

BBC UPDATE

Spring Lecture Series

April 14, 2011

The Quadricentennial of the KJV

Dr. Thomas M. Strouse, Pastor

The Lord blessed on Thursday April 14, 2011, by giving a beautiful day for Bible Baptist Theological Seminary to host the second annual Spring Lecture Series under the aegis of Bible Baptist Church. The theme was the Quadricentennial Anniversary of the KJV (1611-2011) with four biblical scholars presenting monographs dealing

with the KJV and the English language (Pastor Ken Brooks), the Greek Text behind the KJV (Dr. Thomas M. Strouse), the Hebrew Text behind the KJV (Dr. Chet Kulus), and the Pastor and the KJV (Pastor Cas Reeves). About 120 people attended the Lecture Series held at the Crown Plaza Ball Room in Cromwell, CT. At least fourteen different independent Baptist churches were represented, coming from CT, India, Indonesia, MA, NH, NY, and PA. Special songs exalting the Bible were sung by Pastor Steve Bates's family and by the Bible Baptist Church men's quintet. We thank the Lord Jesus Christ for the great day to have the privilege of honoring that which He has honored

for 400 years—the KJV! The written monographs and related audio are on the Bible Baptist Church web site under Ministries: www.bbc-cromwell.org



^Above: Pastors from at least 14 different churches attended the Lecture Series.

>>Right: Pastor Ken Brooks

Below: Over 120 attendees at the Lecture Series



Quadricentennial of the KJV (1611-2011)

BBTS Spring Lecture Series

Dr. Thomas M. Strouse



Dr. Thomas Strouse

Introduction

Until the publication of the *NASV* (1971) and the *NIV* (1973), most conservative (fundamental) Christians used the *KJV*, believing that it was the authoritative Scripture. Once the modern versions were published, several responses occurred within "fundamentalism." The faculty of BJU began to promote the *NASV*, and Peter Ruckman responded to BJU with his developed heresies of "inspired English words" and "advanced revelation" in the *KJV*. The battle developed over the doctrine of "inspiration" and how it related to

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Announcements

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BBC News



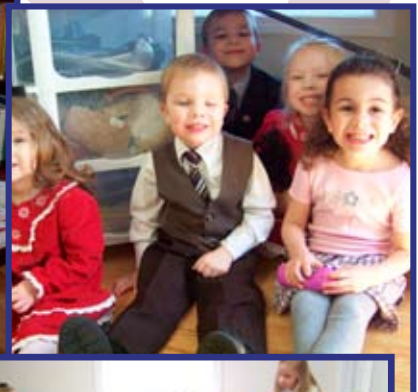
The Gagnon and Liauw family



The BBC Adult Choir practicing for the Easter Program.



After lunch fun on Sunday for the BBC Children!



Come and Worship

Christ
With Us on
Easter!



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

Be sure to join us on **Easter Sunday, April 24, 2011**, for special Easter services. Sunday school starts at **10:00 AM** and the Morning service at **11:00 AM**. During the afternoon service (**1:30 PM**), the BBC Children's Choir, Ladies' Ensemble, Men's Quintet, and BBC Adult Choir will all be participating in a Special Easter Program. All are invited for a very special day at BBC!

the *KJV*. In another camp, Donald Waite began to defend manuscript evidence and to develop the doctrine of preservation. Most attacks made against the *KJV* were against Ruckman's unbiblical views, about which critics lumped together all defenders of the *KJV*. There was not much discussion concerning the doctrine of preservation until the publication of the book edited by Kent Brandenburg entitled *Thou Shalt Keep Them: A Doctrinal Study of Biblical Preservation* (2004). Proponents of modern versions and the underlying Critical Greek Text (UBSGNT) have consistently peppered the *KJV* advocates with extreme questioning (ministry of questioning [I Tim. 1:4]), while never presenting an overview of their alternative position. The following are some of the questions with brief answers:

1. **Are the *KJV* words inspired?** Both inspiration and preservation deal with the biblical language words of Hebrew, Aramaic, and Greek. God preserved the originally inspired words for all subsequent generations and made them available for accurate translations, such as the *KJV*. Inspiration and preservation extend to the original language words only.
2. **Where was the word of God before 1611?** It was in the received "Traditional" Old and New Testament texts behind the translations of the Waldensians (pre-Reformers), of Luther's German (1522), of Tyndale's NT (1525), Matthew's Bible (1537), of the Great Bible (1539), and of the Geneva Bible (1560).
3. **Which *Textus Receptus* is inspired?** All of the "*Textus Receptus*" editions (Erasmus, Stephens, Elzevir brothers, Beza, etc.), were based on the Traditional Text or Received Bible Movement, with minor differences primarily based on spelling or word order. By faith we accept as preserved and inspired the text behind the 1611 *KJV*, which ultimately is the Greek Text compilation by Scrivener (1894).
4. **How can the *KJV* be called "the word of God" if it is not perfectly flawless?** The Bible gives guidelines for accurate translations (e.g., Neh. 8:8) coming from the preserved texts which the Lord expects church members to employ in making translations (Mt. 28:19-20). Accurate, faithful, and true translations in any language before or after 1611, coming from the Received Bible Movement, may be called "the words of God" in that respective language.
5. **If local churches are the pillar and ground of the truth, why weren't they involved in the early translations (i.e., 1611)?** The Lord's NT assemblies are indeed the

pillar and ground of the truth and have indeed had very strong impact on both the canon and the words of Scripture. The Roman Catholic Church, the Greek Orthodox Church, and Protestantism have popularized and perpetuated the results of the NT process of the preservation of inspired OT and NT texts originally given to Christ's churches.

I. The Critical Text Alternative

The following are a composite of the propositions posited by proponents of the Critical Text of both the OT and NT and its subsequent modern versions including the ERV (1887), the ASV (1901), the RSV (1952), the NAS (1971), the NIV (1973), and the ESV (2001), as the alternative to the Received Text and *KJV*:

1. That God **did not promise** to preserve His words (but just his concepts [hence "word preservation"]). **Contra** "*The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.*" (Ps. 12:6-7).
2. That God **in fact did not preserve** His inspired words. **Contra** "*But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*" (Mt. 4:4).
3. That man's responsibility is not to receive by faith the Lord's preserved words, since they are in fact "not preserved," but **"to restore or reconstruct"** the non-preserved words of God to a close approximation of the originals. How one would know when and where the non-preserved words are finally "restored" is not known nor should be asked. **Contra** "*He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day*" (Jn. 12:48).
4. That "Christian" scholars are to do this restoration or reconstruction process by using **the principles of secular Textual Criticism**, which include using the "oldest and best manuscripts" and the "hardest" readings, which must

DEVOTIONAL CORNER

Tribute to the KJV Bible

by Pastor Cas Reeves

“O how love I thy law! it is my meditation all the day.”

(Psalm 119:97).

The King James Bible celebrates its 400th anniversary this year. This Bible of all the bibles ever printed by the printing press is by far the most



popular among the populous of the world. God’s hand has preserved it as the Word of God in English. This Bible has a rich history beginning even before it’s printing in 1611. It

was written from the manuscripts of the *Textus Receptus* (Greek – New Testament) and the *Masoretic Text* (Hebrew – Old Testament). These texts follow the Scriptural pattern of a man of God receiving from God the words that He spoke. Then these men like Moses, David, the Apostle Paul and other prophets having received His Words, wrote them down and communicated them to others who received them as God’s inspired words. It is noted in the New Testament that these words were received by local churches and then sent to other churches, which also received them as God’s Words.

Through the four centuries of the KJV Bible’s existence, godly men have used it in each century. Some of the more famous men are John Bunyan, the Pilgrims, John Clark, the founding fathers of America, James Graves, Robert E. Lee, Lester Roloff, John R Rice, E. Robert Jordan, D. A. Waite, Henry Morris, and many others too numerous to mention. These men were stalwart in their defense and use of this Bible.

The KJV Bible was written at the height of the King’s English. It was absolutely the most perfect time in history to be written in which to convey the truths of God in the English speaking language and in a most precise way. Regardless of what modernists say about the KJV Bible and how hard it is to read, it is still easier and takes less effort to read than the most recent renderings of English Bibles, which are supposed to have been written for easier reading by those living in the 20th and 21st centuries.

All things considered the KJV Bible has with stood the test of time. It is a blessing to read. It’s linguistic conveyance of God’s truths is unparalleled in English and fills the child of God with a rich degree of heavenly wisdom and understanding to help him throughout his Christian life.

Finally, the fact that God has allowed the King James Version of the Bible to be with His New Testament local church for 400 years, is testimony in itself to recommend its usage as the Bible of choice for English speaking people. *For ever, O LORD, thy word is settled in heaven* (Psalm 119:89).
CAR

Quotes From the Past:



William Penn, 1644-1718

Founder of Pennsylvania

“Method goes far to prevent trouble in business: for it makes the task easy, hinders confusion, saves abundance of time, and instructs those that have business depending, both what to do and what to hope.”

