

BBC UPDATE

Ladies' Meeting



^ Above: Edith Davidson shared her testimony

Right>>: The ladies enjoy delicious refreshments before and after the meeting.



Dr. Thomas M. Strouse, Pastor

The Lord blessed the BBC Ladies' Meeting with a beautiful day on March 12, 2011. Some 47 women from seven different area churches were in attendance, namely Bible Baptist Church (Cromwell), Bible Baptist Church (NH), Long Hill Baptist Church (CT), River Valley Baptist Church (CT), Wellspring Baptist Church (CT), Galilean Baptist Church (CT), Merrimack Baptist Temple (NH). Mrs. Edith Davidson gave her testimony of salvation and of spiritual growth ("The eyes of the LORD are in every place, beholding the evil and the good" [Proverbs 15:3]). The ladies enjoyed the fellowship around biblical truth, along with singing and a delicious lunch.

The Quadricentennial of the KJV

On **April 14, 2011**, four biblical scholars (cf. II Tim. 2:15) will present monographs on the supremacy of the King James Bible, commemorating its four hundredth anniversary of initial publication. The four topics addressed will be in this order:

- I. **9-10:30 AM** "The KJV and the English Language" (Pastor Ken Brooks, MBS, Calvary Independent Baptist Church, W. Redding, CT).
- II. **10:45AM-12 PM** "The NT Greek Text behind the KJV" (Dr. Thomas M. Strouse, PhD, ThD, Bible Baptist Church, Cromwell, CT).
- 12 PM-1 PM** **LUNCH**
- III. **1 PM-2:30 PM** "The OT Hebrew Text behind the KJV" (Dr. Chet Kulus, DMin, ThD, Calvary Independent Baptist Churches, Plymouth and Tilton, NH).
- IV. **2:45 PM-4 PM** "The KJV and the Pastor" (Pastor Cas Reeves, MBS, Heritage Baptist Church, Endicott, NY).



Pastor Ken Brooks

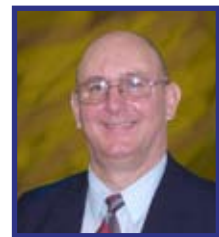


Dr. Thomas Strouse

These presentations will be an effort to strengthen, edify, inform and encourage the Lord's NT church saints about superiority of the KJV and the evident reason it has a Quadricentennial anniversary (1611-2011). The sessions will be taped and a book table with valuable books will be available. A "Q and A" time will follow each monograph presentation. Already there are many who have indicated they will be attending, so seating will be based on a first come basis (there will be no nursery). Refreshments and lunch will be provided with opportunity for a love-offering.



Dr. Chet Kulus



Pastor Cas Reeves

BBC SERVICES

Announcements

2

BBC/BBTs

Dr. Kumar Visit



BBC is pleased to announce that she has taken on Dr. Enoch Kumar, pastor of The Pillar and Ground of the Truth Baptist Church in India. Dr. Kumar is one of several missionaries that BBC supports, primarily through prayer and the imputation of theological training. Dr. Kumar, along with his wife Sweetie and two sons, has planted three churches, pastors one of them, oversees a children's home, heads up his Bible College and seminary, and is working on a translation of the TR into the Kannada language. Dr. Kumar has received his doctoral education under Dr. Aaron Strouse and Dr. Thomas Strouse.



^Above: Several men of BBTS gather after Sunday's service.



<<Left: The Strouse family sang a beautiful special before the morning preaching.



^Above: Special visitors - Mr. and Mrs. Kwon, baby boy Eunheok and mother-in-law Lim.

Stanford Achievement Test for Homeschooled Students - Sign-up Deadline Approaching!

Bible Baptist has become an official administrator of 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 **Monday and Tuesday, April 25 & 26, 2011 from 9:00 AM – 1:30 PM.**

This test is available for any home educated student. It is **not** limited to BBC members. Registration for this test is only available online. For more information on the test, and to register on-line, please visit <http://www.homeschooltestingservices.com/> Click on "Online Registration" and select Connecticut to register. **Cost is \$50 per student, \$55 after March 27th, 2011. Registration closes April 3rd, 2011.** No refunds after April 3rd, 2011.

We also need proctors for these tests. If you are interested in becoming a proctor, you must fill out an application and provide a copy of your college diploma, or provide your college transcript. Please contact Laura Hagglund at thehagglunds@comcast.net with any other questions.

