



BBC UPDATE



Dr. Thomas M. Strouse

BIBLE BAPTIST THEOLOGICAL SEMINARY SPRING LECTURE SERIES

On the beautiful Spring day provided by the Lord, Bible Baptist Church had the privilege of presenting the Bible Baptist Theological Seminary Lecture Series dealing with “The Seven Pastors of the Apocalypse” on Friday, April 10, 2026. Galilean Baptist Church provided the venue in Stafford Springs, CT, under the leadership of their pastor, Dr. Stephen Hinebaugh. The lectures were well attended with about 85 in attendance from at least 10 different sister churches of like faith.

The brethren were well fed with fried chicken and pulled pork but were challenged through the exposition of Scripture by the Eighth Pastor of the *Apocalypse*, the Lord Jesus Christ. The Lord gave His evaluation of the seven pastors (“*angels/stars*”) and their respective “*golden candlesticks*” (Rev. 1:20). They were all challenged about leaving their respective “*first love*” (for Christ, Rev. 2:4) and consequent disobedience to His Words. The seven pastors manifested “leaving first love” in various ways which impacted the doctrine and practice of their respective churches. The Ephesian Baptist Church had biblical hate for error but not biblical love toward the Lord. The Smyrna Baptist Church began to fear persecution. The Pergamum Baptist Church tolerated false doctrine. The Thyatira Baptist Church allowed for the woman teacher Jezebel (over men) and the subsequent immorality. The Sardis Baptist Church hid behind an empty reputation of orthodoxy. The Philadelphia Baptist Church had small strength and eventually succumbed to Satanic destruction. The Laodicean Baptist Church was lukewarm because of the love of wealth (Mt. 6:24). The love for the precious Lord Jesus Christ is essential for the spiritual welfare and permanence of the Lord’s immersionist assemblies. The Lord Jesus is perfect in love and perfect in hate, and the Lord Jesus expects His assemblies to follow His example of perfection!



Pastors and Ministers

Many positive responses came from the pastors and brethren who attended the Lecture Series! The Lecture Series may be viewed on <https://www.communitybaptistpa.com/lecture-series/>

SPRING LECTURE SERIES PHOTOS



*BBC Choir ministered in song:
"Lord, Send Me Anywhere"*



*Dr. Thomas M. Strouse and Dr. Ryan Strouse ministered in the Word:
"The Seven Pastors of the Apocalypse"*



*Book Table: Written works by professors and graduates of
Bible Baptist Theological Seminary
Lunch Break: Fellowship and takeaways from the morning lectures*



THE RESURRECTION OF JESUS OF NAZARETH, PART TWO

Introduction

Scripture reveals that “*For the Jews require a sign, and the Greeks seek after wisdom*” (I Cor. 1:22). The Bible is replete with references to the many signs that the Lord Jesus Christ gave to His chosen people. For instance, the *KJV* employed “*sign*” seventy-six times (from Ex. 4:8 to Rev. 15:1) and the plural “*signs*” fifty-three times (from Gen. 1:14 to Heb. 2:4). The Hebrew/Aramaic ‘*oth*’/‘*ath*’ occurs seventy-nine times, rendered as “*sign/signs*” (60x), “*token/s*” (14x), “*ensign/s*” (2x), “*miracles*” (2x), and “*mark*” (1x), and the Greek *semeion* seventy-seven times as “*sign*” (50x), “*miracle*” (23), “*wonder*” (3x), and “*token*” (1x). The signs of Scripture were fulfilled literally.

The Sign of the Virgin

Now, the signs in Scripture must actually be fulfilled as promised. For instance, Isaiah gave a sign to Ahaz, which he ignored (Isa. 7:12), and then the promised sign was extended to the “*house of Israel*” (Isa. 7:13). The expressed promise of the sign followed: “*Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel*” (Isa. 7:14). Liberals have posited that Isaiah used the noun *’almah* instead of *bethulah* and merely meant idiomatically, a “young woman.” Some New Evangelical writers have argued for a double fulfillment, referring first to Isaiah’s wife (Isa. 8:3) and then second to Mary. Both views reject the literal wording and literal fulfillment of the promise. Matthew received the literal and non-idiomatic promise that only a virgin would have the Messiah, saying, “*Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us*” (Mt. 1:23). Was the fulfillment literal or idiomatic?!

The Sign of Jonah

The time of Jonah’s entombment in the whale received acknowledgement from the Lord Jesus Christ when pressed for a “*sign*.” The account in the *Book of Jonah* said, “*Now the LORD had prepared a great fish to swallow up Jonah*.”

