



BBC UPDATE

4th Annual Ladies' Fellowship

Dr. Thomas Strouse



Dr. Thomas Strouse

BBC is pleased to host the **4th annual "Ladies' Fellowship and Tea"** on **Saturday, March 8, 2014, from 10 AM to 1 PM.** We trust that this will be a blessing to ladies of area churches as Mrs. Patty Herr gives her testimony. There will be singing and an English Tea luncheon for the ladies. Pastors, if ladies are coming from your church I will need a head count immediately.

The Fourth Annual BBC

Ladies' Fellowship & Tea

Let your light so shine before men,
that they may see your good works,
and glorify your Father which is in
heaven. *Matthew 5:16*

Saturday,
March 8, 2014

BBC To host Stanford Achievement Test for Homeschooled Students



Bible Baptist Church will once again host the Stanford Achievement test for Homeschooled students. The Stanford-10 Achievement Test is a nationally recognized test used by educators across the US. As a norm-referenced test, the Stanford-10 not only offers the home educator information on their student's achievement, it also provides comparisons based on nationwide test results.

The Stanford-10 Achievement test will be administered at Bible Baptist Church, in Cromwell, CT on **Tuesday, May 6 from 9:00 - 2:00 & and Thursday, May 8 from 9:00 AM - 1:00 PM.**

This test is available for any home educated student. It is **not** limited to BBC members.

Please contact Laura Hagglund at lhagglun@gmail.com to register.

The Influence of Gnosticism on the Patristics

By Dr. Thomas Strouse

Continued from February 15 issue

D. Platonic Philosophy among Contemporary Christian Theologians

1. Even today, theologians argue that Paul and Plato agreed on certain subjects. For instance, Millard Erickson stated, saying, "At this point some **people might accuse theologians of adopting a Platonic perspective whereby local churches are regarded as instantiations or concrete particular manifestations of the pure Form, the abstract Idea, of church.** Note, however, that theologians are not reading this concept into the Bible. The concept is actually present in the thought of Paul and Luke; it is not introduced by their interpreters. There is on this one point a genuine parallel between biblical thought and that of Plato. This is neither good or bad, and should not be considered an indication of Platonic influence upon the Bible. It is simply a fact"¹
2. Theologian L. S. Chafer takes this Platonic "ideal" church to its logical conclusion, denigrating the visible assemblies with such vitriolic hatred. Since man cannot serve two masters (Mt. 6:24), the "dual nature of church" theory effectively excises the local church from Christianity. He states: "The true Church is not divided, nor could it be; yet the visible church is a **broken and shattered attempt** at the manifestation of a Scriptural ideal... No responsibility or service is imposed on the church per se. Service, like the gifts of the Spirit by whom service is wrought, is individual. It could not be otherwise. The common phrase, "the church's task," is, therefore, without Biblical foundation. It is only when individuals sense their personal responsibility and claim personal divine enablement that Christian work is done... Much is said concerning the 'mission of the church.' The 'church which is his body' has for its mission to build itself up until the body is complete... **but the visible church, as such, is charged with no mission.** The commission to evangelize the world is personal, and not corporate (Mt. 28:16-20; Mk. 16:14; Lk. 24:47; Acts 1:8) [bold mine]."²

IV. Gnosticism

- A. The Apostolic Fathers began to describe and identify the re-packaged Lies of the Garden as Gnosticism.
 1. Berkhof states the following: "We cannot discuss the various Gnostic systems, such as those of Valentinus and Basilides, but can only briefly indicate the teachings of Gnosticism in general. A trait of dualism runs through the whole system and manifests itself in the position that there are two original principles or gods, which are opposed to each other as higher and lower, or even as good and bad. The supreme or good God is an unfathomable abyss. He interposes between Himself and finite creatures a long chain of aeons or middle beings, emanations from the divine, which together constitute the Pleroma or fullness of the divine essence. It is only through these intermediate beings that the highest God can enter into various relations with created beings. The world is not created by the good God, but is the result of, probably, a fall in the Pleroma, and is the work of a subordinate, possibly a hostile, deity. This subordinate god, is called the Demiurge, is identified with the God of the Old Testament, and is described as an inferior, limited, passionate, and vengeful being. He is contrasted with the supreme

Continued on Page 3

¹Millard Erickson, *Christian Theology* (Grand Rapids: Baker Book House, 1986), p. 1033.

