



# BBC UPDATE



Dr. Thomas M. Strouse

## “THE BOTCH OF EGYPT”

DEUTERONOMY 28:27, 35

### Chiastic Structure

Jehovah, the author of Scripture, employed many human authors to inscripturate His inspired and therefore inerrant words and to preserve them in the Old Testament Canon (thirty-nine books) and the New Testament Canon (twenty-seven books). He so wrote the Old Testament or *Tanak* using poetic structure with musical notations for worshipful singing. A major

feature of the poetic structure is parallelism and a subset of parallelism is the Chiasm. Chiastic structure received its name from the Greek letter *chi* which looks like a Roman capital X and fosters the arrangement of a verse, passage, chapter or book allowing for repetitive parallelism of words or concepts brought to the central point and then repeated in reverse order. The pattern is often asymmetric with points A. B. C. B.' A.' taking the reader into the center and key point C. and then backing out with parallel points B.' and A.' Quite often the parallelism begins and ends with literary “book ends” which employ the same or similar expressions or concepts. The LORD used this structure to inform the reader about His intended focus for interpretative consideration. In the lengthy Chapter Twenty-Eight of Deuteronomy, the Covenant Ratification affirmations that the Lord GOD demanded of Israel at Shechem (Dt. 27-28) may be considered a Triple Chiasm with the one set of Chiasm for the blessings of obedience and the two sets of Chiasm for the cursings of disobedience. The following is an effort to convey the Triple Chiasm and central points.

#### Deuteronomy 28:1-14 Blessings

A. Hearken to the Commandments (vv. 1-2)

B. The Blessings of Obedience (vv. 3-6)



C. The Enemies Smitten (v. 7)

B.' The Blessings of Obedience (vv. 8-12)

A.' Hearken to the Commandments (vv. 13-14)

#### Deuteronomy 28:15-45 Cursings #1

A. Not Hearken to the Voice of the LORD (v. 15) > Curses will overtake (v. 2; Ps. 23:6)



B. The Six Curses of the LORD (vv. 16-19)

B.' The Twenty-Five Curses of the LORD (vv. 20-44)

A.' Not Hearken to the Voice of the LORD (v. 45) > Curses will come, pursue, overtake, and destroy.

**Deuteronomy 28:46-68 Cursings #2**

A. Deprivation of Freedom (vv. 46-48)

B. Distant Nations (vv. 49-57)

C. Diminish Population (vv. 58- 59)



D. Diseases of Egypt (vv. 60-61) &gt; Madness

C.' Diminish Population (v. 62)

B.' Distant Nations (vv. 63-67)

A.' Deprivation of Freedom (v. 68)

**The Message of Moses**

The message of Moses was quite simple: obey the Lord's commands and be blessed; disobey and be cursed. As the focus points developed the LORD promised great blessings or great curses for both individual Jews and for the Nation of Israel, dependent upon the reactions of the people. For Chiasm #1 the Lord assured the people that His blessings would pursue after them and they would be an exalted nation (vv. 1-2). They would be blessed nation-wide (v. 3) including great fertility (v. 4), a great food supply (v. 5), and great freedom in travel (v. 6). He focused on the truth that Israel would smite their enemies with great victory (v. 7). Jehovah reiterated His promise of blessings on the food supply (v. 8a), on the Promised Land (v. 8b), with national holiness (v. 9), with a strong national testimony (v. 10), with fecundity on all (v. 11), with seasonal weather (v. 12a), and with wealth to lend (v. 12b). The Chiasm repeated the promise of great blessings of being a leading nation (v. 13) as long as Israel obeyed Him and resisted idolatry (v. 14).

However, with Chiasm #2 and Chiasm #3 Jehovah gave strong and detailed warnings about disobedience. Whereas the blessing material of Chiasm #1 covered fourteen verses, the cursing material needed fifty-four verses (vv. 15-68), giving a four to one ratio of curses to blessings. Apparently Jehovah wanted Israel to realize the severity of the curses in the *minutiae* of expressions and recognize the judgments were not coincidences which could be attributed to something or someone else!