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THE RESURRECTION (CONTINUED)

And Jonah was in the belly of the fish three days and three nights” (Jon. 1:17). The exegete must attempt to understand the expression “*three days and three nights.*” Was he in the whale partial days or whole days and nights (72 hours)? Could it be that he was merely in the whale for thirty-six hours, or maybe even forty-eight hours? How would one know? Since the Lord affirmed that there are twelve hours in the day and obviously twelve hours in the night, certainly at the equator, one must conclude the literal seventy-two-hour entombment for Jonah (Jn. 11:9-10)! From the reading of the Hebrew and English texts, it would seem that these were full twenty-four days, literal and not idiomatic. Why would the exegete interpret otherwise? One recent writer, not a heretic or cultist like Herbert W. Armstrong, dared to affirm the following: “*It would appear more likely that Christ died and was buried on Wednesday afternoon, was resurrected on Saturday evening, and therefore remained in the tomb three whole days and nights, approximately seventy-two hours.*”¹ However, this is a secondary and non-authoritative proof. Scripture is the final authority! Therefore, the Scriptural exegete should comprehend Jonah’s “*three days’ journey*” (Jon. 3:3) and consider this: did the LORD mean three full days, including evening and morning? Or seventy-two hours, since the Jews began the day with evening? Was this expression literal or idiomatic? Or does this mean his journey was really only thirty-six hours or even forty-eight hours? Who would argue that about Jonah’s interment? Why would the exegete interpret other than the obvious? And then, the prophet predicted “*forty days*” before the overthrow of Nineveh (Jon. 3:4)! As Jonah waited for the overthrow, did he assume that the prophecy was really idiomatic and therefore expect for the destruction occurring in thirty-nine and a half days, and not forty days and forty nights? Why would the exegete interpret other than the obvious?

The Lord promised His sign of entombment in the grave based on the duration of the *ketos* entombment of Jonah, saying, “*For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth*” (Mt. 12:40).² From the Hebrew

¹ William L. Banks, *Jonah, The Reluctant Prophet*. Everyman’s Bible Commentary (Chicago: Moody Press, 1966), pp. 46-53, especially p. 52.

² Mt. 12:40 is the *bugaboo* passage for the Roman Catholic Church dogma.

THE RESURRECTION (CONTINUED)



exegete would posit dogmatically that the Jews of Jonah's day would have understood that the prophet had been in the whale for only thirty-six hours of the "three days and three nights"?³ Obviously, there are several expressions used by the LORD about the day of His resurrection. There are fourteen passages

that say the Lord would "be raised again the third day" (Mt. 16:21 to I Cor. 15:4). There are two passages that declare that the Lord would be raised "after three days" (Mt. 27:63 and Mk. 8:31). Both different expressions cannot be true, and so one is idiomatic and one is literal. Since the Lord cited three days and three nights for the entombment of Jonah as a sign for His three days and three nights of entombment, seventy-two hours was what He meant for Jonah and Himself. He died on Wednesday! The fulfillment of this sign is literal and not idiomatic. At best, thirty-six hours would include one day and a half of a night. Forty-eight hours would include two days and two nights! It is impossible for a Friday crucifixion and Sunday resurrection to include three days and three nights! The literal seventy-two hours of entombment for both Jonah and Jesus (1) honors the Scriptures, (2) honors the necessary literal fulfillment of signs, and (3) honors the precious Saviour Who averred three times about the "sign" of Jonah (Mt. 12:39). Was Mary a virgin or was she idiomatically a young woman? Yes, indeed: a virgin! Were Jonah and Jesus entombed three full days and three full nights? Yes, indeed: seventy-two hours! The precious Saviour was crucified

³ Think of two Israelites in the eighth century BC who had read the Hebrew text of the *Book of Jonah* and discussed the duration of Jonah's entombment in the whale. One says, I predict that some religious group in the future is going to postulate that the Messiah died and then was buried 36 hours before the first day of the week. And Jonah's message, since he was in the whale and could not determine how long he was in the whale, suggested that it seemed like three full days and three full nights, but in reality, it was far less than that. The other Jew says, yes that makes sense! Besides, how would Jonah know—was his writing inspired or something? Yes, indeed, three full days and three full nights is merely idiomatic. We are brilliant exegetes!

THE RESURRECTION (CONCLUSION)

on “Good Wednesday,” buried in the grave for seventy-two hours, and rose again “*after the third day*” (on Sunday)!

Roman Catholic Church “De-Flummoxation”

The Roman Catholic Church has always been and still is apostate. The Roman Catholic Church has flummoxed Catholics, Protestants, and Baptists through the centuries about “*Good Friday*.” Should one say about those who have been flummoxed by the Roman Catholic Church to “*remain flummoxed still!*”? No, indeed, the believer needs to reject the heresies of Catholicism and be “de-flummoxed” from the dogma of the Roman Catholic Church as he grows “*in grace, and in the knowledge of our Lord and Saviour Jesus Christ*” (II Pet. 3:18). That is the prayer!



