

**ENDTIME ISSUES NEWSLETTER No. 214**

**“LEGALISM AND RIGHTEOUSNESS BY FAITH” - Part 2**

**Roy E. Gane, Ph. D., Prof. of Hebrew Bible & Ancient Near Eastern Languages, Director of Ph.D. in Religion, Th.D., and M.Th. Programs**

**Seventh-day Adventist Theological Seminary,  
Andrews University**

**“THE CENTRALITY OF THE CROSS”**

**Samuele Bacchiocchi, Ph. D.,  
Retired Professor of Theology and Church History,  
Andrews University**

**EDITORIAL COMMENTS**

This newsletter contains two short essays, the first by Prof. Roy Gane on “Legalism and Righteousness by Faith,” and the second by myself on “The Centrality of the Cross.” This means that you are getting a bargain, two essays for the price of one.

To avoid distractions, I have placed all the announcements of services and products at the end of the two essays. Hopefully this arrangement will please those who are eager to read the essays first, before ordering the material offered at a special price.

**Introduction to Prof. Roy Gane’s Essay**

Prof. Roy Gane’s complete essay was published in the January and March issues (2008) of MINISTRY, the monthly magazine for our Adventist pastors and ministers of other faiths. For the sake of brevity, in the Endtime Issues Newsletter No. 193, I posted the first

part of the article, postponing the posting of the second part to this newsletter.

What gives a sense or urgency to post Prof. Gane's study at this time, is the fact that he will share some of this research on 3ABN this Friday, October 10, 2008. The interview will be aired several times. I thought readers of this newsletter would appreciate the opportunity to read Prof. Gane's article in conjunction with the 3ABN interview.

Prof. Gane is respected as an outstanding Seminary professor. He is Prof. of Hebrew Bible & Ancient Near Eastern Languages, Director of Ph.D. in Religion, Th.D., and M.Th. Programs Seventh-day Adventist Theological Seminary. He has written a dozen of books and numerous scholarly articles. He has produced a video recording of his sanctuary lectures.

**To order a copy of the DVD album, *Altar Call* for a special price of \$19.99 or a package of his book and DVD for only \$34.00 Go to: <http://www.preludefilms.com/>**

During the past 50 years several Adventist writers and popular preachers, have been engaged in a passionate campaign against the old Adventist legalism, promoting instead what is commonly called "Righteousness by Faith." The result has been that the pendulum has swung from one end to the other, leaving our members divided on this issue. Many Adventists are confused and hardly understand the role that faith and grace plays in their salvation.

Prof. Gane presents with clarity and logic the dual challenge we face today. I would urge you to read this essay thoughtfully and

prayerfully. It will help you understand the important role that law and grace play in our salvation.

For the sake of brevity the footnotes have been left out, since they are readily available in MINISTRY.

### **Introduction to Dr. Sam Bacchiocchi's Essay**

Our current *Sabbath School Quarterly* is entitled ***Atonement and the Cross of Christ***. In the last newsletter I alerted you that I have examined this fundamental biblical truth in my book on ***The Passion of Christ in Scripture and History***. In fact the last chapter is entitled "The Cross of Christ." A seminary professor told me that he views this chapter as the best study of Christ's atonement he has ever read.

As a service to those who teach the Sabbath School Lesson and to those who are interested to deepen their understanding of the significance of Christ's sacrifice, I will post in the next three newsletters excerpts from the chapter on "The Cross of Christ." Our plan is to examine three important aspects of the Cross:

1. The Centrality of the Cross
2. The Necessity of the Cross
3. The Achievements of the Cross

The fundamental question we intend to address is: Why did God take our place and bear our sins? In recent years some disagreement has emerged among Adventist theologians regarding the reasons for Christ's death. Some are uncomfortable with the notion of the substitutionary function of Christ's death to bear the punishment of penitent sinners. They prefer to view Christ's death

as a revelation of divine love designed to rekindle a loving response in the heart of sinners.

You can read about this view in some of the Pine Knoll Publications at <http://www.pineknoll.org/> The original study ***Can God be Tusted?*** was published by Prof. Graham Maxwell, a respected Adventist scholar who passed away a few years ago.

Graham's work has been continued by Dr. Jonathan Gallagher, who until his recent resignation published several of Pine Knoll's books. He has served as the United Liaison director for the Seventh-day Adventist Church, representing the Church at UN assemblies and interfacing with ambassadors, diplomats, staff of the UN and other high-level organizations. For a report of Dr. Gallagher's resignation, click at this link: <http://cafesda.blogspot.com/2008/07/dr-jonathan-gallaghers-forced.html>

The problem with the subjective view of the Atonement is that if Christ had sacrificed His life merely to demonstrate His love toward us, it is hard to understand why such cruel demonstration was necessary. Love is best demonstrated not by dying for someone, but rather by living for and serving that person. The Cross must be seen as a revelation of both divine love and divine justice. This study of the Cross of Christ attempts to show that salvation is through divine expiation of human sin and not merely through a divine revelation of love.

To facilitate our understanding of the achievements of the Cross, in the third newsletter we will consider five major word pictures used in Scripture to explain the results of Christ's sacrificial death: propitiation, redemption, justification, reconciliation, and

intercession.

If you are interested to read this fascinating study on “The Cross of Christ,” I will be glad to mail you and your Sabbath School Class a supply of *The Passion of Christ in Scripture and History*. The regular price of the book is \$25.00, but at this time you can order 10 copies for only \$10.00 each (\$100.00 for 10 copies), or 30 copies for \$5.00 each (\$150.00 for 30 copies). You can order the book by clicking <http://www.biblicalperspectives.com/cart/catalog/index.php?cPath=25> or by calling us at (269) 471-2915. Since we are flying to Los Angeles, today to speak at a rally, leave your voice message and I will be sure to call you back.

**“LEGALISM AND RIGHTEOUSNESS BY FAITH” - Part 2**

**Roy E. Gane, Ph. D., Prof. of Hebrew Bible & Ancient Near Eastern Languages, Director of Ph.D. in Religion, Th.D., and M.Th. Programs Seventh-day Adventist Theological Seminary, Andrews University**

In the first part of this study, I have shown that while it is true that Christ wants “to present the church to himself in splendor, without a spot or wrinkle or anything of the kind—yes, so that she may be holy and without blemish” (Eph 5:27), but it is Christ who takes responsibility for purifying the church (vv. 25-26). His “bride” is able to make herself ready for “the marriage of the Lamb” (Rev 19:7) because “to her it has been granted to be clothed with fine linen, bright and pure’—for the fine linen is the righteous deeds of the saints” (v. 8; emphasis supplied). So “righteous deeds” are a gift from God. What we are responsible for is receiving the gift, which involves cooperating with God.