Singing in the Church

Dr. Thomas M. Strouse, Pastor

ARTICLE

I. The Golden Age of Music in the OT

A. David's Leadership

1. He appointed Levites as musicians to lead in musical praise before the Lord with instruments of psalteries, harps and cymbals (I Chr. 16:4 ff).
2. He organized the 288 Levites into 24 courses of singers for public worship around the Ark of the Covenant (I Chr. 25:1-31).
3. David wrote inspired psalms to the chief musician to be played with skill (*Maschil*) on various instruments (Pss. 4:1; 32:1).
4. His music was spiritual, not devilish or worldly (I Sam. 16:23).

B. Solomon's Continuation

1. Solomon continued the Davidic musical worship in the 1st Temple with the musicians ministering "before" the congregation (II Chr. 7:6; I Chr. 6:31).¹
2. Solomon spoke of getting "men singers and women singers" with "musical instruments" (Eccl. 2:8).

C. The Continuation in the Millennium

1. Worship of the Lord Jesus Christ will continue in Jerusalem in the new Millennial Temple (Ezk. 43:7 ff).
2. The Temple will have quarters for the singers (Ezk. 40:44).

D. Heaven's Continuation

1. John recorded five hymns of praise in his vision of the Throne Room (Rev. 4-5).
2. Saints will sing *Alleluia* to the Lord in eternity (Rev. 19:1).

II. Biblical Warnings

A. David's Attitude

1. David brought the Ark from Kirjath-jearim and along the way Jehovah smote Uzzah. When the Ark came into the city of David, he rejoiced by dancing and sacrificing to the Lord (II Sam. 6:14-23).
 - a. He removed his royal garb and was girded with the linen ephod to offer sacrifices (cf. v. 14 with I Sam. 2:18).
 - b. As king, he was entitled to offer sacrifices (I Ki. 8:62-65).

2. David's motivation and behavior was to worship "before the LORD" (v. 21; cf. v. 5).

B. Michal's Attitude

1. She, being Saul's daughter and David's wife, misunderstood David's motivation and behavior, and judged him with bitter sarcasm (II Sam. 6:20).
2. Because Michal misjudged David's motivation and rebuked the Lord's leader, the Bible condemned her behavior and the Lord chastened her with childlessness (v. 23).

C. The Scripture is clear on two salient points:

1. Don't judge the heart of one another (Mt. 7:1).
2. Everything needs to be done to the glory of the Lord (I Cor. 10:31).

III. Church Music in the NT

- A. Nothing about music in the OT has been rescinded (cf. I Cor. 10:11)
- B. The NT encourages the singing of men and women in the congregation (cf. Eph. 5:19; Col. 3:16). Melody must drive the music, not beat.
- C. Paul condemned the misuse of musical instruments, but not the instruments themselves (I Cor. 14:7-8).

IV. Applications for Bible Baptist Church

- A. BBC will continue to have a "song leader."
- B. BBC will continue to use musical instruments in public worship.
- C. BBC will continue to have male and female singers.
- D. BBC will continue to have her "choir" minister with singing "before" the congregation.
- E. BBC singers will dress appropriately, not drawing attention to themselves.
- F. BBC church members will continuously guard their respective hearts, not judging others but purposefully praising the Lord Jesus Christ. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand" (Rom. 14:4).

¹Even the preachers and teachers such as Ezra and 13 others stood on a wooden platform up above and before the entire congregation to minister with the word of God (Neh. 8:1-8).

DEVOTIONAL CORNER

The Price of Disobedience

by Pastor Cas Reeves

"But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD"
(Jonah 1:3)



Pastor Cas Reeves Disobedience comes with a price for God's children. In our text, Jonah not only "paid the fare going to Tarshish" - the opposite way from the way God wanted him to go, but he was also about to pay the price for his disobedience. First, he experienced the disfavor of God. "But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken" (Jonah 1:4). The scripture tells us, "God is angry with the wicked every day" (Psalm 7:11).

Second, Jonah's disobedience caused him to experience depression. "But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep" (Jonah 1:5). We are told by the medical profession, that during times of stress, if a person only wants to lay around and sleep, that it is a classic sign of depression.

Third, For his disobedience, Jonah experienced a marking and a separation from those around him. His disobedience had brought fear to the

crew of the ship. "Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them" (Jonah 1:10). They marked Jonah. "Why hast thou done this?" The judgment was separation from them. "And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you" (Jonah 1:12). Note the principle of separation. (cf. 2 Thes.3:6).