In Chiasm #2 the LORD gave the literary bookends with the expression “*not hearken unto the voice of the LORD your God*” (cf. v. 15 with v. 45). Sandwiched between the warnings of coming curses was a litany all inclusive judgments on every aspect of life. In verses sixteen to nineteen was the promise of reversals on the blessings in the previous Chiasm #1. God promised to curse the city and the field (v. 16 [v. 3]), the basket and the store (v. 17 [v. 5]), the fertility of persons, of crops, and of animals (v. 18 [v. 4]), and travel (v. 19 [v. 6]). Jehovah warned about the Curse of Vexation (v. 20), the Curse of Pestilence (v. 21), the Curse of Consumption (v. 22), the Curse of Drought (v. 23), the Curse of Dust (v. 24), the Curse of Enemies (v. 25), the Curse of Non-burial (v. 26), the Curse of the Botch of Egypt (v. 27), the Curse of Madness (v. 28), the Curse of Non-prosperity (v. 29), the Curse on the Family (v. 30), the Curse on Livestock (v. 31), the Curse of the Captivity of Children (v. 32), the Curse of Enemy Possession (v. 33), the Curse of Observing Loss of All (v. 34), the Curse on the Body (v. 35), the Curse of Captivity (v. 36), the Curse of Mockery (v. 37), the Curse of Locusts (v. 38), the Curse of Worms (v. 39), the Curse of Crop Failure (v. 40), the Curse of the Captivity of Children (v. 41), the Curse of Locusts (v. 42), the Curse on Social Status (v. 43), and the Curse of Financial Dependence (v. 44).

In Chiasm #3 Jehovah God gave the literary bookends of “the deprivation of freedom” for Israel, who would serve their enemies including Egypt (cf. vv. 46-48 with v. 68). The people and

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nation of Israel would receive the curse of foreign and distant nations depriving them of freedom (cf. vv. 49-57 with vv. 63-67). Instead of being a fruitful and multitudinous nation, the Lord would bring the curse of diminished population on His chosen people (cf. vv. 58-59 with v. 62). The focal point of this chiasmic section was the curse of the dreadful diseases of Egypt, the “*botch*” (boils) of Egypt (vv. 27, 35), which included fearful, cleaving, and all-inclusive diseases of every type, both physical and mental “*madness*” (v. 28). The “endgame” of disobedience is dreadful destruction and excruciating extinction!

### Application

The interpretation and context of Dt. 27-28 was the ratification of Jehovah’s covenant with His chosen people Israel as they prepared to enter the Promised Land. Israelites needed to affirm their recognition of the magnitude of obedience to the LORD’s commands for blessing, and to affirm the grave dangers of disobedience to His commands. Since Jehovah is the Creator, Saviour, and Judge of the whole world, His expectation is for mankind to obey the Judeo-Christian truth given to the world. In the past and in the present the world has received divine revelation about heavenly truth, and for the most part has rejected God’s plan for the nations. When mankind rejects biblical truth severe consequences follow. The Christian recognizes that the world is under the curse of sin (Rom. 3:2), and now notices that the magnitude of the curses enumerated in Dt. 27-28 not only fall upon the heathen nations but now upon the former “Christian” nation of America. Obviously, the United States of America is not the Promised Land, but she was built upon the Judeo-Christian principles of the Old and New Testament Scriptures. The nation as a whole, and American Christianity in part, have rejected compliance with God’s word, and now see the curses upon America overwhelming society and the world.

Without much effort one does notice the enormity of curses upon this country. The leaders of the world and of America for the most part have rejected the truth that the Lord Jesus Christ is the true God and the Christian Scriptures are the truth for life and eternity. The following are applications of the curses upon the world and America.

