



# BBC UPDATE

## Filipino Bible Translation



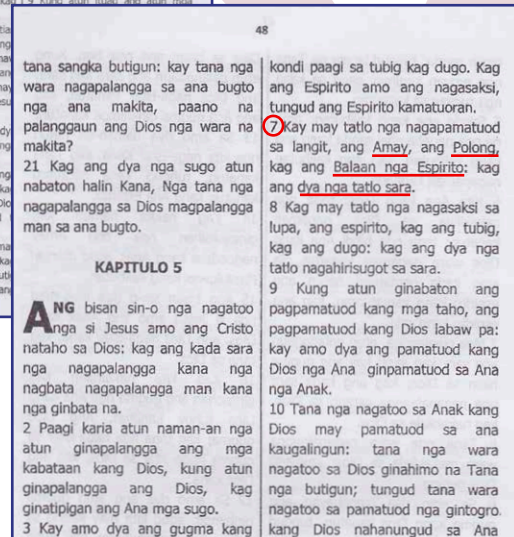
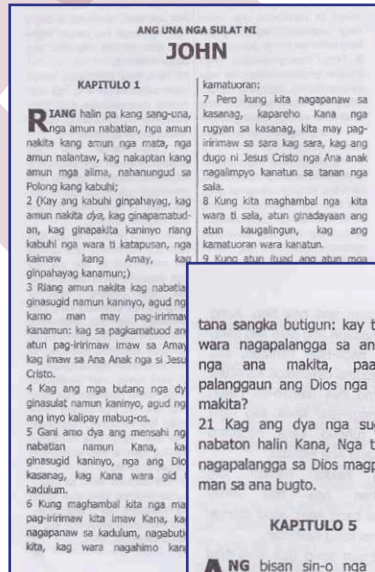
**Dr. Thomas Strouse**

Pastor Aniceto Balinas of Bible Baptist Church of San Jose, Antique, Philippines has translated portions of the New Testament (namely I and II Thessalonians, I and II Timothy, Titus, Philemon, I and II Peter, I, II, and III John, and Jude) into the Kinaray-A language.

*Dr. Thomas Strouse* This is a dialect of Filipinos who live in the mountainous regions around his church. He translated from the Greek Textus Receptus, producing a reliable translation for this isolated people group. Significantly, he included the Johannine Comma (I Jn. 5:7) which teaches clearly the Trinity doctrine of "the Father, the Word, and the Holy Ghost, and these three are one." This translation is especially needed in areas with faulty views on God and the biblical Godhead. Biblical Baptist Church has had the privilege to help support financially this aspect of the Great Commission, which includes the producing of translations for "all nations" (Mt. 28:19).

KING JAMES VERSION SA KINARAY-A
I THESSALONIANS
II THESSALONIANS
I TIMOTHY
II TIMOTHY
TITUS
PHILEMON
I PETER
II PETER
I JOHN
II JOHN
III JOHN
JUDE

*The cover of the partial NT Scriptures in the Filipino Kinaray-A language*



*Underlined is the Kinaray-A text giving the Johannine Comma (I John 5:7)*

## Testimony from Prague BBTs Module

One of the pastors from Belarus, Pastor Dmitry Gospodarev testified that he learned more in one week of modules on Bibliology and Ecclesiology than four years of Bible College. We thank the Lord for Pastor Rettig and his church Baptisticke Shromazdeni which hosted the BBTs modules in Prague.



*The family of Czech translator and seminarian Pavel Stetina.*



*Bibliology Module class taught September 23 - 27 in Prague, Czech Republic with Dr. Strouse*



*Gargoyles on a Roman Catholic Church building demonstrating its crass paganism and demonic nature in Europe.*

## ARTICLE

### Dr. David Cloud's Ecclesiology

Dr. Thomas M. Strouse  
Bible Baptist Church

Recently, Dr. David Cloud gave an extended expression of his doctrine of the church in the article entitled "Are you a Baptist Brider or Local Church



Dr. Thomas Strouse

Only?" in his *O Timothy* (Vol. 30, Issue 9, September 2013) publication. Although Dr. Cloud normally is clear and precise in his defenses of various positions, this article is **disappointing, confusing, and dangerous**. As a pastor, and having been in Baptist circles for 44 years, I am concerned about the impact of this article on my congregation, and then on other independent Baptist churches as well. Although he does not clearly define Baptist Bride, he rightly rejects the double notions that only Baptist church members make up the bride of Christ, and that dependence for Baptist church legitimacy hinges on a visible lineage of succession back to the first century. However, he also denies that he holds to "the local church only" position, and posits instead that there are two churches, two beginnings for the two churches, two bodies, and two baptisms, suggesting theological "double-speak," and fostering the unenviable confliction that Baptist pastors and church members have two masters (cf. Mt. 6:24; Lk. 16:13).

