

Bacchiocchi's #9 / Sex Forever in Heaven

As the Iraqi War draws to an end, once again we see that it is difficult for Westerners to understand the Muslim mind. Fanned into fanaticism by weekly sermons at their mosques, Muslim men are extremely willing to do that which American men try to avoid: They are eager to die.

They gladly run toward the American and British troops with small arms and even handguns, until they, the Iraqis, are gunned down. They gladly wear special vests to blow themselves up as so-called “martyrs.”

Suicide, or death at the hands of the enemy, is considered a great way to leave this life. The reason is that, in common with other Muslims, from their youth Iraqi men are taught that to die in battle against the enemy will ensure them an eternal life in heaven with all the sex they can indulge in, day after day, forever and ever.

Oddly enough, Samuele Bacchiocchi has a similar teaching which, as a representative Seventh-day Adventist thought leader, he is presenting over the internet to Adventists and non-Adventists. He brags that he has over 20,000 eager readers. We are beginning to understand why.

Astounding though it may seem, Bacchiocchi believes that the redeemed will spend eternity having sex! All the sex they want.

And there is more: He says the angels have sex all the time too!

Elsewhere in his *Endtime Issues* web studies, Bacchiocchi has said that he has studied extensively into Muslim teachings. Apparently it has affected his thinking. They also look forward to lots of sex in heaven.

WHAT THE SCRIPTURES TEACH

As we will learn below, Bacchiocchi is going to tell us that there will be marriages in heaven. But Jesus said quite the opposite:

No marriage in heaven—“In the resurrection, they neither marry nor are given in marriage, but are as the angels in heaven.”—*Matthew 22:30*.

Bacchiocchi says that earthly marriages will be continued in heaven. But that is not true either. Here is what we are told in the Spirit of Prophecy:

In heaven, no continuation of earthly marriages nor the beginning of new marriages—“**The Sadducees reasoned that if the body is to be composed of the same particles of matter in its immortal as in its mortal state, then when raised from the dead it must have flesh and blood, and must resume in the eternal world the life interrupted on earth. In that case they concluded that earthly relationships would be resumed, husband and wife would be reunited,** marriages consummated, and **all**

things go on the same as before death, the frailties and passions of this life being perpetuated in the life beyond.

“**In answer to their questions, Jesus lifted the veil from the future life. ‘In the resurrection,’ He said, ‘they neither marry, nor are given in marriage, but are as the angels of God in heaven.’** He showed that the Sadducees were wrong in their belief. Their premises were false. **‘Ye do err,’ He added, ‘not knowing the Scriptures,** nor the power of God.’ He did not charge them, as He had charged the Pharisees, with hypocrisy, but with error of belief.”—*Desire of Ages*, 605.

We are told that the words of Christ in Matthew 22:30 are too plain to be misunderstood.

No marriage in heaven and no births—“**There are men today who express their belief that there will be marriages and births in the new earth,** but those who believe the Scriptures cannot accept such doctrines. The doctrine that children will be born in the new earth is not a part of the ‘sure word of prophecy.’ **The words of Christ are too plain to be misunderstood. They should forever settle the question of marriages and births in the new earth. Neither those who shall be raised from the dead, nor those who shall be translated without seeing death, will marry or be given in marriage.** They will be as the angels of God, members of the royal family. [*The inference here is that the angels do not marry; and, since we will be like them in heaven, we will not have marriage relationships there either.*]

“I would say to those who hold views contrary to this plain declaration of Christ: Upon such matters silence is eloquence. **It is presumption to indulge in suppositions and theories regarding matters that God has not made known to us in His Word. We need not enter into speculation regarding our future state.**

“To my ministering brethren I would say, ‘Preach the Word; be instant in season, out of season.’ Do not bring to the foundation wood, and hay, and stubble—your own surmisings and speculations, which can benefit no one.

“Christ withheld no truths essential to our salvation. Those things that are revealed are for us and our children, but **we are not to allow our imagination to frame doctrines concerning things not revealed.**

“The Lord has made every provision for our happiness in the future life. But He has made no revelations regarding these plans, and we are not to speculate concerning them. **Neither are we to measure the con-**

ditions of the future life by the conditions of this life.—*Medical Ministry*, 99-100 (MS 28, 1904).

We are not to think that, in heaven, we will have sexual relations with someone we knew on earth.

