service.” (*The Great Controversy*, pp. 399-400).

But, the focus of Adventist pioneers was primarily the typology of the Day of Atonement. They studied with great diligence the ritual of the Day of Atonement in order to establish the antitypical fulfillment of the cleansing of the sanctuary as predicted in Daniel 8:14. Their overriding concern to understand the antitypical fulfillment of the Day of Atonement caused them to overlook the contribution of the Feasts of Trumpets and Tabernacles to the overall understanding of the consummation of redemption.

The result was, for example, that they developed the doctrine of the investigative judgment solely on the typology of the Day of Atonement, largely ignoring the typological function of the Feast of Trumpets. **Thus, they ended up squeezing many events on the Day of Atonement: the beginning of the investigative judgment, the judgment process, the completion of the judgment, the final disposition of sin, the Return of Christ, and the destruction of Satan. Moreover, they made no attempt to establish a special Atonement Sabbath Day, when church members at large could learn and experience more fully what Christ is doing in heaven to bring to consummation His redemptive mission.**

Our challenge is to build upon the study initiated by our Pioneers, by exploring more fully the prophetic message of the Festivals and their relevance for our Christian life today. More important still, is the development of a church calendar patterned after the Spring and Fall Festivals. Such a calendar would afford an opportunity each year to remember and experience on designated Sabbath days the milestones of the Plan of Salvation.

Did the Festivals Come to an End with Christ’s Sacrifice on the Cross?

A major objection against our proposal, is the assumption that our annual Feasts came to an end with the sacrifice of Christ, because they were connected with the sacrificial system of the Temple. I held this view for long time myself. But gradually I came to realize that the continuity or

discontinuity of the Feasts is determined not by their connection with the sacrificial system, but by the scope of their typology.

If the Feasts had typified only the redemptive accomplishments of Christ's first Advent, then obviously their function would have terminated at the Cross. But, if the Feasts foreshadow also the consummation of redemption to be accomplished by Christ at His second Advent, then their function continues in the Christian church, though with a new meaning and manner of observance.

The Typology of Passover

It came as a pleasant surprise to discover that the typology and function of the Feasts reach beyond the Cross to the ultimate consummation of redemption. For the sake of brevity, let us look only to Passover. The typology of Passover was initially fulfilled when Christ, the true Paschal Lamb, was sacrificed to deliver us from the bondage of sin. Yet there is still a future and ultimate fulfillment of Passover at the End, when Christ will deliver His people from the great tribulation and invite them to participate in "the marriage supper of the Lamb" (Rev 19:9).

Christ Himself pointed to this future fulfillment of Passover when He said: "I have earnestly desired to eat this Passover with you before I suffer; for I tell you I shall not eat of it *until it is fulfilled in the kingdom of God*" (Luke 22:16; emphasis supplied). In this statement Christ makes it clear that the ultimate fulfillment of Passover will be at the End with the establishment of God's kingdom.

Support for this conclusion is provided by the widespread observance of Passover in the Apostolic Church. Ellen White acknowledges this fact in her comment on Acts 20:6: ("We sailed away from Philippi after the days of Unleavened Bread") – "At Philippi Paul tarried *to keep the Passover*. . . . The Philippians were the most loving and truehearted of the apostle's converts, and *during the eight days of the feast* he enjoyed peaceful and happy communion with them" (*Acts of the Apostles*, pp 390-391).

Anyone familiar with the history of the Early Church knows that Passover was an important celebration. A major controversy erupted during the

second half of the second century, when Bishop Victor of Rome, tried to impose the Easter Sunday dating on the Asian Christians. Polycrates, the leader of the Asian Province, convened in A. D. 196 all the bishops, and they unanimously refused to accept Easter Sunday. Bishop Victor responded drastically by declaring “all the brethren there wholly excommunicated” (Eusebius, *HE* 5, 24, 9).

Adventists who insists that the observance of Passover and other Festivals terminated at the Cross, ignore the historical reality of their continued observance during the Apostolic and Post-apostolic period. The two volumes *God's Festivals in Scripture and History*, offer considerable information on how the early Christians celebrated Passover and other festivals. In fact, my doctoral dissertation *From Sabbath to Sunday* shows that the change from Passover to Easter Sunday is closely related to the change from Sabbath to Sunday.