Finally, Jonah repented, but not after Jonah experienced the chastening hand of God. We are told, "whom the Lord loveth he chasteneth" (Hebrews 12:6). We learn God's chastening was tailor made for Jonah, and it teaches us that God takes a personal part and interest in each one of our lives, even our chastening. "Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights" (Jonah 1:17). And then Jonah prayed, "when my soul fainted I remembered the Lord, then Jonah prayed unto the Lord his God out of the fish's belly" (Jonah 2:1-7). And he repented of his disobedience, "But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed" (Jonah 2:9).

The sin of disobedience does not pay. The price is too high. Like Jonah, when we find ourselves disobedient, we need to seek God's forgiveness and repent. Then we can also find deliverance just like Jonah. "Salvation is of the LORD," Jonah cried. "And the LORD spake unto the fish, and it vomited out Jonah upon the dry land" (Jonah 2:10). -CAR

Quotes From the Past:



Samuel Adams, (1722 - 1803)

Considered by many as the Father of the American Revolution.

"We have this day restored the Sovereign to Whom all men ought to be obedient. He reigns in heaven and from the rising to the setting of the sun, let His kingdom come."

LADIES MEETING

...The eyes of the LORD are in every place, beholding the evil and the good.
Proverbs 15:3





Dr. Strouse

The Biblical History and Theological Teaching Concerning Marriage, Divorce, and Remarriage Bible Baptist Church

3-6-11

Dr. Thomas M. Strouse, Pastor



6

Marriage & Divorce

In the Old Testament

1. The Lord gave the three basic requirements for marriage prior to sin (Gen. 2:24):
 - a. leaving (social aspect)
 - b. cleaving (spiritual aspect)
 - c. weaving (sexual aspect)
2. Lamech was the first to violate God's example of one mate by his bigamy, which rebellion manifested in Lamech's murderous behavior and pride (Gen. 4:19-24).
3. Noah and Abraham were faithful in the institution of marriage (Gen. 7:7; 23:1 with 25:1) but Jacob (and hence "the children of Israel") set the pattern for the violation of the divine will of one mate for life and consequently perpetuated marital aberrations (Gen. 29:21 ff.).
4. Moses gave legislation to protect the woman in a society already practicing divorce (Dt. 24:1-4). *He did not institute divorce since its origin is with man and not God.* Moses taught that when the following conditions occur then the husband must give a bill of divorcement:
 - a. The wife is married to husband #1
 - b. He divorces her.
 - c. He must give her a bill of divorcement
 - d. She may marry husband #2
 - e. He divorces her
 - f. e must give her a bill of divorcement
 - g. Husband #1 cannot marry her again.
5. Divorce was not granted for the following:
 - a. In the case of adultery—but death (Dt. 22:22-24)
 - b. In the case of pre-marital sex—but marriage (Dt. 22:28-29)
 - c. In the case of false accusation concerning status of virginity—but chastening, money payment to virgin's father, continued marriage (Dt. 22:13-19)
6. Both David and Solomon rejected God's pattern (Gen. 2:24) and violated his prohibition about multiple marriages and suffered many physical and spiritual tragedies (Dt. 17:17; II Sam. 11-12; I Ki. 11 ff.).
7. Because Jews had married pagan Gentiles during the exile (*contra* Dt. 7:1-4), Ezra commanded "the Jews of the restoration" to put away their foreign wives so that they would not fall into idolatry (Ezra 9-10). Later, Nehemiah repeated the message to put away strange wives (Neh. 13).
 - a. Divorce was allowed in the special case to protect the national Jewish restoration.
 - b. Divorce was allowed to prevent idolatrous relationships within the Jewish families.
8. Culminating the Jew's history of rebelling against God's standard for marriage, the Jewish men broke their marital covenant with their wives by divorcing them. God hates divorce ("*the LORD...hateth putting away*" [Mal. 2:16]). Divorce characterized their wicked, hard hearts and brought God's condemnation. Malachi took the Jews back to Moses' teaching that Jehovah gave Adam only one wife (although He could have given several) so that they would produce a godly seed (Mal. 2:15).

In the New Testament

1. Joseph set the biblical pattern for divorce by thinking to divorce Mary (for assumed fornication) *before physical consummation* (Mt. 1:18-25). The Lord Jesus and Mary lived under the assumed charge (from unbelievers) that He was born of fornication (Jn. 8:41).
2. Christ condemned the practice that required Moses' legislation (Dt. 24:1-4) and prohibited divorce and remarriage with one exception (Mt. 5:31-32). The exception was what Joseph potentially wanted to do: *divorce his wife (to be) before physical consummation* (Mt. 1:18-24).

