



BBC UPDATE



Above: The BBTs Module Class on Luke's Gospel with Emphasis on Medical Terms was held in Quezon City, Philippines..

Right: The BBTs Module Class on OT Introduction

Quezon City Module Classes

Dr. Thomas Strouse



Dr. Thomas Strouse

The Lord gave a wonderful setting for the fifth time to present Seminary Modules in Quezon City, Philippines, under the aegis Cornerstone Baptist Church and host Pastor Jed Raquintan. Twelve men and women took the courses of Old Testament Introduction and Luke's Gospel with Emphasis on Medical Terms. Appreciation goes to Pastor Raquintan and his faithful church members who provided food and fellowship for all involved.



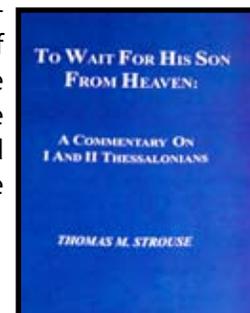
Left: Cornerstone Baptist Church in Quezon City



I & II Thessalonians Commentary Back in Print!

The commentary on I and II Thessalonians entitled *To Wait for his Son from Heaven: A Commentary on I and II Thessalonians* by Dr. Thomas M. Strouse back in print. It is an exegetical commentary on these two Pauline Epistles to the church members at Thessalonians. With 135 pages and 314 footnotes, the commentary is a thorough examination of these letters for the benefit of the serious student of Scripture. The book is available for \$10.00 and may be purchased through Bible Baptist Church:

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



Upcoming BBC Events

Ladies Fellowship

Mrs. Claudia Norwalt will be sharing her testimony and sing several solos at the Second Annual BBC Ladies' Fellowship on **March 10, 2012**. **Join us at 9:30AM for breakfast snacks; 10 AM to 1 PM for the Fellowship.** The ladies of all area churches are invited. **Please RSVP by 3-1-12.**

BBTS Lecture Series

In conjunction with the BBTS Lecture Series "Who are the Baptists?", Dr. Joel Grassi will be preaching at BBC on **Wednesday April 18, 2012 at 7 PM.** All are welcome.

QUEZON CITY MODULE

Quezon City

2

Module Photos



The Cornerstone Baptist Church Choir, Quezon City, Philippines



Dr. Strouse Preached the morning service at Cornerstone Baptist Church



Mrs. Raquintan teaching children's Sunday School



Another Sunday School class



Pastor Jed teaching Sunday School



Dr. Strouse's Quezon City accommodations!



Tuesday morning breakfast with seminarians, fish and rice!



Dr. Strouse with a young deaf girl that some gave to for an operation.

Baptist's Role in Bible Preservation

Εκκλησία: *The Baptist Congregation of the Lord in the New Testament*: Τηρέω

by Dr. Thomas M. Strouse

Introduction

Contrary to the sentiments of many bibliologists, the Bible does give the precise means for its own preservation. Scholars are quick to dismiss the Biblical evidence for the divine means of preservation. In fact, they must dismiss it because it is cumbersome to their non-biblical theories.¹ However, the Biblical writers clearly delineated the means for the preservation of God's OT and NT words in Scripture. That the Lord used His NT Baptist congregation, as He did His OT saints, to be the agency through which His Words were preserved is irrefragable. This essay will set forth the case that the Scriptural means through which the Lord Jehovah preserved His Words was the OT and NT saints in their respective places of worship. He gave His revelation to His people with the stern warning that His believers should recognize, receive, guard, and make available each and every one of His Words in written form. The Lord's Baptist assembly (ἐκκλησία) was the means God used to preserve (τηρέειν) His inspired OT and NT Words initially in the first century and continues to use until the end of the church age.

The Divine Means for Preserving God's Words For the OT Scriptures²

The Lord promised to preserve every one of His words for every succeeding generation (Ps. 12:6-7).³ He used human instrumentality to preserve His Words. For instance, the Lord commanded Daniel to

¹It is apparent that many CT bibliologists focus their efforts on extra-biblical argumentation. Cf. the pamphlet by Mark Minnick "Trusted Voices On Translations" (Greenville: Mount Calvary Baptist Church, 2001). Quite often their exegesis, if any, of pertinent Scripture is characterized by brevity, denial, and unproved assumptions

²See the chapter entitled "Israel, The Means of Preservation in the Old Testament: *Natsar and Shamar*." Kent Brandenburg, ed., *Thou Shalt Keep Them: A Biblical Theology of the Perfect Preservation of Scripture*, (El Sobrante, CA: Pillar and Ground Publishing, 2003), pp. 97-107.