THE FEAST OF TRUMPETS IN THE OT

Let us now look at the Fall Feast of Trumpets, Atonement, and Tabernacle from both the OT and NT perspective. Our goal is to ascertain how the prophetic message of these Feasts relate to the prophetic message and mission of the Seventh-day Adventist church.

Both in the OT and NT the judgment begins, not on the Day of Atonement, but with the Feast of the Trumpets. The name of the feast is derived from the blowing of the trumpets (*shofar*) which was its distinguishing characteristic. The massive blowing of the *shofar* on the first day of the seventh month (*Rosh Hashanah*), was understood by the Jews as the beginning of their trial before the heavenly court where books would be opened and the destiny of each individual would be decided. The trial lasted ten days until the Day of Atonement (*Yom kippur*) when God would dispose of their sins in a permanent way.

The blowing of the *shofar* during the Ten Days of Penitence served not only to call upon the Jews to repent but also to reassure them that God would remember and vindicate them on the day of judgment. The ten days preceding the Day of Atonement were not an abstract theological truth, but an existential reality lived out with real trumpet-calls to repentance,

trusting in God's mercy to vindicate them. The Jews developed some interesting customs and ceremonies to help them live out their belief that God would judge them with mercy during the ten days preceding the Day of Atonement. You will find an informative discussion of the Jewish customs on pages 68-78 of *God's Festivals*, vol 2, *The Fall Festivals*.

THE FEAST OF TRUMPETS IN THE NT

In the New Testament the themes of the Feast of the Trumpet are frequently found in the book of Revelation. The same holds true for the Fall Feasts of Atonement and Tabernacles, both of which are clearly alluded to in Revelation. The reason the imagery of the Fall Feasts is present especially in Revelation is to be found in the fact that these feasts typify the consummation of redemption which is the focus of the book.

Both Prof. Jon Paulien and Prof. Richard Davidson note the correlation between the OT Feast of Trumpet and the announcement of the judgment at the sounding of the seventh trumpet in Revelation (Rev 11:18) (See *The Fall Festivals* pp. 102-103). The seventh trumpet, which corresponds to the Feast of the Trumpet of the seventh month, is unique because it announces the beginning of the judgment as part of the consummation of redemption.

“Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, ‘The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever. . . . The nations raged, but thy wrath came, and *the time for the dead to be judged*, for rewarding thy servants, the prophets and saints, and those who fear thy name, both small and great, and for destroying the destroyers of the earth” (Rev 11:15, 18; Emphasis supplied).

It is noteworthy that the announcement of the judgment is followed by the opening of the most Holy Place of the heavenly temple where the ark of the covenant is seen (Rev 11:19). This is a clear allusion to the Day of Atonement which finds its antitypical fulfillment in the coming of Christ as indicated by the manifestation of the cosmic signs of the End. “There were flashes of lightning, voices, peals of thunder, an earthquake, and heavy hail” (Rev 11:19; cf. Rev 16:18; 6:12-14). The association of the cosmic signs of the End with the ritual of the Day of Atonement suggests

that Christ's coming represents the antitypical fulfillment of the disposition of sin typified by the Day of Atonement.

Christians Need to Hear the Annual Trumpet-call of the Feast of Trumpets

The Feast of Trumpets in the Old and New Testaments reveals that God is not in the business to punish but to save. He uses attention-catching methods to warn and lead His people to repentance before executing His judgments. In the Old Testament, God summoned His people by means of the annual trumpets blasting to repent and amend their lives in view of the judgment going on in heaven. In the New Testament, God sounds the same clarion call to mankind by the flying angel of Revelation who proclaims with a loud voice, "Fear God and give him glory, for the hour of his judgment has come" (Rev 14:7).

Christians today, like God's people in ancient times, need to hear the annual trumpet-call of the Feast of Trumpets to stand trial before God and seek for His cleansing grace. After all, Christians, too, need to be reminded periodically that "we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body" (2 Cor 5:10). A special Sabbath linked to the Feast of Trumpets provides a much needed annual wake up call to prepare oneself to stand before God's judgment by repenting and forsaking sinful ways. Perhaps the church could set aside a *Week of Penitence*, starting with the Feast of Trumpets Sabbath. This could be the equivalent of a Fall Week of Prayer, with the emphasis on introspection, repentance, confession, and forsaking of sin in preparation for Christ's Coming.

