

**ENDTIME ISSUES NEWSLETTER No. 194**

**“SPEAKING IN TONGUES” Part 1**

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## **UPDATE ON RECENT DEVELOPMENTS**

### **A SURPRISE PARTY FOR MY 70TH BIRTHDAY**

On Saturday evening, January 26, I experienced a memorable historical event in my life: It was my first and most likely the last birthday party I will ever enjoy. My wife and children succeeded in keeping the secret from me.

After we had a most pleasant family birthday lunch that brought together our three children and five grandchildren, I was told that we would gather together again in the evening at the home of Danny and Michelle, our son and daughter-in-law, who live 200 yards from us. The evening get-together was to be an informal farewell supper for Gianluca and Silvia, our younger son and daughter-in-law, who will soon be leaving for Brazil. Gianluca has been asked to run the branch office in San Paulo of his international law firm.

Knowing that it was an informal family get-together, I went over with my casual clothes. I was puzzle by the many cars parked in the driveway and along he road. I assumed that our neighbor, Dr. and Mrs. Di Biase, were having a party at their house, and their guests parked wherever they could find a spot.

Eventually, Michelle, our daughter-in-law, met me by the garage, and told me that they were all waiting for me upstairs. I followed her through the garage into the basement entertainment room. What a surprise to see about 60 people jammed together and waiting to wish me Happy Birthday. What could I say? Mamma Mia, this is incredible!

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Truly I can say that it was for me a moving experience to see Neils-Eric Andreasen, the President of Andrews University, Pastor Dwight Nelson, and a host of administrators and professors, taking time on a Saturday evening to honor me with their presence. I never realized that my life had touched the life of some many lovely people on campus, though I am away conducting seminars practically every weekend. Because of my itinerant ministry, I seldom have the opportunity to interact with colleagues and friends

This was my first birthday party that I shall never forget. I was born in home where my parents were devoted Christians, but very poor. They could not even afford to think about the niceties of a birthday party. I do not recall ever having received a birthday present until we established our own home. But I do not regret my poor past. It has taught me to be grateful for every blessing we receive from day to day.

70 in the Bible is rich of prophetic significance, because it consists of  $10 \times 7$ . In Daniel 9 the coming of the Messiah is announced by 70 sabbatical cycles (*shabuim*). Thus 70 represents completion, redemption, restoration.

On a personal basis my 70th year has been the year when the Lord restored my health and gave me a new lease on life. One year ago several oncologists who examined my CAT-SCAN told me that I had only a few months to live, because 95% of my liver was infested with cancer. Today I can praise God that 95% of the cancer has been shut down in my liver. I feel like a new man with greater energy than ever before. I believe that the Lord has extended my life for a purpose. Like Isaiah, I can only say: "Here am I, Lord; send me" (Is 6:8).

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

As you can tell from this newsletter, the research and writing of the new book *Popular Beliefs: Are They Biblical?* is proceeding well. The essay of this newsletter "SPEAKING IN TONGUES" Part 1, is taken from chapter 8 of the forthcoming book. I have invested already over 200 hours researching and writing this chapter, because I believe that speaking in tongues is one of the greatest religious deception and delusion of our time.

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I was surprised to learn that Pentecostal and charismatics are the fastest growing movements of Christianity, increasing their membership by over twenty million each year. According to mission statisticians David Barrett and Todd Johnson, there were over 553 million “Pentecostal/charismatics/neocharismatic” in the world in 2003, that is almost 27% of the Christian population. At the present rate of expansion these movements will add another 250 million to their rank within the next 10 years, reaching a total membership of 750 million. They will become the second largest Christian body after the Catholic Church.

The phenomenal growth of the charismatic movements raises new questions about tongues-speaking. Is the modern manifestation of speaking in tongues from God or from Satan? Is it a supernatural phenomenon or a natural stimulation of the left cerebral hemisphere? Is it identical to the gifts of the Holy Spirit manifested on the Day of Pentecost in Acts 2 and discussed by Paul in 1 Corinthians 12-14?

Are there two different speaking in tongues in the New Testament, one consisting of speaking in foreign languages in Acts 2 and another manifested in “ecstatic utterances” in 1 Corinthians 12-14? Do the modern glossolalia meet the criteria stated by Paul in 1 Corinthians 14 for the legitimate exercise of the gift of tongues for edifying the church? Is speaking in tongues the fulfillment of the Latter Rain promised in Joel 2:28-29?

These are some of the important questions that I am addressing in chapter 8 “Speaking in Tongues.” In this newsletter I am posting only the first half of the chapter, that is, about 20 of the 45 pages. The reason is simple. Posting the whole chapter hardly encourages people to buy the book when it comes out few weeks from now.

A research project of this nature has been very expensive in time and money. During this past year I have invested an average of 15 hours a day on this manuscript, because I believe it is desperately needed to call out of Babylon many sincere people who are sincerely seeking to know and to do the revealed will of God.

There are million of sincere Christians who do not realize that most of their popular beliefs are biblically wrong, while our Adventist beliefs

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are biblically right. This book *Popular Beliefs: Are they Biblical?* is designed to help these sincere Christians to re-examine their beliefs in the light of the normative authority of Scripture.

### **When Will the Book Be Out?**

God willing, I hope to complete the book by the end of March 2008, and have the book printed and ready for distribution by April 15 (tax time). Eight of the ten chapters are done. The two remaining chapters on “Once Saved Always Saved” and “Papal Primacy” should be completed rather speedily, because I have researched these subjects before.

At present I am devoting every spare moment to researching and writing the remaining two chapters. Your encouragement has meant a lot to me. Three months ago I was ready shelf the project for the time being, especially because the new ministry we started with Cristina Piccardi—a powerful and passionate soprano who touches the hearts of people and greatly enriches my seminars—has consumed a lot of my time in processing the invitations we are receiving from across the USA and overseas.

But your letters caused me to reconsider my priorities. Some have reminded me that our Adventist Church desperately need *Popular Beliefs: Are they Biblical?* to witness to people who want to know why their beliefs are unbiblical and our Adventist beliefs are biblical. The many pre-publication orders I have already received, have strengthen my determination to complete this project by the end of March 2008.

### **PRE-PUBLICATION OFFER ON *POPULAR BELIEFS: ARE THEY BIBLICAL?***

Having completed 8 of the 10 chapters of *Popular Beliefs: Are they Biblical?* I can now see the light at the end of the tunnel. By God’s grace, I plan to complete the remaining two chapters by the end of March. They will deal with ONCE SAVED ALWAYS SAVED, and PAPAL PRIMACY. From now on, only half of the remaining wo chapters will be posted in the Endtime Issues newsletters. The reason is obvious. Posting the complete chapters, diminishes the interest to buy the book when it comes out. This means that what you will read in the newsletter is what we Italians call

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*L'Antipasto*, that is, the “Appetizer.” Hopefully the “appetizer” will wet your appetite for the main course offered in the book.

The book consists of about 400 pages with a nice four colors, laminated cover. Please take a look at the cover we are developing, by clicking this link \_\_\_\_\_ You will notice that the cover consists of six pictures representing the popular beliefs examined in the book. Tell me what you think of the cover. We are open to suggestions.

At this time I would like to offer our readers the opportunity to place an order at the special pre-publication prices listed below. Please note that your checks or credit cards will not be processed until the books are ready to be mailed out. We are keeping all your orders in a special file and as soon as the book is out your check will be deposited and your credit card will be processed.

Your advanced orders will offer me, not only the encouragement needed to complete this very demanding project, but also an approximate idea of how many copies we should print. Thank you for your encouragement and support.

### **SPECIAL PRE-PUBLICATION PRICES FOR QUANTITY ORDERS OF *POPULAR BELIEFS: ARE THEY BIBLICAL?***

**1 copy of *Popular Beliefs: Are they Biblical?* at \$30.00 per copy. 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). Add \$40.00 for AIRMAIL postage to any overseas destination.**

**30 copies (one case) of *Popular Beliefs: Are they Biblical?* at \$5.00 per copy, postage paid. (\$150.00 for 30 copies). Add \$80.00 for AIRMAIL postage to any overseas destination.**

**100 copies of *Popular Beliefs: Are they Biblical?* at \$4.00 per copy, postage paid. (\$400.00 for 100 copies). Add \$160.00 for AIRMAIL postage to any overseas destination.**

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

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

- (1) **Online:** By clicking here: \_\_\_\_\_
- (2) **Phone:** By calling us at (269) 471-2915 to give us your credit card number and postal address.
- (3) **Email:** By emailing your order to <sbacchiocchi@biblicalperspectives.com>. Be sure to provide your postal address, credit card number, and expiration date.
- (4) **Regular Mail:** By mailing a check to BIBLICAL PERSPECTIVES, 4990 Appian Way, Berrien Springs, Michigan 49103, USA. We guarantee to process your order immediately.

**TENTATIVE COVER OF *POPULAR BELIEFS: ARE THEY BIBLICAL?***

We are designing an attractive cover for *Popular Beliefs: Are they Biblical?* At this time we would like to invite you to look at our tentative sketch by clicking at this link -----

The cover includes six pictures which represents some of the major popular beliefs examined in the book. Tell me what you think of the cover. Your constructive criticism is greatly appreciated.

**A PLEA FOR HISTORICAL ACCURACY**

Last Sabbath I heard a sermon aired in the Adventist TV network dealing with Sun-worship and the Origin of Sunday. The sermon greatly distressed my soul, because of some glaring historical inaccuracies.

I will not mention the name of the preacher, because for me the issue is not the man, but our Adventist tendency to sometimes fabricate history to support some of our traditional views. I have addressed this issue several times in my newsletters.