Food and Fellowship!

LECTURE SERIES APRIL 14, 2011



^^Above: Several visitors came on Wednesday night and enjoyed a time of fellowship after the service.



Right>>: Attendees relax and enjoy a light breakfast and time of fellowship before the lectures!



^^Above and Right>>: The Lord blessed with beautiful weather! Attendees enjoyed a good lunch and time of fellowship outside!



LECTURE SERIES APRIL 14, 2011

Lecture Series Speakers

Lecture Series

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Photos



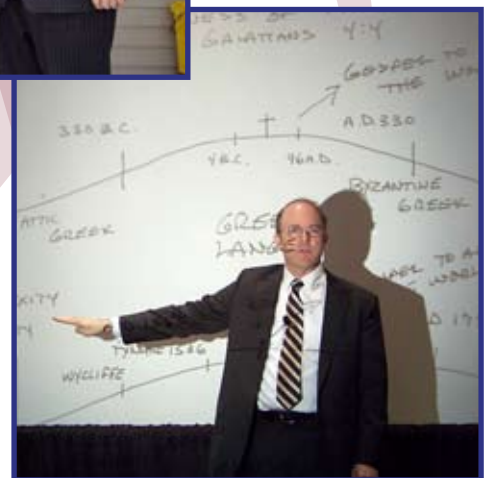
Dr. Chet Kulus spoke on "The OT Hebrew Text Behind the KJV"



Pastor Cas Reeves spoke on "The KJV and the Pastor"



Dr. Thomas M. Strouse spoke on "The NT Greek Text Behind the KJV"



Pastor Ken Brooks spoke on "The KJV and the English Language"

Special Music and Fellowship

LECTURE SERIES APRIL 14, 2011



The BBC Men's Quintet



The Pastor Steven Bates Family sang a beautiful special



The Pastor Steven Bates led the congregational singing.



Dr. Henry Lee and Dr. Thomas M. Strouse



The facilities at the Crown Plaza Hotel



Informal Q & A with Pastor Brooks



Dr. Strouse sharing a story



Mrs. Edith Davidson

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be closer to the originals and therefore more pristine, since early, pious scribes always improved the manuscripts by changes and/or additions. **Contra** "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, **ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe**" (I Thes. 2:13).

5. That the **Holy Spirit is not involved** in revealing the words of Scripture, but instead the practice of Textual Criticism is the means that the best of Christian scholarship may employ to determine the right readings in manuscript evidence. **Contra** "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as **the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him**" (I Jn. 2:27).
6. That Christian scholars **may trust the textual research and interpretation of theological infidels and liberals** since they are unbiased critical scholars. **Contra** "But unto **the wicked** God saith, **What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee**" (Ps. 50:16-17).
7. That NT church members **should not expect to hear the voice of the Lord** regarding His words since He works exclusively through Textual Critics and secular Textual Criticism. **Contra** "**My sheep hear my voice, and I know them, and they follow me**" (Jn. 10:29).
8. That this **process of restoration will continue** as long as archaeologists continue to discover ancient manuscripts for Textual Critical scholars to continue to apply their secular principles. **Contra** "For I testify unto every man that heareth the words of the prophecy of this book, **if any man shall add** unto these things, God shall add unto him the plagues that are written in this book: **And if any man shall take away** from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18-19).
9. That all manuscripts are "**good**" and therefore

must be considered in the manuscript pool, even though there are many doctrines affected in their voluminous differences. **Contra** "Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, **Yea, hath God said, Ye shall not eat of every tree of the garden?**" (Gen. 3:1).

10. That these manuscripts are "good" because there was **no known conspiracy** to change the text of Scripture. **Contra** "And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which **they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction**" (II Pet. 3:15-16).
11. That para-church organizations and pseudo-church groups **have the exclusive privilege** to be the primary agencies involved in determining textual readings and changes. **Contra** "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, **the pillar and ground of the truth**" (I Tim. 3:15).
12. That the Lord's churches and pastors have **no little or no stewardship responsibility** in bibliology, including receiving, recognizing, preserving and defending of the Scriptures, which are not preserved anyway. All responsibility and authority is left to the Textual Critics. **Contra** "He that hath an ear, **let him hear what the Spirit saith unto the churches**" (Rev. 2:6).
13. That Christians should expect to have the **underlying Greek and Hebrew texts in an unstable and evolving form** which will bring uncertainty and questioning to believers through the corresponding translations; but this is normative. **Contra** "Have not I written to thee excellent things in counsels and knowledge, That I might make thee **know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?**" (Ps. 22:20-21).

