

ENDTIME ISSUES NEWSLETTER No. 207

“DANCE IN THE BIBLE”

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EDITORIAL COMMENTS

Announcements Placed After the Essay

At the request of several subscribers, I have decided to place all the announcements for special offers and services after the essay of the newsletter. Those who print out the newsletter feel that this will facilitate their work.

This means that in my editorial comments, I will briefly alert you to some important news and offers, giving the details at the end after the essay. At this time I wish to briefly bring to your attention a few important announcements.

A Prayer Requests for an Adventist Sacred Opera to be Presented at Carnegie Hall

A most gifted Adventist Composer from Spain, Marcos Galvany, has composed a Sacred Opera on *The Life of Christ*. The Opera will debut at the Carnegie Hall on May 2009.

I met Marcos last Sunday when he came to our home with Cristina Piccardi (the soprano who joined my ministry) to rehearse some of the areas with our piano. He is a deeply committed Adventist who will not practice or perform during the Sabbath hours. During the past two days Marcos, Cristina, and other leading singers, have done a preliminary recording at the Harvard Performing Center of Andrews University.

This Sacred Concert will be presented exclusively by an Adventist orchestra, choir, and leading singers. This may prove to be the most influential musical event in the history of the Adventist Church. Prof. Stephen Zork, the Director of Choral Studies at Andrews University,

is eager to arrange for Andrews University choir and orchestra to be bussed to Carnegie Hall.

As you can imagine, this is going to be a costly event, both in terms of time and money. At this time we solicit your prayers. As details become available, I will keep you updated. Personally I feel that this is a unique opportunity for our Adventist church to present Jesus in a Sacred Opera performed in the most prestigious American Theater, Carnegie Hall.

At a time when our Adventist Church has become so dependent for the Praise Service on simple (almost childish) choruses sold by contemporary music producers, it is encouraging to know that we have in our Adventist church gifted composers able to compose a Sacred Opera, worthy to be presented at Carnegie Hall. May the example of Marcos Galvany inspire Adventist musicians to compose worship songs that convey the beauty of our message.

A Personal Prayer Request

Chaplain Farzad Nourian has invited me to introduce our Adventist beliefs and value system to the Administrators of three Adventist Hospitals in the Daytona Beach area. The meetings are scheduled for September 25, 26, 27. Farzad informs me that over 90% of these administrators are non-SDA. The goal is to help these administrators appreciate how our Adventist beliefs should affect the quality of health care of our medical institutions.

As I am preparing for this important assignment, I solicit your prayers. I sense the need for divine grace and wisdom to help these administrators appreciate the beauty and relevance of our message. Pray that the Lord may give me the wisdom and grace too speak to the heart and mind of these administrators.

First Time Offer of 20 Volumes for \$150.00, instead of the regular price of \$490.00

For the first time we are offering until August 31, 2008, the complete set of **20 volumes published by Biblical Perspectives at the**

special price of \$150.00, instead of the regular price of \$490.00.
The price includes the mailing expenses for the US.

The set of 20 volumes includes the best-selling book ***Popular Beliefs: Are they Biblical?***, Prof. Graeme Bradford's *More than a Prophet: How We Lost and Found Again the Real Ellen White*, and Prof. William Richardson's ***Speaking in Tongues: It is Still the Gift of the Spirit***. See the details at the end of the essay.

You can view the picture of all the 20 BOOKS and read a detailed description of them, just by clicking at this link: -----

First Time Special offer of the Complete Pckage of 14 DVD/CD Albums

For the first 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 \$1400.00.**

This package contains 41 professionally recorded live, video lectures by Prof. Bacchiocchi, Prof. Jon Paulien, Prof. Roy Gane, Prof. Graeme Bradford, and the sacred concerts by Soprano Cristina Piccardi. See the details at the end of the essay.

You can view the picture of all the 14 ALBUMS and read a detailed description of them, just by clicking at this link: -----

Is Your Church Planning to Downlink Mark Findley's NET 2008 Discoveries' 08 Next November?

Many churches that are down linking Mark Finley's **NET 2008 DISCOVERIES' 08** next November, have ordered the best-selling witnessing book ***Popular Beliefs: Are They Biblical?*** by the case of 30 copies. This is an ideal book to give to those want to know why their popular beliefs are unbiblical and the Adventist beliefs are biblically correct. To meet the demand, the book has already been reprinted twice in three months. The third printing will be out in a couple of weeks.

If your church is planning to downlink **NET 2008** or to hold evangelistic meetings in the Fall, you can still order this timely witnessing book by the case of 30 copies for only \$6.60, postage paid, instead of the regular price of \$30.00. See the details at the end of the essay or click at this link: http://www.biblicalperspectives.com/cart/catalog/index.php?cPath=26_35

Music is a Painful and Divisive Issue

The numerous responses I have received from readers of the last two newsletters, have made me forcefully aware of the fact that music is painful and divisive issue in the Adventist church. While some Adventists believe that the new beat music brings new life and excitement into the Adventist worship service, others feel that such music destroys the sanctity of our worship service.

For example, a retired Music Professor who taught for many years at one of our colleges, wrote:

“Dear Dr. Bacchiocchi,

Thank you most sincerely for your last two “essays” on music.

As a professional musician/music educator (I taught for many years in music department of College), I view your work as long past due. We musicians who wish to keep musical standards high, no longer have clout with the young people, and it is people like you who are NOT musicians who must address this issue.

Please, please stand up to those who are destroying our worship services with the likes of loud bass guitars and drum sets that detract from the sacredness of the most important hour of the week. I’ve come to the place where it is hardly worth the effort to attend church where my Christian experience is taxed beyond measure. I can almost ‘practice my religion’ at a dinner theater presentation of *The Wizard of Oz* easier than with some Praise Team’s choruses during the ‘Divine Service.’

My tastes do not enter the picture. It is indeed a moral issue. It needs to be addressed throughout our North American Division by people like you.

Thank you.”

