



BBCC UPDATE

BBTS SPRING 2025 LECTURE SERIES



Dr. Thomas M. Strouse

On the cold and snow-laden Friday, April 11, 2025, the Lord blessed with about ninety pastors and church members representing eleven area biblical assemblies in attendance for the lectures of Dr. Thomas M. Strouse and Dr. M. Ryan Strouse. The lectures were theologically rich, the fellowship was biblically enjoyable, and the luncheon physically satisfying. First, Dr. Strouse taught forcefully the promise of the perfectly preserved pure words of the LORD as ascertained by the sweet psalmist of Israel in Psalm 12:6-7 and declared in the KJV and the Hebrew text behind the Bible. As he exegeted the whole psalm and interpreted the dilemma that David had to deal with was the attempted ouster from the everlasting Davidic kingdom promised by Jehovah through the inspired and preserved words that Nathan spoke (II Sam. 7:14-18). After all, his loved ones Absalom and Ahithophel conspired against David with hateful words demanding his dethronement and destruction (Prov. 18:2). David's only tangible encouragement was in the perfectly preserved pure words of divine promise!

The "sight-based" (II Cor. 5:7) opponents of the doctrine the perfect preservation of the pure words of Scripture argued against this biblical doctrine because of gender discordance ("words" [feminine] "them" [masculine]), and asserting that David taught the preservation of the "poor" and "needy" (v. 5), rejecting closest antecedent—words. These rationalistic opponents were named as Dr. Mark Ward, Dr. James White, and Dr. Dan Wallace, all of whom reject the fideistic approach to the Scriptures. Dr. Strouse responded with the problem of rejecting the nearest antecedent when gender discordance arises in Hebrew, citing gender discordance in Prov. 6:20-21 ("commandment" and "law" [both feminine] and "bind them" and "tie them" and "he that soweth discord" [all masculine plural]), but the obvious incongruity of suggesting the rejection of the nearest antecedent and going back to gender concordance of the masculine words of "false witness," "speaketh lies," and "he that soweth discord." What was Rehoboam to bind around his neck?



Pastors and Servants of the Lord

Dr. Ryan Strouse had a superb exegesis on "The Bibliology of Solomon," showing the truth that David passed on his doctrine of perfect preservation of the pure words of Scripture to his son Solomon who in turn passed them on to his son Rehoboam. In addition, he exposed the "androcentric idol of certainty of Textual Criticism." The following is an excerpt.



Dr. M. Ryan Strouse

THE IDOL OF CERTAINTY IN TEXT CRITICISM

Excerpt

Faith in the perfect preservation of God's certain Words of Truth has been deemed an unsatisfactory response to text critics, who scoff at the naiveté of simple belief in the High, Lofty, Holy, Almighty God's ability to preserve His own Words (Rom.1:17; Heb.11:1). Hebrews 11:1 reveals, "*Now faith is the substance of things hoped for, the evidence of things not seen.*" Faith has its substantial foundation in the person of the Lord Jesus Christ; furthermore, faith becomes a certainty about the promised hope given in Scripture.¹ This passage highlights the inextricable link between the certain Words of Truth and one's faith. Consequently, one must consider the specificity and certainty of the hope of individuals who build upon a text foundation that is constantly under renovation.

In contrast to faith in the perfect preservation of God's certain Word is the androcentric idol of certainty. How can man ever be satisfied that we have all the original and certain Words of God? Text criticism has been erected as the modern theological means to obtain the elusive idol of the certain original manuscripts since copies are "not inerrant."² The elusive itch that needs twenty-nine revisions and counting to no avail! The psalmist declared that we resemble the idols we worship; Psalm 115:8 states, "*They that make them are like unto them; so is every one that trusteth in them.*" The uncertain pursuers of God's Words resemble their uncertain means that are aghast to the life of faith. They desire certainty, but only breed uncertainty in the underlying texts and numerous translations.³