²Lewis Sperry Chafer, *Systematic Theology*, IV (Dallas: Dallas Seminary Press, 1979), p. 149. Chafer was the founder of Dallas Theological Seminary and greatly influenced by Plymouth Brethren J. N. Darby, especially in the areas of the CT, Dispensationalism, and the pre-eminent prominence of the universal, invisible, mystical body of Christ heresy.

God, the source of goodness, virtue, and truth, who revealed Himself in the Christ...in a phantasmal body, or as an earthly being, with whom a higher power or spirit temporarily associated himself."³

2. Seeburg lists a series of common characteristics of the Gnostic heretics with whom the Patristics interacted.
 - a. "The world of spirit and that of matter stand dualistically opposed to each other, as above and below, as good and bad."
 - b. "From the spirit-world...which is internally agitated by the aeons...the present world appeared by emanation or evolution."
 - c. "The spirit is imprisoned in the body."
 - d. "Redemption originates in the world of spirit. The Redeemer is Jesus Christ. He is a celestial aeon."
 - e. "Redemption has to do chiefly with the pneumatic."
 - f. "In keeping with the whole trend of the system of Gnosticism, there is found in it no recognition of the resurrection of the dead, nor of the early Christian eschatology as a whole. The return of the spirit freed from matter to the pleroma marks the end."⁴
3. Selwyn observed about Greek philosophy and its impact on the doctrine of God, saying, "Greek philosophical theism had always been hampered by its besetting tendency to assume a dualism between 'the One' and 'the Manifold'...tending towards a concealed ditheism... This tendency can be traced...in Plato, who distinguishes between God and the 'Idea of the Good.'"⁵
 - a. The textual variant in Jn. 1:18 reflects this ditheism, changing the preserved text of the TR ("only begotten Son") to the CT ("only begotten God").
 - b. Gnostics also attempted to use Jn. 14:28 as a proof that Jesus was a secondary and inferior God.

V. Irenaeus and the Gnostic Pleroma

A. He described the Gnostic aeons in the pleroma as such:

1. THEY maintain, then, that in the invisible and ineffable heights above there exists a certain perfect, pre-existent AEon, (4) whom they call Proarche, Propator, and Bythus, and describe as being invisible and incomprehensible. Eternal and unbegotten, he remained throughout innumerable cycles of ages in profound serenity and quiescence. There existed along with him Ennoea, whom they also call Charis and Sige.(5) At last this Bythus determined to send forth from himself the beginning of all things, and deposited this production (which he had resolved to bring forth) in his contemporary Sige, even as seed is deposited in the womb. She then, having received this seed, and becoming pregnant, gave birth to Nous, who was both similar and equal to him who had produced him, and was alone capable of comprehending his father's greatness. This Nous they call also Monogenes, and Father, and the Beginning of all Things. Along with him was also produced Aletheia; and these four constituted the first and first-begotten Pythagorean Tetrad, which they also denominate the root of all things. For there are first Bythus and Sige, and then Nous and Aletheia. And Monogenes, perceiving for what purpose he had been produced, also himself sent forth Logos and Zoe, being the father of all those who were to come after him, and the beginning and fashioning of the entire

Continued on Page 4

³Louis Berkhof, *The History of Christian Doctrines* (Grand Rapids: Baker Book House, 1975), p. 47-48.

⁴Reinhold Seeburg, *The History of Doctrines* (Grand Rapids: Baker Book House, 1977), pp. 95-98.

⁵Gordon Selwyn, *Short History of Christian Thought* (London: Geoffrey Bles, 1949), pp. 28-29.

Pleroma. By the conjunction of Logos and Zoe were brought forth Anthropos and Ecclesia; and thus was formed the first-begotten Ogdoad, the root and substance of all things, called among them by four names, viz., Bythus, and Nous, and Logos, and Anthropos. For each of these is masculo-feminine, as follows: Propator was united by a conjunction with his Ennoea; then Monogenes, that is Nous, with Aletheia; Logos with Zoe, and Anthropos with Ecclesia.