Continued on Page 7

3. The Lord repeated His teaching concerning Dt. 24:1-4 in Mt. 19:1-12:
 - a. Divorce varied from and was contrary to the Lord's original purposes—vv. 4-5 (Gen. 2:24).
 - b. He warned about putting asunder what God has joined together—v. 6.
 - c. Moses legislated protection for the divorced wife because of the hardness of their hearts. The proclivity of Israel from the beginning was to violate God's plan of single spouse with no divorce, and so the Lord gave them what they wanted which led to social disaster within the nation of Israel (cf. Num. 11:17-20 and Rom. 1:24 ff. for this principle).
 - d. The disciples' response indicated that they understood Christ's teaching that marriage was for life and so they must make the right first choice (v. 10).
4. John the Baptist denounced the gentilic practice of divorce and remarriage after physical consummation that Herod and Herodias practiced, against God's law ("*it is not lawful*"—whose law? The Roman's or the Lord's? [v. 18]) in Mk. 6:14-29.
5. The Gospels of Mark and Luke were written to Gentiles who practiced divorce after physical consummation and therefore there is no stated "exception clause" (Mk. 10:1 ff. and Lk. 16:16).
6. Paul, writing to Jews in Rome, made an important theological point based on the biblical principle that only death breaks the marriage bond (no reference to fornication) and therefore the living spouse may remarry. Christians are dead to the law, not divorced from it, and are married to Christ (Rom. 7:1-4).
7. The Corinthians wrote Paul asking about six questions concerning marriage and the Christian (I Cor. 7). He responded with six answers.
 - a. What is the purpose of marriage (vv. 1-9)?
 - b. May Christians divorce (vv. 10-11)?
 - c. What about mixed marriages (vv. 12-24)?
 - d. What about virgins and unmarried (vv. 25-35)?
 - e. What about Christian fathers and their daughters (vv. 36-38)?
 - f. What about widows (vv. 39-40)?
8. Paul revealed the divine standard for bishops and deacons concerning marriage. They are to be husbands of one wife (living) similar to qualified widows who are to be wives of one husband (now deceased) in I Tim. 3:2, 12; 5:9.

Summary

1. The Lord's original plan was "one wife for life." 4000 years after creation Christ affirmed the original instruction and pattern given in the Garden. John the Baptist and the Apostle Paul perpetuated Christ's teaching.
2. Mankind and Jews, having the natural proclivity for rebellion and for being covenant breakers, resisted God's pattern and explicit teaching.
3. The provision of "the bill of divorcement" for the divorced Jewish woman was permitted to legislate social protection.
4. Divorce from Gentiles was allowed when national Jewish identity and purity were at stake.
5. Jews may divorce during betrothal period and before physical consummation (**God's plan**).
6. Neither Jews nor Gentiles were permitted to divorce after physical consummation (**man's plan**).

Application

1. Any sin can be forgiven, even the sins of divorce or divorce and remarriage (I Jn. 1:9).
2. The Lord's candlestick may receive any repentant and saved sinner including divorcees and remarried divorcees, and except for the offices of bishop and deacon, they may serve fully and effectively in the assembly. There are no "second class citizens" in the assembly (I Cor. 6:9-11)!
3. Single Christians should plan to marry God's choice for life with no "backdoor" to the marriage (I Cor. 7:39).
4. Divorced Christians should not seek another spouse. Divorce does not break the marriage bond; only death breaks the marriage bond (I Cor. 7:11; II Tim. 2:22).
5. Divorced and remarried Christians should acknowledge their sin, repent of the initial sin that brought them into this union, continue in their marriage, and support the biblical teaching and pattern (I Jn. 1:9; Rom 5:1; I Cor. 7:11).
6. As in all relationships, forgiveness (Mt. 18:21-22) and reconciliation (II Cor. 5:17-21) must be practiced in all marriages.

ARTICLE

Einstein Versus the Bible Bible Baptist Church March 2011

Dr. Thomas M. Strouse, Pastor

Part 1 of 2

Introduction

In the year 1881 two events occurred posing the potential of affecting biblical Christianity detrimentally. Both of these events were the culmination of movements which brought a devastating assault on the Lord Jesus Christ and His Scripture, namely the movements known as Biblical Criticism (17-19th centuries)¹ and the astronomy of the Scientific Revolution (16-18th centuries).² In the field of bibliology, B. F. Westcott and F. J. A. Hort produced a new Greek text based on the novel theories of textual criticism leading to the *English Revised Version* of the Bible. The underlying Greek text, based extensively on Codex *Sinaiticus* and Codex *Vaticanus*, became the foundational text of the Critical Text (CT)³ and the textual impetus for modern versions.⁴ The fruit of this event did indeed lead to the widespread apostasy permeating English-speaking Christianity because the CT eviscerated the “practical” absolute authority of Scripture, which authority was recognized traditionally in the *Authorized Version*.