³Thomas M. Strouse, "The Permanent Preservation of God's Words: Ps. 12:6-7 Expanded," *Emmanuel Baptist Theological Journal 2* (Fall 2006): 27-37.

ARTICLE

shut up and seal the inspired Words Daniel wrote (Dan. 12:4). The Lord nevertheless guaranteed that these very Words inscripturated by Daniel He would indeed shut up and seal until the end of time (v. 9). God used the Jewish nation to be the instrument through which His OT revelation came. Paul affirmed this truth stating, "*What advantage then hath the Jew? Or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God*" (Rom. 3:1-2). The Hebrew OT Scripture was available for personal and public study in the first century. Timothy, along with his grandmother and mother, studied the OT Scriptures from his youth (II Tim. 3:15). All around Judea Jews studied publicly the words of Moses in the Torah, as Luke states, "*For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day*" (Acts 15:21).

Case Study: Joshua (Joshua 1:7-8)

Joshua was the divinely appointed replacement for Moses (Num. 27:18-19) and Jehovah instructed him to continue to be faithful to the Scripture. The Lord's will had not changed with this new leader but remained the same with respect to the land promise (cf. Gen. 12:1-3). The Torah was still the written law for the Jews in the land of Canaan. The Lord commanded Joshua to be strong and very courageous (vv. 6, 7, and 9). According to the divine instruction, Joshua was to mediate (הגידה)⁴ on the words of the Torah so that he and the Jews would consequently obey it. They were not to deviate from the written law to the right or the left. If Joshua would observe or guard (שמר) the words of the Torah the Lord would prosper him as the leader of Israel. Joshua and Israel had the responsibility to guard the very words of the Torah and not allow any deviations (cf. Dt. 4:2; 12:32), and practice it faithfully for His blessings. Several examples of the obedience of Joshua and the Israelites include the circumcision of all males in preparation for the Passover (Josh. 5:2-5; 7-12; cf. Ex.

Continued on Page 4

⁴The word conveys the idea of private and vocal recitation.

ARTICLE

Continued from Page 3

12:43-45) and the removal of the king's carcass before sundown (Josh. 8:29; cf. Dt. 21:22-23). The Case Study of Joshua is one Biblical example of innumerable occasions of God's expectation for Israel's leaders to preserve His Words. That the Lord expected His people to preserve His Words intact and that He used them to that end is without controversy.

Christ's Imprimatur on the Received Hebrew OT

The Lord Jesus Christ put His divine imprimatur upon the received Hebrew Old Testament text. He stated that the Hebrew Scriptures were perfectly preserved and intact in His day when He stated "It is written" (Γέγραπται) in responding to the Devil's temptation (Mt. 4:4). He referred to the Hebrew Scriptures received by the Jews of His day, and not to the enigmatical LXX or to the perverted texts of the cultic Qumran sect as manifested in the Dead Sea Scrolls (DSS).⁵ There

⁵Although the DSS do support many readings in the MT, these scrolls are nevertheless penultimate authorities.

is no biblical evidence that Christ or the apostles ever cited the LXX. There is overwhelming evidence that the Lord held in His hands the Hebrew OT because He referred to its jots and tittles (Mt. 5:18), its three-fold division (*Torah, Nebiim, and Kethubim*) in Lk. 24:27 and 44, and its canonical order of Genesis to II Chronicles (Lk. 11:50-51). The received Hebrew text, upon which the Lord Jesus put His divine imprimatur, became the OT Scriptures for the first century churches to preserve along with the canonical NT Scriptures.

For the NT Scriptures

The *Ekklesia* and the Great Commission

The Lord used the OT saints to write and preserve His Words in relation to His designated place of worship, the Tabernacle or Temple. Similarly, He used His church, the ἐκκλησία⁶ as the custodian of the NT Scriptures. The Gospel of Matthew records

Continued on Page 5

⁶The word ἐκκλησία is found 115 times in the TR. For the etymological and contextual meaning of a local, visible assembly or congregation, see Acts 19:32-41.

