



BBC UPDATE

BBTS Summer Modules Have Begun!

Dr. Thomas M. Strouse, Pastor

Recently BBTS held two seminary modules. The first module on the Book of Ephesians was held in Dr. Dave Smith's Community Baptist Church in Quakertown, PA. The 15-17 students went through the text book *En Epheso*, examining the context of Ephesians expositionally. The focus of Ephesians is on the doctrine and practice of the worthy walk in the Lord's assembly.

BBC housed the second module on the Book of Revelation in Cromwell, CT. Six students from Hawaii, Michigan, New York,



BBTS Module on The Book of Revelation held in Cromwell, CT

BBC Plans First Vacation Bible School!

Vacation Bible School

BBC is planning her first Vacation Bible School for grades K-6 on August 2-4, 2010. The theme will be around the life of the Apostle Paul and his three missionary journeys (Acts 13-14, 15-18, and 18-21). There will be Scripture memorization, Bible stories, crafts, snacks, and other activities focusing on the theme and attempting to glorify the Lord. Workers and prayer are needed.

and Connecticut studied in detail the expositional flow of the *Apocalypse*. Using Daniel 9:24-27 and I Thessalonians 4-5 as a foundation to understanding prophecy, the class received the Spirit's teaching that the Lord's churches (Rev. 1-3) are to look for the rapture of all NT saints prior to the Tribulation and final culmination (Rev. 4-22).

Both modules were edifying to the saints and helped the seminarians advance in their respective degree programs.

Seminary Picnic!

The BBTS picnic is tentatively planned for Sept. 6, 2010 at the Strouse house for all BBC members, BBTS graduates, and friends of BBTS. Please make plans to attend!



BBC NEWS

BBC News

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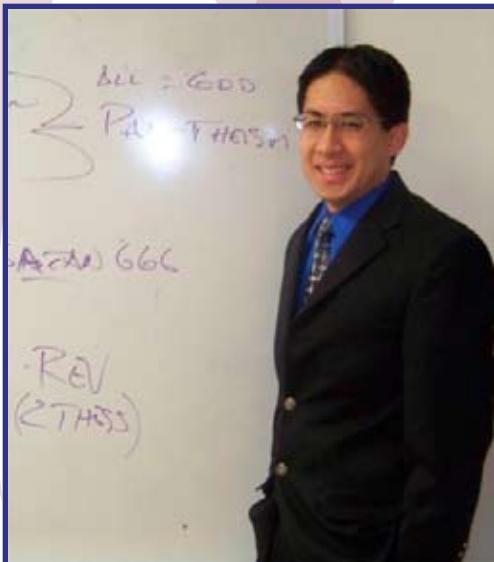
Cromwell



Congratulations to BBC Member Tyler Strouse (center front above) on his high school graduation!

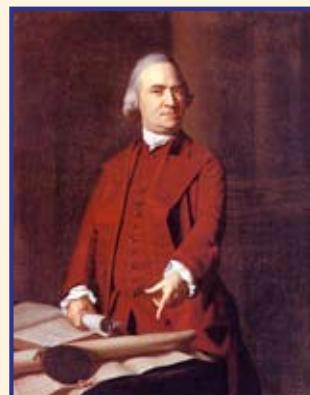


Two pretty young ladies celebrating Tyler's graduation!



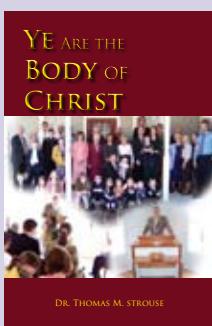
Jared Yokoyama - seminarian from Hawaii at the Module in Cromwell on the Book of Revelation

Samuel Adams, 1722-1803 Father of the American Revolution



"We have this day restored the Sovereign to Whom all men ought to be obedient. He reigns in heaven and from the rising to the setting of the sun, let His kingdom come."

YE ARE THE BODY OF CHRIST



Dr. Strouse's article on the doctrine of the local church has been printed and is still available through *Bible Baptist Church*.

NOW YE ARE THE BODY OF CHRIST, AND MEMBERS IN PARTICULAR.

1 CORINTHIANS 12:27

Pre Tribulation Position

1 Thessalonians 4:13-5:11

by Pastor Cas Reeves

The Blessed Hope Passage of the Bible: It is from this passage we find a comforting hope in the future; here the Believer learns about the "rapture" of the living saints; and the glorious resurrection of the departed loved ones; those Believers, who were saved and died before the second coming of Christ. It is a shame that some would rend this joyous hope from Christians by teaching a post-tribulation position that the rapture doesn't take place until after the great tribulation period. Do you know why you believe in a Pre-Tribulation Rapture?