## **Justification**

There is no question that the terms “justify” and “justification,” as used in the Bible, are legal metaphors. These and accounting metaphors, such as “impute” and “reckon,” describe a real gift from God that is free to all who accept it: Christ’s righteousness in place of our sinfulness (e.g., Rom 3:21-24; 2 Cor 5:21). Just because salvation transactions are described and illustrated through legal and accounting metaphors does not mean that the transactions themselves are unreal: Christ has really gained righteousness for us by bearing the culpability for our sins as our Mediator/Priest and then (unlike Old Testament priests, who only bore *‘awon*, “culpability”; Lev 10:17) dying for those sins as the ultimate sacrificial Victim (Heb 7:25-27; 9:6-10:22; cf. Isa 53).

Fusion of the priestly and victim roles in Christ proves substitutionary atonement, which is the basis of our salvation. Because he has died in this way for us, the deadly wage of sin (Rom 6:23) has reached its target in him. So if by faith we identify with his death to accept him as our Substitute, we have spiritually died to the claims of sin that have enslaved our lives and condemned us to death, and as he resurrected, we are raised to new lives (verses 1-11; cf. 2 Cor 5:14-15).

Christ the sinless was treated as if he were a sinner that sinners may be treated as if they had never sinned. But the substitution is not “as if”: Christ is actually our Substitute on the basis of an accomplished historical event. Therefore, the results of his substitution are not “as if”: Those who believe are actually treated as righteous. This is not sterile legal fiction divorced from reality; it is a real, dynamic gift of mercy and grace in real life. When God regards those who have faith as righteous (Hab 2:4; Rom 1:17) or, in other words, reckons their faith as righteousness belonging to them (Gen 15:6), his declaration is so because his creative Word has made it so (cf. Gen 1), on the basis of Christ’s substitution for us.

When God justifies the ungodly (Rom 4:5), it is not because he is an unjust or deluded Judge who declares sinners to be something they are not (Isa 5:23; Prov 17:15; contrast Deut 25:1; 1 Ki 8:32). Rather, the ungodly who believe (Rom 4:5—“trusts him who justifies the ungodly, such faith is reckoned as righteousness”) in the sacrifice he has accomplished for all sinners of Planet Earth are transformed by his justification, so that they are reconciled to him and are no longer ungodly (cf. 5:1-11). Therefore, through Christ’s sacrifice, God is just when he justifies those who have faith in Jesus (3:26).

The righteousness that God gives on the basis of Christ’s sacrifice originates with him alone, apart from any human works, but when the believer receives this gift, its benefits belong to him/her. This justification does not mean that the believer is instantly perfected/matured in character, but that he/she is forgiven, has turned around to journey with Christ, and possesses assurance of salvation through having Christ (1 Jn 5:11-13).

Receiving Christ’s justification/forgiveness, with its spiritual “death” to sin and “resurrection” to new life in harmony with God (Rom 6:1-11; cf. 2 Ki 5:14), has a transforming effect on the human heart. The ruling power of sin is broken and the Christian serves another, divine Master. The transforming effect is partly due to overwhelming gratitude when we, who are so unworthy, are pardoned and accepted by God (cf. Ps 32:1; Lk 19:5-10). But the transforming effect also flows from a new, dynamic connection to the spiritually healing presence of Christ (Gal 2:20), who brings “the divine nature” (2 Pet 1:4). Justification is received by faith, apart from works. But it inevitably affects works because the holy divine nature is love (1 Jn 4:8), and therefore, faith works through love (Gal 5:6).

Having spiritually died to sin and risen to newness of life in Christ (Rom 6:1-11), justified Christians, who keep on receiving justification as

they need it day by day, become sanctified servants of righteousness because they are under grace rather than the condemnation of the law (verses 12-23). Sanctification is the experience of holiness that begins with belonging to God at conversion (1 Cor 6:11), and this holiness grows in love as the character is transformed throughout the lifetime (1 Thess 3:12-13), always powered by God through his Spirit (Rom 5:5; cf. 8:4-27).

While justification and sanctification are theologically distinct, they are experientially interlinked from the time of conversion, both have ongoing aspects, and both are by God's grace as essential aspects of his salvation. Like justification, sanctification is always at every stage dependent upon God. This growth in holiness/love does not mean that Christians need Christ less and less as they become better persons in and of themselves.

Scholars are recognizing that while Martin Luther emphasized the depth of human depravity and denied that human beings can do anything to merit salvation, making "sin great is inseparably connected with exalting and praising grace." Thus Luther taught that depravity is remedied by the powerful reality of the justification transaction: "When a human being is united with God, he or she becomes a participant not only in the human but also in the divine nature of Christ . . . Faith, in turn, justifies precisely because it 'takes hold of and possesses' the present Christ."

According to the Reformer, justifying faith does not merely signify a reception of the forgiveness imputed to a human being for the sake of the merit of Christ, which is the aspect emphasized by the Formula of Concord. Faith as real participation in Christ means participation in the institution of 'blessing, righteousness, and life' which has taken place in Christ. Christ himself is life, righteousness, and blessing, because God is all this 'by nature and in substance'... Therefore, justifying faith means participation in God's essence in Christ.

Ellen G. White agreed with Luther when she wrote: “A soul that depends on Christ with the simplicity that a child depends upon its mother is justified, for it becomes one with the Substitute, who was Justification and Redemption. Herein is love, that the heart and will are knit together in Christ Jesus.”

On the dynamic and inseparable experiential relationship between justifying faith and resultant works (which are never part of the basis for justification), Luther wrote in his “Preface to the Epistle to the Romans”:

Faith . . . is a divine work in us which changes us and makes us to be born anew of God, John 1 [:12-13]. It kills the old Adam and makes us altogether different men, in heart and spirit and mind and powers; and it brings with it the Holy Spirit. Oh, it is a living, busy, active, mighty thing, this faith. It is impossible for it not to be doing good works incessantly... And this is the work which the Holy Spirit performs in faith. Because of it, without compulsion, a person is ready and glad to do good to everyone, to suffer everything, out of love and praise to God, who has shown him this grace. Thus it is impossible to separate works from faith, quite as impossible as to separate heat and light from fire.

