

BBC UPDATE

BBTS COMMENCEMENT

BBC Update

Vol. 2 Num. 10



Above: BBTS Graduates immediately following the ceremony

Right: Dr. Mel Hall gave the graduation sermon



The Lord gave Bible Baptist Church a wonderful day as seven men received their respective degrees from Bible Baptist Theological Seminary. The day began with Dr. Thomas Strouse teaching Sunday School dealing with the divine authority of John the Baptist. Pastor Jed Raquintan, from Cornerstone Baptist Church, preached in the AM service followed by a quick lunch of pizza for the congregation and graduation visitors. During the Second Annual Commencement Service, Pastor Mel Hall preached a challenging message to the graduation candidates and church members.

Academic degrees were awarded to the following men:

Doctor of Theology (164 credit hours plus 300 page dissertation): Steven Liauw (Associate Pastor in Jakarta, Indonesia and BBC missionary).

Master of Divinity (96 credit hours plus 100 page thesis): Jerry Akers (Preaching Supply), Jed Raquintan (Pastor of Cornerstone Baptist Church of Quezon City, Philippines and BBC missionary), Cas Reeves (Pastor of Heritage Baptist Church and President of Heritage Baptist Theological Seminary).

Master of Biblical Studies (32 credit hours): Keith Main (Pastor of Galilean Baptist Church), Jeff Skorupski (Associate Professor, BBTS), Jared Yokoyama *in absentia* (pastoral student from Honolulu, HI)

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BBTS Graduating Class of 2011

May 15, 2011

BBTS COMMENCEMENT

BBTS Graduation

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Processional



Dr. Thomas Strouse



Dr. Aaron Strouse



Dr. Mel Hall



Dr. Harold Davidson



Dr. Steven Liauw



Pastor Jerry Akers



Pastor Cas Reeves



Pastor Keith Main



Pastor Jed Raquintan



Jeff Skoroupski



BBTS - MASTER OF BIBLICAL STUDIES

BBTS Graduation

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Master - Biblical Studies



Left to Right: Dr. A. Strouse, Jeff Skorupski, Mel Hall, Dr. T. Strouse, Keith Main, Dr. H. Davidson

PASTOR
KEITH
MAIN



Pastor Keith Main and his wife, Rhonda



BROTHER JEFF
SKORUPSKI



BBTS - MASTER OF DIVINITY

BBTS Graduation

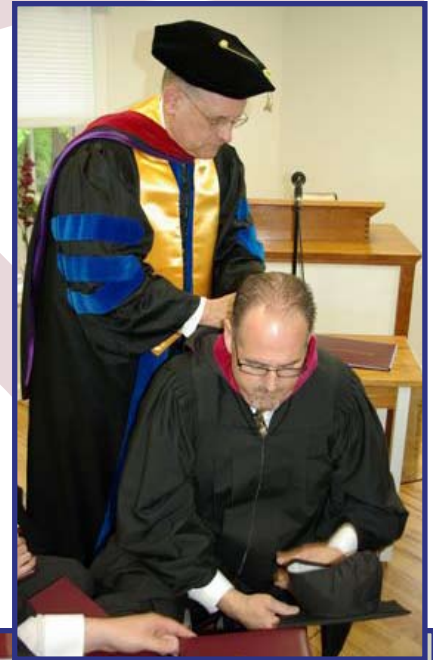
4

Master of Divinity



Left to Right: Dr. A. Strouse, Pastor Cas Reeves, Pastor Mel Hall, Pastor Jed Raquintan, Dr. T. Strouse, Pastor Jerry Akers, Dr. H. Davidson

PASTOR JERRY AKERS



Pastor Jerry Akers and his wife, Lori

PASTOR JED RAQUINTAN



BBTS - MASTER OF DIVINITY

BBTS Graduation

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Master of Divinity



PASTOR
CASWELL
REEVES



*Graduates and Faculty of the 2011
BBTS Commencement Ceremony*



BBTS - DOCTOR OF THEOLOGY

DR. STEVEN LIAUW

BBTS Graduation

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Doctorate



Left to Right: Dr. A. Strouse, Pastor Mel Hall, Dr. Steven Liauw, Dr. T. Strouse, Dr. H. Davidson