The second event, in the field of cosmology,

¹The anti-supernaturalism of German Lutheranism’s unregenerate ministers spawned a multitude of critical theories or “criticisms” of the Bible, including Higher Criticism, Lower Criticism (= Textual Criticism), Form Criticism, Historical Criticism, Literary Criticism, Canon Criticism, etc.

²Although new scientific theories emerged in the disciplines of physics, biology, human anatomy and chemistry based on empirical evidence for the betterment of man, those speculative ideas of Copernicus, Kepler, and Galileo challenged the veracity of the Bible and fifteen hundred years of biblical interpretation.

³The *Textus Criticus* changes, omits and questions about 7% of the *Textus Receptus*, which difference is equivalent to the total number of words in Jude and Revelation.

⁴Which versions such as the *NIV*, *NAS*, and *ESV* question or delete significant doctrinal verses and passages such as Mk. 16:9-20; Jn. 1:18; 3:13; 7:53-8:11; Acts 8:37; I Tim. 3:16; and I Jn. 5:7 *et al*).

was the employment of the interferometer by Albert Michelson (1852-1931) to prove once and for all the validity of “the Copernican Principle.”⁵ Nikolas Copernicus (1473-1543) speculated that the sun was the center of the “solar system” and hence the earth translated (revolved) around the sun at about 66,000 mph (19 mps). The Michelson experiment was a simple effort to show that the earth moved through the “Aether” (ether)⁶ at this rate. Michelson split a light beam in his interferometer and sent the beams perpendicular to each other, recombining them on a photographic plate with the assumed interference fringes produced by different speeds. The difference in speed would occur as the beam traveling with the supposed translation (revolution around the sun) movement of the earth through the ether would be impeded by the ether with respect to the perpendicular beam which would not be impeded by the ether. To Michelson’s surprise, he found that the experiment did not demonstrate that the earth moves through the ether. The apparent failure of the results seemed to validate the Ptolemaic system, or the biblical teaching of geocentricity. This result disturbed incredibly the scientific community, but especially a young mathematician named Albert Einstein (1879-1955). After all, the Scientific Revolution began with Copernicus’ work (1543)⁷ which assumed but did not prove that the sun was the preferred center of rest, and that the earth translated around it annually. For three and a half centuries cosmologists built their theories upon the supposed validity of copernicanism with no empirical evidence.⁸



Albert Michelson (1852-1931)

Continued on Page 9

⁵This is the code jargon used by scientists to circumvent employing the dreaded expressions “heliocentricity/geocentricity.”

⁶It was also known as “luminiferous ether.” The biblical term for ether is “firmament” (רָקִיעַ) which Christ created on the Second Day of creation (Gen. 1:6; cf. also Col. 1:16). The “firmament” is a hard but penetrable particulate of created mass (not a vacuous vacuum!), and thus its name, occupying the first and second heavens.

⁷*De revolutionibus orbium coelestium* (1543).

⁸Although Galileo discovered through use of the telescope that planet Venus moves around the sun, suggesting the validity of Newtonian mechanics for the smaller body rotating around the larger, this did not disprove the immobility of the earth.

