



BBC UPDATE

BBTS Module on Bibliology Held in Cromwell

Dr. Thomas M. Strouse, Pastor



Dr. Thomas Strouse

Seven seminarians enrolled in the Bibliology II Module the week of August 8-12, 2011. The course covered what the bible says about inspiration, preservation, inerrancy, and translations. The seminarians recognized firsthand the many omissions of the Critical Text and modern versions. Some significant passages omitted or questioned in the modern versions included Mk. 16:9-20, Jn. 7:53-8:11, Acts 8:37 and I Jn. 5:7. Bible Baptist Theological Seminary takes a biblical stand on the KJV and the underlying Received Text, having a national reputation for her stanch defense. A special blessing was to have recent BBTS graduate Jared Yokoyama travel from Hawaii to take the module and continue his theological training. BBTS is anticipating several new seminarians in the fall semester.



Above: Some of the students at the Bibliology II Module held at BBC in Cromwell.



Left: Dr. Strouse preparing to present Jared Yokoyama with his BBTS Master's Degree

BBTS Fall Schedule

Monday

Advanced Hebrew VII 6:00 - 7:00 PM
Hebrew I 7:00 - 10:00 PM

Wednesday

Book of Hebrews 8:00 - 10:30 AM
Greek I 5:00 - 7:00 PM

Thursday

Book of Ezekiel 6:00 - 9:00 PM

TBA

OT Introduction

BBTS/BBC Picnic!

The annual Labor Day BBTS/BBC picnic is planned for **Sept. 5, 2011** at the Strouse house from **3:00 - 7:00 PM**. All past and present seminarians and all BBC members are welcome to attend!! Please **RSVP to drtms_bbts@juno.com by Aug. 29**



BBC PHOTOS

BBC

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Photos

Right: Dr. Strouse presents Jared Yokoyama with the Master of Biblical Studies degree. Jared was unable to attend the graduation ceremony in May.

Below: Jared gives his graduation testimony.



Left: Dr. Strouse's granddaughter, Lexi, visited Connecticut for the past two weeks. She is pictured here with the Strouse families.

Above: Lexi Strouse's sentiments before leaving for home in Florida.



The Vassar's enjoy a Sunday morning service.

BBC/BBTS Coming Events

Baptismal Service at Galilean Baptist Church, Stafford Springs, CT on Aug. 28, 2011 PM service.

BBTS begins Aug. 29, 2011

BBTS Labor Day Picnic Sept. 5, 2011 (past and present seminarians and all BBC membership) 3-7 PM.



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

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

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

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

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

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

PRAYER PROMISES

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).

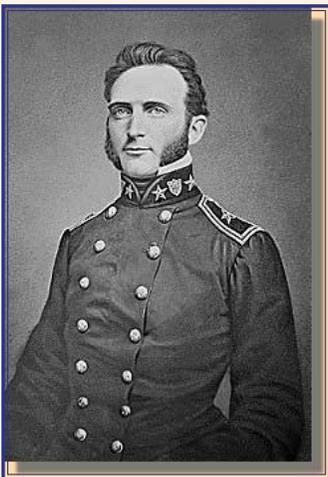
9) "Give thanks unto the LORD, call upon his name, make known his deeds among the people" (I Chr. 16:8).

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:



Thomas "Stonewall"
Jackson

Thomas "Stonewall" Jackson, 1824-1863

Confederate General and Christian Gentleman

My religious belief teaches me to feel as safe in battle as in bed. God has fixed the time for my death. I do not concern myself about that, but to always be ready, no matter when it may overtake me.

DEVOTIONAL CORNER

John's Joy

by Pastor Cas Reeves

When you read the epistles of the Apostle John, it strikes you that he had a particular joy in Jesus Christ and in the relationship that he had with Him. John reveals his relationship with the Son of God in his first epistle: *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ (1 John 1:1-3).* John reveals that the Word of life is Jesus Christ when he states “*for the life was manifest*” clearly taking the reader back to the Gospel of John 1:1,2,14. Further, John reveals his relationship and fellowship is with the Father and the Lord Jesus Christ and that he desired that the reader would have this same fellowship and same joy that he experienced.



