



# BBC UPDATE

## BBTS New Hampshire Module



**Above:** Some of the 25 students taking the Angelology Module in Plymouth, NH.



*Dr. Thomas Strouse*

### Dr. Thomas Strouse

During the warm week of July 22 through 26, 2013, the Lord blessed the Angelology Module in Plymouth, NH with 25 students. Dr. Chet Kulus, pastor of Calvary Independent Baptist Church, hosted the module. I had the privilege of staying with him and his gracious wife Nancy in their recently purchased log cabin home. Dr. Kulus has two earned doctorates and is currently pastoring three independent Baptist churches in NH.



**Right:** The beautiful log cabin in which Dr. Strouse stayed during the module.

## BBTS On-Line!

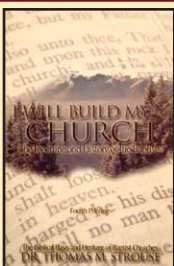
**BBTS  
Online**

Bible Baptist Theological Seminary, under the auspices of BBC, is planning on putting seminary classes Online this 2013 Fall Semester for seminarians to receive half of the requirements via the internet. The remaining half of their requirements must be taken either at Cromwell, CT, during the regular semester, or through various modules

held around the world. Seminarians may register Online and subsequently submit tuition payments in order to receive credit towards the Master of Biblical Studies, the Master of Divinity, or the Doctor of Ministry degrees. The next BBC Update will have more details.



One of many BBTS classes taught in Cromwell, CT. They will be available this fall via the internet!



## I Will Build My Church Revised Reprint

The BBC ecclesiology textbook *I Will Build My Church: The Doctrine and History of the Baptists*, has been revised and will be reprinted for the sixth time in August. This book has been used in Bible colleges and seminaries in America, Europe, and Asia. Pray for this endeavor.

# Biblical Terms for Occultism

Dr. Thomas M. Strouse

## Terms

1. Lev. 19:26—"Ye shall not eat any thing with the blood: neither shall ye ause **enchantment**, nor **observe times**."
  - a. *enchantment* נִחַשׁ (11x): to divine.
  - b. *observe times* עָנָן (11x): to soothsay.
2. Lev. 19:31: "Regard not them that have **familiar spirits**, neither seek after wizards, to be defiled by them: I am the LORD your God."
  - a. *familiar spirits* אוֹב (17x): comes from root for father and is translated "bottle" (Job 32:19). Cf. Isa. 19:3.
  - b. *wizards* יֹדְעֵי (11x): one who knows. Comes from Middle English wys for wise.
3. Dt. 18:10-14: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth **divination**, or an **observer of times**, or an enchanter, or a **witch**, Or a **charmer**, or a **consulter with familiar spirits**, or a **wizard**, or a **necromancer**. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. Thou shalt be perfect with the LORD thy God. For these nations, which thou shalt possess, hearkened unto **observers of times**, and unto **diviners**: but as for thee, the LORD thy God hath not suffered thee so to do."
  - a. *divination* קָסָם (11x): witchcraft (I Sam. 15:23) and Num. 22:7.
  - b. *witch* בִּשְׂפָה (6x): Ex. 22:18 condemned witches to death.
  - c. *charmer* חָבַר (29x): to couple or join; to unite or tie magical charms.
  - d. *consulter* שָׁאַל (173x). to ask; sheol—the place of inquiring about.
  - e. *necromancer* הִרְשָׁה (164x): to seek. Literally a "dead body prophecy."
  - f. *diviner* קָסָם (20x): to practice soothsaying (saying truth).
4. Isa. 19:3: "And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the **charm**ers, and to them that have familiar spirits, and to the wizards."
  - a. *charm*ers אֲט (6x): those who speak soft, secret enchantments.
5. Acts 16:16: "And it came to pass, as we went to prayer, a certain damsel possessed with a **spirit of divination** met us, which brought her masters much gain by **soothsaying**."
  - a. *spirit of divination* πύθων (1x): according to Greek mythology, the Pythian serpent that dwelt in the region of Pytho guarded the oracle at Delphi, and ultimately was slain by Apollo.
  - b. *soothsaying* μαντεύομαι (1x): the act of raving through inspiration, a mantic.
6. Acts 17:22: "Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too **superstitious**."
  - a. *superstitious* δεισιδαιμονέστερος (1x): the fearful reverence of demons; cf. Acts 25:19.
7. Acts 8:11: "And to him they had regard, because that of long time he had bewitched them with **sorceries**."
  - a. *sorceries* μαγεία (1x): "magic."
8. Gal. 5:20: "Idolatry, **witchcraft**, hatred, variance, emulations, wrath, strife, seditions, heresies."
  - a. *witchcraft* φαρμακεία (3x): cf. Rev. 9:21; 18:23.

