



# BBC UPDATE

## Fourth Annual Lecture Series Coming April 18th!

**Dr. Thomas Strouse**



The Fourth Annual BBTS Lecture Series is set for April 18, 2013 at the Crowne Plaza (100 Berlin Rd. Cromwell, CT 06416 [860-635-2000]). The theme will be "Biblical Evangelism and Church Planting" featuring the following preachers and subjects:

*Dr. Thomas Strouse*

**9 AM to 10 AM** Dr. Thomas M. Strouse, Pastor of BBC and Dean of BBTS—"Church Planting in Acts"

**10 AM to Noon** Dr. Noel Meadowcroft, Adjunct Professor of BBTS—"Biblical Evangelism."

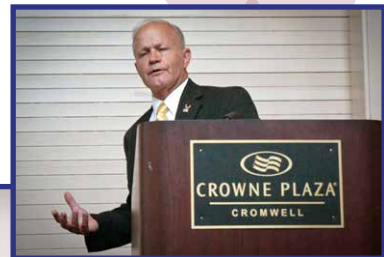
**12 - 1 PM** Noon Meal Provided by BBC

**1 - 3 PM** Pastor Greg Breeden, Church Planter and Pastor of Northside Baptist Church, Windham, ME—"The Principles and Challenge of Church Planting."

Breakfast snacks (8 to 8:45 AM) and Lunch (12 - 1 PM) will be provided by BBC for all guests. There will be a book table with several new publications and some discounted and free books. Children are welcome but there will be no nursery. **Please RSVP by 4-10-13.**



*Photo of the 2012 Spring Lecture Series at the Crowne Plaza in Cromwell, CT. The 4th Annual Lecture Series will also be held in this beautiful facility.*



*Noel Meadowcroft and Dr. Thomas Strouse speaking at the 2012 Spring Lecture Series*

## BBC Welcomes Pastor Firman Legowo



*Brother Gary Pierpont, Jeff Skorupski, Pastor Firman Legowo and Pastor Strouse.*

Pastor Firman Legowo is in Cromwell, CT for the next few weeks to study in BBTS some of the current courses and to brush up on some precise theology. He has a Master of Biblical Studies from studying under Dr. Steven Liauw. Pastor Legowo has started *Bible Independent Baptist Church* in Bandar Lampung, South Sumatera and three mission churches from it. His wife's name is Aci Suratna and his 9 year old daughter's name is Vivia Anabaptis. Please pray for him and his family during this time.

## BBC NEWS

### New Piano for BBC!

Mr. & Mrs. Bill and Dorothy Vassar have graciously donated their beautiful Baldwin piano to Bible Baptist Church.



*Mrs. Dorothy Vassar at the piano that she and her husband have donated to Bible Baptist Church*



*The church pianists, Ryan Strouse and Kirsten Gagnon, enjoy playing this new instrument. The congregation is enjoying the sound!*



## The Second Edition of "But

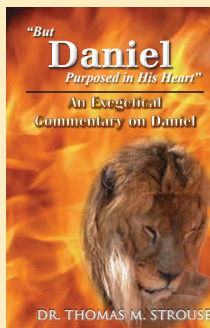
# Daniel

*Purposed in His Heart"*

**An Exegetical**

**Commentary on Daniel**

BY DR. THOMAS M. STROUSE



A commentary on the Book of Daniel is now available from Bible Baptist Theological Press. The book was presented to the BBC assembly on Sunday, March 24. Dr. Harold Davidson gave a prayer of dedication. Call 860-229-5387 to order your copy!



*Dr. Davidson praying a prayer of dedication for distribution for and edification by the new Dr. Strouse commentary on Daniel.*



# The Work Of Christ

Pastor Cas Reeves

*"And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."*

Colossians 1:20



Pastor Cas Reeves

It is a wonderful thing to be saved. To know we are going to heaven when we die, and to have an absolute assurance of our personal salvation. All of this made possible by our Savior, the Son of God, Jesus Christ. Our text summarizes what Jesus Christ did for us.