2. These AEons having been produced for the glory of the Father, and wishing, by their own efforts, to effect this object, sent forth emanations by means of conjunction. Logos and Zoe, after producing Anthropos and Ecclesia, sent forth other ten AEons, whose names are the following: Bythius and Mixis, Ageratos and Henosis, Autophyes and Hedone, Acinetos and Syncrasis, Monogenes and Macaria.⁶ These are the ten AEons whom they declare to have been produced by Logos and Zoe. They then add that Anthropos himself, along with Ecclesia, produced twelve AEons, to whom they give the following names: Paracletus and Pistis, Patricos and Elpis, Metricos and Agape, Ainos and Synesis, Ecclesiasticus and Macariotes, Theletos and Sophia.
 3. Such are the thirty AEons in the erroneous system of these men; and they are described as being wrapped up, so to speak, in silence, and known to none [except these professing teachers]. Moreover, they declare that this invisible and spiritual Pleroma of theirs is tripartite, being divided into an Ogdoad, a Decad, and a Duodecad. And for this reason they affirm it was that the "Saviour"—for they do not please to call Him "Lord"—did no work in public during the space of thirty years, (1) thus setting forth the mystery of these AEons. They maintain also, that these thirty AEons are most plainly indicated in the parable (2) of the labourers sent into the vineyard. For some are sent about the first hour, others about the third hour, others about the sixth hour, others about the ninth hour, and others about the eleventh hour. Now, if we add up the numbers of the hours here mentioned, the sum total will be thirty: for one, three, six, nine, and eleven, when added together, form thirty. And by the hours, they hold that the AEons were pointed out; while they maintain that these are great, and wonderful, and hitherto unspeakable mysteries which it is their special function to develop; and so they proceed when they find anything in the multitude (3) of things contained in the Scriptures which they can adopt and accommodate to their baseless speculations.⁶
- B. The following chart graphically describes the thirty Aeons' relationships. The Aeons are emanations from the Spirit/Mind toward humanity:

THE OGDOAD

Bythos (deep) – Sige/Ennoia (silence, idea)

Nous (mind) – Aletheia (truth)

Logos (word) – Zoe (life)

Anthropos (man) – Ekklesia (church)

DECAD

Bythios (deep) – Mixis (Commingling)

Ageratos (undecaying) – Henosis (union)

Autophues (self existent) – Hedone (pleasure)

Akinetos (immoveable) – Synkrasis (blending)

Monogenes (only begotten) – Makaria (happiness)

Continued on Page 5

⁶A. Cleveland Coxe and Alexander Roberts, *The Ante-Nicene Fathers*, Vol. I (Grand Rapids: Wm. B. Eerdmans Publ. House, 1979), p. 81

DODECAD

Parakletos (comforter) – Pistis (faith)

Patrikos (paternal) – Elpis (hope)

Metrikos (maternal) – Agape (love)

Ainos (praise) – Synesis (intelligence)

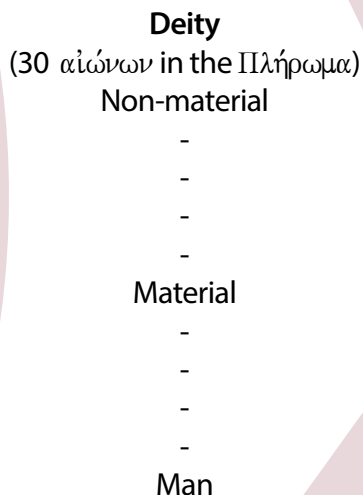
Ekklesiasticus (ecclesiastical) – Makariotes (bliss)

Theletos (will) – Sophia (wisdom)

C. It should be noticed in the order of Aeons that **ekklesia** refers to “the heavenly church” which is “the archetype of the lower church.”

