



BBC UPDATE

BOTS Module in New Hampshire

Dr. Thomas Strouse



The Lord blessed with the BOTS module on Cults in beautiful Plymouth, NH. Dr. Chet Kulus is the gracious host pastor of Calvary Independent Baptist Church during the week of July 21-24, 2014. Some

twenty-three enrollees studied the history of Garden Gnosticism of Satan's religious deception (Gen. 3:4-5), and Paul's antidote to its historical implementation by expounding the truth about the *pleroma* ("fulness") in Col. 2:8-10. Satan has posited the false interpretation of life that man is good (= god), and that he must advance himself in this life and the next to reach spirit deity. All major religions, cults and, human philosophies are based on these demonic doctrines. Garden Gnosticism teaches the heresies that flesh is evil, Christ was not God, and there is no resurrection of the body.



Above & Top: Dr. & Mrs. Strouse standing in front of Dr. and Mrs. Kulus' beautiful log cabin home.

Faithful Men Missions

Dedicated to Teaching the Truth of God

II Timothy 2:2

The summer is moving along quickly and we are especially looking forward to the ordination and commissioning service scheduled for September 6th.

On a personal note, Kathy's younger brother has been diagnosed with a kidney disease, glomerular nephritis and has been put on a transplant list. After initial tests, Kathy was determined to be a match and was approved as a donor. Surgery is scheduled for August 7. Please remember Kathy and her brother in prayer.

We are still anticipating the September move to Utah and commencing the work in Utah, ministering with the Hurricane assembly, Fellowship Baptist Church.

Thank you for your prayers. The Lawrence's



James & Kathryn Lawrence

Learn more about their work at:

<http://www.faithfulmenmissions.com/>

Textual Variants in I and II Timothy

By Dr. Thomas Strouse

Part i of 2 Part Article

INTRODUCTION

The Lord Jesus Christ gave His disciples the expectation to recognize, receive, and preserve His words (Jn. 17:8; Mt. 28:20). His saints, with the indwelling Spirit of Truth, and in the institution of Truth, will have the spiritual wherewithal to recognize His words (I Jn. 2:20, 27; I Tim. 3:15), and the expectation to receive them by faith (I Thess. 2:13). This movement of the perpetuation of truth through NT assemblies may be called the “Received Truth” movement (Jn. 17:8, 20; Acts 2:41; 8:14; 11:1; 17:11; I Thess. 2:13). This movement is based on the biblical premise of the aforementioned passages that the Lord promised to give His church members the inscripturated revelation of the Spirit of Truth for perpetuation through the ages until Christ comes back. Conversely, the Saviour never promised His saints that He would *not* preserve His words (cf. Ps. 12:6-7), nor did Christ ever give them the expectation to restore the Lord’s “non-preserved” words through “the science of textual criticism” (cf. I Tim. 6:3-5). The Critical Text (CT) and its resultant translations (*ASV, RSV, NIV, NAS, ESV, et al*) are unwarranted biblically and should be shunned!

The following are some of the textual variants in I and II Timothy perpetuated by the critical scholarship which endorses the Gnostic-laced CT readings, that supposedly are earlier and harder readings (i.e., papyri, *Codex Sinaiticus* [Ⲛ], *et al*),¹ and therefore better than the TR, as these are man-centered efforts to restore the original Greek text.

I Timothy

I Tim. 1:17

The TR reads μόνω σοφῶ Θεῶ (“*the only wise God*”), attributing divine wisdom exclusively to deity, as Paul listed the fourth of several attributes of God (“*eternal,*” “*immortal,*” and “*invisible*”). This Greek expression is biblical, occurring also in Rom. 16:27 and Jude 1:25. The CT has removed the adjective σοφῶ (“*wise*”), leaving the contextual defense of the attributes of God to declare instead His monotheistic nature (*ESV*: “the only God”),² albeit true, is not Paul’s argument. Metzger argues that the TR reading is “a scribal gloss derived from Rom. 16:27,”³ even though the TR reading is the “harder” reading.

The CT Committee members rigorously follow the unbiblical restorationist’ mantra that “the oldest (and usually the hardest) readings are best,” and therefore closest to the originals.

I Tim. 2:7

Paul’s defense of his apostolic calling was based on the Lord’s will for him, as he declared, saying, “*I speak the truth in Christ*” (ἀλήθειαν λέγω ἐν Χριστῷ). It was the Lord Jesus Christ Who saved him and called him as an apostle to the Gentiles (Acts 9:15-16; Gal. 1:12; 2:7). The CT removed Paul’s statement of authority ἐν

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¹ *Codex Vaticanus* (B) does not include the Greek texts of I and II Timothy, Titus, Philemon, and Revelation. Text critics consider B as the very best Greek manuscript. However, its impact upon textual issues in the Pastorals is absent.