No marriage in heaven and no births—“The enemy of souls has gained much when he can lead the imagination of one of Jehovah’s chosen watchmen to dwell upon **the possibilities of association, in the world to come, with some woman whom he loves**, and of there raising up a family. We need no such pleasing pictures. All such views originate in the mind of the tempter.

“We have the plain assurance of Christ that in the world to come, the redeemed ‘neither marry, nor are given in marriage: neither can they die anymore: for they are equal unto the angels; and are the children of God, being the children of the resurrection.’

“It is presented to me that **spiritual fables are taking many captive. Their minds are sensual, and, unless a change comes, this will prove their ruin.** To all who are indulging these unholy fancies I would say, **Stop; for Christ’s sake, stop right where you are. You are on forbidden ground.** Repent, I entreat of you, and be converted.”—*Medical Ministry*, 100-101 (*Letter* 231, 1903).

BACCHIOCCHI’S THEORY

This amazing study by Bacchiocchi is to be found in his *Endtime Issues*, #9, dated February 25, 1999. The title is *Life in the World to Come*.

In the preceding study, he speculated that, in heaven, we will have bodies just like our present ones; and, he points out, nothing that we do with our bodies in heaven will be sinful.

“In the previous Bible study (*Endtime Issues* No. 8) we examined what the Bible teaches regarding human nature in the world to come. We concluded that the redeemed will have a physical body like the present one, but without the liabilities of sin, sickness, and death.”—#9, p. 1.

After completing #8, in #9, Bacchiocchi speculates on how the redeemed will conduct themselves with one another in heaven. In the second paragraph, Bacchiocchi cleverly declares that, in heaven, we will either have sex or we will have a dull existence of “contemplation.” He then says that, if that is so, people will not want to go there. His point is that, if you can’t have sex in heaven, there will be nothing to do but contemplate.

“This study focuses on the actual environment and lifestyle of the redeemed. Will there be marital relationships in the world to come? Will the redeemed receive some kind of ‘unisex’ bodies or will they [be] heterosexual like in the present life? Will the new world be a material place like the present one or a ‘spiritual’ realm radically different from this world? Will the redeemed engage in the kind of activities we know today, or will they spend eternity in everlasting contemplation and mediation? These

are important questions that deserve carefully consideration. After all our understanding of life in the world to come determines whether or not we can be inspired to prepare ourselves and others to become citizens of God’s eternal kingdom.”—#9, p. 1.

“Will there be marital relations in the world to come? The answer of many sincere Christians is ‘NO!’ They believe that at the resurrection the redeemed will receive some kind of ‘unisex’ spiritual bodies which will replace our present physical and heterosexual bodies.”—#9, p. 1.

After quoting Matthew 22:30, Bacchiocchi undermines it by saying that, since man was created “good” in Genesis 1, any change from that original plan would not be good.

“Does this text imply that at the resurrection all sexual distinctions will be abolished and that our bodies will no longer be physical? If this interpretation were correct, it would mean that, contrary to what the Scripture says, the original creation of humanity as physical, heterosexual beings was not really ‘very good’ (Gen 1:31) after all.”—#9, p. 1.

Bacchiocchi maintains that God is not permitted to make any alterations in anything He has previously done; with the implication that if He did so, it would be wrong. But this is the kind of shallow-brained reasoning into which Jesuits are trained during their years at the Gregorian University in Rome (from which Bacchiocchi graduated “with honors” after a five-year course of study).

“Change implies imperfection. To say the least, this reasoning is absurd for anyone who believes in God’s omniscience and immutability. It is normal for human beings to introduce new models and structures to eliminate existing deficiencies. For God, however, this would be abnormal and incoherent since He knows the end from the beginning.”—#9, p. 1.

To prove his point, Bacchiocchi quotes from a non-Adventist theologian (whose book was published in Grand Rapids):

“If at the resurrection God were to change our present physical, heterosexual bodies into ‘non-physical, unisex’ bodies, then as Anthony A. Hoekema rightly observes: ‘The devil would have won a great victory since God would then have been compelled to change human beings with physical bodies such as he had created into creatures of a different sort, without physical bodies (like the angels). Then it would indeed seem that matter had become intrinsically evil so that it had to be banished. And then, in a sense, the Greek philosophers would have been proved right. But matter is not evil; it is part of God’s good creation.’”—#9, p. 1-2.

Bacchiocchi is determined to limit what God can do! Only that which Bacchiocchi agrees to is to be permitted. He intends to reshape the future world into a

mirror of his own imaginings. And what Bacchiocchi clearly wants is sex in heaven.