Although his testimony may sound commendable as he stated "I shut myself up to the Bible"<sup>1</sup> and that "I am just a Biblicist," many Protestants have made similar claims and ended up with the same basic views which contradict Scripture. This is easy to corroborate since all Protestant theology books and many fundamentalist Baptist theology books use the same mantra (i.e., "spiritual body," "mystical church," "universal, invisible church," etc.) and teach the same ecclesiology as Dr. Cloud. This outcome is predictable because of his heavy dependence on Protestant and protestantized fundamentalist Baptist authors and sources. His article is organized around three ecclesiological passages and then six questions he answers. This critique will follow his three initial assertions about ecclesiology, and showing how they

<sup>1</sup>He did not indicate whether he consulted with the pastor of his church, although presumably the two are in doctrinal agreement. The point is that we dare not ignore the God-ordained leadership of "the pillar and ground of the truth" (cf. Eph. 4:11; 1 Tim. 3:15).

are disappointing, confusing, and dangerous, while giving independent Baptist church members a consistent biblical ecclesiology.

#### I. It is Disappointing

Dr. Cloud lists passages in which he cannot fit the "local church only" position, namely Mt. 16:18, 1 Cor. 12:13, and Eph. 2:13-20. At the outset, one should observe the undeniable reality that these three passages are in a local church context. Although he states that "I refuse to force any predetermined definition upon words, including the word 'church,'" he does exactly that. He has dogmatically predetermined that ἐκκλησία does not mean "called out assembly," and alludes to Acts 19 as his defense. He states that it was not called by anyone, but of course a quick check of the passage indicates that Demetrius (vv. 24-25) called out the silver-maker tradesmen and the movement spread to the whole city assembling in the theatre (vv. 24-25, 38). Furthermore, the KJV, which he does in fact defend, used the word "assembly"<sup>2</sup> three times for ἐκκλησία. It is Dr. David Cloud that has the predetermined definition for ἐκκλησία, contradicting Scripture and the history of the translation of ἐκκλησία. He argues that "the Spirit of God can use words and adapt them as He pleases. In the New Testament, words are often modified from the standard use of the first century."<sup>3</sup> Of course he does not use any examples, and if some scriptural words were meaningless to the original audience, how could Scripture be "profitable" to the first century churches (11 Tim. 3:16)? The exegete must discover what the Scripture meant before he can understand what it means. Dr. Cloud then questions if ἐκκλησία always means assembly, projecting doubt by the inimical query "But who can say that in God's eyes, the church is not always assembled?"<sup>4</sup>

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<sup>2</sup>The Tyndale translation called it "congregation" (1534) and the Geneva (1560) "assembly."

<sup>3</sup>The author had a Protestant seminary professor who once said that "church" and "body" are "special" nouns and in some instances mean "a spiritual, invisible, mystical church or body." Why are only these nouns special? Paul refers to "one mouth" in Rom. 15:6. Why cannot he be referring to "one spiritual mouth"? Does there exist a universal, invisible, mystical, spiritual "mouth" somewhere? No, because the expressions "mouth" or "one mouth" are not "special," except in the Mind of Plato!

<sup>4</sup>In every instance of the 115x that ἐκκλησία is employed in the New Testament (NT), it always refers to an assembly of something



