



BBC UPDATE

Bible Baptist Church Commemorates Her Fourth Anniversary

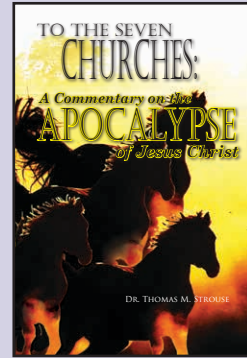
Dr. Thomas Strouse



December 4, 2013 marks the fourth anniversary of the beginning of Bible Baptist Church. The Lord Jesus Christ has blessed the assembly over these four years. We are thankful as well for the faithful church members in whom and through whom the Lord is working. Our Christmas Banquet on Dec. 13, 2013 (6-9 PM) will commemorate this fourth anniversary.

New Revelation Commentary Available December 25

Dr. Thomas M. Strouse has completed his latest book: *Unto the Seven Churches: A Commentary on the Apocalypse of Jesus Christ* (1060 pages and 3759 footnotes). The book will be available Dec. 25, 2013 for \$30.00. An excerpt from the new book starts on page 2.



2013 Christmas Banquet

*You are cordially invited to the
4th Annual BBC/BBTS Christmas Banquet
at Bible Baptist Church
Friday Dec. 13, 2012 from 6-9 PM.*

*The Banquet is for all church members of BBC
and Bible Baptist Theological Seminary alumni,
seminarians, or friends!*

Gift Exchange

Part of the evening's activities will entail a gift exchange (\$10 range). Each attendee should bring 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
by December 1, 2013.

*Merry
Christmas*

BOOK EXCERPT

Revelation 22:18-21

Dr. Thomas Strouse

*Excerpt from Dr. Thomas M. Strouse's latest book **Unto the Seven Churches: A Commentary on the Apocalypse of Jesus Christ***

Verse 18

With sober words the Lord Jesus Christ gave His final solemn warning in the form of a *colophon*³⁷²⁵ to every man concerning His apocalyptic Book. These concluding words were His, and were not originated with or mediated through the angel or John, because the Ἀποκάλυψις has come from God (cf. II Tim. 3:16; II Pet. 1:21). With very precise words, the Lord asserted His attestation, addressed His audience, informed of the content of His book, leveled His warning to violators, and promised His consequent judgment. First, He testified for the second of three times (cf. also vv. 16 and 20), using the present deponent verb Συμμαρτυροῦμαι³⁷²⁶ (“I testify”). The Lord’s further testimony added support to the “things” he had already written to the assemblies (v. 16). Second, the Lord Jesus addressed His attestation “unto every man that heareth” (παντὶ ἀκούοντι), using the dative adjective and present participle (both masculine singular), and denoting the broad audience of anyone coming under the hearing of the Ἀποκάλυψις. Third, Christ informed about the content of *Revelation*, indicating that it was not merely thoughts or just “the sense,”³⁷²⁷ but actually “the words of the prophecy of this book” (τοὺς λόγους³⁷²⁸ τῆς προφητείας τοῦ βιβλίου τούτου).³⁷²⁹ Precise words are required to give the precision of prophecy, and if the apocalyptic words are not inspired and preserved intact, it would be impossible for precise fulfillment, and the consequent assurance for precise fulfillment. Did not the Lord God declare, saying, “Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them” (Isa. 34:16)? And again, the precious Saviour promised

the close precision of His words of prophecy, indicating that the OT predictions were built upon the consonants and vowels of words, saying, “For verily I say unto you, Till heaven and earth pass, one jot or one tittle³⁷³⁰ shall in no wise pass from the law, till all be fulfilled” (Mt. 5:18).³⁷³¹ And again, the Lord claimed, saying, “Heaven and earth shall pass away, but my words shall not pass away” (Mt. 24:35). Tampering with the words of Scripture received the Petrine expression στρεβλοῦσιν (“wrest”), as the Apostle revealed and condemned the nature of the activity and of the perpetrators, saying, “As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable **wrest**, as they do also the other scriptures, unto their own destruction” (II Pet. 3:16).³⁷³²