1. The Patristics who repudiated the overall system of Gnosticism nevertheless subscribed to the Greek philosophical notion of a universal, invisible, ideal church of which earthly and material churches are mere inferior manifestations of the true church.
2. Ignatius was the first patristic to use “catholic” with “church,” saying, “where Jesus may be, there is the universal (catholic) Church.”⁷
3. The Didache (c. AD 125) reveals the widespread and early usage of a universal or “catholic” church among the Patristics.
 - a. “...so may Thy Church be gathered together from the ends of the earth into thy kingdom.”⁸
 - b. “Remember, Lord, Thy Church to deliver it from all evil and to perfect it in Thy love; and gather it together from the four winds—even the Church which has been sanctified...”⁹

D. Graph summarizing the Gnostic teaching concerning the Pleroma.



1. The πλήρωμα (*pleroma*) refers to the totality of divine powers.
2. Αἰών (*aeon*; pl. αἰώνων) is the manifestation of deity in the πλήρωμα, which manifestations move downward from non-material to material (“flesh”) manifestations. There are multiple *aeons* (e.g., 30x) in various systems of Gnosticism.
3. The material manifestation occurred in the πλήρωμα because of some past limitation, such as a passion, flaw, or sin.
4. Man needs γνώσις (the “knowledge” of Gnosticism) to know how to overcome physical or “flesh” limitations to enter the πλήρωμα, moving from material (physical) to non-material (spiritual) and eventually to deity.

⁷John B. Lightfoot, *The Apostolic Fathers* (Grand Rapids: Baker Book House, 1979), p. 84.

⁸Lightfoot, p. 126.

⁹Lightfoot, p. 127.

Continued from Page 5

5. Reincarnation is the mechanism needed for man to move upward in the πλήρωμα to deity.
6. As man receives γνῶσις, which enhances his spiritual power or energy (ἐνέργεια), he moves through levels or steps with the help of swamis, shamans, religious leaders and teachers, spirit guides, angels, esoteric writings, etc., and eventually reaches deity status.
7. This false system of Gnosticism has as its foundation the lies of the Garden (cf. Gen. 3:4-5), including deification and deathlessness of man based on knowledge, and played out in terms such as pantheism, reincarnation, humanism, "flesh is evil," karma, celibacy, vegetarianism, magic, energy points and manipulation, piercings and tattoos, poltergeist, UFO encounters, etc.
8. All religions, cults, and philosophical systems re-package the lies of the Garden and promote the Gnostic perversion of biblical revelation espoused in Col. 2:8-10,¹⁰ with their various terms, means, personages, etc.
9. For example, L. Ron Hubbard's *Scientology* (or *Dianetics* which means "through the mind") is a classic case. Humans are immortal *Thetans* (deities) who have forgotten their divine past as they have identified with the physical world. They have *Engrams* (mental impediments) which must be cleared in their auditing sessions so that they can proceed upward in their "assumption" (i.e., reincarnation) or return to deity. E-meters help them reach pre-clear stages in their progression.

VI. Neo-Platonic Gnosticism

- A. Origen ("child of Horus") lived from AD 185-254 and was a prolific writer (6000 volumes), including the *Hexapla*. He was declared *anathema* in 553 and consequently never canonized by the RCC because of his Gnostic teachings.
 1. Background: "It was the age when Neoplatonism was beginning to control thought. Starting with God as the abstract Existence (*to en*), advance was made through the divine Thought (*noos*), the conceived order of things, the universal soul, to this world, in which the souls of men live imprisoned in matter. The task before them is escape from the sensuous by asceticism and ecstasy, through the medium of mystical symbolic rites."¹¹
 2. Origen claimed a three-fold approach to Scripture, namely, the somatic (literal), the psychical (moral), and the pneumatic (spiritual), arguing that the spiritual is the ideal.
 3. "Nonetheless, we meet with subordinationistic features in Origen. The Son is the 'second God'... He is not the absolutely Good and True, but he is good and true as an emanation and image of the Father. . . thus Origen's doctrine of the Logos reflects the conception of his age. Christ is God as is the Father, like him eternal; yet he is the 'second God' and dependent upon the Father."¹²
 4. "The Son serves him [God] here as Mediator. A definite number of incorporeal spiritual beings, originally all alike, was a first created. To these belonged, however, free-will, which is inseparable from their existence. But their moral decisions were different. Man, who was intellect, by reason of his fall from God, cooled down into soul, since he lost his participation in the divine fire. The condition of all creatures is regulated by their respective merits. God has bestowed upon all creatures a material corporeity. Their bodies were framed to correspond with their merit—those of divinities, thrones, and powers were light and ethereal; those of the stars, which

Continued on Page 7

¹⁰Paul's biblical assertion is that the philosophy is Gnosticism, the rudiments (στοιχείων) are demons (cf. Gal. 4:4-9), the incarnate Christ is the full πλήρωμα, and Christians are complete in Him with no necessity or possibility to move up the πλήρωμα with alleged help from facilitators, demonic or otherwise.

