

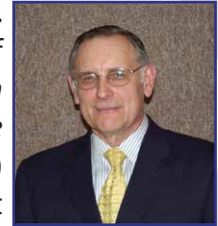


BBC UPDATE

Dedication of Revelation Commentary

Dr. Thomas Strouse

On Christmas, Dec. 25, 2013, Dr. Thomas M. Strouse gave a copy of his recently written *To the Seven Churches: A Commentary on the Apocalypse of Jesus Christ* (1022 pp.) to each family unit in Bible Baptist Church. Mr. Mark Schabert prayed a dedicatory prayer, asking the Lord to bless the use of the book for the edification of saints and salvation of sinners.



Dr. Thomas Strouse



Mark Schabert gave a prayer of dedication of the new book written by Dr. Strouse on the book of Revelation.



Annual BBC Youth Christmas Program

The BBC Youth presented a Christmas Program entitled *O Come Emmanuel* on Dec. 22, 2013 during the afternoon service. The Program was well done and several visitors came for this special event. *O Come,*

Emmanuel set the Biblical events of the Christmas story in their real time and in their real place in a unique and thought-provoking way. All of the acting, music, and musical accompaniment was performed by the BBC Youth.



^^The angels appeared unto the shepherds to proclaim the Savior's birth!

>> The shepherds were "sore afraid!"



The BBC Children's Choir singing "Away in a Manger"



<< Luke & Peter, also brothers in the program, sang "Good Christian Men Rejoice!" when they heard the good news of the Saviour's Birth.



The BBC Youth Choir singing "Come Thou Long Expected Jesus"

BOOK EXCERPT

Excerpt from Dr. Thomas M. Strouse's latest book
*Unto the Seven Churches: A Commentary on the
Apocalypse of Jesus Christ (Rev. 6:1-4)*

"The Things Which Shall Be Hereafter"

Dr. Thomas Strouse

Chapters four and five focused on the Throne Room in heaven, and allowed for a transition between the local church age on earth, and the Tribulation on earth known as "*Jacob's trouble*" (cf. Jer. 30:7).¹ With chapter six, and going to nineteen, Daniel's seventieth week (a unit of seven years) begins, as God uses Seal, Trumpet, and Vial Judgments to deal with both Israel and the nations (cf. Dan. 9:24-27)² concerning "*the things which shall be hereafter*" (Rev. 1:19). According to the OT prophet

Daniel, the Roman prince (i.e., Antichrist) "*shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease...*" (vv. 26-27). The Lord Jesus Christ expounded on the Tribulation period in response to His disciples' queries, giving details of the sequence of events of this "*one week*" (cf. Mt. 24:3-28; *vide* also Mk. 13:1-37; and Lk. 21:5-36).³ In Matthew 24:4-14, Christ listed characteristics of the first half of the Tribulation, and in verses 15-28 he listed descriptions of the second half. He built His eschatology upon Daniel's prophecy⁴ concerning the mid-point of the Tribulation and "*the abomination of desolation*"⁵ (v. 15; cf. Dan. 9:27).⁶ To the Saviour,

¹Luther called it *der Angst in Jakob* and the *Vulgate* rendered the Hebrew as *tribulationis est Iacob*.

²Cf. Strouse, *But Daniel Purposed in His Heart: An Exegetical Commentary on Daniel*, pp. 137-143.

³The Saviour constantly employed the temporal adverb τότε ("then," vv. 9, 10, 14, 16, 21, 23, 30[2], and 40), the temporal conjunction όταν ("when," vv. 15, 32, 33), and the temporal adverb εὐθέως ("immediately," v. 29) to emphasize the chronological development of events.

⁴The Lord did not believe Daniel's prophecy was fulfilled in Antiochus Epiphanes (175-164 BC).

⁵The Greek τὸ βδέλυγμα τῆς ἐρημώσεως also occurs in Mk. 13:14. Christ borrowed the term "*abomination[s]*" from Dan. 9:27; 11:31; and 12:11.

⁶Apparently, the Saviour knew that during the Tribulation "*many shall run to and fro*" attempting to find a copy of the *Book of Daniel*, and that "*knowledge [eschatological] shall be increased*" (Dan. 12:4).

recognizing the mid-point of the Tribulation was the pivotal hermeneutical principle for those in the Tribulation to understand the "*when*" and "*what*" of the Lord's coming (cf. Mt. 24:3).