Next, the Lord God leveled a severe warning to any who would dare to tamper with the inspired and preserved words of God. The warning dealt with two serious errors—addition or diminution. The Lord promised to apply the principle of *lex talionis* to anyone who added or subtracted from His revelatory truth. The warning was based on the third class condition sentence construction with the conditional particle εἰάν and the present subjunctive verb in the *protasis*, followed by the future verb punning on the same verbal stem in the *apodosis*. With great gravity, He said, “if any man” (εἰάν τις)³⁷³³ “shall add” (ἐπιτιθή)³⁷³⁴ “unto these things” (πρὸς ταῦτά). The indefinite masculine singular pronoun τις refers to anyone at any time in any place. The present subjunctive verb ἐπιτιθή comes from ἐπιτίθημι, occurring forty-two times and denoting the addition of something, either good (the Lord’s hands [cf. Mt. 9:18]) or bad (“many stripes” [cf. Acts 16:23]). The object to which He warned not to add was “these things” (ταῦτά) which contextually refer to the apocalyptic words of the Saviour. The obvious problem with adding to truth is that the truth is no longer truth if it needs “improvement.”

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³⁷²⁵ Α κολοφών was the ancient practice of giving the finishing statements about a literary work

³⁷²⁶ The verb συμμαρτυρέω (co-testify or con-firm) also occurs in Rom. 2:15; 8:16; and 9:1.

³⁷²⁷ Alan B. Johnson, p. 602.

³⁷²⁸ The noun λόγος occurs 330x in the TR and refers to any spoken or written words of men or God.

³⁷²⁹ Vide vv. 7 and 10.

³⁷³⁰ Chet Kulus, *One Tittle Shall in No Wise Pass: Destroying the Scholarly Myth that God did Not Inspire the Vowels of the Old Testament* (Newington, CT: Emmanuel Baptist Theological Press, 2009), p. 10 ff.

³⁷³¹ Christ’s promise was either an extreme hyperbole that makes eschatology worthless, or He meant what He said and He was capable of accomplishing what He promised, saying, “And it is easier for heaven and earth to pass, than one tittle of the law to fail” (Lk. 16:17).

³⁷³² “Higher criticism” occurred long before the nineteenth century, as apostates within NT assemblies produced examples of “canon criticism” (cf. II Thes. 2:2) and “textual criticism” (cf. II Pet. 3:15-16)!

³⁷³³ The phrase occurs 33x in the NT; cf. Rev. 3:20.

³⁷³⁴ The present tense subjunctive verb denotes the aspect of continuation. This form is a formative *hapax*.

Solomon wisely stated, saying, “Every word of God is pure: he is a shield unto them that put their trust in him. Add³⁷³⁵ thou not unto his words, lest he reprove thee, and thou be found a liar” (Prov. 30:6). Any additions to something pure would make it impure.

The dire consequences that the Lord promised to violators would involve divine reciprocation and retaliation. He warned that “God” (ὁ Θεός) “shall add” (ἐπιθήσει)³⁷³⁶ unto the very culprit, “unto him” (ἐπὶ³⁷³⁷ αὐτόν), “the plagues” (τὰς πληγὰς) “that are written” (τὰς γεγραμμένας) “in this book” (ἐν βιβλίῳ τούτῳ). The word πληγή occurs fourteen other times in *Revelation*, primarily referring to the Seven Seal, Trumpet, Vial Judgments (*vide* Rev. 9:20; 11:6; 13:3, 12, 14; 15:1, 6, 8; 16:9, 21[2x]; 18:4, 8; 21:9),³⁷³⁸ and which “plagues” result in physical and spiritual death. The Lord used the *hapax* perfect, passive, articular participle τὰς γεγραμμένας³⁷³⁹ to denote that the things or words of the Ἀποκάλυψις and of all γραφή had been written and still were written. The sixty-seven uses of the perfect tense form Γέγραπται from the γράφω verb demands the biblical teaching of the perfect preservation of the Hebrew, Aramaic, and Greek words of Scripture (cf. Mt. 4:4 *et al*). These apocalyptic words, originally inspired by God and perpetually preserved by the Lord’s assemblies, constituted the *Book of Revelation*. By extension, the Lord’s promised warning included all of the canonical Scripture, as He stated elsewhere, saying, “Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you” (Dt. 4:2) and “What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it” (Dt. 12:32). The biblical and historical target for this apocalyptic warning was addressed to unsaved church members (first century Gnostics, then later catholic patristics and monastic scribes) who were deceived by Satan and thereby perverted God’s words. Unbelievers have no responsibility or authority to handle God’s words, as the psalmist declared, saying, “But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my