Daniel Wallace is a foremost textual critic who has established the ground rules for evangelical textual criticism training, which does not encourage faith built upon Scripture such as "*my sheep hear my voice*" (Jn.10:27). Notably, Wallace concludes that Christian beliefs are anchored in probabilities. He states, "*So if we do not have absolute certainty about the wording of the original, what do we have? We have an overwhelming probability that the wording in our printed Bibles is pretty close.*"⁴ This is the uncertainty that produced Blaise Pascal's pragmatic wager: since we do not have certainty about God's

Continued on next page

¹ "Just the Gospel, please" is the subtle separation of Jesus Christ (the Word) from the Word by some in Evangelical circles. Scripture is replete with the person of Christ being inseparably linked to the Word. Of note, Revelation 19:11 reveals the return of our King who is called "*Faithful and True*" and "*his name is called The Word of God.*" The whole counsel of God speaks of Jesus Christ and is profitable for doctrine, reproof, correction, and righteous living like Christ (Acts 20:27, Lk.24:44, II Tim.3:16).

² Similarly, the sight-based, 450 prophets of Baal that ate "*at Jezebel's table*" blatantly rejected the faithful provision of Jehovah. Their idolatry was mocked by Elijah "*cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked*" (I Kgs.18:27). Contrariwise, Elijah stirred up the faith of God's people and said "*come near unto me...*" (I Kgs.18:30). Idolatry of any kind is a faith killer.

³ The uncertainty regarding the underlying texts begets uncertainty in the actual interpretations of the text. Consequently, the best we have are vague understandings of what the Scriptures actually mean.

⁴ Wallace, D. "Challenges in New Testament Textual Criticism for the Twenty-First Century." *Journal of the Evangelical Theological Society* Vol.52, Iss.1 (March 2009): 79-100.

EXCERPT CONTINUED

Continued from Page 2

existence, it is better to seal up His eternal benefits through religion instead of the chance of eternal hell... just in case God actually does exist.

Furthermore, the “Wallace Dictum” is the foundational notion that *a prioris*⁵ have no place in text critical efforts. Wallace states, “*I would question whether it is an epistemologically sound principle to allow one’s presuppositions to dictate his text-critical methodology. This is neither honest to a historical investigation nor helpful to our evangelical heritage.*”⁶ Elsewhere, Wallace states, “*a theological a priori has no place in textual criticism.*”⁷

For example, a theological *a priori* would be:

1. The assumption of the existence of a perfect written original text (Wallace betrays his own dictum in pursuit of “*determining the exact wording of the autographs*”).
2. Theological Presuppositions based on verses in “errant” copies, such as Christ’s *Thy word is truth*” (Jn.17:17) or “*Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled*” (Mt.5:18).
3. Theological deductions that the Almighty God of heaven who inspired His Words to man must then preserve His Words for mankind.
4. Or, if Jehovah has the power to hang the Sun, Moon, and stars then He also has the power to preserve copies of His original Words providentially and perfectly.⁸

The believer’s faith is not based on evidentialism and rationalism such as Paul revealed in I Corinthians 1:22, 2:5, “*For the Jews require a sign, and the Greeks seek after wisdom...that your faith should not stand in the wisdom of men, but in the power of God.*” Our faith is based on the certain Words of Truth copied, translated, and dispersed by men under perfect providential preservation of Jehovah Himself (Ps.12:6-7).



⁵ *A priori* (from the earlier) is knowledge can be obtained through reason alone based upon concrete math (1+1=2), deduction (x then y), tautology (husbands = married), and faith in the living God and His Word. Contrariwise, *a posteriori* (from the later) is a term that denotes to obtain knowledge one must use reason and evidential proof to verify something is true (scientific method).

⁶ Wallace, D. “Challenges in New Testament Textual Criticism for the Twenty-First Century.” *Journal of the Evangelical Theological Society*. Vol.52, Iss.1 (March 2009): 79-100. 93.

⁷ Wallace, D. “Inspiration, Preservation, and New Testament Textual Criticism.” *Grace Theological Journal* 12 (1992): 21-51. 51.

⁸ Textual critic defector, Dr. Peter Van Kleeck Jr., summarizes the three major heads of text criticism: 1) the existence of a perfect written original, 2) current scholars trust other ancient writings that have less support than the NT, and 3) of the variants that exist in manuscript tradition, not a single one affects any cardinal doctrines of the Christian faith! Van Kleeck, P. *Then He Poked The Bear: A Dozen or So Arguments Against Modern Biblical Textual Criticism and its Fruits*.

