



# BBC UPDATE

## Reeves-Main Wedding

Dr. Thomas Strouse



On June 8, 2013, several BBC families attended the Reeves-Main Wedding in Endicott, NY at Heritage Baptist Church. Ben Reeves and Ashton Main were united in marriage as Pastor Keith Main officiated in the service. This wedding was special to BBC members since several of the churches and personnel, involved and attending, have had a long time relationship through BBTS, with several participants as BBTS alumni, including recent DMin graduate, Dr. Cas Reeves, pastor of HBC.

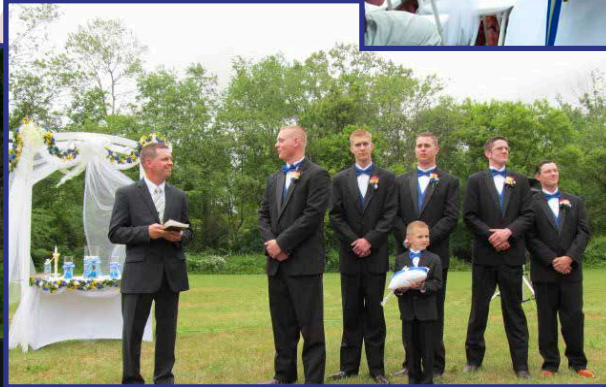


BBC Update

Vol. 4 Num. 13



*Pastor Keith Main walks his daughter, Ashton, down the aisle!*



*Pastor Blair opened the ceremony since Pastor Main walked his daughter down the aisle.*

*Mr. & Mrs. Ben Reeves!*



*Pastor & Mrs. Cas Reeves enjoy the wedding of their grandson!*



*The giving of the bride...*

## Dr. and Mrs. Davidson's Report

The Davidson's reported that they have had guests for two straight Sundays in their Bible studies. They have contacted folks in Cody and are expecting a family to move to the area to help them in the church plant. They are attempting to set up a church bank account and to register as a church. They ask for prayer in this spiritual endeavor which is not without challenges and opposition.



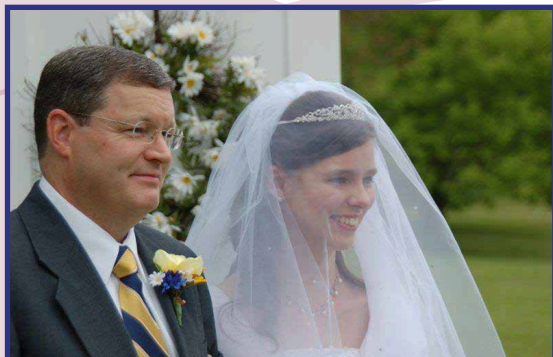
June 15, 2013

# MAIN-REEVES WEDDING

Main-Reeves Wedding

2

Photos



*Ashton and her father before the walk down the aisle!*



*Pastor Keith Main and family.*



*Right: Taylor Main escorts his mother, Rhonda Main to her seat just before the wedding.*



*A beautiful and delicious cake!*

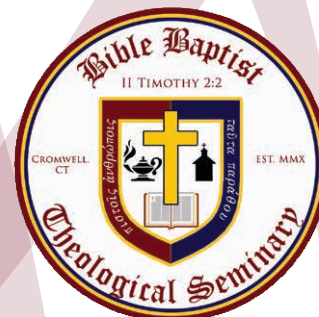
## BBTS Pennsylvania Module

During the week of June 17-21, 2013, Dr. Strouse will be teaching the Book of Job in the BBTS Module at Community Baptist Church in Quakertown, PA with Pastor David Smith.

The Complete BBTS Summer Module Class schedule is shown below.



*The Pennsylvania Module class in 2011.*



## BBTS Summer Module Classes

**June 17-21, 2013**

BBTS Module  
"The Book of Job"

Quakertown, PA

**July 22-26, 2013**

BBTS Module  
"Angelology"

Plymouth, NH

**August 19-23, 2013**

BBTS Module  
"1 Corinthians"

Chesterton, IN

## Fall Module Classes

**September 23-27, 2013**

BBTS Philippine Module

Quezon City,  
Philippines

"The Lukan Parables" - Pastor E. Tanierla

"Biblical Economics" - Dr. Caswell Reeves

**September 23-27, 2013**

BBTS Europe Module

Prague,  
Czech Republic

"Bibliology"

"Ecclesiology"



# A Commentary on the Apocalypse of Jesus Christ Excerpt from Rev. 17:9-11

## BOOK EXCERPT

An excerpt from Dr. Strouse's commentary  
to be published later this year.

