



# BBC UPDATE

## BBTS Lecture Series - Thursday, November 17 "Behold He Cometh"

**Dr. Thomas Strouse**

Bible Baptist Theological Seminary will host its Second Annual Fall Lecture Series under the aegis of Bible Baptist Church, Cromwell, CT, on Nov. 17, 2011.



All are invited to this time of preaching and teaching on the Second Coming of Christ. With the secular and Christian worlds in great confusion about this eschatological doctrine, the BBTS Lecture Series will address key biblical truths about the future. Dr. David Smith will preach on the biblical teaching concerning Christ's Second Advent, challenging all with many passages of

Scripture. Associate Professor Jeff Skorupski will deal with the nature, character and results of the doctrine of the Bema of Christ. Pastor Cas Reeves will challenge all with the biblical teaching of the New Jerusalem, the heavenly home of all the saints. I will deal with common heresies, both of the secular world and of the sacred world. In spite of many giving "knowing" predictions of the date of the Coming of Christ, the Scripture said specifically that no man including the Lord Jesus in His humanity knows of the date, saying, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, **neither the Son, but the Father**" (Mk. 13:32). We believe the Bible and not false prophets!



**Dr. David Smith**



**Dr. Thomas M. Strouse**



**Mr. Jeff Skorupski**



**Pastor Cas Reeves**

## Christmas Banquet

*You are cordially invited to the second annual BBC/BBTS Christmas Banquet at Bible Baptist Church on **Friday Dec. 9, 2011 from 6-9 PM**. The Banquet is for all church members of BBC and Bible Baptist Theological Seminary alumni, seminarians, or friends. This will coincide with the second anniversary of the founding of BBC (Dec. 4, 2009), including a time of remembrance and challenge, with gift exchange.*

### **Gift Exchange**

Part of the evening's activities will entail a gift exchange (\$10 range). Each attendee should a wrapped gift for this traditional and spirited event!

### **Nursery**

A nursery will be provided however, it is important that you indicate how many children will be using the nursery when you RSVP.

### **RSVP**

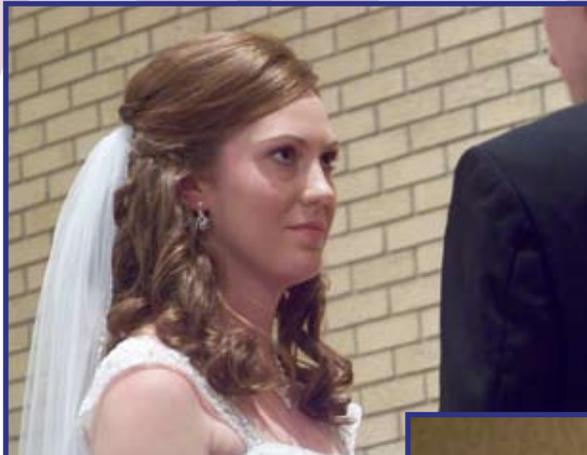
Please RSVP to: [drtms\\_bbts@juno.com](mailto:drtms_bbts@juno.com) by December 1, 2011.

# Ryan Strouse and Christy Olson Wed on 11-11, A Marriage Made in Heaven!

*On November 11, 2011, two Bible Baptist Church members were united in holy matrimony in Spirit Lake, IA. Dr. Thomas M. Strouse, pastor, officiated in solemnizing the marriage of Mr. Ryan Strouse to Miss Christy Olson at 5:30 PM on 11-11-11. The couple will return to Middletown, CT to use their respective spiritual gifts in the ministry of Bible Baptist Church. Pray for this couple as they commit their lives to Christ.*