These Newsletters Have a Limited Scope

I appreciate encouraging messages such as this, but, frankly, I am not qualified to address the issue of music for the church at large. The most I can do as a Bible scholar, is to present the biblical and historical understanding of the ministry of music in the Temple, Synagogue, and early Church. This is what I have attempted to do in our symposium *The Christian and Rock Music: A Study of Biblical Principles of Music*. If you do not have a copy of this best-selling book, feel free to call us at 269-471-2915. We will be glad to take your order by phone and mail. If you prefer to order online, click at this link <http://www.biblicalperspectives.com/music>

The last three newsletters represent a summary of what I have learned and written about the biblical principles of music. I found that contrary to prevailing misconceptions, the Bible clearly differentiates between the secular music used for social entertainment and the sacred music worthy of the worship of God. Music and instruments associated with entertainment were not allowed in the Temple, synagogue, or early church. I believe that the same should be true in the church today.

The aim of this study is not to dismiss all contemporary music as “rock,” because there are contemporary songs with music and words that are suitable for divine worship. Rather, the aim is to clarify how the music, words, and the manner of singing should conform to the Biblical principle of worship music.

“DANCE IN THE BIBLE”**Samuele Bacchiocchi, Ph. D.,****Retired Professor of Theology and Church History,
Andrews University**

There are conflicting opinions concerning dance and its use in the worship service of ancient Israel. Historically the Seventh-day Adventist church has maintained that the Bible does not sanction dancing, especially in the context of the worship service. In recent years, however, the question has been reexamined, especially by Adventist youth leaders who claim to have found biblical approval for dancing.

Shall We Dance?

A good example of this new trend is the symposium *Shall We Dance? Rediscovering Christ-Centered Standards*. This research was produced by twenty contributors as part of the so-called “Valuegenesis Study.” This study is the most ambitious project ever undertaken by the Adventist church to determine how well does the church transmit its values to the new generation.

Several chapters of *Shall We Dance?* are devoted to a reexamination of the Biblical view of dancing. The conclusion is concisely stated by one of its contributors, who wrote: “Dance is a component of divine worship. When we study Scripture we find that what it says about dance and dancing is not only not condemnatory, but in some cases positively prescriptive: ‘Praise him with trumpet sound; praise him with lute and harp! Praise him with timbrel and dance; praise him with strings and pipe’” (Ps 150:3-4).²⁸”

The author continues saying that “A half hour with a good concordance leaves the lingering impression that there is more to a truly Biblical perspective on dance than has previously met our Adventist eyes. Of some 27 references to dance (dance, danced, dances, dancing) in the Scripture, only four occur in a clearly negative context, and even these references nowhere describe dancing as the object of God’s displeasure.”

This conclusion presents this surprising challenge to the Adventist church: “As challenging as it is to our notion of respectability and decorum, it seems evident that Adventists should give new thought and study to the

inclusion of dance as part of the worship of God, at least in selected communities and on special occasions.”

Three Major Flaws

After spending, not “a half hour,” but several days examining the biblical data relevant to dance, I find the conclusion unsubstantiated and the challenge unnecessary. For the sake of clarity, I will respond to the argument that “dance is a component of divine worship” in the Bible by submitting what in my view are three major flaws of the methodology.

(1) The failure to prove that dancing was indeed a component of divine worship in the Temple, synagogue and early church.

(2) The failure to recognize that of the 28 references to dance or dancing in the Old Testament, only four refer without dispute to religious dancing, and none of these refer to worship in God’s House. Some of the Psalms were sang during the pilgrimage to Jerusalem, and thus, they are known as “ascension Psalms.” They were sang and danced in the streets, not in the Temple.

(3) The failure to examine why women, who did most of the dancing, were excluded from the music ministry of the Temple, synagogue, and early church. The study of this question offer significant insights into where and when dancing occurred in the Bible.

No Dance in the Worship of the Temple, Synagogue, and Early Church

If it were true that “dance is a component of divine worship” in the Bible, why then there is no trace of dancing by men or women in the worship services of the Temple, or synagogue, or the early church? Did God’s people in Bible times neglect an important “component of divine worship”?

Negligence does not seem to be the reason for the exclusion of dance from the divine service, because we noted that clear instructions were given regarding the ministry of music of the temple. The Levitical choir was to be accompanied only by string instruments (the harp and the lyre). Per-

cussion instruments like drums and tambourines, which were commonly used for making dance music on social occasions, were clearly prohibited. What was true for the Temple, was also true for the synagogue and later for the early church. No dancing or entertainment music was ever allowed in God's House.

Garen Wolf concludes his extensive analysis of "Dance in the Bible" saying: "First, dancing as part of the Temple worship is nowhere traceable in either the first or the second Temple. Second, of the 107 times these words are used in the Bible [Hebrews words translated as "dance"], only four times could they be considered to refer to religious dance. Third, none of these references to religious dance were in conjunction with the regular established public worship of the Hebrews."

No Instruction of David Regarding Dancing in the Bible

It is important to note that David, who is the regarded as the primarily example of religious dancing in the Bible, never instructed the Levites regarding when and how to dance in the Temple. Had David believed that dancing should be a component of divine worship, no doubt he would have given instructions regarding it to the Levite musicians he chose to perform at the Temple.

After all David is the founder of the music ministry at the Temple. We have seen that he gave clear instruction to the 4000 Levite musicians regarding when to sing and what instruments to use to accompany their choir. His omission of dancing in the divine worship can hardly be an oversight. It rather tells us that David distinguished between the sacred music performed in God's House and the secular music played outside the Temple for social entertainment.

An important distinction must be made between religious music played for entertainment in a social setting and the sacred music performed for worship in the Temple. We must not forget that the whole life of the Israelites was religious oriented. Their entertainment was provided, not by concerts or plays at a theater or circus, but by the celebration of religious events or festivals, often through folk dancing by women or men, but as separate groups.