Written to the church of Colosse by the Apostle Paul, our text tells us, first, that Jesus made peace for us through his blood. Before his death, Jesus said to his disciples, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). The world cannot give us peace with God, but Jesus made peace for us.

Second, we are told our peace came through "the blood of his cross." This is the propitiatory work of Christ. The sacrifice of his own blood (life) to cover our sins once and for all, and satisfying the offended righteousness of God, which until his offering was temporarily appeased by the O.T. Believer's offering of the blood of animals. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Hebrews 9:12). The writer of Hebrews goes on to tell us, this should be for us an incentive to serve the LORD. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:14)

Third, our text tells us, the work of Christ is a reconciling work. That means, we are now able to approach our holy God through faith in Jesus Christ. Having accepted

## DEVOTIONAL CORNER

Jesus Christ as our Savior, the enmity that was between sinful man and his holy and just God has been reconciled in "the body of his flesh through death" (v.22). The Greek word for, "reconciliation" signifies "to change thoroughly from." *The sinner is now so thoroughly changed from his enmity toward God, that he is reconciled to God. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled."* (Colossians 1:21)

The understanding of what Christ did for us gives us a greater appreciation of our salvation. It also roots our faith in Jesus Christ, who is alone the Savior of our salvation and the one who is able to strengthen us for service to our God and Creator. -CAR

Save the Date!

**B BTS Spring Lecture Series**

**Thursday, April 18**

*"Evangelism and Church Planting"*

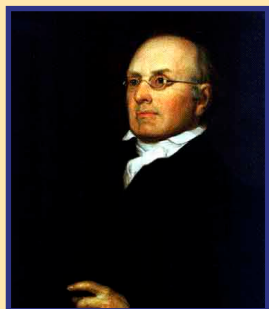


See Page 1 for details

## New Bible Study

BBC started a new Bible study in an assisted living facility in Middletown, CT. Four residents attended as they heard a Gospel message and participated in discussion following. Pray for this new endeavor.

## Quotes From the Past:



Joseph Story

**Joseph Story, 1779-1845**

**American Lawyer and Supreme Court Justice appointed by James Madison the 4th President of the USA**

*"There never has been a period of history, in which the Common Law did not recognize Christianity as lying as its foundation."*

## BIBLE STUDY

# Janus Parallelism in the Book of Job

Dr. Thomas M. Strouse

### Introduction

The Roman deity Janus was the god of beginnings and transitions, usually depicted in sculptures as two faced, looking in two opposite directions. He is the mythological deity from whom the month of January was named. In literature, Janus Parallelism is the special treatment of paronomasia in which the writer uses a word with double meaning (pun) and employs it in two contiguous verses, with the first line using one meaning and the second line using the other meaning. The biblical writers under inspiration seemed to use this form of paronomasia as well as classical poets.<sup>1</sup>

### Example

One such example in the Book of Job occurs in Job 7:6-7.<sup>2</sup> The KJV text reads, "My days are swifter than a weaver's shuttle, and are spent without hope. O remember that my life is wind: mine eye shall no more see good"

יָמַי קָלוּ מִנִּי-אֶרֶג וְיִכְלָו בְּאֶפֶס תְּקוּהָ:  
זָכֹר בִּירְרוֹת חַיִּי לֹא-תִשׁוּב עֵינִי לִרְאוֹת טוֹב:

The Janus "word" is "hope" (tiqwah [תְּקוּהָ]), which can mean both "line" (2x) as in "thread" and also "hope." The first meaning is attested in Josh. 2:18 (also v. 21), which states, "Behold, when we come into the land, thou shalt bind this **line** of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee." Of course, the second meaning "hope" or "expectation" is well attested in at least thirty of its thirty-four OT occurrences. Job's truth about the sprouting of a tree is an example, saying, "For there is **hope** of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease" (Job 14:7).