*The parents of the bride (Mr. and Mrs. Olson) and groom*



*The Happy Couple!*



*"I do"*



*You may kiss the bride!*



*Christy, Ryan, and Tyler at the reception table.*



# Luke's Account of Bradycardia

Dr. Thomas Strouse

## Introduction

Luke “the beloved physician” (Col. 4:14) used a common medical term to explain the spiritual condition of the two disciples on the road to Emmaus (Lk. 24:13-32). Presumably having interviewed these two disciples (Lk. 1:2), Luke cited their revelation about the Lord’s reproof of them by asserting their lack of faith in the OT prophetic writings (v. 25). Christ charged them with being “slow of heart” (βραδεῖς τῆ καρδία). Luke was not the only writer to use the adjective “slow” (βραδύς), since James used this *tris legomena* twice as much as the physician (cf. Jam. 1:19). But Luke did combine βραδύς with καρδία to produce the term βραδεῖς τῆ καρδία or “bradycardia,”<sup>1</sup> which refers to the medical condition of a resting adult heart rate slower than sixty beats per minute. Since the condition leads to insufficient blood pumped to the heart, it could cause fatigue, shortness of breath, fainting, or even cardiac arrest.<sup>2</sup> No doubt Luke diagnosed many patients in his day with this condition by merely taking their pulse rate. His medical bias<sup>3</sup> was piqued when the two disciples reported the Lord’s employment of the term, and consequently the physician was the only Synoptic writer to record the narrative.

## Other Examples of Medical Bias

Luke’s Gospel is replete with examples that suggest the physician’s medical bias in terms and examples. For instance, one could consider the following in Christ’s narrative<sup>4</sup> of the rich man and Lazarus (Lk. 16:19-31):

1. v. 20 “full of sores” (ἥλκωμένος); Luke used this *hapax legomena* (once spoken) participle as did the ancient physicians with reference to “being ulcerated.”

<sup>1</sup>The opposite extreme would be the non-biblical but medical term “tachycardia” (ταχύς τῆ καρδία) or rapid heart rate. An adult with a heart rate of 100 or more beats per minute would fall under the classification of having tachycardia.

<sup>2</sup>Glanze, Walter D., Editor. *Mosby’s Medical, Nursing, and Allied Health Dictionary*. St. Louis: The C. V. Mosby Company, 1990, pp. 166-167.

<sup>3</sup>Hobart researched the terms used in Luke’s Gospel and argued that so many of them were also employed by ancient physicians, advancing Lukan authorship. William K. Hobart, *The Medical Language of St. Luke*, (Grand Rapids: Baker Book House, 1954 reprint of 1882 edition). The agnostic Society of Friends H. Cadbury repudiated this hypothesis, arguing that the medical terms were known and used by the average Greek citizen, and no argument could be championed for any medical bias in the third Gospel. Cadbury, determined to advance questions about Lukan authorship because of his anti-supernatural presuppositions such as the author’s dependence on *Mark*, “Q,” and the *LXX*, rejected Hobart’s premise outright. Medical bias does not prove Lukan authorship, but it is apparent and can infer a physician’s involvement. Henry Joel Cadbury, *The Style and Literary Material of Luke*, (Cambridge, MA: Harvard University Press, 1920).

<sup>4</sup>This pericope is not a parable because the Lord does not so denominate it as such, it contains personal names (Lazarus, Abraham, and Moses), and there is no “earthly” truth which teaches a parallel “spiritual” truth since suffering in *Hell* (τῶ ᾗδη) is the spiritual truth!

## ARTICLE

The word “ulcer” comes from the French *ulcere* which came from the Latin *ulcus* which came from the Greek noun *elkos* (έλκος [see v. 21]).