words behind thee” (Ps. 50:16-17).³⁷⁴⁰

Verse 19

The second aspect of His warning grammatically paralleled the first, giving the converse behavior. Using the conjunction καὶ the Lord Jesus continued, and again referred to the general audience about the same content with a similar prohibition and consequent judgment. He addressed the “any man” (τις) with the contingent particle εἰάν, posing the potential sin of diminishing the text of words, saying, “shall take away” (ἄφαιρῇ) “from the words of the book” (ἀπὸ τῶν λόγων βίβλου τῆς προφητείας³⁷⁴¹ ταύτης). The present subjunctive verb ἄφαιρῇ comes from the ἄφαιρέω stem which occurs ten times in the TR. It was used by the Gospel writers for Peter smiting off the ear of Malchus (cf. Mt. 26:51), and for the Lord taking away sins (cf. Rom. 10:11). Jehovah had commanded the prophet Jeremiah to be faithful with His words and not omit one, saying, “Thus saith the LORD; Stand in the court of the LORD’S house, and speak unto all the cities of Judah, which come to worship in the LORD’S house, all the words that I command thee to speak unto them; **diminish not a word**” (Jer. 26:2). If the divine prohibition would be rejected, the Lord promised His three-fold rectitude. First, He declared that God “shall take away” (ἄφαιρήσει) “his part out of the book of life”³⁷⁴² (τὸ μέρος αὐτοῦ ἀπὸ βίβλου τῆς ζωῆς).³⁷⁴³ The judgment would fit the crime; the sin of omitting something from God’s book would result in

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³⁷³⁵The Hebrew verb פָּסַח is the stem for the name Joseph פִּינְחָס.

³⁷³⁶The Lord God is the perfect expert in requital!

³⁷³⁷The ἐπί preposition accompanying the compound verb ἐπιτίθημι intensifies the strength of the verb. The same is true for the ἀπὸ preposition and compound verb ἀφαιρήσει in the following verse.

³⁷³⁸See commentary on these passages.

³⁷³⁹See Rev. 21:27.

³⁷⁴⁰The fact that “Christian Scholars” outside of NT assemblies have engaged in using the unbiblical technique of “textual criticism,” developed by known apostates, proves their lack of biblical qualifications and questions their spiritual character

³⁷⁴¹This is the seventh and last time προφητεία occurs in *Revelation*.

³⁷⁴²This is the final and seventh occasion for the expression “book of life” in *Revelation*

³⁷⁴³The CT inserted the pre-sixth century *Vulgate* rendering *ligna* (tree) for the biblical rendering (in Latin) for *libro* (“book”), and began a history of controversy over this verse. Likewise, concerning the Greek, the faulty scribe mistook ξύλου (tree) for βίβλου (“book”). Obviously, having one’s part taken out of “the tree of life” does not fit the contextual parallel. The history of translations and editorial interpretation of translators argues against the so-called “back translation” of Erasmus from Latin to Greek for the *Textus Receptus* source. For instance, *Tyndale’s* Translation (1534), *Luther’s* German Bible (1545), Anglican *Bishops’* Bible (1595), the Protestant *Geneva* Bible (1560), the Roman Catholic *Douay-Rheims* (1899), as well as the NKJV, all read “book of life.” For further argumentation favoring the TR sources from Greek and Latin texts, see www.kjvtoday.com.

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the judgment of being omitted from God's book!³⁷⁴⁴ John had already established a connection between inclusion in *"the Lamb's book of life"* and access to the New Jerusalem (cf. Rev. 21:27). Obviously, those who are omitted from either the book or the city, and ultimately from both, are the unsaved.

With the second rectitude, the Lord Jesus warned that the offender would be taken *"out of the holy city"* (ἐκ τῆς πόλεως τῆς ἁγίας).³⁷⁴⁵ Disregard for the Lord's holy words is not a character trait of the saint. Those who keep His words will do His commandments (cf. v. 14). Those who have no intention to obey the Scriptures will have the contrary agenda to destroy them. Did not Jehoiakim hate the words of Jeremiah's prophecy and destroy his inscripturated roll, cutting and burning it (Jer. 36:1-4, 23, 28-32)? The man who has *"his part"* (τὸ μέρος αὐτοῦ) taken out of the New Jerusalem will have his part in the only alternative place—the place prepared for the Devil and his angels (cf. Mt. 25:41). He will be the eternal outsider (cf. Rev. 22:15). For the third rectitude, the apostate³⁷⁴⁶ will have his part taken *"from the things which are written in this book"* (τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ). The expression *"the things which are written"* (τῶν γεγραμμένων) paralleled the previous expression *"that are written"* (τὰς γεγραμμένας), with both expressions referring to the Ἀποκάλυψις. In other words, the textual offender will have the blessings listed in *Revelation* omitted from his life, the Saviour affirmed. For instance, the beatitudes which he will miss will include having rest (cf. Rev. 14:13), not being shamed (cf. Rev. 16:15), being called to the marriage supper (cf. Rev. 19:9), having his part in the First Resurrection (cf. Rev. 20:6), and having a right to the tree of life and privilege to enter the gates of the New Jerusalem (cf. Rev. 22:14). The Lord's *colophon* is complete: do not tamper with the words of the Ἀποκάλυψις or with the whole corpus of inscripturated truth!