² The penultimate *Vulgate* contributes to the confusion with its *solī Deo*.

³ Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 3rd Edition (NY: United Bible Societies, 1975), p. 639. The companion Greek text is the *United Bible Societies’ Greek New Testament (UBSGNT)*.

Χριστώ, arguing that “the emergence of the shorter reading [CT], which is well supported... cannot be adequately explained on the supposition that the longer reading [TR] was original.”⁴ Of course, the CT advocates deny any textual tampering (*contra* II Pet. 3:15-16) to minimize Paul’s heavenly authority for his apostolate.

I Tim. 3:3

According to Paul, one of the qualifications for the elder is that he must “*not be greedy of filthy lucre*” (μὴ αἰσχροκερδῆ). Twice in this verse the Apostle warned the pastoral candidate about materialism, concluding with “*not covetous*” (ἀφιλάργυρον).⁵ The CT, following the supposed superiority of *codex* **ξ**, omitted the first caveat μὴ αἰσχροκερδῆ. Allegedly, the TR editors borrowed this “gloss” from Tit. 1:7 and superimposed it upon the current text.

I Tim. 3:16

The greatest passage in all of Scripture on the incarnation of the blessed Lord Jesus Christ has received obvious and serious attack from the apostates. The attack is obvious since Garden Gnosticism (Gen. 3:4-5) ultimately rejects the incarnation, because “flesh is evil” and salvation only refers to that of the spirit.⁶ The attack is serious because it removes the succinct and unambiguous divine refutation of Satan’s anti-Christian theological scheme: “*God was manifest in the flesh*” (Θεὸς ἐφανερώθη ἐν σαρκί). Gnosticism taught that Jesus Christ was either a phantom who seemed (δοκέω) to be in the flesh but was not (I Jn. 4:3), or that Jesus was a mere man and was not the divine Christ (I Jn. 2:22). Both of these views denied the incarnation of God and were identified as Docetism and Adoptionism, respectively.

The CT, the text of Gnosticism, removed the substantive noun Θεὸς (“*God*”) and cleverly replaced it with the relative ὅς (“he who,” *ASV*). Metzger gives the reading a “B” rating (“some degree of doubt”),⁷ nevertheless arguing that is the preferred variant because of external evidence (i.e., the earliest and “best” readings) and transcriptional probability (i.e., critic’s guess). He maintains that the TR reading Θεὸς “arose either (a) accidentally, through the misreading of OC as ΘC, or (b) deliberately, either to supply a substantive for the following six verbs, or, with less probability, to provide greater dogmatic precision.”⁸ The humanistic and devilish rationale in these arguments is transparent and easily refuted with Scripture.

I Tim. 4:10

The Apostle revealed that he suffered reproach (ὀνειδιζόμεθα “*we suffer*”) for trusting in and following Christ. Using the present passive form from the verb ὀνειδίζω for the second time (Rom. 15:3), Paul differentiated between the labour he put into his ministry and what he received from others for his ministry. However, the CT changed the verb to ἀγωνιζόμεθα (“*we strive*”), rejecting the external suffering the Apostle received. The majority of manuscripts support the TR reading, but according to Metzger, “the majority of the Committee preferred the latter [ἀγωνιζόμεθα], partly because it has slightly better attestation and partly because it seems better suited to the context.”⁹ The Committee members then, are the ones who make the final decision on the wording of Scripture. Who

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4 Metzger, p. 639.

5 Quite often the Lord employed His own qualification for establishing truth by giving forth two or three witness (Dt. 17:6).

6 Cf. Thomas M. Strouse, *To Wait for His Son from Heaven: A Commentary on I and II Thessalonians*, Cromwell, CT: Bible Baptist Theological Press, 2014), pp. 165-191.

7 Metzger, p. xxviii.

8 Metzger, p. 641.

9 Metzger, pp. 641-642.

ARTICLE

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are the Committee members? They are those whose religious affiliations and theological fruit evince unregenerate liberalism. The original committee members included Kurt Aland, Matthew Black, Bruce M. Metzger, Allen Wikgren, and the apostate Roman Catholic Cardinal Carlo M. Martini. The tragedy of this is that many professed Christians un-reservedly utilize the CT in Greek studies and promote its resultant translations (*NIV, ESV, NET, et al*), following the textual opinions about the very words of the sacred text from men who have no solid testimony of and fruit from biblical conversion.¹⁰

I Tim. 4:12

The CT removed ἐν πνεύματι (“*in spirit*”) following ἀγάπη because the omission has attestation in the so-called earlier and better Alexandrian and Western text-types. With an unbiblical bias,¹¹ Metzger posits that the TR was influenced by the text of Col. 1:8 which has ἐν πνεύματι following ἀγάπην. The majority of minuscule manuscripts support the TR, and more importantly, the TR reading is indeed Pauline!