2. v. 21 “licked” (ἀπέλειχον); using another hapax verb, Luke recorded that the dogs licked Lazarus’ ulcers. It may be that Luke, familiar with zoopharmacognosy, or animal wound licking, realized that the good Lord gave the only medicinal help Lazarus received through the benefit of the dogs’ saliva.<sup>5</sup> Of all creatures, the dogs ministered to poor Lazarus!
3. v. 23 “torments” (βασάνοις); Matthew used the plural noun to describe general diseases of torments which Christ healed (Mt. 4:24). Luke employed the other two uses of the root noun βάσανος to describe the condition (v. 23) and place (v. 28) of the multitude of physical torments in Hell.
4. v. 24 “cool” (καταψύξη); Luke quoted the rich man’s request with this *hapax aorist* compound verb. Literally, the sufferer said “give me intense cooling immediately!” Both Hippocrates and Aretaeus employed the verb to denote the medical procedures to cool the body from high temperatures.
5. v. 24-25 “I am tormented... tormented” (ὀδυνῶμαι...ὀδυνᾶσαι);<sup>6</sup> Luke, like other physicians such as Hippocrates and Galen, encountered patients with great sorrowing (cf. Lk. 2:48; Acts 20:38<sup>7</sup>) and being tormented.
6. v. 26 “gulf” (χάσμα); this is another Lukan hapax which the great physicians employed to refer the cavity in a wound. It is the source for “chasm.”
7. v. 26 “fixed” (ἐστήρικται);<sup>8</sup> the Greek root στηρίζω means “to make steroid” occurs 13x in the NT with Luke employing it 3x (Lk. 9:51 and 22:32). Hippocrates used it to refer pain or disease strongly imbedded in the patient.

*Continued on Page 4*

<sup>5</sup>The French expression *Langue de chien, langue de médecin* (“the tongue of a dog is the tongue of a doctor”) is *apropos*.

<sup>6</sup>The root of these two present tense verbs is ὀδυνάομαι

<sup>7</sup>Weeping accompanied the sorrowing in this account (v. 37; *vide* Lk. 13:28).

<sup>8</sup>This passive perfect verb denotes that Someone in the past fixed the boundaries in *hades* and they are still fixed!

# ARTICLE

Continued from Page 3  
**Spiritual Bradycardia**

Article-Bradycardia

4

More Wedding

The text of Lk 24:13-31 clarifies the cause and remedy for spiritual bradycardia. The Scripture states that *“their eyes were holden”* (οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο<sup>9</sup>), limiting their spiritual ability to *“know him”* (ἐπιγινῶναι<sup>10</sup> αὐτόν). Since the two disciples, one named Cleopas, did not receive the Gospel teaching mixed with faith, as Paul warned all hearers saying, *“For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it”* (Heb. 4:2), their spiritual eyes were blinded. Although they knew of the Scriptures that stated the Christ would suffer before glorification as Isaiah predicated (*“Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men”* [Isa. 52:13-14]), they, like the Apostles, resisted the biblical teaching that the Messiah must suffer (cf. Mt. 16:21-23). As the resurrected Lord Jesus Christ

<sup>9</sup>This imperfect passive verb comes from κρατέω meaning “to restrain or to withhold.” Since it is passive in voice, it forces the reader to determine the subject of the verb.

<sup>10</sup>This *aorist* infinitive comes from ἐπιγινῶσκω and means “to know experientially.”

began to unfold patiently the Hebrew *Tanak*,<sup>11</sup> revealing how it all pointed to Him (cf. Lk. 24:27; cf. also v. 44), they began to believe the Scriptures and their eyes *“were opened”* (διηνοιχθησαν)<sup>12</sup> and *“they knew him”* (ἐπέγνωσαν αὐτόν). The two disciples of Christ experienced slowness of heart, or spiritual bradycardia, because they did not believe the Scriptures which predicted Christ suffering. Their collective heart did *“burn”* (καιομένη)<sup>13</sup> from within as they mixed faith with Scriptural teaching, and the Lord *“opened”* (διήνοιγεν) the Scriptures to them. The remedy to their spiritual bradycardia was faith in the Lord’s words. David prayed, *“Open thou mine eyes, that I may behold wondrous things out of thy law”* (Ps. 119:18).

For the Christian today that is suffering spiritual bradycardia or slowness of heart, the remedy is simple and sure. The Great Physician has prescribed a strong dose of faith with a steady diet of Scripture, and spiritual bradycardia will disappear immediately.<sup>14</sup>

<sup>11</sup>The *Tanak* is the three-fold division of the Hebrew Scriptures, organized by Ezra [?] around the Torah, the Nebiim and the Kethubim (T-N-K).

<sup>12</sup>The verb is *aorist* passive coming from διανοίγω.

<sup>13</sup>This verb means “to light or burn” (12x) and comes from καίω.