Dr. Thomas M. Strouse

### Verse 9

Now that the angel had given John a preliminary statement about the identity of the Beast, he advised a word to the wise. Emphatically, the angel used the adverb ὧδε ("here")<sup>2660</sup> for the seventh and last time in *Revelation*. In similar idiomatic fashion as "here is wisdom" (cf. Rev. 13:18), the heavenly being expanded the idiom saying, "the mind which hath wisdom" (ὁ νοῦς<sup>2661</sup> ὁ ἔχων σοφίαν<sup>2662</sup>). The Apostle Paul



made the declared identification about σοφία ("wisdom"), saying, "Christ...the wisdom of God" (I Cor. 1:24; cf. v. 30). The expression "the wisdom of God" is an OT title for the Saviour (Pro. 8:1 ff.), Luke used it specifically for Christ (Lk. 11:49 with Mt. 23:34), and of course, wisdom is the nature of Christ (cf. Rev. 5:12 and 7:12). For one to have the mind of wisdom, one must have "the mind of Christ," as Paul asserted, saying, "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ" (I Cor. 2:16). This mind is developed through the book of wisdom, the Scriptures. Paul said about Timothy's early upbringing in the Hebrew texts, averring, "And that from a child thou hast known **the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus**" (II Tim. 3:15). The institution that develops this mind is the NT assembly, as the Apostle Paul affirmed about wisdom and the church, saying, "To the intent that now unto the principalities and powers in heavenly places might be known by **the church the manifold wisdom of God**" (Eph. 3:10). Therefore, the angel addressed the church member, such as John, and encouraged the development of the mind of Christ (wisdom) through the words of wisdom (the Scriptures) in the institution of heavenly wisdom (ἐκκλησία). Only then, may the exegete have the potential to understand fully this

<sup>2660</sup>The KJV translated ὧδε as "here" in 44x out of 60x in the *Textus Receptus*.

<sup>2661</sup>Νοῦς occurs only elsewhere in *Revelation* in 13:18.

<sup>2662</sup>Σοφία occurs 51x in the NT, from Mt. 11:19 to Rev. 17:9.

mystery, as the faulty commentaries of many supposed exegetes testify to their lack of biblical qualifications.

Having advised about the spiritual preparation<sup>2663</sup> for understanding the mystery of the Beast, the interpreter gave more details. Initially, he stated that "the seven heads are seven mountains" (αἱ ἑπτὰ κεφαλαὶ ὅρη<sup>2664</sup> εἰσὶν ἑπτὰ). The OT had already prepared the reader to understand that the symbol of a mountain referred to kingdom, such as Jehovah's (Isa. 2:2; 11:9; 30:29; Dan. 2:35; Mic. 4:1) or man's (Amos 4:1; 6:1). This identification is obviously figurative since heads equal mountains. Further, as the angel developed more description about the mountains, saying that they were that "on which the woman sitteth" (ὅπου<sup>2665</sup> ἡ γυνὴ κάθηται ἐπ' αὐτῶν). Since "mountains" (ὅρη) is neuter plural and "which" (αὐτῶν) is neuter plural, the angel had declared that the woman "sitteth" (κάθηται)<sup>2666</sup> upon the mountains. Historically, many exegetes have attempted to identify the mountains with "the Seven Hills of Rome," namely, Palatine, Aventine, Caelian, Esquiline, Viminal, Quirinal, and Capitoline.<sup>2667</sup> This interpretation is flawed for several reasons found in verses nine, ten and eleven. First, the mountains are not physical rock and stone but "kings" (βασιλεῖς). Second, the heads/mountains are part of the Beast and not the woman. Third, the next verse (v. 10) states literally that "they are" (εἰσιν = imbedded third person plural pronoun ["they"] in the Greek "to be" verb [εἶμι]) seven kings. Fourth, the angelic revelatory

*Continued on Page 4*

<sup>2663</sup>The Bible exegete has the spiritual responsibility to be prepared to receive divine revelation. For example, Scripture states about the OT scribe, saying, "For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments" (Ezr. 7:10). "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 2:7).