The Failure to find Empirical Evidence for Copernicanism

The Michelson experiment was one of a series conducted to demonstrate empirically the evidence needed to support Copernicus' theory. For instance, earlier, D. F. Arago (1786-1853) recognized that the speed of light slowed in various mediums such as glass and water. He assumed it would slow in ether as well. He pointed light beams toward and against the earth's supposed movement, assuming that the ether would demonstrate the slowing of the speed of light in the one direction. His experiment detected no movement of the earth! A. J. Fresnel (1788-1827) attempted to explain the failure by his "trapped ether" theory. A. Fizeau (1821-1896) attempted to test the constitution of ether and concluded that the speed of light is neither increased nor decreased in ether. George Airy (1801-1892) conducted an experiment with two telescopes aimed toward starlight, one filled with water and the other with air. The earth's supposed movement would show a difference in the speed of light in the different mediums of the telescopes. There was no difference—suggesting again that the earth was in a fixed, motionless position! "Airy's Failure," as it is commonly known, failed to prove the assumed Copernican Principle of a translating earth around the immobile sun. This set the stage for Michelson's experiment, which he improved in 1887 with the help of Edward Morely (1838-1923) to show the earth's translation speed around the sun, but had to note "this conclusion directly contradicts the explanation...which presupposes that the Earth moves."⁹ Variations to these aforementioned experiments have been conducted hundreds of times with more and more sensitive equipment, never demonstrating unambiguously the motion of the earth. In fact, the following are a series of quotes from famous scientists who have despaired at the lack of empirical evidence proving the assumed Copernican Principle. H. Lorentz said, "Briefly, everything occurs as if the Earth were at rest...;" A. Eddington lamented, saying, "There was just one alternative; the earth's true velocity through space might happen to have been nil;" H. Poincare complained, saying, "We do not have and cannot have any means of discovering whether or not we are carried along in a uniform motion of translation" and "A great deal of research has been carried out concerning the influence of the Earth's movement. The results were always negative;" B. Jaffe exclaimed incredulously, saying, "The data were almost unbelievable...There was only one

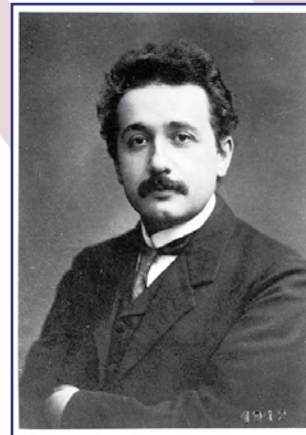
⁹Robert A. Sungenis and Robert J. Bennett, *Galileo was Wrong; the Church was Right*, Volume I (State Line, PA: Catholic Apologetics International Publishing, Inc. 2008), p. 7. This is an exhaustive work of two volumes, designed to show the biblical interpretation and Catholic Church history pertaining to the battle for geocentricity.

ARTICLE

other possible conclusion to draw—that the Earth was at rest...this, of course, was preposterous;" L. Barnett concluded, saying, "nor has any physical experiment ever proved that the Earth actually is in motion;" and finally, Einstein admitted, saying, "I have come to believe that the motion of the Earth cannot be detected by any optical experiment."¹⁰

Albert Einstein and Relativity

The "father of modern physics," Albert Einstein, was disturbed that the Michael-Morely experiment seemed to perpetuate the Ptolemaic cosmology of the immobile earth. In 1905 he wrote his paper



Albert Einstein (1879-1955)

"On the Electrodynamics of Moving Bodies" in part, to counter the obvious conclusion of the Michael-Morely experiment. Later, he admitted that his Special Theory of Relativity (STR) "owes its invention entirely to the desire to make physical theory fit observed fact as well as possible."¹¹ Einstein's dilemma was between two basic choices, namely that the earth was at rest (Ptolemy) or the ether was at rest (Copernicus). The former was philosophically repugnant and the latter was empirically challenged. In 1895, at sixteen years of age, Einstein had his first "thought experiment"¹² imagining that he was chasing a beam of light, caught up with it, and ob-

Continued on Page 10

¹⁰Sungenis and Bennett, p. 7.

¹¹Ronald W. Clark, Einstein: *The Life and Times* (NY: Avon Books, 1984), p. 128.

¹²The Apostle Paul warned about extreme limit of man's mind concerning truth, stating, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." (I Cor. 2:9-10). The unregenerate and unrestrained mind of man is an open door to the doctrines of demons (cf. I Tim. 4:1) as Paul also warned, saying, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5).

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served that it was “frozen” in movement. This became the basis for his STR. The apostate Jew Einstein rejected the biblical truth that the earth is at rest (and therefore that the Scriptures and their Author are not absolute), and he rejected the Copernican Principle that the ether is at rest (with the earth supposedly translating through the absolute ether). He actually denied that there was any ether since the earth could not be detected as having moved through it (space is a vacuum). He cleverly shifted the frame of reference from the earth (both Ptolemaic and Copernican cosmology employed the earth as the frame of reference to whatever was moving) to the “observer,” and the “absolute” from the motionless ether to the speed of light. Einstein recognized that if light is the only absolute and its speed is finite (186,000 mps), the observer must be the frame of reference, which then allows for multiple frames of reference at any time.¹³ The STR posited the backdrop for new physics, namely that the speed of light is the “absolute” in all frames of reference, that there was no ether but instead a vacuum in “space,” that the theory of heliocentrism which replaced biblical geocentrism was now replaced by a-centricism, and that neither earth nor ether were absolute, but everything was “relative.”