Dr. Steven Liauw, his wife, Daisy

HONORARY DOCTORATE - MEL HALL



Dr. Mel Hall his wife, Barbara

Doctoral Dissertation Defense

Bible Baptist Theological Seminary, under the aegis of Bible Baptist Church, is pleased to announce that Steven Liauw successfully defended his doctoral dissertation entitled *"A Defense of the Pre-Tribulation, Pre-Millennial Eschatology that upholds the Textus Receptus and the Local Church."* For three hours he defended his premise with Scripture before a committee made up of Dr. Harold Davidson, Pastor Cas Reeves, Dr. Aaron Strouse, and Dr. Thomas Strouse. Many BBC members watched the examination while being edified with his biblically erudite answers. He was awarded the Doctor of Theology degree in the commencement Service on May 15, 2011.



Steven Liauw defends his Thesis

BBTS DOCTORAL DEFENSE



Steven and Daisy Liauw with the BBTS Committee



Above: A beautiful Graduation Cake!

Right: The Diplomas are ready for distribution!



Mr. and Mrs. Raquintina and their family traveled from Longview, Texas to see their friend, Pastor Jed Raquintan graduate!

BBTS BANQUET

BBTS Banquet

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Graduation



A few of the families claimed their tables early, before the banquet began!



Each graduate gave a testimony at the banquet. Above Steven Liauw shares his.

BBTS Commencement

Continued from Page 1

Honorary Degree

Doctor of Divinity: Pastor Mel Hall (Pastor Hall was born and raised in the Philadelphia area. After receiving Jesus Christ as Savior as a young teenage [1948] he became part of a local church ministry, serving as a layman and eventually deacon. Eventually, God burdened his heart to go into Christian service. After initiating formal theological training at Central Baptist Theological Seminary in Minneapolis, MN (1973), he transferred to Calvary Baptist Theological Seminary in Lansdale, PA when it opened under the leadership of Dr. E. R. Jordan (1976). While completing his training there, he founded Calvary Baptist Church just outside Philadelphia, PA on July 4, 1976. His consistent leadership has ensured that Calvary Baptist Church has been able to stay on the right course, rightly dividing the Word of Truth. Pastor Hall faithfully served as pastor until his retirement in 2008, though he still remains active in the ministry).

Bible Baptist Church rejoices in what the Lord Jesus Christ is doing through these graduates, who are seasoned men in the Lord's work, and an extension of Bible Baptist Church. Bible Baptist Church is thankful to be involved in the biblical pattern of training national men for the work of the Lord, as Paul stated, saying, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2).



Molly Strouse reacts to an Indonesian delicacy, Durian fruit, much to Pedro Tarrats' amusement.



Pastor Mel Hall received the Honorary Doctor of Divinity from BBTS.

Mother's Day

5-8-11

'Tis a day to give tribute to Mothers,
Whose love oftentimes smother's.
They look after their own,
But extend care outside the home,
Because of their compassion for others.

MOTHER'S DAY MAY 8, 2011

Mother's Day

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Poem/Photos



The men treated the ladies to a lovely lunch on a beautiful Mother's Day!



Yes, Mom, I love You

by Kirsten Gagnon

Mom, I love you this is true,
Thanks for all the things you do:
Cook and clean and comb my hair,
Pick out all the clothes I wear.
Yes, Mom I love you,
Yes, Mom I love you,
Yes, Mom I love you,
And I thank God for you."
(Sung to the tune of "Jesus Loves Me")

The BBC Children's choir sweetly sang "Yes, Mom, I Love You" (lyrics to the left) to their moms on Mother's Day!