<sup>14</sup>Failure to treat spiritual bradycardia may lead to premature spiritual cardiac arrest!

## Strouse Wedding



Dr. Aaron Strouse and family are part of the wedding party



Ryan & Christy Strouse



Parents of the Groom

# The Art of Giving

by Pastor Cas Reeves

*"It is more blessed to give than to receive"*

*Acts 20:35*

Give according to God's Word. The art of giving always starts by trusting the Lord. *"Trust in the Lord with all your heart; and lean not into thine own understanding. In all thy ways acknowledge him and he shall direct thy paths"* (Proverbs 3:5-6). The word "paths" literally means "road" and figuratively is understood as "way of life." This can include your giving. True help in understanding "giving" comes when you totally commit yourself to the Lord. This gives priority to the words of God rather than human reasoning, and especially helps when you are considering what to give.

You give by first trusting the Lord. Paul speaking of the accomplishment in giving by the brethren in Macedonia when he said, *"I bear record, yea, and beyond their power [ability] they were willing of themselves; praying we would receive the gift and this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God"* (2 Corinthians 8:3-5).

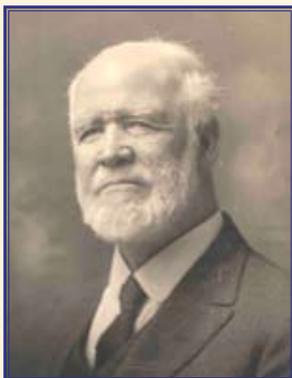
You should give to those who can't give back, Jesus said, *"Thou shalt be blessed; for they can't recompense thee: for thou shalt be recompensed at the resurrection of the just"* (Luke 14:14). So, we learn that charitable giving is not to be paid back. It is a giving with a future and heavenly reward. Don't give in order to receive.

## DEVOTIONAL CORNER

When you give, give your all in grateful worship. Note the account of the Samaritan leper, who Christ healed, who *"fell down on his face at his feet, giving him thanks"* (Luke 17:16). From this act of giving we learn, one can give in a spirit of worship and gratitude. Similar, is the maniac of Gadara, who wanted to give himself to Jesus. And he *"prayed him that he might be with him"* (Mark 5:18). This man was willing to give all of himself. Likewise, we should also.

Finally, you should give to God through your local church. God has chosen to finance his work through His people. Pointedly, he has not chosen to finance his church by secular activities used by secular organizations (raffles, bingo, rummage sales, etc), but rather by the tithes and offerings of His people. *"Bring ye all the tithes into the storehouse, that there may be meat in mine house"* (Malachi 3:10a). By doing this God can also bless His people. Notice God's challenge, *"and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing"* (Malachi 3:10b). So prove God and let God receive the *"glory in the church"* for your giving, as you first give yourself to the Lord Jesus (Ephesians 3:21). Let God bless you in your giving! -CAR

### Quotes From the Past:



James B. Gambrell

## James B. Gambrell , 1841-1921

A Baptist leader in the South and President of Mercer University  
1893-1895.

*"God's Word is plain. A Baptist has only to read and obey. He need not be a scholar, or a philosopher, though he may be both. He has no trouble to explain away what is written. He can read it and go by it without embarrassment. He can afford to be plain, simple, straightforward and obedient, knowing if there is anything wrong about the teaching of the New Testament, he is not to blame for it. I am a Baptist because John was, Jesus was, the apostles were, the first churches were, and all the world ought to be."*

Bible Baptist Theological Seminary presents

## The Second Annual Fall Lecture Series

# "Behold He Cometh"

## THE SECOND COMING OF CHRIST!



Dr. David Smith   Dr. Thomas M. Strouse   Mr. Jeff Skorupski   Pastor Cas Reeves

### Preaching Schedule:

**9:00-10:30 AM** *"The Biblical Teaching on the Second Coming of Christ"*—Dr. David Smith, MDiv, DD, Pastor of Community Baptist Church, Quakertown, PA.

**10:45 AM-12:00** *"Heretical Views on the Second Coming of Christ"*—Dr. Thomas Strouse, MDiv, PhD, ThD, DD, DLit, Pastor of Bible Baptist Church and Dean of BBTS.