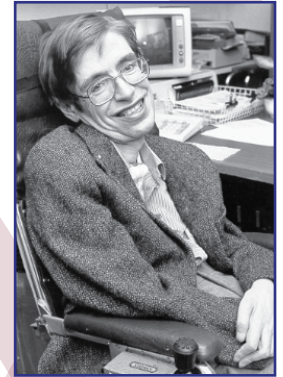
In STR, the frame of reference, the observer, is at rest and the speed of light is absolute. However, Einstein needed to posit a theory to deal with the accelerated observer because of the phenomenon of gravity. He invented the theory of General Relativity (GTR), speculating that gravity would bend light. Thus, time, space and light were no longer constant in this new theory. His imagined universe now incorporated such fantasies as “black holes” and Riemannian or non-Euclidean geometry. Smolin demurs, saying, “General Relativity is the most radical and challenging of Einstein’s discoveries... The theory goes much deeper: It demands a radical change in how we think of space and time... All previous theories said that space and time have a fixed structure and that it is this structure that gives rise to the properties of things in the world, by giving every object a place and every event a time...General relativity is not about adding to

¹³This humanistic subjectivism is the basis for the ultimate solipsism which states “I only exist.” The outworking of Einsteinian physics is that everything is relative to me as the creator of my own universe.

those structures...It rejects the whole idea that space and time are fixed at all. Instead, in general relativity the properties of space and time evolve dynamically, in interaction with everything they contain.”¹⁴

The Reaction to Einstein

Both Einstein and modern physicists questioned the validity of his theories. For instance, Einstein around 1912 admitted, saying, “the principle of the constancy of the velocity of light in a vacuum must be modified.”¹⁵ Furthermore, he confessed, saying, “I am really more of a philosopher than a physicist.”¹⁶ Theoretical physicist and cosmologist Steven Hawking pointedly remarked, saying, “We already know that general relativity must be altered. By predicting points of infinite density—singularities—classical general relativity predicts its own downfall... When a theory predicts singularities such as infinite density and curvature, it is a sign that the theory must somehow be modified.”¹⁷ In a commemorative work, Wright excoriates Einstein’s theories, saying, “Albert Einstein got it wrong. Not once, not twice, but countless times. He made subtle blunders, he made outright goofs, his oversights are glaring. Error infiltrated every aspect of his thinking. He was wrong about the universe, wrong about its contents, wrong about the inner workings of atoms...In 1911 Einstein predicted [by Relativity] how much the sun’s gravity would deflect nearby starlight and got it wrong by half. He rigged the equations of general relativity to explain why the cosmos was standing still when it wasn’t. Beginning in the mid-1920s, he churned out faulty unified field theories at a prodigious rate. American physicist Wolfgang Pauli complained that Einstein’s ‘tenacious energy guarantees us on the average one theory per annum,’ each of which ‘is usually considered by its author to be the definitive solution.’”¹⁸ Einstein’s



Steven Hawking,
Theoretical physicist
and cosmologist

Continued on Page 11

¹⁴Smolin, *Discover*, September 2004, p. 39.

¹⁵Arthur Lynch, *The Case Against Einstein* (London: Philip Alan, 1932), p. 209.

¹⁶Leopold Infeld, *Quest—An Autobiography* (NY: Chelsea, 1980), p. 258.

¹⁷Steven Hawking, *A Briefer History of Time* (NY: Bantam-Dell Books, 2005), p. 102.

¹⁸Karen Wright, “The Master’s Mistakes,” *Discover*, September 2004, p. 50.

ARTICLE

two theories, which revolutionized the scientific world and the "moral universe," received impetus from the failed Michelson-Morely experiment to detect the translational movement to the earth through the ether, and received revelation from his fertile imagination left to the Gnostic counseling of demons, and produced the "science falsely so called" (I Tim. 6:20).

The Trouble Geocentricity Poses

Copernicus speculated that the sun, not the earth, was the fixed center of creation. Over four hundred years of experimentation has yet to produce unambiguous evidence for the Copernican Principle. All of the supposed objections to geocentricity can be answered in the geocentric model, such objections as stellar parallax, Foucault pendulum, retrograde motion of Mars, geo-stationary satellites, etc. Sober scientists recognize their conundrum with the demise of copernicanism because of the lack of empirical evidence. The lack of data to support copernicanism causes trouble for post-Ptolemaicites. For instance, the trouble, complained Hubble, was an immobile and centralized earth, saying, "...a central Earth...this hypothesis cannot be disproved, but it is unwelcome and would only be accepted as a last resort in order to save the phenomena."¹⁹ In like manner, Hawking recognized what the lack of empirical evidence meant, saying, "All this evidence that the universe looks the same whichever direction we look in might seem to suggest there is something special about our place in the universe. In particular, it might seem that if we observe all other galaxies to be moving away from us,