DEVOTIONAL CORNER

Science and Godliness Go Together

by Pastor Cas Reeves

*“In the beginning God created the
heaven and the earth ”*

Genesis 1:1



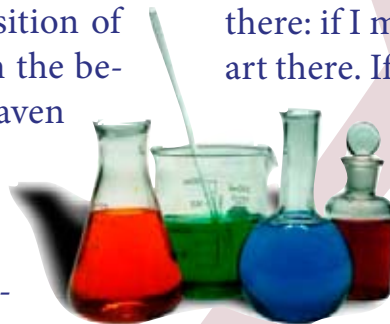
Pastor Cas Reeves Science is the study of the knowledge of nature and the physical world. If it is true science, “true” meaning “of truth” then it must come from the word of God, which is truth. “Thy word is truth” (John 17:17). It must also include Jesus Christ, who is “truth” (John 14:6). Jesus said, “I and my Father are one” (John 10:30). Therefore, unlike the study of false science which starts with a theorized presupposition by man, the study of true science must start from the presupposition of God. That presupposition: “In the beginning God created the heaven and the earth” (Genesis 1:1). We are warned, as Christians, to “shun profane and vain babblings [false philosophies held by those who know not God]: for they will increase unto more ungodliness” (2 Timothy 2:16). Note the insinuation, God wants us to increase in godliness. To do this, we are entreated to “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Timothy 2:15).

Note, what we learn about God as we start with, “God created the heaven and the earth” (Genesis 1:1). It took power to create: “Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee” (Jeremiah 32:17). Therefore, we conclude: God is all-powerful - He is a God of Omnipotence.

If God, then, has created all things, he must know all things. “God ... knoweth all things” (1 John 3:20). He must, if he knows all, know the beginning and end of things. “...I am God, and there is none like me, declaring the end from the beginning” (Isaiah 46:9-10). Therefore, we conclude: God is all knowing - He is a God of Omniscience.

If God knows all, He must see all or be all-present. The Psalmist tells us that God is everywhere. “Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me” (Psalm 139:7-10). Therefore, we conclude: God is everywhere at all time, beholding all things - He is a God of Omnipresence.

True science always points to God and godliness. Godliness starts with God. And He wants us to be godly. To be godly, we must know Him and have faith believing “... that he is, and that he is a rewarder of them that diligently seek him” (Hebrews 11:6).



Memory Prayer Verses

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).

PRAYER PROMISES

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).

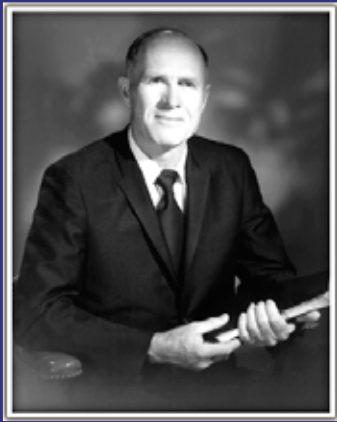
9) "Give thanks unto the LORD, call upon his name, make known his deeds among the people" (I Chr. 16:8).

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).

Quotes From the Past:



Lester Roloff

Lester Roloff, 1914-1982

He was a southern independent Baptist preacher, who planted local churches and started children's homes for teens across the southern United States.

"The world's greatest need is preaching preachers. The Gospel is our emancipation proclamation: let's take it to the slaves of sin."

*The Liauw Family
will be greatly missed
when they return to
Indonesia!*



The Liauw and Schabert Families



Dr. and Mrs. Strouse with the Liauw Family

LECTURE SERIES ARTICLE

King James Version Old Testament Text

by Dr. Chester W. Kulus

Part 2 of a 2 part series

8. Psalm 29:9

a) The readings

- (1) KJV, "Maketh the hinds to calve."
- (2) NIV, "Twists the oaks."
- (3) NRSV, "Causes the oaks to whirl."

b) The reasoning: the *English Standard Version* has a footnote that states: "Revocalization yields *makes the oaks to shake*."¹⁸

c) Conclusion: the NIV truly twists the Word of God. The modern versions treat Jesus as if He were a liar. Would you listen to Jesus? The King James translators did.