With Daniel's prophecy as a foundation, the Lord Jesus Christ gave His complementary explanation of events of the Tribulation (Mt. 24:3 ff.) which John received (Rev. 6-19). For instance, both passages give in the same order the following: war (Mt. 24:6-7; Rev. 6:3-4), famine (Mt. 24:7; Rev. 6:5-6), death (Mt. 24:7-9; Rev. 6:7-8), martyrdom (Mt. 24:9-10; Rev. 6:9-11), cosmic activity (Mt. 24:29; Rev. 6:12-14), and judgment (Mt. 24:30-44; 25:31-46; Rev. 6:15-17). Further, Christ divided the Tribulation period into the two halves to which Daniel (cf. Dan. 9:27; 12:11-13) and John (Rev. 11:2 *et al*)⁷ alluded, 1) "*the beginning of sorrows*"⁸ (Mt. 24:8), the intervening mid-point with "*the abomination of desolation*" (Mt. 24:15), and 2) the "*great tribulation*" (Mt. 24:21). The Lord's Olivet Discourse (Mt. 24-25) harmonized with the Ἀποκάλυψις that the Apostle John received from the Saviour (Rev. 1:1 ff.).

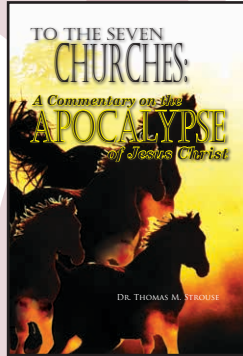
The Four Horsemen (Rev. 6:1-8)

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard

Continued on Page 3

⁷Scripture employed various ways to express either half of the Tribulation. For instance, the expression "*forty and two months*" (Rev. 11:2; 13:5) is the same as "*a thousand two hundred and threescore days*" (Rev. 11:3; 12:6), or "*a time and times and the dividing of time*" (Dan. 7:25), or "*a time, times, and an half*" (Dan. 12:7), or "*a time, and times, and half a time*" (Rev. 12:14). Apparently, the Tribulation calendar will be based on the thirty day month, albeit Antichrist will attempt to change the times (cf. Dan. 7:25), perhaps based on a sexagesimal six-day week (cf. Dan. 3:1; Rev. 13:18).

⁸The Tribulation is "*as a woman that travaileth*" (Isa. 13:8), and Matthew's Greek expression ὠδίνων is the equivalent to Isaiah's Hebrew בְּיָמֵי הַיָּהוּוֹת. Since the warning of wars, famines, pestilences, and earthquakes (Mt. 24:6-7) is included in the first half of the Tribulation, these are not "signs" for church age saints prior to the Rapture!



Continued from Page 2

a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

Verse 1

Chapter six divides into three sections revealing the opening of the first six seal judgments. The first deals with the grim picture of the coming four horsemen treated as a unit (vv. 1-8), the second with the souls under the altar (vv. 9-11), and the third with the cosmic judgment of the wrath of the Lamb (vv. 12-17). The seven-sealed book encompasses all of the Lord's wrath upon the world, as the Seventh Seal judgment includes the Seven Trumpet judgments (8:1 ff.) and the Seven Vial judgments (16:1 ff.). In John's vision he saw (εἶδον)⁹ the worthy Lamb as the One Who opened (ἤνοιξε)¹⁰ the seal judgments at the appropriate time ("when").¹¹ The "one" (μῖαν)¹² "seal" (σφραγίς)¹³ that the Lamb opened was the first seal (cf. v. 3), which apparently was accompanied with a sound "as it were the noise of thunder" (ὡς φωνῆς βροντῆς¹⁴). The Seer not only saw but "heard" (ἤκουσα) the events about to unfold, as one of the four beasts (cf. Rev. 4:6-8) said, "Come and see" ("Ἐρχου¹⁵ καὶ βλέπε).¹⁶ This angelic creature invited John to come near, and emphasized his need to see, as the text (vv. 1-2) expressed two "seeing" verbs thrice—"I saw... see...I saw" (εἶδον...βλέπε...εἶδον).¹⁷ The CT omits βλέπε and resultant translations such as NIV, ESV, and NET follow with this significant omission.¹⁸ John affirmed, that as the Seer of the Ἀποκάλυψις, he was invited by the beast to do exactly what the Lord wanted for him—"to see" (cf. Rev.