Second Annual Ladies Fellowship

On **March 10, 2012**, BBC will host the **Second Annual Ladies Fellowship**. Join us at **9:30AM** for breakfast snacks; **10 AM**



Mrs. Claudia Norwalt

to **1 PM** for the Fellowship. Mrs. Claudia Norwalt (Merrimack Baptist Temple, NH), will give her testimony and sing several special songs. The fellowship will include congregational singing, testimonies, and a brunch.

Please RSVP with number of ladies by **March 1** to

drtms_bbts@juno.com.

Special Music at BBC!



Top: The Gagnon children sang while mom played the piano!

Bottom: The Kwon family sang a beautiful special before the Sunday morning preaching service.

the Lord's establishment of this new institution, the Book of Acts shows its early progress, the Epistles reveal the theology and polity of the ἐκκλησία, and the Book of Revelation unveils His future for mankind to seven local churches. The Lord Jesus Christ established His ἐκκλησία and promised to edify it (Mt. 16:18).⁷ He built up His church with church discipline (Mt. 18:17-18), the Lord's Supper (Mt. 26:24 ff.), the Great Commission (Mt. 28:19-20), Holy Spirit empowerment and accreditation (Acts 2:1 ff.), and deacons (Acts 6:2-8).⁸

In His post-resurrection appearance to the disciples, the Lord Jesus Christ gave His ἐκκλησία the Great Commission (Mt. 28:19-20). This commission, which the Lord had already practiced,⁹ was the commission to continue to establish NT immersionist churches until the end of the age. The Great Commission can be divided into three main parts of speech that give the thrust of it. The controlling verbal is the imperative "teach" (μαθητεύσατε) with three participles "go" (πορευθέντες), "baptizing" (βαπτίζοντες) and "teach" (διδάσκοντες) and the infinitive "to observe" (τηρεῖν). The full expression of the Great Commission is *make disciples of all nations, subsequently baptizing them in the name of the persons of the Trinity, and teaching them to keep Christ's canonical Words (OT and NT) for subsequent generations until He comes back*. The Lord gave local NT church pastors and members several responsibilities. 1) All NT immersionist churches have the responsibility to recognize and receive Christ's canonical Words.¹⁰ 2) All NT immersionist churches have the responsibility to preserve Christ's Received Words for all generations. 3) All NT immersionist churches have the responsibility to guard Christ's Words against heresy. This movement of local, NT immersionist churches, which had bishops and deacons (I Tim. 3:1, 8), is what Paul called "the pillar and ground of the truth" (I Tim. 3:15).

⁷The future verb οἰκοδομήσω does not mean "I will originate, create, or start." A careful study of the NT reveals that the best etymological and contextual translation is "I will edify."

⁸Cf. Thomas M. Strouse, *I Will Build My Church: The Doctrine and History of Baptist Churches* (Newington, CT: Emmanuel Baptist Theological Press, 2000), pp. 28-37.

⁹Christ required His disciples to identify with Him through John's immersion (Mt. 3:1 ff.) and to obey His continued instruction (Jn. 13:34-35). He had a flock over the which He was the shepherd or pastor (Jn. 10:14).

¹⁰Mankind will be judged on the basis of Christ's canonical, inscripturated Words (Jn. 12:48), and not on His *agrapha* as many unbiblically suppose.

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To Recognize and Receive Christ's Words

The Lord Jesus Christ gave the Father's Words, which were "forever settled in heaven" (Psm. 119:89) to His disciples and Apostles. The Lord expected His disciples to recognize these Words (Jn. 10:27) and receive them (Jn. 17:8). They in turn were to write them down as the Holy Ghost brought the Lord's Words to their remembrance (Jn. 14:26; 16:13). Throughout the NT, and especially in Acts, the Lord's disciples and apostles maintained this "received Bible" mindset relative to the OT and NT canonical Words of Christ.¹¹