However, from the Formula of Concord (1577) on, subsequent revisionists lost Luther’s crucial cluster of interlinked concepts and settled for a weaker “gospel” in which justification does not lay an adequate foundation for a life of sanctification. John MacArthur reacts to the result that flourishes today:

Biblical justification must be earnestly defended on two fronts. Many today misuse the doctrine to support the view that obedience to God’s moral law is optional. This teaching attempts to reduce the whole of God’s saving work to the declarative act of justification. It downplays the spiritual rebirth of regeneration (2 Corinthians 5:17); it discounts the

moral effects of the believer's new heart (Ezekiel 36:26-27); and it makes sanctification hinge on the believer's own efforts. It tends to treat the forensic element of justification—God's act of declaring the believing sinner righteous—as if this were the only essential aspect of salvation. The inevitable effect of this approach is to turn the grace of God into licentiousness (Jude 4). Such a view is called antinomianism.

### **Old Testament Law**

Mistakenly viewing God's Old Testament moral law (including the Ten Commandments) as legalistic, many Christians have thrown off their need for accountability to this law because they think that adequately keeping it is impossible anyway. Such an approach is attractive because it brings an exhilarating feeling of liberation. However, we see how a legalistic assumption regarding God's law ironically results in a reaction of cheap grace and practical antinomianism, masquerading as "righteousness by faith," that winds up undermining a genuine life of faith. The consequences in real lives can be devastating, as many can testify.

While Paul clearly separates salvation by grace through faith from the invalid attempt to gain salvation by one's own works (e.g., Rom 3:20-28; Gal 2:16; Eph 2:8-9), he by no means establishes a parallel dichotomy between faith working through love (Gal 5:6) and an invalidated body of Old Testament moral/ethical law. Rather, than voiding the (OT) law through faith, Paul establishes the law (Rom 3:31) and finds it indispensable as a holy, just, and good standard of righteousness and revealer (by contrast) of unrighteousness (7:7-13; with v. 7 citing the OT law of Exod 20:17). Echoing Christ's affirmation that all of God's Old Testament revelation is based on the principles of love for God and other human beings (Matt 22:37-40), Paul expresses the essential unity between (OT) moral law (as exemplified by some of the Ten Commandments, which he quotes) and love (Rom 13:8-10).

Many Christians today nurture the notion that God's Old Testament commandments are opposed to our assurance of salvation. But although these laws can never provide assurance for those who have broken them, they are an essential part of the process that leads to salvation because they point out the sinner's need for forgiveness through Christ's sacrifice.

Imagine how you would feel if you did not have the divine law to show what God expects of you. Would your ignorance give you greater confidence? Hardly! Millennia ago, a Mesopotamian "righteous sufferer" cried out: "I wish I knew that these things were pleasing to a god! What seems good to one's self could be an offense to a god, What in one's own heart seems abominable could be good to one's god!" No wonder God's Torah, "Instruction," often translated "Law," was a blessing to the Israelites: It took away their terrifying uncertainty regarding his will. Now they could know how to avoid wrong, and if they did wrong, God provided a way for repentant sinners to be reconciled to him through his grace so that they could have solid assurance that they were in a right relationship to him.

We have assurance of salvation through having Christ (1 Jn 5:12). But it is also true that Jesus said: "If you love me, you will keep my commandments" (Jn 14:15). It is impossible to separate our relationship to Christ from obedience to him because the only saving relationship with him is to have him as our Lord and Master. As our Lord, Jesus commands us to "love one another" (13:34). While he renewed this command for New Testament Christians and (in the same verse) amplified its significance by his incomparable example of self-sacrificing love ("Just as I have loved you"), this principle was at the heart of his Old Testament law (Lev 19:18) and summarized many of the more specific laws (cf. Matt 22:39-40).

The summary of love by no means invalidates what was being summarized, namely, instructions that show how the principle of love is worked out in various life circumstances. It is true that many examples/applications of love in Old Testament laws are culturally conditioned to meet the needs of an ancient agricultural people, but through these examples we can see moral sub-principles of love that can help us too. To disregard these sub-principles by consigning them to the trash-heap of obsolescence is to willfully compromise Christ's overall principle of love and to arrogantly assume that we know how to fulfill divine love in the various situations of life without further divine guidance. Can love provide an adequate moral compass if it is defined by modern or postmodern subjectivity rather than divinely revealed sub-principles?

### **Judgment**

God's judgment does not negate salvation by grace through faith. The pre-Advent, demonstrative phase of the judgment process is not about who has sinned, for all have sinned (Rom 3:23). Rather, it is about who has been and remains forgiven, "securely established and steadfast in the faith, without shifting from the hope promised by the gospel that you heard" (Col 1:23). The judgment is not investigative in the sense that it is for God's own information, for he already knows everything (e.g., Isa 46:9-10; Lk 16:15). Rather, records of works (e.g., Dan 7:10) serve as evidence of human faith (or lack thereof) that can be investigated and witnessed by God's created beings, who cannot read thoughts of faith. For God's faithful people, the judgment is for their benefit (v. 22) as an essential and concluding part of their salvation. It is to vindicate them as the ones who are truly loyal to God and the rightful heirs of his kingdom, against the claim of rebels who oppress them (see the larger context of Dan 7), so that God is shown to be just when he justifies the right people: those who have faith in Jesus (Rom 3:26).

A faithful Christian who has made a covenant with God by Christ's sacrifice (cf. Ps 50:3-6) and has a balanced, biblical view of sin, justification, and obedience will not have an unhealthy fear of the demonstrative phase of God's judgment before Christ's Second Advent, which involves consideration of works (Eccl 12:14) as evidence for living faith that is "working through love" (cf. Gal 5:6; James 2:26).

For those who think they must/can go on continually sinning until the Second Coming of Christ, salvation and accountability to God for victory over sin in such a judgment are mutually exclusive. So to retain assurance of salvation, they must deny the judgment and the time prophecies of Daniel 7-9 that support its pre-Advent context. Because Ellen G. White strongly believed in the pre-Advent judgment as a pillar of distinctive Seventh-day Adventist teaching, they must also deny the special nature of her ministry.

The true Gospel and the pre-Advent judgment are inextricably linked (cf. Rev 14:6-7—"an eternal gospel" . . . "the hour of his judgment has come"). Throwing out the judgment and accountability to God's law is not a sign of a higher level of faith and Gospel assurance; it is symptomatic of a perversion of the Gospel. Paul spoke of "the day when, according to my gospel, God, through Jesus Christ, will judge the secret thoughts of all" (Rom 2:16). Lest anyone think this doesn't apply to "born again" Christians, he affirmed that "we will all stand before the judgment seat of God" (14:10).