For example, in researching for the DVD recording on *The Mark and Number of the Beast* that was recently done at Andrews University, I

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discovered that the only papal tiara with the inscription *Vicarius Filii Dei*, is the one that was designed by an Adventist artist. The picture of this tiara was used for many years in Uriah Smith's *Daniel and the Revelation*.

When the General Conference was challenged by a Jesuit editor to produce the proof of the existence of such tiara, the brethren sent LeRoy Froom to Rome with Press credential to look for the famous inscribed tiara. No inscribed tiara was ever found. The brethren had no choice but to order the removal of the plate of the tiara from Uriah Smith's book's *Daniel and the Revelation* (I have a copy of the plate). Eventually, LeRoy Froom, the editor of *Ministry*, strongly protested against the use of a fraudulent tiara: "In the name of truth and honesty this journal [*Ministry*] protests any such use by any member. . . . Truth does not need fabrication to aid or suppress it" (*Ministry*, November 1948).

In spite of the GC action and *Ministry's* protest, there are still some pastors/evangelists who display the fabricated tiara with the inscription *Vicarius Filii Dei*, in order to prove that the number 666 of the beast is found in the very tiara that the pope wears. The fact is that no such tiara was ever made, as you can see from the tiaras shown in my DVD on *The Mark and Number of the Beast*. If you do not have a copy of the two hours DVD with 200 slides, I would be glad to mail you the album. Just click at this link: <http://www.biblicalperspectives.com/BeastAD/> I look upon this episode as a sad chapter of Adventist history.

Another example of fabrication of history is provided by the sermon I heard few days ago. The pastor tried to defend a traditional Adventist view that the Day of the Sun (Sunday), as a counterfeit of the Sabbath, already existed and was observed in ancient Babylon. The proof he adduced is the alleged use of the planetary week in the Chaldean/Babylonian astrology. The planetary week consisted of seven days, with each day named after a planetary god. Eventually Constantine made the Babylonian Day of the Sun, the Christian day of worship when he promulgated the famous Sunday Law in A. D. 321.

It is unfortunate that this information presented as fact in the sermon, in reality is fiction. These are the historical facts.

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1) The worship of the Sun-god was indeed common among ancient nations like the Egyptians, Assyrian, Babylonians, and Romans. **But the seven-day planetary week, with each day named after a planetary god, did not exist in ancient Assyria/Babylonia. Ancient nations had 5, 8, 10 days weeks, but not the biblical seven days week. The seven day week was used only by the Jews. It was unknown in the ancient world.**

2) **The planetary week we have today with the days of the week named after the planets, was introduced in the Roman world just before the beginning of Christianity.** There are ample literary and archeological documents to prove it. The documentation is presented in chapter 8 “Sun-Worship and the Origin of Sunday,” of my dissertation *From Sabbath to Sunday*. If you do not have a copy, I will be glad to mail you one. Just click at this link: [http://www.biblicalperspectives.com/cart/catalog/product\\_info.php?cPath=21&products\\_id=31](http://www.biblicalperspectives.com/cart/catalog/product_info.php?cPath=21&products_id=31)

3) **The Day of the Sun (Sunday) was made the Christian day of worship long before Constantine’s A. D. 321 Sunday Law.** What Constantine did was simply to make the Day of the Sun (Sunday) a civil holiday, because by his time Sunday had become popular among both the pagan and Christians.

4) **The first unmistakable reference to Christians gathering for worship on the Day of the Sun, is from Justin Martyr (about A. D. 150), long before Constantine.** In his exposition of the Christian worship to the Emperor Antoninus Pius, Justin twice underlines that the assembly of the Christians took place “on the day of the Sun”: “On the day which is called Day of the Sun (*te tou eliou legomene hemera*) we have a common assembly of all who live in the cities or in the outlying districts, and the memoirs of the Apostles or the writings of the Prophets are read, as long as there is time.”

Inaccurate information like the above, have proven to be costly to the reputation of our church. In 2002 TV preacher Dr. James Kennedy, of Coral Ridge Ministries in Florida, attempted to defame our Adventist Church through his TV sermons and literature. Basically, he used sermon material and booklets of a popular Adventist preacher, to accuse our Ad-

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ventist Church of fabricating history to prove that all Christians observed the Sabbath until Constantine introduced Sunday keeping in A. D. 321 with his famous Sunday law.

I was asked to respond to Dr. Kennedy's attacks, which I did by writing him a 49 pages response and sending him my four books on the Sabbath. I explained to Dr. Kennedy that the information he was using was from Adventist pastors, not Adventist scholars. Pastors are busy people and do not always have time to update themselves. Consequently, they sometimes share their *feelings* rather than their *findings*. I urged him to read what Adventist scholars have written on the change of the Sabbath. A good source is *The Sabbath in Scripture and History*, written by 22 Adventist scholars and published by the Review and Herald in 1992.

After one month, Dr. Kennedy replied apologizing for his defamatory comments. He admitted that my books made a compelling case for continuity and validity of Sabbathkeeping, but he was not prepared to depart from his Calvinistic tradition. He has the right to hold on to his unbiblical tradition, as long as he respects Christians like Adventists who choose to follow Scripture rather than tradition. You can read the whole story in Endtime Issues Newsletter 79.

My plea to pastors, evangelists, or any Adventist involved in sharing our message, is to be accurate. Fabricating history or science in order to prove our position, ultimately tarnished the image and credibility of our Adventist church. As Leroy Froom stated in *Ministry*, "Truth does not need fabrication to aid or suppress it."

### **A PROPOSAL TO REPRINT WILLIAM RICHARDSON'S BOOK *SPEAKING IN TONGUES: IS IT STILL A GIFT OF THE SPIRIT?***

It is not my custom to offer to reprint a book of another author, because my hands are already full with the promotion and distribution of the 18 books that I have published. But I decided to make an exception this time for William Richardson's book *Speaking in Tongues: Is It Still the Gift of the Spirit?* The book was originally printed in 1994 by the Review and Herald but it has been out of print for several years.

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

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

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

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

Ultimately Richardson shows that a careful study of the restrictions Paul places on tongues-speaking during the worship service, disqualifies much of the Pentecostal speaking in tongues today. His concern, however, is to let Scripture speak for itself, rather than twisting Scripture to make the gift of tongues something we want it to be.

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

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Before proceeding with the reprint, I would like to get your feedback. My goal is to offer the book at the lowest possible price to facilitate a massive circulation. I am thinking of offering the book in quantity orders of 10 copies, for only \$5.00 per copy, instead of the regular price of \$25.00. For orders of a case of 30 copies, the price would go down to only \$4.00 per copy.

Please let me know if you would like me to reprint this book. **DO NOT SEND ANY ORDERS AT THIS TIME.** This is only an exploratory message. Just let me know how many copies of the book you would buy, if it is reprinted. If your response is favorable, I will arrange immediately for the reprint of the book. My printer can easily reprint the book in two weeks.

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

Every day I receive inquiry on how to contact the Center for Cancer Care that successfully treated my liver cancer. To contact the Center, click at these links:

**CONTACT:** [www.cancermidwest.com/contact/contact.asp](http://www.cancermidwest.com/contact/contact.asp)

**WEBSITE:** [www.cancermidwest.com/](http://www.cancermidwest.com/)

**PHONE:** (888) 491-4673

**MORE ABOUT DR. GULEC:** <http://www.cancermidwest.com/main.asp?id=217>

### **NEW VIDEO RECORDING ON THE SANCTUARY BY PROF. ROY GANE**

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

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The DVD is distributed through a personal website that Roy Gane has set up. I declined to sponsor the recording and distribution of this informative and timely DVD, simply because I do not have the time to take

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on additional responsibilities. But I promised that I would do my best to promote this timely recording.

At a time when the sanctuary doctrine is being challenged within and without the Adventist Church, it is refreshing to see an outstanding Adventist scholar show the biblical validity and relevance of this doctrine. I strongly encourage you to order this DVD album, simply by clicking at this link: -----

In the next newsletter you will read Part 2 of Prof. Roy Gane article on “Legalism and Righteousness by Faith.” The article just appeared in the January and March issue of *MINISTRY*, An International Journal for Clergy. Many of you have asked for the footnotes of the article. You can find both the two-parts article and footnotes at this link: [www.ministrymagazine.org/](http://www.ministrymagazine.org/)

### **A LIMITED SUPPLY OF *MORE THAN A PROPHET***

During the past few weeks several people have inquired if Prof. Graeme Bradford’s book *More than a Prophet*, is still available. The answer is “YES.” We still have a few hundred copies left.

*More than a Prophet* is a must reading for anyone interested to discover the REAL Ellen White. Prof. Bradford spent 20 years researching Ellen White and he provides in his book a much needed balanced picture of her divine revelations and her human limitations. About 20 Conferences have donated this timely book to all their pastors.

If you did not get a chance to order *More than a Prophet* before, be sure to take advantage of this final opportunity. At this time we offer you the package of both the book *More than a Prophet* and the two hours DVD album where Prof. Bradford shares the highlights of his research, for only \$50.00, instead of the regular price of \$150.00. If you order 10 copies of the book, your special price is only \$100.00, instead of \$250.00. In addition you will receive also as a bonus the DVD which regularly sells for \$100.00.