To Preserve Christ's Received Words For All Generations

As the infinitive "to keep" (τηρεῖν) unfolds in the NT relative to bibliology, it becomes apparent that the study of this word indicates that the early Christians had the responsibility to observe, keep, guard and preserve the Words that the Lord gave them. Throughout His earthly life, the Lord prepared His followers for the preservation ministry of His Words. He enjoined the young man seeking eternal life about the sober responsibility of keeping the commandments (Mt. 19:17). He stressed the importance of keeping His word to the Jews who were resisting Him as the fulfillment of Scripture as the Christ (Jn. 8:51-55). In the Lord's last discourse, He gave a series of commands to keep His commandments. He said, "If ye love me, keep (τηρήσατε) my commandments" (Jn. 14:15). He said, "He that hath my commandments, and keepeth (τηρῶν) them, he it is that loveth me..." (Jn. 14:21). The Lord continued saying, "If a man love me, he will keep (τηρήσει) my words...He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me" (Jn. 14:23-24). He promised, "If ye keep (τηρήσητε) my commandments, ye shall abide

Continued on Page 6

¹¹Cf. my chapter entitled "The Lord Jesus Christ and the Received Bible."

ARTICLE

Continued from Page 5

in my love; even as I have kept (τετήρηκα)¹² my Father's commandments, and abide in his love" (Jn. 15:10). He warned concerning the world, "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept (ἐτήρησαν) my saying, they will keep yours also" (Jn. 15:20). Keeping Christ's commandments included receiving them, guarding them intact for obedience, and obeying them.

The Lord prepared the early Christians with the theme of receiving, guarding, and obeying His commandments even after His earthly ministry. He said through James, "For whosoever shall keep (τηρήσει) the whole law, and yet offend in one point, he is guilty of all" (Jam. 2:10) Paul reminded the Corinthian Church members, saying, "Circumcision is nothing, and uncircumcision is nothing, but the keeping (τήρησις) of the commandments of God" (I Cor. 7:19). The Apostle John repeatedly encouraged believers of their responsibility to preserve the Lord's words, stating "And hereby we do know that we know him, if we keep (τηρώμεν) his commandments. He that saith, I know him, and keepeth (τηρών) not his commandments, is a liar, and the truth is not in him. But whoso keepeth (τηρήῃ) his word, in him verily is the love of God perfected: hereby know we that we are in him" (I Jn. 2:3-5). Also, John said, "And whatsoever we ask, we receive of him, because we keep (τηροῦμεν) his commandments, and do those things that are pleasing in his sight...and he that keepeth (τηρών) his commandments dwelleth in him and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us" (I Jn. 3:22, 24).

These aforementioned passages prepare the Bible reader for the culminating truth concerning the need to receive, guard, keep, and obey God's revelation. The Lord Jesus Christ clearly instructed the church members

of the seven churches about their Great Commission responsibility (cf. Mt. 28:19-20). He gave a beatitude, saying, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep (τηροῦντες) those things which are written therein: for the time is at hand" (Rev. 1:3). He promised the church in Philadelphia, saying, "Because thou hast kept (ἐτήρησας) the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10). The practice of keeping God's revelation will continue in the Tribulation, as John states, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep (τηροῦντων) the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17). Likewise, John assured the reader concerning the Tribulation saints, saying, "Here is the patience of the saints: here are they that keep (τηροῦντες) the commandments of God, and the faith of Jesus" (Rev. 14:12). Finally, the Lord gives another beatitude, stating, "Behold, I come quickly: blessed is he that keepeth (τηρών) the sayings of the prophecy of this book... See thou do it not: for I am thy fellowservant and of thy brethren the prophets, and of them which keep (τηροῦντων) the sayings of this book: worship God" (Rev. 22:7, 9). These various passages echo the truth of the Great Commission that requires all believers to receive, preserve and obey God's oral and written revelation.

To Guard Christ's Words Against Heresy

New Testament immersionist churches, having recognized, received, and preserved Christ's Words, also have and do guard, *ipso facto*, these Words against heretical attacks. Bibliological heresy was foisted upon NT churches in the first century and these churches recognized the heresy and dealt with it. Peter recognized that Paul's letters were wrested (στρεβλοῦσιν, literally "twisted") by church heretics as other Scriptures were and warned his audience (II Pet. 3:15-16). Paul realized some heretic in the Corinthian church had forged a letter in his name and was teaching some sort of heretical Post-Tribulation Rapture position (II Thess. 2:2). The NT warns about heretics in the churches and gives instruction on dealing with

¹²Having received the Fathers' Words perfectly intact, the Son of God guarded and practiced them perfectly.

them (Tit. 3:10;¹³ cf. also II Tim. 2:24-26).

