

ENDTIME ISSUES NEWSLETTER No. 178

“Practicing Headship and Submission”

Samuele Bacchiocchi, Ph. D.,

Retired Professor of Theology and Church History,

Andrews University

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"Practicing Headship and Submission"

(The Essay of this Newsletter)

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GOOD NEWS ON MY LIVER CANCER RECOVERY

In previous newsletters I gave an extensive report of the providential recovery from my colon cancer surgery and liver cancer treatments. You may wish to see the image of the last PET/CAT scan which shows that over 98% of the cancer cells have been shut down. To see the impressive color images of the three PET/CAT scans, click on this link: <http://www.biblicalperspectives.com/colon/>

Thank you for your prayers! Thank you God for healing my body and restoring my health! Truly I can say that I feel much stronger than before the cancer treatment. Now I want to dedicate the remaining years of my life fully to His service.

How to Contact the Center for Cancer Care in Goshen, Indiana

To express my gratitude to God for leading me to the unique Center for Cancer Care, in Goshen, Indiana that offers clinical trials on different forms of cancer not readily available in most cancer centers, I decided to post the information on how you can contact the Center. Over 150 Adventists have already

contacted the Center. The Assistant to the President is Vladimir Radivojevic, who is a gracious and caring Adventist Christian. Feel free to contact him by phone or email. These are his addresses:

Vladimir Radivojevic MS, MBA

Assistant Vice-President

The Center for Cancer Care

200 High Park Ave.

Goshen, IN 46526

Phone: 574.535.2970 Fax: 574.535.2535

Email: vradivoj@goshenhealth.com

Websites: www.goshenhealth.com or www.cancermidwest.com

If you or someone you know has cancer, feel free to contact Vladimir. He will talk with you personally, gather your information, and place you in contact with an oncologist who can examine your situation and give you a second opinion free of charge. Vladimir told me that he wants to help patients unable to come to their Center for Cancer Care, by asking physicians to evaluate the medical records free of charge to see if the current treatments are adequate or if one of their clinical trials programs could be of special help.

A NEW OUTREACH BOOK ENTITLED *POPULAR HERESIES*

The last newsletter no. 177 "Is the Catholic Church the only True Church?," generated an unusual number of responses. Many expressed their appreciation for my response to the Vatican Document "*Responses . . .*" released on July 10, 2007, where Pope Benedict XVI restates the exclusivistic belief that the Catholic Church is the only true church instituted by Christ, with the means of salvation.

After reading the newsletter and reflecting upon recent Vatican Declarations, some subscribers feel that the time has come to expose the unbiblical teachings of Catholic and Protestant churches, by publishing a book entitled *POPULAR HERESIES*. This book is to help our Adventist church to fulfill her prophetic mandate to call upon sincere people of all faiths to "come out of her, my people, lest you take part in her sins" (Rev 18:4).

The sponsors of this project are willing to cover most of the expenses for researching and printing 100,000 copies of *Popular Heresies*. The idea is to offer the book to churches at a minimum cost of only \$2.00 or 3.00, primarily to cover the mailing expenses. On August 17, 2007, when I fly to Los Angeles to

speaking at the White Memorial Church, I am scheduled to have breakfast with the coordinator of this project to discuss some of the details.

What do you think of this project? Do you feel that a book exposing the *Popular Heresies* of our times is badly needed for our witnessing outreach? Are you willing to pass out this book to your friends? Would you consider contributing to the realization of this project? Your input is greatly appreciated. Let me know what you think.

We just came back from Italy where we had the opportunity to witness to some fine professional Catholic people. One evening the owner and manager of the lovely hotel where we were staying, came to visit me in the small lobby equipped with wireless internet service. We spent an hour discussing some of the unbiblical Catholic beliefs, like infant baptism, conscious life after death, the eucharist, the veneration of Mary and the Saints, etc. Time and again she said: "I have had serious questions about these Catholic teachings, but nobody has ever explained to me what the Bible teaches on these subjects. I hate to tell you that we don't even have a Bible in our home. Do you have a book that can help me understand what the Bible really teaches on these doctrines?"

I explained that I did not have a single book dealing with all the Catholic heresies, but I would give her three of my books which have been published in Italian. She never stopped thanking me for those books, which she promised to read as soon as the Summer rush is over. In this moment she works with her husband every day from 6:30 a. m. to 11:00 p. m. My wife and our daughter, Loretta, also needed some Italian books to give to the friends they made on the beach. Next time we fly to Italy, I will bring more Italian books with me.

I shared this recent experience simply to show how badly we need a book to help our Catholic and Protestant friends understand why some of their cherished beliefs are unbiblical after all. To my knowledge our Adventist church has never published a book that helps people to understand the difference between our Adventist beliefs and Catholic/Protestant beliefs. We can hardly expect people to accept our Adventist beliefs, if we do not show them first why their beliefs are unbiblical.

Popular Heresies will examine the historical origin and the biblical flaws of a dozen popular beliefs such as Papal Primacy, Immortality of the Soul, Sunday Sacredness, the Eucharist, Intercession of Mary and the Saints, Indulgences, Eternal Torment in Hell, Once Saved Always Saved, Infant Baptism, the Sacraments, Mary's Immaculate Conception and Ascension to Heaven, the Use of

Icons as an Aid to Worship, the Use of Alcoholic wine for worship and social occasions, etc.

The purpose of the book is to help sincere Catholics and Protestants understand why some of their cherished beliefs are unbiblical. Its ultimate goal is to help people of all faiths to understand and accept fundamental Bible truths God has called us to proclaim. We believe that the time has come to sound God's final call to mankind: "Come out of her, my people, lest you take part in her sins" (Rev 18:4).

SPECIAL DVD TAPING OF *ABUNDANT LIFE SEMINAR*

At the request of the *World's Woman's Christian Temperance Union*, a special video taping will be done on Wednesday, August 8, 2007, of my powerpoint lecture on *The Christian and Alcoholic Beverages*. The lecture summarizes the highlights of my book *Wine in the Bible*. With the help of 120 powerpoint slides, I will share the findings of my research which shows that the Bible clearly teaches total abstinence, and not moderation. I have been working on this lecture every waking moment for the past three weeks.

This lecture will be delivered live at the International Convention of the *Woman's Christian Temperance Union*—an organization to which Ellen White belonged and actively supported. The President, Sarah Ward, has already invited me on two previous occasions. This year the WWCTU is held in Indianapolis on September 14-16, 2007, and brings together Temperance Leaders from different parts of the world. I am told that the delegates are eager to obtain the live recording of the DVD lecture which they plan to show to their congregations. If you live in Indianapolis, you are welcomed to attend. I am scheduled to deliver my lecture on Sabbath morning, September 15, at 10:00 a. m. For directions and more detailed information, contact Sarah R. Ward, WWCTU President, at (765) 345-2306

A second powerpoint lecture will also be video-taped next Wednesday August 8, 2007. It is entitled *How to Build a Happy and Lasting Marriage*. In this lecture I share the highlights of my book *The Marriage Covenant*, by presenting 10 biblical principles for building a happy and lasting marriage. I make use of 100 powerpoint slides to deliver this lecture, which has been warmly received by congregations in different parts of the world.