A question I often asked my students during the 26 years of Bible teaching at Andrews University, was: "How many of you are familiar with the Adventist doctrine of the pre-Advent judgment?" The response was surprising, because less than 10% of the students had ever studied this doctrine. It is not surprising that this is one of the most neglected and disputed doctrines in our Adventist church today.

A special annual Sabbath that focuses on the message of the Feast of the Trumpets for today, can help resolve the neglect or skepticism about the final judgment. It can remind us annually that the heavenly court will

soon complete the judgment process, and Christ will come to cleanse the faithful, to punish the wicked, and to bind Satan (Azazel) before destroying him “in the lake of fire” (Rev 20:10).

This reassuring message inspires us to live godly lives with joy, confidence, and hope while “awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ” (Titus 2:13). My proposal is to translate our beliefs into practical experience. To the extent that we live out our beliefs in our church life and witnessing, to the same degree they will remain relevant to our lives.

THE DAY OF ATONEMENT IN THE OT

The second Fall Festival of special significance to the prophetic message of the Adventist church is the Day of Atonement. We noted earlier that it was the diligent study of the rituals of the Day of Atonement that led our pioneers to establish the antitypical fulfillment of the cleansing of the sanctuary predicted in Daniel 8:14. But, no attempt was ever made by our pioneers to translate this doctrine into an existential reality by linking it to a special Day of Atonement Sabbath in our church calendar. This means that most converts to our Adventist church will learn about this doctrine for the first, most likely the last time, during an evangelistic crusade.

The Day of Atonement was the grand climax of the religious year in ancient Israel. The rites performed on that day concluded the atoning process of the sins of the Israelites by removing them permanently from the sanctuary. The judgment process that began on the first day of the seventh month (Feast of the Trumpet), terminated 10 days later on the Day of Atonement when God executed His judgment by giving life to those who had confessed their sins and availed themselves of the divine provision for their atonement. It was also a day of death for impenitent sinners who rejected God’s provision for the cleansing of their sins.

The emphasis of the Day of Atonement on judgment and cleansing, sin and atonement, fasting and prayer was designed to drive home important lessons to the Israelites. It showed them the seriousness of sin and the divine provision for its eradication through confession, sacrifice, recording,

judgment, and final disposition. It taught the Israelites that before their sins could be cleansed and permanently eliminated on the Day of Atonement, they had to be repented of, forsaken, and judged by the heavenly court.

THE DAY OF ATONEMENT IN THE NT

In the New Testament, the Day of Atonement is alluded to several times, especially in the books of Hebrews and Revelation. Its antitypical fulfillment is associated especially with the cleansing and removal of sin by Christ at His Second Coming. Hebrews recognizes that the work of cleansing and removing sins typified by the cleansing of the sanctuary on the Day of Atonement has a *past*, a *present*, and a *future* aspect. In the *past*, Christ “*has appeared* once for all at the end of the age to put away sin by the sacrifice of himself” (9:26). In the *present* (“now”), Christ “*appears* in the presence of God on our behalf” (9:24). In the *future*, Christ “*will appear* a second time, not to deal with sin but to save those who are eagerly waiting for him” (9:28). The last of these is accomplished by Christ at His Second Advent when He will appear, like the High Priest at the close of the Day of Atonement, not to atone for sins but to save the believers and punish the unbelievers.

The past, the present, and the future ministries of Christ are in Hebrews ideologically connected because they are all dependent upon the same “once for all” sacrifice on the Cross. It is the same atoning sacrifice that enables Christ to fulfill the two phases of His ministry in the heavenly sanctuary: intercession and judgment.

In Revelation, the vision of the Day of Atonement (Rev 11:19) occurs immediately after the announcement of the judgment (Rev 11:18), with the opening of the most Holy Place of the heavenly temple where the ark of the covenant is seen. “Then God’s temple in heaven was opened, and the ark of the covenant was seen within the temple” (Rev 11:19). This is the first and clearest allusion to the Day of Atonement because only on that day the door to the Most Holy Place was open and the High Priest could see “the ark of the covenant” while he officiated in front of it.