No Romantic or Sensual Oriented Dancing

No romantic or sensual oriented dancing by couples ever occurred in ancient Israel. The greatest annual dance took place in conjunction with the harvest Feast of Tabernacles, when the priests entertained the people by doing incredible acrobatic dances the whole night. What this means is that those who appeal to the Biblical references to dance to justify modern romantic dancing inside or outside the church, ignore the vast difference between the two. This point becomes clearer as we survey the references to dance.

The References to Dance

Contrary to the prevailing assumptions, only 4 of the 28 references to dance refer without dispute to religious dancing, but none of these have to do with public worship conducted in the House of God. To avoid burdening the reader with a technical analysis of the extensive use of the six Hebrew words translated “dance,” I will submit only a brief allusion to each of them. A fuller treatment is found in the book *The Christian and Rock Music: A Study of Biblical Principles of Music*. If you do not have a copy of this best-selling book, feel free to call us at 269-471-2915. We will be glad to take your order by phone and mail. If you prefer to order online, click at this link <http://www.biblicalperspectives.com/music>

The Hebrew word *chagag* is translated once as “dance” in 1 Samuel 30:16 in conjunction with the “drinking and dancing” of the Amalekites. It is evident that this is not a religious dance.

The Hebrew word *chuwl* is translated twice as “dance” in Judges 21:21, 23, with reference to the daughter of Shiloh who went out to dance in the vineyards and were taken as wives by surprise by the men Benjamin. Again there is no doubt that in this context this word refers to a secular dance done by unsuspecting women.

The Hebrew word *karar* is translated twice as “dance” in 2 Samuel 6:14 and 16 where it states, “And David danced before the Lord with all his might . . . Michal the daughter of Saul looked out of the window, and saw King David leaping and dancing before the Lord.” More will be said about the significance of David’s dance below. In this context it suffices to note

that “these verses refer to a religious type of dance outside the context of the Temple worship. The word *karar* is only used in Scripture in these two verses, and is never used in conjunction with Temple worship.”

The Hebrew word *machowl* is translated six times as dance. Psalm 30:11 uses the term poetically: “Thou has turned for me my mourning into dancing.” Jeremiah 31:4 speaks of the “virgins of Israel” who “shall go forth in the dance of the merrymakers.” The same thought is expressed in verse 13. In both instances the references are to social folk dancing done by women.

“Praise Him with Dance.”

There are two important instances where *machowl* is translated as “dance” in Psalms 149:3 and 150:4. These two texts are most important because in the view of many people they provide the strongest biblical support for dancing as part of the church worship. A close look at these texts show that this popular assumption is based on a superficial reading and inaccurate interpretation of the texts.

Linguistically, the term “dance” in these two verses is most disputed. Some scholars believe that *machowl* is derived from *chuwł*, which means “to make an opening”—a possible allusion to a “pipe” instrument. In fact this is the marginal reading given by the KJV. Psalm 149:3 states: “Let them praise his name in the dance” [or “with a pipe,” KJV margin]. Psalm 150:4 reads: “Praise him with the timbrel and dance” [or “pipe,” KJV margin].

Contextually, *machowl* appears to be a reference to a musical instrument, because in both Psalm 149:3 and 150:4, the term occurs in the context of a list of instruments to be used for praising the Lord. In Psalm 150 the list includes the following eight instruments: trumpet, psaltery, harp, timbrel, string instruments, organs, cymbals, clashing cymbals (KJV). Since the Psalmist is listing all the possible instruments to be used to praise the Lord, it is reasonable to assume that *machowl* also is a musical instrument, whatever its nature might be.

Another important consideration is the figurative language of these two psalms, which hardly allows for a literally interpretation of dancing in

God's House. For example, Psalm 149:5 encourages people to praise the Lord on the "couches." In verse 6 the praising is to be done with "two-edged swords in the hands." In verses 7 and 8 the Lord is to be praised for punishing the heathen with the sword, binding kings in chain and putting nobles in fetters. It is evident that the language is figurative because it is hard to believe that God would expect people to praise Him by standing or jumping on couches or while swinging a two-edged sword.

The same is true of Psalm 150 which speaks of praising of God in a highly figurative way. The psalmist calls upon the whole creation to praise the Lord with every imaginable musical instrument: the people, the "mighty firmament" and "everything that breathes."

This psalm makes sense only if we take the language to be highly figurative. Its purpose is not to provide a catalogue of instruments to be used for church music, or to give a license to dance for the Lord in church. Rather, its purpose is to invite anything that breathes or makes sound to praise the Lord. To interpret the psalm as a license to dance or to play drums in the church, means to misinterpret the intent of the Psalm and to contradict the very regulation which David himself gave regarding the use of instruments in God's House.

Celebration Dance

The Hebrew word *mechowlah* is translated seven times as "dance." In five of the seven instances the dance is by women who celebrate a military victory (1 Sam 18:6; 21:11; 29:5; Jud 11:34; Ex 15:20). Miriam and the women danced to celebrate the victory over the Egyptian army (Ex 15:20). Jephthah's daughter danced to celebrate her father's victory over the Ammonites (Jud 11:34). Women danced to celebrate David's slaughter of the Philistines (1 Sam 18:6; 21:11; 29:5).

In the remaining two instances *mechowlah* is used to describe the naked dance of Israelites around the golden calf (Ex 32:19) and the dance of the daughters of Shiloh in the vineyards (Jud 21:21). In none of these instances the dance is part of a worship service. Miriam's dance may be viewed as religious, but so were the dances done in conjunction with the annual festivals. None of these dances, however, were seen as "a component of

a divine service.” They were social celebrations of religious events. The same thing occurs today in Catholic countries where people celebrate annual holy days by organizing carnivals.

The Hebrew word *raqad* is translated four times as “dance” (1 Chron 15:29; Job 21:11; Is 13:21; Ecc 3:4). Once it refers to “children dance” (Job 21:11). Another to “satyr dancing” (Is 13:21), which may refer to a goat or a figure of speech. A third instance is a poetic reference “to a time to dance” (Ecc 3:4), mentioned in contrast “to a time to mourn.” A fourth reference is to the classic example of “King David dancing and making merry” (1 Chron 15:29). In view of the religious significance attached to David’s dance, special consideration will be given to it shortly.