Verse 20

For the third and final time, the Lord Jesus Christ affirmed His inscripturated revelatory truth. He said,

³⁷⁴⁴Ironical as it is, the very verse that warns against omissions has been subjected to omission. The word βίβλου has been omitted, and the word βύβλου has been added.

³⁷⁴⁵ See Rev. 21:2.

³⁷⁴⁶Ultimately, all of the unsaved are apostates, since they have all turned from God's revelatory truth (cf. Isa. 53:6) and are without excuse (cf. Rom. 1:20).

"He which testified" (ὁ μαρτυρῶν)³⁷⁴⁷ *"these things"* (ταῦτα)³⁷⁴⁸ *"saith"* (λέγει). The present tense verb λέγει denotes that the following is a habitual promise. The precious Lord Jesus, ever so faithful to His own words (cf. Dt. 17:6 and 19:15), made the third and final promise in present chapter of His Second Advent (cf. vv. 7 and 12), saying, *"Surely, I come quickly"* (ναί, ἔρχομαι ταχὺ³⁷⁴⁹). With this promise, He added the particle of affirmation ναί³⁷⁵⁰ which did not accompany the other promises (see Rev. 3:11; 22:7, and 12). Ναί occurs twice in this verse, and the KJV translators rendered it *"yea"* (23x), *"even so"* (5x), *"yes"* (3x), *"truth"* (1x), *"verily"* (1x), and *"surely"* (1x). The Lord's expression ἔρχομαι ταχὺ was enclosed between the particle of affirmation ναί and asseverative particle ἀμήν. The strongest testimony possible is the Saviour's testimony that He is coming back soon—He affirmed it and He declared it!

This divine testimonial prompted the Apostle John to state with strong conviction, *"Amen"* (ἀμήν). He then uttered the succinct but theologically full prayer to the Lord Jesus Christ,³⁷⁵¹ petitioning, *"Even so, come, Lord Jesus"* (Ναί ἔρχου, Κύριε³⁷⁵² Ἰησοῦ³⁷⁵³). His use of the present deponent verb ἔρχου could literally be rendered *"be coming."*³⁷⁵⁴ John's prayer to the Lord Jesus was identical to Paul's Aramaic rendering, Μαράν ἄθα³⁷⁵⁵ (*"Maranatha"*) in I Cor. 16:22. The clear message to the Lord's NT assemblies is that the Lord Jesus Christ is coming soon!

Verse 21

John's benediction was his prayer for grace upon his audience. Similar to many of Paul's benedictions, the exile on Patmos prayed, *"the grace of our Lord Jesus Christ"* (Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ

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³⁷⁴⁷ This substantival, present, active participle construction from μαρτυρέω is exclusively Johannine (Jn. 5:32; 8:18; and 21:24).

³⁷⁴⁸ Cf. v. 16

³⁷⁴⁹ See commentary on Rev. 3:11 for the expression.

³⁷⁵⁰ Cf. Rev. 1:7.

³⁷⁵¹ John's prayer to the Lord Jesus Christ rather than to the Father through Jesus's name (cf. Jn. 15:16; 16:23-24) denotes that the Saviour can be petitioned in prayer. Other examples of this are found in Acts 7:59; 9:6, and I Cor. 1:2. The Holy Spirit is never addressed in prayer.

³⁷⁵² See Rev. 4:11 for this vocative Κύριε (128x).

³⁷⁵³ Stephen was the only other saint to address Christ as Κύριε Ἰησοῦ (Acts 7:59).

³⁷⁵⁴ Cf. Rev. 6:1.

