



BBC UPDATE

Spring Lecture Series

April 14, 2011

The Quadricentennial of the KJV

Dr. Thomas M. Strouse, Pastor

No doubt one of the most significant biblical events in 2011 is the commemoration of the 400th anniversary of the *King James Version*. Many Christians, for various reasons, will take notice of this unique milestone. *Bible Baptist Theological Seminary*, under the aegis of *Bible Baptist Church*, will host her second annual Spring Lecture Series honoring the Quadricentennial Anniversary of the publication of the *KJV*. Four biblical scholars and alumni of *BBTS* will present monographs defending the *KJV* and her underlying Hebrew and Greek texts. This will be a once in a lifetime opportunity to hear edifying and informative essays honoring the magnificent majesty of *Authorized Version* on her four hundredth birthday. Because of the large turnout expected, *BBTS* will host the 2011 Spring Lecture Series in the **Crown Plaza Ball Room**, on 100 Berlin Road, Cromwell, CT 06416 on **Thursday, April 14**. Breakfast snacks and lunch will be housed at Bible Baptist Church, approximately 0.8 miles from Crown Plaza off of Highway 372. Visitors are welcome and seating is based on first come basis (**Please RSVP by 4-1-11 drtms_bbts@juno.com**). There will be no nursery and a free-will offering will be taken for lunch. The sessions will be taped and a book table will be available. The following is the strictly-held schedule of the sessions:

8:00-8:30 AM Breakfast snacks at BBC

- I. 9:00-10:30 AM "The KJV and the English Language" (Q & A). Pastor Ken Brooks, MBS, Pastor, Calvary Independent Baptist Church, W. Redding, CT.
- II. 10:45 AM-12 PM "The NT Greek Text Behind the KJV" (Q & A). Dr. Thomas M. Strouse, PhD, ThD. Pastor, Bible Baptist Church and Dean, Bible Baptist Theological Seminary, Cromwell, CT.

12:00 PM to 12:45 PM Lunch at BBC

- III. 1:00-2:30 PM "The OT Hebrew Text Behind the KJV" (Q & A). Dr. Chet Kulus, DMin, ThD. Pastor, Calvary Independent Baptist Churches, Plymouth and Tilton, NH.
- IV. 2:45-4:00 PM "The KJV and the Pastor" (Q & A). Pastor Cas Reeves, MBS, MDiv candidate. Pastor, Heritage Baptist Church and President, Heritage Baptist Theological Seminary, Endicott, NY.



Pastor Ken Brooks



Dr. Thomas Strouse



Dr. Chet Kulus



Pastor Cas Reeves

My Authorized Version

1611 - 2011

Dr. Thomas M. Strouse

With many new translations called "perversion,"

Making difficult God's simple plan of conversion,

Keys word being omitted,

And dynamic equivalence acquitted,

I think I will keep my Authorized Version.



BBC NEWS

Announcements

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BBC News



Pastor and Mrs. Jerry Akers were lead to leave BBC (in good standing) and join another NT assembly in the area to help it flourish for the Lord. Pray for Pastor Akers, Lori, Zach, Caleb and Hannah.



Daisy and Steven Liauw sang a beautiful special.



Jeff Skorupski's Taurus auto that he has lent to the Liaw's while they are in the USA for his doctoral studies. Gino Rossignol, BBC member, was the mechanic who got the car running.



The Men's Quartet sang "Walking Through the Flames" during the Sunday morning service.

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.

The following are several of the few “alleged errors” in the *KJV* with which the CT proponents charge Bible believers as they use the “errant” *KJV* translation, and thereby justify the use of modern versions.