⁹ Cf. Rev. 5:11.

¹⁰ This punctiliar (aorist) action occurred once in John's vision (cf. 5:2).

¹¹ The temporal adverb ὅτε occurs 106x in the NT.

¹² This form for "one" occurs 6x in Revelation out of 36x in the NT.

¹³ Cf. Rev. 5:1.

¹⁴ See note on Rev. 4:5.

¹⁵ This present imperative is the middle or passive deponent form of ἔρχομαι, denoting the invitation to John to come ever closer to the vision.

¹⁶ This Greek expression occurs four times exclusively in Rev. 6 (vv. 1, 3, 5, and 7).

¹⁷ The nuances of ὁράω and βλέπω seem to overlap

¹⁸ The omission obfuscates the audience of the command, suggesting that the beasts will command the respective horsemen to come forth. Is the focus on the coming of the horsemen or on John the Seer seeing the vision of the four horsemen? The omission of the present imperative "see" suggests that the command was for the horsemen to come in John's lifetime, supporting the preterist interpretation. TR based translations retain βλέπε, such as the Spanish *Reina-Valera* (1960) with its "ven y mira" reading, and Luther's 1545 translation with "Komm und siehe zu!", giving the contextual emphasis. The Swahili follows the CT with its "Njoo!"

BOOK EXCERPT

1:19).¹⁹

Verse 2

Continuing to emphasize this striking scene that John saw, the Scripture recorded him stating, "behold" (ἰδοὺ).²⁰ The object of his vision was the first of four horses, "a white horse" (ἵππος²¹ λευκός²²).²³ The four colored horses²⁴ and their respective riders, the famous "four horsemen of the Apocalypse," are a visual unit and must be interpreted as such. Treated as a literary and theological unit, the four horsemen ("the dragoons of disaster"), led by the horseman on the white horse, will bring destruction to the earth at the outset of the Tribulation so that the fourth part of the world's population will be killed (cf. Rev. 6:8). In contrast, Christ's coming and reign at the end of the Tribulation will bring peace and prosperity in its retinue (Rev. 19:11).²⁵ Using the Lord Jesus Christ's hermeneutical guide to understanding the Tribulation (i.e., Dan. 9:27), the rider on the

Continued on Page 4

¹⁹Contemporary, Southern Baptist, A-Millennial theologian Herschel Hobbs boldly and erroneously states, saying, "Revelation 6:1 in the King James Version says that one of the four living creatures says, 'Come and see' **Well, scratch out 'and see.'** (bold mine) That is not in the Greek text. That sounds like he is saying to John, come and see." George R. Beasley-Murray, Herschel H. Hobbs, Ray F. Robbins, and David C. George, *Revelation: Three Viewpoints* (Nashville: Broadman Press, 1977), p. 94.

²⁰Vide note on Rev. 1:7. The aorist imperative occurs 4x in Rev. 6 (2, 5, 8, and 12).

²¹The noun ἵππος occurs 16x in the NT, and with the exception of Jam. 3:3, it appears exclusively in Revelation, referring to the horses of the four horsemen (6:2, 4, 5, 8), the demonic horse-like creatures (9:7, 9, 17[2x]), a horse's bridle the height of spilt Tribulation blood (14:20), horses as merchandise (18:13), and the horses of the Lord's army (19:11, 14, 18, 19, and 21).

²²See note on Rev. 2:17.

²³The expression occurs only elsewhere in Rev. 19:11, referring to Christ's ἵππος λευκός.

²⁴Although Zechariah referred to four colored horses (Zech. 6:1-8; cf. 1:8), their number, circumstance and purpose were different. There were several horses of each color connected to chariots to bring Jehovah's judgment exclusively on the Gentile nations. This contrasts widely with Rev. 6:2 ff.