Pastor Cas Reeves

The Apostle John was taken with his joy in Christ. He desired this joy for others to have and experience. He also looked for this joy in others. In John's three epistles he mentions this joy. In his first epistle he shares, *And these things write we unto you, that your joy may be*

full (1 Jn.1:4). This epistle was written because John desired that all Believers should have the fullness of this relational joy with Christ, a joy

“I have no greater joy than to hear that my children walk in truth”

which engulfed him. In John's second epistle, he writes: *Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full* (2 John 1:12). Here the Apostle reveals that he had many things to share with his brethren and was hoping to come and share those things in person that their common joy might be complete. In John's third epistle his rejoicing is evident when he writes, *I have no greater joy than to hear that my children walk in truth* (3 John 1:4). As it was for John; it is always joyous to those who care for the souls of God's people when they see the evidence and fruit of the Savior's salvation in the walk of His children.

May John's joy be an example for all Believers to emulate!

John had no greater joy or cheerfulness than to share Christ with others that they might have a relationship with the God of heaven, which brings that wonderful, calm delight and joy to their life. He loved sharing the Word of truth face to face; and he rejoiced when he heard that his children walked in truth. May John's joy be an example for all Believers to emulate!

Introduction and Survey to the *Book of Hebrews*

By Dr. Thomas M. Strouse

Outline

"The Superiority of Christ"

- I. Christ is Superior to the Prophets (1:1-3)
 - A. The Preachment of Christ (1:1-2)
 - B. The Person of Christ (1:2-3)
- II. Christ is Superior to the Angels (1:4-2:18)
 - A. In His Deity (1:4-14)
 - B. In His Humanity (2:1-18)
- III. Christ is Superior to Moses and Joshua (3:1-4:13)
 - A. He is Superior in Glory over Moses (3:1-6)
 - B. He is Superior in Rest over Joshua (3:7-4:13)
- IV. Christ is Superior to Aaron and the Levitical Priesthood (4:14-10:37)
 - A. He has a Superior Position (4:14-16)
 - B. He has a Superior Order (5:1-7:28)
 - C. He has a Superior Covenant (8:1-13)
 - D. He has a Superior Sacrificial System (9:1-10:37)
- V. Christ is Superior to the Life of Unbelief (10:38-13:25)
 - A. The Life of Faith is Superior (10:38-12:2)
 - B. The Knowledge of Chastisement is Superior (12:3-29)
 - C. The Practice of Christianity is Superior (13:1-25)

Chapter One

(Christ is Superior to the Prophets and Angels)

The first chapter divides into the Lord's superiority over the prophets and the angels. Paul's first sentence runs from verses one to four giving the unique and majestic opening to the exalted Son of God. According to Paul, the Son was a prophet, creator, heir, representative, upholder, priest, and king. Christ is better than the prophets as the last prophet, and is superior to the angels since none were a Son in the seed promise (*vide* Ps. 2:7; II Sam. 7:14), worthy of angelic worship (Ps. 97:7), creator of angels (Ps. 104:4), and called God as was Jesus (cf. Ps. 45:6-7). As God, He was the Anointed One Who created all things (cf. Ps. 102:25-27), and as also was the Exalted One (cf. Ps. 110:1), Whose angels served Christ and the heirs of salvation.

Chapter Two

(Christ is Superior to the Angels in His Humanity)

Not only is Christ Superior to the angels because of His deity, but also because of his humanity. He was perfect God and perfect man. The salvation that He procured in His humanity was predicted by the angels (Heb. 2:2) and included the Millennial kingdom which will be ruled by the resurrected Christ and resurrected redeemed (Heb. 2:8). Humbled Christ and the redeemed will be exalted because of the Lord's death (2:10). The Lord Jesus Christ is in unity with redeemed mankind, not with the angelic realm (Heb. 2:11-12), and identifies with men as brethren because He partook of flesh and blood (Heb. 2:14), not the nature of angels (Heb. 2:16). As the God-man, He suffered so that He could be the high priest for the people (Heb. 2:17-18).