9. Psalm 33:7

a) he readings

- (1) KJV, "As and heap."
- (2) NIV, "Into jars."
- (3) NRSV, "As in a bottle."

b) The reasoning: Maclaren observes: "The old versions and interpreters, followed by Cheyne, read 'as in a bottle' for 'as an heap,' vocalising the text differently from the resent pointing."¹⁹

c) Conclusion: the modern versions should really put a lid on their ignoring Jesus. Would you listen to

Jesus? The King James translators did.

10. Psalm 60:8

a) The readings

- (1) KJV, "Philistia, triumph thou because of me."
- (2) ESV, NIV, and NRSV, "Over Philistia I shout in triumph."

b) The reasoning: the ESV bases its reading on a "revocalization."²⁰

c) Conclusion: again, the modern versions put little stock in Jesus' words. Would you listen to Jesus? The King James translators did.

11. Psalm 69:22

a) The readings

- (1) KJV, "A snare before them: and *that which should have been for their welfare, let it become a trap*."
- (2) NIV, "A snare; may it become retribution and a trap."

b) The reasoning: an *English Standard Version* footnote states: "A slight revocalization yields (compare Septuagint, Syriac, Jerome) *a snare, and retribution and a trap*."²¹ The NIV follows the revocalization.

c) Conclusion: with their "slight revocalization" they are slighting Jesus. Would you listen to Jesus? The King James translators did.

12. Proverbs 21:4

a) The readings

- (1) KJV, "The plowing of the wicked."
- (2) ESV, NASV, NIV, NRSV, "The lamp of the wicked."

b) The reasoning: concerning "the plowing," Cook comments: "The Heb. word, with a change in its vowel-points, may signify either: (1) the 'fallow field,' the 'tillage' of xiii.

Continued on Page 13

¹⁸*English Standard Version*, 461

¹⁹Alexander Maclaren, *The Psalms*, in vol. 3 of *The Expositor's Bible*, ed. W. Robertson Nicoll (Grand Rapids: Eerdmans, 1947), 88.

²⁰*English Standard Version*, 478

²¹*Ibid.*, 483.

23, or (2) the lamp."²²

- c) Conclusion: the modern versions follow a change in the vowels and by so doing do not shed any light on this verse. In fact, they are stumbling in the dark as they refuse to walk in the light of Christ's Words. Would you hear Jesus? The King James translators did.

13. Proverbs 26:23

- a) The readings
 - (1) KJV, "Silver dress."
 - (2) ESV, NIV, NRSV, "Glaze."
- b) The reasoning: the *English Standard Version* "by revocalization"²³ has "glaze," and the others follow suit.
- c) Conclusion: the modern versions just glaze over Jesus' Words about the vowels being preserved, but the KJV did not. Would you hear Jesus?

14. Proverbs 30:1

- a) The readings
 - (1) KJV, "And Ucal."
 - (2) ESV, "And worn out."
- b) The reasoning: the ESV bases its reading on a "revocalization."²⁴
- c) Conclusion: the reading of the ESV needs to be revoked and rebuked because it fails to demonstrate faith in Jesus. Would you listen to Jesus? The King James translators did.

15. Ecclesiastes 3:21

- a) The readings
 - (1) KJV, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"
 - (2) ESV, "Who knows whether the spirit of man goes upward and the spirit of

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the beast goes down into the earth?"

- (3) NIV, "Who knows if the spirit of man rises upward and if the spirit of the animal goes down into the earth?"
- (4) NRSV, "Who knows whether the human spirit goes upward and the spirit of animals goes downward to the earth?"

- b) The reasoning: the modern versions arrive at their reading by changing the vowels.
- c) Conclusion: does the spirit of man go upward, or does it not? Does the spirit of an animal go downward, or does it not? The *King James Version* makes it clear that the spirit of man does go upward and that the spirit of the beast does go downward; but the other versions are ambiguous here. The point is that if God did not inspire the vowels, then there is no way of knowing for certain from Ecclesiastes 3:21 whether the spirit of man goes upward and the spirit of the beast downward. This is exactly the uncertainty that he devil would want us to have about the Word of God, for it is the devil who quipped, "Yea, hath God said?" (Genesis 3:1). But there need be no question over the Word of God if one would hear Jesus. Would you hear Jesus? The King James translators did.