LECTURE SERIES PHOTOS

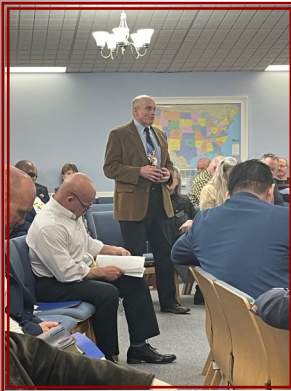
PHOTOS



*The attendees singing the BBTS theme song
"Victory in Jesus"*



"Back row Baptists"



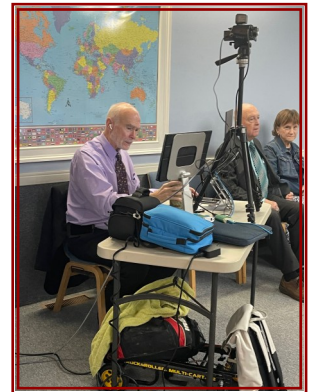
Dr. Stouse asked for volunteers to defend Psalm 12:6-7 and Dr. Kulus, Jeff Skorupski and Dr. Grassi accepted the challenge.

The book table got a lot of activity.

4



Standing room only!



Thankful for Bill Gotwals streaming

LECTURE SERIES



Was it the Spring Lecture Series???



Dr. Strouse with Jakes Reeves and Bill Gagnon during the luncheon.



"Critiquing" Nathaniel's message.

Nathaniel Fittz, the newest member of the Titus Program, preached his first sermon from Mark 8:15 during Sunday School on April 13th.



The Gagnon Family



Sabrina holds Claire

BBC/BBTS 2025 SCHEDULE

May 17-18
BBTS Banquet and Graduation
 Bible Baptist Church
 Cromwell, CT

May 26-30
Ireland Module
 Greek IV &
 Psalms 42-72

June 2-6
Community Baptist Church
 Coopersburg, PA
 Minor Prophets I

July 21-25
Calvary Independent Baptist Church
 Plymouth, NH
 Psalm 1-41

August 11-15
Vietnam Module
 Hanoi, Vietnam
 TBA

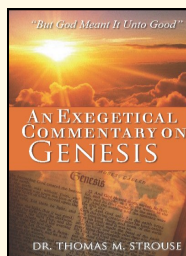
September 22-26
Bible Baptist Church
 Nashua, NH
 Minor Prophets II

October 19-22
Timeless Truths Bible Conference
 Willow Grove Baptist Church
 Waynesburg, PA
 TBA

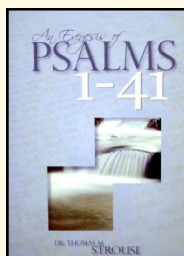
November 7, 2025
BBTS Fall Lecture Series
 Galilean Baptist Church
 Stafford Springs, CT
 TBA

The Publication Page

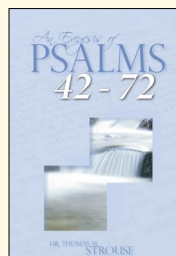
The books on this page
may be purchased by
contacting:
Bible Baptist Church
860-229-5387
drtms_bbts@juno.com