1. The blessing of the freedoms of the world and America are quickly disappearing.
2. The blessing of abundance and savings is being squandered.
3. The blessing of fertility is being skewed and perverted.
4. The blessing of domestic and international travel is compromised and conflicted.
5. The curse of pestilence falls on the farming industry.
6. The curse of the burning, feverous consumption in the form of COVID is worldwide.
7. The curse of destructive weather rages everywhere.
8. The curse of the threat of enemies is imminent.
9. The curse of non-burial in the form of cremation is prevalent.
10. The curse of new diseases spreading so quickly that science cannot keep up with dealing with symptoms (many diseases such as HIV and Hep. B are being spread by immorality).
11. The curse of madness or mental health permeates the world such that the “experts” have no solution for the predominance of sin/demonism-induced psychosis except to prescribe questionable and strong drugs to deal with the symptoms.
12. The curse of USA children being captured by the perverted public school system and indoctrinated in the filth of hell is widespread.

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13. The curse of mockery is on world leaders but especially American politicians who have the one agenda to socialize and enslave America (the 1<sup>st</sup> and 2<sup>nd</sup> amendments are realistically gone). By the way, there will be no NRA-Christian militia movement “to take the country back.” This movement doesn’t know a battle has occurred and that they have already lost!
14. The curse of financial dependence fostered by the elite is purposely in place and on the brink of enslaving the middle class along with the poor.

### Conclusion

Should any of this be a surprise? Paul warned centuries ago, saying, “*But evil men and seducers shall wax worse and worse, deceiving, and being deceived*” (II Tim. 3:13). Is this a time to place Christians in political positions to return America to her glory years? American Christianity, engulfed in fundamentalism, had her chance and became too much “American” and too little “Christian.” Christians around the world need to self-reflect on the seriousness of counting the cost of being a Christian in a hostile, antichrist world. As Peter enjoined, “*make your calling and election sure*” (II Pet. 1:10). Assemblies need to recognize that congeniality with society and that the lack of agility will cause terrible compromise and ultimate shame and spiritual tragedy.

What next does the Lord have for this world which has rebelled against His Judeo-Christian truth? Who is the masked statesman, called Caesar, waiting in the wings “to deliver” the world from all of these curses? The Lord Jesus Christ gave the paramount instruction for living in this world, saying, “*If any man will come after me, let him deny himself, and take up his cross daily, and follow me*” (Lk. 9:23). Moreover, Paul encouraged the believer, saying, “*For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself*” (Phil. 3:20-21).

## BBTS FALL LECTURE SERIES

The Bible Baptist Theological Seminary Fall Lecture Series will be held on Friday, November 5, 2021 at Galilean Baptist Church in Stafford Springs, CT from 9:00 AM to 3:00 PM. We are thankful for the gracious offer of Pastor Stephen Hinebaugh to host the Bible Baptist Theological Seminary Fall Lecture Series once again at his church facility. The topic will be “John the Baptist” with Dr. Thomas M. Strouse speaking on the subject “The Ministry of John the Baptist Recorded in Acts” and Dr. Joel R. Grassi will deal with various subjects in the life and ministry of the Baptist. A book table will be present with some new titles for sale, including Dr. Grassi one-of-a-kind volume on *The Church that John the Baptist Prepared: A Study of the Life, Ministry, and Theology of the Messiah’s Forerunner* (\$35.00). Also available will be the excellent commentary emphasizing the ecclesiology of James, entitled *Pure Religion when it Costs. An Exegetical Commentary on the Epistle of James* by M. Ryan Strouse (\$25.00). Dr. Scott Blair III will have available his recent volume entitled “*And Ye Are Complete in Him*” *A Thorough Study of the Book of Colossians* (\$20.00). Dr. Strouse will have his second volume on *Acts* available, entitled *The Lord Added to the Church. A Commentary on the Acts of the Apostles, Volume Two (Chapters Ten through Nineteen [30.00])*. Other books will be available as well.