The DVD album with both of these lectures, is entitled *ABUNDANT LIFE* and will be released on August 27, 2007. At this time we offer this *ABUNDANT*

LIFE DVD album at a pre-release special offer of \$50.00, instead of the regular \$100.00. The price includes the AIRMAILING to any foreign country.

You can order this album online by clicking at this link: -----
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For the first time I am offering together as a package all the DVD/CD recordings of Prof. Jon Paulien, Prof. Graeme Bradford, and my own. Until now I have offered all these recordings separately which costs 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 \$850.00.

The package consists of 9 DVD/CD albums, containing a total of 20 live DVD lectures and 6 CD disks with publications and articles. For a detailed description and picture of each album click at this link: http://www.biblicalperspectives.com/cart/catalog/product_info.php?cPath=26&products_id=101
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“Practicing Headship and Submission”
Samuele Bacchiocchi, Ph. D.,
Retired Professor of Theology and Church History,
Andrews University

Editorial Comment

Our study of the first three chapters of Genesis presented in the newsletter no. 176, has shown that the principle of male headship and female submission was established by God at creation, and not after the Fall. In this newsletter we shall reflect on the practical implications and applications of the Biblical principle of headship/submission. Specifically, we shall consider what it means from a practical standpoint for the husband to practice headship and for the wife to practice submission. I look forward to receive your comments.

The stability of the marriage covenant depends largely upon the way the husband and the wife fulfill their respective roles. Marriage counselors often point to

“role conflicts” as a major cause for the breaking up of marriages. “Those of us who do marriage counseling,” writes Paul Stevens, “realize that many marriages are struggling desperately at just this point. Some men insist that the Bible makes them responsible to God for the family. They are boss. Some women believe this is true and try for years to submit to a weak man or a tyrant. But there comes a day, almost inevitably, when the woman revolts. She may revolt by having a nervous breakdown, by getting a plane ticket and flying away, or by leaving him for another man.”

At the root of much of the role conflicts within marital relationships, are the different interpretations and applications of the Biblical teaching on husband-headship and wife-submission. The very mention of the terms “headship/submission” is anathema for many who during the last three decades have made the quantum leap from “Adam’s rib to women’s lib.”

In the face of the “role confusion” existing in our society, it is not difficult to realize why Christian couples are also confused about their roles and often seek greater self-fulfillment by assuming different roles. To resist the societal trend bent on eliminating or reversing roles within marriage, it is imperative for Christian spouses and young people planning for marriage, to study what God has to say in the Scripture regarding the proper roles for the husband and the wife. The Biblical view of marital roles, as we have seen in newsletter 176, derives not from ancient patriarchal culture but from the order established by God at creation. The acceptance of such a view provides the only solid foundation for a marriage covenant.

Objectives of this Bible Study. This essay examines the meaning and applications of the Biblical principle of husband-headship and wife-submission. The study is divided into two parts. The first part considers the major New Testament passages concerning the roles of husband and wife. An attempt will be made to interpret the Biblical meaning of “headship” and “submission.” The second part examines the practical implications and applications of the Biblical principle of headship/submission. Specifically, we shall consider what it means from a practical standpoint for the husband to practice headship and for the wife to practice submission to a caring husband.

This Bible Study is excerpted from chapter 5 of my book *The Marriage Covenant*. For the sake of brevity, I have left out much valuable material. If you wish to read the whole chapter or the whole book, we will gladly mail you a copy. Many couples have written saying that this book has strengthen and in some cases saved their marriage. You can order the book online by clicking at

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THE NATURE OF THE WIFE'S SUBMISSION

The major NT passage affirming the principle of husband-headship and wife-submission, is found in Ephesian 5:21-33. The passage begins with the admonition “Be subject to one another out of reverence for Christ” (v. 21). This admonition is followed immediately by Paul’s exhortation to wives: “Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body and is himself its Savior” (vv. 22-23).

In what sense are wives to be subject or submissive to their husbands? There are different kinds of submission and for different motivations. There is the calculating kind of submission designed to achieve the fulfillment of secret desires through the practice of “feminine wiles.” There is the submission of conciliation which is accepted for the sake of peace. There is the submission of resignation to bitter necessity. There is the submission to the superior wisdom of another person.

Submission for the Sake of Christ

Paul rejects the worldly patterns of submission, substituting for them a new definition: “as to the Lord.” This does not mean that a wife’s submission to her husband must have the same unconditional ultimacy of her commitment to Christ. This would be an idolatrous form of submission. The phrase suggests two possible meanings. First, the *manner* of a wife’s submission to her husband should be similar in quality to her devotion to the Lord. This meaning is supported by the parallel text, Colossians 3:18, which states: “Wives, be subject to your husbands, as is fitting in the Lord.”

Second, the *reason* for a wife’s submission is “because the Lord wants it.” This meaning is suggested by the preceding and following verses. In the preceding verse (v. 21) the reason given for being submissive is “out of reverence for Christ.” “Reverence” is a soft translation of the Greek *phobos* which means “fear.” The KJV retains the literal meaning: “in the fear of God.”

In Scripture, the “fear of the Lord” is the response which produces obedience to His commandments. Thus, submission “in the fear of Christ” means to accept the authority of another (in this case, the husband) out of obedience to Christ who has delegated that authority. This interpretation is supported by the

following verse (v. 23) which says, “For the husband is the head of the wife,” that is to say, because the Lord has appointed the husband to function as the head. The recognition of this fact leads Paul to conclude his exhortation by urging wives again to fear their husbands: “Let the wife see that she respects [literally “fears”—*phobetai*] her husband” (Eph 5:33).

Theological, not Cultural Reasons.

The main point here is that a wife’s submission to her husband rests not on cultural but on theological reasons. *Wives are asked to submit, not for the sake of social conventions or the superior wisdom of their husbands, but for the sake of Christ.* Paul grounds his injunction not on a particular culture, but on the unique relationship of loving mutuality and willing submissiveness existing between Christ and the church.

Christ has appointed the husband to function as the “head,” so that when the wife subordinates herself to him, she is obeying Christ. This does not mean that a wife is to relate to her husband as if he were Christ. Paul’s exhortation is “Wives, be subject to your husbands, *as to the Lord,*” and *not “because they are the Lord.”* Husbands are human beings, but are appointed by the Lord to act as “heads” in the marital relationship. Thus, Paul takes what could be a natural submission and places it within a spiritual order, an order that Christ stands behind.

The wife’s submission to her husband is not based on the husband’s superiority or the wife’s inferiority but, as we have seen, on the husband’s headship role established by God at creation (1 Cor 11:8-9). This order has been established because it affords greater harmony and effectiveness in the marital relationship. The authority to which a wife bows is not so much that of her husband as that of the creational order to which both of them are subject.