¹¹Seeburg, p. 146.

¹²Seeburg, p. 150

are also living beings (i.e., Plato and Philo), brilliant; those of Satan and the devils, as being the creatures who fell first and more deeply than others, coarse and dark...this accounts for the origination of the world, which hence had a beginning in time...the place and country, circumstances of birth, etc., are appointed to everyone in accordance with his condition in the pre-existent state."¹³

5. According to Origen, "After the ascension [of Jesus] the human was entirely absorbed in the divine."¹⁴

6. Origen taught baptismal-regeneration, saying "baptism...is actual purification." He said "fire baptism of martyrdom...washes away sins." He taught "pre-natal existence." He stated the Cyprianic ecclesiology, saying, "Outside the church there is no salvation." He affirmed, "The process of purification and instruction begun on earth is continued after death. The good, clothed in a refined spiritual body, enter 'paradise' or 'a certain place of education, and auditorium or school of souls'...the wicked...experience the fire of judgment...not a permanent punishment, as imagined by the simple, but a process of purification..." However, the wicked along with the good, "also attain the goal" of entering into the sphere of Christ.¹⁵

B. Augustine (AD 354-430) is considered the greatest Western Father who influenced the Roman Catholic Church with his Neo-Platonic philosophy until the ascendancy of Aristotelianism through Thomas Aquinas (13th century).

C. He studied Plato's dialogues and then was attracted to Manicheism. He lived in immorality until his turn to Catholicism. He wrote *Confessions* detailing his spiritual journey. After the fall of Rome in 410 to the Goths, he wrote the *City of God* defending the Roman Catholic Church from the charge that she weakened Rome to allow for the sacking.

1. That he was an un-regenerate religionist is evidenced through his teachings.

a. He taught baptismal regeneration, saying, "But the sacrament of **baptism is undoubtedly the sacrament of regeneration**: Wherefore, as the man who has never lived cannot die, and he who has never died cannot rise again, so he who has never been born cannot be born again. From which the conclusion arises, that no one who has not been born could possibly have been born again in his father. Born again, however, a man must be, after he has been born; because, 'Except a man be born again, he cannot see the kingdom of God' Even an infant, therefore, must be imbued with the sacrament of regeneration, lest without it his would be an unhappy exit out of this life; and this baptism is not administered except for the remission of sins. And so much does Christ show us in this very passage; for when asked, How could such things be? He reminded His questioner of what Moses did when he lifted up the serpent. Inasmuch, then, as infants are by the sacrament of baptism conformed to the death of Christ, it must be admitted that they are also freed from the serpent's poisonous bite, unless we willfully wander from the rule of the Christian faith. This bite, however, they did not receive in their own actual life, but in him on whom the wound was primarily inflicted."¹⁶

b. He taught the possibility of prayers for the dead, saying, "The prayer either of the Church herself or of pious individuals is heard on behalf of certain of the dead; but it is heard for those who, having been regenerated in Christ, did not for the rest of their life in the body

Continued on Page 8

¹³Seeburg, p. 151

¹⁴Seeburg, p. 153

¹⁵Seeburg, p. 156 - 159

¹⁶Coxe, Augustine, Vol. VIII, "On Forgiveness of Sin, and Baptism," 43:27.

ARTICLE

Continued from Page 7

Article

8

"Influence of Gnosticism..."

do such wickedness that they might be judged unworthy of such mercy, nor who yet lived so well that it might be supposed they have no need of such mercy."¹⁷ "But by the prayers of the holy Church, and by the salvific sacrifice, and by the alms which are given for their spirits, there is no doubt that the dead are aided, that the Lord might deal more mercifully with them than their sins would deserve. The whole Church observes this practice which was handed down by the Fathers: that it prays for those who have died in the communion of the Body and Blood of Christ, when they are commemorated in their own place in the sacrifice itself; and the sacrifice is offered also in memory of them, on their behalf. If, then, works of mercy are celebrated for the sake of those who are being remembered, who would hesitate to recommend them, on whose behalf prayers to God are not offered in vain? It is not at all to be doubted that such prayers are of profit to the dead; but for such of them as lived before their death in a way that makes it possible for these things to be useful to them after death."¹⁸