<sup>2664</sup>This is the neuter plural form of ὅρος which occurs 8x in *Revelation* (see note or 16:20).

<sup>2665</sup>The adverb ὅπου means "where" and is really not translated but refers to the mountains as the sitting location.

<sup>2666</sup>The present tense verb of κάθημαι denotes a present reality.

<sup>2667</sup>"No reasonable doubt can be entertained as to the meaning of these words. The Seven hills of Rome were a commonplace with the Latin poets." Henry Barclay Swete, *The Apocalypse of St. John* (London: Macmillan, 1907), p. 220. Also, Leon Morris avers, saying, "This identifies her with Rome, for the seven hills of that city are often mentioned in ancient literature," p. 209.

## BOOK EXCERPT

*Continued from Page 3*

emphasis is on temporality and not locality, since “five are fallen.” Fifth, the seventh head/mountain is personalized as “he” (αὐτὸν/αὐτὸς). The angel has not identified the Harlot as the Roman Catholic Church and the seven mountains as “the Seven Hills of Rome.” Instead, the Harlot will be Babylonianism, embraced by the Roman Catholic Church as well as all other false religious systems, and the seven mountains will be the kings of the seven kingdoms of Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and the Revived Roman Empire.

### Verse 10

Next, the interpreting angel began to describe the history through which the spirit of Antichrist energized his Babylonianism in the kingdoms of the world. The use of the numeral “seven” (ἑπτὰ) identified the seven heads and the seven mountains with the “seven kings” (βασιλεῖς ἑπτὰ). In addition, the angel’s use of the equative “to be” verb εἰμί gives the literal rendering “the seven heads are seven mountains, they are seven kings” (heads = mountains = kings). The seven kings must refer to the Lord’s overarching plan in biblical history, and since Daniel had predicted five kingdoms, including the Messiah’s (cf. Dan. 2:36-45), these kings with their empires would include Babylon, Medo-Persia, Greece, Rome (cf. Dan. 7:17), and the Christ’s Millennium. Other significant kingdoms prior to Babylon and related to Israel were Egypt and Assyria, since all biblical history and future relates to the Promised Land (cf. Gen. 12:1-3) and her people the Jews (cf. Gen. 3:15; 9:26). Therefore, the seven heads/mountains/kings refer to various kings’ empires of Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and the revived Roman Empire.<sup>2668</sup>

<sup>2668</sup>To posit the interpretation that the five fallen kings were the Roman Emperors Julius Caesar, Tiberius, Caligula, Claudius, and Nero, and that the current living one was Domitian, runs into historical difficulty since five other emperors (Galba, Otho, Vitellius, Vespasian, and Titus) reigned, albeit some briefly, between Nero and Domitian. Leon Morris defeats his own interpretation by indicating various, competing, and therefore uncertain identifications with the Roman Emperors. He states, “Most agree that we should start with Augustus, not Julius Caesar. The five are then Augustus, Tiberius, Caligula, Claudius and Nero. The identification of the sixth depends on whether we accept Galba, Otho and Vitellius as emperors. If so, he will be Galba. If not, he will be Vespasian, and Titus will be the seventh who is to have a short reign. Most accept the latter view, though without making it clear how John and his readers would agree on eliminating Galba, Otho and Vitellius,” p. 210.