16. Isaiah 1:2

- a) The readings
 - (1) KJV, "Hath spoken."
 - (2) NASV, "Speaks."
- b) The reasoning: the Hebrew has a

²²F. C. Cook, ed., *Proverbs* in vol.5 of *Barnes' Notes* (Grand Rapids: Baker, 2005), 59.

²³*English Standard Version*, 548.

²⁴*English Standard Version*, 551.

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Piel perfect third masculine singular, Clarke states: "I render it in the present time, pointing it דובר *dober*,"²⁵ that is, as a Qal active participle, *speaking*, which the NASV renders as *speaks*.

- c) Conclusion: the NASV is not listening to the words that Jesus speaks, but rather turns a deaf ear to them. Would you listen to Jesus? The King James translators did.

17. Isaiah 30:8

- a) The readings

- (1) KJV, "For ever and ever."
- (2) ESV, NASV, and NRSV, "As a witness forever."
- (3) NIV, "An everlasting witness."

- b) The reasoning: The Pulpit Commentary states: "Modern critics observe that the phrase, *lâ'ad 'ad 'olâm*, [*for ever and ever*] never occurs elsewhere, and suggest a change of the pointing, which would give the sense of 'for a testimony forever.'"²⁶

- c) Conclusion: the fact that *lâ'ad 'ad 'olâm*, [*for ever and ever*] does not occur elsewhere is not reason to change it as do the modern versions, but is all the more reason to trust Jesus. Those who change it are walking by sight rather than by faith. While one might initially think that *for ever and ever* and *for a testimony forever* have the same meaning, they do not. Isaiah 30:8 in the Traditional Text teaches that what Isaiah wrote would be for ever and ever, that is, that the very words themselves would be for ever and ever, which speaks of verbal

preservation. What the critics suggest, however, with their repointing is that Isaiah's writing would be for a testimony forever, in other words, that Isaiah's message would continue, but not necessarily Isaiah's very words. The change suggested by the critics promotes conceptual preservation, that is, preservation of the concepts, but not of the actual words. Conceptual preservation does not necessarily require the vowels, whereas verbal preservation does, and it is verbal preservation that the Bible teaches (Psalm 12:6,7). Would you hear Jesus? The King James translators did.

18. Isaiah 40:6

- a) The readings

- (1) KJV, "And he said."
- (2) ESV, NIV, and NRSV, "And I said."

- b) The reasoning: the *English Standard Version* through "revocalization based on Dead Sea Scroll, Septuagint, [and] Vulgate"²⁷ has "and I said." Both the *New Revised Standard Version* and the *New International Version* both follow suit.

- c) Conclusion: the modern versions ought to listen to what Jesus said. Would you listen to Jesus? The King James translators did.

19. Jeremiah 23:17

- a) The readings

- (1) KJV, "Unto them that despise me, The LORD hath said."
- (2) ESV and NRSV, "To those who despise the word of the LORD."

- b) The reasoning: *The Pulpit Commentary* states:

The Septuagint and the Syriac render the same text (the consonants are alone the text) with different vowels, thus: "Unto those who despise the word of the Lord." In favor of this it may be urged that the phrase, "The Lord hath said," is

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²⁵Clarke, *Isaiah – Malachi*, vol. 4 in *Clarke's Commentary in The Master Christian Library*, version 8 [CD-ROM] (Albany, OR: Ages Software, 1997), 37.

²⁶G. Rawlinson, *Isaiah*, vol. 1, in vol. 10 of *The Pulpit Commentary*, 490.

²⁷*English Standard Version*, 599.

nowhere else used in this abrupt way to introduce a real or supposed revelation, and Hitzig and Graf accordingly accept it.²⁸

- c) Conclusion: the above comment disregards Jesus' statement about the tittle. Also, "scholars" seem to think that they can change an expression simply because it occurs nowhere else and the modern versions follow suit. But Jesus guaranteed that the words are as they ought to be. Would you hear Jesus? The King James translators did.