Dance in the New Testament

Two Greek words are translated as “dance” in the New Testament. The first is *orcheomai*, which is translated four times as “to dance” with reference to the dancing of Herodias’ daughter (Matt 14:6; Mark 6:22) and a children’s dance (Matt 11:17; Luke 7:32). The word *orcheomai* means to dance in a rank-like or regular motion and is never used to refer to religious dance in the Bible.

The second Greek word translated as “dance” is *choros*. It is used only once in Luke 15:25 with reference to the return of the prodigal son. We are told that when the elder son came close to the house “he heard music and dancing.” The translation “dancing” is disputed because the Greek chorus occurs only once in this passage and is used in extra-biblical literature with the meaning of “choir,” “group of singers.” At any rate this was a family reunion of a secular nature and does not refer to religious dancing.

The conclusion that emerges from the above survey of the 28 references to dance, is that dance in the Bible was essentially a social celebration of special events, such as a military victory, a religious festival, or a family reunion. The dance was done mostly by women and children. The dances mentioned in the Bible were either processional, encircling, or ecstatic. They were done in the streets or open air, not in the Temple or Synagogue.

There are no indications in the Bible that men and women ever danced together romantically as couples. The modern method of dancing by couples was unknown in Bible times. As H. Wolf observes, “While the mode of dancing is not known in detail, it is clear that men and women did not generally dance together, and there is no real evidence that they ever did.” Furthermore, contrary to popular assumptions, dance in the Bible was never done as part of the divine worship in the Temple, synagogue, or early church.

David Dancing Before the Lord

The story of David dancing “before the Lord with all his might” (2 Sam 6:14) while leading the procession that brought the ark back to Jerusalem, is viewed by many as the most compelling biblical sanction of religious dancing in context of a divine service. In his chapter “Dancing to the Lord,” a Seventh-day Adventist Youth Leader, writes: “We can dance to the Lord like David, reflecting an outburst of excitement for the glory of God; or we can introspectively turn that excitement inward, reflecting on ourselves and our selfish desires.”

The implication of this statement is that if we do not dance like David to the Lord, we repress our excitement and reveal our self-centeredness. Is this what the story of David’s dance teaches us? Let us take a close a look at it.

To say the least David’s dance before the ark poses serious problems. In the first place, David “girded himself with a lined ephod” (2 Sam 6:14) like a priest and “offered burn offerings and peace offering before the Lord” (2 Sam 6:17). *Note that the ephod was a sleeveless linen waistcoat to be worn only by the priests as an emblem of their sacred office* (1 Sam 2:28). Why did David choose to exchange his royal robes for those of a priest?

Ellen White suggests that David revealed a spirit of humility by laying aside his royal robes and attiring “himself in a plain linen ephod.” This is a plausible explanation. But the problem is that nowhere the Bible suggests that the ephod could be legitimately worn by someone who was not a priest. The same hold true when it comes to offer sacrifices. Only the

Levite priests had been set aside to offer sacrifices (Num 1:50). By offering sacrifices dressed like a priest, David was assuming a priestly role in addition to his kingly status. Such an action cannot be easily defended biblically.

David's Behavior

More problematic is David's manner of dancing. It would appear that during the dance David may have become so excited that he lost his loincloth, because Michal, his wife, rebuked him, saying: "How the king of Israel honored himself today, uncovering himself today before the eyes of his servants' maids, as one of the vulgar fellows shamelessly uncovers himself!" (2 Sam 6:20). David did not dispute such an accusation nor did he apologize for what he did. Instead, he argued that he did it "before the Lord" (1 Sam 6:21), and that he was prepared to act "even more contemptibly" (1 Sam 6:22). Such a response hardly reveals a mature aspect of David's character.

Perhaps the reason David was not troubled by his uncovering during the dance, is because this kind of exhibitionism was not uncommon. We are told that Saul also in an ecstatic dance "stripped off his clothes, and he too prophesied before Samuel, and lay naked all that day and all that night" (1 Sam 19:24; cf. 10:5-7, 10-11).

It is a known fact that at the time of the annual festivals, special dances were organized where priests and nobles would perform acrobatic feats to entertain the people. There is no mention, however, of the priest uncovering themselves. The most famous dance was performed on the last day of the Feast of Tabernacles, and it was known as the "Dances of the Water-Drawing Festival."

The Talmud offers a colorful description of this Water-Drawing dance which was performed in what is known as the women's court of the Temple: "Pious men and men of affair danced with torches in their hands, singing songs of joy and of praise, and the Levites made music with lyre and harp and cymbals and trumpets and countless other instruments. During this celebration, Rabbi Simeon ben Gamaliel is said to have juggled eight torches, and then to have turned a somersault."

Dance as Social Entertainment

Dances done by men or by women in Bible times within the context of a religious event, were a form of social entertainment, and not part of a worship service. They could be compared to the annual carnival celebrations that take place today in many Catholic countries. For example, during the three days before Lent, in countries like Brasil, people organize extravagant carnival celebrations with endless types of colorful and sometimes wild dancing. No Catholic would consider such dances as part of their worship services.

The same is true for the various types of dances mentioned in the Bible. They were social events with religious overtones. Men and women danced not as couples, but separately in processional or encircling dances. In view of the religious orientation of the Jewish society, such folk-type of dances are often characterized as “religious dances.” But, there is no indication in the Bible that any form of dance was ever associated with the worship service in God’s House. In fact, as we shall now see, women were excluded from the music ministry of the Temple, apparently because their music was associated with dancing and entertainment.

Women and Music in the Bible

Why were women excluded from the music ministry of the Temple first, and of the synagogue and early church later? There are numerous biblical references to women singing and playing instruments in the social life of ancient Israel (Ex 15:20-21; 1 Sam 18:6-7; Jud 11:34; Ezra 2:64-65; Neh 7:66-67), but there are no references in the Bible to women participating in the worship music of God’s House.