The apostles recognized that the local churches, and not the apostles, were the Lord's institution to preserve His truth. When the heresy of "another gospel" (ἕτερον εὐαγγέλιον) arose in the Galatian churches, Paul quickly asserted "that the truth of the gospel might continue with you" (Gal. 2:5). The Greek word translated "might continue" is the aorist active subjunctive διαμείνη meaning "to continue permanently." Coupled with the expression "with you" (πρὸς ὑμᾶς), this verb indicates that the Lord's truth would be passed on permanently through local churches such as the Galatian churches. The Lord's assemblies have had the responsibility to preserve the truth of His Words and purge heretical attacks against them.

Case Study: the Church of Colosse (Col. 4:16)

The Case Study of the Colossian Church corroborates the truth that local church members have had the responsibility to receive, preserve and obey the Lord's revelation. Paul stated to the Colossians, "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea" (Col. 4:16). As soon as the church of Colosse received the Epistle of Paul to the Colossians, they were to read it in their services (cf. I Tim. 4:13). This public reading would help insure public reception, preservation, and obedience. Furthermore, this assembly at Colosse was to receive, preserve and obey the Epistle from Laodicea (Philemon [?]; cf. Col. 4:17 with Phile. 1:1-2). That these Colossian church members received and preserved intact Paul's canonical letters is irrefragible. What other option did they have in light of the numerous passages demanding of believers the intact reception and preservation of the Lord's revelation? These immersed believers would have known if the Colossian Epistle was forged (cf. II Thess. 2:2) or tampered with (cf. II Pet. 3:16-16). When they made copies of the Epistle to the Colossians they would have copied them perfectly in keeping with the ongoing requirement to preserve God's Words perfectly (Dt. 4:2; Mt. 28:19-20). And of course these copies would be copied and copied perfectly intact throughout the church age, except when heretics tampered with and changed the Words. The Colossian church is a Biblical

¹³Cf. Kent Brandenburg's article on "Titus 3:10, Who is a Heretic over Preservation of Scripture?"

ARTICLE

example of a local church which recognized, received, and preserved perfectly the Words of God.

Case Study: the Churches of Asia Minor (Rev. 2-3)

The Ephesian Church members received the Apocalypse from the Apostle John (Rev. 1:11; 2:1). They were encouraged to preserve it (Rev. 1:3) and warned not to allow any deviations (Rev. 22:18-19). At some point, the Ephesian Church needed to send the book of Revelation on to the church of Smyrna, some 35 miles away. They probably kept the original and sent an accurate copy. How accurate would their copy be? Word perfect!¹⁴ This process of perfect Words preservation would have continued as the Church of Smyrna sent a perfect copy to the Church of Pergamos which sent a perfect copy to the Church of Thyatira which sent a perfect copy to the Church of Sardis which sent a perfect copy to the Church of Philadelphia which sent a perfect copy to the Church of Laodicea. This process of perfect Words preservation was demanded by the Lord Jesus Christ in numerous verses (Rev. 1:3; 22:7, 9) and fulfilled by church members since textual deviations were not an option (Rev. 22:18-19). Heretics produced the deviations and for centuries Christianity did not countenance their efforts (cf. the late interest [19th century] in Aleph and B).¹⁵ The preservation of God's Words was the sole responsibility

Continued on Page 8

¹⁴In Romans 5:1, Wallace posits the fallacious notion that Tertius mis-spelled ἔχομεν, changing Paul's indicative "we have" to the subjunctive "let us have." Supposedly Paul caught the mistake and made a correction in the original Epistle to the Romans so that the recipient audience would not know which reading was correct and which was erroneous. Daniel Wallace, "Do Christians Have Peace with God? A Brief Examination of the Textual Problem in Romans 5:1." <http://www.bible.org/docs/soapbox/rom5-1.htm> 2/10/2002. This so-called scholarship is easily refuted by passages such Jer. 36:4 which teach that God's Words were inscripturated perfectly by the scribe (i.e., Baruch) in the inspiration/preservation process.