To place an order call us at (269) 471-2915 or click at this link:  
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**FORTHCOMING RALLIES IN ENGLAND**

From February 29 to March 15, Cristina Piccardi and myself will present our Adventist message with words and songs at 5 rallies in England. The following are the dates, places and pastors to contact for detailed information;

**MARCH 1: Edmonton, London.** For information contact Pastor Steve Roberts at 01923-673-755

**MARCH 2: Advent Center, London.** For information contact Pastor Enrique Duarte at 01344 647429

**MARCH 5: Willesden Church, London.** For information contact Pastor Kirk Thomas at 01923 681 649

**MARCH 8: Croydon Church, London.** For information contact Pastor Brighton Kavaloh at 020 8851 3383

**MARCH 15: Wolverhampton, North England.** For information call Pastor Richard Jackson at 0121 2583420

If you live in England, you are welcomed to attend the rally that is closest to you. This time I will be joined by Cristina Piccardi, who is by far the best soprano in the Adventist Church. In 2005 she won the first price at an international opera singers competition. She left the opera world to sing the love of God. Her powerful and passionate singing will stir up your hearts. I will do the speaking and Cristina will do the singing. You will hear a fresh presentation of our Adventist message through Words and Songs. Accept my warm invitation and extend it to your friends.

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**“SPEAKING IN TONGUES” Part 1****Dr. Samuele Bacchiocchi****Retired Professor of Theology, Andrews University****This essay is excerpted from Chapter 8****of the forthcoming book *Popular Beliefs: Are The Biblical?***

Speaking in tongues, known as glossolalia, has been the traditional hallmark of Pentecostalism—the fastest growing religious movement on earth. The term glossolalia, given to the modern phenomenon of speaking in tongues in Pentecostal and charismatic churches, derives from the Greek noun *glossa*, which means “tongue, language,” and the verb *laleo*, which means “to speak.” Thus, glossolalia is a literal translation of the two Greek terms, meaning “speaking in tongues.” The term is commonly used to denote, as linguist William Samarin explains, “a meaningless but phonetically structured human utterance believed by the speaker to be a real language, but bearing no systematic resemblance to any natural language, living or dead.”<sup>1</sup>

Tongues speaking has spread in nearly every Christian denomination in recent years. Some churches have been divided on how to handle the manifestation of “speaking in tongues.” There are churches that have totally rejected it, while others have quietly supported. Some congregations claim to have been spiritually enriched while others have been split over it. Speaking in tongue remains a controversial subject, in spite of its phenomenal growth.

One of the most prominent distinguishing characteristics of Pentecostal and charismatic movements is their emphasis on the supernatural gifts of the Holy Spirit, which are supposed to manifest themselves especially in tongues’ speaking, divine healing, and prophecy. Speaking in tongues, is generally seen as the normative proof of the baptism of the Holy Spirit.

The importance of speaking in tongues is clearly set forth in the main doctrinal tenets of the Assemblies of God, which is the largest Pentecostal church in the United States and probably the most influential Pentecostal body in the world. Article 8 of their *Statement of Fundamental Truths* reads as follows: “The Baptism of believers in the Holy Ghost is witnessed by the physical sign of speaking with other tongues as the Spirit of God

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gives them utterance (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues (1 Cor 12:4-10, 28), but different in purpose and use.”<sup>2</sup>

Pentecostals and charismatic firmly believe that all believers should seek the baptism of the Holy Ghost. This baptism is different from and subsequent to the conversion experience. The initial physical sign of this Spirit-baptism is speaking with other tongues. Every believer should try to speak in tongues as the initial evidence of the Spirit-baptism. As a prominent Pentecostal author puts it: “All believers are commanded to receive ONE experience—the baptism or filling of the Spirit. Again, physical, emotional and intellectual reactions are varied as the recipients, but again ONE evidence uniformly accompanies the experience—*The witness of the Spirit through us in other tongues.*”<sup>3</sup>

### **The Fastest Growing Segment of Christianity**

Pentecostals and Charismatics have become the fastest growing movements of Christianity. According to mission statisticians David Barrett and Todd Johnson, there were over 553 million “Pentecostal/charismatics/neocharismatic” in the world in 2003, that is almost 27% of the Christian population. They project this figure to rise to 31% by 2225.<sup>4</sup> They represent the largest force in the Christian world after Roman Catholicism.<sup>5</sup>

The largest church in the world (the Yoi Do Full Gospel Church) is a Pentecostal church in Korea, pastored by David Yonggi Cho, with a weekly worship attendance of 240,000. Two Pentecostal Churches in Buenos Aires attract together 150,000 each week.

Historian Vinson Synan, dean of the Regent University School of Divinity in Virginia Beach, Virginia, predicts that if the Pentecostal-Charismatic renewal movement continues at the current rate of expansion, in 10 years three quarters of a billion people will swell its ranks. This represents the most far-reaching renewal movement in the history of the Christian Church.<sup>6</sup>

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## Questions About Glossolalia

The phenomenal growth of the charismatic movements raises new questions about glossolalia. Is the modern manifestation of speaking in tongues from God or from Satan? Is it a supernatural phenomenon or a natural stimulation of the left cerebral hemisphere? Is it identical to the gifts of the Holy Spirit manifested on the Day of Pentecost in Acts 2?

Some modern charismatic claim that the present day glossolalia is different from the speaking in foreign languages at Pentecost, but similar to Paul's description of the spiritual gift of tongues in 1 Corinthians 12–14. Are there two different speaking in tongues in the New Testament, one consisting of speaking in foreign languages in Acts 2 and another manifested in “ecstatic utterances” in 1 Corinthians 12-14? Do the modern glossolalia meet the criteria stated by Paul in 1 Corinthians 14 for the legitimate exercise of the gift of tongues for edifying the church?

Is speaking in tongues the fulfillment of the Latter Rain promised in Joel 2:28-29? Charismatic generally believe that glossolalia is a final and massive end-time manifestation of the outpouring of the Holy Spirit before the Second Coming of Christ. Is this claim biblically sound? These are some of the questions that thoughtful non-charismatic Christians are asking. They are trying to make sense of the Pentecostal and charismatic renewal movements, where speaking in tongues is an essential component of their personal and corporate worship. They want to know the meaning of speaking in tongues for their personal religious experience and its purpose for the church at large.

At one time traditional Pentecostals in North America were called “holy rollers,” a term that was used pejoratively. Today charismatic tongues-speakers enjoy great popularity and respectability. Benny Him, regarded as the greatest tongue speaker and faith healer of our time, conducts and average of 24 “Miracle Crusades” each year, packing stadium with 50,000 to 60,000 people. His TV show “This is Your Day,” is one of the most-watched Christian TV programs in the world, with viewers in 190 countries.<sup>7</sup>

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## Objectives of this Chapter

The explosion of studies on Pentecostal and charismatic renewal movements is so vast, that it is impossible even for scholars to keep abreast with the rapid pace of publications on the subject. In his book *Glossolalia: A Bibliography*, Watson E. Mills lists no less than 1,150 titles. The objective of this chapter is limited. No attempt will be made to survey the vast amount of literature. We will limit ourselves first to describe the modern phenomena of glossolalia as it developed in the twentieth century. Then, we will turn to the New Testament to find out if the popular belief in tongues-speaking is biblical or unbiblical.

As Bible-believing Christians our commitment must be to remain true to the teaching of God's Word. We cannot build our doctrines on personal religious experiences. Our doctrine must be based on the teachings of Scripture, not on experience.

The overall objective of this chapter is to examine the modern phenomena of tongues-speaking in the light of the witness of Scripture. We want to find out if the modern glossolalia can be identified with the speaking in tongues described in Acts 2 and 1 Corinthians 14. We seek to know whether modern glossolalia respects or violates the clear instructions given by Paul regarding the use of tongues.

In accordance with this objective, this chapter is divided into five major parts:

1. The rise of "Speaking in Tongues" in the Twentieth Century
2. Speaking in Tongues in the Gospel of Mark
3. Speaking in Tongues in Acts
4. Speaking in Tongues in 1 Corinthians 12-14
5. Speaking in Tongues Today

### **THE RISE OF "SPEAKING IN TONGUES" IN THE TWENTIETH CENTURY**

#### **Scarce Historical Evidence for Tongue-speaking until A. D. 1900**

The evidence for tongue-speaking during much of the history of Christianity is sporadic at best. Professor George W. Dollar of Dallas

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Theological Seminary, has labeled the evidence “an almost complete silence.” He writes: “The voice of history is that God has majored on those things which are given priority in His own Word and not on those things which men claim by experience, however hectic or calm. The voice of history, therefore, is against the modern tongue movement and would stigmatize it as being unscriptural and unhistorical phenomenon arising out of the experience, temper, longing, desires, and emotional impulses so common in the last century.”<sup>8</sup>

Pentecostals have questioned the accuracy of Dollar’s conclusion by pointing to some evidences for the continuation of glossolalia. A major example is the second century prophetic, charismatic movement called Montanism, whose evangelists uttered obscure speech during their ecstatic trances.

The problem is that the speaking in tongues by sectarian Montanists drew stern criticism from both church leaders and pagan philosophers. Church leaders condemned Montanism because of the heretical teaching of Montanus, the founder of the movement. He claimed to be the incarnation of the Holy Spirit and urged his followers to assemble in the city of Pepuza, Phrygia, to await for the end of the world. Montanus and his followers were expelled from the church, because of their claim to have received revelations superior to the Bible.