20. Jeremiah 48:18

a) The readings

- (1) KJV, "Sit in thirst."
- (2) ESV, NIV, and NRSV, "Sit on the parched ground."

- b) The reasoning: *The Pulpit Commentary* states: "The expression is unexampled, and it is possible that we should alter one of the vowel points (which constitute no part of the Masoretic text), rendering, 'sit in thirsty (ground),' i.e. the dust (comp. the parallel passage, Isa. xlvii. 1)."²⁹ The modern versions give credence to the idea that the vowel points are inconsequential.

- c) Conclusion: the modern versions ought to get their views from Jesus and then they would get the point that not even a tittle shall fail from the law. Would you listen to Jesus? The King James translators did.

21. Jeremiah 49:1

a) The readings

- (1) KJV, "Their king."
- (2) ESV, NRSV, and NKJV, "Milcom."

- b) The reasoning: Cheyne in *The Pulpit Commentary* writes: "The Septuagint, the Syriac, and the Vulgate, however, read *Milcom*, which was the name of the Ammonite deity; this is only a different vocalizing of the

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consonants of the text."³⁰

- c) Conclusion: once again, the modern versions do not listen to the words of Jesus, but rather follow something else. Are they really concerned about the Word of God? Would you listen to Jesus? The King James translators did.

22. Jeremiah 51:3

a) The readings

- (1) KJV, "Against *him that* bendeth let the archer bend his bow."
- (2) (2) ESV and NRSV, "Let not the archer bend his bow."
- (3) NASV, "Let not him who bends his bow bend *it*."
- (4) NIV, "Let not the archer string his bow."

- b) The reasoning: Fausset declares: "The Chaldean version and *Jerome*, by changing the vowel points, read (ܠܐ, instead of ܠܝ), 'Let *not* him (the *Babylonian*) who bendeth his bow bend *it*.'"³¹

- c) Conclusion: the modern version follow the change in vowels. They obviously are not listening to Jesus. Would you listen to Jesus? The King James translators did.

23. Ezekiel 36:5

a) The readings

- (1) KJV, "To cast it out for a prey."
- (2) NIV, "So that they might plunder its pastureland."
- (3) NKJV, "In order to plunder its open country."

Continued on Page 16

²⁸T. K. Cheyne, *Jeremiah*, vol. 1, in vol. 11 of *The Pulpit Commentary*, 515.

²⁹*Ibid.*

³⁰*Ibid.*, 247.

³¹Fausset, *Jeremiah-Malachi*, in *A Commentary Critical, Experimental, and Practical*, 174, 175.

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Continued from Page 15

(4) NRSV, "Because of its pasture, to plunder it."

b) The reasoning: Fairbairn comments:

The common rendering of this latter clause is, "that it may be cast forth as a prey." But this is a very unnatural expression to be used of a land. Therefore taking מַגְדָּלָה, not as an Aramaic inf., but as the substantive, and changing thus the pointing of לַבַּיִת [this is what he suggests for the new pointing, the pointing in the Traditional Text is לַבַּיִת], so as to make it the inf. instead of the noun, we have the sense: in order to plunder its pasturage; a quite suitable meaning.³²

c) Conclusion: the modern versions follow the repointing, which, contrary to Fairbairn's comment, is not "a quite suitable meaning," for it fails to consult Jesus on the meaning of this verse. Would you listen to Jesus? The King James translators did.

24. Micah 6:9

a) The readings

(1) KJV, "See."

(2) ESV, NASV, NIV, and NRSV, "Fear."

b) The reasoning: Deane in *The Pulpit Commentary* observes:

The versions read "fear" for "see." Thus the LXX., σώσει φοβουμένους τὸ ὄνομα αὐτοῦ, "Shall save those that fear his Name;" Vulgate, *Salus erit timentibus Nomen tuum* [i.e., salvation shall be to the one fearing thy Name]; Syriac, "He imparts instruction to those that fear his Name;" Chaldee, "The teachers fear his Name." This reading depends upon a change of vowel pointing. Orelli renders, "Happy is he who fears thy Name."³³

c) Conclusion: the modern versions fail to see what Jesus said. Would you see what Jesus said? The King James translators did.