## Warnings

1. Ex. 22:18: "Thou shalt not suffer a witch to live."
2. Lev. 20:6: "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people."
3. I Tim. 4:1-2: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron."

# A Commentary on the Apocalypse of Jesus Christ Excerpt from Rev. 1:20

## BOOK EXCERPT

Excerpt from Rev. 1:20 in the approximately 1000 page commentary to be published later this year.

Dr. Thomas M. Strouse

### Verse 20

Having given John the inspired outline of the Ἀποκάλυψις, the Lord Jesus Christ gave him the divine interpretation of “the mystery” (τὸ μυστήριον)<sup>1</sup> of the seven stars (v. 16) and the seven golden candlesticks (v. 12). The seer received mysteries two other times in *Revelation*, namely “the mystery of God” (10:7) and “the mystery of the woman” (17:7, *vide* v. 5). In the current passage, the Lord stated the mystery and then



Dr. Thomas Strouse gave His interpretation, using the εἰμι, verb εἶσι, (“are”) to indicate the equivalent truth (“seven stars” = “angels;” “seven candlesticks” = “seven churches”). It is noticeable that Christ did not number the “angels”<sup>2</sup> as seven<sup>3</sup> and did not use the definite article for them,<sup>4</sup> suggesting that their number and class are not important, but that their office as representatives is important. John employed the singular or plural use of ἄγγελος / ἄγγελοι seventy-six times in *Revelation*, using it symbolically with several different meanings. In the NT, the ἄγγελος is symbolic for a messenger, whether an angel (e.g., Mt. 1:20), a demon (e.g., Mt. 25:41), or a man (Mk. 1:2;<sup>5</sup> Lk. 7:24; 9:52). In the present passage ἄγγελος refers to the human representative (the messenger to the ἐκκλησία in each locale) of the assembly for the following reasons. 1) The Scripture identifies men with the term ἄγγελος (*vide* above). 2) The human representative for the

<sup>1</sup>The NT writers (Matthew, Mark, Luke, and Paul) employed μυστήριον 27x, referring to some theological truth hidden until the Lord revealed it, as Paul stated, saying, “*Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints*” (Col. 1:26). Christ used parables to reveal/conceal heavenly mysteries (cf. Mk. 4: 11). The root noun comes from the Greek muw meaning “to shut the mouth.” The *Vulgate* unwisely translated μυστήριον as *sacramentum* in Eph. 1:9; 3:3; 5:32; 1 Tim. 3:16; Rev. 1:20 and 17:7.

<sup>2</sup>The *KJV* translated ἄγγελος as “angel” (179x) and “messenger” (7x). The Greek verb root is ἀγγέλλω meaning “to bring a message.”

<sup>3</sup>The Apostle did use the expression “seven angels” in nine different verses later in *Revelation* (8:2, 6; 15:1, 6, 7, 8; 16:1; 17:1; and 21:9).

<sup>4</sup>The οἱ qualifies ἐπὶ ἁστέρες and not ἄγγελοι.

<sup>5</sup>It is significant that the *Gospel of Mark* (1:1-2) starts off with its first ἄγγελος as the man John the Baptist (cf. Mal. 3:1), preparing the rest of the NT with this possible interpretation.

Lord’s assembly is the pastor/elder/bishop (cf. 1 Pet. 5:1-3; Heb. 13:7, 17).<sup>6</sup> 3) In what practical way could a heavenly messenger reveal the demands of Christ to His assemblies (Rev. 2-3)? 4) Since the Lord addressed the messenger in masculine singular pronouns as He admonished every church (cf. 2:1-2 *et al*), in what way would or could a heavenly angel identify with expressions such as “I know *thy...poverty*” (1:9) or “*be thou faithful unto death*” (1:10)?<sup>7</sup> 5) In Daniel, the “teachers” (“wise”) are likened unto “stars” according to the marginal rendering of חַמָּסְכִּילִים (*hammasciliym*) in the *KJV* (9:3).