Montanism was also strongly criticized by pagan philosophers. For example, the famous anti-Christian polemist Celsus, who composed his *True Discourse* in the early days of Montanism around A. D. 178, ridiculed the Montanist prophets for delivering their message of hell and brimstone, by frequent “incomprehensible, incoherent, and utterly obscure utterances, the meaning of which no intelligent person could discover.” What Celsus found particularly offensive was the use of meaningless and nonsensical gibberish that “gave the chance to any fool or sorcerer to take the words in whatever sense he likes.”<sup>7</sup>

The awareness that tongue-speaking was exposing Christianity to unnecessary, negative criticism, influenced church leaders to frown upon ecstatic utterances. The result was the cessation of glossolalia. In the fourth century the renown preacher Chrysostom (347-407) comments on 1 Corinthians 12 and 14, saying: “This whole place is very obscure; but

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the obscurity is produced by our ignorance of the facts referred to and by their cessation, being such as then used to occur, but now no longer take place.”<sup>10</sup>

“If tongues and related phenomena could not be relied upon to authenticate Christianity, then the churches had to find something which could. Paul already pointed the direction here. The ‘fruit of the Spirit’ is not visible in tongues, prophecies, healing, and so on, as much as in ‘love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control,’ that is to say, in Christian behavior (Gal 5:22-23). These are self-authenticating. They do not need to be validated before they can serve as proofs of the superiority of Christianity.”<sup>11</sup>

### The “Long Drought” of Glossolalia

Historians speak of the “long draught” in the manifestation of tongues-speaking from the third to the seventeenth century. None of the Reformers showed any interest in glossolalia. On the contrary, Luther took some very hard swipes at the charismatic Zwickau Prophets for elevating their subjective experience of the Spirit above Scripture. He told them: “Nothing that you have advanced is based upon Holy Scripture, it is all a mere fable.” When one of the zealous prophets shouted back, “The Spirit, the Spirit,” Luther replied: “I slap your spirit on the snout.”<sup>12</sup>

Tongues-speaking was not reintroduced until the seventeenth century, that is, after what is called “the long drought.” It recurred in connection with the revival movements of the seventeenth and eighteenth centuries. It accompanied the Wesleyan revivals, the Great Awakening of the 1740s, and the frontier revivals of the early 1800s. Generally glossolalia started conservatively and gathered momentum and increased in emotional fervors as the revivals reached their climax. As soon as the revivals lost steam, speaking in tongues also petered out.

Glossolalia must be seen as a secondary feature of revivalism. They broke out and faded out according to the rise and decline of the larger revivals. It was not until the twentieth century, that the tongues-speaking movement made a lasting and far-reaching impact on the church as a whole.

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## First Wave: Old Pentecostalism or Classic Pentecostalism

During the twentieth century the charismatic movement has experienced three “waves” of development. The “first wave” appeared around 1900 and manifested itself in the traditional Pentecostal churches, which perceive speaking in tongues as proof of the baptism of the Holy Spirit. In 1901 at Bethel Bible College, Topeka, Kansas, Agnes Ozman received what she called the baptism of the Spirit and spoke in “tongues.” The practice soon became part of the Holiness movement in the United States. In 1906, tongues were spoken on Azusa Street in Los Angeles, California. Out of these two events in 1901 and 1906 grew the mainline Pentecostal denominations, such as the Assemblies of God, which are still with us today.

## Second Wave: Neo-Pentecostalism or Charismatic Renewal

The “second wave” of the charismatic movement appeared in 1960, when “speaking in tongues” entered the most traditional churches of Christianity, including Methodism, Presbyterianism, Lutheranism, Baptist churches, and Roman Catholic churches. It became known as the neo-Pentecostalism or charismatic renewal. It was a new movement in the sense that it crossed denominational lines and barriers, but, like the old Pentecostal movement, it emphasized the gifts of the Spirit, most notably the gift of tongues.

“The movement soon entered the universities. This began in New England. In October of 1962, the glossolalia phenomenon broke out at Yale University, among members of the Evangelical Inter-Varsity Christian Fellowship. Included in this new-Pentecostal revival were Episcopalians, Lutherans, Presbyterians, Methodists, and even one Roman Catholic. . . . Thereafter, the movement spread to Dartmouth College, Stanford University, and Princeton Theological Seminary.

“Even more significant than these events is what happened in 1967. All roads lead to Rome. At the time of Spring vacation in 1967, there were in the Notre Dame area about 30 zealous Catholics who had received the “baptism of the Holy Spirit.” In 1968, about 100 to 150 met for a Catholic Pentecostal conference. In 1969, there were about 450 Catholic Charismatics who met including about 25 or 30 priests. In 1970, the increase was more spectacular. Almost 1,300 attended the conference, including Catholics

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from Canada. In 1973, 22,000 Catholic Charismatics met together at Notre Dame, including Catholic participants from at least 10 foreign countries. In 1974, the Notre Dame conference was attended by 30,000 people.

And finally, the 1975 international conference held in Rome attracted 10,000 pilgrims from 50 countries to hear Pope Paul VI express his warm appreciation for the movement. The movement was mushrooming not only in the Roman Catholic Church, but in all of the major Protestant denominations.

“The Kansas City Charismatic Conference was held in the summer of 1977. All three wings of the Pentecostal movement were present: (1) Old Pentecostals (sometimes called ‘classical Pentecostals’); (2) Protestant Charismatics; and (3) Catholic Charismatics. This was the biggest and most inclusive gathering of “baptized in the Spirit believers” in modern history. There were nearly 50,000 participants in this 5-day conference. One speaker proudly hailed this conference as ‘the largest and most inclusive ecumenical assembly in the history of American Christianity.’ Almost half of the participants were Roman Catholics.”<sup>13</sup>

### **The Third Wave: The Signs and Wonders Movement**

The “third wave” of the charismatic movement developed in the 1980s and it is called the Signs and Wonders Movement, because it stresses “power evangelism,” whereby the gospel is explained and demonstrated by supernatural signs and wonders.

The term “third wave” was first coined by C. Peter Wagner in 1983, when he wrote: “I see historically that we’re now in the third wave. The first wave of the moving of the Holy Spirit began at the beginning of the century with the Pentecostal movement. The second wave was the charismatic movement which began in the fifties in the major denominations. Both of those waves continue today.

“I see the third wave of the eighties as an opening of the straight-line evangelicals and other Christians to the supernatural work of the Holy Spirit that the Pentecostals and charismatics have experienced, but without becoming either charismatic or Pentecostal. I think we are in a new wave of something that now has lasted almost through our whole century”<sup>14</sup>

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The Signs and Wonders movement emphasized not only the gift of tongues but also the gifts of prophecy and healing. These “waves” of the charismatic movement are influencing today nearly every Christian denomination in various shapes and forms.

### **Why Tongues-speaking Did not Arise Before 1990?**

Why the tongues-speaking movement was largely absent until the dawn of the twentieth century? What caused this movement to suddenly emerge by 1900? A plausible answer is to be found in the reaction to rationalism that came to dominate not only the theology but also the worship experience of many churches in the nineteenth century. While the Middle Ages were “the age of faith,” when Christians apprehended the spiritual world through mystical literature, art, architecture, and music, the modern age that started with the Renaissance became known as “the age of reason.” People turned for guidance, no longer to the saints and Madonnas, but to the scientists. Rationalism, secularism, and materialism became the new focus of life.

It was within this context that Christianity began to feel the effects of rationalism and higher criticism of Scripture, which killed all religious fervor, reducing the worship experience to a cold, lifeless, intellectual pursuit. This climate led to the rise of revival movements associated with glossolalia. These movements sought to help people recapture the emotional religious experience that had been largely lost in the rational, intellectually-oriented religious experience of the time.

William Richardson writes: “As people in the modern church reflected on the many years of seemingly lifeless liturgical order they had experienced, an explosive reaction took place. The longing for than earlier enthusiasm grew to the point that many believers simply decided that they could make it happen.”<sup>15</sup> Indeed, Pentecostal evangelists and missionaries were determined to make it happen by going to the uttermost parts of the earth, sharing their “gifts of the Spirit” with evangelistic zeal. The result has been that Pentecostalism has grown by heaps and bounds since its birth in the beginning of the twentieth century.

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## Conclusion

Summing up, from the second to the nineteenth century there were only few sporadic instances of tongue-speaking, mostly among heretical groups. From Montanus (2nd century) to Edward Irving (19th century), tongue-speaking was never considered to be part of mainstream Christianity.

The rise of tongues-speaking at the dawn of the twentieth century was largely a reaction to the cold, lifeless worship practices influenced by the rationalistic, humanistic ideologies of the time. This means that from an historical perspective tongues-speaking movements lack historical support. Until 1900 they were never part of mainstream Christianity. None of the Reformers sanctioned glossolalia.

The witness of history is informative, but not decisive for Christians bound to the normative authority of the Bible. Thus, at this point we need to turn to the Scripture to find out if modern tongue-speaking conforms to the gift of tongues, mentioned in the Gospel of Mark, Acts 2, 10, 19 and 1 Corinthians 12 -14.

### **SPEAKING IN TONGUES IN THE GOSPEL OF MARK**

The first person to speak about the gift of tongues was Jesus Christ Himself. He mentions it only once, according to the gospels record. The passage is found in Mark 16:17, which belongs to the so-called “longer ending” of the Gospel of Mark. The “longer ending” (Mark 16:9-20) has been the subject of countless studies. There are good reasons to believe that the last 12 verses of Mark should remain in our modern Bible translations.<sup>16</sup>

Christ made the following prediction: “And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues” (Mark 16:17; RSV). The contest of this prediction are several statements made by Jesus to His disciples after his resurrection and shortly before His ascension. Christ promised them the power to perform miracles and one of them is the ability “to speak in new tongues.”

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## The Meaning of the Words “New Tongues”

The Greek words for “new tongues” are *glossais kainais*. The noun *glossa* is used with two major meanings. First, it is employed to describe the “tongue” as an organ of speech. For example, in the healing of a deaf man, Jesus “touched his tongue—*glossa*” (Mark 7:33; see also Luke 1:64; Rom 3:13; 14:11; 1 John 3:18; 1 Peter 3:10).

Second, the word tongue—*glossa* is commonly used with the meaning of “language” (Phil 2:11; Rev 5:9; 7:9; 10:11; Acts 26, 11). The meaning of “languages” is employed in Mark 16:17 by the New American Standard Bible which translates “new languages.” This translation reflects the intended use of the original Greek *glossa*. The *Translator’s Handbook on the Gospel of Mark* explains that “tongues” in Mark 16:17 means “languages” because “the meaning here is the same as that in Acts 2:4-11.”<sup>17</sup> We shall see that this meaning is supported by linguistic and contextual considerations.