Of the seven kings, the angel stated that “five are fallen” (οἱ πέντε ἔπεσαν<sup>2669</sup>), “and one is” (καὶ ὁ εἷς ἔστιν<sup>2670</sup>). The five fallen kingdoms would certainly include Daniel’s prophesied kingdoms of Babylon, Medo-Persia, and Greece (cf. Dan. 2:1 with 2:37; 8:20-21), along with Israel’s former enemies Egypt and Assyria. The one kingdom that “is” would be the present kingdom of John’s day, the Roman Empire.<sup>2671</sup> Christianity flourished in the first century under the Roman Empire as Scripture projected this reality with references to the political ruling authority Caesar.<sup>2672</sup> The angel then revealed truth about the seventh king, saying “the other is not yet come” (ὁ ἄλλος<sup>2673</sup> οὐπω<sup>2674</sup> ἦλθεν). Daniel revealed in the symbolism of the “great image” (צֶלֶם הַדָּר) that the fourth kingdom (Rome) would have ten toes (i.e., ten kings) whose reign would exist until Christ set up His Millennial Kingdom. He stated, saying, “And the fourth kingdom...and in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever” (Dan. 2:40a, 45). These ten toes (ten kings) represent the leaders of a ten-country confederation making up the Revived Roman Empire during the Tribulation (Rev. 13:1; 17:3), since the Roman Empire of John’s day began its demise with the Visigoths’ sack of *Roma* in AD 410 and final collapse in AD 476. It has not been revived as of yet!

The seventh king will make his appearance out of the Revived Roman Empire, and the angel predicted

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<sup>2669</sup>This is the *aorist* verb of πίπτω cf. Rev. 16:19.

<sup>2670</sup>Obviously the verb ἔστιν is the present active, third person, singular form of εἰμί.

<sup>2671</sup>Although the names “Rome” or “Roman” do not occur in the Daniel or in the entire OT, history requires and the NT confirms that the fourth kingdom was indeed the Roman Empire. *Vide* Strouse, *But Daniel Purposed in His Heart: An Exegetical Commentary on Daniel*, pp. 52-54.

<sup>2672</sup>The title Caesar (Καῖσαρ) occurs 21x in the NT, from Mt. 22:17 to Acts 28:19. Luke referred to Augustus, Tiberius and Claudius as Καῖσαρ (Lk. 2:1; 3:1; and Acts 11:28, respectively).

<sup>2673</sup>The adjective ἄλλος usually mean another of the same kind.

<sup>2674</sup>The adverb οὐπω only occurs here and in v. 12 in the Ἀποκάλυψις. It occurs 21x in the rest of the NT.

<sup>2675</sup>“This great image” (צֶלֶם הַדָּר הַגָּדוֹל) was an image of a man from head to feet and toes (see Dan. 2:32-43).



"when he cometh" (ὅταν<sup>2676</sup> ἔλθῃ) "he must continue a short space" (ὀλίγον<sup>2677</sup> αὐτὸν δεῖ μένειν<sup>2678</sup>).<sup>2679</sup> This seventh king will be the Roman prince (יִנְיָ) whose people (the Roman Empire) destroyed the Zerubbabel-Herod Temple in AD 70, Daniel prophesied (cf. Dan. 9:26). He will come out of the Revived Roman Empire's ten-nation confederacy and make a covenant with the Jews for seven years, insuring them of peace and safety (Dan. 9:27; Ezk. 38:8, 11, 14; 39:26). His "short space" of reign (three and a half years) will come to an end when he is killed by a sword (cf. Rev. 13:14) at the midpoint of the Tribulation.

## Verse 11

Further revelation from the interpreting spirit indicated that the Beast will come abruptly on the scene. Scripture identified the "eighth" (ὀγδόος)<sup>2680</sup> with τὸ θηρίον (v. 8),<sup>2681</sup> using the expressions "was" (ἦν), "is not" (οὐκ ἔστι), and "perdition" (ἀπώλειαν). Further, the eighth, he affirmed, "is of the seven" (ἐκ τῶν ἑπτὰ ἔστι). This corresponds to the Beast or Antichrist who "will come back to life" from his fatal wound, as *Revelation* predicted, saying, "And I saw one of his heads as it were **wounded to death; and his deadly wound was healed: and all the world wondered after the beast**" (Rev. 13:3) and "And he exerciseth all the power of the first beast

before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed" (Rev. 13:12). The "spirit of Antichrist" will ultimately manifest as the Antichrist in one of the Roman leaders of the Revived Roman Empire. He will take over world government and transform it into his satanic sacral society, forcefully incorporating satanic worship as the world religion. He will break his covenant with Israel (cf. Dan. 9:27), destroy the ecumenical movement (cf. Rev. 17:16), force the Jews and the world to worship him in the Tribulation Temple (Rev. 13:14-18), and head up effort to destroy the Jews in Jerusalem (Zech. 14:1 ff.; Rev. 16:12-16). The angel reminded the Apostle of the Antichrist's ultimate defeat, saying, he "goeth into perdition" (εἰς ἀπώλειαν ὑπάγει).