The opening of the Most Holy Place of the heavenly temple on the Day of Atonement is accompanied by the manifestation of the cosmic signs

of the Second Advent. “There were flashes of lightning, voices, peals of thunder, an earthquake, and heavy hail” (Rev 11:19; cf. Rev 16:18; 6:12-14). The association of the cosmic signs of the Second Advent with the ritual of the Day of Atonement suggests that Christ’s coming is seen as the antitypical fulfillment of the disposition of sin typified by the Day of Atonement. The sequential order in Revelation, namely, announcement of the judgment, opening of the Most Holy Place, and the Second Advent, corresponds to the progression from the typology of the Feast of Trumpets to that of the Day of Atonement.

The outcome of the coming of Christ is also similar to that of the Day of Atonement. Christ destroys the wicked by His “sword” (Rev 19:21), a reminder of the impenitent who were “cut off” on the Day of Atonement (Lev 23:29). Satan is bound and thrown into “the pit” (Rev 20:3), a reminder of the sending of Azazel into the desert (Lev 16:21). The righteous are resurrected and reign with Christ, a reminder of the cleansing of God’s people on the Day of Atonement which resulted in the jubilee celebration of new beginnings (Lev 25:9). This amazing correspondence between the typology of the Day of Atonement and its antitypical fulfillment at Christ’s Return, shows how important is the Day of Atonement in the New Testament for understanding the events associated with the coming of Christ.

Good News of Cleansing and Restoration

The Day of Atonement in the Old and New Testaments embodies the Good News of God’s provision for the cleansing of sins and restoration to fellowship with Him through Christ’s atoning sacrifice. This is an important message that our Adventist Church could proclaim more fully in the Fall at a specially designated Atonement Day Sabbath. At a time when many are experiencing the crushing isolation of sin, an Atonement Day Sabbath can offer a message of hope. It reassures Christians that Christ will soon appear the second time, like the High Priest on the Day of Atonement, to punish unbelievers, to bind Satan, to cleanse believers and restore them to an harmonious relationship with Him. Such a hope gives us reasons to encourage “one another, and all the more as . . . [we] see the Day drawing near” (Heb 10:25).

THE FEAST OF TABERNACLES IN THE OT

The third Fall Festival of special significance to the prophetic message of the Adventist church is the Feast of Tabernacle. This was the most joyous festival celebration in Old Testament times. It was commonly known as “the Feast of Ingathering—*asif*” (Ex 23:16; 34:22) and “the Feast of Booths—*sukkot*” (Deut 16:13, 16; Lev 23:34). The Hebrew *sukkot*, which literally means “booths” or “huts,” is rendered in the Latin Vulgate as *tabernacula*, from which we derive the English designation of the feast as “Tabernacles.”

The two names of the feast reflect its dual meanings and functions. With reference to the harvest, it is called “the Feast of Ingathering” (Ex 23:16; 34:22) because it is a thanksgiving celebration for the blessings harvest. With reference to the history of Israel, it is called “the Feast of Booths” (Lev 23:34, 43; Deut 16:13, 16; 31:10; Ezra 3:4) because it commemorated God’s protection of the people as they dwelt in booths during their sojourn in the wilderness. Both of these features are preserved in the observance of the Feast of Tabernacles.

The observance of the Feast of Booths at the close of the Fall harvest made it possible for the Israelites to have a double thanksgiving celebration: thanksgiving for the blessing of the harvest and for God’s protection through the sojourning in the wilderness. These dual themes of *past* and *present* divine protection and blessings, served to nourish the hope for a *future* Messianic restoration.

The distinguishing characteristics of the feast was the dwelling in booths for the duration of the feast (Lev 23:40, 42-43). Various branches of leafy trees were used to build booths that would house the people for the duration of the feast. Living in booths served as a reminder of God’s protection during the forty years of wandering in the desert. (Lev 23:42). The temporary booths symbolized the human need to depend upon God for His provision of food, water, and shelter. This applies to our spiritual life as well, for without the life-giving provisions of divine grace, our spiritual life would be a scorching desert.