²⁵Christ's crown is different from the rider (διάδημα [royal crown] versus στέφανος [victor's crown]), His weapon is different (ρόμφαία ὀξεῖα ["a sharp sword"] versus τόξον ["bow"]), and His purpose is different (retribution versus conquest). Since the Lamb is Christ, and He opens the seal, it would be incongruous for the Lord to be both the One opening the seal and the Personage within the first Seal Judgment. The Antichrist's offer of false peace on a white horse contrasts the Ultimate Victor Who will offer true peace as the "Faithful and True" (cf. Rev. 19:11).

BOOK EXCERPT

Continued from Page 3

white horse must be the Roman prince (i.e., the Antichrist [I Jn. 2:18]) who shall confirm some sort of peace²⁶ covenant with the Jews, deceiving them by saying “*I am Christ*” (cf. Mt. 24:4-5). This false peace will be shattered by the next three horsemen—wars, famines, Death and Hell (cf. Mt. 24:6-9).²⁷

The rider of the white horse had a “*bow*” (τόξον),²⁸ but no arrows.²⁹ He received³⁰ a crown (στέφανος),³¹ and he went forth conquering (νικῶν),³² and to conquer (ἵνα νικήσῃ).³³ As “*the*” conqueror, with the emphasized purpose of conquering, the Antichrist will establish a covenant with Israel (cf. Dan. 9:27) and immediately begin to conquer nations. His “*peace program*” will continue with great deception (cf. II Thes. 2:10-12) until the second seal is broken (cf. Rev. 6:3-4). Known also as the “*little horn*,” the Antichrist will subdue three of the nations of the revived Roman Empire (cf. Dan. 7:8, 20, 24-25) with great military power and prowess (i.e., “*the God of forces*” [Dan. 11:38]).³⁴ He will become increasingly impervious militarily so that by the mid-point of the Tribulation many will say, “*Who is like unto the beast? who is able to make war with him?*” (Rev. 13:4).³⁵ Amazingly, the Roman prince will allow the Jews to build “*the temple of God*” (τὸν ναὸν τοῦ Θεοῦ) in “*the holy city*”

²⁶The pseudo-peace that the Antichrist will establish will be soon taken away by the wars waged through the second horseman (cf. v. 4). Isaiah said succinctly, “*There is no peace, saith the LORD, unto the wicked*” (Isa. 48:22).

²⁷These horsemen and their respective horses may be demonic creatures over their respective domain, and similar to the demonic horses and men in Rev. 9:16-19.

²⁸This is one of John’s *hapax legomena*.

²⁹Scripture refers to “*bow and arrows*” seven times (cf. II Ki. 13:15[2x], I Chr. 12:2; Ps. 58:7; 76:3; Jer. 50:14; and Ezk. 39:3).

³⁰The *aorist* passive verb ἐδόθη denotes that the Beast will receive this power ultimately from the Lord God through the instrumentality of the kings of the revived Roman Empire.

³¹Cf. Rev. 2:10.

³²The masculine present participle νικῶν (articular or not) used substantively, refers to the believer who overcomes the world in all other passages (cf. I Jn. 5:5; Rev. 2:11, 26; 3:5, 12, 21; 21:7).

³³The ἵνα plus the subjunctive *aorist* νικήσῃ explains the purpose of the verb ἐξῆλθε (“*he went forth*”).

³⁴Daniel predicted, saying, “*And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand*” (Dan. 8:25).

³⁵Albeit, many nations such as Edom, Moab, Egypt, Libya and Ethiopia, will be defeated or thwarted as they will succumb to him (cf. Dan. 11:41-43).

(τὴν πόλιν τὴν ἁγίαν) according to II Thes. 2:4 and Rev. 11:2, respectively. This “*peace program*” under which the Jews will build and “ *dwell safely*” (vide Ezk. 38:11) will be interrupted by the Gog/Magog battle (cf. Ezk. 38:2-16). At the present time, on the temple mount in old Jerusalem, the Islamic “*Dome of the Rock*” occupies “*the place*” Jehovah gave for His temple (cf. Dt. 12:3, 5, 11, 13, 14, 18, 21, 26; I Ki. 8:13, 21, 29). However, the Beast (Antichrist) will not be allowed to enter and desecrate it until the two witnesses are destroyed (cf. Rev. 11:2-11). Their deaths will coincide with other activities at the midpoint of the Tribulation, including the catastrophic expulsion of Satan from heaven (cf. Rev. 12:9-12) and the supposed “*reincarnation*” of Antichrist (cf. Rev. 13:1-3), who will destroy the two witnesses.³⁶