Acts 19:20

The *KJV* reads “So mightily grew the word of God and prevailed.” The TR reads οὕτω κατὰ κράτος ὁ λόγος τοῦ Κυρίου ἤξανε καὶ ἰσχυεν, causing some to discredit the *KJV* because the translators rendered ὁ λόγος τοῦ Κυρίου as “the word of God,” instead of “the word of the Lord” (as NAS, NIV, etc.). However, the *KJV* translators followed the *Tyndale* (1534), *Geneva* (1560), and *Bishops’* (1595) translations for the expression “the word of God.” The *KJV* renders τοῦ Κυρίου as deity in at least 667x out of a total of 748x in the Greek NT. It may be that *Tyndale* (and the *KJV*) followed the *Vulgate’s* rendering (*verbum Dei*) to differentiate the occultic books burned from the divine book—“the word of God” (cf. Acts 19:19)! The *KJV* is not erroneous or disingenuous in this reading, but instead gives a legitimate contextual translation.

I John 2:23

The *KJV* reads “Whosoever denieth the Son, the same hath not the Father: (but) *he that acknowledgeth the Son hath the Father also.*” The last clause is italicized because Stephens’ 1550 Greek edition omits it, whereas Beza, κ , B, A include it. Beza’s 1598 text reads πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει. The whole verse belongs in the Scripture, as the *KJV* indicates.

Revelation 16:5

The *KJV* reads “And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.” In the place of the verb “shalt be” (ὁ ἐσόμενος) the modern versions, along with the *Tyndale* and *Geneva* translations insert the adjective “holy” (ὁ ὅσιος). The *KJV* follows Beza’s 1598 Greek Text, in contradistinction to Stephen’s 1550. Since there is no existing Greek manuscript that supports Beza’s reading, critics fault Theodore Beza for creating an unsubstantiated reading with ὁ ἐσόμενος (future participle from εἶμι). The rationale for the future tense is conformity to the three temporal aspects describing the Lord’s existence (cf. Heb. 13:8), as John revealed elsewhere, saying, “from him which is, and which was, and which is to come” (Rev. 1:4), “which is, and which was, and which is to come” (Rev. 1:8), “which was, and is, and is to come” (Rev. 4:8), and “which art, and wast, and art to come” (Rev. 11:17). The insertion of the moral

quality “Holy” (CT) while forfeiting the existential quality “shalt be” (Beza) for the Lord God seems biblically and theologically incongruent.

Therefore, several considerations must be taken into account before excoriating Beza:

1. Before the 10th century there were only four Greek manuscripts that contain Rev. 16:5, and the three earliest disagree with one another on this reading. Furthermore, the reading shortens with the progress of time.
 - a. P47 (third century) reads ἦν καὶ ὅσιος (... was and O Holy One)
 - b. Sinaiticus (fourth century) reads ἦν ὁ ὅσιος (...was, the Holy One)
 - c. Alexandrinus (fifth century) reads ἦν [ὁ] ὅσιος (was, Holy One)
2. The CT omits the reference to the future existence of God in Rev. 11:17 by expunging the present participle ὁ ἐρχόμενος rendered “art to come.” Although that participle is different from the current one, this seems to set the pattern for the textual change in the current text.
3. With all changes in manuscript evidence, the attitude must be one of suspicion about the theological agenda behind the change. Since Peter affirmed that Paul’s Epistles were corrupted by unbelievers soon after they were written (II Pet. 3:15-16), one must acknowledge the possibility of diabolical attack upon the inspiration and preservation processes. Perhaps the natural explanation would include unintentional or careless copying errors because of the *nomina sacra* phenomenon (the abbreviation of special words), or the poor quality of the exemplar; nevertheless the Lord promised the preservation of words (and not manuscripts) and has allowed a few test cases for NT church members to search out with Spirit-led research and hear the voice of the Lord Jesus Christ (cf. Jn. 10:27)!

Until sufficient textual evidence can overthrow Beza’s reading of ὁ ἐσόμενος which harmonizes with the immediate and greater contexts (Rev. 1:4 *et al*) and with the full statement about the Lord’s future aspect (cf. Heb. 13:8), the Beza/*KJV* reading of “shalt be” stands.