Curt Sachs notes that “Almost all musical episodes up to the time of the Temple describe choral singing with group dancing and drum beating. . . . And this kind of singing was to a great extent women’s music.” Why then were women excluded from the music ministry of the Temple, when they were the main music makers in the Jewish society?

Scholars who have examined this question suggest two major reasons. One reason is musical in nature and the other sociological. From a musi-

cal perspective, the style of music produced by women had a rhythmic beat which was better suited for entertainment than for worship in God House.

Robert Lachmann, an authority on Jewish cantillation, is quoted as saying: “The production of the women’s songs is dependent on a small store of typical melodic turns; the various songs reproduce these turns—or some of them—time and again. . . .The women’s songs belong to a species, the forms of which are essentially dependent not on the connection with the text, but on processes of movements. Thus we find here, in place of the rhythm of cantillation and its very intricate line of melody, a periodical up and down movement.”

Women’s music was largely based on a rhythmic beat produced by tapping with the hand the tabret, toph, or timbrel. These are the only musical instruments mentioned in the Bible as being played by women and they are believed to be the same or very similar. The tabret or timbrel seem to have been a hand drum made up of a wooden frame on which a single skin was stretched round. They were somewhat similar to the modern tambourine.

“It is interesting to note,” writes Garen Wolf, “that I have not been able to find a single direct reference to women playing the nebel [the harp] or the kinnor [the lyre]—the instruments played by men in the music worship of the temple. There can be little doubt that their music was mostly of a different species than that of the male Levite musicians who performed in the Temple.”

The tabret or timbrel were largely played by women in conjunction with their dancing (Ex 15:20; Jud 11:34; 1 Sam 18:6; 2 Sam 6:5, 14; 1 Chron 13:8; Ps 68:25; Jer 31:4). The timbrel is also mentioned in connection with strong drink (Is 5:11-12; 24:8-9).

Secular Nature of Women’s Music

From a sociological perspective, women were not used in the ministry of music of the Temple because of the social stigma attached to their use of timbrel and the entertainment oriented music they produced. “Women in

the Bible were often reported as singing a non-sophisticated kind of music. Usually at its best it was for dancing or funeral mourning, and at its worst to aid in the sensuous appeal of harlots on the street. In his satire about Tyre, Isaiah asks: ‘Shall Tyre sing as an harlot?’ (Is 23:15; or as rendered KJV margin, ‘It shall be unto Tyre as the song of an harlot’).”

It is noteworthy that female musicians were extensively used in pagan religious services. Thus, the reason for their exclusion from the music ministry of the Temple, synagogue and early Christian churches was not cultural, but theological. It was the theological conviction that the music commonly produced by women was not suitable for the worship service, because of its association with secular and, sometimes, sensual entertainment.

This theological reason is recognized by numerous scholars. In his dissertation on *Musical Aspects of the New Testament*, William Smith wrote: “A reaction to the extensive employment of female musicians in the religious and secular life of pagan nations, was doubtless a very large factor in determining Jewish [and early Christian] opposition to the employment of women in the musical service of the sanctuary.”

The lesson from Scripture and history is not that women should be excluded from the music service of the church today. Praising the Lord with music is not a male prerogative, but the privilege of every child of God. It is unfortunate that the music produced by women in Bible times was mostly for entertainment, and consequently not suitable for the divine worship.

The lesson from Scripture and history is that secular music associated with entertainment is out of place in God’s House. This is an important lesson that the church needs to learn today. Those who are actively involved in pushing for the adoption of pop music in the church today, need to understand the biblical distinction between secular music used for entertainment and sacred music suitable for the worship of God. This distinction was understood and respected in Bible times and it must be respected today, if the church is to remain a sacred sanctuary for the worship of God, and not become a secular place for social entertainment.

CONCLUSION

Several important biblical principles relevant to church music today have emerged during the course of this study. An attempt will be made to summarize them by way of conclusion.

Music has a special place and purpose in God's universe. It is a divine gift to the human family through which human beings can express their gratitude to God, while experiencing delight within themselves. Pleasure in singing comes not from a rhythmic beat that stimulates people physically, but from the very experience of praising the Lord. "How good it is to sing praises to our God, how pleasant and fitting to praise him" (Ps 147:1).

Singing is seen in the Bible as an offering of thanksgiving to the Lord for the blessings of creation, deliverance, protections, and salvation. We found this concept expressed especially in Psalm 69:30-31: "I will praise God's name in song and glorify him with thanksgiving. This will please the Lord more than an ox, more than a bull with its horns and hoofs."

God does care about how we sing and play during the worship service. He is not pleased with unintelligible "loud noise," but with orderly, melodious, and intelligible singing. Those Bible texts that speak about making "a joyful noise" or "a loud noise" unto the Lord, do not teach us to praise God with excessive amplification of the human voice or musical instruments during the worship service. Such a notion is derived from a mistranslation of *ruwa* as "loud noise." The correct translation as found in the NIV is "shouting for joy,"

The music ministry is to be conducted by people who are trained, dedicated, and spiritually minded. This lesson is taught by the Temple's music ministry, which was performed by experienced and mature Levites who were trained musically, prepared spiritually, supported financially, and served pastorally. This principle established by God for Temple musicians is applicable to ministers of music today.

Music is to be God-Centered, not Self-Centered

The notion of praising the Lord for entertainment or amusement, is foreign to the Bible. We found that the music in the Temple was "sacrifice-centered," that is, designed to praise God for the provision of forgiveness and

salvation through the sacrificial offerings. In the synagogue the music was “Word-centered,” that is, intended to praise God by chanting His Word. In the early church the music was “Christ-centered,” that is, designed to extol Christ’s redemptive accomplishments.

Church music should be different from secular music, because the church, like the ancient Temple, is God’s House in which we gather to worship the Lord, and not to be entertained. Percussion instruments which stimulate people physically through a loud and relentless beat, are inappropriate for church music today as they were for the Temple music in ancient Israel.