## **Conclusion**

Salvation by grace through faith in Christ and his once-for-all sacrifice is the greatest gift we can ever receive. However, we have found that an unbalanced, unbiblical approach to "righteousness by faith" is based on a legalistic approach to God's law and has a theological "domino effect" with far-reaching implications. By accepting all of the biblical

evidence, we can enjoy a balanced understanding and solid assurance based on Christ, our Lord.

**To order a copy of the DVD album, *Altar Call* for a special price of \$19.99 or a package of his book and DVD for only \$34.00 Go to: <http://www.preludefilms.com/>**

### **“THE CENTRALITY OF THE CROSS”**

**Samuele Bacchiocchi, Ph. D.,  
Retired Professor of Theology and Church History,  
Andrews University**

Religious and political movements usually have a visual symbol to represent their history or beliefs. Modern Judaism has adopted the so-called Star of David, that represent God covenant with David about the perpetual duration of his throne and the coming of the Messiah out of his descendants. Islam is symbolized by a Crescent, which depicts a phase of the moon. It is a symbol of the expansion and sovereignty of the Moslem conquest.

The Lotus Flower is associated with Buddhism. Sometimes Buddha is depicted as enthroned in a fully open lotus flower. Its wheel shape is supposed to represent the emergence of beauty and harmony out of muddy water and chaos. In 1917 the Soviet government adopted a crossed hammer and sickle to represent the union of factory and field workers. The Swastica was adopted early in the twentieth century by a German group as the symbol of the Aryan race. Hitler took it over and made it the symbol of Nazi racial bigotry.

### **The Cross is the Symbol of Christianity**

Christianity is no exception in having a visual symbol. The Cross in time became the universally emblem of the Christian belief in salvation through

Christ's atoning sacrifice. At first Christians avoided using the Cross as the visual symbol of their faith, though they boldly spoke about the Cross (1 Cor 1:23; Gal 6:14). Being the object of wild accusations and persecutions, they avoided associating their faith in Christ with the Cross, because it was the shameful symbol of execution of common criminals.

Thus, on the walls and ceilings of the catacombs, the earliest Christians used such noncommittal paintings as the peacock (symbol of immortality), the dove (symbol of the Holy Spirit), a palm branch (symbol of victory), and especially the fish. Only Christians knew that the Greek word for fish, *ichthus*, was an acronym for *Iesus Christos Theou Huios Soter*, that is, "Jesus Christ, Son of God, Savior."

During the second century Christians began painting such biblical themes as Noah's ark, the Jonah cycle, the Good Shepherd, the three Hebrews in the fiery furnace, and the rising of Lazarus. All of these pictures were intended to represent aspects of Christ's redemptive mission. Eventually, Christians chose the Cross as the best pictorial symbol of their Christian faith in redemption through Christ's sacrificial death.

There were a wide range of emblems suitable to express the Christian faith. They could have chosen the manger as symbol of the incarnation, the empty tomb as symbol of the resurrection, the dove as symbol of the outpouring of the Holy Spirit, the throne as symbol of Christ's sovereignty. Instead, they chose a simple Cross, because it effectively represented the core of the Christian belief in redemption through Christ's sacrificial death. The crucifix with Christ's contorted body attached to it, "does not appear to have been used before the sixth century."<sup>2</sup>

The Christians' choice of a Cross to represent their faith, is most surprising when we remember that the cross was the most cruel method of execution, reserved for slaves and foreigners, who had been convicted as murderers or insurrectionists. The crucifixion was so shameful that

Romans citizens were exempted from it. The early enemies of Christianity capitalized on the shame of the crucifixion to ridicule the Christian claim that Christ saved mankind by dying on the Cross.

A fitting example is a graffito from the second century, discovered on Palatine Hill in Rome. It is a crude caricature of Christ's crucifixion. It depicts a man stretched on a cross with the head of a donkey. On the left stands another man with one arm raised in worship. Underneath are scribbled these uneven words: ALEXAMENOS CEBETE THEON— "Alexamenos worships God." The accusation that Christians worshipped a donkey, reveals the Romans' contempt for the Christian worship of a crucified Savior.

The fact that the Cross became the symbol of the Christian faith, in spite of its shame and ridicule, shows that the early Christian understood that the sacrificial death of Jesus on the Cross, was the foundation and core of their faith. They were not prepared to exchange it for something less offensive. They firmly clung to it, because it was the symbol of their loyalty to their Savior and acceptance of His sacrificial death for their redemption.

### **Christ's Death is the Central Theme of the Scripture**

Christ's death is the central theme of the Scripture. Walking on the way to Emmaus with two of His disciples on the evening of His Resurrection, Jesus gave them what must have been one of the most exciting Bible study of all time. "Beginning with Moses and the prophets, he interpreted to them in all the Scriptures the things concerning himself" (Luke 24:26). Jesus explained to them how the prophets wrote about His death, without knowing who He was and when He would come.

The whole sacrificial system of the Old Testament was a symbolic portrayal of the sacrificial death of Jesus for mankind's sins. Similarly, the

Passover lamb sacrificed by each believing Jewish family, celebrated not only the deliverance from the Egyptian bondage, but also the future Messianic redemption from the bondage of sin. As Paul puts it: “Christ, our paschal lamb has been sacrificed” (1 Cor 5:7).

Christ was the fulfillment of the promise of redemption typified by the Passover lamb and the sacrificial animals offered at the Temple on behalf of penitent sinners. John the Baptist understood the Messianic typology of the sacrificial system. When he saw Jesus coming toward him at the Jordan river, John the Baptist said: “Behold the Lamb of God who takes away the sins of the world!” (John 1:29).

Those who in faith offered animal sacrifices in the Old Testament looked forward to the coming of the Messiah who would redeem them with His own blood. In the same way, we today look back by faith to Christ’s sacrificial death. The blood of animal sacrifices did not save, but faith in what the shed blood symbolized did. In the same way we are saved, not through the bread and wine, the symbols of Christ’s broken body and shed blood, but through the sacrificial death of Jesus represented by these symbols.