Verse 3

Using temporal language, the Apostle revealed the sequence of the Lamb’s Seal openings with ὅτε³⁷ (“*when*”) and τὴν δευτέραν³⁸ (“*the second*”). The Lamb “*opened*” (ἤνοιξε) the second Seal and used His created beast to announce to John the Seer to “*come and see*” (“*Ἐρχου καὶ βλέπε*”). The enumeration of the first four seals suggests chronological order, since false peace will be followed by wars, and then famine, and then death. In fact, the Greek expression ὅτε ἤνοιξε (“*when he opened*”) occurs seven times in the NT, six in this passage (Rev. 6:1, 3, 5, 7, 9, 12; and 8:1). The Bible interpreter should consider the various judgments of the Seals, Trumpet, and Vials as sequential and consecutive based on ὅτε ἤνοιξε coupled with the conjunction Καὶ (“*and*”).

Verse 4

The horses and riders symbolize divinely permitted forces on the earth. Only the fourth horse rider received a name—“*death*” (v. 8). These forces will be destructive, and have precedent in Jeremiah who spoke of “*the sword*,” “*the famine*,” and “*the pestilence*” (cf. Jer. 14:12; 21:7, 9; 24:10; 27:8, 13; 29:17-18; 32:24, 36; 34:17, 22; and 44:13). John described the second horse as that which “*went out*” (ἐξῆλθεν),³⁹ was “*another*” (ἄλλος),⁴⁰ and was “*red*” (πυρρός).⁴¹ From whence the red horse came is not

Continued on Page 5

³⁶After all, from the world’s perspective, the two witnesses will be the ones responsible for all the plagues (Seal and Trumpet Judgments) hurting the earth (cf. Rev. 11:6 with 9:20).

³⁷ Cf. Rev. 1:17 *et al.*

³⁸The adjective comes from δεύτερος (47x) and is the ordinal number for two.

³⁹This is the *aorist* of ἐξέρχομαι.

⁴⁰The adjective means “*different*” of the same kind (cf. Mt. 13:24)—i.e., a different horse.

⁴¹Although πυρρός only occurs twice, its cognate verb πυρράζω refers to the glowing red sky (cf. Mt. 16:2-3).

Continued from Page 4

stated. It was like the first horse and its color was glowing fiery red, like that of the “red dragon” (Rev. 12:3).⁴² That red is symbolic of blood is evident from II Ki. 3:22-23, which states, saying, “And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as **red as blood**: And they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.”

The rider that sat (τῷ καθημένῳ) on the second horse received the ability (“power”)⁴³ “to take” (λαβεῖν)⁴⁴ that which the first horseman gave, “peace” (τὴν εἰρήνην),⁴⁵ from the earth (pacem de terra [Vulgate]). Apparently God gave the horseman divine authority to instigate the slaughter of mankind, since the *aorist* verb is passive—“was given” (ἔδόθη). To complement the peace-taking, John stated that the earth inhabitants “should kill one another” (ἵνα ἀλλήλους

⁴²This is the only other reference to this *dis legomena*.

⁴³Since there is no Greek word, translators have supplied “power” (Tyndale, Geneva, KJV, and NIV) or “permission” (NET).

⁴⁴This is an *aorist* infinitive from λαμβάνω

⁴⁵The noun εἰρήνη occurs only twice in Revelation (vide also 1:4), and the present verse (6:4) does not refer to the peace that the Prince of Peace shall bring, as Isaiah prophesied, saying, “Of the increase of his government and **peace** there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this” (Isa. 9:7).

BOOK EXCERPT

σφάζωσι⁴⁶). Through the use of the “great sword”⁴⁷ (μάχαιρα μεγάλη)⁴⁸ given to the second horseman, the Lord effectively symbolized the wide-spread blood-letting of the “wars and rumours of wars” (Mt. 24:6) and “nation shall rise against nation, and kingdom against kingdom” (Mt. 24:7) that will occur, about which He spoke.