Voluntary Submission

A wife’s submission to her husband is not imposed, but consciously chosen. It is a free, willing and loving submission. It is not subservience, but loving assistance. The voluntary nature of her submission is indicated by two facts: first, by the command to the husband to love his wife rather than to make her obey; second, by the model of the submission of the church to Christ which Paul gives as an example for the wife’s submission to her husband. This means that as the church willingly chooses to obey Christ in response to His creative and redeeming love so the wife willingly chooses to obey the husband as a response to his caring

and self-sacrificing love. This form of active obedience is not self-demeaning, but self-fulfilling and upbuilding.

The purpose of this submission is not to suppress the individuality of the wife, but to ensure a deeper and more solid oneness between husband and wife as they function together in the household. Elisabeth Elliot perceptively points out that “To say that submission is synonymous with the stunting of growth, with dullness and colorlessness, spiritlessness, passivity, immaturity, servility, or even the ‘suicide of personality,’ as one feminist who calls herself an evangelical has suggested, is totally to misconstrue the biblical doctrine of authority.”

In the Christian faith, authentic self-realization for men and women is found in the willing submission to the divinely-established roles grounded in creation and clarified by Christ’s redemption. This liberating dynamic is exemplified in the life of the Trinity and expressed in the Scriptures.

THE NATURE OF THE HUSBAND'S HEADSHIP

The exhortation “Wives, be subject to your husbands” is followed by Paul’s admonition to husbands: “Husbands, love your wives, as Christ loved the church and gave himself up for her” (Eph 5:25). It is noteworthy that Paul speaks of the headship role of the husband only when exhorting wives and not when addressing the husbands themselves. In other words, the wives are reminded that “the husband is the head of the wife” (Eph 5:23), but that husbands are *not* exhorted to exercise their headship role by keeping their wives in submission. Instead, Paul chose to confront husbands with the headship model of Christ’s sacrificial love (Eph 5:25-27).

Paul’s approach reveals his sensitivity to human abuse of power. He was aware of some men’s over-concern with asserting their authority. Consequently, he chose to emphasize not the husband’s right to be the head over the wife, but rather his obligation to exercise his headship through care for his wife. Paul acknowledges the headship role of the husband in the marital relationship as an indisputable principle: “the husband is the head of the wife” (Eph 5:23). There was no need to restate this principle when addressing the husbands. What husbands needed to hear was what it means to be the head over their wives.

Headship Clarified

Paul clarifies the meaning of headship by calling upon husbands to imitate the sacrificial leadership of Christ Himself: “Husbands, love your wives, as Christ

loved the church and gave himself for her, that he might sanctify her, having cleansed her by the washing of water with the word, that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish”(Eph 5:25-27).

Paul here goes into great detail to explain how Christ exercises His headship role over the church, namely, through the sacrificial giving of Himself for her redemption and restoration. In the same way, the husband’s authority is to be expressed in self-giving love for the well-being of his wife. The husband who follows Christ’s leadership will exercise his headship, not by forcing his wife into a mold that stifles her initiative, her gifts, her personhood, but rather by encouraging her to develop her mental and spiritual potential.

Paul further clarifies the meaning of headship by shifting back to the head/body analogy (vv. 28-30). The husband should care for his wife as he does for his own body. This means that a husband must be dedicated to his wife’s welfare by providing for all her needs. This kind of loving and sacrificial leadership eliminates all the evils associated with hierarchical marriage and enables the two to “become one flesh” (Eph 5:31).

Biblical headship is for the sake of building others and not for one’s own benefit. Headship means that the husband assumes a responsibility for the family in a way that is different from that of the wife’s. The husband serves as the provider and the wife as the home-builder. The two are not superior or inferior but complementary. Each supplements the special gifts and responsibilities of the other.

Headship and Submission

The model of Christ’s sacrificial love for the church provides a most eloquent example of how headship and submission can be compatible in marital relationships. Christ’s headship over the church is not diminished by his self-sacrificing love for her. By the same token, the church’s submission to Christ does not diminish the possibilities for her fullest development, but rather enhances them.

The comparison between the relationship of Christ-the-church and husband-wife points to the ultimacy of the authority structure in marriage. The latter, however, must always mirror the relation of Christ to the church. “It was not the design of God” writes Ellen White, “that the husband should have control, as head of the house when he himself does not submit to Christ. He must be under the rule of Christ that he may represent the relation of Christ to the church.” (*The Adventist Home*, p. 117).

Neither headship nor submission must crush or distort the possibilities for self-growth or personal fulfillment. Effective leadership in any organization must encourage the fullest development of the abilities of those under authority. This requires that a leader be aware of the concerns of those under him and that the subordinates respect the wishes of the leader. As Christians we need to maintain the delicate balance between the exercise of authority (headship) and the response to authority (submission).

Reasons for the Rejection of Husband-Headship

Why are some feminists so offended by the Biblical principle of husband-headship that they even call for the abolition of marriage? “Marriage,” states a feminist declaration, “has existed for the benefit of men and has been a legally sanctioned method of control over women . . . the end of the institution of marriage is a necessary condition for the liberation of women.”

At the root of the rejection of husband-headship, there is a gross misunderstanding of its Biblical meaning. In the Bible, husband-headship relates to function not to value. If male headship in the home and in the church meant that man was innately more valuable than woman, then something would be terribly unjust in the Bible. But male headship in the Bible does not mean that women are inferior or of lesser value than men.

Human worth in the Scripture is determined not by our office or function but by our status before God by virtue of creation and redemption. By virtue of creation, both men and women are equal before God because both have been created in the image of God (Gen 1:27). Similarly, by virtue of redemption, both men and women are equal before God because, as we read in Galatians 3:28, we “are all one in Christ Jesus.”

Irresponsible Male Headship

A major reason that husband-headship is hotly contested today is that all too often men demand submission from their wives without in turn submitting themselves to the headship of Christ. With complacency, men will quote the Scripture which says “the head of the woman is man” (1 Cor 11:3, NIV) to assert their authority, forgetting the preceding statement which says: “the head of every man is Christ” (1 Cor 11:3). Before a man can serve as an effective head of his wife and children, he must himself submit to the headship of Christ. “Proper headship operates within a clearly defined chain-of-responsibility. If the chain is broken at any link, authority becomes impaired.”

One can hardly blame wives who resent being under the irresponsible headship of husbands who are not accountable to Christ. That is not only unfair but also unchristian. Biblical husband-headship, however, is patterned after the sacrificial headship of Christ over the church, manifested in the sacrificial giving of Himself for her redemption and restoration (Eph 5:25-30).

Conclusion

Ephesians 5 presents the headship of the husband and the submission of the wife as an order established by God to ensure unity and harmony in the home. Paul defines and defends headship and submission in marriage on a theological and not on a cultural basis. By utilizing the model of Christ and the church, Paul effectively clarifies the meaning of headship and submission in marriage. The purpose of this clarification, however, was not to do away with role distinctions in marriage, but rather to ensure their proper expression in accordance with God's intended purpose.