### **Christ’s Perception of His Mission**

Already at the age of 12 when Jesus was left behind at the Temple by mistake, He appears to be conscious of His mission. He told His anxious parents: “How is it that you sought me? Did you not know that I must be in my Father’s house?” (Luke 2:49). By speaking of God as “my Father,” and by expressing His inner compulsion to occupy Himself with His Father’s affairs, Jesus revealed to be conscious of His mission at an early age. His Father had sent Him into the world for a special purpose.

At His baptism and temptation, Jesus revealed His commitment to fulfill His mission, rather than the Devil’s plan. He was prepared to go the way

of suffering and death, rather than the way of comfort and acclamation. Later in His ministry three times Christ attempted to explain to His disciples the so-called “Messianic secret” regarding His death. The first time is when Jesus and His disciples were travelling through the villages of Caesarea Philippi. On the way Jesus “. . . began to teach them that the Son of man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. And he said this plainly” (Mark 8:31-32).

Jesus revealed gradually to His disciples His sacrificial death, because the Jews expected the Messiah to be a revolutionary political leader. The second unambiguous reference to His death occurred when Jesus was passing secretly through Galilee. He said to the Twelve: “The Son of man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise” (Mark 9:31). The disciples did not understand what Jesus meant and “they were greatly distressed” (Matt 17:22). Probably this was the time when Jesus “set his face to go to Jerusalem” (Luke 9:51). He was determined to fulfill His mission.

Christ made the third and most explicit prediction of His death on the way to Jerusalem with His disciples. “And taking the twelve again, he began to tell them what was to happen to him, saying, ‘Behold, we are going to go up to Jerusalem; and the Son of man will be delivered to the chief priests and the scribes, and they will condemn him to death, and deliver him to the Gentiles; and they will mock him, and spit upon him, and scourge him, and kill him; and after three days he will rise’” (Mark 10:32-34; cf. Matt 20:17). Luke adds that “everything that is written of the Son of man by the prophets will be accomplished” (Luke 18:31-34).

The most impressive aspect of these three predictions is Christ’s determination to fulfill His mission. He must suffer, be rejected, and die, so that everything written in the Scripture must be fulfilled. It is evident that Christ understood that the purpose of His coming in this world was to

accomplish the redemption of mankind through His death, as predicted by the prophets.

John omits the three precise predictions about Christ's death, yet he bears witness to the same event, by his seven references to Jesus' "hour" (John 2:4; 7:8; 7:25; 8:12; 12:20-28; 13:1; 17:1). He says that "Jesus knew that his hour had come to depart out of this world to the Father" (John 13:1), and lifting up His eyes to heaven, Jesus said: "Father, the hour has come; glorify thy Son that the Son may glorify thee" (John 17:1). In these statements Christ speaks of His death as the moment of His glorification by His Father. This vision of the Cross differs radically from Gibson's movie where Christ's brutal suffering and death serves to meet the demands of a punitive God. In the Bible, as we shall see, God is not a spectator, but a participant in the death and glorification of His Son.

The evidence supplied by the Gospel writers indicate that Jesus knew that He would die a violent but purposeful death. He knew that he would die because of what the prophets had predicted about His death and resurrection. There was no fatalism or a martyr complex in Jesus' mind. He was determined to fulfill the revealed purpose of His coming, however painful that may be. He had come "to seek and save the lost" (Luke 19:10) and "to give his life as a ransom for many" (Mark 10:44). He set His face steadfastly to go to Jerusalem, not allowing anything to deter him. He freely embraced the eternal purpose of His Father for the salvation of sinners through His own sacrificial death.

Despite the great important of Christ teaching, miracles, and perfect life, none of these were the fundamental reason for His coming into this world. As John Stott put is, "What dominated his mind was not the living but the giving of his life. This final self-sacrifice was the 'hour,' for which he had come into this world. And the four evangelists, who bear witness to him in the Gospels, show that they understand this by the disproportionate amount of space they give to the story of the last few days on earth, his

death and resurrection. It occupies between a third and a quarter of the three Synoptic Gospels, while John's Gospel has justly been described as having two parts, 'the Book of the Signs' and 'the Book of the Passion,' since John spends an almost equal amount of time on each."<sup>3</sup>

### **The Apostles' Understanding of the Cross**

The centrality of the Cross is evident in the preaching and writing of the Apostles. They frequently emphasize that Christ died and resurrected according to the Scripture. In writing to the Corinthians, Paul summarizes the Gospel, saying: "I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures" (1 Cor 15:3).

Paul defines his Gospel as "the message of the Cross" (1 Cor 1:18), his ministry as "we preach Christ crucified" (1 Cor 1:22), baptism as initiation "into his death" (Rom 6:3), and the Lord's Supper as a proclamation of "the Lord's death till he comes" (1 Cor 11:26). So convinced was Paul of the centrality of the Cross, that he decided "to know nothing . . . except Jesus Christ and him crucified" (1 Cor 2:2).

The testimony of Peter is equally clear. He introduces his first letter by reminding the readers that they have been sprinkled with Christ's blood (1 Pet 1:2). Few verses later he tells his readers: "you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, but with the precious blood of Jesus, like that of a lamb without blemish or spot" (1 Pet 1:18-19). Later in his epistle Peter explains how Christ's suffering and death enable believers to die to sin and live righteously. "He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness" (1 Pet 2:24).

Hebrews explains to Jewish Christians tempted to relapse into Judaism,

that there is no need to offer the same sacrifices continuously, because Christ “has appeared once for all at the end of the age to put away sin by the sacrifice of himself” (Heb 9:26). Like Peter, Hebrews mentions the sanctifying power of Christ’s sacrificial death: “For by a single offering he has perfected for all times those who are sanctified” (Heb 10:14).

In the Book of Revelation 28 times Jesus is referred to as “the Lamb,” not so much because of the meekness of His character, but rather because He was slain as a sacrificial victim and by His blood he has set His people free. In chapter 5, one heavenly choir after another praise the Lamb. The four living creatures and the twenty four elders, who most likely represent the whole church of both the Old and New Testaments, sang a new song, saying: “Worthy are thou to take the scroll and to open its seals, for thou wast slain and by thy blood didst ransom men for God from every tribe and tongue and people and nation . . .”(Rev 5:9).

In Revelation, Christ as the Lamb, occupies center stage, not only in worship but also in salvation history. At the end the unbelievers will try to escape from the wrath of the Lamb while the redeemed are invited to celebrate the marriage of the Lamb. The lost will call upon the mountains and rocks, saying: “Fall on us and hide us from the face of him who is seated on the throne and from the wrath of the Lamb” (Rev 6:16). By contrast, the great multitude of the redeemed, will shout for joy, saying: “Let us rejoice and exult and give him glory, for the marriage of the Lamb has come” (Rev 19:7).