¹⁵*Codex Sinaiticus* includes two non-canonical books (the Epistle of Barnabas and the Shepherd of Hermes) in its NT canon and both *Codex Sinaiticus* and *Codex Vaticanus* disagree with each other in thousands of places.

ARTICLE

Continued from Page 7

of local immersionist churches such as these seven and has continued on for generation after generation up until this very moment. This human responsibility in the divine preservation of God's Words was demanded and guaranteed by the Lord Jesus Christ in and through His local churches. The preservation process is the responsibility of local NT church members, not para-church scholars,¹⁶ who have the spiritual capacity (Jn. 10:27; I Jn 2:27; Rom 8:16) and mental acumen (Col. 3:15-16; Rev. 22:7) to fulfill the Great Commission. The seven churches in Asia Minor received the Book of Revelation and preserved it verbally intact to pass on to succeeding generations of local churches that have continued the preservation process into the twenty-first century.

¹⁶None of these scholars has Biblical authority and many have not the spiritual requirement of regeneration to engage in Christ-honoring Biblical studies.

Conclusion

The Bible gives the means for the Lord's preservation process in spite of the darkened counsel of text critical scholars.¹⁷ He used His OT believers in their place of worship to preserve the Hebrew text and He has used and continues to use NT saints in their place of worship, which is the institution of the local church, to preserve Christ's Hebrew, Aramaic and Greek Words in accurate translations. The Lord gave His assemblies the Great Commission that includes the responsibility to preserve His Words for all generations and against heretical attacks. Local NT churches as God's permanent institution, and not apostles, could and did recognize, receive, preserve and keep the canonical Words of the Lord Jesus Christ through the centuries. That the Lord chose His immersionist assemblies to preserve perfectly all of His Words for all generations is without controversy among those who believe the Bible. After all, Paul affirmed that *"the house of God, which is the church of the living God, [is] the pillar and ground of the truth"* (I Tim. 3:15).

¹⁷The text criticism these scholars practice is a humanistic and hopeless effort to restore God's Words, and if ever "achieved," how would one know except by faith that it was restored, since no original exemplar exists?

Sunday Fellowship Meal Activities



Our BBC youngsters really get "into dessert" at our Sunday fellowship mealtime!



The Sunday fellowship mealtime, both during and after, is enjoyed many different ways by our church family!



Sharing a book!



Ryan and Christy work on future musical specials while others enjoy!

PAINTING PROJECT



Bill and Lilia prepare the room for painting



BBC painters hard at work!



The completed room looks very nice!

Painting of the Fellowship Hall

The Lord allowed several BBC members to paint the fellowship hall of Bible Baptist Church. Thanks to all who helped.

BBC To host Stanford Achievement Test for Homeschooled Students

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

The Stanford-10 Achievement test will be administered at Bible Baptist Church, in Cromwell, CT on **Thursday and Friday, April 26 & 27, 2012 from 9:00 AM – 1:30 PM**. This test is available for any home educated student. It is **not** limited to BBC members. Regis-

tration for this test is only available online. For more information on the test, and to register on-line, please visit <http://cctestingservices.com/> Click on "Online Registration" and select Connecticut to register.

Cost \$50, \$55 after April 1st, 2012. Registration closes April 8th, 2012. No refunds after April 8th, 2012.



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.

DEVOTIONAL CORNER

THE SERVANTS OF THE LORD

by Pastor Cas Reeves

“And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come”



Pastor Cas Reeves is “kurios” which signifies: power, authority and ownership. It is translated not only: lord, but sometimes *master, owner and Sir*. By its usage, we learn that we are the property of Jesus Christ. We became His when we were saved. At that time, he becomes our Lord, the master of our life. The Apostle Paul introduced himself as, “*Paul, a servant of Jesus Christ*” (Romans 1:1). Literally, he said, he was “*a slave*” of Jesus Christ. The Apostle Paul knew and declared his position as a servant of Christ.

Luke 19:13

What is required of the servants of the Lord Jesus? In Luke 19:11-27, we find a parable, which gives us insights into what is expected or required of the servants of the Lord.