³⁷⁵⁵ מָרָנָא אָתָּא

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Χριστοῦ)³⁷⁵⁶ “*be with you all*” (μετὰ πάντων ὑμῶν). The concluding prepositional phrase indicated that his petition was addressed to the original audience of seven NT immersionist assemblies in Asia (cf. Rev. 1:4). The CT evidenced the violation of the prohibition about which Christ warned by omitting ὑμῶν (“you”) from the TR μετὰ πάντων ὑμῶν, with the *ESV* reading “be with all” rather than the *KJV* rendering “*be with you all*.” The difference is that the *ESV* has John asking for grace upon all (presumably the universal church),³⁷⁵⁷ whereas the *KJV* has him asking for grace on all of the Lord’s assemblies. Other deviations included the omissions of Χριστοῦ³⁷⁵⁸ (“Christ”) in His full title and the concluding ἀμήν³⁷⁵⁹ (“amen”). The CT becomes the obvious example of the textual violations about which the Lord Jesus had just warned. The modern

³⁷⁵⁶For instance, using the same Greek wording, Paul prayed the petition, saying, “*the grace of our Lord Jesus Christ*,” in several of his benedictions (Rom. 16:20, 24; Gal. 6:18; Phil. 4:23; I Thes. 5:28; II Thes. 3:18 and Phile. 1:25).

³⁷⁵⁷The *ASV* followed another textual deviation which added τῶν ἁγίων (“the saints”), reading “The grace of the Lord Jesus be with the saints,” again addressing all Christians, rather than NT church members.

³⁷⁵⁸The TR has 569x references to Χριστός, whereas the CT has 531x.

³⁷⁵⁹The CT has diminished the truth as is manifested in its mere 126 references to ἀμήν whereas the TR has preserved all 151 occurrences.

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versions, having a proclivity for promoting textual tampering, demonstrate the very serious nature of this tragic deception with their changes:

- *KJV*: “The grace of our Lord Jesus **Christ** be with you all. **Amen**.”
- *ASV*: “The grace of the Lord Jesus be with the saints. Amen.”
- *ESV*: “The grace of the Lord Jesus be with all. Amen.”
- *NET*: “The grace of the Lord Jesus be with all.”

Nevertheless, the Apostle John declared to the seven NT Baptist churches of Asia the final affirmation of all the truth in the Ἀποκάλυψις Ἰησοῦ Χριστοῦ with the strong conviction of “*Amen*”—so be it!

ὦμέγα

More From the 4th Annual Fall Lecture Series

The Fourth Annual BBTS Fall Lecture Series was held November 15, 2013, with an emphasis on Sound Doctrine in the Book of Titus. Drs. Reeves, Sebrell and Strouse presented different facets of the Epistle to Titus.



The Lecture Series Speakers at the end of the day.



Dr. Thomas Strouse preaching on “Sound Doctrine and Heretics”



Dr. Roger Sebrell preaching on “Sound Doctrine and the Pastor”



Pastor Cas Reeves “Sound Doctrine & the Congregation”

DEVOTIONAL CORNER

Be Thankful unto Him



Pastor Cas Reeves

"Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name."
Psalm 100:4

At the beginning of Psalm 100, the Psalmist of old declares that all the lands are to make a joyful noise unto Him. Also, His children are to serve Him with gladness and to come into His presence with singing. This reveals that for those who know the LORD there is pleasantness, joyfulness and a singing in His presence.

The Psalmist mentions reasons for His children's rejoicing. First, the LORD He is God, and the Psalmist exhorts us to know this. Second, the Psalmist declares the LORD is the maker of us all and that we

had nothing to do with creation. Thirdly, the Psalmist declares, we are His people and the sheep of His pasture. Thus, pleasantness, joy and singing come from a personal relationship that God has with His people. Today this relationship comes through receiving Jesus Christ as one's Savior (Matthew 1:12).

Further, regarding our relationship with our LORD, we are exhorted to enter into His presence with thanksgiving, and with praise to bless His name. Concerning His name, Luke the writer of the Book of Acts states: *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved* (Acts 4:12).

The person behind this name to whom we are to give thanks and to bless, is the LORD. We are told three things about Him. *He is good; his mercy is everlasting; and his truth endureth to all generations.* Therefore, we are thankful unto Him, praising Him, the LORD Jesus Christ. Do you know the joy that is in a personal relationship with Jesus Christ? Be thankful unto Him! -CAR

Quotes From the Past:

George Washington, 1732-1799

1st President of the USA



George Washington

"Whereas it is the duty of all Nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection and favor, (I) recommend to the People of the United States a day of public thanksgiving and prayer to be observed by acknowledging with grateful hearts the many signal favors of Almighty God especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness. Now therefore I do recommend and assign Thursday the 26th day of November next to be devoted by the People of these States to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be."