Let me share with you several reasons why the rapture is a pre-tribulation event: 1) that a pre-tribulation rapture is comforting as opposed to a post-tribulation rapture (v.18). 2) that a post-tribulation rapture doesn't fit with the fact that N.T. Believers are "not appointed to wrath" (v.5:11). 3) that in order to hold to a post-tribulation rapture you must allegorize that Israel and the church are the same. A plain or literal interpretation of scripture won't allow for confusing Israel

DEVOTIONAL CORNER

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

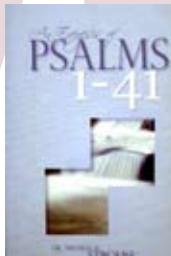
and the church. 4) that events spoken of in Matthew chapter twenty four, are events relating to Israel and not to the church as the post-tribulation rapture position asserts.

Christian, you should know what you believe. Don't let anyone steal your joy and hope by teaching things, which cannot hold up to the scrutiny of literal interpretation. The old prophet, Isaiah, said it clearly, "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" (Isaiah 23:10). You must trust that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works" (2 Timothy 3:16-17). -CAR

The Book Corner

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

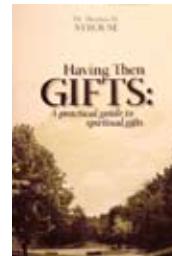
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Cromwell, CT 06416
860-229-5387



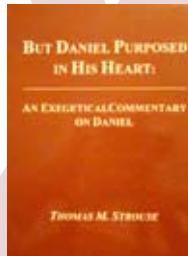
Psalms 1 - 41
\$20.00



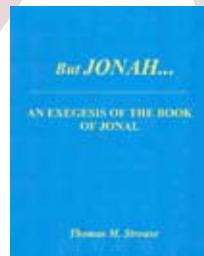
Psalm 119
\$20.00



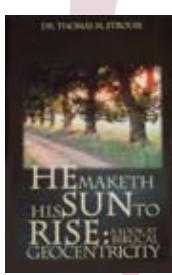
Spiritual Gifts
\$8.00



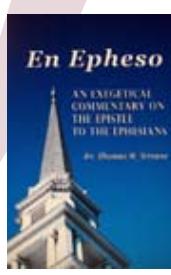
Daniel
\$20.00



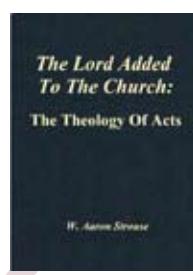
Jonah
\$10.00



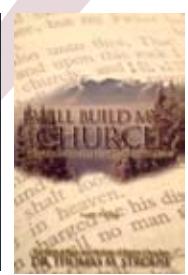
Geocentricity
\$10.00



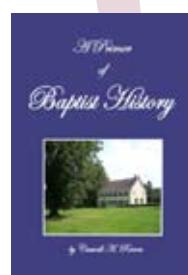
En Epheso
\$20.00



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

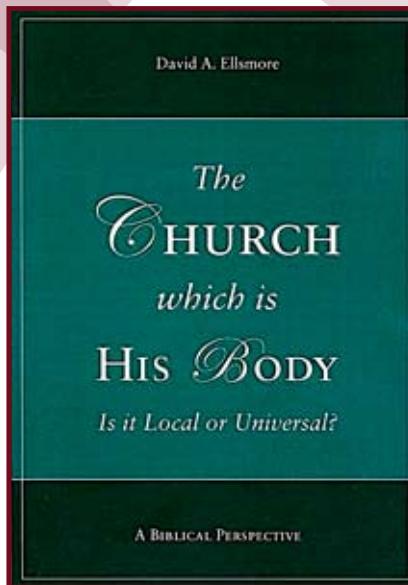
BOOK REVIEW

The Church Which Is His Body: *Is it Local or Universal*

Dr. Thomas M. Strouse, Pastor

The recent book by David A. Ellsmore, *The Church Which Is His Body: Is it Local or Universal*, (West Basingstoke, England: West Basingstoke Baptist Church, 2010 [144 pp.]) is a work that has come out of the crucible of fire. Pastor Ellsmore has been the pastor of West Basingstoke Baptist Church since 1981. While in seminary (2005) through the Emmanuel Baptist Theological Seminary extension in Ireland, his ecclesiological position of holding to the universal, invisible church was biblically challenged. As he conformed his ecclesiology to that of Scripture, he recognized the Christian responsibility to instruct his church in harmony with Christ's teaching. Pastor Ellsmore realized the potential for costly consequences in his assembly, but desiring to please his Savior rather than man, counted the cost and ultimately lost half of his congregation. His studies and teaching during this time of fiery trial resulted in the finished manuscript. He lost favor with friends, family, and pastors because of his position that Scripture teaches that the *ekklesia* is the visible assembly of immersed saints, while at the same time gaining favor with the Lord Jesus Christ. I take great joy in presenting and promoting *The Church Which Is His Body* as the manifestation of his walk in truth (III Jn. 1:4), and as the fruit of the exposition of Scripture through the seminary extension in Europe (Jn. 15:16).