Chapter Three

(Christ is Superior to Moses and Joshua)

In comparison to Moses, Christ was faithful to God as was Moses. However, the Lord Jesus was the builder of the house whereas Moses was but a mere servant in the house (Heb. 3:2-6). The first generation of "the covenant community" hardened its collective heart and suffered the catastrophe of unbelief (Dt. 1:19-46).¹¹ They were destroyed in the wilderness as Ps. 95:7-11 depicted. The last generation of "the covenant community" (c. AD 30 - AD 70)¹² was on the brink of the same unbelief

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¹¹Even when Israel repented and attempted to obey God's judgment was final on them (especially vv. 42-46).

¹²Although these professing Jews were baptized church members (cf. Jn. 6:66), they needed to relinquish Jewish doctrine and practice that compromised their professed Christianity. For instance, a baptized Jew could not continue to maintain faith in Jesus Christ if he were to continue to offer animal sacrifices and thereby rejecting Christ's once for all sacrifice (Heb. 10:10).

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and resultant judgment of destruction (AD 70). What further light could Christ have given the Pharisees and scribes to convince them that He was their Messiah? He therefore condemned them with the blasphemy of the Holy Ghost (Mt. 12:14-32), and Paul's second generation was flirting with *"the blasphemy against the Holy Ghost"* (Mt. 12:31) as well. He pled with the last generation, saying, *"Harden not your hearts, as in the provocation, in the day of temptation in the wilderness"* (Heb. 3:8).

Chapter Four

(Christ is Superior over Joshua, Aaron and the Levitical Priesthood)

Christ is superior over Joshua. Rest is available to the believer in all dispensations but it must be obtained by faith not works (Heb. 4:10-11). Joshua¹³ did not lead all the Israelites into rest because of the mixed multitude of unbeliever with believer, and consequently not all of the Canaanites were destroyed. The true rest comes from complete obedience to the powerful word of God (Heb. 4:12).

Christ is superior over Aaron and his priesthood. Christ was better than Aaron because He had a superior position in that Christ *"passed into the heavens"* and was tempted without sinning (Heb. 4:14-15). Because the Lord Jesus is sympathetic with mankind but in heaven, He is open to the prayer requests for mercy and help.

Chapter Five

(Christ is Superior to Aaron and the Levitical Priesthood)

Christ is superior to Aaron because of His Priestly Order. Although the Aaronic priesthood required infirm men to be chosen of God, Christ was both man and God chosen by God. He was in a superior priesthood—*"the order of Melchisedec."* He manifested His calling to this order by perfectly responding to the tempta-

¹³The name Ἰησοῦς refers to either Joshua or Jesus. The modern versions translate the name Ἰησοῦς as Joshua (*NIV, NAS, NET, and NKJV*). Who was it that did not give the apostates rest?

tion of suffering and obeying each time. The Lord was from the tribe of Judah not Levi, and therefore could not be a Levitical priest. He and Melchisedec were both men (I Tim. 2:5; Heb. 7:4) and king-priests (Zech. 6:12-13; Gen. 14:18) appointed by God (Heb. 7: 21), both *"the king of righteousness"* and *"the king of peace"* (Isa. 11:5-9; Heb. 7:2).

Because of the professed Jewish Christians' spiritual immaturity, Paul needed to warn his audience before he resumed discussing the Melchisedecian order (cf. Heb. 7:1 ff.). Instead of being teachers, they were babes in their spiritual growth struggling over *"the first principles"* (Heb. 5:12).