DEVOTIONAL CORNER

Chastisement

by Pastor Cas Reeves

"As many as I love, I rebuke and chasten: be zealous therefore, and repent"

(Revelation 3:19)

What happens when a Believer sins and is unwilling to repent or is ignorant of the need to



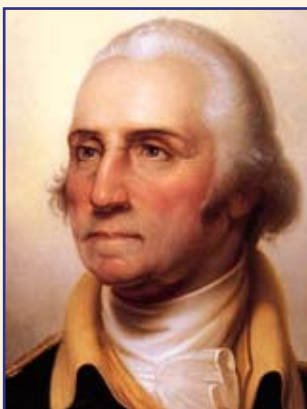
repent? He receives a reassuring reminder from his heavenly Father that he is saved. This is done out of God's love for his children by rebuking and chastening. The word "rebuke" sometimes translated

as "reprove" refers to "admonishment - telling a fault. It speaks of God's arguments to our conscience, which brings conviction to our heart and a change to our behavior. The word "chastening" refers to the "training up" of a child through education (instruction) and discipline (correction - corporal if need be). God says, "as many as I [am loving], I rebuke and chasten" (vs.19). God's rebuking and chastening are definite evidences of salvation. "Rebuke" and "chasten" are both words, in this case, used to make a statement about those who God presently loves, but who need correction in their behavior, whether it is spiritual or practical in nature.

The Hebrew writer tells us much about God's chastening. We are commanded, "*despise not thou the chastening of the Lord, nor faint when thou art rebuked of him*" (Hebrews 12:5). Also, we are told to do two things: 1) We are to hold the chastening of the Lord in high regard. 2) We are not to give up or fall apart or be discouraged when the Lord rebukes us. As well, we are told, "*For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth*" (Hebrews 12:6). The loving chastening of God belongs exclusively to the children of His family. If we are never chastened or rebuked for our sins, it is evidence we are not saved. "*But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons*" (Hebrews 12:8). The word "bastard" reveals one who is illegitimate; in this case, not rightfully a child of God.

It is a wonderful thing to be saved and to experience God's direct dealing with us. "*Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby*" (Hebrews 12:11). Yes, When God chastens us, it is in our best interest, and "*for our profit, that we might be partakers of his holiness*" (Hebrews 12:10). So when God's rebuking and chastening come, we should "*be zealous therefore, and repent*" (Revelation 19:3). Let us "*make straight paths for [our] feet, lest that which is lame be turned out of the way; but let it rather be healed*" (Hebrews 12:13).

Quotes From the Past:



George Washington, (1732 - 1799)

Written in a letter to John Adams in 1797

"Although guided by our excellent Constitution in the discharge of official duties, and actuated, through the whole course of my public life, solely by a wish to promote the best interests of our country; yet, without the beneficial interposition of the Supreme Ruler of the Universe, we could not have reached the distinguished situation which we have attained with such unprecedented rapidity. To HIM, therefore, should we bow with gratitude and reverence, and endeavor to merit a continuance of HIS special favors".

ENDICOTT MODULE



The Lord blessed the BBTS module in Endicott, NY with about 15 seminarians taking either or both of the modules on the Book of Jeremiah and Elementary Hebrew, taught by Dr. Thomas M. Strouse, and Associate Professor Jeff Skorupski, respectively. Both men are also adjunct professors at Heritage Baptist Theological Seminary, headed up by host Pastor Cas Reeves. BBTS will have its commencement service on May 15, 2011, and HBTS will have its on May 29, 2011.

^^Above: Class of Elementary Hebrew taught by Associate Professor Jeff Skorupski



^^Above: Beautiful facilities at Toepke Hall at Heritage Baptist Church in Endicott, NY.



^^Above and Right>>: Class of Jeremiah taught by Dr. Thomas M. Strouse



Come and Worship

Christ
With Us on
Easter!



On Easter Sunday, April 24, 2011, BBC will have a special Easter message along with an Easter program in the PM service. All are invited.