These stars (= angels = pastors) were in the Lord’s right hand, John recorded. The right hand of God represents His authority, judgment, favor, and protection (cf. v. 16). The Great Shepherd gives divine authority, judgment, favor, and protection to His assembly leader, the shepherd or pastor. Although other Scriptures reveal that the Lord God has believers in His right hand (cf. Ps. 139:10; Isa. 41:10; 49:16), the current promise is a special ecclesiological relationship that no other assembly member has with Christ. As the following passages will reveal (Rev. 2-3), the Lord Jesus Christ holds the star/angel/pastor of the congregation responsible for its doctrine and practice, and condemns or commends the pastor accordingly. The pastor must employ his heavenly authority, using biblical judgment “for the perfecting of the saints” (Eph. 4:12), ministering in this favored office (1 Tim. 3:1), while experiencing divine

*Continued on page 4*

<sup>6</sup>Leon Morris questions the viability of the pastor interpretation, saying, “This would be a good solution except that we do not know whether the churches had bishops or individual pastors as early as this,” p. 57. His objection is feckless since the qualifications for bishop were expressed by Paul much earlier in 1 Tim. 3:1 ff. (*vide* also Acts 14:23; Phil. 1:1).

<sup>7</sup>Caird is as convoluted as he is dogmatic in rejecting the pastor interpretation, saying, “The angels are not to be identified with bishops or pastors. The Jews had long since become accustomed to the idea that each nation had its angelic representative in heaven, who presided over its fortunes and was held accountable for its misdeeds, and John is simply adapting this familiar notion to a new situation. We must not confuse John’s apocalyptic way of thinking with Platonic idealism and suppose that the angel symbolizes the perfect heavenly pattern of which the earthly church is only a shadowy and imperfect reproduction. For John addressed his letters not to the earthly churches but to the angels, and holds them responsible for the faults of the communities they represent,” p. 24. Since the Asian churches were primarily gentile rather than Jewish, it is unlikely that they would have comprehended John’s supposed allusion to “national angels.”

# BOOK EXCERPT

*Continued from page 3*

protection (cf. I Tim. 5:19).<sup>8</sup>

The seven “golden” (χρυσῆς)<sup>9</sup> “candlesticks” (λυχνίας) represent the seven churches of Asia (cf. v. 11), the Lord revealed. As the candlestick was the holder for the candle in the ancient world, so is the assembly the “holder” of Christ (the light) for the dark world.<sup>10</sup> If and when a NT assembly compromises with error and darkness in precept and/or practice, its light becomes dimmer until it ceases to provide any light. The Lord’s glory departed from Israel in Eli’s day (I Sam. 4:21), giving the appropriate name to Phinehas’ son—*I-chabod*<sup>11</sup> (literally “no glory”). The Lord departed from the Solomonic temple immediately prior to the Babylonian overthrow of Jerusalem, which devastation was prompted by apostasy (Ezk. 8:9 ff.; 10:4, 18-19). Likewise, the Lord warned the assemblies of His departure if repentance for sin was not forthcoming (Rev. 2:5). Therefore, the only remedy for theological or practical compromise and resultant apostasy is repentance by the pastor and people.

Contrary to popular interpretation, the seven churches do not represent “seven church ages.”<sup>12</sup> Several biblical reasons refute this unwarranted sentiment. 1) The Lord gave the inspired interpretation that the seven candlesticks “are the

<sup>8</sup>It behooves the church member to submit to his/her Spirit-filled pastor who ministers within the parameters of the Scriptures in the right hand of the Lord Jesus Christ. Did not Paul demand, saying, “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable to you” (Heb. 13:17).

<sup>9</sup>The adjective “golden” denotes the special value that the local church has to the Lord Jesus Christ. See note on 1:13.

<sup>10</sup>Vide Ps. 104:2; Rev. 21:23

<sup>11</sup>The compound Hebrew word אִי-כָבוֹד (‘*icavod*) has as its components the *aleph* as a negative along with the noun *cavod* (“glory”). The Hebrew aleph negative is foundational to the Greek *alpha*-privative (negative).