Christ as the Lamb is presented at the side of God, mediating God’s salvation. He is worthy to serve as our mediator, because he was slain and by His sacrificial death, He secured our salvation. By presenting Christ as “the Lamb that was slain” since the foundation of the world, John is telling us that from eternity past to eternity future, the center stage belongs to the Lamb of God who was slain for our salvation.

## **Conclusion**

The centrality of Christ's sacrificial death on the Cross, is the foundation and center of the Christian faith. We have found that Christ understood His saving mission, not in terms of living to teach moral principles, but in terms of dying to save people from their sins. The apostles clearly understood the centrality of the Cross. In their preaching and teaching they proclaimed the message of the Cross, that is, salvation, not through human devising, but through "the precious blood of Jesus, like that of a lamb without blemish or spot" (1 Pet 1:18-19).

The recognition of the centrality of the Cross, led Christians to adopt the emblem of the Cross as the symbol of their faith, because it effectively represented their belief in salvation through the sacrificial death of Jesus on the Cross. Note, however, that the early Christians adopted a plain cross, not a crucifix with the bleeding and contorted body of Jesus attached to it. Why? Simply because they believed that Christ saved us, not through the intensity of His suffering, as portrayed in Gibson's movie, but through His voluntary sacrificial death.

In his book *The Cruciality of the Cross*, P.T. Forsyth, aptly observes: "Christ is to us just what the Cross is. All that Christ was in heaven or on earth, was put on what he did there on the Cross. . . . Christ, I repeat, is to us just what the Cross is. You do not understand Christ till you understand His Cross" The Cross is the prism through which we understand Christ, because it reveals the ultimate purpose of Jesus' incarnation, perfect life, and atoning death.

In the next two newsletters we will explore *The Necessity* and *The Achievements of the Cross*

## **ANNOUNCEMENTS OF SERVICES AND PRODUCTS**

## **UPCOMING SEMINARS FOR OCTOBER**

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

### **OCTOBER 3-4: LOS ANGELES: ROLLING HILLS SDA CHURCH**

Location: 28340 Highridge Road, Rolling Hills Estates, CA 90274.

For directions and information call Pastor Jeff Rosenthal at (310) 541-1819

### **OCTOBER 10-11: MURRIETA SPRINGS SDA CHURCH**

Location: 32477 Starback Circle, Murrieta, CA 92562

For directions and information call Pastor Lyndon Parsons at (951) 313-1668.

### **OCTOBER 31-NOVEMBER 1: ROSEVILLE SDA CHURCH**

Location: 914 Cirby Way, Roseville, CA 95661 (Near Sacramento)

For directions and information call Pastor Roger at (916) 543-0287.

## **AUSTRALIAN DISTRIBUTOR OF MY BOOKS**

At this time I am pleased to announce also that Ivan Jakovac, an Australian Adventist who operates a Storage Business, has requested to distribute my books and recordings in Australia at a considerable cheaper price than in the USA. The reason is that he has ordered a large quantity that is being shipped by sea-freight, which costs a fraction of the airmail.

**This is the name and address of the distributor:**

**Ivan Jakovac**  
**Albury Storage**  
**107 North Street**  
**Albury NSW 2640**  
**(Near Melbourne, Australia)**

**Phone 02 6021 8088**  
**Mobile 0406 854 500**  
**email: <ivan@alburystorage.com.au>**  
**web site: <<http://www.alburystorage.com/>>**

If you live in Australia, feel free to contact Ivan Jakovac by phone or email. You will save time and money. For example, the cost of airmailing to Australia one copy of Popular Beliefs: Are They Biblical? is \$40.00, that is, \$30.00 for the book and \$10.00 for the airmail. You can order the same book from Ivan Jakovac for less than half of the price. The reason is that I have shipped the books to Ivan by sea-freight, which costs a fraction of the airmail.

## **TANZANIAN DISTRIBUTOR OF MY BOOKS**

In the last newsletters I made a call for Adventists with marketing skills, interested to distribute my books in major English-speaking countries. The response has been encouraging. Several Adventists have contacted me and are now exploring the possibility of distributing my books in their countries.

At this time I am pleased to announce that Mr. Lazarus Lokaji Mollel from Dar-Es-Salaam, Tanzania has requested to become an official distributor of my books in Tanzania and neighboring African countries. He has already wired me the money for 1300 books which have been delivered to a sea-freight company in Chicago. The shipment should arrive in Dar-Es-

Salaam in about a month. By shipping the books in large quantities by sea-freight, it reduces their cost by over 50%.

**This is the complete name and address of Mr. Mollel:**

**Mr. Lazarus Lokaji Mollel (B.Sc Eng, Dip Dev, FRS, CLS. FIST)**

**P. O. Box 11191**

**184/W Magomeni,**

**Dar-Es-Salaam,**

**Tanzania**

**Office phone (255) (22) 2121894, Fax 2138962, mob +255784784471**

**Home phone Tel (255) (22) 2171944**

**Email addresses: [Lazarusmollel@yahoo.com](mailto: Lazarusmollel@yahoo.com) or [smid@raha.com](mailto:smid@raha.com)**

If you live in Tanzania, feel free to contact Lazarus Mollel by phone or email. You will save time and money. For example, the cost of airmailing to Tanzania one copy of Popular Beliefs: Are They Biblical? is \$40.00, that is, \$30.00 for the book and \$10.00 for the airmail. You can order the same book from Lazarus Mollel for less than half of the price. The reason is that the cost of sending the books by sea-freight is a fraction of the airmail.

For a description and picture of each book, click at this link:

<http://www.biblicalperspectives.com/cart/catalog/index.php?cPath=26>

### **MORE DISTRIBUTORS NEEDED**

If you find my publications and recordings timely and biblically sound, you may wish to consider becoming a distributor in your own country. On my part I will support your endeavors by shipping you all my 20 books and 14 albums at a fraction of the retail price. Feel free to contact me at [s.bacchiocchi@biblicalperspectives.com](mailto:s.bacchiocchi@biblicalperspectives.com) for details or by calling me at (269) 471-2915.