Chapter Six

(Christ is Superior to Aaron and the Levitical Priesthood [be warned about apostasy])

His parenthetical warning (extending through chapter six) exhorted his hearers not to apostatize. Paul urged them to go on unto perfection, leaving OT theology and advancing in the new revelation concerning Jesus of Nazareth as the Christ (Heb. 6:1-2).¹⁴ With a series of four aorist participles he revealed their spiritual privileges from which they dare not turn. Paul affirmed that his audience, just like the first generation of *"the covenant community,"* had been *"enlightened"* (φωτισθέντας), *"tasted"* (γευσαμένους), *"made"* (γεννηθέντας) *partakers,"* and *"tasted"* (γευσαμένους). The first generation had the *shekinah* glory (Ex. 40:34), the wilderness manna (Ex. 16:15), the upon ministry of the Holy Ghost (Neh. 9:20), and revelatory truth (Rom. 3:2). The final generation of *"the covenant community"* had Jesus of Nazareth as the light to the world (Jn. 8:12), as the heavenly manna (Jn. 6:42), the Holy Ghost Whom they blasphemed (Mt. 12:31-32), and the Word of God (Jn. 1:1-18; I Jn. 1:1) Who spoke of powers to come (Mt. 8:11).

Those who *"fall away"* (παραπεσόντας), the Apostle warned, would be damned because there is no new light that the Lord could give that would per-

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¹⁴Paul urged the Hebrews to move beyond OT teaching concerning the Messiah, repentance, faith, washings (*"baptisms;"* cf. Heb. 9:10), laying on of hands, resurrection, and eternal judgment.

suade them otherwise!¹⁵ In the group of the mixed multitude, Paul was convinced that the remnant would not turn away, since he used the pronouns “you” (Heb. 6:9) and “they” (Heb. 6:6). The first generation apostatized and was doomed by unbelief at Kadeshbarnea; would this last generation follow in apostasy (cf. Dt. 1:1-46)? The fruit of belief is salvation, the writer affirmed (Heb. 6:7-9). The Lord’s promise to Abraham was immutable, and those that believe in the forerunner Jesus who is entered into heaven after the order of Melchisedec shall be safe (Heb. 6:13-20).

Chapter Seven (Christ is Superior to Aaron and the Levitical Priesthood)

Christ is superior to the Levitical Priesthood because He has the superior Melchisedecian order. Melchisedec prefigured Christ as a type (but not a Christophany), who natural descent was unknown (Heb. 7:1-3). Melchisedec was preeminent over Levi because Abraham gave tithes to Melchisedec (Gen. 14:17-20), as did Levi, proving that “*the less is blessed of the better*” (Heb. 7:7). Levites died off and the order was not permanent, but David declared about that One after him Who would be of the order of Melchisedec (Ps. 110:4). Christ resurrection allows him to continue forever (Heb. 7:24) making His order superior (Heb. 7:26-28).

Chapter Eight (Christ is Superior to Aaron and the Levitical Priesthood)

Christ is superior to the Levitical Priesthood because He has a superior covenant. Paul summarized his points that Christ is the high priest Who is at the right hand of God in heaven (Heb. 8:1-5). He has an excellent ministry based on the better covenant and better promises. Obviously, the Mosaic covenant (Ex. 19:5 ff.) was limited, and hence was superseded by the New Covenant. The New Covenant was promised to Israel (cf. Jer. 31:31 ff., Ezk. 36:25 ff.) and ratified by Christ (cf. Mt. 26:26-28), by which Christians receive the spiritual promises of

it and Israel will receive the spiritual and physical promises. Christians become the ministers of the New Covenant (cf. II Cor. 3:6) urging sinners into the Kingdom of God (cf. Jn. 3:3, 5) through regeneration (cf. Acts 28:31). The Old Covenant is gone, Paul declared (Heb. 8:13).