No Romantic or Sensual Dancing in the Bible

The Bible does not support the kind of romantic or sensual dancing which is popular today. There are no indications in the Bible that men and women ever danced together romantically as couples. We have found that dance in the Bible was essentially a social celebration of special events, such as a military victory, a religious festival, or a family reunion. Most of the dancing was done by women who were excluded from the music ministry of the Temple, synagogue, and early church, because their entertainment type of music was deemed unsuitable for the worship service.

The biblical principles of music outlined above are especially relevant today, when the church and the home are being invaded by various forms of rock music which blatantly rejects the moral values and religious beliefs espoused by Christianity. At a time when the distinction between sacred and secular music is blurred, and many are promoting modified versions of secular rock music for church use, we need to remember that the Bible calls us to “worship the Lord in the beauty of holiness” (1 Chron 16:20; cf. Ps 29:2; 96:9).

No entertainment type of music was allowed in the Temple, synagogue, and early church. The same should be true in the church today. Those who disagree, and want to adopt pop music for their church services, they are free to have their own music. But let those who hold to the authority of Scripture keep to that music that praises God in a way which is neither sensational nor sensual—a music which reflects the beauty and purity of God’s character and celebrates His marvelous creative and redemptive

accomplishment for the human family. May the Lord give us the discernment and desire to fill our home and churches with music that meets His approval, rather than the applause of the world.

ANNOUNCEMENTS OF SERVICES AND PRODUCTS

UPCOMING SEMINARS FOR THE MONTH OF JULY

As a service to our subscribers, I am listing the seminars scheduled for the month of July 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.

JULY 11-12 PORTUGUESE CAMPMEETING OF THE SOUTH ENGLAND CONFERENCE

Location: Atlantic Union College, South Lancaster, MA.

My partner, Soprano Cristina Piccardi will sing many times throughout the campmeeting

For directions and information call Pastor Neor Mucciuti at (978) 368-8205.

JULY 18-19: ANN ARBOR MICHIGAN SDA CHURCH

Location: 2796 Packard Street, Ann Arbor, Michigan.

For directions and information call Pastor Daniel Velez at (734) 461-6107

JULY 25-26: BALTIMORE, MIRACLE TEMPLE SDA CHURCH

Location: 100 S. Rock Glen Road, Baltimore, Mariland 21229.

For directions and information call Pastor Frederick Russell at (410) 368-9294 or (443) 257-2317.

POPULAR BELIEFS: ARE THEY BIBLICAL?

An Update on the Amazing Impact of this Best-selling Book!

When *Popular Beliefs: Are They Biblical?* came off the press on April 25, 2008, I never anticipated that the book would be so popular and influential. The first printing of 10,000 copies was sold out in less than a month and

half of the second printing is almost sold out. The third printing will be out in a couple of weeks.

I believe that a major reason for the overwhelming demand for *Popular Beliefs*, is the urgent need felt by many Adventists for a compelling witnessing book they can give with confidence to people inquiring about our faith. Many Adventists have emailed me messages 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.

The Influence of *Popular Beliefs: Are the Biblical?*

Though *Popular Beliefs* came out less than three months ago, I have received already a significant number of positive responses from church leaders, editors, and scholars of different denominations. An Evangelical Pastor called me on the Fourth of July to inform me that my book *The Sabbath Under Crossfire* helped his congregation to accept the Sabbath. Now he was eager to order a case of *Popular Beliefs* because he feels that the book will help his congregation to accept other vital Bible truths.

An editor of an Evangelical magazine ordered a case of 30 copies of *Popular Beliefs: Are They Biblical?* After reading it, he sent in for another 30 copies and encouraged their book store manager to place an order for 100 copies which we have already sent.

Few days ago I received a message from a learned Anglican minister, with a Doctorate in Philosophy and Theology, living in Lucerne, Switzerland. He wrote: "I was given a copy of *Popular Beliefs* from an Adventist friend. I am reading the book with great interest. Your thoroughness reminds me of St. Thomas of Aquinas [a foremost Catholic Theologian].

I hope to meet you some days. If you travel to Switzerland, please let me know. It would be a pleasure for me to meet you.

In Christ

.....

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

When I read these encouraging messages, I can only say: Thank you God for extending me life and giving me wisdom and grace to research and write ***Popular Beliefs***. When I was diagnosed with terminal liver cancer on February 2007, one of my deep regrets was the inability to complete this important project during the remaining few months I was expected to live. I promised to the Lord that if He would extend my life, I would put forth my best efforts to complete ***Popular Beliefs***, to express my gratitude to Him for His providential healing.

The Lord has answered my prayer in an unexpected way. He led me to Cancer Research Center in Goshen, Indiana, which is only one hour away from Andrews University where we live. The Center is a pioneer in the field of nuclear oncology and treated my liver cancer with a combined strategy of chemotherapy and microsphere embolization — a treatment available only in few cancer centers. Within two months my cancer was reduced by 95%. Grateful to God for a new lease on life, I fulfilled my promise by devoting every spare moment of this past year to complete ***Popular Beliefs***, designed to call many truth-seekers to “come out of her my people” (Rev 18:4)

When ***Popular Beliefs*** came off the press on April 25, I was overwhelmed by a deep sense of gratitude to God for restoring my health and for enabling me to complete this important research project. I felt that an appropriate way to express my gratitude to God, was to plan for a dedication service for the book. In a special way the service was a re-dedication of my life to His service. About 30 fellow believers, including three medical doctors and a few teachers, attended the dedication service at our home.

My Legacy to our Adventist Church

In many ways ***Popular Beliefs: Are they Biblical?*** represents for me my legacy to our Seventh-day Adventist Church. This may be my last and hopefully my most important contribution to the mission of our Adventist church. All my previous 17 books are making a contribution by helping truth-seekers to understand and accept fundamental Bible teachings held by our church. But the impact of ***Popular Beliefs*** is already proving to

be greater than any of my previous books, because it examines, not one, but 10 popular beliefs, which are biblically wrong.