HE IS NOT HERE:
FOR HE IS RISEN, AS HE
SAID.
MATTHEW 28:6

ARTICLE

Einstein Versus the Bible Bible Baptist Church

Dr. Thomas M. Strouse, Pastor

*Continued from Previous Update Issue
Part 2 of 2*

The theoretical physicists must admit that the real issue is not science but philosophy. Sir Fred Hoyle acknowledges, saying, "We know that the difference between a heliocentric theory and a geocentric theory is one of relative motion only, and that such a difference has no physical significance."¹ Likewise, Martin Gardner realizes Einsteinian physics cannot give absolutes, stating, "Do the heavens revolve or does the Earth rotate? The question is meaningless. A waitress may just as sensibly ask a customer if he wanted ice cream on top of his pie or the pie placed under his ice cream."² This philosophical frankness has freed some to make pro-Ptolemaic statements, such as astrophysicist Yatendra P. Varshni concerning his evidence with the spectra of quasars. He stated, saying, "the quasars in the 57 groups...are arranged on 57 spherical shells with the Earth as the center...the cosmological interpretation of the redshift in the spectra of quasars leads to yet another paradoxical result: namely, that the Earth is the center of the universe."³ Recently, scientist Marcus Chown hypothesized that the universe may be spinning like a swirling fluid. He asserted: "Look up at the sky. Almost everything out there is spinning around: stars, galaxies, planets, moons—they are all rotating. Yet physicists believe that the universe itself is not revolving. Why? It's a question that Pawel Mazur can't answer. Mazur, physicist at the University of South Carolina in Columbia, is one of a number who think it is entirely possible that our universe is spinning on an axis. If these people are right, it could make understanding the universe a whole lot simpler...rotation requires an axis, and a cosmic axis of rotation would bestow a 'special'

¹Fred Hoyle, *Astronomy and Cosmology—A Modern Course* (San Francisco: W. H. Freeman and Co., 1975), p. 416.

²Gardner, *The Relativity Explosion* (NY: Vintage Books/Random House, 1976), p. 184.

³Y.P. Varshni, "The Red Shift Hypothesis for Quasars: Is the Earth the Center of the Universe?" *Astrophysics and Space Science*, 43: (1), (1976), p.3.

direction on the universe—along the axis."⁴

Relativity and Creationists

It is a *non sequitur* that the unredeemed world of physicists would discern the lie of the pseudo-science about which Paul warned Timothy, saying, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called" (I Tim. 6:20). However, it is a spiritual tragedy that Christian creationists are willing to countenance part of the lie and denounce the rest of it. Although Christian leaders in science such as Henry Morris, Russell Humphreys, and Donald DeYoung have rejected big-bang evolution (e.g., in the beginning there was nothing and it exploded!), they nevertheless have attempted to squeeze the creation of the Lord Jesus Christ into a Copernican and Relativistic universe. The venerable Dr. Henry Morris, creationist champion *par excellence*, succumbed to unbiblical surmisings, teaching that the universe was infinite! He interjects into the Bible the pantheistic presupposition of an "infinite universe," stating that on the first day of creation "God created and energized the entire universe, the infinite sphere of divine activity and purpose."⁵ Dr. DeYoung exalted science above Scripture, stating, "The geocentric alternative leads to a fundamental



*Dr. Henry Morris
(1918 - 2006)*

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⁴Marcus Chown, "Do the Cosmic Twist," *New Scientist*, 10 June 2006: 34-37.

⁵Henry M. Morris, *The Genesis Record: A Scientific and Devotional Commentary on the Book of Beginnings* (Grand Rapids: Baker Book House, 1996), p. 65. If the universe (henceforth the biblical expression "heaven and earth") has no edges then it cannot have any center; therefore their argument can discount the biblical teaching of a physical center. The Bible with the following scriptural arguments easily refutes this foundational premise of Heliocentric Creationism: 1) God created the third heaven (Col. 1:16; cf. Job 38:7) with limitations (I Ki. 8:27). 2) God created the first and second heavens with limitations (Gen. 1:6-19; Dt. 4:32; Ps. 19:6). 3) Only God is eternal and infinite (Gen. 21:33). 4) God's creation, in contrast with His infinite person, is finite (Ps. 90:2). 5) God will destroy the present heaven and earth and will create the new heaven and earth (Isa. 65:17; II Pet. 3:10-13; Rev. 21:1). 6) All that is "above the heavens[s]" (cf. Ps. 8:1; 57:5, 11; Eph. 4:10) is God Himself.