With his predetermined definition of ἐκκλησία as a "spiritual body," he forces it upon Mt. 16:18. Dr. Cloud then makes the sweeping conclusion that the Lord is building a "spiritual body" through the ages that will culminate in a "future eternal assembly of all the saints of all ages (Eph. 1:0-11; 2:16-22 [sic])." This of course is not much different than the Reformed view which posits the start of the church with Abraham (or Abel, or Adam)! To exacerbate this terrible exegesis, he then adds to it the faulty notion that the expression "the gates of hell" refers to the aggressive efforts of Satan, but fails to understand that the imagery of "gates" referred to defensive mechanisms for protection (cf. Isa. 22:22).<sup>5</sup> The Lord said that *the* gates of hell "shall not prevail against" or resist the aggressive evangelism of churches (i.e., Mt. 16:19). The Apostle Paul rightly understood the imagery, as he declared, saying, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13). Dr. Cloud wrongly concludes that Satan had effectively prevailed and prevails against all of the Lord's assemblies, including His own, failing to recognize the Lord's special presence with believers in this dispensation is in His baptizing agency.<sup>6</sup> The Saviour promised in the Great Commission to establish immersionist assemblies and the perpetuity of this institution, saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you **always**, even unto the end of the world. Amen" (Mt. 28:19-20). Christ's blessed promise in verse twenty reads literally from the Greek, "and behold, I am with you all of the days, even unto the culmination of the age, amen." In this dispensation, the presence of the Lord Jesus Christ is with the institution of Baptist churches, and not with some mystical body. Did not the precious Lord say to Paul when starting the church of God at Corinth (cf. I Cor. 1:2), "Be not afraid, but speak, and hold not thy peace: **For I am with thee**, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts 18:9-10; also see II Tim. 4:17).<sup>7</sup>

Although Dr. Cloud understands rightly that the Lord Jesus did indeed begin His immersed

assembly before Pentecost, he fails to understand Christ's promise in Mt. 16:18, and dispatches the institution of Baptist churches to a secondary category. According to him, the Lord's institution of the immersionist assembly, in which He promised His exclusive ecclesiastical presence, has failed, but His spiritual body, about which He never spoke elsewhere,<sup>8</sup> advances along (sic)! The Scripture predicted that the Messiah would have a congregation (cf. Ps. 22:22), which apparently began when He chose and sent out the baptized Apostles (Mt. 10:1 ff.; Eph. 2:20; I Cor. 12:29). He asserted that that "I will build" (οἰκοδομήσω),<sup>9</sup> indicating that He would build up or edify His Baptist church ("**my** church" in contradistinction to the secular ἐκκλησία). He built it up with church discipline (Mt. 18:15-20), with the second ordinance, the Lord's Supper (Mt. 26:26-30),<sup>10</sup> and with the Great Commission (Mt. 28:19-20). This "built-up" Baptist church institution "turned the world upside down" (Acts 17:6)! The Lord Jesus Christ's promise of perpetuity is exclusively to the institution that baptizes, and this is certainly not some "spiritual" aspect of church.

Although it seems that Dr. Cloud gives a positive statement about the local church, he then takes it away with the demeaning assertion, saying, "As important as the local church is, there is more to Christ's church than the assemblies, not only in the future but also in the present." This derogatory tenor is reminiscent to that of the Protestant L. S.

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<sup>8</sup> In the 23x that Christ spoke of ἐκκλησία in the Gospels (Mt. 16:18; 18:17) and to John in Revelation (20x), He only referred to visible assemblies. Did the Lord build something He never talked about, or did He talk about something He never built (cf. Mt. 16:18)?

<sup>9</sup> In its 39x, the KJV translated the Greek verb οἰκοδομέω as "build" (24), "edify" (7), "builder" (5), "build up" (1), "be in building" (1), and "embolden" (1). Never once was οἰκοδομέω translated "start" or "begin" or "create." Luke used the verb οἰκοδομέω with the noun ἐκκλησία, saying, "Then had the **churches** rest throughout all Judaea and Galilee and Samaria, and **were edified**; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (Acts 9:31).

<sup>10</sup> Paul taught that Christ sang in the midst of the ἐκκλησία during his earthly ministry in fulfillment of Ps. 22:22 (vide Heb. 2:12 with vv. 7-18). The only time the Lord Jesus sang with His brethren was after the church ordinance of the Lord's Supper (Mt. 26:30). He will sing again in the great congregation at His second coming, identifying with the Jewish brethren starting off the Millennium (Ps. 22:25; Mt. 26:29).

<sup>5</sup> Whoever heard of gates, obviously connected to walls, clamoring across the battle field toward the enemy?

<sup>6</sup> The historical failure of many Baptist churches does not mean the failure of the institution of the immersionist assembly, any more than the failure of families makes null and void the institution of the family (cf. Gen. 2:24; Mt. 19:4-6).

<sup>7</sup> Cf. also Mt. 18:20 and Rev. 1:13.

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Chafer, who stated, "The true Church is not divided, nor could it be; yet the visible church is a broken and shattered attempt at the manifestation of a Scriptural ideal" (Systematic Theology, IV, p. 149). Dr. Cloud then makes an inexplicable statement, stating, "But the fullness of the church which Christ is building will never be prevailed upon and can never be destroyed." First, he never defines "fullness" (cf. Eph. 1:23), and second, the Lord Jesus Christ is the fulness. He is one hundred percent present whenever one of His assemblies meets, as He was with the Ephesian church. The Head is always present in complete fulness when one of His bodies<sup>11</sup> meets.