In the passage at hand, Job likens his post-glorious days as fragile, vain, and repetitious, with no worth (v. 6). They have the value as of a piece of thread! Because

they are likened unto a line of thread, he has no hope, his eyes "shall no more see good" (v. 7). The Janus word תְּקוּהָ (line/hope) looks back to the worthlessness of a line of thread in a weaver's shuttle and forward to no hope of seeing good, or graphically as the following: (line

< תְּקוּהָ > hope). Bildad, not to be outdone, gives his Janus rejoinder to Job, using תְּקוּהָ with the same pun, saying, "So are the paths of all that forget God; and the hypocrite's **hope** shall perish: Whose hope shall be cut off, and whose trust shall be a spider's web" (Job 8:13-14). In this case, the Shuhite likened Job's hope (or lack of hope) and weaver's line of thread pun to a spider's web, "He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure" (v. 15).

Job's pun then can be graphically demonstrated:

Line of a thread (v. 6)

תְּקוּהָ  
(No) hope (v. 7)

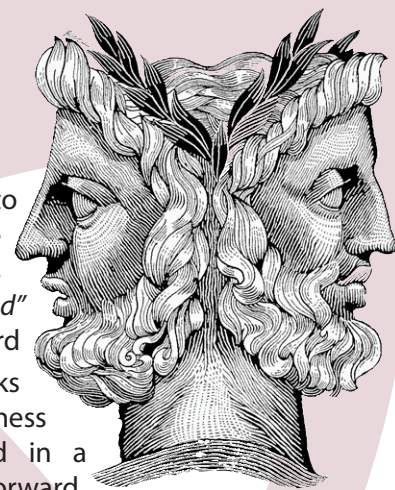
Likewise, Bildad's pun manifests thusly:

(No) hope (v. 13)

תְּקוּהָ  
Spider's web (vv. 14-15)

### Conclusion

The LORD inspired His words, giving significant and interesting depths to them for the student of Scripture to search out and recognize their richness. This dialogue between Job and his friends is certainly one of the richest sections of Scripture with puns, wordplays, and paronomasia. Furthermore, there are numerous puns permeating Scripture and giving emphatic theological teaching for the believer. Paul, recognizing the great depths of the Scripture, stated that he had the privilege to "preach among the Gentiles the unsearchable riches of Christ" (Eph. 3:8).



Janus - Roman god of beginnings and transitions

<sup>1</sup>Immanuel Moses Casanowicz, *Paronomasia in the Old Testament* (Boston: John Hopkins Univ., 1894), pp. 8-20.

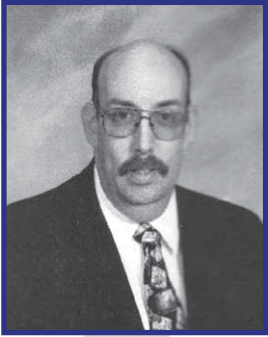
<sup>2</sup>Scott B. Noegel, *Janus Parallelism in the Book of Job* (Sheffield, England: Sheffield Academic Press, Ltd., 1996), pp. 39-130.

# The Local Church, Another Church, And The Parachurch

## *An examination of the nature and purpose of the New Testament Church*

By Gary Pierpont

### Part 1 of a 2 part series



Mr. Gary Pierpont

#### Introduction

The mention of the word “church” triggers many different thoughts and concepts. To the average person in the pew, that word can mean the building he worships in or the group of people who meet in that building. To a theologian the word carries with it deep biblical meaning whether he sees it as a local institution, a denominational label or a worldwide or universal concept. Indeed many see all three of those ideas as different aspects of the “church.” However well-meaning these ideas may be, they must be examined in the light of the Scriptures. If the final authority for faith and practice is the Bible, then one’s ecclesiology, especially as it relates to the nature and purpose of the church, must conform to the teachings of the Word of God.<sup>1</sup> If a man finds his view of the church does not conform to the Scriptures, then he must either change his belief or be in opposition to the Bible.