Donald DeYoung

problem: the nearest night star is Alpha Centauri, 4:3 light years away. If this star actually circles the earth every 24 hours, then its speed must be nearly 10,000 times faster than the speed of light! Such motion is clearly impossible in our physical universe. The earth's motion is clearly shown by the graceful movement of the sun, moon, and stars through the sky."⁶ Did not the Christian creationists ever examine Scripture and the geocentric alternative? Dr. Gerry Bouw, in a very significant and interesting article, revealed some of the early correspondence among creationists and fundamentalists concerning the viability of championing geocentricity.⁷ Apparently the Creation Research Society was examining the possibility of defending geocentricity when Walter Mulfinger, science chairman of Bob Jones University wrote a letter on Dec. 26, 1978 to the Creation Research Society Quarterly imploring the editor to stop publishing papers expounding the scriptural arguments for geocentricity. Mulfinger's arguments were exclusively scientific and void of any Scripture. For instance, he stated his sentiments contrary to verses such as Josh 10:13, saying, "The Tychonian view pictures the sun as revolving around the earth, but the other planets as revolving about the sun. Ridiculous! If the earth is massive enough to dominate the sun gravitationally, it will dominate the other planets as well. If it is not, then it will be dominated by the sun, and will orbit the sun as the other planets do. The Tychonian view requires, in effect, that there be two "most massive" **bodies in the same system.**"⁸

⁶Donald DeYoung, "Does the Earth Really Move? A Look at Geocentrism," *Creation* 10 (June-August, 1988): 11. It is a tragedy that the Bible Dr. DeYoung claims to defend so easily and clearly refutes his human reasoning. Through the sage Job the LORD repudiated man's fallible reasoning and knowledge with the challenge, saying, "Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?" (Job 38:33). Man does not have enough scientific knowledge to make the right assumptions. Contrary to Einstein, the speed of light has not been and is not absolute. Using DeYoung's example of Alpha Centauri, its light would not have been seen by Adam for four years, contradicting the Lord's original purpose of the stars (cf. Gen. 1:14-16).

⁷Gerardus D. Bouw, *The Bulletin of the Tychonian Society*, no. 54, p. 24, Fall 1990. For a further understanding of biblical and scientific geocentricity, see Bouw's classic work, *Geocentricity—The Biblical Cosmology* (Cleveland: Association for Biblical Astronomy, 1992), 387 pp.

⁸The impact of Mulfinger's influence over the fundamentalist and Bible-believing public cannot be overemphasized insofar that the science curricula for Christian private and home school education publications all contained the Copernican Principle throughout the science text books.

ARTICLE

Bouw concludes with the status of geocentricity among fundamentalists and conservative Christianity since those early days. He rehearses, saying,

"And that brings us to modern Christianity and its reaction to geocentricity. There the situation has changed. Christian resistance to a scripturally compatible model of creation has increased. We wrote earlier of the opposition of George Mulfinger to geocentricity. Mulfinger wrote that circa 1980. By 1985 Bernard (Bernie) Northrup, a Wickliffe translator, after a superficial examination of geocentricity and emotionally upset by this author's persistence in his faith in the A.V., declared geocentricity a heresy. People like Robert Kofahl, chemist, and the late Henry Morris, would get visibly upset if asked about geocentricity after their speeches. By 1992 an old Bible-Science group in Anaheim, California, declared geocentricity an 'end-time heresy.' Any person who professed geocentricity was ousted from the group. Likewise, the longtime head of the Flat Earth Society, the late Charles Johnson, excommunicated any member of the Society who would join The Tychonian Society,⁹ the premier geocentric organization in the Americas, if not the world. It was clear that geocentrists were the least of all those who professed faith in the inerrancy and preservation of the scriptures."¹⁰

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⁹Bouw's observation is significant since the Flat Earth Society wanted to remain on the other side of the globe [!] from geocentricity. Jeffrey Burton Russell's incisive book entitled *Inventing the Flat Earth—Columbus and Modern Historians* (Westport, CT: Praeger Publications, 1997), 117 pages, effectively settles once and for all that neither Columbus nor the medieval world believed in a flat earth, and that the perpetrators of the "Flat Error" were Washington Irving [1783-1859] and Antoine-Jean Letronne [1787-1848] (pp. 51 and 58 respectively). Their tenet was popularized between the years of 1870 to 1920 to mock Christians in the creationist-evolutionist debates, with epithets such as "flat-earth biblical" literalists and "flat-earth fundamentalists" (p. 46).