PRACTICING HEADSHIP

To appreciate more fully the validity and value of the Biblical principles of headship and submission, we shall now reflect on the practical implications and applications of such principles in marital relationships.

Leadership in Love

We noticed earlier that Paul clarifies the meaning of headship by exhorting husbands not to exercise authority over their wives, but to love them “as Christ loved the church” (Eph 5:25). Putting it differently, Paul exhorts husbands to exercise not a headship of power, control, competence or domination, but a leadership of love. The model is the headship of Christ over the church manifested in His willingness to sacrifice Himself for her sanctification (“that he might sanctify her”--v.26), purification (“having cleansed her”--v.26), and glorification (“that he might present the church to himself in splendor”--v.27).

This is the way I am to be the head of my wife, by loving her with the sacrificial and unconditional love of Jesus. Jesus so loved the church that He gave up everything for her— equality with God, heaven's majesty and glory, the right to an earthly family, the understanding and appreciation of his fellows, a fair trial and a humane death. This is a headship of total sacrificial and unconditional love, without rights. As a husband, am I the kind of head who is willing to give up everything for the well-being of my wife and children?

Christ's love cleanses and improves the church. Through His Spirit, Christ works to "present the church to himself in splendor, without spot or wrinkle" (Eph 5:27). Jesus loves to make every believer as pure and perfect as He is. "Does my love for my wife wash away her inner wounds and hurts and bring out the best in her character? Do I make it easy or difficult for Jesus to make her radiant and blameless? Jesus does not repress and inhibit my character but enables it to flower and realize its full potential. Is my wife suppressed or enriched through my relationship with her?"

Should God ask me or you one day, "Did you love your wife unconditionally as I loved you?" What are we going to say? Shall we look for excuses, saying, "Well, Lord, you know that I loved my wife in many areas. I provided for all her material needs and I supported many of her plans and initiatives. But it was difficult to love her completely because she was not always submissive. Sometimes she insisted in doing things her own way, disregarding my feelings or instructions. And remember God, she was not always trustworthy. Sometimes she left me and the kids at home to go out to have fun. How could I love her unconditionally?" The Lord will reply, "I never asked you about your wife's weaknesses. I asked you, Did you love your wife unconditionally as I love you?"

God knows our spouse's weaknesses as well as our own. Yet He calls us as husbands to exercise a headship of love by loving our wives no matter what their weaknesses might be. He calls us to exercise our headships by being first in forgiving our spouses' mistakes, first in nurturing and building our marital relationship, first in assuming responsibility for the physical, social, emotional, and spiritual needs of our wife and children.

Exercising a headship of love is not easy. In fact, it is impossible on our own. It can only be done by the enabling power of the Holy Spirit. That is why Paul introduces his discussion of the proper relationships between husband and wife, parents and children, and servants and masters by exhorting Christians to "be filled with the Spirit" (Eph 5:18). It is only by the enabling power of His Spirit that a husband *can* begin to love his wife as Christ loved the church and that a wife *can* submit herself to her husband as to the Lord.

Leadership in Service

The husband-headship of sacrificial love is manifested especially through his willingness to serve his wife and children. This does not mean that he is under the authority of his family members or that he takes orders from them. Rather, it means that he serves his family by giving them a loving, intelligent and sensitive *service of leadership*.

Headship in the Scripture presupposes a leadership of service. Christ is the head of the church because He came not to be served by the church, but to serve her (Matt 20:28). There is a radical difference between God's view and the world's view of leadership. "You know," Jesus explained, "that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all" (Mark 10:42-44).

A husband fulfills the headship of service by leading, encouraging, protecting, providing, and caring for his wife and children. As the wife has a unique role in procreation, so the husband has a unique role in provision and protection. "The Lord," writes Ellen White, "has constituted the husband the head of his wife to be her protector; he is the house-band of the family, binding the members together, even as Christ is the head of the church and the Savior of the mystical body."⁴⁵ Peter emphasizes this point, saying: "Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers" (1 Pet 3:7, NIV).

The wife is "the weaker partner," not morally, spiritually or intellectually, but physically. The considerate husband will protect her from such heavy tasks as moving furniture, repairing automobiles, transplanting trees, building fences, doing masonry. Sometimes the husband must protect his wife's health by taking over some of her burdens. If the wife works outside the home or if she is not well, the considerate husband will alleviate his wife's burdens by assuming responsibility for some of them.

Leadership as Management

An important aspect of the headship of the husband is to provide a caring and competent management to the family. This involves establishing and maintaining directions, setting priorities and delegating responsibilities. In a well-ordered family a husband exercises his headship by delegating and not by abdicating responsibilities. This involves taking into consideration the ideas, the talents and convictions of his wife and children. Wives are expected to "rule their household" (1 Tim 5:14) by properly managing their homes. The wise woman of Proverbs 31 is emotionally and physically able to work creatively and sacrificially.

"Part of the conflict and confusion which we see in homes today," write Larry and Nordis Christenson, "stems from a too simplistic exercise of headship. To be

head of the house means more than a man occupying the captain's quarters and barking out orders. It means learning to shoulder the responsibility for giving informed and intelligent direction to the family."

"A husband won't have all the good ideas. His wife and children, as well as people from outside the immediate family, may have important things to say about what the family ought to be doing. It is the husband's responsibility to weigh every suggestion, determine what should be done, and see that it happens."

The husband bears a heavy responsibility of the outcome of his decisions. If the family does not gather for worship or does not attend church, God holds the father responsible. If the children are disobedient and rebellious, the father is primarily to blame. It was Eli and not his wife, who came under God's condemnation for raising two evil sons (1 Sam 3:13).

A family without the competent and dedicated leadership of a father is like a corporation without a capable president. In both instances the organization disintegrates very quickly. One of the greatest needs of America today is for husbands and fathers who provide to their families not only financial support but also moral and spiritual leadership.

Leadership as Provider

An important part of the husband's leadership of service is his responsibility to provide his wife and children with food, clothing, shelter and educational opportunities. This is a sacred obligation placed upon the husband by God. "If anyone does not provide for his relatives, and especially for his own immediate family, he has denied the faith and is worse than an unbeliever" (1 Tim 5:8, NIV).

Providing only a living, however, is not enough. A common misconception husbands have goes something like this: "I work hard to provide my wife and children for all their needs. What more could they ask of me?" Or, "My wife has no reasons to complain because she has much more than most women have."

Providing a living for our wives and children is not a valid substitute for sharing our personal lives with them. Our wives marry *us*, not our paychecks. What many wives miss most is not the paycheck, but the personal attention, presence, and fellowship of their husbands. They wait to be noticed, appreciated, and given time. It is the feeling of being neglected that often will tempt a wife to look for another man willing to give her time and attention.