Chapter Nine (Christ is Superior to Aaron and the Levitical Priesthood)

Christ is superior to Aaron and the Levitical Priesthood because He has a superior sacrificial system. The Mosaic sacrificial system included the “*worldly sanctuary*” or tabernacle. It was comprised of two sections or tabernacles, the holy place and the holiest of holies (Heb. 9:1-7). The high priest could only go in the holiest of holies once a year for atonement, indicating no final sacrifice (Heb. 9:8-10). These ordinances did not deal with the conscience and needed to wait for the “*the time of reformation*” (καίρου διορθώσεως). This reformation came with Christ’s finished work of Himself as the sacrificial Lamb of God (cf. Jn. 19:30), Who shed His blood for the sins of mankind (“*but by his own blood he entered in once into the holy place, having obtained eternal redemption for us*”), purifying even the conscience (Heb. 9:11-14).

Christ as testator of the New Covenant or Testament, needed to die to ratify the New Testament (Heb. 9:15-18). Moses had ratified his covenant (Heb. 9:19-23), and now Christ had ratified His for the final time, just once (ἅπαξ),¹⁶ enabling believers to look for His second coming (Heb. 9:24-28).

Chapter Ten (Christ is Superior to Aaron and the Levitical Priesthood)

Christ is superior to Aaron and the Levitical Priesthood because His sacrifice was final, whereas the Mosaic never had finality and was

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¹⁵Hebrews Six seems to be Paul’s version of Christ warning of the blasphemy against the Holy Ghost (cf. Mt. 12:31-32).

¹⁶*Hapax* (ἅπαξ) occurs 8x in Hebrews (6:4; 9:7, 26, 27, 28; 10:2; 12:26, 27).

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practiced continually (Heb. 10:1-18). To continue to practice the giving of animal sacrifices was to reject the final sacrifice (cf. Ps. 40:6-8), and showed a hardness of heart that was unforgivable. With three hortatory subjunctives, Paul urged his hearers, *"let us draw near...let us hold fast...let us consider"* (Heb. 10:22-24). Some were defecting from the assembly¹⁷ indicating their indecision about Christ's once-for-all sacrifice and facing the impending Roman destruction. There was no remedy for deliberate sin, and swift judgment would fall. In the OT deliberate sinners were stoned; the Lord had on their doorstep a far worse judgment, about which history indicates several million Jews died by the hands of Titus and his army. Paul expected his audience to trust in the final Lamb and endure the persecution by faith, since *"the just shall live by faith"*¹⁸ ...to the *saving of the soul*" (Heb. 10:38-39).

Chapter Eleven

(Christ is Superior to the Life of Unbelief)

Christ is superior to the life of unbelief because He has a long history of those who have believed in His final sacrifice, which was prophesied from the beginning, starting with Abel. Multitudes from Abel to the prophets had risked all to live the life of *"faith"*¹⁹ trusting in the finished work of Christ, graphically explained in Abraham's parabolic sacrifice of Isaac (Heb. 11:17-19). They all *"obtained a good report"* by faith (Heb. 11:2) because they looked for the *"better thing"* (Heb. 11:40).²⁰ The life of faith is superior!

Chapter Twelve

(Christ is Superior to the Life of Unbelief)

Christ is superior to the life of unbelief because the knowledge of chastisement is superior. For *"the covenant community"* the final work of

¹⁷ *"The assembling"* (τὴν ἐπισυναγωγὴν) gives the concept of meaning "the congregating in a synagogue" (Heb. 10:25).

¹⁸ Hab. 2:4 is cited here as well as in Paul's two other *Letters* (Rom. 1:17; Gal. 3:11).

¹⁹ The noun πίστις occurs 24x in this chapter out of a total 244x in the whole NT.

²⁰ At least 19 OT characters are named in this lineage of faith.