## **SPANISH TRANSLATION OF *POPULAR BELIEFS: ARE THEY BIBLICAL?***

Hispanic readers of *Biblical Beliefs: Are They Biblical?* have been urging me to translate and publish the book in Spanish as soon as possible. In fact, some of them have raised the money to pay for the translation, editing, art-work, and lay-out of the book.

The translation has been completed by Claudia Blath, a professional translator of the Asociacion Casa Editora Sudamericana. She has produced an excellent translation in a record time. The Spanish edition *LAS CREENCIAS POPULARES, ¿SON BÍBLICAS?* will go to the press next week and will be ready for distribution by October 31, 2008. You can see the cover of the Spanish book and read a description by clicking at this link: <http://www.biblicalpherspectives.com/spanpop>

To facilitate a massive distribution of *Las Creencias Populares, ¿Son Bíblicas?* we are offering the book at a special pre-publication price of \$5.00 per copy on quantity orders. For details click at this link [http://www.biblicalpherspectives.com/cart/catalog/product\\_info.php?cPath=26\\_39&products\\_id=146](http://www.biblicalpherspectives.com/cart/catalog/product_info.php?cPath=26_39&products_id=146) or call us at (269) 471-2915.

Your personal effort to inform Hispanic pastors and believers about the availability of *Las Creencias Populares, ¿Son Bíblicas?* is much appreciated.

## **UPDATE ON POPULAR BELIEFS: ARE THEY BIBLICAL?**

The third printing of *Popular Beliefs: Are they Biblical?* came out few days ago. We have now resumed the shipment to churches and institutions in the USA and overseas.

*Popular Beliefs: Are they Biblical?* is proving to be by far the most popular and best-selling book I have written. The reason is that the book meets the urgent need for a witnessing publication that Adventists can give with confidence to people inquiring about our faith.

Many Adventists have emailed me messages of appreciation, saying that they have waited for years for a book like *Popular Beliefs* that shows why the most popular Catholic and Protestant popular beliefs are unbiblical, while the less-popular Adventist beliefs are biblically correct.

### ***Popular Beliefs* Adopted by Adventist Colleges and Seminaries**

*Popular Beliefs* is widely used not only for witnessing, but also for teaching at our colleges and theological seminaries. For example, we received orders from the School of Theology of Friedensau Adventist University in Germany. Prof. Denis Fortin, Dean of our Andrews University Theological Seminary, requested a supply for the class he teaches on Roman Catholic Theology.

Several professors told me that *Popular Beliefs* is ideal for some of their Bible classes, because it traces the historical origin and theological development of the major Catholic and Protestant heresies popular today.

As a church historian by training and profession, I have spent 15 months tracing historically and examining biblically 10 popular beliefs (heresies) in a calm, objective, and non-confrontational way. The ultimate goal is to lead ruth-seekers to appreciate the biblical validity and contemporary relevance of our Adventist beliefs.

### **Has your Church Received a Supply of *Popular Beliefs*?**

If your church has not yet received a supply of *Popular Beliefs*, we will be

glad to send you at this time as many copies as needed, since we have just received the third printing.

*Popular Beliefs* is an ideal gift for any non-SDA attending evangelistic meetings this Fall. As you know, evangelistic lectures can only touch on the highlights of our message, leaving many questions unanswered in the mind of the visitors. *Popular Beliefs* fill in the gaps by offering compelling answers to frequently asked questions.

To make it possible for many Adventist Churches to use *Popular Beliefs* for evangelistic outreach and for the personal growth, we offer the book at this time for only \$6.60 per copy for a case of 30 copies, instead of the regular price of \$30.00 per copy. This means that for \$200.00, your church can order a case of 30 copies of *Popular Beliefs*. We will pay the mail expenses to US destinations. The details for ordering the book are given at the end of the newsletter or by clicking at this link: [http://www.biblicalperspectives.com/cart/catalog/index.php?cPath=26\\_35](http://www.biblicalperspectives.com/cart/catalog/index.php?cPath=26_35) or call us at (269) 471-2915.

### **Two Copies for the Price of One**

At this time I would like to express my heartfelt gratitude to all the pastors and lay-members who have actively promoted and distributed *Popular Beliefs* to their church members. Without your promotional efforts, the book would not have been reprinted three times in three months.

To make it possible for all our pastors and local church leaders to become acquainted with this timely book, we are offering until October 31, 2008, two copies of *Popular Beliefs: Are They Biblical?* for the price of one. This means that for \$30.00 you can order two copies, one for yourself and to give to your pastor or a local church leader.

After reading *Popular Beliefs* many pastors have ordered the book by the

case of 30 copies for only \$6.60 per copy. Many churches have ordered 100 copies at the special offer of \$5.00 per copy, to give to non-SDA attending the Mark Findley's Satellite program *Discoveries 2008* or other evangelistic meeting in the Fall.

But, there are still many pastors and churches that are unaware of the release of this powerful witnessing book *Popular Beliefs*. This newsletter reaches only about 35,000 readers. Thus I need your help in promoting this timely book.

Thank you for introducing your pastor and local church officers to this timely book. To facilitate your effort, I am offering you two copies for the price of one. The details for ordering the book are given at the end of the newsletter or by clicking at this link: [http://www.biblicalperspectives.com/cart/catalog/index.php?cPath=26\\_35](http://www.biblicalperspectives.com/cart/catalog/index.php?cPath=26_35) or call us at (269) 471-2915.

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

To facilitate a massive circulation of *Popular Beliefs*, I have decided to continue to offer the book at the following substantially discounted prices:

2 copies of *Popular Beliefs: Are they Biblical?* for the price of one, namely \$30.00 for two copies. Mailing expenses are included for the USA. Add \$10.00 for AIRMAIL postage to any overseas destination.

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

30 copies (one case) of *Popular Beliefs: Are they Biblical?* at \$6.65 per copy (\$200.00 for 30 copies). Mailing expenses are included for the

USA. Add \$100.00 for AIRMAIL postage to any overseas destination.

100 copies of *Popular Beliefs: Are they Biblical?* at \$5.00 per copy, postage paid. (\$500.00 for 100 copies). Mailing expenses are included for the USA. Add \$300.00 for AIRMAIL postage to any overseas destination.

NOTE: We can ship by sea-freight up to 1000 copies of *Popular Beliefs* (that is, up to a cubic meter) to any foreign destinations for only \$500.00. This reduces the cost of mailing to only ¢50 per book. Fee free to contact me for further details.