Peter's counsel to husbands is clear: "Be considerate as you live with your wives" (1 Pet 3:7). The Greek verb translated "live" (*sunoikountes*), literally means "being at home with." Just "being at home with" the wife instead of going out with friends, however, is not enough. A husband may be home and yet ignore his wife by being totally absorbed in reading the newspaper or watching a game on television. As the head of his home, a husband must learn to exercise leadership in self-sharing. He must learn to set aside a block of time each day to give undivided attention to his wife and children. The benefits that will accrue from such a practice are beyond estimation.

Leadership in Discipline and Instruction

As the head of the home, the husband must take responsibility for the moral and spiritual development of his family. In the Old Testament, God instructs fathers to be diligent in teaching His commandments to their children: "These words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise" (Deut 4:7). A similar exhortation is given to fathers in the New Testament: "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (Eph 6:4).

The two areas in which a husband must take "first responsibility" is "discipline and instruction." The enforcement of proper discipline is fundamental to the character development of a child. All too often husbands abdicate their responsibility as the moral and spiritual leaders of the home, expecting their wives to fulfill these functions. The result is that more and more wives have to serve as the moral and spiritual heads of the home. When this happens, the children suffer and the marital relationship is strained. The children suffer because they are deprived of the important role model of father as the authority figure and leader of the home. The marital relationship is strained because the wife may resent her husband's inability to function as the moral and spiritual head of the family, and the husband may react to his failure by seeking fulfillment outside the home.

Despite all the anti-male-headship propaganda of the women's libbers, "it is precisely the *absence* of male authority." as Larry and Nordis Christianson point out, "which plagues American families." We are fast becoming a matriarchal society where women are primarily responsible for teaching and disciplining children, for supporting the family, for maintaining the house, for leading out in worship, and for participating in church and civic affairs."

“The problem,” as aptly stated by the Christiansons, “is mass abdication on the part of husbands. The need in American families today is not some kind of manufactured ‘equality’ between husband and wife. The equality is already there—God-given, waiting to be discovered. The need is for *headship*. Let men accept the responsibility of being head of the family, and wives will find under their authority a freedom, a liberation, such as no constitutional amendment could ever guarantee.”

Leadership as Lawmaker and Priest

A Christian father must not betray his sacred trust to be the lawmaker and priest of the home. Ellen White emphasizes this important function, saying: “All members of the family center in the father. He is the lawmaker, illustrating in his own manly bearing the sterner virtues: energy, integrity, honesty, patience, courage, diligence, and practical usefulness. The father is in one sense the priest of the household, laying upon the altar of God the morning and evening sacrifice. . . he is a laborer together with God, carrying out the gracious designs of God and establishing in his children upright principles, enabling them to form pure and virtuous characters, because he has preoccupied the soul with that which will enable his children to render obedience not only to their earthly parent but also to their heavenly Father.” (*The Adventist Home*, p. 212.).

As husbands we are ultimately responsible for the moral and spiritual development of our families. Children naturally look to their father for moral directions. The larger size, greater strength, and deeper voice of the father bespeak to them of authority and leadership. This is why mothers need the involvement of their husbands in enforcing discipline. Fathers serve as a basis upon which parental authority is constructed.

As fathers we need to be involved in the discipline of our children, watching for power struggles between our wives and children. We must take responsibility for any of our children’s behavioral problems that cause emotional stress to our wives. We must take time to communicate with our children in order to find out their moral and spiritual needs. We must serve as the priests of the home by leading the family in a daily worship experience and renewed commitment to Christ. Family worship is the symbolic center of a family’s spiritual commitment. By bringing the family together for worship, the husband teaches his family members to look up to God for wisdom and strength and to make God first and supreme in their lives.

Conclusion

Practicing headship, as we have seen, means not to lord over the family by barking out orders to the wife and children but rather to shoulder the responsibility of providing them with a caring and intelligent leadership. This includes a *leadership in loving*, shown by loving our wives with the unconditional and sacrificial love of Jesus; a *leadership in service* manifested in our willingness to give intelligent and sensitive service to our wives and children; a *leadership in the management* of the home shown by our setting priorities and delegating authority; a *leadership in providing* our wives and children not only with food, clothing, and shelter, but also with our personal attention, presence and fellowship; a *leadership in discipline and instruction*, shown by our taking first responsibility in enforcing proper discipline and in providing instruction to the children; a *leadership as lawmaker and priest* manifested in taking responsibility for the moral and spiritual development of our family members. In a word, practicing headship means being willing to serve the family by providing for the physical, emotional, social, intellectual and spiritual needs of our wives and children. This is the kind of headship exemplified by Christ, the model of the husband's headship.

PRACTICING SUBMISSION

Few Biblical injunctions can stir up as much emotion and controversy as the command for the wife to submit to her husband (Eph 5:22, 24; Col 3:18, 1 Pet 3:1). Both liberal and evangelical feminists are shocked and offended by this command. They view this command as a basic denial of women's rights to equality with men. To correct this alleged evil, the women's liberation movement is promoting marriages where roleless partners match their career goals. The very titles "husband" or "wife" are obsolete in such marriages. Each spouse has a right to terminate the relationship when it is no longer beneficial to his or her self-fulfillment.

The traditional roles of wife, mother, and homemaker are being deliberately and systematically dismantled, especially through the influence of the Women's Liberation Movement on the public media. A fundamental problem with the Women's Liberation Movement is that it assumes to liberate women by doing away with divine plan for successful marital relationships. The plan consists, as we have seen, of a relationship based on loving leadership and loving submission. Women's libbers reject this divine plan, promoting instead a contractual inter-relationship where each partner is free to come or to go, to live in or to live out.

In their struggle for women's rights, women's libbers, including some evangelical Christians, have made the mistake of absolutizing their own freedom. They have failed to realize that real freedom is to be found, not by becoming centers of absolute will, but by living according to the order of relationships established by God.

The result of the women's liberation movement has been not a greater liberation for women, but a rise in women's frustration, juvenile delinquency, and divorce rate. Militant feminists have forgotten Christ's counsel that we find our lives by losing them (Mark 8:35); we find a "better relationship" not by fighting for our rights but by assuming our God-given responsibilities. Biblical faith is concerned not with rights but with responsibilities. A woman who insists on fighting for her rights may eventually end up losing protection, sympathy, love, security, and even her husband.

From a Biblical perspective, we have no rights. All that we have—life, love, forgiveness, freedom, companionship, and salvation—are precious gifts offered to us by our gracious Savior so that we may use them to bless others. This applies to God's command, "Husbands, love your wives" and "Wives, be subject to your husbands" (Eph 5:21, 25). They were given not to secure our rights, but to ensure a harmonious, happy relationship.

The Model of Submission

Christ is the perfect model of both loving headship and loving submission. Both of these roles function in Christ not as limitations but as opportunities for greater service and blessings. In his letter to the Philippians, Paul exhorts us to follow the example of Christ's submissive attitude to find oneness with God and others: "Your attitude should be the same as that of Christ Jesus: who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on the cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." (Phil 2:5-11, NIV).