The adjective *kainais* is usually translated “new” in the phrase “speak in new tongues.” A few English translators render the term “strange” (NEB, TEV). This translation reflects the translator’s understanding which finds no support in the New Testament where *kainais* is consistently used with the meaning of “new.”

In Mark 16:17 the Greek term *kainais* seems to indicate “new” in the sense of a language which the speaker had not known before. To speak with “new tongues” means to speak in “languages” which were “new” to the speaker before.

## The Purpose of Speaking in “New Tongues”

The purpose of speaking in “new tongues” is clarified by the immediate context of Mark 16:17 where Jesus promises to His disciples the enabling power of the Holy Spirit to empower them to “Go into all the world and preach the gospel to the whole creation” (Mark 16:15). To equip the unlettered disciples to preach among other nations beyond the borders of Palestine, Christ promised them the power to speak other languages.

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The fulfillment of Christ's prediction occurred a few weeks later on the Day of Pentecost when the outpouring of the Holy Spirit equipped the disciples to speak foreign languages understood by Jews who had come to Jerusalem from a dozen of different countries mentioned in Acts 2:7-11. "Each one heard them speaking in his own language" (Acts 2:6).

There is an unmistakable linguistic connection between the phrase "new tongues" of Mark 16:17 and "other tongues" of Acts 2:4. Only in these two passages we find adjectives joined to the phrase "speaking in tongues." The two adjectives *new* and *other* link the two passages together by clarifying that the promise to "speak in new tongues" of Mark 16:17, was fulfilled a few weeks later in Acts 2: 4, when the disciples spoke "in other tongues."

The Great Commission's context of Christ's prediction, clarifies the purpose of the gift of speaking in tongues. The gift was promised, not to enhance personal religious experience by speaking the language of angels, but to equip Christ's disciples to communicate the Gospel in foreign languages in countries where most people spoke mostly their native dialect.

This evangelistic purpose is absent in modern tongues-speaking, which consist of unintelligible babbling speech that is not related to any known language. No tongues-speaker is seeking to fulfill Christ's commission by using his gift to communicate the Gospel in foreign languages spoken in foreign countries. Tongues-speakers do not proclaim the Gospel message, because they utter meaningless and nonsensical gibberish, incomprehensible to themselves and to the listening audience. For a fuller understanding of the gift of speaking in tongues, we now examine the references in the book of Acts.

### SPEAKING IN TONGUES IN ACTS

There are three passages in Acts that mention speaking in tongues: Acts 2:1-13; 10:1, 24; 19:1-16. Our focus will be primarily on Acts 2:1-13, because here we find the dramatic account of the outpouring of the Holy Spirit which equipped the disciples to boldly proclaim the Messianic redemption in the *dialektos* (Acts 2:6, 8), that is, in the vernacular languages of the countries represented in Jerusalem on the Day of Pentecost.

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## The Outpouring of the Holy Spirit in Acts 2

At the dawning of the Day of Pentecost, when the disciples were all gathered together in the Upper Room, suddenly the whole house was filled with the sound of a rushing “wind” (*pnoe*). This was both an audible and visible celestial visitation. “There appeared to them tongues as of fire, distributed and resting on each of them” (Acts 2:3; RSV).

The report emphasizes that the outpouring of the Holy Spirit was no mere subjective experience. What the disciples experienced was not the product of their imagination, but the reality of what they saw and felt. The phrase “and came to rest on each of them” (Acts 2:3), suggests that each one individually received the Holy Spirit. Undoubtedly this was a *permanent* endowment to last throughout their ministry.

## The Nature of Speaking in Tongues in Acts 2

A significant aspect of the outpouring of the Holy Spirit was the gift of speaking in tongues: “And they were filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.” (Acts 2:4; RSV). The word “gave” indicates that the gift of speaking in tongues is not a learned experience, because it is given by the Holy Spirit.

This is in contrast to the practice of Pentecostalism where so-called “tarrying” meetings are organized to teach people “how to expand their consciousness in order to bypass the intellect,”<sup>18</sup> and thus be able to engage in glossolalia.

It is important to note that as soon as the Holy Spirit filled those present in the Upper Room, “they began to speak in other tongues, as the Spirit gave them utterance” (Acts 2:4). There was no time allowed for learning new languages: “They began” (*erxanto*) to speak right away. The important phrase is “they began to speak in *other* tongues” (Acts 2:4).

In our discussion of Mark 16:17 we noted that the Greek term *glossa* “tongue,” can refer to the “tongue” as an organ of speech and to “language,” whether native or foreign. In Acts 2 Luke clearly equated the term with “languages” in verses 6 and 8, by using the term *dialektos*: “Each one heard them speaking in his own language—*dialektos*” (Acts

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2:6). The term *dialektos* means the “language of a nation or region.”<sup>19</sup> This is confirmed by verse 11 where we are told that the Jews who had come to Jerusalem from a dozen of different countries, were surprised to “hear them [the apostles] telling in our own tongue (*dialektos*) the mighty works of God” (Acts 2:11).

Luke makes it abundantly clear that the miraculous gift of speaking in *other* languages at Pentecost, was not a kind of tongues-speaking when believers spoke in an inarticulate, unintelligible speech which needed to be translated because no one could understand it. Instead, it was the ability to speak articulate, intelligible foreign languages which had not been learned by the speakers.

Further support for the interpretation of “tongues” as “languages” is provided by the fact that the Jews who had come from different countries understood the speech of the believers without the need of translation. This situation differs radically from 1 Corinthians 14, where translation is obligatory for any tongues-speaker, because their speech was incomprehensible to the audience and to the speaker.

In the port city of Corinth (like in Jerusalem), lived people from many different countries. If the tongues-speakers in Corinth spoke known languages, they would have been understood by people who spoke those languages. The fact that Paul makes translation mandatory for any tongues-speaker, reveals the apostle’s veiled intent to weed out those ecstatic speakers who disrupted the worship service with their incomprehensible speeches, which no one could translate.

### **The Purpose of Speaking in Tongues**

Christ predicted in Mark 16:17 that the gift of tongues would be given to evangelize the world through the proclamation of the Gospel. Before His ascension Christ promised to His disciples: “Before many days you will be baptized with the Holy Spirit” (Acts 1:5). These promised were fulfilled in Acts 2 in the Pentecostal outpouring of the Holy Spirit.

As the assembled believers came down from the Upper Room and entered the streets, they miraculously began speaking in foreign languages previously unknown to them. The crowd, which included people from dif-

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ferent countries, “were all amazed and perplexed, saying to one another, ‘What does this mean?’” (Acts 2:12).

The Messianic proclamation on the Day of Pentecost resulted in the baptism of three thousand souls on that day (v. 41). This marvellous harvest of souls at Pentecost was accomplished through the miraculous gift of communicating the Good News to all who were present in Jerusalem on that festal occasion.

“The purpose of the gift of ‘speaking in tongues’ is to emphasize that God had lifted any linguistic barriers to the proclamation of the Good News. Furthermore, the gift of tongues as manifested through the Holy Spirit reveals that by means of this gift of audible communication the church has become worldwide. The 120 that were assembled were enlarged into a worldwide church with persons from all the civilized world of that day.”<sup>20</sup>

### **Tongues-Speaking: Brief but Catching Description**

The account of the miraculous speaking in tongues in Acts 2 is surprisingly brief, in comparison to Peter’s messianic proclamation and the response of the crowd. Of the 47 verses, only 13 describe the tongues-speaking event. This suggests that for Luke what took center stage on the Day of Pentecost, was not so much the endowment of the Holy Spirit to speak foreign languages, but the bold proclamation of the salvation offered through the death and resurrection of Jesus of Nazareth. It was the latter that led practicing Jews to become believing Christians. There is no indication that speaking in foreign languages per se converted anyone. People are convicted and converted, not by the sound of foreign languages, but by the proclamation of the Gospel.

There are no indications that Peter preached in a foreign language on the Day of Pentecost. Most likely he spoke in Aramaic which was the common language of the Jews. The Pentecost tongues served primarily to show that the apostles were now equipped to communicate the Gospel in various languages spoken in the far reaches of the empire.

Another important function was to grab the attention of the people and predispose them favorably to listen to the message being proclaimed

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in the weeks, months, and years to come. The “sights and sounds” of the Day of Pentecost would long be remembered as the turning point in the religious experience of many Jews.

“In brief,” as William Richardson points out, “Pentecost tongues served two purposes — first, to enable the apostles to communicate in various dialects, and second, to grab the attention of the crowds and thereby add credence and credibility to the words of the apostles.”<sup>21</sup>

### **Speaking in Tongues in Acts 10**

The second passage in Acts which mentions speaking in tongues is found in Acts 10, which recounts the story of the conversion of Cornelius. In this story we are transferred from the first manifestation of tongues-speaking among believing Jews in Jerusalem on the Day of Pentecost (Acts 22:1-13) to the second occurrence of tongues-speaking among the Gentiles in Caesarea (Acts 10:1-47).

This episode shows especially the authenticating function of tongues-speaking. It occurred in the Cornelius story (Acts 10:46), right in the middle of Peter’s Bible study. While he was instructing the Gentile official and his household, Peter and his Jewish brethren “were amazed, because, the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them speaking in tongues and extolling God” (Acts 10:45-46).