- 1.) Submissiveness (vs.13) “*he called*” Compare with (Romans 12:1-2).
- 2.) Obedience (vs.13) “*occupy*” He commanded them to “*trade*.” (*hapax legomenon*)
- 3.) Faithfulness (vs.13) “*till I come*” Compare with (1 Corinthians 4:2).
- 4.) Accountability (vs.15) “*that he might know*” Compare with (Romans 14:12).
- 5.) Trust/fear of the Lord (vs.22) “*thou knewest*” Compare with (Proverbs 3:5).
- 6.) Expectation of Justice (vs.24) “*take from him*” Compare with (1 Corinthians 3:11-15).

As genuine Believers in Christ, we should be able to say, as did the Apostle Paul, that we are servant-slaves of Jesus Christ; or that Jesus Christ is the Lord of our life. Are you a servant of the Lord Jesus Christ? -CAR

Quotes From the Past:

George Washington (1732-1799)

1st President of the USA



George Washington

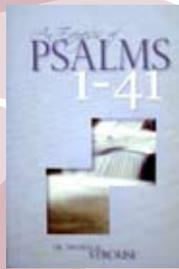
“While we are zealously performing the duties of good citizens and soldiers, we certainly ought not to be inattentive to the higher duties of religion. To the distinguished character of Patriot, it should be our highest glory to add the more distinguished character of Christian.”

THE BOOK CORNER

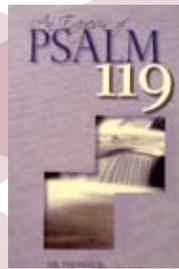
The Book Corner

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

40 Country Squire Rd.
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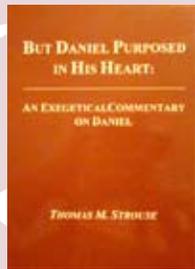
Psalms 1 - 41
\$20.00



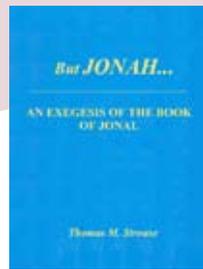
Psalm 119
\$20.00



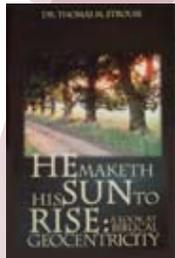
Spiritual Gifts
\$8.00



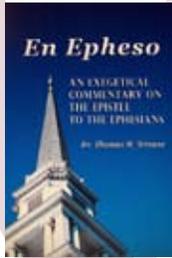
Daniel
\$20.00



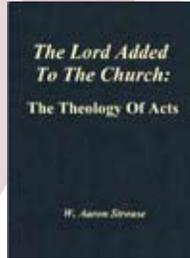
Jonah
\$10.00



Geocentricity
\$10.00



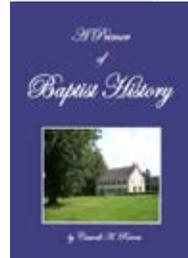
En Epheso
\$20.00



The Theology of Acts
\$20.00



I Will Build My Church
\$15.00



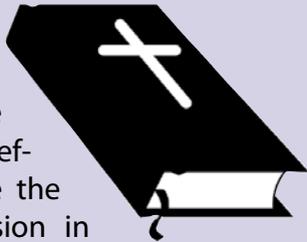
A Primer of Baptist History
\$20.00



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.



Save the Date!!

2012 Spring Lecture Series

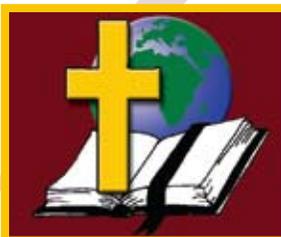
Thursday, April 19, 2012
Crown Plaza, Cromwell, CT

Who Are the Baptists?

- I. Dr. Joel Grassi—*John the Baptist*
- II. Dr. Thomas Strouse—*Theology and Polity of Baptists*
- III. Pastor Cas Reeves—*History of Ancient Baptists*
- IV. Noel Meadowcroft—*History of 20th Century Baptists*

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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hbc5923@stny.rr.com



Bible Baptist Theological Seminary

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