Christ's submissive mental attitude enabled Him not to question his Father's headship or to grasp for equal authority, even though He shared the same divinity of the Father. He did not question the right of His Father to function as His head,

nor did He attempt to redefine the notion of headship and submission through a “careful exegesis.” Instead, he submitted Himself to the Father by being obedient to the point of death on the cross. The result of Christ’s obedience is that the Father exalted Him to the highest honor. Christ’s example teaches us that in God’s order, submission is the way to glorification. The submission of Christ to the headship of His Father provides us a model to understand the nature and manner of a wife’s submission to her husband.

Submission as Loving Response

The headship of a husband consists, as noted earlier, in providing a sacrificial and loving leadership to his family members. Such a leadership provides the basis for a loving and joyful submission on the part of the wife. The common abuse by men of their headship as a “club” over their wives has led many women to see God’s command to submit as irrational and discriminatory. Some women will submit to their husbands half-heartedly; that is, as a necessary divine requirement rather than as a loving response. They hope that God will reward their unwilling submission. Such legalistic submission is joyless, frustrating, and often results in the dissolution of marriage.

Legalistic submission fails to see that headship and submission were given by God not to deprive us of something but to ensure a happy and harmonious marital relationship. Without loving leadership and loving submission, no successful relationship can be maintained. The fundamental cause of legalistic headship or submission is self-centered, unyielding wills clashing with God’s commands. When by God’s grace the battle of the wills is dissolved, then we are able to accept and experience God’s command to love and submit, not as a source of strife, but of joy, order, blessing, and security. The conflict over roles in marriage is caused not by a mistake in God’s job description of husbands and wives, but by sin, manifested in self-centered, unyielding dispositions.

God’s plan for husbands to be loving, sacrificial heads and for wives to be loving, respectful helpmates is designed to promote not competition and conflicts, but completion and harmony. The two roles can be compared to the lock and the key. If the lock wants to be the key or the key wants to be the lock because either or both of them are unhappy with their assigned roles, both of them become useless. It is only when the lock and the key function as designed that they work properly. In the same way, it is only when husband and wife function as loving head and responsive helpmate, that their marital union will work properly in accordance with God’s design. Each spouse is unfulfilled alone, but together they make a whole.

Submission as Respect

The submission of a wife to her husband is manifested especially through her respect for him. Paul summarizes his exhortation to husbands and wives, saying: “Let each one of you love his wife as himself, and let the wife see that she respects her husband” (Eph 5:33). Respect is something that must be gained through proper conduct. When a Christian husband exercises a loving, sacrificial headship, his wife finds him worthy of trust, honor, and respect.

Respect is an essential quality of love. If love is to grow through the years, it must be based on mutual respect. In his epistle to Titus, Paul encourages older women to teach younger wives “to love their husbands” (Titus 2:4). The fact that Paul exhorts wives “to respect” their husbands in Ephesians and “to love” them in Titus shows that in the apostle’s mind, love and respect go hand in hand.

A wife can show respect toward her husband in different ways: by accepting and affirming his moral and spiritual leadership in the home; by deferring to him certain decisions, questions, or problems; by admiring and praising him for his achievements; by putting him first when planning activities; by supporting his financial plans. When a man knows that his wife respects, supports, and admires him, no sacrifice will be too great for him.

Submission as Acceptance

The submissive wife accepts her husband the way he is, without conditioning her love to changes in his behavior. We learn to accept and love unconditionally our husbands or our wives by realizing how God accepts us: “God shows his love for us in that while we were yet sinners Christ died for us” (Rom 5:8).

At times a wife may feel that it is impossible for her to accept her husband the way he is. Humanly speaking this may well be true, but as she accepts and experiences God’s unconditional love, she is empowered to accept and love her husband unconditionally.

As a plant needs good soil, water, and sun to grow healthy, so a man needs the unconditional love and acceptance of his wife to live a healthy, happy, and satisfying life. When a husband feels that he is constantly on trial, that he has to constantly prove himself worthy to his wife, he becomes discouraged and tempted to look for another woman who will accept him the way he is.

It is the work of the Holy Spirit to convict a person of his or her wrongdoings (John 16:8-11). When we take upon ourselves the job of convicting our spouses

of their mistakes, we get in God's way and hinder the work of His Spirit. This does not mean that a wife should ignore her husband's wrongdoing. To do so would be morally irresponsible. The submissive wife can and must express her concerns and views freely. In fact, a mature husband will want her to do so. But once a wife has told her husband in what way she thinks he is wrong, she should not continue to nag him on that matter. Instead, she should place her trust in God's ability to convict and change her husband.

Submission as Putting Husband First

As believers, we submit ourselves to Christ by placing Him first in our lives. Our submission to Christ is presented in Ephesians 5:24 as the model of the wife's submission to her husband. When Jesus is first in a woman's life, He will enable her to place her husband first in her thoughts and actions. A man who has the assurance of being first in his wife's life will be able to face challenges with greater courage and self-confidence.

Placing your husband first means avoiding certain negative attitudes and actions. One of these is criticism of your husband's character or performance, especially in front of others. This can hurt him even more than a slap on the face. True "love does not delight in evil but rejoices with truth. It always protects, always trusts, always hopes, always perseveres" (1 Cor 13:6-7).

Another negative attitude to avoid is selfishness. A submissive wife will consider her husband's likes or dislikes when purchasing clothes, planning a meal, accepting or rejecting an invitation to a program or social function. She will plan her activities so she can stop and visit with him if he should need to talk when he gets home from work.

A submissive wife will also avoid jealousy and possessiveness. She will not deny her husband some legitimate pleasures that could draw him away from her. A wife who resents the time consuming career or activities of her husband may be loving herself more than her husband.

Putting your husband first means also centering all your activities around the husband. Good things such as children, homemaking, in-laws, appearance, church or civic functions can easily get out of balance, controlling the time and interest of a wife. It is therefore essential for a wife to learn to balance her activities in such a way that they are the spokes circling the hub, which is the husband, and not vice versa. If the spokes are well-proportioned and balanced, the wheel, that is, marital life, will roll smoothly. On the contrary, if the spokes are out of

adjustment and unbalanced, the wheel will wobble and eventually will smash in pieces.

Putting your husband first means also supporting his financial plans. This may require making the dollar stretch by being thrifty, as described in Proverbs 31:13-14: “She seeks wool and flax, and works with willing hands. She is like the ships of the merchant, she brings her food from afar. She rises while it is yet night and provides food for her household and tasks for her maidens.”

Submission as Role-Acceptance

Headship and submission are roles established by God to ensure order, peace, and harmony in the home. The submissive wife accepts her role as homemaker and mother, finding joy in fulfilling such roles creatively, efficiently, and lovingly.