**A delicious luncheon will be served, and so Bible Baptist Church needs a headcount of those planning on attending ASAP.**

## GRACE IN TRIALS



Pastor Cas Reeves

*"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness". (2 Corinthians 12 :9)*

It is hard to keep a right attitude when we are being tried, another way of saying tested. Our attitude, good or bad, is usually derived from the way we look at a given situation. How we look at it is usually how we think about it. Thus we have a good or bad attitude. Now, if we can look at things the way God does, then we can have an attitude, which recognizes, God's "grace is sufficient." It starts for the Christian by "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). It is the mind of humility. The mind which is totally surrendered and resigned to God's will. And though our mind's may not attain the perfection of Christ's, never the less, it should be our goal in our attempt to attain grace in trials. Remember the graciousness of Christ in his trial.

There are three perspectives which may help us to see things God's way. These should help us have a more gracious attitude through our trials. They are in the Bible, therefore they are the mind of Christ which we are suppose to have in us. Remember think biblically for Christ is the Word. (John 1:14). The first: All things work in our best interest. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). We must remind ourselves continually that we are the "called" of God. That we belong to him. And that we were created for his purpose and not our purposes.

*"All things were created by him, and for him...and for his pleasure" (Colossians 1:16; Revelation 4:11).*

The second perspective: God can not do wrong in what he does or allows to be done in our lives. "Shall not the Judge of all the earth do right?" (Genesis 18:25). Abraham asked God this question when he found out before hand that God was going to destroy Sodom and Gomorrah. It is a rhetorical question, which states the truth. Abraham knew God could not judge wrongly. When trials be fall us, we must remember God is in control, that He allowed them, therefore, they could not be a mistake or wrong. They have a good purpose for what God wants in our lives.

The final perspective: Think in God's perspective or with God's mind. Try to see it God's way. "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Genesis 50:20). After the death of Jacob, Joseph's brethren thought for sure they would feel the heavy hand of their brother upon them, because of what they had done to Joseph in selling him. Joseph assured them that was not the case. What comes to light for us is Joseph's attitude. The way he viewed what had happened to him and the purpose God had in it all. That is why Joseph could love his brethren and care for them, because he was able to see things God's way. May God help us likewise to be gracious in our trials. -CAR

### QUOTES FROM THE PAST



*"It were a great shame then, for any Englishman, that pretends to Christianity, not to give God his due."*

William Kiffin  
1616-1701  
Baptist Preacher

### BBC/BBTS 2021 SCHEDULE

**October 24-27**

Timeless Truth Bible Conference  
Willow Grove Baptist Church  
Waynesburg, PA  
*The Book of Joel*

**November 5**

BBTS Fall Lecture Series  
Galilean Baptist Church  
Stafford Springs, CT  
*John the Baptist*