#### Ἐκκλησία

Of the 115 times the word Ἐκκλησία appears in the *Textus Receptus*, 35 of those appear in the plural. This is significant in that it shows that the Holy Spirit made a difference between one local assembly and several local assemblies. Nowhere is this clearer than Acts 9:31. *“Then had the churches rest throughout all Judea and Galilee and Samaria and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied.”* It is not surprising that this particular verse is the target of the revision in the Alexandrian texts. The plural Ἐκκλησίας is replaced with the singular Ἐκκλησία. From the days of Ignatius who first used the term *catholic church*, until the present hour, an attempt has been made to show that the church has a universal aspect. This is no doubt the reason for the change from

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plural to singular in this passage. If it can be shown that Ἐκκλησία is always a visible local assembly then the whole idea of a universal invisible church is destroyed.

The Greek word Ἐκκλησία is most often translated as *church*. It is known that the basis for understanding this term is found in Acts 19:32-41. Here the word is translated “assembly” which is its classical sense. It indicates a lawful fathering composed of those who were called out for a particular purpose. This clearly was a visible local gathering not a mystical, unseen group of people. However, this has not prevented many from making the leap from a local visible assembly as was understood by the Greek-speaking world of the first century to Platonistic, invisible, universal group that has yet to assemble. The obvious reason for doing so is to satisfy a theological idea that cannot be supported by a careful exegesis of the Bible. All references to Ἐκκλησία, which are translated as *church*, could be understood in the classical sense of assembly without doing harm to the passages in which they are found. There is no passage where the classical meaning of Ἐκκλησία should not be applied. There is no contextual reason for understanding any use of this word as anything more than a local visible assembly.

It should be noted that the term Ἐκκλησία can be said at times to be used in a generic sense. That is, it may be used in a general sense to describe the normal local assembly without necessarily meaning any one assembly in particular. For example, one may speak of the American family. Obviously, it does not refer to an invisible family that one day may meet. Nor does it refer to all American families put together. Rather it is a reference to a typical family. So it is with some New Testament references to the church.

Some may argue that Ephesians 1:22-23 must be a reference to a universal church since the church is referred to as his body. Surely, someone would say that a head might not have more than one body. However if it is understood that each local church is the body of Christ in a particular location and since Jesus Christ is omnipresent, He can indeed be the head of each and every local New Testament church. This understanding would be consistent throughout the book of Ephesians. For example in Eph. 3:21 the local church is given as the place in which glory will

<sup>1</sup>Theological positions are often argued from sources other than the Bible. This causes a problem with final authority. If one’s theology is molded by any extra-Biblical source and that position is contrary to the Bible, that position is in error no matter how well intentioned or sincere that individual is.

*Continued on Page 6*



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*Continued from Page 5*

be given to God the Father through Christ Jesus throughout all ages. Of interest, here is the word translated ages—τὰς γενεάς. Literally, this means each generation. The teaching here is that there will be a local church (assembly) in every generation. It is not teaching a universal invisible church. Nor is it teaching there will only be one church in each generation; simply that the local church will be in existence in each generation.

In Eph. 5:22-33, the Holy Spirit compares the relation between a husband and wife to the relation between Christ and His church. While it is understood that there is discussion as to whether the or not the church is exclusively the bride of Christ, that discussion is a topic for another study. The important thing to note here is that as a husband has a visible wife in a specific location, so Christ has a visible church in a specific location. If this is teaching a universal church, it is a poor analogy to use since those who hold to a universal church must allow that the universal church, not only has not met in a single location, it cannot be said to be complete yet. A local church is complete, although it may grow or shrink, and it fits the analogy used here.<sup>2</sup>