The fact that the eighth king was of the seven indicates the unity of the kings and their kingdoms' diabolical nature, even though they were "diverse" from one another (cf. Dan. 7:3, 7, 19, 23, and 24). Daniel's interpretation of Nebuchadnezzar's dream signified the unity of this top-heavy image with various metals symbolizing the four kingdoms (cf. Dan. 2:32-43). The Babylonianism based on the lies of the Garden has been, is, and will be repackaged in the non-Judeo/Christian religions, cults, and philosophies of the world. Although their deities, terms, requirements and tenets differ, they are still the old satanic lies which will re-unite in the Revived Roman Empire ecumenical movement of the Tribulation.

<sup>2676</sup>This temporal conjunction focuses on a specific time.

<sup>2677</sup>John's used this adjective to describe the Antichrist's short rule in the last three and a half years of the Tribulation (Rev. 12:12).

<sup>2678</sup>This is the only use of μένω in *Revelation* of its 120x in the NT.

<sup>2679</sup>The Greek literally reads "he must remain himself a little time."

<sup>2680</sup>The Greek ordinal numeral ὀγδόος (e.g., ogdoad) occurs 5x in the NT. It comes from the Greek cardinal number ὀκτώ (9x), which ultimately came from the eighth Hebrew consonant ח (cheth). The Hebrew consonants ח (ch = k) plus ת (th = t) lends to k-t which lends to g-d, and adding vowels, gives ogdoos (-g-d), okto (-k-t), and "eight" (-g-t).

<sup>2681</sup>Again, the Greek contained the nominative, masculine, singular, personal pronoun αὐτός, denoting that the Beast is an individual equated with the eighth and the seventh head/mountain/king.

## BBTS Online

BBTS is attempting to open opportunities for seminarians interested in studying the Bible and Theology and receiving seminary degrees. Plans are being made to offer BBTS Online this Fall Semester so that pastors and others can "go to seminary" remotely and potentially receive degrees. Please pray for this endeavor.



BBTS is in the planning stages of offering seminary classes online starting Fall 2013!

## DEVOTIONAL CORNER

### Fruit Bearing

Jesus asserted, clearly and forcefully, "I am the true vine, and My Father is the husbandman" (John 15:1) and again, "I am the vine, ye are the branches" (v. 5). He did not need to draw pictures for them; they all knew exactly what He was using as a likeness to teach them important truths.

Consider further that this likeness used by the Lord suggests that Jesus gets the credit for souls won, not the branches. The fruit is borne on the branch, but not solely by the branch. A branch cut off from the vine bears no fruit.

Realize also, that the husbandman tends the vine and the branches. We are part of one great, age-long project. Branches trail one way or another as the Father may direct. Our lives are by His design. One branch ought not to brag that it is greater than another, that it has borne more fruit than another. It grows in its place, as the husbandman has directed. It may be pruned that it bears more fruit (v. 2). If it bears no fruit, it is removed (v. 2). This true Christianity is not a human operation.

The branch cannot bear fruit of itself (v. 4). Cleansing (v. 3) and abiding are crucial for us (4-6). Fruitless, discarded branches gathered for the fire (v. 6) may be a warning of coming differences between cultural Christianity and genuine Christianity. He who bears no fruit is showing he is not a believer. A branch without vital life cannot bear fruit.

Jesus spoke of a cleansing for branches (v. 3). He also promised special prayer privileges: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (v. 7). That's a direct promise.

A last emphasis overshadows all: that the Father be glorified (v. 8). Our oneness in Christ is not to glorify us but to glorify God. Individually, a heavy bearing branch is not the one properly to be honored; the God who made possible the fruit-bearing should really receive the glory.

Fruit-bearing here with sunshine and rain throughout our life, all are really an insignificant part of our appointed privilege of bearing eternal fruit for the glory of our eternal Father.