It should be apparent that the Critical Text Alternative to the TR is neither predicted in Scripture as a viable option nor based on any biblical principles. Therefore, it must be rejected as humanistic and diabolical, the subtle product of "*the doctrines of devils*" (I Tim. 4:1). It is a Gnostic-laced text fabricated

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and perpetuated by Bible critics and favored by cultists and theological liberalism. Its fruit is doubt and carnality within professing Christianity.

II. The Received Bible Movement

The *Received Bible Movement* looks to the Bible for its prediction and to history for its fulfillment. The following are biblical principles which find their fulfillment in the Received Texts of the OT and NT, and in translations built upon these Received Texts (Hebrew Masoretic and Greek Received Texts), such as the OT and NT of the 1611 KJV:

1. God's Words are preserved in Heaven.

- a. "For ever, O LORD, thy word is settled in heaven" (Ps. 119:89).
- b. "But I will shew thee that which is noted in **the scripture of truth**: and there is none that holdeth with me in these things, but Michael your prince" (Dan. 10:21, 11:2 ff.).
- c. "The words of Amos, who was among the herdmen of Tekoa, which **he saw**..." (Amos 1:1).
- d. "The word of the LORD that came to Micah the Mo-rasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which **he saw**..." (Mic. 1:1).
- e. "The Revelation of Jesus Christ, which **God gave unto him**, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John" (Rev. 1:1).

2. God's Words were inspired perfectly in the autographa.

- a. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16-18).
- b. "For the prophecy came not in old time by the will of man: but **holy men of God spake** as they were moved by the Holy Ghost" (II Pet. 1:21).

3. The Lord promised to preserve these inspired Words for each subsequent generation.

- a. "Thy word is true from the beginning: and every one of thy righteous judgments **endureth for ever**" (Ps. 119:160).
- b. "Heaven and earth shall pass away, but **my words shall not pass away**" (Mt. 24:35).

4. He used the Jews to preserve the OT Scriptures and the NT candlesticks to preserve the OT and NT Scriptures

- a. "Much every way: chiefly, because that unto them

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[Jews] were committed the oracles of God" (Rom. 3:2)

- b. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you *always*, even unto the end of the world. Amen" (Mt. 28:19-20).

5. These preserved inspired words were made available for each generation.

- a. "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off... But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it" (Dt. 30:11, 14).
- b. "And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God" (Lk. 4:4).

6. His NT churches have recognized, received and preserved the Lord's Words while rejecting wrested Words and forged canons offered by Satan.

- a. "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (I Thess. 2:13).
- b. "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (II Pet. 3:16).
- c. "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand" (II Thess. 2:2).
- d. "Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" (Gen. 3:1).

7. These same churches were the basis for the

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Received Bible Movement begun by the Lord Jesus Christ, Who received canonical words from the Father and in turn gave them to His apostles who in turn received and inscripturated His words.

- a. "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me" (Jn. 17:8).
 - b. "Then they that **gladly received his word** were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41).
 - c. "Now when the apostles which were at Jerusalem heard that Samaria **had received the word of God**, they sent unto them Peter and John" (Acts 8:14).
 - d. "And the apostles and brethren that were in Judaea heard that the Gentiles had also **received the word of God**" (Acts 11:1).
 - e. "These were more noble than those in Thessalonica, in that they **received the word** with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).
 - f. "For this cause also thank we God without ceasing, because, when ye **received the word of God** which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thes. 2:13).
- 8. The Lord has given His explicit words of revelation to man in order that man may be able to demonstrate his stewardship with all of God's words at his respective judgment.**
- a. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (Jn. 12:48)

- b. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

9. The Lord Jesus Christ expects man to receive by faith His revelation and produce accurate translations based on the Received Bible movement which originated with Him.

- a. "Neither pray I for these alone, but for them also which shall believe on me through their word" (Jn. 17:20).
- b. "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" (Rom. 16:25-26).

10. This Received Bible Movement was recognized and so named in 1633 (textum...nunc ab omnibus receptum)—the Received Text (TR) movement.

11. The Lord's NT immersionist assemblies have employed the TR and KJV texts in their Baptist confessions from the 17th to 21st centuries.