Radical feminists belittle the role of homemaker and mother, promoting instead the male’s roles. For them, the only life worth living is a man’s life. To be successful, a woman must strive to achieve the attributes, goals, and performances of a man. In their striving to be like men, women are in danger of losing their feminine qualities which make them attractive to men. Women who become hard and aggressive in competing with men often discover to their sorrow that they are treated as if they were men. Competition damages something which is basic and precious to a right relationship between men and women.

Our families, churches, and societies need women who are willing to accept their vital role as wives, homemakers, and mothers. God has equipped women with unique biological and spiritual resources needed for the survival and growth of the home. Biologically, God has endowed every woman with the marvelous capacity to conceive and nourish human life in her womb. Spiritually, God has endowed every woman who becomes a mother with the unique power to mold her children’s characters for time and eternity.

A woman who willingly and joyfully accepts her role of wife, mother, and homemaker, can experience greater reward and fulfillment than any academic or business career can provide. No greater joy and satisfaction can come to a woman than to have her children rising up and calling her “blessed” and her husband praising her, saying: “Many women have done excellently, but you surpass them all” (Prov 31:28-29).

Submission as Acceptance of the Husband's Leadership

God's order for the home is for the husband to serve as a loving leader and for the wife to accept his leadership (1 Cor. 11:3; Eph. 5:23). This order has been divinely established to ensure harmony, happiness, and protection. A home with two heads or with the wife as the head is an abnormality because it distorts the distinctive male-female roles.

The wife who accepts and responds to her husband's leadership finds protection and satisfaction in the role God designed for her. She enjoys freedom from pressures and problems she is not supposed to carry. A major concern of my wife when I am away from home is that she may have to deal with some unexpected problems that I usually handle: a burned water pump, a stalled furnace, malfunctioning air-conditioning, leaking faucets or roofs, flat tires, disciplining children. It is reassuring for her to know that "I am around" to take care of such unexpected problems. This gives her peace of mind and freedom to pursue her various activities which do not conflict with her role of wife and mother. By accepting my leadership in the home, my wife is relieved of many worries while I am challenged to develop my God-given strengths and abilities.

Submission Is Not Slavery

A Christian woman, who by God's enabling grace submits to her husband, is not in danger of becoming a slave. On the contrary, she may discover that her submissive attitude inspires her husband to be more thoughtful and kind toward her. Usually, a submissive wife enjoys a happier relationship with her husband than does a dominating wife. She will certainly enjoy a closer walk with God when she knows that she obeys God's command by being submissive to her husband than when she disobeys God by dominating her husband.

Domineering wives have caused great misery to themselves and to their partners. A woman who is aggressive and dominates her husband in the early years of marriage may discover to her disappointment that later in life, she will loathe the man she has trained to be submissive to her because she has no one to lean upon.

CONCLUSION

The rejection of the Biblical view of role distinction within marriages is a major cause of marriage break ups today. Scripture clearly presents the headship of the husband and the submission of the wife as an order established by God

to ensure unity and harmony in the home. Practicing headship does not mean lording over the wife or family members but rather providing a caring leadership which ensures the physical, emotional, social, intellectual, and spiritual needs of our wives and children. Similarly, practicing submission does not mean serving the husband as a slave but rather willingly and joyfully to accept the husband's loving leadership.

The fact that God has given a different roles for husbands and wives to fulfill does not mean that one is inferior to the other. Each role is equal in importance though different in function. The role of a husband complements that of a wife as a key complements a lock. Either is incomplete without the other. Respecting the husband/wife role distinctions is essential to ensuring the stability of the marriage covenant.

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NEWLY RELEASED DVD OF PROF. JON PAULIEN'S LIVE SEMINAR ON *SIMPLY REVELATION*

Prof. Jon Paulien's DVD album on *SIMPLY REVELATION* was released few weeks 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 was 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, 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 one of the most respected Adventist scholars. Besides serving as the chairman of the New Testament at Andrews University Theological Seminary, he writes and lectures extensively in many parts of the world. He is rightly regarded as a leading Adventist authority on the book of Revelation which he has taught at the Seminary for the past 20 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 *simply* present 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. I have spent long hours looking for suitable pictures to illustrate the text of each slide in order to enhance the visual effect of each lecture. 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.

You will be pleased to know that we have placed on a separate file all the powerpoint slides and text used for the live video presentations. Each slide has the script of the live lecture. This means that if you are a pastor or a lay member who want to use Prof. Paulien's *Simply Revelation Seminar*, you can pick and choose the powerpoint slides that you like.

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 his four lecture, leaving no space for the slides' file.

This has been a very expensive project, both in time and money. The regular price of the DVD album is \$100.00, but you can order it now until July 30, at **the introductory price of 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 Revelation and his CD album with all his publications** and powerpoint slides of *Simply Revelation*, for **only \$70.00**, instead of the regular price of \$160.00.

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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 six months conducting this investigation which was professionally taped at the Andrews University Towers Auditorium. I use 200 powerpoint slides to deliver this informative two hours lecture which is 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>

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NEW EDITION OF BRADFORD'S *MORE THAN A PROPHET*

The new edition Prof. Graeme Bradford's book *More than a Prophet* with an additional 20 pages, was released few weeks ago. Many churches have ordered the book by the case of 30 copies for only \$150.00, that is, \$5.00 per copy, instead of the regular price of \$25.00. This book is urgently needed to restore confidence in the prophetic ministry of Ellen White by telling the truth about her divine revelations and her human limitations.

The most gratifying responses have come from former Adventist. One lady wrote: "After reading *More than a Prophet*, I am seriously reconsidering returning to the Adventist church." It is unfortunate that many Adventists have left the church, because they felt that they had been deceived about Ellen White. They could not reconcile in their mind that prophets do make mistakes. But Prof. Bradford compellingly shows that the mistakes found in the Bible or in the writings of Ellen White, do not negate the divine inspiration of their messages.

For a detailed description of *More than a Prophet*, together with the reviews and a picture of the book, click at this link: <http://www.biblicalperspectives.com/BradfordOffer/offer.htm>

To facilitate the distribution of this timely book among your church members, we are offering you two things:

1) Special discount on quantity orders of the book. Only \$5.00 per copy, instead of \$25.00 for a case of 30 copies.

2) A FREE ALBUM of Prof. Bradford's DVD with a live two hours lecture on Ellen White. The DVD contains also a PDF file with all of Prof. Bradford's books and articles. The regular price of the DVD album is \$100.00, but you will receive it FREE with an order of 2 or more copies of *More than a Prophet*.

The reason for offering a Free Album of Prof. Bradford's DVD live lecture on Ellen White, is to give your members the opportunity to enjoy the highlights of the *More than a Prophet*. After viewing the DVD, most members are eager to order the book.

SPECIAL OFFER ON *MORE THAN A PROPHET*

ONE COPY of *More than a Prophet* for \$20.00 (instead of \$25.00), plus \$5.00 for mailing in the USA, or \$10.00 for airmailing overseas.