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

**You can order *Popular Beliefs: Are they Biblical?* in four different ways:**

(1) **ONLINE:** By clicking here:  
[http://www.biblicalpherspectives.com/cart/catalog/index.php?cPath=26\\_35](http://www.biblicalpherspectives.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@biblicalpherspectives.com](mailto: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 49103, USA. We guarantee to process your order as soon as we receive it.

**THE PDF VERSION OF MY BOOKS CAN BE DOWNLOADED**

At the request of American and Overseas readers who need immediate access to my books, often for a personal research project, we have decided to make it possible to download all the 20 books offered online in a PDF version.

The advantage is speed and saving. You can immediately download a PDF version of any of my books for only \$15.00, instead of waiting for days or weeks to receive a printed copy which costs \$40.00 to airmail overseas.

To download a PDF copy of my books simply click this link: <http://www.biblicalperspectives.com/cart/catalog/index.php?cPath=37&osCsid=a5769f896270d26a770e18e1354ce7f1> If you have a problem, we can take your order by phone. Call us at (269) 471-2915.

**FIRST TIME INCREDIBLE OFFER!!!**

**THE COMPLETE PACKAGE OF 14 DVD/CD ALBUMS FOR ONLY \$150.00, INSTEAD OF THE REGULAR ONLINE PRICE OF \$1650.00.**

This offer may sound too good to be true. At this time we are offering together as a package all the 14 DVD/CD albums which contains 41 live, video lectures for only \$150.00, instead of \$1650.00.

This package contains 41 professionally recorded live, video lectures with all the lectures of Prof. Bacchiocchi, Prof. Jon Paulien, Prof. Roy Gane, Prof. Graeme Bradford, and Soprano Cristina Piccardi.

Until now these recordings were sold separately, costing considerably more. But to make it possible for many to benefit from all these timely messages, we offer them together as a package for only \$150.00, instead of the regular price of \$1650.00.

You can view the picture of all the 14 ALBUMS and read a detailed description of them, just by clicking at this link:<http://www.biblicalperspectives.com/albumoffer.htm>

**The Package Includes the Following 14 Albums:**

**1) PROF. BACCHIOCCHI AND CRISTINA PICCARDI'S 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 lectures and sacred songs.

**2) 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.

**3) PROF. BACCHIOCCHI'S DVD ALBUM containing 10 video powerpoint lectures on the SABBATH/ADVENT SEMINAR.** 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.

**4) 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. The two video lectures reveal the prophetic significance of Dan Brown's neo-pagan false worship promoted through his book and film. The two hours video lectures will help you appreciate the role that The Da Vinci Code plays in the prophetic endtime battle between true and false worship.

**5) PROF. BACCHIOCCHI'S DVD ALBUM on THE MARK AND NUMBER OF THE BEAST.** The album contains two hours professionally recorded video lecture and a separate powerpoint file with the 200 slides used for the lecture. The project was commissioned by Prof. Jon Paulien and Prof. Ranko Stefanovich, who are the foremost authorities on the book of Revelation. With the help of 200 beautiful slides the video lecture shows the origin and historical use of 666. You will see stunning pictures of papal tiaras, including disputed one with the pope's title *Vicarius Filii Dei*.

**6) PROF. BACCHIOCCHI'S CD ALBUM with all his BOOKS AND POWERPOINT LECTURES.** The album consists of two disks. The first disk has all his 20 books and over 200 articles. The second disk has the 2000 slides and script of 25 of Prof. Bacchiocchi's popular PowerPoint presentations.

**7) 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*. The live video interview show that that this movie is a strict Catholic film that in a subtle and deceptive way promotes fundamental Catholic heresies.

**8) PROF. BACCHIOCCHI'S MP3 AUDIO ALBUM which contains 2 disks with 22 AUDIO LECTURES** on on Marriage, Music, Temperance, Dress, Sabbath, Second Advent, State of the Dead, and others. You can enjoy these lectures while driving, working, or relaxing. Ideal for listening in your car while driving.

**9) PROF. JON PAULIEN'S newly released DVD ALBUM video seminar on *Simply Revelation*.** The four live video lectures focus on the essential messages of Revelation and their relevance for today. This mini

Revelation Seminar will offer you and your congregation fresh insights into the Book of Revelation. Currently, Prof. Paulien is preparing a new Revelation Seminar at the request of the General Conference

**10) PROF. JON PAULIEN'S CD ALBUM** with a dozen of his books, and all his articles. You will find in this collection a priceless resource to enrich your understanding and experience of biblical truths. Prof. Paulien examines fundamental biblical beliefs in a profound and yet popular way. He is a recognized expert on the book of Revelation. Several of his books will help you to unlock the secrets of Revelation.

**11) 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. A searchable data base enables you to access Prof. Graeme Bradford's published and unpublished writings, including his the latest book *More than a Prophet*.

**12) CRISTINA PICCARDI'S CD ALBUM REJOICE IN THE LORD.** The album consists of 11 sacred songs recorded with Marcelo Caceres, Professor of piano at Andrews University. The CD Album includes Gospel songs like How Great Thou Art, He Shall Feed His Flock, Softly and Tenderly, The Holy City, etc. You can play this audio recording in your car CD player, or on any CD or DVD players you have in your home.

**13) CRISTINA PICCARDI'S DVD ALBUM SING UNTO THE LORD.** This DVD Album contains 12 sacred familiar songs that were recorded during a live sacred concert presented at Andrews University Pioneer Memorial Church. This is a video recording that you can enjoy in your living room and play in your church.

**14) CRISTINA PICCARDI'S DVD ALBUM BY HIS GRACE.** This

DVD album consists of 16 sacred songs recorded in Loma Linda with four high-definition cameras. The songs 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.

#### **FOUR WAYS TO ORDER THE 14 ALBUMS PACKAGE**

**You can order the complete package of 14 DVD/CD Albums, which contain 41 live video lectures and powerful soprano singing, for only \$150.00, instead of the regular online price of \$1650.00, 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](mailto: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.

#### **INCREDIBLE NEW OFFERS ON HITACHI PROJECTORS**

HITACHI has released the new CP-X401 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 \$1000.00** to help especially our churches and schools in developing countries. The projector can be purchased with or without accessories such as the REMOTE PRESENTER to control the flow of images in the lap-top.

To receive detail information about this projector as well as on other models offered to us by HITACHI at a substantially discounted price, feel free to call us at (269) 471-2915.

### **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 best suits your church, give us the model number by phone (269) 471-2915 or email your request <[sbacchiocchi@biblicalperspectives.com](mailto: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.