A Most Effective Witnessing Publication

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

My Sincere Hope

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

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

NEW 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:

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

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

30 copies (one case) of *Popular Beliefs: Are they Biblical?* at \$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 500 copies or more of *Popular Beliefs* (up to a cubic meter) to any foreign destinations for only \$500.00. This reduces the cost of mailing to only \$1.00 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.biblicalperspectives.com/cart/catalog/index.php?cPath=26_35

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

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

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The set of 20 volumes include the best-selling book *Popular Beliefs: Are They Biblical?*, Prof. Graeme Bradford's *More than a Prophet: How We Lost and Found Again the Real Ellen White*, and Prof. William Richardson's *Speaking in Tongues: It is Still the Gift of the Spirit*. The two books were recently published by Biblical Perspectives, because their outstanding scholarship and relevance for today.

These volumes are the fruit of painstaking biblical research designed to help Christians understand and experience more fully those vital truths that God has revealed for our physical, mental and spiritual well-being. My aim has always been to provide not a cultural but a Biblical perspective on crucial issues we face today. This is why I have chosen BIBLICAL PERSPECTIVES as the logo of my ministry of research. To see the picture of each book and read its description, click at this link:

THIS IS A BRIEF DESCRIPTION OF EACH OF THE 20 BOOKS

POPULAR BELIEFS: ARE THEY BIBLICAL?

Description. This best-selling book examines ten popular Christian beliefs from a historical and biblical perspective. Each belief, like Infant Baptism, Life After Death, Sunday Sacredness, is traced historically and tested biblically. Many Christians will be surprised to discover that some of their cherished, popular beliefs derive from unbiblical pagan teachings and church traditions. The aim of the book is to help sincere and open-

minded Christians to test the validity of their beliefs on the basis of the normative authority of the Bible.

FROM SABBATH TO SUNDAY. A HISTORICAL INVESTIGATION OF THE RISE OF SUNDAY OBSERVANCE IN EARLY CHRISTIANITY

Description. This book presents the results of five years of painstaking research done by Dr. Bacchiocchi at the Pontifical Gregorian University in Rome on how the change came about from Saturday to Sunday in early Christianity. The book has the distinction of being the first publication written by a non-Catholic ever to be published with the Catholic imprimatur-approval. The book documents the role of the papacy in changing the Sabbath to Sunday in early Christianity.

DIVINE REST FOR HUMAN RESTLESSNESS. A THEOLOGICAL STUDY OF THE GOOD NEWS OF THE SABBATH FOR TODAY

Description. This book complements *From Sabbath to Sunday* by offering a stirring theological presentation of the relevance of the Biblical seventh-day Sabbath for our tension-filled and restless society. You will find in this book practical principles on how to experience through the Sabbath the Savior's rest and peace in your life. The book has been translated in fifteen languages, helping many to discover the Sabbath as a day of joyful celebration of God's creative and redemptive love.

THE SABBATH UNDER CROSSFIRE. A BIBLICAL ANALYSIS OF RECENT SABBATH/SUNDAY DEVELOPMENTS

Description. The book analyzes in a systematic way the most common arguments used to negate the continuity and validity of the Sabbath for today. With compelling Biblical reasoning, it unmaskes the fallacies of the attempts made to reduce the Sabbath to a Mosaic institution, fulfilled by Christ and condemned by Paul. The final chapter, "Rediscovering the Sabbath," offers an informative update on the rediscovery of the Sabbath by numerous religious groups and church leaders.

THE SABBATH IN THE NEW TESTAMENT

Description. In this book Dr. Bacchiocchi summarizes his extensive research by presenting four basic reasons for the permanence of the principle and practice of Sabbathkeeping in the New Testament. The second half of the book answers a wide variety of questions often asked about the Sabbath. To the delight of many the new edition includes a chapter by Mrs. Bacchiocchi where she shares 20 of her family's favorite Italian Sabbath recipes.

IMMORTALITY OR RESURRECTION? A BIBLICAL STUDY ON HUMAN NATURE AND DESTINY

Description. With compelling Biblical reasoning, this book unmask the oldest and possibly the greatest deception of all time, namely, that human beings possess immortal souls that live on forever. It will help you understand how this deceptive teaching of innate immortality has fostered a whole spectrum of erroneous beliefs that have affected adversely Christian thought and practice. Most important of all, this book will increase your appreciation for God's glorious plan for your present life and future destiny.

THE PASSION OF CHRIST IN SCRIPTURE AND HISTORY

Description. This book has two major objectives. The first is to provide the information necessary to help people distinguish between what is biblical and what is unbiblical in Gibson's portrayal of Christ's Passion. The second objective is to help Christians of all persuasions more fully appreciate the centrality, necessity, and achievements of the Cross. May a thoughtful reading of this book lead many people to appreciate more fully the Passion of Christ as His passionate love to redeem us from the penalty (Gal 3:13) and the power of sin (Titus 2:14) through His sacrificial death.

THE CHRISTIAN AND ROCK MUSIC: A Study on Biblical Principles of Music

Description. Seven authors of six different nationalities have contributed chapters to this book, which has two main objectives. The first is to help

people understand the true nature of the various styles of rock music popular today. Special consideration is given to the problems arising from transforming rock music into a medium for Christian worship and evangelism. The second objective is to define those biblical principles that should guide Christians in making good musical choices. The book clearly delineates the issues and provide biblical answers to the problems which have caused so many Christians to stumble. For concerned Christians, this book may well be a musical survival kit in our compromising society.

CHRISTIAN DRESS AND ADORNMENT

Description. At a time when nudity is in and modesty is out, it is important to understand how our outward appearance reveals the picture of Christ whom we serve. This book examines the Biblical teachings regarding dress, cosmetics, and jewelry. It is an important book designed to help Christians follow the simplicity of Jesus' life-style, even in regard to clothes and appearance.