CONCLUSION: The modern versions have little regard for the statement of Jesus in regard to the Hebrew Old Testament Text. They treat Jesus as if He were a liar, as if He did not know that about which He speaks, as if He is not Someone to whom they should listen, as if what He said is of little consequence, and as if they know more than He. These are serious matters. The modern versions demean and belittle the Lord Jesus Christ, The Word of God. No wonder when the modern versions come to the New Testament Text, they adopt the Critical Text, which repeatedly diminishes the deity of Christ (cf. I Timothy 3:16), the blood of Christ (cf. Colossians 1:14), the sinlessness of Christ (cf. John 7:8), and much more. Would you use a version that gives Christ the glory, that listens to Jesus? I am glad that the King James translators did and that we have a faithful translation of the *Received Texts* of both the Old Testament and New Testament into English.

³²Patrick Fairbairn, *Commentary on Ezekiel* (Grand Rapids: Kregel Publications, 1989), 395, 396.

³³W. J. Deane, Micah in vol. 14 of *The Pulpit Commentary*, 88.

BBC News

Congratulations to Ryan and his fiancé Christy Olson for their recent graduation from Nursing School at PCC.



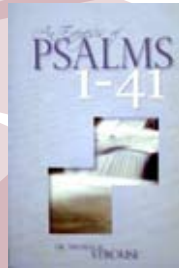
Dr. & Mrs. Thomas Strouse attended the pinning ceremony of their son, Ryan at Pensacola Christian College

THE BOOK CORNER

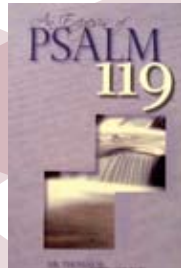
The Book Corner

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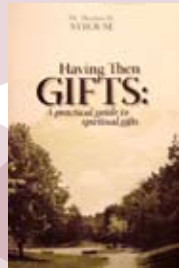
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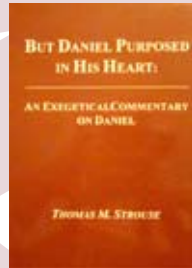
Psalms 1 - 41
\$20.00



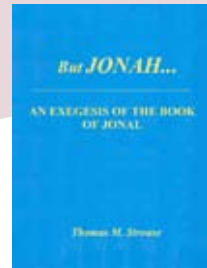
Psalm 119
\$20.00



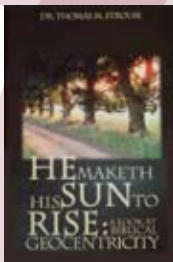
Spiritual Gifts
\$8.00



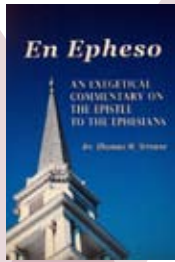
Daniel
\$20.00



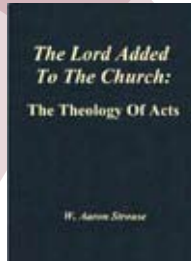
Jonah
\$10.00



Geocentricity
\$10.00



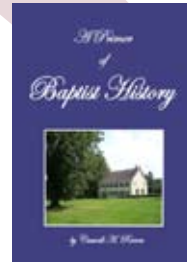
En Epheso
\$20.00



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

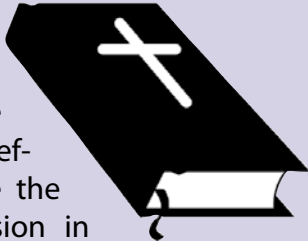
The Book Corner

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BBC Bible Study

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.



Gino Rossignol rides to church in style on a nice Sunday morning!

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

bbts@stny.rr.com
hbc5923@stny.rr.com



Bible Baptist Theological Seminary

A ministry of Bible Baptist Church

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