**1:00-2:30 PM** *"The Judgment Seat of Christ"*—Mr. Jeff Skorupski, MBS, Associate Professor of BBTS.

**2:45-4:00 PM** *"The New Jerusalem"*—Pastor Cas Reeves, MBS, MDiv, Pastor of Heritage Baptist Church and President of HBTS.

**The Courtyard by Marriott**  
4 Sebeth Dr.  
Cromwell, CT 06416



**RSVP by Nov. 1, 2011** with total number in your party.  
BBTS, Dr. Thomas M. Strouse  
40 Country Squire Rd.  
Cromwell, CT 06416  
860-229-5387  
drtms\_bbts@juno.com

*\*Lunch will be provided with free-will offering.*

*\*A book table will be available with relevant material.*

# Thursday, November 17, 2011

**9:00 AM to 4:00 PM**

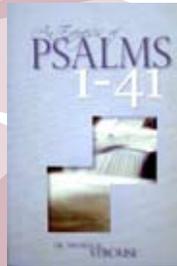
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# THE BOOK CORNER

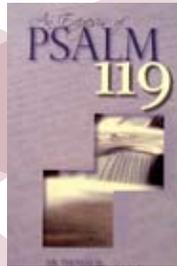
## The Book Corner

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

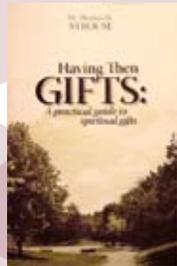
40 Country Squire Rd.  
Cromwell, CT 06416  
860-229-5387



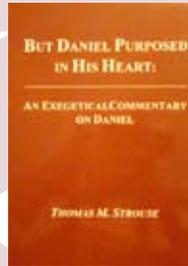
Psalms 1 - 41  
\$20.00



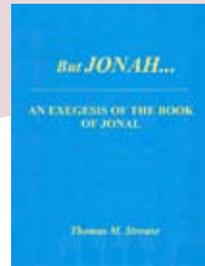
Psalm 119  
\$20.00



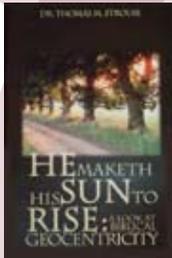
Spiritual Gifts  
\$8.00



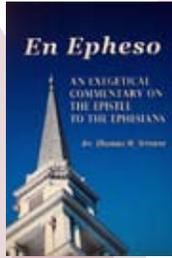
Daniel  
\$20.00



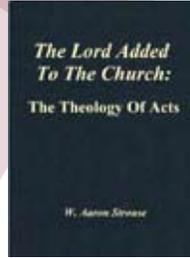
Jonah  
\$10.00



Geocentricity  
\$10.00



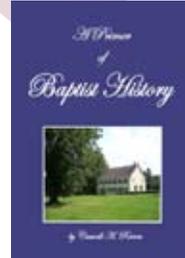
En Epheso  
\$20.00



The Theology of Acts  
\$20.00



I Will Build My Church  
\$15.00



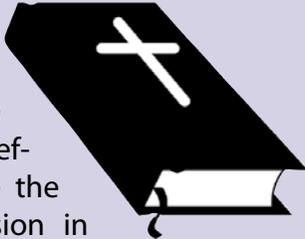
A Primer of Baptist History  
\$20.00



The Lord God Hath Spoken  
\$15.00

## Manchester Bible Study

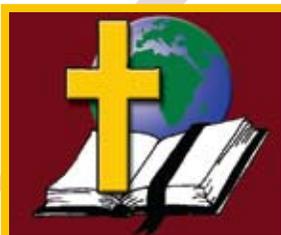
Continue to pray for the Manchester Bible Study as Mark Schabert teaches the *Gospel of John* to several families who live in the area. This is an effort to practice the Great Commission in Manchester, CT, evangelizing and edifying folks who come to the study. The Bible study is every Friday night at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



Christmas Banquet 2010. Don't miss the Second Annual BBC/BBTS 2011 Banquet on December 9!

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

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