Another major ritual of the Feast of Booths was the waving of a bundle of willow, myrtle, and palm branches, which were tied together and waved

in rejoicing during the feast. This waving served to express joy, thanksgiving, and praise to God for the material blessings of the harvest and the spiritual blessing of His past and present protection.

Another significant ceremony was the nightly illumination of the Temple's Court of Women with gigantic candelabra which provided light for the nightly festivities. This provided an ideal setting for Christ to reveal Himself as the Light of the world (John 8:12).

THE FEAST OF TABERNACLES IN THE NT

The rich Old Testament typology of the Feast of Tabernacles finds in the New Testament both a *Christological* and an *eschatological* fulfillment. The themes of the Feast of Tabernacles are used in the Gospels to reveal the incarnation and mission of Christ and in the book of Revelation to represent God's protection of His people through the trials and tribulation of this present life until they reach the heavenly Promised Land. There God will shelter the redeemed with the booth of His protective presence (Rev 7:15) and dwell with them for all eternity (Rev 21:3).

In his Gospel, John introduces the nature and mission of Christ by employing the metaphor of the "booth" of the Feast of Tabernacles. He explains that Christ, the Word, who was with God in the beginning (John 1:1), manifested Himself in this world in a most tangible way, by pitching His tent in our midst: "And the Word became flesh and *tabernacled* among us, full of grace and truth; we have beheld his glory, as of the only Son from the Father" (John 1:14). The Greek verb *skenoō* used by John means "to pitch tent, encamp, tabernacle, dwell in a tent." It is rendered in the Latin Vulgate as *tabernacula*, from which we derive the English "tabernacle." The allusion is clearly to the Feast of Tabernacles when the people dwelt in temporary booths.

John chose the imagery of the Feast of Booths to describe the Messiah's first coming to His people, since the feast celebrates the dwelling of God among His people. Being the feast of thanksgiving for God's willingness to protect His people with the tabernacle of His presence during the wilderness sojourning, it could serve fittingly to portray Christ's willingness to become a human being and pitch His tent among us in order to become our Savior.

Christ's Birth at the Time of the Feast of Tabernacles

The connection between Christ's birth and the Feast of Tabernacles has been recognized not only by modern authors but also by early Christian writers who associate the Feast of the Nativity with the true Feast of Tabernacles. Several scholarly studies suggests that the Feast of Tabernacles in September/October provides Christians today with a much more accurate Biblical timing and typology for celebrating Christ's birth than the pagan dating of December 25th. (See Newsletter no. 161). The latter date is not only removed from the actual time of Christ's birth, but also is derived from the pagan celebration of the return of the sun after the winter solstice.

The two suggestive ceremonies of the water libation and night illumination of Temple during the Feast of Tabernacles provided the setting for Christ's revelation of His nature and mission. He is the living water (John 7:37-38) typified by the water ceremony of the Feast of Tabernacles. He is also the Light of the World (John 8:12) typified by the night illumination of the Temple during the feast. Indeed, through Christ the blessing typified by the Feast of Tabernacles have become a reality for every believer.

The Feast of Tabernacles Prefigures the Glorious Destiny of God's People

The themes of the Feast of Tabernacles serve not only to reveal the nature and mission of Christ, but also to depict the glorious destiny of God's people. In Revelation 7:9-17 and 21:1 to 22:5, the major themes of the Feast of Tabernacles are effectively used to portray the final ingathering of God's people in their harvest home. The redeemed are described as bearing palm branches which is a feature of Tabernacles (Rev 7:9). Their song "Salvation belongs to our God" (Rev 7:10)," recalls the cry of *hosanna* of Psalm 118:25 which was used at the feast.

The reference to God erecting a booth over His people with His presence (Rev 7:15), is a clear allusion to God's protection over Israel in the wilderness. The promise of "springs of living water" (Rev 7:17; 22:1) and of the continuous light of God's glory (Rev 21:23), are allusions to the two central ceremonies of the feast, water pouring and the night illumination, both of which from the time of Zechariah had assumed a Messianic significance.

The ultimate fulfillment of the Feast of Tabernacles is in the new earth when the saints are gathered in their harvest home and God will shelter them with the “booth” of His presence for all eternity (Rev 21:3).