¹⁹Edwin Hubble, *The Observational Approach to Cosmology* (Oxford: Clarendon Press, 1937), p. 50.

then we must be at the center of the universe."²⁰ Another agenda must be behind modern science, and Einstein hinted at the real issue, saying, "A conflict arises when a religious community insists on the absolute truthfulness of all statements recorded in the Bible."²¹ Carl Sagan, along with the scientific community, must deny the notion that the earth is special or in a privileged place in the cosmos. He dogmatically asserts, saying, "The Earth is a very small stage in a vast cosmic arena...Our posturing, our imagined self-importance, the delusion that we have some privileged position in the Universe, are challenged by this point of pale light. Our planet is a lonely speck in the great enveloping cosmic dark. In our obscurity, in all this vastness, there I see no hint that help will come from elsewhere to save us from ourselves."²² Without facts, Sagan becomes factitious.



Carl Sagan,
(1934 - 1996)

Continued Next Issue!

²⁰Steven Hawking, *A Brief History of Time—From Big Bang to Black Holes* (NY: Bantam Books, 1988), p. 42.

²¹Albert Einstein, *Ideas and Opinions* (Pinebrook, NJ: Dell, 1988), p. 45.

²²Carl Sagan, *Pale Blue Dot: A Vision of the Human Future in Space* (NY: Ballantine Books, 1977), p. 7.



Evolution Limerick

**Before something, there was nothing—it exploded!
Since then all thoughts of "absolute" imploded,
Fish turned into men,
Now monkeys stare and grin,
Such fantasies belong in the trash bin, loaded.**



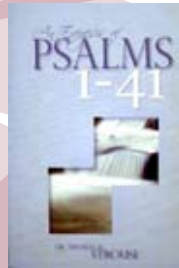
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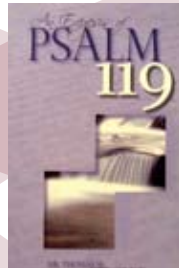
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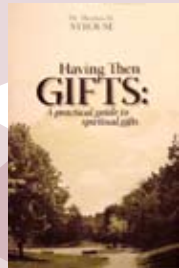
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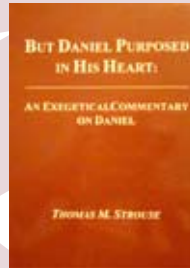
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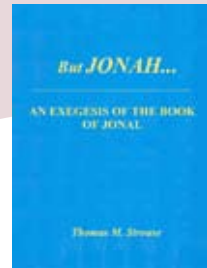
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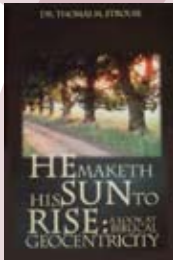
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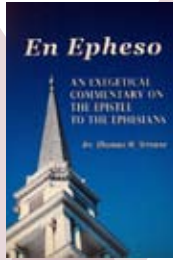
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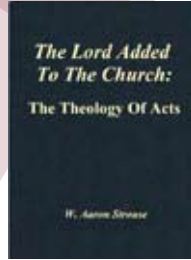
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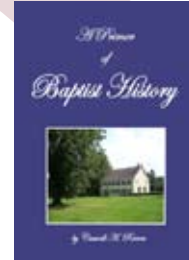
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I Will Build My Church
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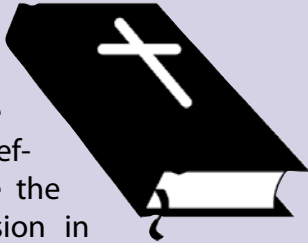
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Manchester Bible Study

Continue to pray for the Manchester Bible Study as Mark Schabert teaches the *Gospel of John* to several families who live in the area. This is an effort to practice the Great Commission in Manchester, CT, evangelizing and edifying folks who come to the study. The Bible study is every Friday night at 7 PM. Please contact the pastor for directions.



2011 BBTS Spring Calendar

- Mar. 15 - 19 Spring Break
- April 14 Spring Lecture Series
- May 13 Doctoral Dissertation Defense
- May 14 Graduation Banquet
- May 15 Graduation



Hungry? Typical dessert table at BBC's Sunday "Lunch on the Grounds"!

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

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