<sup>12</sup>Seiss fallaciously states, saying, “the seven Churches’ are the one *Holy Catholic Church*, in all the amplitude and completeness of its being and history, from the time of the vision to the end... These seven Churches, then, besides being literal historical Churches, stand for the entire Christian body, in all periods of its history... Then followed the *Pergamite* period, in which true faith more and more disappeared from view, and clericalism gradually formed itself into a system, and the Church united with the world, and Babylon began to rear itself aloft.” J. A. Seiss, *The Apocalypse: A Series of Special Lectures on the Revelation of Jesus Christ with Revised Text* (Philadelphia: Philadelphia School of the Bible, 1865), pp. 137, 142-143.

*seven churches*,” period! 2) The “seven church ages” are the ages of the Roman Catholic Church and then of Protestantism (i.e., the universal, visible church), evincing an unbiblical ecclesiology. 3) The “seven church ages” view undermines the imminent return of Christ, since He apparently cannot return until the ages are played out. To counter this objection by superimposing the “ages” on the first century causes other problems for this view, such as why name them “ages”? 4) The lack of general agreement among Protestant dispensationalists on when the various ages begin and end defeats this view.

The resurrected and glorified Lord Jesus Christ had given John his first vision and divine assignment to write what he had seen. This prepared the Apostle for the next literary development, namely, to write the revelatory truth to the angels of the seven churches—“*the things which are.*” The Lord’s emphasis on stars<sup>13</sup> in His right hand and golden candlesticks around Him argues irrefragably for the supreme importance of the Lord’s pastors and their churches.

<sup>13</sup> Biblical terms then for the Lord’s assembly leaders are pastor, elder, bishop, angel and star, signifying both organizational function and stellar prominence.

## 2013 BBTS Fall Semester Class Schedule

### Mondays

<b>Greek I</b>	<b>10:00 AM - 12:00 PM</b>
<b>Aramaic II</b>	<b>6:00 PM - 7:00 PM</b>
<b>Hebrew V</b>	<b>7:00 PM - 9:00 PM</b>

### Wednesdays

<b>2 Corinthians</b>	<b>8:00 AM - 11:00 AM</b>
<b>Greek V</b>	<b>5:00 PM - 7:00 PM</b>

### Thursdays

<b>Theology Proper</b>	<b>6:00 PM - 9:00 PM</b>
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### Fridays

<b>Greek III</b>	<b>8:00 AM - 10:00 AM</b>
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*All classes taught by  
Dr. Thomas M. Strouse  
at Bible Baptist Church*

## Commanded To Tell

*"And he said unto them, Go ye into all the world, and preach the gospel to every creature"*

Mark 16:15

Our text has an imperative in it. It is the word "preach." Its verb form is a command, thus we are commanded to "preach." The Greek word is "kerusso" meaning to "herald" (as a public crier) "to proclaim or publish." From our text, we learn that the disciples of Christ are commanded to "preach" to cry forth, to proclaim, to publish, to herald.....What?

Today, there is a lot of preaching going on from our pulpits. There are the "do gooder" sermons, the politically correct sermons, the crusading sermons for this cause or that, there is the feel good sermons, the story telling sermons and of course the social oriented sermons. The LORD tells us he is against this kind of preaching and preacher. *"Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour. Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD"* (Jeremiah 23:30-32).

Through Jeremiah, we learn the false preacher and his false preaching does not profit anyone. However, from our text we learn what is command of us to preach. It is the "gospel." The Greek word "euaggelizo" meaning "to announce" is the root word from which "gospel" comes. In our text it is the word, "euaggelion" meaning "a good message." Thus, we are to announce the good message. In general it refers to the Word of God, but here it is specifically speaking of the message that Jesus saves. JESUS SAVES that is the Gospel, the good news for all mankind. It was announced by heaven itself prior to His birth, *"for he shall save his people from their sins"* (Matthew 1:21). This truth is born out as we study the early preaching in the Book of Acts and the publishing of the gospel within the New Testament epistles.