## The Origin of the Church

One of the most misunderstood aspects of the Local New Testament Church is its origin. One of the contributing factors to this error was the *Scofield Reference Bible* and the *New Scofield Reference Bible*. In the footnote for Acts 2:1 the reader is told:

*A new age was announced by our Lord Jesus Christ in Mt. 12:47-13:52. The church was clearly prophesied by Him in Mt. 16:18 (cp. Mt. 18:15-19), purchased by the shedding of His blood on Calvary (Rom. 3:24-25; I Cor. 6:20; I Pet. 1:18-19), and constituted as The Church after His resurrection an ascension at Pentecost...*<sup>3</sup>

As generations of Christians read his notes, Scofield's views, both correct and incorrect, became the standard for accepted theology in funda-

<sup>2</sup>The burden of proof actually belongs on the shoulders of those who hold to a universal church position. It is necessary for them to show a clear teaching of a universal ekklesia in the New Testament if it can be found.

<sup>3</sup>C.I. Scofield, *The New Scofield Reference Bible*, (New York: Oxford University Press, 1967), p. 1162.

mental circles. The Scriptures do not teach that the church began at Pentecost. Scofield refers to Matthew 16:18 as prophecy. This verse does not teach the future beginning of His church, but rather the continuous building of an organization that was already in existence.

*It is important to notice that the Lord did not say, "I will start," "I will beget," "I will originate," "I will create," or "I will cause to become." He does say "I will build," using the root οἰκοδομέω (to edify). This verb is used at least 20 times in numerous passages indicating the edification of believers and churches. For instance, Luke says in Acts 9:31, "the churches...were edified." Paul says in I Cor. 14:4, "he that prophesieth edifieth the church," and again in Eph. 4:12, "for the edifying of the body of Christ." Both the etymology and the usage of οἰκοδομέω indicate that this word means "to edify," "to strengthen," or "to build up," and that is precisely how Christ used it in His classic statement; "I will edify my church."<sup>4</sup>*

The Saviour called this ἐκκλησία "my church." This would distinguish it from other assemblies while at the same time using a term that was familiar.

Matthew 18:17 gives further evidence that the church was already in existence. Talking with His disciples about forgiveness and discipline, Jesus stated that if a trespassing brother fails to respond to attempts to make things right with an offended brother, then he is to be brought before the church. There is no indication that Christ was speaking of a future time. He was giving instruction to his disciples concerning an assembly which was already in existence and to which they belonged.

Further evidence of a church Psalm 22:22. "Saying I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." The only recorded time that the Saviour sang is found in Matt. 26:30. "And when they had sung an hymn, they went out into the mount of Olives." This took place after the Last Supper, where the Lord's Supper was instituted.

Some may contend that the ἐκκλησία could not exist during the lifetime of the Messiah because that which determines church membership could not have been present. It must be realized that there is a sense in which there was a transitional period. However, it can be demonstrated that the same requirements for membership in a local church today can be found in the Gospels concerning Christ's "my church."

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<sup>4</sup>Thomas M. Strouse, *I Will Build My Church*, (Emmanuel Baptist Theological Press: Newington, CT, 2001), p. 29.

There were several requirements for each member of the Messianic community according to the Gospel accounts. 1) The disciples needed to recognize Jesus of Nazareth as the "Lamb of God which taketh away the sin of the world" (Jn. 1:29) 2) The disciples needed to identify with Jesus as the Messiah by submitting to John's baptism (Mt. 3:1-11; cf. Jn. 1:33-37). 3) The disciples needed to obey Christ's commandments (Jn. 15:10; cf. Jn. 6:66). One may conclude from these truths that the Messianic community then, was identical with the ἐκκλησία which received the Great Commission—immersed disciples obedient to Christ's teaching (Mt. 28:19-20).<sup>5</sup>

Thus the ἐκκλησία, that is the local assembly, was begun by Christ Himself before His death, burial, resurrection, and ascension. It was then, as it is now: a visible congregation of saved, immersed believers whose purpose is to carry out the Great Commission.