¹⁰*The Bulletin of the Tychonian Society*, no. 54, p. 24, Fall 1990.

A Review of Biblical Geocentricity

The following outline lists the salient points of Scripture which teach physical geocentricity of the earth as the immobile center of the heavens. The Bible teaches consistently a geocentric frame of reference (the earth is the absolute fixed point around which all else turns).

- A. The Creation account teaches geocentricity exclusively (Gen. 1:1-19)
 1. The earth was created first on Day One and the heavens (dual) were created from the earth on Day Two (Gen. 1:2-6).
 2. The earth was completely distinct from the heavens and never placed in the heavens to revolve around the sun (Gen. 1:14 ff.).
 3. The Spirit of God (according to Ps. 104:2 clothed with light during the creation week) was the moving source of light around the stationary earth for Days One, Two, and Three.
- B. The biblically recorded structure of the universe is geocentric.
 1. The spherical earth (Isa. 40:22) was separated from the waters by the firmament (=heavens).
 2. The created heavens and earth contained the earth, the first heaven (face of the firmament), the second heaven, and the outer layer of water or a crystal sea (Ps. 148:4; Rev. 4:6).
- C. The movements are geocentric.
 1. The earth is stationary (Ps. 93:1, I Chron. 16:30).
 2. The sun, as a light bearer for the earth, has a circuit (Ps. 19:6; Eccl. 1:5).
 3. The heaven has a circuit (Job 22:14).
 4. The stars have their courses (Judg. 5:20).
- D. The Bible phraseology is geocentric.
 1. Sixty-seven times the Bible expresses that the sun rises, goes down, etc. (Gen. 15:12 to Jam. 1:11).
 2. The Bible teaches in two exceptional cases that the sun stopped or went backwards (Josh. 10:12-13; Isa. 38:7-8).
- E. The Bible analogies are geocentric.
 1. The earth hangs on nothing—it is not moving, it is hanging (Job 26:7).
 2. The earth has a place (Isa. 13:13).
 3. The earth is at rest as God's footstool (Isa. 66:1).
- F. Earth and Heaven are two distinct worlds (Heb. 11:3)
 1. They are distinguished ("*heaven and earth*") over 100 times from Gen. 1:1 to Rev. 21:1
 2. They have their own respective ordinances or laws (Job 38:33; I Cor. 15:40-41).
- G. Alleged heliocentric Scriptures
 1. Isa. 24:1—the earth will be turned upside down (this deals with the Tribulation judgment by the massive, worldwide earthquake activity, and not with a daily rotation on its axis).
 2. Job 38:14—the earth will be turned in judgment (again, as its context dictates this predicts God's judgment on earth and certainly does not teach a rotation on its axis).

Caveat for Creationists

Whereas creationists will defend the literal interpretation of Gen. 1:20-28, rejecting evolutionary heresies concerning the origin of plant, animal, and human life, they consistently capitulate to the unproven and Christ-dishonoring theories of Copernicus, Kepler, Galileo, and Einstein instead of the clear biblical cosmology presented by the Saviour. Whereas creationists adamantly defend on the basis of close exegesis of the Hebrew text the 24 hour day creation week and a recent 4000 year

BC creation, with the same adamancy they deny that the earth was created first, that the heavens were created from the earth, that the original light source revolved around the immobile earth, that the creation was geocentric on the first three days, that the earth is distinct from and not in the heavens (to revolve around the sun), that the Scripture is completely silent about any semblance of the theory of heliocentricity, and that the phenomenological argument is irrelevant because Gen. 1 gives God's perspective and not man's.