**December 5**

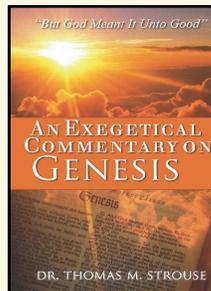
Anniversary Sunday

## THE BOOK CORNER

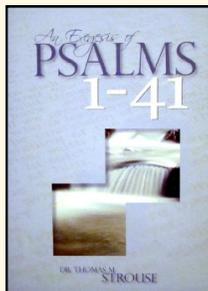
These books may be purchased through

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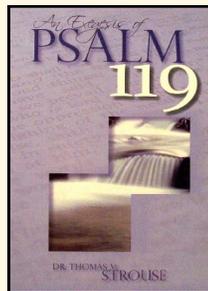
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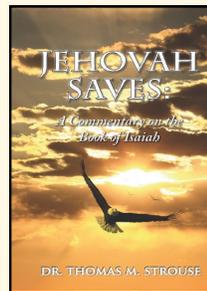
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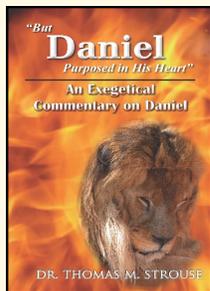
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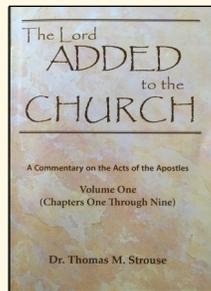
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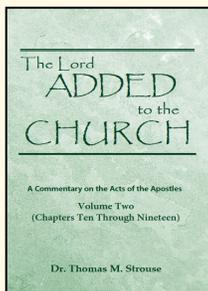
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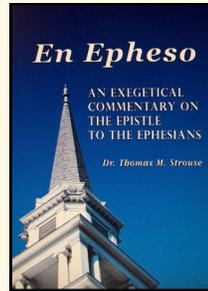
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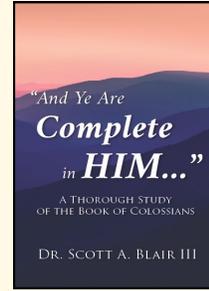
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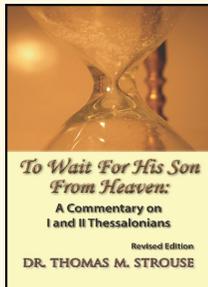
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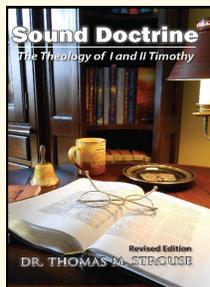
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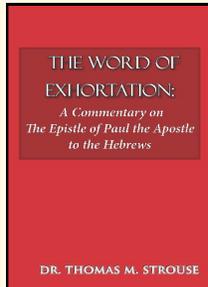
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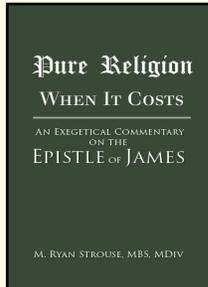
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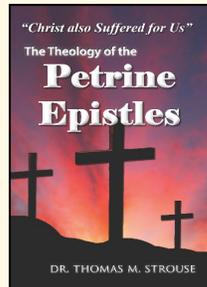
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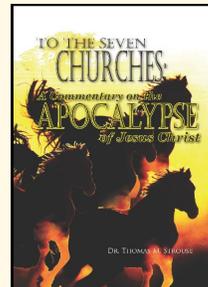
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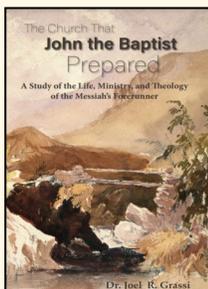
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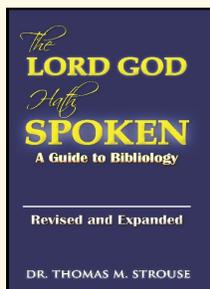
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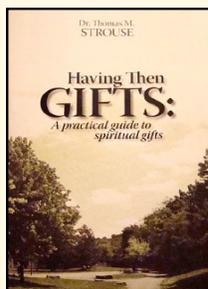
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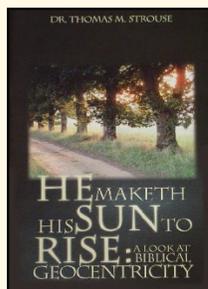
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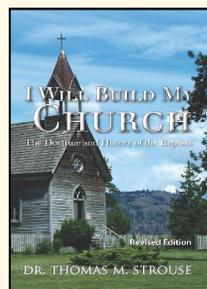
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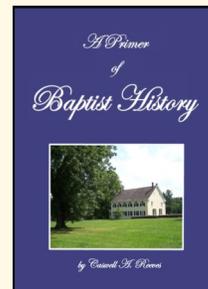
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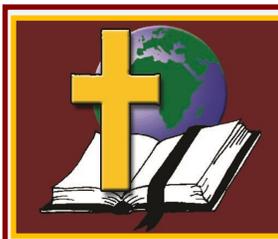


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**Bible Baptist Theological Seminary**  
*A Ministry of Bible Baptist Church*  
40 Country Squire Road  
Cromwell, CT 06416  
860-613-2096  
www.bbc-cromwell.org