The speaking in tongues by Cornelius and his household was similar to that experienced by believers on the Day of Pentecost. Peter makes the connection between the two events, when he reports to the Jerusalem brethren: “The Holy Spirit fell on them [in Caesarea] just as on us in the beginning. . . . God gave the same gift to them as he gave to us [at Pentecost] when we believed in the Lord Jesus Christ” (Acts 11:15, 17). Peter was convinced that the gift of speaking in tongues by the believers in Caesarea, was “the same gift” of miraculously speaking foreign languages given to Christ’s followers on the Day of Pentecost.

### **The Purpose of Speaking in Tongues in Acts 10**

The purpose of the manifestation of the gift of speaking in tongues in Acts 10, differs from that of the Day of Pentecost. The latter was to

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equip believers with the ability to speak foreign languages to fulfill the commission to proclaim the Gospel to every nation. But the former was to break down the existing racial barriers between Jewish and Gentiles, created by Jewish traditions. A careful reading of the story helps us appreciate this purpose.

Peter and his Jewish company were amazed to see Gentiles breaking out in tongues-speaking. They could not understand how the Gentiles “received the Holy Spirit just as we have” (Acts 10:47). The need for Cornelius and his family to speak in foreign languages was minimal, but the need for Peter and his party to break down racial barriers was great. Peter testified: “Truly I perceive that God shows no partiality. But in every nation any one who fears him and does what is right is acceptable to him” (Acts 10:35).

In theory Peter accepted the fact that in God’s sight there is not distinction between Jews and Gentiles, but in practice Peter had difficulty to accept the fact that the Holy Spirit could fall upon a Gentile like Cornelius. Peter accepted the fact that Cornelius had the right to hear the Gospel, but he was still reluctant about baptizing him. As William Richardson puts it, “Preaching to and baptizing Gentiles was still a scary novelty for those first reticent missionaries.”<sup>22</sup>

Peter was aware of the fact that eventually he would have to face this probing question from the Jerusalem brethren: “Why did you go to uncircumcised men and eat with them?” (Acts 11:3). So probably he decided in his heart that he would act cautiously by waiting for clear directives of the Holy Spirit. And the Holy Spirit overwhelmed him with just the evidence he needed to proceed with baptism: “They heard them speaking in tongues and extolling God” (Acts 2:46).

This is the only incident where tongues-speaking preceded baptism. In this instance, the purpose of tongues-speaking was not primarily to equip Cornelius and his household with the gift of foreign languages to preach the Gospel in other nations, but to convince Peter to proceed without delay in baptizing Cornelius. Peter told the Jerusalem brethren that he virtually had no choice: “Who was I that I could withstand God?” (Acts 11:17).

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The bestowal of the same gift of speaking foreign languages upon the Gentile believers in Caesarea, served as an irrefutable sign for Jewish believers that God accepts Gentiles on an equal basis. The gift of tongues bestowed upon both Gentile and Jewish Christians, shows that both of them stood on an equal footing before God; both of them were endowed with the same spiritual gifts which break down language barriers and make it possible to communicate the Good News among all people.

This manifestation of speaking in tongues in Acts 10 offers no support to the glossolalia practiced today, that is, unintelligible speech for the personal edification of believers. The purpose of the gift of tongues in Acts 10 was to break down of racial barriers which made it possible for Gentile and Jewish Christians to share alike in the task of evangelizing the world.

### **The Speaking in Tongues in Acts 19**

The third and last reference to speaking in tongues appears in Acts 19:1-6, in the major metropolitan city of Ephesus. Paul arrived in Ephesus about A. D. 54, after visiting the churches in Galatia. There he met twelve Christian brethren who had no knowledge of the existence of the Holy Spirit (Acts 19:3). This became apparent when Paul asked them: “Did you receive the Holy Spirit when you believed?” (Acts 19:2).

When these believers acknowledged complete ignorance of the work of the Holy Spirit, Paul asked them what kind of baptism they received. They responded that they were baptized “into John’s baptism” (Acts 19:3). Then Paul proceeded to explain the relationship between John’s baptism and Christian baptism: “John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus” (Acts 19:4).

After leading these “disciples” into a fuller understanding of the Christian faith, these believing brethren were willing to be baptized “in the name of the Lord Jesus” (Acts 19:5). Following baptism, Paul “laid his hands upon them, [and] the Holy Spirit came on them; they spoke with tongues and prophesied” (Acts 19:6).

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There seems to be a connection among the outpouring of the Holy Spirit in Jerusalem on the Day of Pentecost to equip a nucleus of believers for the Gospel's commission, the reception of the Holy Spirit by Gentile believers in Caesarea (Acts 10:46), and finally the gift of the Holy Spirit bestowed upon the newly baptized disciples in Ephesus. Under the endowment of the Holy Spirit the Christian mission advanced from Jerusalem to Caesarea to Ephesus to the end of the earth (Acts 1:8). At these various major centers, the Holy Spirit manifested itself in special ways, revealing progression in the evangelization of the world.

Luke reports the endowment of the gift of speaking in tongues in Ephesus with the same terminology he uses for the manifestation of tongues earlier in Jerusalem and subsequently in the city of Caesarea. The intent is to show that the gift to believers in these three cities, Jerusalem, Caesarea, and Ephesus was the same, namely, the miraculous speaking in foreign languages.

### **Speaking in Tongues and Prophesying**

The new aspect of the outward sign of receiving the Holy Spirit was the ability to "prophesy." "The Holy Spirit came on them; they spoke with tongues and prophesied" (Acts 19:6). This is the first New Testament passage which mentions together the two spiritual gifts of speaking in tongues and prophesying. Paul discusses at great length the distinction between the two in 1 Corinthians 14, but no distinction is made in Acts 19.

Later we shall see that Paul speaks of prophesying in Corinth in the broad sense of communicating to the congregation a message of exhortation from God. "He who prophesies speaks to men for their up building and encouragement and consolation" (1 Cor 14:3). This prophetic ministry of "up building and encouragement and consolation" (1 Cor 14:31) was not restricted to a few "prophets" with predictive abilities (such as Isaiah, Jeremiah, Ezekiel, Daniel), but was open to all: "For you can all prophesy one by one, so that all may learn and all be encouraged" (1 Cor 14:31). In other words, each member of the congregation may be given at a given time a message of encouragement and comfort to share with the congregation.

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In Acts 19:6 the two spiritual gifts of speaking in tongues and prophesying are mentioned together, apparently because they served a common function. The believers who received the gift of speaking a foreign language also received a message of “up building and encouragement and consolation.” The gift of speaking a foreign language would be of little value if the speaker did not receive from the Holy Spirit also a message of encouragement and edification for the congregation. People are edified and converted, not by the sound of a foreign language, but by the message being proclaimed.

Later we shall see that in Corinth Paul distinguishes between the two gifts, apparently because tongues-speakers were misusing the gift to edify themselves rather than the congregation: “He who speaks in a tongue edifies himself, but he who prophesies edifies the church” (1 Cor 14:4). For this reason, Paul places the gift of prophetic speech above the gift of tongues: “He who prophesies is greater than he who speaks in tongues, unless one interprets, so that the church may be edified” (1 Cor 14:5).

In Acts 19:6 there is no suggestion that the gift of prophesying is greater than that of speaking in tongues. In fact the latter is mentioned first, suggesting that the two were equal. The reasons could be that the problems with tongues-speaking that troubled the congregation in Corinth, were not yet present in Ephesus.

### **Does Spirit-Baptism Result in Glossolalia?**

Having considered all the passages in the book of Acts mentioning the speaking in tongues, we can now address the question: Does the baptism of the Holy Spirit automatically result in glossolalia? This is the common claim made by many Pentecostals and charismatics today. This claim finds no support in Acts.

First, we have seen that in the book of Acts the gift of speaking in tongues, is not modern day glossolalia as unintelligible speech, but the ability to speak foreign languages to communicate the Gospel to many nations.

Second, believers in Ephesus were baptized in the name of Christ, not of the Holy Spirit. After baptism, Paul laid his hands upon the new

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believers who received the Holy Spirit, manifested in their ability to speak in tongues and prophesy. This means that the Spirit-baptism equipped believers to both speak in tongues and prophesy. By contrast, Pentecostals limit the baptism of the Holy Spirit only to tongues-speaking. Apparently the reason is that those who allegedly receive the gift of tongue-speaking at the baptism of the Holy Spirit, can only speak unintelligible speech which cannot be used for edifying the congregation with a prophetic message of “up building and encouragement and consolation” (1 Cor 14:31).

Third, “the book of Acts reports that numerous people in various settings were baptized without speaking in tongues. We think of the 3,000 at Pentecost (Acts 2:41), the Ethiopian eunuch (Acts 8:38-39), Paul himself in Damascus (Acts 9:18), Lydia and her household (Acts 16:15), and the jailor in Philip and his household (Acts 16:33).”<sup>23</sup>

Finally, Acts mentions people like Peter (Acts 4:8), Stephen (Acts 7:55), and Paul (Acts 13:8), who were filled with the Holy Spirit, but did not speak in tongues.

## Conclusion

Our study of the gift of speaking in tongues in the book of Acts, suggests the following conclusions:

1) The primary purpose of the Pentecost gift of tongues was to equip believers to speak foreign languages—*dialektos* (Acts 2:6, 8, 11) to communicate the Gospel to different nations.

2) In Acts 10 the purpose of the gift of tongues was to breaking down of racial barriers to make it possible for Gentile and Jewish Christians to share alike in the task of evangelizing the world.

3) In Acts 19 the gift of tongues is manifested together with the gift of prophesying, apparently because they served a common function, namely, to equip believers not only to speak in foreign languages, but also to communicate a prophetic message of exhortation and edification.

4) At Pentecost, Caesarea, and Ephesus the special gifts of the Spirit, including tongues-speaking, were bestowed on entire groups. In none of

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these cases we find what is present in Pentecostal churches today, namely, that some members have received the baptism of the Spirit and speak in tongues, while the majority have not.