BBTS SPRING SEMESTER

Beginning January 26, 2026

Monday (6-9 PM)

Romans

Dr. Thomas M. Strouse



Beginning January 29, 2026

Thursday (6-9 PM)

Hebrew/Greek

Dr. Thomas M. Strouse

BBC/BBTS 2026 SCHEDULE

May 16, 2026
BBTS Graduation Banquet

May 17, 2026
BBTS Graduation Service

May 25-29, 2026
River Valley Baptist Church
Ireland
Hebrew II

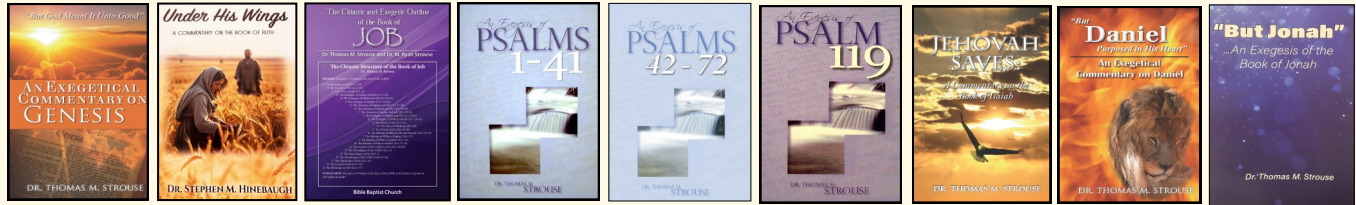
June 1-5, 2026
Community Baptist Church
Coopersburg, PA
Minor Prophets II

July 20-24, 2026
Calvary Baptist Church
Plymouth, NH
I and II Thessalonians

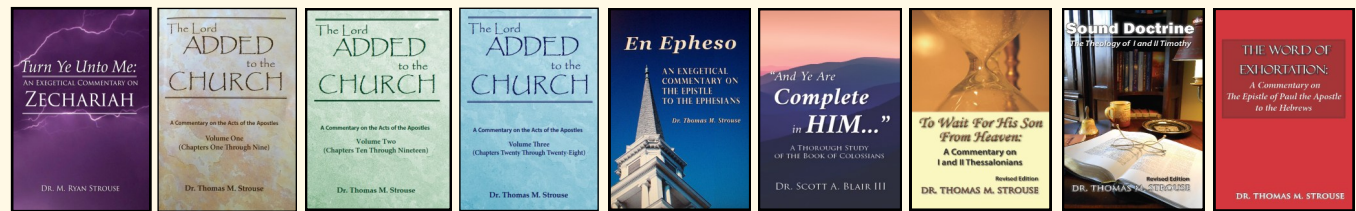
Sep. 28-Oct. 2, 2026
Bible Baptist Church
Nashua, NH
Isaiah

The Publication Page

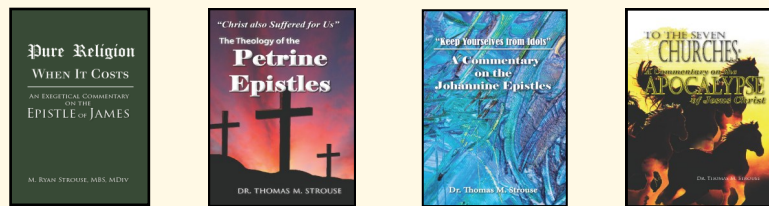
The books on this page may be purchased by contacting Bible Baptist Church at 860-930-9960 or drtms_bbts@juno.com



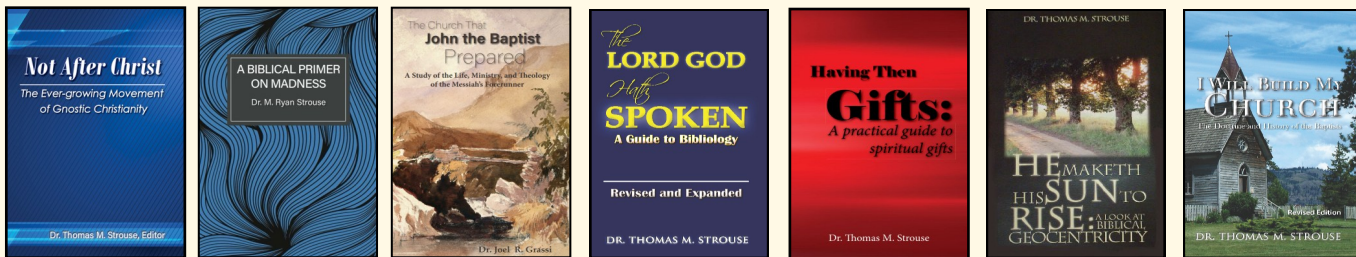
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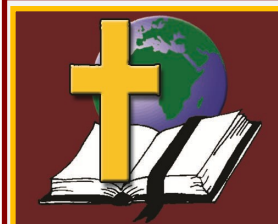
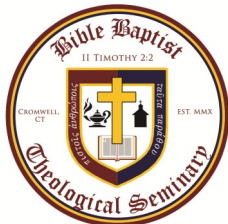


James \$30.00 **1 & 2 Peter** \$20.00 **Johannine Epistles** \$30.00 **Revelation** \$30.00



Gnosticism \$25.00 **Biblical Madness** \$20.00 **John the Baptist** \$35.00 **Bibliology** \$15.00 **Spiritual Gifts** \$8.00 **Geocentricity** \$10.00 **Baptist Doctrine & History** \$15.00

If you have any news for the next issue of the BBC Update, please send an email to drtms_bbts@juno.com



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