THE MARRIAGE COVENANT. A BIBLICAL STUDY ON MARRIAGE, DIVORCE, AND REMARRIAGE

Description. What many people appreciate most about this book is the clear and compelling way it articulates the Biblical principles for building a happy and lasting marital relationship. Many have expressed their appreciation for the enrichment this book has brought to their marriage. Some couples claim that this book has saved their marriage. You will appreciate the Biblical approach to marriage, divorce, and remarriage.

WINE IN THE BIBLE. A BIBLICAL STUDY ON THE USE OF ALCOHOLIC BEVERAGES

Description. This timely study has been heralded by many Evangelical scholars as a breakthrough research which is desperately needed to meet the alcohol epidemic raging in America today. With painstaking research the book shows that the Bible consistently teaches total abstinence and not moderation in the use of alcoholic beverages. This timely book is designed to help, especially young people, develop the moral convictions needed to resist the peer pressure to drink.

THE ADVENT HOPE FOR HUMAN HOPELESSNESS. A THEOLOGICAL STUDY OF THE MEANING OF THE SECOND ADVENT FOR TODAY

Description. This book offers a compelling analysis of the unprecedented fulfillment of the End-time prophecies. This book will teach you how to live in the joyful anticipation of Christ's Return. It will help you, who are called to live among the uncertainties and trouble of this present world, to find meaning, courage, and hope in the assurance of a soon-Coming Savior.

HAL LINDSEY'S PROPHETIC JIGSAW PUZZLE: FIVE PREDICTIONS THAT FAILED

Description. This book analyzes five of the predictions which Lindsey made in 1970, showing how they failed to come to pass. The purpose of the book, however, is not merely to show the senselessness of Lindsey's sensational end-time scenario, but primarily to help Christians understand the true nature and purpose of Biblical prophecies.

WOMEN IN THE CHURCH: A BIBLICAL STUDY ON THE ROLE OF WOMEN IN THE CHURCH

Description. This book provides a much needed balanced interpretation and application of the overall Biblical teachings on the role of women in the church. With compelling Biblical reasoning Dr. Bacchiocchi shows why Scripture excludes women from serving in the headship role of priests, elders or pastors, but includes them in the supportive ministries of the church. The reason for this Biblical distinction derives not from the cultural conventions of the times, but from the distinct and yet complementary roles God assigned to men and women at creation.

THE TIME OF THE CRUCIFIXION & THE RESURRECTION

Description. This book examines the time element of Christ's Crucifixion and Resurrection and offers compelling Biblical and historical evidences which clearly refute the Wednesday-crucifixion and Saturday-resurrection dating. The new edition includes new chapters dealing with the meaning of Christ's death and of His heavenly ministry.

GOD'S FESTIVALS IN SCRIPTURE AND HISTORY Volume 1: THE SPRING FESTIVALS

Description. This book traces the meaning and observance of Passover and Pentecost through Biblical and Early Christian History. The study shows how the Spring Festivals invites us to commemorate the redemptive accomplishments of Christ's first Advent, namely, His atoning death, His resurrection, ascension, inauguration of His heavenly ministry, and sending of the Holy Spirit.

GOD'S FESTIVALS IN SCRIPTURE AND HISTORY Volume 2: THE FALL FESTIVALS

Description. The second volume examines the historical and theological development of the Fall Feasts of Trumpets, Atonement, and Tabernacles. The study shows how the typology of Fall Feasts points to the consummation of redemption, namely, the judgment, the final disposition of sin, the second Advent, and the restoration of this world. The two volumes challenge Christian churches to develop a church calendar pattern after the Feasts of Israel in order to celebrate during the course of the year the redemptive accomplishments of Christ's first and second Advents.

PROF. GRAEMES BRADFORD, MORE THAN A PROPHET: HOW WE LOST AND FOUND AGAIN THE REAL ELLEN WHITE

Description. This book offer a much needed balanced picture of Ellen White by showing the authenticity of her divine revelations as well as the reality of her human limitations. This book has long been overdue and will do much to restore confidence in the validity of the gift of prophecy as manifested in the writings, preaching, and teachings of Ellen White—a woman who has left such a rich legacy, not only for the Seventh-day Adventist Church, but for the world at large.

PROF. WILLIAM E. RICHARDSON, SPEAKING IN TONGUES? IS IT STILL THE GIFT OF THE SPIRIT?

Description. Through a painstaking analysis of the restrictions Paul places on tongues-speaking during the worship service, Prof. Richardson shows

that Paul disqualifies much of the Pentecostal speaking in tongues today as an unbiblical, illicit activity. The confusion caused by several people speaking in tongues at the same time without any translation, is an illicit activity clearly condemned by Scripture.

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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 \$1400.00.**

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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.

3) 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.

4) 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*.

5) 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.

6) 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.

7) 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.

8) 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

9) 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.

10) 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*.

11) 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.

12) 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.

13) 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.

14) PROF. ROY GANE'S NEW DVD *ALTAR CALL: SACRIFICE, SANCTUARY, AND SALVATION*. The DVD contains four live video lectures on the relevance of the message of the sanctuary for today. You will learn how to get in touch with Jesus in the Heavenly Sanctuary where He is working to bring to completion His redemptive mission. Prof. Gane is rightly recognized an Adventist authority on the sanctuary which he currently teaches at Andrews University Theological Seminary.

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

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

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

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

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

The Goshen Center for Cancer Care is one of the few treatment facilities in the world to offer this breakthrough technology primarily due to the commitment of Dr. Gulec. A world-renowned physician, Dr. Gulec

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

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

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

1) PHONE: (888) 491-4673

2) EMAIL: sgulec@goshenhealth.com

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

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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 \$1395.00** to help especially our churches and schools in developing countries. The price includes a carrying case, a remote, DVD and VIDEO cables, and a three years replacement warranty.

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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.biblicalperspectives.com/Promotions/BED&BREAKFAST.htm> Their new home phone numbers are: 020 8429-3140 or 020 8819-5708