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ARTICLE

The modern creationist movement is flawed at its very foundation and is extremely limited in the real spiritual battle concerning the Lord's physical absolute (the Earth) which in turn supports His theological absolute (Jn. 3:16). Did not the Lord Jesus Christ warn apostate Jews, saying, "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (Jn. 5:46-47).

Why do Christians who profess faith in the Bible reject the overwhelming references to a geocentric cosmology, using the inconsistent hermeneutic of phenomenology, and accept heliocentricity, which teaching the Bible never countenances? Why do they embrace a theory built originally on speculation with no initial empirical evidence and no unambiguous evidence yet, while theoretical physicists recognize that either model can satisfy the science and mathematics, but prefer the model which leads away from the teaching that the Earth is a special place in the privileged position of God's creation (cf. Jn. 3:16)? Although peer pressure from the world and from Christianity may be intimidating, it will be a fearful time before the Creator of the heavens and earth for Christians to have to defend their Copernican and relativistic views to the Lord with an open Bible at the Judgment Seat of Christ (II Cor. 5:10-11).

"The Father made the sun go up and down,
And the heavens go round and round,
With Earth in her place,
He sent Christ's saving grace,
So His glory throughout creation should redound."

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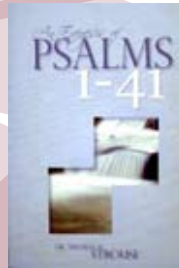
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- Wright, Karen. "The Master's Mistakes." *Discover* (September 2004): 50.

THE BOOK CORNER

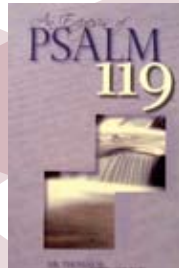
The Book Corner

These Books may be purchased through **Bible Baptist Church:**

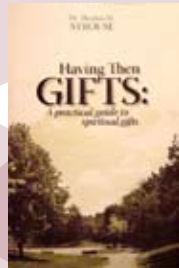
40 Country Squire Rd.
Cromwell, CT 06416
860-229-5387



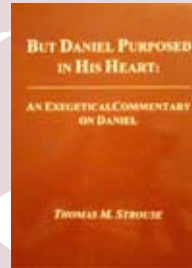
Psalms 1 - 41
\$20.00



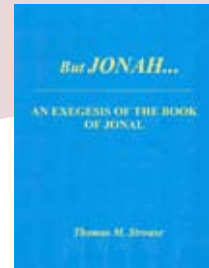
Psalm 119
\$20.00



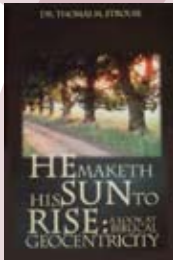
Spiritual Gifts
\$8.00



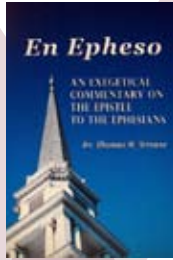
Daniel
\$20.00



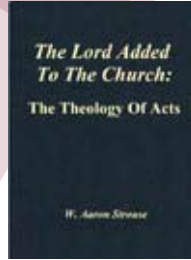
Jonah
\$10.00



Geocentricity
\$10.00



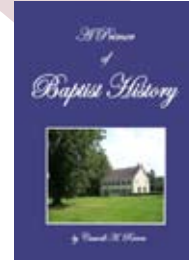
En Epheso
\$20.00



The Theology of Acts
\$20.00



I Will Build My Church
\$15.00



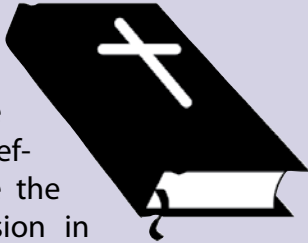
A Primer of Baptist History
\$20.00



The Lord God Hath Spoken
\$15.00

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

- | | |
|----------|-------------------------------|
| April 14 | Spring Lecture Series |
| May 13 | Doctoral Dissertation Defense |
| May 14 | Graduation Banquet |
| May 15 | Graduation |



Like Grandpa, like grandson! Nice hats!

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

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