Christ brings two responses and two consequences. For the apostate, sore damnation comes without forgiveness! For the believer, trying times come as the Lord chastens His just ones to help them live by faith. Chastening brings about proof of divine love (Heb. 12:6), obedience (Heb. 12:9), spiritual profit (Heb. 12:10), the peaceable fruit of righteousness (Heb. 12:11). Outright rebellion like Esau's was unforgivable and proof that he did not have faith. His bitterness stopped his repentance from being effective (Heb. 12:15-17). *"The covenant community"* had before it the future blessings of the heavenly Jerusalem, which Paul enumerated with at least seven realities (set off by καί): 1) it is the city of the living God; 2) it contains the innumerable angels in the general assembly (πανηγύρει; 3) it contains the names of baptized church members on earth (Phil. 4:2-3); 4) it contains God the Judge; 5) it contains the spirits of just men made perfect (OT saints); 6) it contains Jesus the mediator of the new covenant; and 7) it contains the blood of sprinkling (Heb. 12:22-24). The members of Paul's audience needed to see that *"ye refuse not him the speaketh"* (Heb. 12:25) because *"our God is a consuming fire"* (Heb. 12:29).

Chapter Thirteen

(Christ is Superior to the Life of Unbelief)

Christ is superior to the Life of Unbelief because the Christian life is superior. The life of faith fulfills social duties, Paul explained. These duties included love, hospitality,²¹ compassion, moral purity, and contentment (Heb. 13:1-6). Their worship to the Lord and regard for spiritual ecclesiological leadership²² needed to be constant since Christ was the same (Heb. 7-17). Finally, Paul wanted them to pray for him as he concluded his *"word of exhortation"* (Heb. 13:18-25).

Finis

²¹ This is probably an allusion to Gen. 18:1-8.

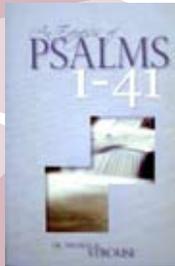
²² Apparently, ἡγουμένων (as a plural participle used adjectivally), refers to the elders, bishops, and pastors of NT assemblies.

THE BOOK CORNER

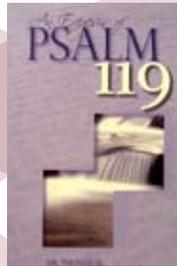
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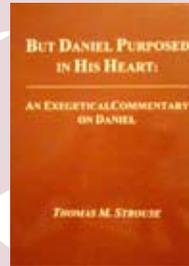
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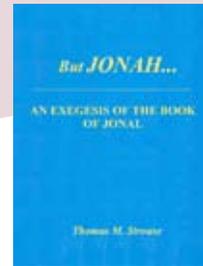
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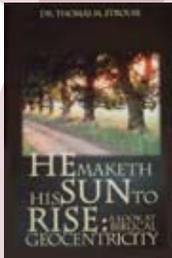
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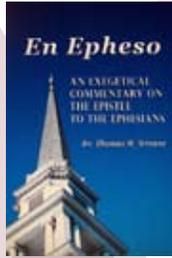
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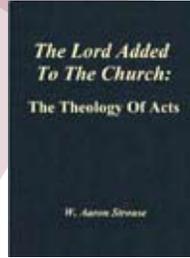
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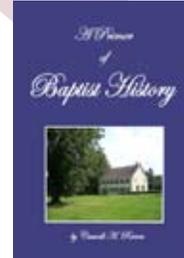
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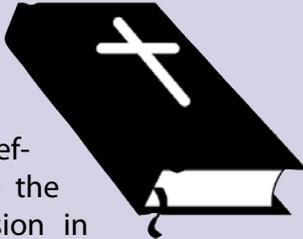
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Manchester Bible Study

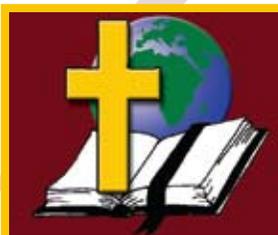
Continue to pray for the Manchester Bible Study as Mark Schabert teaches the *Gospel of John* to several families who live in the area. This is an effort to practice the Great Commission in Manchester, CT, evangelizing and edifying folks who come to the study. The Bible study is every Friday night at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



The Stroues ready for a summer road trip!

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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