With theological precision and Christian grace, Pastor Ellsmore repudiates his previous notion of the universal, invisible church. Theologically, he shows the biblical fallacy of holding to two churches and two baptisms. Pastorally, he carefully and compassionately repudiates the position because of



the practical ramifications that affect the sanctification of believers, and especially the sanctification of Baptist church members. The book layout effectively reflects the biblical logic which counters human logic when ecclesiological discussions occur. Pastor Ellsmore knows the so-called "objections" and counters them head on with Scripture. He gives biblical definitions for "church" and "body" and deals with John's theology of Spirit Baptism. He asks whether there was an assembly before Pentecost, and shows the biblical affirmation replete through the Gospel accounts. He addresses other questions such as the nature of the "Bride," the "Kingdom of God," and the "Family of God." He argues for the defense that John's baptism was New Testament baptism, and the "one baptism" (Eph. 4:5), while clearly rejecting and avoiding any scandal of "Landmarkism" or "Baptist Bride-ism."

His book is filled with lists, footnotes, and diagrams, illustrating and elucidating his points with great clarity. He attaches five appendices, focusing on auxiliary ecclesiological issues, and rounding out a very thorough study of *ekklesia* in the New Testament. With great pastoral care, Ellsmore gives his final plea, saying, "It is highly likely that Baptists will again be persecuted in our Western society and those Baptists who support the non-biblical concept of a universal church or body will, albeit inadvertently, be helping to bring about this persecution on themselves."

BBTS Summer 2010 Module Schedule

June 21-25	Hist. of Christianity I	Cromwell, CT
June 28 - July 2	Ephesians	Chesterton, IN
July 19 - 23	Romans	Plymouth, NH
August 2-6	Baptist History	Northfield, NJ

All courses taught by Dr. Thomas M. Strouse

SERMON ON THE HERESY OF CALVINISM

Dr. Thomas M. Strouse, Pastor

Background

Paul warned the church at Colosse about falling under the influence of human philosophy, saying, “*Beware lest any man spoil you through philosophy*” (Col. 2:8). Many man-centered philosophies take on the original teacher’s name. Calvinism is one example. John Calvin (1509-1564) was a Reformer who attempted to reform Roman Catholicism. He forcibly implemented his version of Romanism (sacral society philosophy) on 16th century Geneva, executing over 50 dissenters opposing his tenets. Through the writings of current Protestant devotees to Calvinism such as R. C. Sproul, Jay Adams, and John Piper, Reformed or Covenant Theology (i.e., Calvinism) is spreading into Baptist seminaries and churches.

The Problems with Calvinism:

I. Its History is Suspect

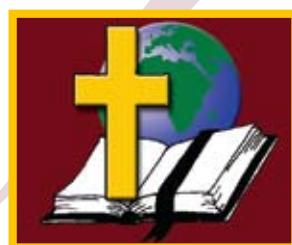
- A. There is very little evidence that Calvin was a regenerated man. He was an educated Catholic, using Catholic language, to reform Catholicism in his image.
- B. His *Institutes of Christian Religion* was written while he was in his middle 20's, before he had much time to reflect on anything other than Romanism. The Protestantism of his day was the Luther-Zwingli baptismal regeneration movement which differed not from Catholicism other than geographically.

II. Its Teaching is Erroneous

- A. Covenant Theology is built upon the three theologically inferred covenants (instead of biblical covenants) of the Covenant of Works, the Covenant of Grace, and the Covenant of Redemption.
- B. The Covenant of Grace is the over-riding covenant, emphasizing primarily a false Sovereignty of God soteriology. Five uns scriptural tenets (T.U.L.I.P.) emerge from this false premise of fatalism:

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

bbts@stny.rr.com



SERMON OUTLINE

Sermon Outline

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Calvinism

1. Total Depravity—man is totally unable to believe and repent (although see Jn. 1:12-13).
2. Unconditional Election—God must elect sinners who do not meet His conditions of repentance and faith. He regenerates the elect so that later they can believe and repent (however, see I Jn. 5:1). The non-elect are predetermined to damnation in hell.
3. Limited Atonement—Christ only died for His elect (although see I Jn. 2:2)
4. Irresistible Grace—the elect cannot resist His grace (cf. Heb. 10:29).
5. Perseverance of the Saints—the saints will prevail, although Piper and Sproul say there is no assurance of salvation in Calvinism, and for good reason since they cannot implement the truth of II Pet. 1:10.

III. Its Fruit is Wanting

- A. Most Calvinists “baptize” their babies, hoping to place the baby in some convoluted way, into the covenant of Grace
- B. Others deny that children can be saved at an early age, because although already baptized, they may not yet be regenerated.
- C. The Gospel is perverted in Calvinism by the involvement of babies in baptism, in church membership, in the Covenant of Grace, and in infant communion (cf. Gal. 1:6).
- D. Calvinist do not have assurance of salvation because they do not know when their respective regeneration took place (cf. I Jn. 5:13).

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

1 John 5:13

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