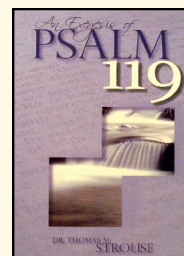
Genesis
\$20.00



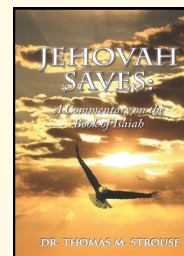
Psalms 1-41
\$20.00



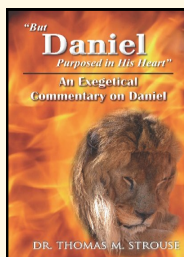
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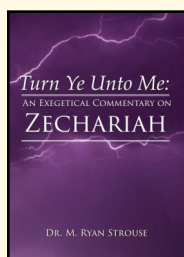
Psalm 119
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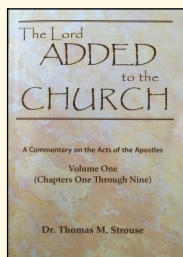
Isaiah
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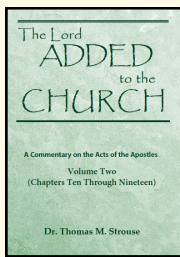
Daniel
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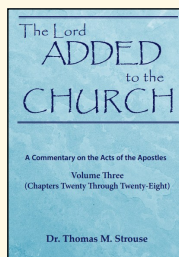
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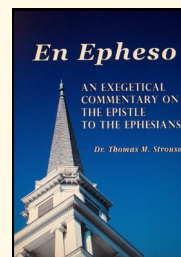
Acts 1-9
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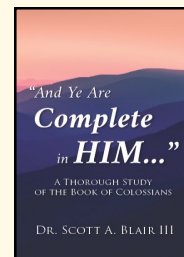
Acts 10-19
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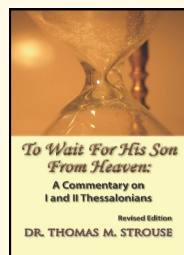
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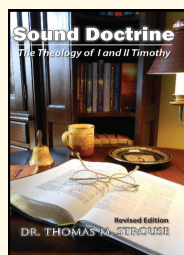
Ephesians
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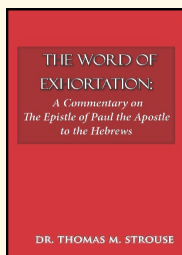
Colossians
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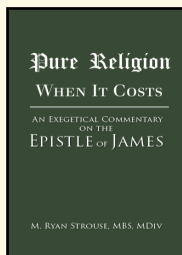
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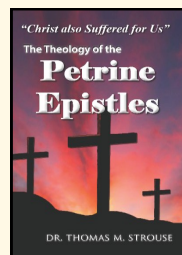
1 & 2 Timothy
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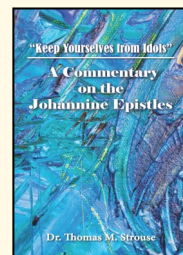
Hebrews
\$30.00



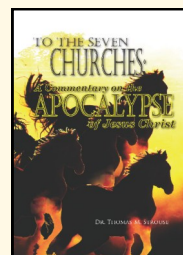
James
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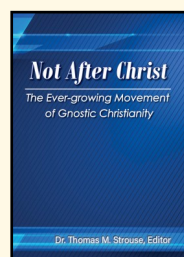
1 & 2 Peter
\$20.00



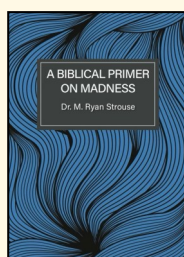
Johannine Epistles
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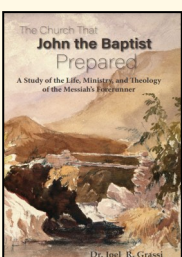
Revelation
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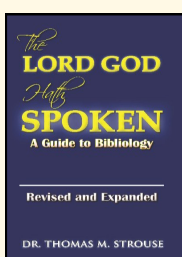
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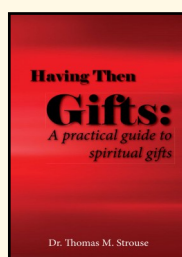
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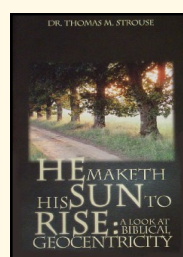
John the Baptist
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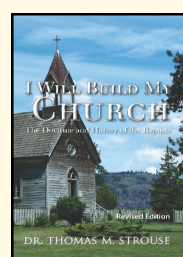
Bibliology
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Spiritual Gifts
\$8.00

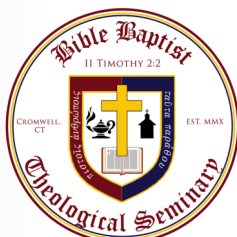


Geocentricity
\$10.00



Baptist Doctrine & History
\$15.00

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