Since the Temple of Jerusalem no longer stood at the time of John’s writings, the meaning of the feast must have been kept alive by its observance in the synagogues and Christian churches. John hardly could have used so effectively the themes of the Feast of Tabernacles to portray the consummation of redemption, if the feast was unknown in the Christian churches of Asia Minor.

In her book *Patriarchs and Prophets*, Ellen White devotes a whole chapter to “The Annual Feasts.” Reflecting on their value for Israelites and Christians today, she writes: “*Well would it be for the people of God at the present time to have a Feast of Tabernacles—a joyous commemoration of the blessings of God to them.* As the children of Israel celebrated the deliverance that God had wrought for their fathers, and His miraculous preservation of them during their journeying from Egypt, so should we gratefully call to mind the various ways He has devised for bringing us out from the world, and from the darkness of error, into the precious light of His grace and truth” (pp. 540-541). In this statement Ellen White clearly recommends the spiritual observance of the Feast of Tabernacles by the church today. This is in essence what I am proposing through the books *God’s Festivals in Scripture and History*.

Summing up, we can say that the Feast of Tabernacles commemorates the redemption already accomplished through Christ’s first Advent and typifies the final restoration that will be realized at the second Advent. The feast, then, unites the past redemption to the future restoration. It affords the opportunity to celebrate in the present the salvation and protection Christ has already provided us, while we look forward to the future consummation of our redemption that awaits us in God’s eternal Kingdom.

THE SIGNIFICANCE OF THE FALL FEASTS FOR TODAY

The preceding typological survey of the Fall Feasts offers the basis for a few final reflections on their relevance for today. The three feasts of the seven month reveal a progression in the eschatological unfolding of

redemptive history. The Feast of Trumpets announces the beginning of the judgment in heaven which calls people on earth to repent. The Day of Atonement points to the final disposition of sins that Christ will accomplish at His Second Coming. The Feast of Tabernacles typifies the joyful celebration for the providential way the Lord has led His people to the Promised Land, the new earth.

In a sense, the three Fall Feasts typify also the three steps leading to the consummation of Christ's redemptive ministry: ***repentance, cleansing, and rejoicing*** for the final restoration. The Feast of Trumpets represents God's last call to *repentance* while the destiny of God's people is being reviewed by the heavenly court during the antitypical ten days preceding the Day of Atonement. We refer to this period as the "Pre-Advent Judgment." The Day of Atonement typifies Christ's final act of *cleansing* that will be accomplished at His coming when He will cleanse His people of their sins and will place all accountability on Satan (Azazel). The cleansing accomplished by Christ at His Return makes it possible to celebrate the Feast of Tabernacles which foreshadows the *rejoicing* at the inauguration of a new life in a new world.

On a more practical plane, the Fall Feasts can give substance to our faith by reminding us that our relationship to God is based, not only on the profession, but also on the practice of our faith. At the final judgment, Christ will invite into His kingdom "not every one who says to me 'Lord, Lord . . . but he who does the will of my Father who is in heaven'" (Matt 7:21).

By summoning us to prepare for the final judgment, the Fall Feasts can give seriousness to our living. They remind us that our thoughts, words, deeds, and attitudes count for eternity. They teach us that the final judgment will reveal whether we have lived self-centered lives, ignoring God's moral principles, or God-centered lives, reflecting His moral values. As Christians today, we need to be reminded of the message of the final judgment, and a church calendar with Sabbath services focusing prophetic message of the Fall Feast, affords a practical opportunity every year to reflect on our mission to proclaim: "Fear God and give glory to him, for the hour of his judgment has come" (Rev 14:7).

Conclusion

Contrary to the false allegation that I am drifting away from the Adventist church by promoting the ceremonial observance of the Spring and Fall Festivals, I have shown that I am proposing, not the ceremonial observance of the Festivals, but their spiritual and typological relevance for our church today.

The goal is to develop a church calendar loosely patterned after the Spring and Fall Festivals. Such a calendar would have both a *didactic* and *evangelistic* function. *Didactically*, it would teach our members to appreciate more fully the unfolding of the Plan of Salvation from the redemption typified by the Spring Festivals, to the consummation of salvation, represented by the Fall Festivals.