⁴⁶The verb σφάζω suggests cutting the throat (“slaughter,” NAB); presumably the μάχαιρα was effective for beheading (cf. Acts 12:2).

⁴⁷The use of swords and horses during the Tribulation strengthens the perspective that life will become very primitive as the Tribulation progresses because of the calamities that will destroy the infrastructure of society. It is hard to imagine that civilization will continue to enjoy electricity (to run the internet and machinery) or gas fueled vehicles (because of the terrestrial and celestial catastrophes).

⁴⁸The μάχαιρα was the short dagger for infighting (Eph. 6:17); in this case it was great (cf. Rev. 13:10, 14).

2014 BBTS Spring Semester Class Schedule

Mondays

Greek I 10:00 AM - 11:00 AM

Greek II 11:00 AM - 12:00 PM

Greek Proficiency 6:00 PM - 7:00 PM

Hebrew VIII 7:00 PM - 9:00 PM

Wednesdays

1 & 2 Peter 8:00 AM - 11:00 AM

Thursdays

History of Christian Doctrine 6:00 PM - 9:00 PM

Fridays

New Testament Introduction 9:00 AM - Noon

BBTS Spring Schedule

January 6-10 - 7, 2014

BBTS Winter Module - Ireland

“Baptist History II”

“History of Christian Doctrine”

January 20-24, 2014

BBTS Module - Cromwell, CT

“Bibliology I”

January 27, 2014

BBTS Fall Semester Begins

February 17 - 21, 2014

BBTS Winter Module - Quezon City, Philippines

“I and II Peter”

“History of Christian Doctrine”

March 10-14, 2014

HBTS Modules - Endicott, NY

“I and II Peter” (TMS)

“Hebrew” (JWS)

April 18, 2014

BBTS Spring Lecture Series

“The Book of Revelation”

BBTS Graduation

May 18, 2014, 1:30 PM

See www.bbc-cromwell.org for more information

DEVOTIONAL CORNER

Evidence for Assurance



Pastor Cas Reeves When someone gets saved and becomes a child of God (John 1:12), God assures them over a period of time with evidences of their salvation. These evidences, found in the Scripture, assure them of their salvation. In the epistle of 1 John a number of these evidences can be found.

One of evidences for assurance is found in chapter 2: *And hereby we do know that we know him, if we keep his commandments* (v.3). The newly saved finds himself attentive to the Bible, which is the book of God's commands. This new attentiveness is recognized in the guarding and obeying of His commandments.

A second evidence for assurance is found in chapter 3: *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure* (vss. 2-3).

There are two truths found in these verses that give evidence toward the assurance of one's

salvation. The first is the *new hope* that one has that the Lord Jesus will appear in the future and that he will be with Him and like Him. Second, is the *new purity* that one finds himself experiencing, seeking, and attaining in his life as a result of his new hope.

Again in chapter 3, John shares another evidence for assurance: *We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death* (v.14). This evidence reveals a new brotherly love for God's children. This is a love that the believer finds himself loving at all times his fellow brethren in Christ.

In conclusion, a few of the evidences, which are given by the Apostle John, are a new attitude and action toward the Bible, a new hope, a new purity and a new love toward those who are saved. Have you seen these evidences in your life that give assurance that you are saved?

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

1 John 5:13

-CAR

Quotes From the Past:

Andrew Jackson, 1767-1845

7th American President



Andrew Jackson

"The Bible is the rock on which this Republic rests."

"You must pay the price if you wish to secure the blessing."

"The wisdom of man never yet contrived a system of taxation that would operate with perfect equality."

BBC YOUTH CHRISTMAS PROGRAM



A Rabbi reads from Isaiah about the promised coming Messiah!



^^ Krista played "O Come, O Come Emmanuel" on the harp.

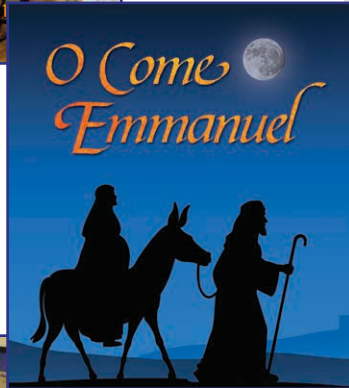


^^ The Inn-keeper's wife and friend prepare for many travelers in the the Inn!