Author Unknown

#### Quotes From the Past:



William Penn

**William Penn, 1644-1718**

**Founder of Pennsylvania**

**At 24 years of age, in 1668, he is quoted as having said:**

*"Those who will not be governed by God will be ruled by tyrants."*



*The Mrs. Sherwood ministered in song during a Sunday morning service.*



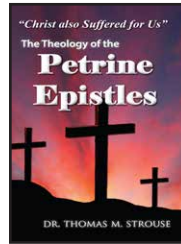
Bible Baptist Church is planning the Fourth-Annual VBS on **July 15-17, 2013, from 9 AM to Noon**. Mr. Ryan Strouse will be heading up the program with the help of some experienced VBS staff. Please pray for and promote our VBS.



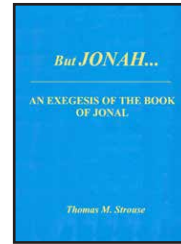
# THE BOOK CORNER

## The Book Corner

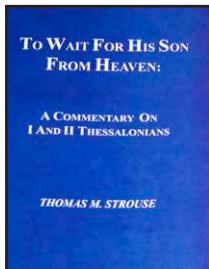
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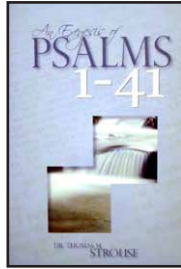
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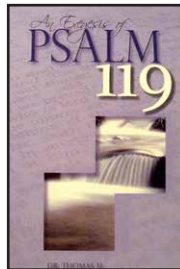
Jonah  
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I & II Thessalonians  
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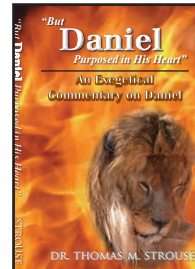
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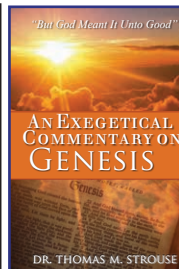
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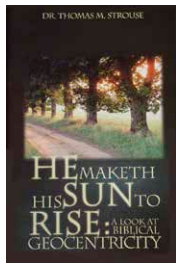
Spiritual Gifts  
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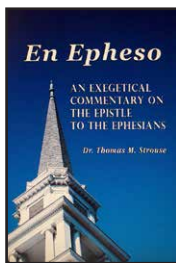
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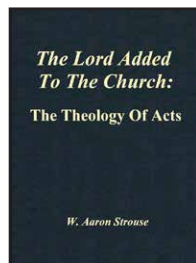
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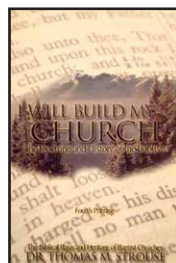
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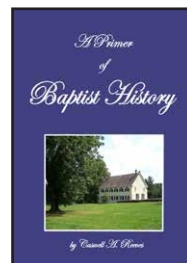
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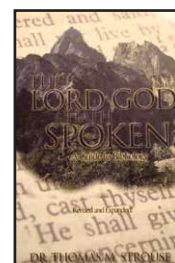
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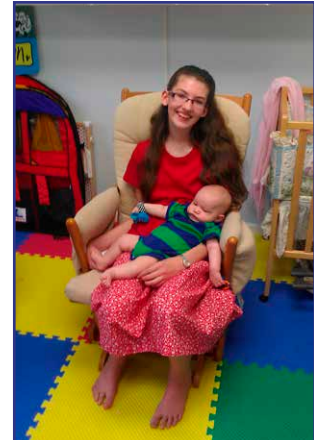
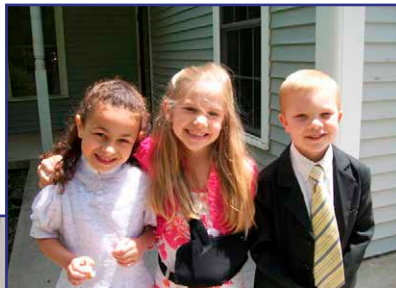


A Primer of Baptist  
History \$20.00



The Lord God  
Hath Spoken  
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## Faces of BBC!



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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