5) In the three instances we have just examined in the book of Acts, the special gifts of the Spirit, including tongue-speaking, were bestowed upon people who did not ask for them. This was true at Caesarea, where the falling of the Spirit on Cornelius' household surprised both Cornelius and Peter. It was also true at Ephesus, where Paul laid his hand on twelve believers, who never asked for a special bestowal of the Spirit upon them. These examples contradict the Pentecostal belief that the baptism of the Holy Spirit, which is followed by tongue-speaking, must be wrested from the Lord by believers through agonizing prayer. Such a requirement was not demanded in the case of the household of Cornelius or of the disciples at Ephesus.

6) The tarrying of the 120 disciples in Jerusalem while waiting for the outpouring of the Holy Spirit, does not support the Pentecostal practice to urge people to attend "tarrying meetings," often lasting late into the night, to plead for the baptism with the Holy Spirit.<sup>24</sup> This is an improper application of this passage. Jesus gave specific instructions to His disciples to tarry in Jerusalem (Luke 24:49) while waiting for the historical event of the outpouring of the Holy Spirit on the Day of Pentecost. There were no tarrying meetings in Caesarea or Ephesus. To make "tarrying meetings" a normative church practice out of a unique historical incident, means to interpret a passage completely out of context.

7) The Pentecostal claim that the phrase "filled with the Spirit," designates a post-conversion Spirit-baptism, attested by tongues-speaking, is negated by numerous examples in the book of Acts where people are described as being filled with the Spirit or full of the Holy Spirit, without speaking in tongues (Acts 4:8; 4:31; 6:3; 6:5; 7:55; 9:17; 11:24; 13:9; 13:52. Only in Acts 2:4 the expression "filled with the Holy Spirit" is applied to people who received the gift of tongues on the Day of Pentecost. We have seen that there are exceptional reasons why tongues-speaking was bestowed at Pentecost, Caesarea, and Ephesus, but such reasons do not apply to all believers today.

Support for this conclusion is provided in the book of Acts by the numerous conversion stories of large crowds as well as of single individuals, none of whom are said to have spoken in tongues (Acts 2:41; 3:7-8;9; 4:4; 5:14; 6:7; 8:36; 9:42; 11:21; 13:12; 13:12, 43, 48; 14:1, 21; 16:14, 34; 17:4, 11-12, 34; 18:4, 8; 28:24). These conversion stories do not support the Pentecostal contention that Spirit-baptism, followed by tongue-speaking, is the normal New Testament pattern for all believers.

8) Each time the gift of tongues occur in the book of Acts, is to meet a unique situation. Each time the Gospel was making its first entrance in ethnic groups of Jews and Gentiles. Each time the gift was a sign that authenticated the Gospel commission. These examples show that there is no biblical evidence for the Pentecostal doctrine that every believer should seek a post-conversion Spirit-baptism which is to be evidenced by the initial physical sign of tongues-speaking.

## **SPEAKING IN TONGUES IN 1 CORINTHIANS 12-14**

**Have you enjoyed the first part of chapter 8 “Speaking in Tongues”? If so, you will be pleased to know that the best is yet to come. The second part of the chapter deals with the actual teachings of Paul on tongues-speaking and applies such teachings to the modern glossolalia phenomenon.**

**In many ways the second part of the chapter is the most important one, because it highlights the difference between tongues-speaking in Acts 2 and 1 Corinthians 12-14 and presents the Pauline criteria for testing tongues-speaking.**

**If you are excited about this research as much as I am, and look forward to share this timely book with your charismatic friends, send in your pre-publication order at this time. This will ensure that you receive copies of *Popular Beliefs: Are they Biblical?* as soon as the book comes off the press. Furthermore, your order will motivate me to research and write the remaining two chapters without delay. Frankly, I am already highly motivated, but your orders will strengthen my determination to complete this project as soon as possible**

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**ANNOUNCEMENTS OF SERVICES AND PRODUCTS****THE SABBATH SEMINAR WITH WORDS AND SONGS**

After weeks of preparation, the SABBATH SEMINAR WITH WORDS AND SONGS was presented and recorded on November 16-17, 2007, at the Avon Park SDA Church, a 900 members congregation near Orlando, Florida. The church was packed with visitors from the surrounding churches. The response surpassed our fondest expectations.

In the past I presented my *Sabbath, Advent, and Lifestyle Seminars* by myself with my broken Italian accent and gestures. But now, providentially the Lord has brought to my ministry a most gifted Brazilian lady, Cristina Piccardi, who touches the hearts of people with her powerful and passionate singing.

During the past three months, Cristina has sung at rallies in Avon Park (near Orlando), Loma Linda, Hinsdale (Chicago), San Antonio, (Texas), Boston, and Lexington (Kentucky). In Lexington we ministered to about 400 non-SDA sabbatarians, who came from different parts of the USA and Canada. Everywhere our seminars with words and songs, were warmly received.

This is what Pastor Paul Boling, the Senior Pastor of the Avon Park SDA Church, wrote about our SABBATH SEMINAR WITH WORDS AND SONGS, that was recorded at his church on November 16-17, 2007.

“November 18-2007

Over the past years I have had the privilege of inviting Dr. Samuele Bacchiocchi to speak at 2 churches that I have pastored. So, I was eager to again host his seminar in the Avon Park SDA Church, of Florida Conference.

However, the weekend visit of November 16-17, 2007 was slated to be different, because he was bringing his own guest singer, Cristina Piccardi. This gifted vocalist added immeasurably to Dr. Bacchiocchis timely lectures. *She is extremely well trained, and she graciously brought*

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*to our congregation the most beautiful music we have ever heard, coupled with her love for God. Our congregation was so overjoyed with her concert, and they want the team of Bacchiocchi and Piccardi to return soon!”*

Pastor Paul Boling  
Senior Pastor  
Avon Park Seventh-day Adventist Church

### **Who is Cristina Piccardi?**

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

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

In the same year she performed in a leading role with symphonic orchestras in the USA and overseas. At the annual 2005 International Competition for Opera Singers she won the first prize as the best soprano singer of the year. Now that Pavarotti has passed away, it is encouraging to know that one of the best soprano in the world belongs to the Adventist Church.

I officially met Cristina on October 6, 2007 at Andrews University Pioneer Memorial Church. I was spellbound by the three sacred songs she sung during the communion service led by Pastor Dwight Nelson. When we met after the communion service, we both immediately felt that the Lord was bringing us together in a providential way to proclaim with words and songs our timely Adventist Message. She told me that after singing for five years in a leading role with various symphonic orchestras, she felt the call of God to leave glitzy world of the opera stage, in order to

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dedicate the gift of her voice to sing sacred music. This means that now we are presenting together with words and songs my powerpoint seminars on the SABBATH, SECOND ADVENT, and CHRISTIAN LIFE STYLE.

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

### **SPECIAL OFFER on the New DVD Album on the SABBATH WITH WORDS AND SONGS**

To make it possible for many fellow believers and especially small churches, to benefit from the newly released DVD Album on the SABBATH WITH WORDS AND SONGS recorded on November 16-17, 2007, **we are pleased to offer you the Album for only \$30.00**, instead of the regular price of \$100.00. The price is valid until February 29, 2008, and includes the airmail cost to any oversea destination.

**The DVD Album consists of 3 DVD disks containing a total of 6 hours of recording, that is, Cristina singing and my preaching done on Friday evening, Sabbath morning, and Sabbath afternoon.**

You can enjoy this informative and inspiring 6 hours seminar in the privacy of your home or church, without having to travel long distances or investing money to fly us in.

### **ORDER INFORMATION**

**You can order in four ways the New DVD Album on THE SABBATH WITH WORDS AND SONGS for only \$30.00 (instead of \$100.00) until February 29, 2008.**

- (1) **Online** by clicking here: [http://www.biblicalperspectives.com/cart/catalog/product\\_info.php?cPath=26&products\\_id=104](http://www.biblicalperspectives.com/cart/catalog/product_info.php?cPath=26&products_id=104)
- (2) **By calling us** at (269) 471-2915
- (3) **By emailing us** your address and credit card information
- (4) **By mailing** a check for \$30.00 to BIBLICAL PERSPECTIVES, 4990 Appian Way, Berrien Springs, Michigan 4990, USA.

We guarantee to AIRMAIL the DVD album immediately to ensure that it will reach you without delay

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

This offer may sound too good to be true. Until February 31, 2008, we are offering together as a package all the 12 DVD/CD albums we have recorded, for only \$150.00, instead of \$1150.00. Until now these recordings were sold separately, costing considerably more. To make it possible for many to benefit from all these timely messages, I have decided to offer them together as a package for **only \$150.00**, instead of the regular price of **\$1150.00**. **The offer is good until February 29, 2008.**

**The Package Includes the Following 12 Albums:**

**1) DVD Album with *Sabbath Seminar with Words and Songs* recorded at the Avon Park SDA Church on November 16-17, 2007. The album contains three DVD disks with 6 hours of recordings.**

**2) DVD and CD Albums containing Cristina Piccardi's sacred songs. The CD Album "Rejoice in the Lord" contains 11 songs. The DVD Album "Sing Unto the Lord" contains 10 songs.**

**3) Prof. Jon Paulien's newly released DVD ALBUM video seminar on *Simply Revelation*.**

**4) Prof. Jon Paulien's CD ALBUM with a dozen of his books, and all his articles.**

**5) Prof. Graeme Bradford's DVD ALBUM with a two hours video lecture on *Ellen White*. He shares the highlights of his book *More than a Prophet*. The album contains also Prof. Bradford's the publications and articles.**

**6) Prof. Bacchiocchi's newly recorded DVD ALBUM called *ABUNDANT LIFE SEMINAR*. The album contains 2 video powerpoint lectures: *The Christian and Alcoholic Beverages* and *How to Build a Happy and Lasting Marriage*. These two lectures summarize the highlights of Bacchiocchi's two books *Wine in the Bible* and *The Marriage Covenant*. Two separate files with 225 powerpoint slides are included.**

**7) Prof. Bacchiocchi's DVD ALBUM containing 10 video powerpoint lectures on the *Sabbath and Second Advent*. Some of the lectures show the documents Prof. Bacchiocchi found in Vatican libraries on the role of the papacy in changing the Sabbath to Sunday. This album contains the popular powerpoint *SABBATH/ADVENT* seminars Prof. Bacchiocchi presents in many countries.**

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**8) Prof. Bacchiocchi's DVD ALBUM on Cracking the Da Vinci Code.**

The album contains a two hours video lecture, professionally taped with a virtual studio as a background. A separate file with 200 powerpoint slides is included.