2. Seeburg summarized his Neo-Platonic influence, saying, "There is innate in the soul an 'interior sense,' which apprehends the nature of things with their intelligible forms. This *species intelligibilis* is not attained, but innate. But here Augustine launches out into the 'intelligible world' of the Platonic system—into the contemplation of the ancient fantasies of the original forms of all existing things. The contemplation of the eternal becomes for him—in genuinely Greek spirit—salvation... These are the fundamental intellectual lines within which the thought of Augustine moved. First, voluntarism (God is Will and man is will; love is blessedness). Then, the Neo-Platonic intellectualism (the contemplation of the intelligible world is blessedness). Both are, in a marvelous way, interwoven, and over all lies the enchantment of inner and personal experience... There exists for him but two great realities: God and the Soul... He did not, like Origen, develop a theological system, but he furnished to his age a wealth of fruitful religious and speculative ideas, giving back to it in a purified and profounder form what he received from it. His 'doctrine' is deficient in unity, combining the most violent contradictions (gospel and philosophy, Catholic tradition and religion, voluntarism and intellectualism, etc.); but his writings proved stimulating in an unparalleled degree."¹⁹
3. His view on ecclesiology was platonic in nature and expression. He was forced by the anabaptistic Donatists to expand on his Cyprianic view of 'church'. When they pressed against the impurity of Augustine's visible catholic 'church' and argued for their pure church, he developed a two or third-fold meaning of church. Seeburg stated, "From a critical point of view, the Donatistic objection is not with justification, for the church of the sacraments and the church of grace can only with the greatest difficulty be intellectually harmonized... we may, accordingly, speak of a two-fold, or even a three-fold, definition of the church in Augustine... The kingdom of God is thus for Augustine essentially identical with the pious and holy; but it is also the episcopally organized church."²⁰
4. Further Seeburg elaborates, "The church as an enclosed garden, paradise, consists of the *sancti* and *justi*. Then appears as equivalent: 'the certain predestinated number of the saints,' and from this again: 'the number of the just.' Yet many of the *predestinati* are now living carnally and

Continued on Page 9

¹⁷Coxe, Augustine, Vol. VIII, "The City of God," Book 21:24

¹⁸Coxe, Augustine, Vol. VIII, "Sermons," 172:2.

¹⁹Seeburg, pp. 310-312

²⁰Seeburg, pp. 325-326

The Love of God



Pastor Cas Reeves

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

John 3:16

This verse is one of the most widely known and quoted verses in the Bible. For many of us, it is the one verse that is used to share the Gospel of the Lord Jesus, revealing that salvation (everlasting life) is a gift of God and is in the only begotten Son of God through belief (faith) in Him.

This wonderful verse also reveals the love of God, helping us in a small way to comprehend the greatness of God's love. We should note the following, regarding the love of God as revealed in this verse. First it is a love for the whole world and not a select group. It is a love God demonstrates to all and for all, both good and bad, small and great, young and old. Secondly, it is a love that is sacrificial, revealing that God demonstrated His love through the giving of His ONLY BEGOTTEN SON as a propitiation for the sin of all men. 1 John 2:2 says

And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

DEVOTIONAL CORNER

Thirdly, this verse reveals that all may easily access the love of God. Faith has always been the avenue to God. The love of God is no different; it is also accessed by anyone (whosoever) through belief in God's ONLY BEGOTTEN SON. Jesus said, in John 6:47:

Verily, verily, I say unto you, He that believeth on me hath everlasting life.