^^ Mary & Joseph on their long journey to Bethlehem.

>> Joseph and Mary are told there was no room in the Inn.



^^ Sophia (as the Inn-keeper's wife) sweetly sings "No Room in the Inn."



Even the youngest BBC youth recited scripture.



LADIES MEETING

Ladies Meeting

8

Invitation

The Fourth Annual BBC

Ladies' Fellowship & Tea

Saturday,

March 8, 2014

*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*



MRS. PATTY HERR,
GUEST SPEAKER

You are invited to join the Ladies of Bible Baptist Church as they host Fourth Annual Ladies' Fellowship & Tea from 10 AM to 1 PM.

Mrs. Patty Herr, wife of Pastor Daniel Herr (Chester Baptist Church, Chester, MA) will share her testimony. The fellowship will include congregational singing, special music, testimonies, and a brunch.

Please RSVP with the number of Ladies attending by March 1 to drtms_bbt@juno.com



BIBLE
BAPTIST CHURCH

Bible Baptist Church

40 Country Squire Road
Cromwell, CT 06416
860-613-2096
www.bbc-cromwell.org

THE BOOK CORNER

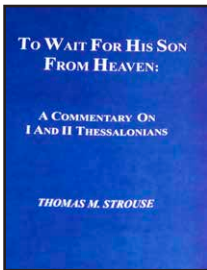
The Book Corner

These Books may be purchased through **Bible Baptist Church**:
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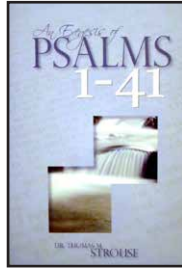
The Book Corner

9

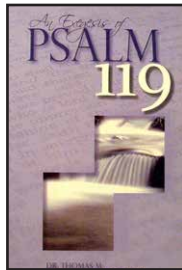
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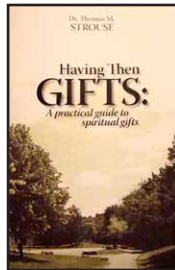
I & II Thessalonians
\$10.00



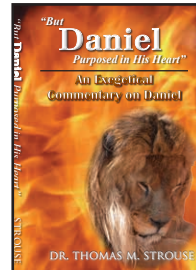
Psalms 1 - 41
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Psalm 119
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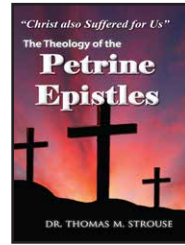


Spiritual Gifts
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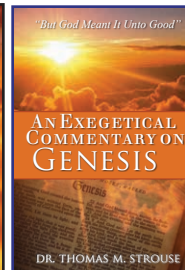


Revelation
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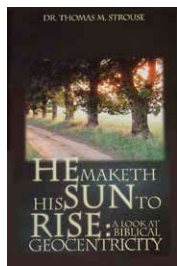
Daniel
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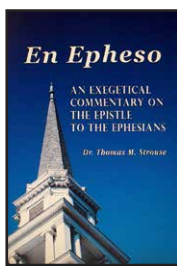
Peter
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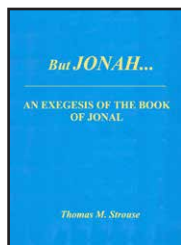
Genesis
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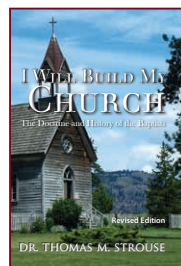
Geocentricity
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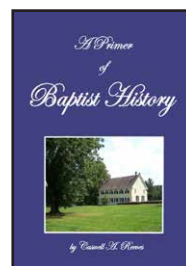
En Epheso
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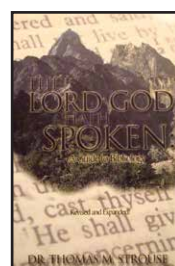
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Waiting for the Program to begin!

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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A ministry of Bible Baptist Church

40 Country Squire Road
Cromwell, CT 06416
860-613-2096
www.bbc-cromwell.org