**9) Prof. Bacchiocchi's DVD ALBUM on The Mark and the Number of the Beast.** The album contains the two hours video lecture and a separate powerpoint file with the 200 slides used for the lecture.

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

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

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

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

**How to Order the Package of the 12 Albums:**

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

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**(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.

**(4) Regular Mail:** By mailing a check for \$150.00 to BIBLICAL PERSPECTIVES, 4990 Appian Way, Berrien Springs, Michigan 49103, USA. We guarantee to process your order immediately.

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**NEWLY RELEASED ALBUM WITH CRISTINA PICCARDI CD AND DVD ALBUM**

It is for me a real honor and privilege to offer you two newly released recordings of Cristina's singing at Andrews University. The recording consists of two disks. The first is a CD and the second is a DVD. Cristina powerful and passionate singing will help you to appreciate more fully God's love and saving grace for your life. Here is a brief description of the CD and DVD recording.

**THE FIRST DISK is an AUDIO CD recording entitled *REJOICE IN THE LORD*.** It contains 11 audio Gospel songs like How Great Thou Art, He Shall Feed His Flock, Softly and Tenderly, The Holy City, etc. This is an audio recording that you can play in your car CD player, or on any CD players you have in your home.

**THE SECOND DISK is a VIDEO DVD recording entitled *SING UNTO THE LORD*.** It contains 12 sacred familiar songs that were recorded live at Andrews University Pioneer Memorial Church, in Michigan. This is a video recording that you can enjoy in your living room and play in your church.

**SPECIAL OFFER UNTIL FEBRUARY 29, 2008**

**The special HOLIDAY OFFER for the new Album with Cristina's CD and DVD recordings is only \$30.00,** instead of the regular price of \$100.00. The price includes the airmailing expenses to any overseas destination.

**How to Order Cristina's CD/DVD ALBUM:**

(1) **Online** by clicking here: [http://www.biblicalperspectives.com/cart/catalog/product\\_info.php?cPath=26&products\\_id=103](http://www.biblicalperspectives.com/cart/catalog/product_info.php?cPath=26&products_id=103)

(2) **By calling us** at (269) 471-2915

(3) **By emailing us** your address and credit card information

(4) **By mailing a check** for \$50.00 to BIBLICAL PERSPECTIVES, 4990 Appian Way, Berrien Springs, Michigan 4990, USA. We guarantee to process your order immediately.

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**SPECIAL OFFER ON PROF. JON PAULIEN'S LIVE DVD SEMINAR ON *SIMPLY REVELATION***

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

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

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

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

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

The preparation of this video recording took several months. The ***Simply Revelation*** seminar consists of **four one-hour live video lectures**, which have just been recorded in the studio of Andrews University. An impressive virtual studio provides the background of the lectures. Each lecture is delivered with about 50 powerpoint slides. This mini Revelation seminar will offer you and your congregation fresh insights into the Book of Revelation. Be sure to inform your pastor about the newly released ***Simply Revelation***, if he is not aware of it.

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

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

This has been a very expensive project, both in time and money. I sponsored it financially because I believe that many will be blessed by Paulien's fresh insights into Revelation. The regular price of the DVD album is \$100.00, but you can order it now **at the SPECIAL PRICE for only \$30.00**. The price includes the airmailing expenses to any overseas destination.

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

As an additional incentive, I am offering you together with Prof. Paulien's DVD/CD albums, also my own popular **DVD album on *The Mark and Number of the Beast*, for an additional \$20.00, instead of the regular price of \$100.00**. This means that you can order **the DVD and CD albums by Prof. Paulien, together with my DVD album on *The Mark and Number of the Beast*, for only \$70.00, instead of the regular price of \$260.00**.

This research on *The Mark and Number of the Beast*, was commissioned by Prof. Paulien himself. He asked me to trace historically the origin and use of the Pope's title *Vicarius Filii Dei* and of the number 666. I spent six months conducting this investigation which was professionally taped at the Andrews University Towers Auditorium. I use 200 powerpoint slides to deliver this informative two hours lecture which is warmly received by Adventist church leaders and pastors in many parts of

the world. For a detailed description of this DVD album click: <http://www.biblicalpherspectives.com/Beast/BeastPromo>

### Special Offer on Paulien/Bacchiocchi's Albums:

\* **ONE DVD Album of Prof. Paulien's four video lectures on *Simply Revelation* at the introductory price of \$30.00**, instead of \$100.00. The price includes the airmailing expenses to any overseas destination.

\* **ONE DVD Album of *Simply Revelation* and ONE CD Album with Prof. Paulien's publications for only \$50.00**, instead of the regular price of \$160.00. The price includes the airmailing expenses to any overseas destination.

\* **ONE DVD Album of *Simply Revelation*, ONE CD Album with Prof. Paulien's publications, and ONE DVD Album with Bacchiocchi's two hours video lecture on *The Mark and Number of the Beast* for only \$70.00**, instead of the regular price of \$260.00. The price includes the airmailing expenses to any overseas destination.

### Four Ways to Order Paulien/Bacchiocchi's Albums:

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

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

(3) **Email:** By emailing your order to <[sbacchiocchi@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 immediately.

### UPCOMING SEMINARS FOR THE MONTHS OF FEBRUARY

Gradually I am rescheduling some of the invitations I had to cancel because of liver-cancer treatments. Here is a list of the upcoming weekend seminars for the months of February and March 2008

#### FEBRUARY 1-2: TORONTO EAST SDA CHURCH

Location: 170 Westwood Avenue, Toronto, ON M4K 2B1

For information and directions contact Pastor David Rogers at (905) 417-5468 or (416) 705-7665

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**FEBRUARY 8-9: LOMA LINDA ROMANIAN SDA CHURCH**

Location: 26271 Mayberry Street, Loma Linda, CA 92354

For information and directions call Pastor Valentin Danaiaata at (909) 556-5491.

**FEBRUARY 15-16: FIRST KNOXVILLE SDA CHURCH**

Location: 3611 Kingston Pike, Knoxville, TN 37919.

For directions and information call Pastor Ed Komorowski at (865) 524-7842 or (865) 206-2082.

**FEBRUARY 29-MARCH 1: LONDON, ENGLAND. EDMONTON**

Location: St. Peter's Church, Bounce Road, Edmonton, London N9 8LE, England

For directions and information call Pastor Steve Roberts at 01923-673755

**MARCH 2: SUNDAY - ADVENT CENTER, LONDON ENGLAND**

Location: 39 Brendon Street, London W1H 5HD. The meeting is sponsore by the Central London Portuguese Speaking Church.

For directions and information call Pastor Enrique Duarte at 01344 647429

**MARCH 5: WEDNESDAY - WILLESDEN SDA CHURCH**

Location: Corner of Pound Lane & Glebe Road, Willesden, London NW10 2JD

For directions and information call Pastor Kirk Thomas at 01923 681649

**MARCH 7-8: CROYDON SDA CHURCH, LONDON**

Location: 95 Selhurst Road South, Northwood, London SE25 6LH

For directions and information call Pastor Brighton Kavaloh at 020 8851 3383

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**MARCH 12: WEDNESDAY - HANWELL CHURCH, LONDON**

Location: 58-60 Greenford Avenue, Hanwell, London W7 3QP

For directions and information call Pastor Everett Picart at 01189 755110

**MARCH 14-15: WOLVERHAMPTON, NORTH ENGLAND**

For information about the location and directions, call Pastor Richard Jackson at 0121 258420.

**MARCH 28-29: AN DIEGO FILIPINO-AMERICAN CHURCH**

Location: 3602 Bonita Road, Chula Vista, CA 91910.

For directions and information call Pastor Demetrio Robles at (619) 475-7934.

**INCREDIBLE NEW OFFERS ON HITACHI PROJECTORS**

HITACHI has just released the new CP-X400 3000 lumens projector, which replaces the CP-X444. The new projector 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.

**This is the special offer on the following two models:**

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

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

**CP-X1250 HIGH RESOLUTION 4500 LUMENS Only \$3795.00**

Previous SDA price for the 4500 lumens was \$4900.00

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

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

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## **THE SMALLEST, MOST POWERFUL REMOTE PRESENTER**

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

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

You can order online the new POWERPOINT PRESENTER simply by clicking here: [http://www.biblicalperspectives.com/cart/catalog/product\\_info.php?cPath=27&products\\_id=67](http://www.biblicalperspectives.com/cart/catalog/product_info.php?cPath=27&products_id=67)

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

## **DOES YOUR CHURCH OR SCHOOL NEED A SCREEN?**

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

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

## **BED & BREAKFAST FACILITIES IN LONDON, ENGLAND**

If your travel plans call for a stop in London, you will be pleased to learn about a most gracious Adventist couple that offer the best accommodation and breakfast I have ever enjoyed. It has become my home away

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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