Pastor Strouse and Grandson, Jack!

Upcoming BBC/BBTS Events

BBC Christmas Banquet

Friday, December 13, 6:00 PM

BBC Youth Christmas Program

Sunday, December 22, 1:30 PM

BBTS Winter Module - Ireland

January 6-10 - 7, 2014

BBC Ladies Meeting

Saturday, March 8, 2014

See www.bbc-cromwell.org for more information

BBC Homeschool Safety Day Tour

The BBC Homeschoolers toured the Cromwell Police and Fire departments last Tuesday, November 26. We opened the event to other homeschooling families in the community and two new families joined us for the tour! The students first toured the Police Department, where they witnessed the dispatch in action, before touring the rest of the facility. Some of the students were even "finger-printed"! After a thorough tour of the police department, they headed over to the Cromwell fire department. The children were able to ask questions and learn about the departments and equipment they use. The tour was capped off with milk and cookies! Yum!

HOMESCHOOL



One of Cromwell's Firefighters answering a student's question.



The "suspect" gets finger-printed!



The students loved the fire trucks and all their equipment!

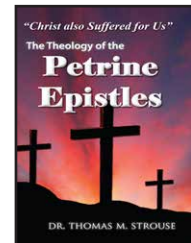


The day ended with delicious cookies!

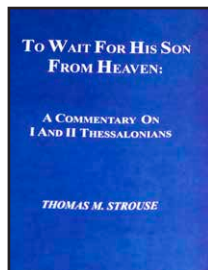
THE BOOK CORNER

The Book Corner

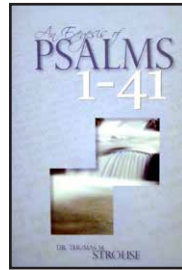
These Books may be purchased
through **Bible Baptist Church:**
40 Country Squire Rd.
Cromwell, CT 06416
860-229-5387



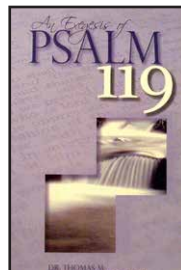
Peter
\$20.00



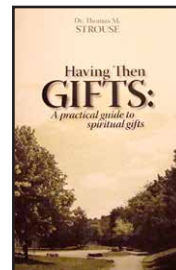
I & II Thessalonians
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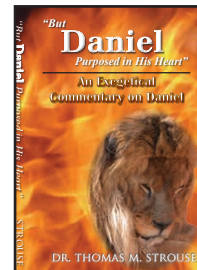
Psalms 1 - 41
\$20.00



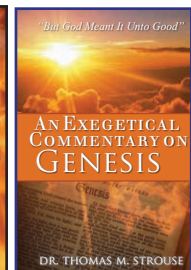
Psalm 119
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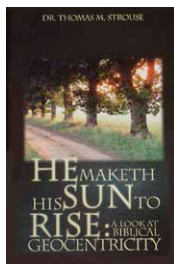
Spiritual Gifts
\$8.00



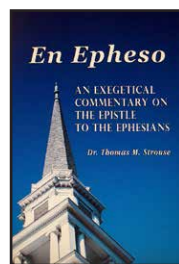
Daniel
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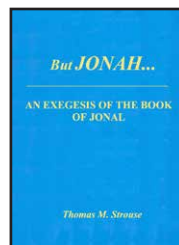
Genesis
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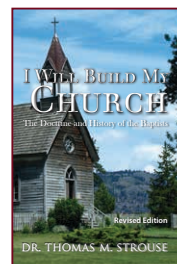
Geocentricity
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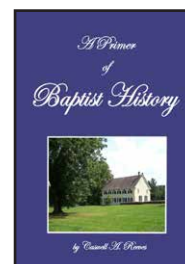
En Epheso
\$20.00



Jonah
\$10.00



I Will Build My Church
\$15.00



A Primer of Baptist History
\$20.00



The Lord God Hath Spoken
\$15.00

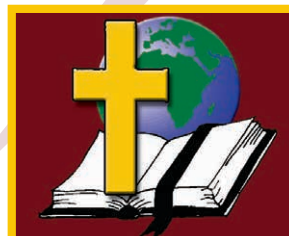
Lecture Series Fellowship



There was a great time of fellowship throughout the day at the Lecture Series.

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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