Finally, the love of God is everlasting. That means it is forever. And once a person accesses the love of God and is in the everlasting love of God, he is secure forever. He is saved. The Apostle Paul declared in Romans 8:38-39:

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Are you SAVED, living in the love of God, having turned from your sin and received Jesus Christ as your Savior? -CAR

Continued from Page 8

- unworthily—are heathen and heretics. And yet these are all to be considered as included in the enclosed garden, the church, which originally consisted of the holy and righteous."²¹
5. Seeburg summarized Augustine's view of the church. "In it the best and worst elements appear side by side. It is Evangelical and Catholic; superior to the world and compromising with the world; at once, true and untrue. Theoretically contemplated, it is a malformation without parallel: practically considered, a redundancy of large conceptions and impulses—not an organism, but a vessel full of fermenting elements."²²
 6. For Augustine, the true "catholic church" was the invisible realm of the elect within the visible catholic church. This position was the predicable position of Neo-Platonism, emphasizing the Idea of "church" within the spiritual realm as "true," and any corporeal manifestations of "church" as weak, inferior, carnal, and secondary. The Donatistic appeal to the visible assembly as the pure and true church was an abomination to any thorough-going Gnostic Platonist who viewed the corporeal as evil and to be rejected and abandoned.

²¹Seeburg, p. 326

²²Seeburg, p. 327.

THE BOOK CORNER

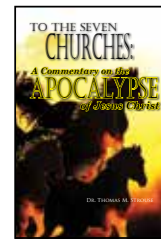
The Book Corner

10

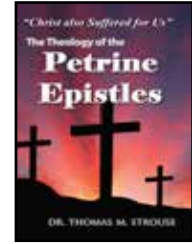
Photos

The Book Corner

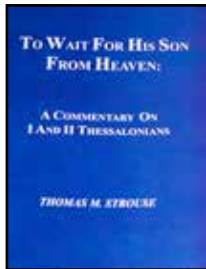
These Books may be purchased through **Bible Baptist Church**:
40 Country Squire Rd.
Cromwell, CT 06416
860-229-5387



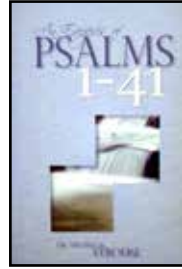
Revelation
\$30.00



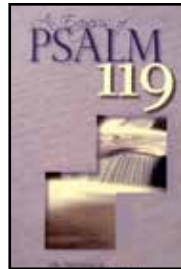
Peter
\$20.00



I & II Thessalonians
\$10.00



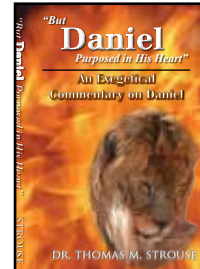
Psalms 1 - 41
\$20.00



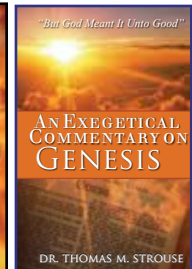
Psalm 119
\$20.00



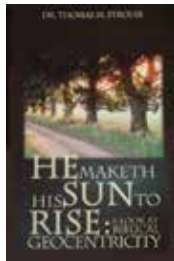
Spiritual Gifts
\$8.00



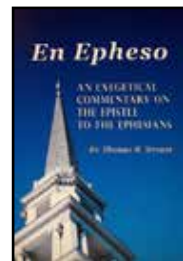
Daniel
\$20.00



Genesis
\$20



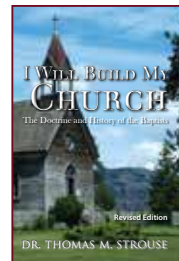
Geocentricity
\$10.00



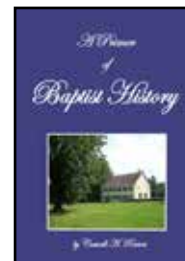
En Epheso
\$20.00



Jonah
\$10.00



I Will Build My Church
\$15.00



A Primer of Baptist History
\$20.00



The Lord God Hath Spoken
\$15.00

Quotes From the Past:

Isaac Backus, 1724-1806
Colonial Baptist from New England



Isaac Backus

"Religious matters are to be separated from the jurisdiction of the state, not because they are beneath the interests of the state but, quite to the contrary, because they are too high and holy and thus are beyond the competence of the state."

Save the Date!!
5th Annual Lecture Series
"The Book of Revelation"



Friday,
April 18th
9:00 AM - 3:00 PM
Crown Plaza, Cromwell

If you have any news for the next issue of the BBC Update, please send to the Editor, Cas Reeves, at either

bbts@stny.rr.com
hbc5923@stny.rr.com



Bible Baptist Theological Seminary
A ministry of Bible Baptist Church
40 Country Squire Road
Cromwell, CT 06416
860-613-2096
www.bbc-cromwell.org