### The Local Church and the Great Commission

Matthew 28:19-20 is well known as the Great Commission. Of major importance is the question, to whom was the Great Commission given? If it can be demonstrated that it was given to the local New Testament church then it is the responsibility of the local church and only the local church to see to the fulfillment of the Great Commission. The context of the passage indicates that the eleven disciples were the ones who were present (verse 16). The parallel passage in Mark 16:14ff. indicates the same group attended. As has been already demonstrated this was the ἐκκλησία which Christ had organized and was in fact the first local New Testament Church. Some may argue that this group did not constitute a church because they did not always meet in the same location. It should be noted that the church is not always bound to meet in the same place all the time. Throughout history, churches have been forced to meet in secret and in different locations in order to worship safely, especially during times of intense persecution. The church is not the location but the members assembled for a particular purpose. What is important here is the fact that this small assembly of baptized believers was meeting together to receive instruction from their Shepherd, the Lord Jesus Christ.

As demonstrated by the use of the second person plural, the instructions were given to all of the members of the assembly or church. They were to go and teach or make disciples of all nations, baptize them and to teach them to observe all things commanded them by the Lord Jesus Christ. Obviously, this entails witnessing and evan-

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gelizing as well as instruction about baptism and church membership. The teaching "to observe all things" which Christ commanded is a very critical part of this commission.

It is not possible for one to obey all the spoken words of Christ, since they are not all recorded in Scripture. Therefore the reference to all things is a reference to all the inscripturated words of the Lord. In John 17:8, Jesus said to His Father, "For I have given unto them the words which thou gavest me, and they have received them..." These are the "all things" which Jesus told his disciples they were to teach others to observe.<sup>6</sup> The Greek word translated "observe" is of particular interest. It comes from *threw*, which is translated elsewhere in the New Testament with the words "keep" or "guard." In His address to the seven churches in Asia, the Lord uses the word four times in Revelation 3. The first time is found in verse 3 when He warned the church at Sardis; "Remember therefore how thou hast received and heard and hold fast (τήρει)." They were to observe, keep, guard, the words they had received. In verses 8 and 10, He commended the church at Philadelphia because they kept (ἐτήρησας. His word and therefore, He would keep (τηρήσω) them from the hour of temptation.

In Rev. 12:17 and 14:12, the same word is used in reference to members of the nation of Israel who have kept the commandments of God. It is also used again by the Lord Jesus Christ in Rev. 22:9 in His final message to the churches when He said "Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."

*Continued in April 15 Issue!*

<sup>6</sup> Of interest here is that Jesus speaking to His Father said "I have given them the **words**..." (ῥήματα, the very words). This indicates that the "all things" are not only the teachings of Jesus, but they are the commandments of the Father.



*Our young ladies looked beautiful on Easter morning!*

<sup>5</sup>Strouse, p. 39



# EASTER AT BBC

Easter at BBC

6

BBTS Graduation Weekend



*Above: The BBC Choir sang a beautiful a capella version of "When I Survey the Wondrous Cross" on Easter morning.*



*Above: The BBC Children's choir ministered in song during the Easter afternoon service.*



*Right: The Strouse family (with their newest addition!) on Easter*



*Mrs. Davidson sings with the children during Sunday School!*



*The Hagglands sang a duet March 24.*

## 2013 BBTS Graduation Weekend Schedule

### Friday May 17, 2013

**11 AM – 1 PM** Dissertation Defense:  
Cas Reeves

**1 PM** Light Lunch at BBC

### Saturday May 18, 2013

**8 - 10 AM** Dissertation Defense:  
Enoch Kumar

**10 AM - 12 Noon** Dissertation Defense:  
Jeremy Mitchell

**Noon:** Light Lunch at BBC

**6 - 9 PM** Graduation Banquet: Crowne Plaza  
(No nursery facilities but children welcome)



### Sunday May 19, 2013

**10 - 11 AM** Sunday School:  
Pastor David Ellsmore

**11 AM - 12 Noon** Preaching Service:  
Dr. T. M. Strouse

**Noon:** Pizza and sandwiches at BBC

**1:30 PM** Pictures of Graduating Class

**2 - 4 PM Graduation Service:** Crowne Plaza  
(No nursery facilities but children welcome)





Our mighty Children's Sunday School!