"If God found His creation of human beings as male and female 'very good' (Gen 1:31) at the beginning, would He discover it to be 'very bad' at the end? We have reason to believe that what was 'very good' for God at the beginning will also be 'very good' for Him at the end. God does not learn by mistakes as humans do."—#9, p. 2.

In order to destroy the meaning of Matthew 22:30, Bacchiocchi says that the idea that a man, while living on earth, could have had several wives is "hypothetical"; *i.e.*, something that does not happen. In other words, no men in this world ever have more than one wife!

"A study of Jesus' statement in its own context provides no support to the view that at the resurrection the redeemed will receive non-physical, unisex, angelic bodies. The context is a hypothetical situation created by the Sadducees in which six brothers married in succession the widow of their brother."—#9, p. 2.

In a further wresting of Scripture, Bacchiocchi theorizes that Jesus was not talking about marriage in heaven (even though that is what He said in Matthew 22:30). Instead, the verse was only talking about having children.

"In His answer, Jesus did not deal with the immediate question of the marital status of a woman married seven times, but with the larger question of the procreational function of marriage."—#9, p. 2.

Bacchiocchi's hoped-for opinion is that there will be an abundance of "marrying and giving in marriage" in heaven, without producing offspring.

But read again Matthew 22:30. It specifically rejects "*marriage and giving in marriage*" in heaven. Jesus says not one word about childbirth in heaven! Matthew 22:30 is not talking about offspring. (Of course, without marriage, no births could result.)

Bacchiocchi handles Christ's statement about "given in marriage" by saying that only children raised in heaven could be "given in marriage"; and, since there will be no children, they cannot be given in marriage. More shallow thinking. Obviously, many people who were single on earth will be in heaven. If marriage existed there, they could get married. Here is his statement:

"Christ's reference to not marrying or giving in marriage but being like angels, most likely means that marriage as a means of procreation will no longer exist in the world to come. It is evident that if no new children are born, there will be no possibility of marrying a son or of giving a daughter in marriage."—#9, p. 2.

Here is the way Bacchiocchi annihilates Christ's statement that, in heaven, we will not have marriage but "be like the angels."

"The cessation of the procreational function of marriage will make the redeemed 'like angels' pre-

sumably because they do not reproduce after their own likeness. There are no indication in Scripture that angels have babies."—#9, p. 2.

Bacchiocchi then explains that none of the redeemed will be "single" in heaven. They will all spend their time having sex with one another.

"Single in the World to Come? Does the cessation of the procreational function of marriage imply the termination also of its relational function? Not necessarily so. If God created human beings at the beginning as male and female, with the capacity to experience a oneness of intimate fellowship, there is no reason to suppose that He will recreate them at the end as unisex beings, who will live as single persons without the capacity to experience the oneness of fellowship existing in a man/woman relationship."—#9, p. 2.

Bacchiocchi goes so far as to say that to deny sex in heaven would be to deny the truth of the Sabbath!

"For Christians like Seventh-day Adventists who believe in an original perfect creation and who celebrate through the Sabbath the perfection of God's original creation, it is impossible to imagine that at the end God will radically change the structure and nature of the human body."—#9, pp. 2-3.

But now, it gets worse! *Bacchiocchi suggests that angels have sex too!* Read the following paragraph: According to it, even the two cherubim in the Most Holy Place regularly have sex together (he cites Exodus 25:18 and 1 Kings 6:23)! They are homosexual!

"Jesus' reference to our being 'like angels' (Matt 22:30) at the resurrection does not necessarily imply the termination of the relational function of marriage. Nowhere does Scripture suggest that the angels are 'unisex' beings, unable to engage in an intimate relationships similar to that of human marriage. The fact that angels are often mentioned in the Bible in pairs (Gen 19:1; Ex 25:18; 1 King 6:23) suggests that they may enjoy intimate relationships as couples."—#9, p. 3.

So for millions of years, angels have been "coupling up" and having sex all they want; and now we will go to heaven and indulge ourselves to the limit as they do. What a view of heaven! We have here a Muslim view of the afterlife. Muslims are willing to die in battle to obtain it. Bacchiocchi believes many will become Christians if they learn about the sensual delights of heaven.

"Will there be marital relationships in the world to come? . . . Our understanding of life in the world to come determines whether or not we can be inspired to prepare ourselves and others to become citizens of God's eternal kingdom."—#9, p. 1.

And he is certain that many Christians will be more interested in going to heaven, if they learn that it will not be "too chaste."