I Tim. 5:16

The TR reads “*if any man or woman that believeth* (πιστὸς ἢ πιστὴ),” giving parity to men as well as women in their responsibilities toward family widows. However, the CT committee favored the omission of πιστὸς ἢ (literally “believing men or”), following their favored manuscripts and ruling unfairly against women.¹² They did give their rendering a “C” rating which means that they had a “considerable degree of doubt” about their omission!

I Tim. 6:5

After the noun “*godliness*” (εὐσέβειαν), the CT omitted the Pauline caveat “*from such withdraw thyself*” (ἀφίστασο ἀπὸ τῶν τοιούτων). Again, the committee members demonstrated their pre-determined animosity against the TR, stating “Although the reading [TR] is ancient, as appears from patristic testimony, it must be rejected as a pious but banal gloss” because the best manuscripts support the shorter reading, and “if it were present originally, no good reason can be assigned for its omission.”¹³

I Tim. 6:17

The full prepositional phrase, including the second attributive position of the adjectives, ἐν τῷ θεῷ, τῷ ζῶντι, indicated the object of Paul’s trust, according to the TR. The CT changed the preposition ἐν and omitted the adjectives τῷ ζῶντι, reading instead ἐπὶ θεῷ τῷ (“on God”). The TR reading has majority minuscule support, but is rejected by the Committee since they have opined that the scribe must have expanded the expression because of I Tim. 3:15 and 4:10.¹⁴ The Committee members have the unbiblical bias that the theologically fuller text

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¹⁰ What role does the Holy Spirit have in the wording of the effort to restore the text that God supposedly never preserved?

¹¹ Although Metzger admits that the Byzantine text (i.e., TR) “is characterized chiefly by lucidity and completeness,” it is nevertheless “debased”! Metzger, pp. xx-xxi.

¹² The *NAS* rendered the CT as “If any woman who is a believer...”

¹³ Metzger, p. 643. The ecumenical committee members do not comprehend or practice separation from theological error or unbelief, as this verse and others demand (II Cor. 6:14-17; cf. Ps. 50:16-17).

¹⁴ Metzger, p. 644.

of the TR is always suspect and therefore inferior.

I Tim. 6:19

What is the difference between “*eternal life*” (τῆς αἰωνίου ζωῆς) and “life indeed” (τῆς ὄντως¹⁵ ζωῆς)? The TR reads the former and the CT the latter. Obviously, the expression “*eternal life*” teaches the perpetual duration of salvation whereas “life indeed” is ambiguous about the future, and denotes only the temporal quality of salvic life.¹⁶

CONCLUSION

The CT has reduced the TR by about seven percent of the words, and changed wording and obviously theology. Nevertheless, the TR is the Greek text predicted by the Lord Jesus Christ and preserved through Christian history. It should be received today by His assemblies as the preserved, inspired words of Scripture.

Continued Next Issue

15 The adverb has a “B” rating in the *UBSGNT*, p. 644.

16 The *ASV* gives the awkward “the life which is *life* indeed.”

Revised Edition of I & II Thessalonians Now Available!



Dr. Thomas Strouse’s book *To Wait For His Son From Heaven: A Commentary on I and II Thessalonians* will be revised and reprinted. Of late there have been many speculative and unbiblical voices clamoring to express their supposed knowledge for the date of the Second Coming of the Lord. Serious, consistent commentary on Scripture, and especially on eschatological books such as I and II Thessalonians, is the need of the hour. Too many are unskillful and not careful with the text of the Bible, and hence they posit faulty statements that only advance the purposes of the enemy.



It is my prayer that the saints of Bible Baptist Church, and of other New Testament assemblies, will be instructed in and edified by the truth of this commentary. Contact Bible Baptist Church, 860-229-538, to order your copy for \$20.

The Revised Edition of I & II Thessalonians was presented to the BBC Assembly last Wednesday evening!

BBTS/BBC Picnic!

The annual Labor Day BBTS/BBC picnic is planned for **Sept. 1, 2014** at the Strouse house from **3:00 - 7:00 PM**. All past and present seminarians and all BBC members are welcome to attend!! Those whose last names end in **A-N** should bring a side dish and those ending in **0-Z** should bring dessert. Please also bring lawn chairs. Please RSVP to **drtms_bbts@juno.com** with total number coming by **Aug. 28**.