# THE BOOK CORNER

## BBTS Spring Lecture Series

Save the Date !!

April 18, 2013

*"Evangelism and Church Planting"*

*"Church Planting in Acts"*

Dr. Thomas Strouse

*"Biblical Evangelism"*

Dr. Noel Meadowcroft

*"The Principles and Challenge of Church Planting"*

Pastor Greg Breeden



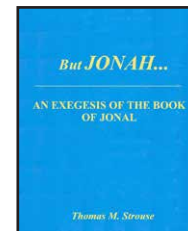
## The Book Corner

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

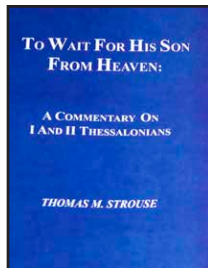
40 Country Squire Rd.

Cromwell, CT 06416

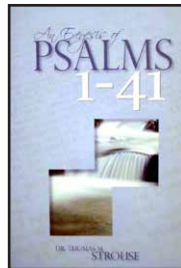
860-229-5387



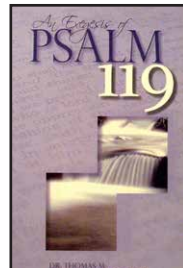
Jonah  
\$10.00



I & II Thessalonians  
\$10.00



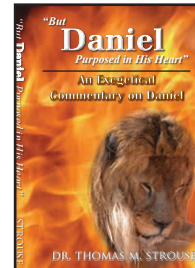
Psalms 1 - 41  
\$20.00



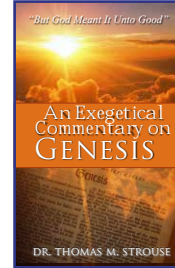
Psalm 119  
\$20.00



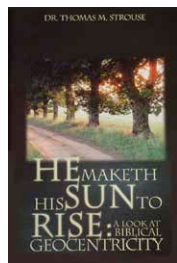
Spiritual Gifts  
\$8.00



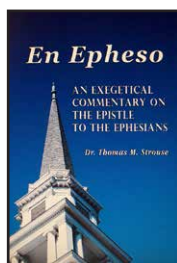
Daniel  
\$20.00



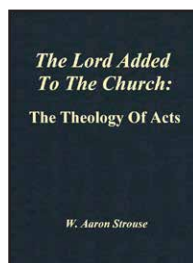
Genesis  
\$20



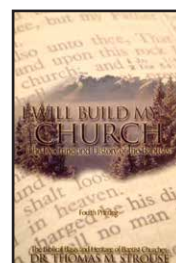
Geocentricity  
\$10.00



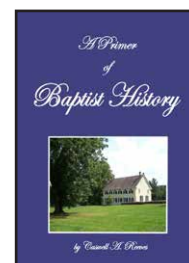
En Epheso  
\$20.00



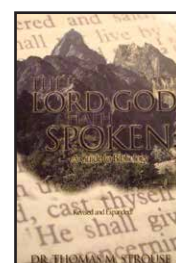
The Theology of Acts  
\$20.00



I Will Build My Church  
\$15.00



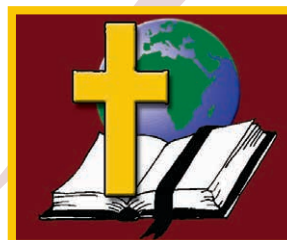
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If you have any news for the next issue of the BBC Update, please send to the Editor, Cas Reeves, at either

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