Evangelistically, a church calendar patterned after the Biblical Festivals, can effectively serve to explain the biblical basis for our prophetic end-time message. Visitors worshipping in an Adventist church on the Sabbath, will soon learn about the unique Adventist understanding of the unfolding of the Plan of Salvation.

The adoption of this proposal by the global church is nearly impossible at this time. But no one can prevent a local church to develop its own religious calendar. Adventist churches in the USA have considerable freedom to develop their calendar. Some churches plan their calendar a year ahead, deciding on topics and speakers. A few pastors told me that they see some value in our proposal, and have decided to develop their own local religious calendar, taking into consideration the typological significance of the OT Festivals.

Your comments and reactions to the above proposal are welcomed. Keep in mind that what I have written is simply a *proposal* for the development of an Adventist religious calendar. The implementation of such a proposal requires careful consideration by our competent church leaders. Ultimately this could prove to be one of the most effective way to bring about worship renewal, by tapping into the religious calendar of God's ancient people.

ANNOUNCEMENTS OF SERVICES AND PRODUCTS**SPECIAL OFFER ON THE TWO VOLUMES OF *GOD'S FESTIVALS IN SCRIPTURE AND HISTORY***

This newsletter offers a unique opportunity to extend to our subscribers a special offer on the two volumes of *God's Festivals in Scripture and History*. These two volumes deal with the very topic we have discussed in this newsletter.

The first volume, on *The Spring Festivals*, shows how Passover and Pentecost commemorate the redemptive accomplishments of Christ's First Advent, namely, Christ's atoning death, His resurrection, ascension, inauguration of His heavenly ministry, and sending of the Holy Spirit. The second volume, *The Fall Festivals*, explains how the Feasts of Trumpets, Atonement, and Tabernacles, point to the consummation of redemption, namely, the judgment, the final disposition of sin, the second Advent, and the restoration of this world.

God's Festivals in Scripture and History challenges congregations to develop a church calendar patterned after the religious calendar God gave to Israel. Such a calendar would not be bound to the exact dates of the OT Festivals, since these were keyed to the Palestinian seasons, which differ, for example, from the seasons in the USA. Barley does not ripen in the USA in March as in Palestine. The focus would be, not on the exact date, but on the spiritual message of each Feast to be remembered on special emphasis Sabbath.

The aim is to remember during the course of the year the redemptive accomplishments of Christ's First and Second Advents, as typified by the OT Feasts. We cannot preach the whole Bible in one sermon. We cannot celebrate the whole story of redemption in one Sabbath. A church calendar patterned after the calendar of Israel can help to do justice to all the great saving acts of God.

A church calendar is more than an annual cycle of recurring festivals. It provides an opportunity to experience afresh what God has done in the past, is doing in the present, and will do in the future. It enables us to take the time which God has created and offer it back to God through Jesus Christ who has redeemed it.

The two volumes of *God's Festivals in Scripture and History* and the accompanying DVD album, are ideal witnessing tools. They will help both your church members and friends to appreciate more fully the unfolding of the Plan of Salvation from redemption to the final restoration. Your help in promoting and distributing this timely set of two volumes is greatly appreciated.

This is the Special Offer for the two volumes *God's Festivals in Scripture and History*:

- **The Set of the two volumes of *God's Festivals* for \$50.00**, postage paid. ONE free DVD album is included in the special price. The regular price is \$100.00.
- **Two sets of the two volumes of *God's Festivals* for \$70.00**, postage paid. ONE free DVD album is included in the special price. The regular price for the set is \$200.00.

Four Ways to Order the two volumes of *God's Festivals in Scripture and History*:

(1) **Online:** By clicking here: http://www.biblicalpherspectives.com/cart/catalog/index.php?cPath=26_30

(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@biblicalpherspectives.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 4990, USA. We guarantee to process your order immediately. USA. We guarantee to process your order immediately.

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 four 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** 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 powerpoint 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 \$70.00, mailing expenses included even overseas, instead of the regular price of \$350.00.

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.

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 now 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 profes-

sionally 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 Loma Linda SDA church. 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.biblicalpherspectives.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>