Conclusion

Does the Bible predict that God will not preserve His words and that man must restore them? Of course not! The need for Textual Criticism and its product, the Critical Text, is non-existent. Discerning Bible believers may rejoice that the Lord has not only promised to preserve His words but in fact did preserve them for accurate translations in the languages of the world. Furthermore, He revealed the divinely authorized institution to carry of the ministry of Scripture preservation—the NT immersionist assembly. The Lord Jesus Christ has preserved His words through His preserved churches to the glory of God! One evident fruit of this truth is the Quadricentennial anniversary of the KJV (1611-2011).

DURIAN FRUIT



Steven Liauw shared a taste treat from his native land with a group of BBC members. The durian is a fruit widely known and revered in southeast Asia as the "king of fruits." The durian is distinctive for its large size, unique odor, and thorn-covered husk. The edible flesh emits a distinctive odor, strong and penetrating even when the husk is intact. Some people regard the durian as fragrant; others find the aroma overpowering and offensive.



The odor has led to the fruit's banishment from certain hotels and public transportation in southeast Asia. It was received with a mixed reaction from the Gagnon household!



1) "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well" (Ps. 139:14).

2) "Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way" (I Sam. 12:23).

3) "Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant" (Neh. 1:6).

4) "Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows" (Job 22:27).

5) "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice" (Ps. 141:2).

6) "He...continued all night in prayer to God" (Lk. 6:12).

7) "Rejoicing in hope; patient in tribulation; continuing instant in prayer" (Rom. 12:12).

8) "I will call on the LORD, who is worthy to be praised: so shall I be saved from mine enemies" (II Sam. 22:4).

9) "Give thanks unto the LORD, call upon his name, make known his deeds among the people" (I Chr. 16:8).

10) "As for me, I will call upon God; and the LORD shall save me" (Ps. 55:16).

11) "In the day of my trouble I will call upon thee: for thou wilt answer me" (Ps. 86:7).

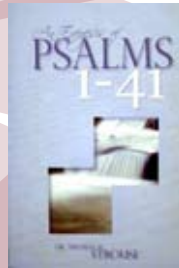
12) "Because he hath inclined his ear unto me, therefore will I call upon him as long as I live" (Ps. 116:2).

THE BOOK CORNER

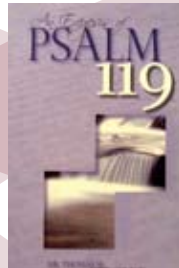
The Book Corner

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

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



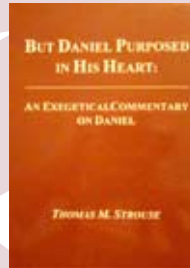
Psalms 1 - 41
\$20.00



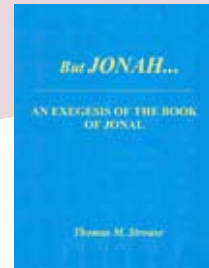
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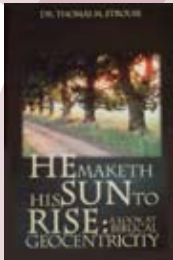
Spiritual Gifts
\$8.00



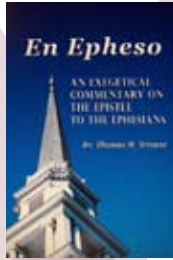
Daniel
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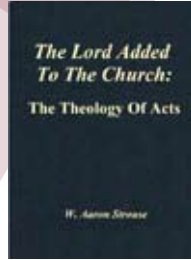
Jonah
\$10.00



Geocentricity
\$10.00



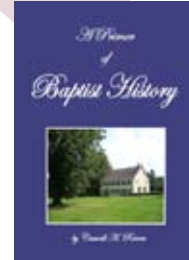
En Epheso
\$20.00



The Theology of Acts
\$20.00



I Will Build My Church
\$15.00



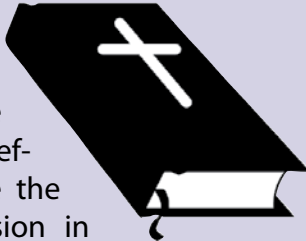
A Primer of Baptist History
\$20.00



The Lord God Hath Spoken
\$15.00

Manchester Bible Study

Continue to pray for the Manchester Bible Study as Mark Schabert teaches the *Gospel of John* to several families who live in the area. This is an effort to practice the Great Commission in Manchester, CT, evangelizing and edifying folks who come to the study. The Bible study is every Friday night at 7 PM. Please contact the pastor for directions.



2011 BBTS Spring Calendar

- May 13 Doctoral Dissertation Defense
- May 14 Graduation Banquet
- May 15 Graduation



The Rossignol Family at the Lecture Series

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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