2014 BBTS Fall Semester Class Schedule

Mondays	
<i>Bibliology I</i>	9:00 AM - Noon
<i>Greek II</i>	6:00 PM - 9:00 PM
Wednesdays	
<i>I and II Timothy</i>	8:00 AM - 11:00 AM
Thursdays	
<i>Zechariah</i>	6:00 PM - 9:00 PM
Fridays	
<i>Ecclesiology</i>	9:00 AM - Noon

BBTS On-line

BBTS Classes are now available for viewing at

<http://www.bbc-cromwell.org/seminary.shtml>



Upcoming Events at BBC

BBTS Module - "Bibliology I" August 4-8
Star, ID

BBTS Module - "II Corinthians" August 18-22
Chesterton, IN

Labor Day Picnic
September 1 from 3:00 PM - 7:00 PM
Strouse House

Ordination Council for James Lawrence
September 6 from 1:00 PM - 3:00 PM
Bible Baptist Church

Commissioning Service for Missionaries James and Kathy Lawrence"
September 7 at 1:30 PM
Bible Baptist Church

BBTS Modules - "Matthew" Sept. 22-26
"Baptist History I"
Prague, Czech Republic



All



Pastor Cas Reeves

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

John 3:16

Perhaps one of the most well recognized verses in the Bible is this simple verse. Yet it is one of the most profound in the Scripture, revealing that God loves the world, that is *all* that are in the world. It stretches the human imagination to try and comprehend God's divine love for *all* and for *all* sorts, but nevertheless that is the declaration that is made to *all* mankind in the world. Clearly the Scripture states God's love for *all*: for the good and the bad, for the righteous and the unrighteous, for the worst and best of mankind. Yes, God loves *all* men.

Because God loves *all* in the world, He gave His only begotten Son to be a perfect sacrifice for the sin of every person in the world. The Bible declares God's love for *all* and that it was demonstrated for *all* when Christ Jesus died for *all* (Rom.5:8, 1 Jn.2:2).

"Therefore as by the offence of one judgment came upon *all* men to condemnation; even so by the righteousness of one the free gift came upon *all* men unto justification of life" (Rom.5:18). This verse again shares the truth of God's love for *all*, stating that by the sin of Adam *all* became sinners, but by the righteousness of Jesus Christ is come the free gift of justification unto *all*. This simply means that through Jesus Christ *all* can be saved and *all* can receive eternal life.

God's promise is simple, "whosoever believeth upon him should not perish, but have everlasting life." In other words, *all* who truly believe on Jesus Christ, God's Son, can receive everlasting life. -CAR

DEVOTIONAL CORNER

Quotes From the Past:

James Madison

1751-1836

4th President of the USA



No distinction seems to be more obvious than that between spiritual and temporal matters.

Yet whenever they have been made objects of Legislation, they have clashed and contended with each other, till one or the other has gained the supremacy.

New Member

But now hath God set the members every one of them in the body, as it hath pleased him.

I Corinthians 12:18

We would like to welcome our newest member, Serena Nelson to our assembly!

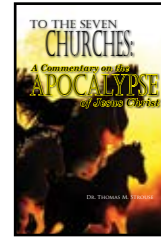


The Gagnon Family sang a medley Sunday morning.

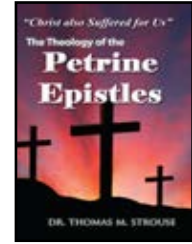
THE BOOK CORNER

The Book Corner

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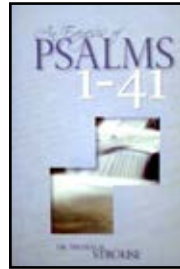
Revelation
\$30.00



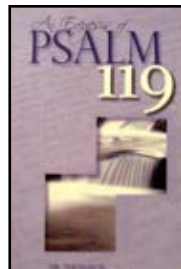
Peter
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I & II Thessalonians
\$20.00



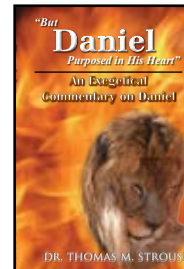
Psalms 1 - 41
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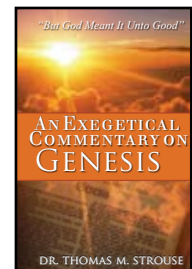
Psalm 119
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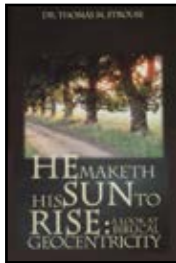
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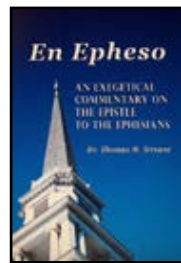
Daniel
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Genesis
\$20



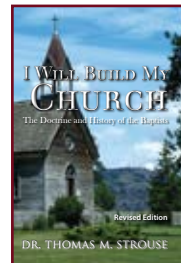
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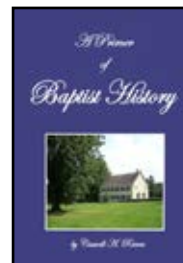
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BBC Fun!



Looks like a special treat for dessert!
Krispy Kreme Donuts!!



If you have any news for the next issue of the BBC Update, please send email to:

drtms_bbts@juno.com



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