Next, Dr. Cloud makes the classic ecclesiological blunder by dredging up one verse out of its immediate and greater context. He claims that I Cor. 12:13 teaches "Spirit baptism and a spiritual body." Although he does not elaborate on these expressions, it must be assumed that he means that the Holy Spirit baptizes believers into the spiritual body (of Christ) at conversion. If this is his position, then it contradicts what the theologian of Spirit Baptism, namely John the Baptist, taught. In one of six times recorded in the NT, the Baptist said, *"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire"* (Mt. 3:1; cf. the other five references in Mk. 1:8; Lk. 3:16; Jn. 1:33; Acts 1:5; and 11:16). John's assertions were not cloudy but clear, indicating that the Lord Jesus would baptize believers subsequent to their salvation in (ἐν) the Holy Ghost. Dr. Cloud has the unenviable and impossible task of harmonizing I Cor. 12:13 with six passages of Scripture.<sup>12</sup> Therefore, the favorite and only verse for doctrine that the Holy Spirit baptizes believers simultaneous with their salvation into the spiritual (mystical, invisible) body must be understood

<sup>11</sup>Some object that the expression "bodies of Christ" never occurs in Scripture and therefore there is only one body, the spiritual, mystical body of Christ. However, there are several nouns that occur in Scripture only in the singular; for instance the noun "circumcision" only occurs in the singular (is there some spiritual, mystical circumcision [Col. 2:11]?).

<sup>12</sup>He it is that must use "interpretative gymnastics" to harmonize John's teaching with Paul's supposed teaching. This author has seen the best Greek scholars attempt to do this, and failing with convoluted eisegesis from freshly created Greek "rules." For instance, Daniel Wallace concocted a "rare" usage of the dative case to wrest the clear teaching of Scripture that the One wearing sandals is truly the agent of Spirit Baptism (cf. Mk. 1:8), *Greek Grammar Beyond the Basics*, p. 374.

some other way. 1) Perhaps Paul taught a different and second Spirit Baptism, indicating that in addition to Jesus baptizing believers subsequent to their salvation in the Holy Ghost (and in fire),<sup>13</sup> Paul taught that the Holy Ghost baptized believers simultaneous with salvation into the spiritual body. Obviously, holding to two Spirit Baptism contradicts Paul's Ephesian teaching that there is "one baptism" (Eph. 4:6). 2) The careful exegete must recognize that I Cor. 12:13 may be interpreted in a biblically consistent manner. The KJV translators recognized that the Greek expression ἐν ἐνὶ Πνεύματι ("by one Spirit")<sup>14</sup> could be rendered *"in one spirit"* (Phil. 1:27). Biblically, Paul could be speaking of unity around the church ordinances, since the Corinthians were disunited around water baptism (I Cor. 1:10-17) and drinking in the Lord's Table (I Cor. 11:21, 22, 25, 26, 27, 28, and 29). The expression "one body" means either numerical one body (Eph. 4:5) or united bodies (I Cor. 6:16), but never a spiritual, mystical body, any more than *"one mouth"* (Rom. 15:6) means a spiritual, mystical mouth. Since at least three NT churches took the title *"body"* (the Corinthian, Ephesian, and Colossian churches), each of the Lord's assemblies is a body of Christ (I Cor. 12:27; Eph. 1:22-23; Col. 1:18, respectively). Paul was baptized in the Damascus body and the Corinthian Christians were baptized in their church/body. Contrary to Protestant thought, this "alternate" interpretation is not "interpretative gymnastics," but it is contextual exegesis, harmonizing Paul's expression with the rest of the Epistle and with John's theology of Spirit Baptism. For what it is worth, Baptists and Baptist confessions of the past have held that I Cor. 12:13 (and corollary verses such as Rom. 6:3-4; Gal. 3:27-28; Col. 2:12) refers to the ordinances. Examples of the former are Menno Simons, Thomas Helwys, John Spilsbury, William Kiffin, Henry D'Anvers, Benjamin Keach, T. B. Montayne, and of the latter are the Waterland Confession (1580), the Dordrecht Confession (1632), the London Confession (1644), the Second London Confession (1677), the Baptist Confession (1689), the Philadelphia Baptist Confession (1742), and the New Hampshire Confession (1833).