TWO COPIES of *More than a Prophet* plus the DVD album with Prof. Bradford's live two hours lecture on Ellen White, for \$50.00 (instead of the regular price of \$150.00). Add \$10.00 for airmailing overseas.

THIRTY COPIES of *More than a Prophet* plus the DVD album with Prof. Bradford's live two hours lecture on Ellen White, for only \$150.00, instead of the regular price of \$850.00. The price includes the mailing in the USA. Unfortunately as of May 14, 2007, the USA Post office no longer offers surface mail service for overseas. Everything must be sent **AIRMAIL**. The cost for airmailing a case of 30 books, is \$95.00. Thus, the total cost for a case of 30 copies AIRMAILED overseas is \$245.00. The advantage is that you will receive the case within a week.

FOUR WAYS TO ORDER!

(1) Online: By clicking here: <http://www.biblicalperspectives.com/BradfordOffer/offer.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.

(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.

UPCOMING SEMINARS FOR THE MONTHS OF AUGUST, AND SEPTEMBER

Gradually I am rescheduling some of the invitations I had to cancel because of the colon cancer surgery and liver treatments. Here is a list of the upcoming weekend seminars for the months of August, and September.

AUGUST 17-18: WHITE MEMORIAL SDA CHURCH

Location: 401 North State Street, Los Angeles, CA 90033. This is one of the most beautiful Adventist churches that was ever built. It can seat over 2000 people. When in 1962 Loma Linda University decided to relocate its students and faculty to a consolidated campus in Loma Linda, the membership gradually declined from over 2000 to the current 350.

I have reasons to believe that the new senior Pastor Benjamin Del Pozo, D. Min., will build up the attendance. He is a creative thinker and a good communicator. He speaks with his hands like an Italian. (Please laugh!) He invited me twice at the Temple City SDA Church where he has served for several years, doubling the attendance. For directions and information call Pastor Benjamin Del Pozo at (626) 292-1305 or 323-440-1200.

AUGUST 31 - SEPT. 1: DAYTONA BEACH SDA CHURCH

Location: 401 North Williamson Blvd, Daytona Beach, FL 32114.

For directions and information call Pastor William Barrett at (386) 258-1073.

SEPTEMBER 7-8: FRIENDS OF THE SABBATH CONFERENCE

Location: The Lecture Hall, Knoxville Convention Center, 701 Henley Street, Knoxville, TN 37920. This Sabbath Conference is organized by English Prof. Bruce Horne, Ph. D., a leader of the Seventh-day Christian Assembly in Knoxville with about 120 members. Several non-SDA sabbatarian churches and groups from neighboring states are participating at this Sabbath Conference.

Adventists living in the Knoxville area are encouraged to attend this Sabbath Conference. I will be the keynote speaker on Friday evening and Saturday. We are planning also for a panel discussion conducted by church leaders of various sabbatarian churches. This will be a unique opportunity to become acquainted with other sabbatarians. For directions and information call Prof. Bruce Horne at (865) 671-4342 or (423) 914-5475.

SEPTEMBER 15: WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION CONFERENCE

Location: Adam's Mark Hotel, 2544 Executive Drive, Indianapolis, IN 46241. The hotel phone number is: (317) 248-2481. This is the international World's Woman's Christian Temperance Union that brings together WWCTU delegates of different denominations from all over the world.

Ellen White was very active in this organization and was often featured as the keynote speaker. Our Adventist church had an active Temperance program in the past. Today we hear little from our pulpit about Temperance, partly because alcohol and drugs are seen more as a medical than a moral issue.

I have been invited to deliver the keynote address on Saturday, September 15, 2007 at 10: 30 a. m. Prior to my lecture, there will be a church service from 9:00 to 10:00 a. m. My powerpoint lecture is entitled "The Christian and Alcoholic Beverages." I will be sharing the highlights of my book *Wine in the Bible*, dealing

with the biblical imperative of total abstinence. If you live in the Indianapolis area, I would urge you to attend the meetings, especially on Saturday. For directions and more detail information, contact Sarah R. Ward, WWCTU President, at (765) 345-2306

SEPTEMBER 21-22: HAWAII SAMOA-TOKELAU CHURCH

Location: 1128 Banyan Street, Honolulu, Hawaii 96817.

For directions and information call Pastor Michael Asuega at (808) 261-7321 or (808) 206 5892.

SEPTEMBER 28-29: HONOLULU CENTRAL SDA CHURCH

Location: 2313 Nuuanu Avenue, Honolulu, Hawaii 96817. This will be the Hawaii Conference Convocation for all the churches in Oahu.

For directions and information, call the Hawaii Conference Office at (808) 595-7591.

ANEWTOWNHOME COMMUNITY NEAR THE CAMPUS OF ANDREWS UNIVERSITY

If you are planning to move to Andrews University, you will be pleased to learn about a new Townhome Community being developed less than a mile away from the campus of Andrews University, by our son, Danny Bacchiocchi. He is a gifted architect who has build prestigious homes on the shores of Lake Michigan and close to Andrews University.

This is a Townhome community designed around the needs of empty nesters, retirees or young professional families, who have no time to mow the lawn or shovel the snow. These services are provided to the community. You will like the open living area and the large windows. It is nestled in a peaceful setting, with easy access to downtown Berrien Springs and the campus of Andrews University. Feel free to come and visit the model home, while others are being build.

For a description and a picture of the Townhome Units, click at this link: <http://www.biblicalperspectives.com/danny>

INCREDIBLE NEW OFFERS ON HITACHI PROJECTORS

HITACHI has given us an additional discount on some of their projectors to help especially our churches and schools in developing countries. This is the special offer on the following three models:

CP-X260 HIGH RESOLUTION 2500 LUMENS - Only \$1095.00

Previous SDA price for the 2500 lumens was \$2395.00.

CP-X444 HIGH RESOLUTION 3200 LUMENS - Only \$1695.00

Previous SDA price for the 3200 lumens was \$3295.00.

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. Your order will be processed 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 just 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.biblicalpherspectives.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@biblicalpherspectives.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 manufacture 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 you need, give us the model number by phone (269) 471-2915 or email your request <sbacchiocchi@biblicalpherspectives.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.

BED & BREAKFAST FACILITIES IN LONDON, ENGLAND

If your travel plans call for a stop in London, you will be pleased to learn about a most gracious Adventist couple that offer the best accommodation and breakfast I have ever enjoyed. It has become my home away from home when in London. See details at: <http://www.biblicalpherspectives.com/Promotions/BED&BREAKFAST.htm>

TAGNET SPECIAL NEW WEB HOSTING OFFER FOR ADVENTIST CHURCHES AND MEMBERS

TAGnet provides an incredible number of webhosting services to our churches and members. This newsletter comes to you through their gracious and efficient service. For detail information, visit their website at <http://www.netadventist.org> or <http://home.tagnet.org/> You may also call their office 800 - 9TAGNET. They are ready and eager to help you.