"At a time when many Christians are losing interest in the world to come because they find it too chaste, too disinfected, too unreal, and too boring, it is imperative to recover the Biblical wholistic

and realistic vision of the new earth.”—#9, p. 8.

Bacchiocchi next implies that the Godhead also live in a similar kind of “intimate relationship.”

“God has revealed Himself, not as a solitary Being who lives in eternal aloofness, but as a fellowship of three Beings so intimately united that we worship Them as one God. If God Himself lives in a most intimate relationship with the other members of the Trinity, there is no reason to believe that He would abolish at the end the unitive function of marriage that He, Himself, established at creation. Support for this conclusion is provided also by the fact, already noted, that the sexual distinctions of maleness and femaleness are presented in Scripture as reflecting the ‘image of God’ (Gen 1:27).”—#9, p. 3.

In heaven there will be no exhaustion. Our bodies will be powerful and full of energy all the time. In accordance with Bacchiocchi’s view, the redeemed will be able to have sex repeatedly. Since none will need sleep, they “will not be bored,” but will be able to have it almost unceasingly.

In addition, because there is no sin in heaven, such unlimited sensual activity will not be sin.

“Absence of Evil. A most notable difference between our present life and that of the new earth will be the absence of all the things which now limit or harm our lives. The Devil, who is the ultimate source of all forms of evil, will be destroyed in the lake of fire (Rev 20:10). Consequently, there will be no more manifestation of evil within us or around us.”—#9, p. 6.

So, in accordance with Bacchiocchi’s theory, unlimited sex will not be sin in heaven, and we can better understand the meaning of the “marriage supper” in Revelation 19.

“The symbol of this grand fellowship is the great wedding banquet of the Lamb.”—#9, p. 8.

IN HEAVEN CROWDED INTO A CITY

Later in #9, Bacchiocchi informs his readers that, in the New Earth, the redeemed will all live packed into a crowded city. After quoting a non-Adventist author, to prove his point about how very much like earthly “urban” areas it will be, he says:

“The vision of the Holy City conveys the image, not of a mystical, monastic life in a heavenly retreat, but of urban life of intense activity on this renewed earth.

“Life in the Holy City will not be one of isolation and loneliness, but of communion, excitement, and action. The New Jerusalem will be a complex, cosmopolitan place where all kinds of people of different races, cultures, and languages will live and work together in peace. Life will not be static and bor-

ing, but dynamic and creative.”—#9, p. 4.

In the above statement, notice that Bacchiocchi says that, in the Holy City, there will be “different races, cultures, and languages.” Apparently, translation did not change people very much.

“Urban Life Sanctioned by God. The Biblical vision of the Holy City in the new earth suggests that the structure of urban life is sanctioned by God. For many it is difficult to accept this view.”—#9, p. 5.

“The present state of urban life should not cause us to reject, in principle, urbanization as a sinful social structure. The fact that urban life will continue on the new earth tells us that it will be possible for people to live together in a complex urban system of interrelatedness and interdependence.”—#9, p. 5.

Bacchiocchi then goes on to explain that, in view of the fact that we will live in a city in heaven, *we should not try to leave them here on earth!*

“Moreover, this vision of living together in the future City of God should challenge us as Christians not to abandon the cities en masse by fleeing to the country, but to work in and for the cities by offering our Christian influence and help to solve the many complex problems.”—#9, p. 5.

The truth is that, if you will carefully read *Great Controversy, 646:1* and *647:3-648:1*, you will find that, before it is brought down to Earth, in heaven Christ opens the gates and leads the redeemed into the Holy City. We are then shown a view of what is inside—and guess what? *It is a gigantic garden*, either the Garden of Eden or an enlargement of it! It is not a city of avenues, intersections, and houses. The “streets” in Revelation 21:21 probably should be translated “paths of transparent gold.” They probably wind their way among the gardens and woods.

CONCLUSION

For some reason, Bacchiocchi is looking forward to the endless sensuality of heaven, and he is anxious that others also begin relishing the idea. He concludes #9 by saying that, when Christians learn the exciting news of what heaven will really be like, they will definitely want to go there.

“At a time when many Christians are losing interest in the world to come because they find it too chaste, too disinfected, too unreal, and too boring, it is imperative to recover the Biblical wholistic and realistic vision of the new earth.”—#9, p. 8.

Bacchiocchi’s theory lowers, rather than raises, the moral standards of those Christians who accept it; and it opens the floodgates to grosser sins among God’s people on earth.

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