It is stated in our text, that as we are going, we are then commanded, to be preaching the gospel (the truth of God's Word and that salvation is come in Jesus Christ to all who believe). We are to preach the gospel to "every creature" (all mankind). Are we sharing Christ as we are going? It is a command! -CAR

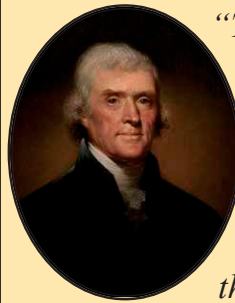
## DEVOTIONAL CORNER

### Quotes From the Past:

#### Thomas Jefferson, 1743-1826

American Founding Father, the principal author of the Declaration of Independence and the third President of the United States

*"I am not a friend to a very energetic government. It is always oppressive."*



Thomas Jefferson

*"The natural progress of things is for liberty to yield and government to gain ground."*

*"I tremble for my country when I reflect that God is just."*

### Upcoming BBTS Module Classes

August 19-23, 2013

BBTS Module  
"1 Corinthians"

Chesterton, IN

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

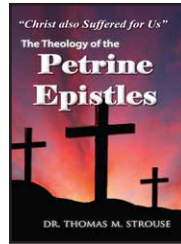
*"Bibliology"*

*"Ecclesiology"*

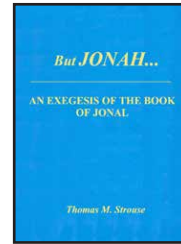
# THE BOOK CORNER

## The Book Corner

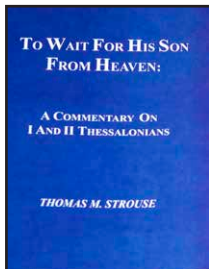
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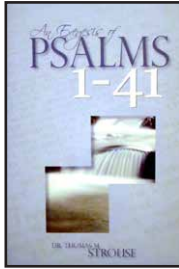
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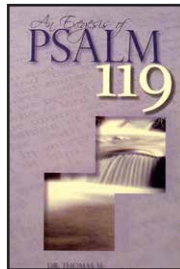
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I & II Thessalonians  
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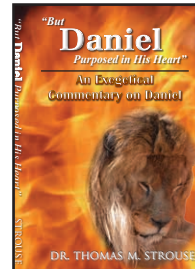
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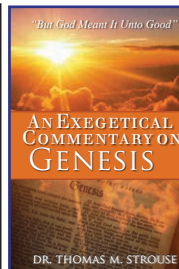
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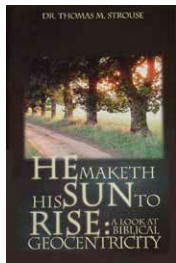
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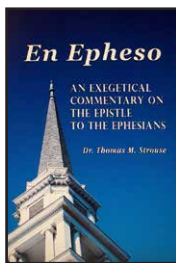
Daniel  
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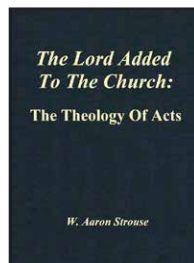
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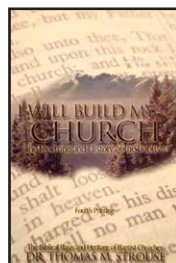
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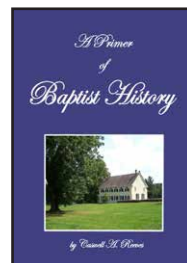
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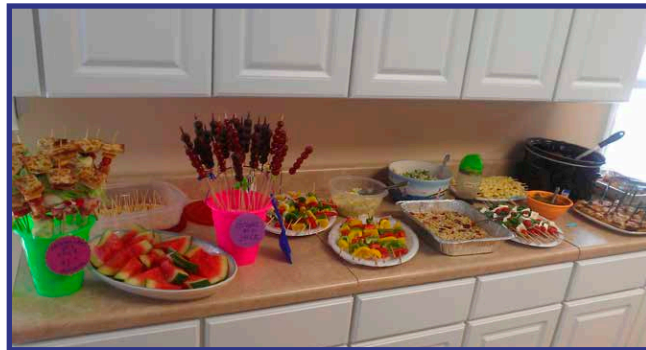


The Lord God Hath Spoken  
\$15.00

## BBC Fellowship Meal!



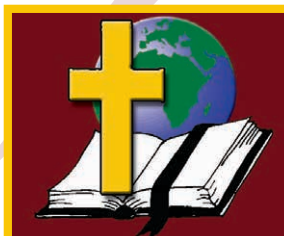
Last Sunday's Fellowship meal had a new theme:  
"Anything on a Stick!"



The ladies of BBC got creative with this theme and a delicious meal was served!

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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