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<sup>13</sup>Apparently, this is referring to the unbelieving element in John's audience (i.e., Pharisees and Sadducees) who would be immersed in hell fire.

<sup>14</sup>For all of the quasi-Ruckmanites who object to the changing of the capital "S" in "Spirit" to lower case "s," they should look at the original 1611 KJV which had the lower case "s" in "spirit."

Why did not Dr. Cloud reference John's teaching on Spirit Baptism, since he had "shut [himself] up to the Bible"? The obvious reason is that he and all Protestants and all protestantized Baptists find John's theology of Spirit Baptism ecclesiologically inconvenient.

Finally, Dr. Cloud employed Eph. 2:13-20 to indicate that Paul was teaching about "a spiritual entity beyond the local church." Since it is clear that Paul addressed the Ephesian assembly (1:1) as he revealed this truth, it is befuddling how Dr. Cloud can deny this. However, he gives away his predisposition toward Platonic philosophy by stating that "the local church is a small reflection of this growing temple, but it is not the fullness thereof and is a deeply imperfect image thereof." Although some Baptist pastors and seminary professors may be ignorant that they are embracing Platonic philosophy, the studied and knowledgeable evangelical Baptist theologian Millard Erickson makes the startling admission, saying, "At this point some people might accuse theologians of adopting a Platonic perspective whereby local churches are regarded as instantiations or concrete particular manifestations of the pure Form, the abstract Idea, of church. Note, however, that theologians are not reading this concept into the Bible. The concept is actually present in the thought of Paul and Luke; it is not introduced by their interpreters. There is on this one point a genuine parallel between biblical thought and that of Plato. This is neither good or bad, and should not be considered an indication of Platonic influence upon the Bible. It is simply a fact" (*Christian Theology*, p. 1033). This of course is not only wrong, it is diabolical (cf. I Tim. 4:1)! Local church members constitute the local church temple (cf. I Cor. 3:17), and these local church members are growing spiritually (cf. II Pet. 3:18)!

Dr. Cloud's ecclesiology is first of all disappointing, in that he employed extremely weak and conflicting exegesis, very imprecise expressions, a demeaning attitude toward visible assemblies, and the classic Protestant/Platonic ecclesiology.

## II. It is Confusing

Dr. Cloud's basic ecclesiological problem is with his definitions. He, along with all Protestants and protestantized fundamental Baptists, fail to realize what is the biblical term for the universal, invisible entity in Scripture. There is a spiritual, universal invisible entity that exists and the Scripture calls it

the Kingdom of God (69x).<sup>15</sup> It is entered into at salvation when one repents of sin and believes in the Lord and is regenerated (Jn. 3:3 ff.). It is therefore universal. It is invisible as well since the Lord stated, saying, "*And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation*" (Lk. 17:20). But the Kingdom of God is never identified with the terms "*church*" or "*body*." All of those who are regenerated and are therefore "*in Christ*" (see Jn. 14:20; Col. 1:2; Eph. 1:3; 2:6 *et al*), should be baptized into church membership (Acts 2:41) and into Christ's body (local church). There is a vast difference between being "*in Christ*" (soteriological) and "*in Christ's body*" (ecclesiological). Dr. Cloud and others wrongly assume that the two expressions are identical and thus confound ecclesiology with soteriology (i.e., "*church*" is a soteriological term). Further, the "*family of God*" (*vide* Eph. 3:14-15) is even a broader term encompassing all who call Jehovah God the "*Father*" (cf. Isa. 63:16; 64:8; Rom. 8:15). Thus, the "*family of God*" includes all saints from Adam forward, the "*kingdom of God*" includes all regenerated NT saints, and the "*church[es] of God*" includes all baptized church members. When the exegete keeps these biblical distinctions distinct, he is able to recognize the distinct terms for the people of God without over statement. Dr. Cloud fails to do this and makes the incredulous statement that "the Future Eternal Assembly" encompasses "all the saints of all ages." This is merely warmed-over Reformed Theology!

Dr. Cloud beclouds the biblical understanding of the "*bride*" metaphor by denying its teaching in the only clear biblical passage. Revelation Twenty-one explicitly states that the "*bride*" is "*the new Jerusalem*" or actually the inhabitants of "*the holy city*," represented by two components of the city which represent two distinct people groups. The twelve gates represent the twelve

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<sup>15</sup>The Kingdom of God is the realm of regeneration and the Kingdom of Heaven is the Millennial Kingdom of Christ. The terms will overlap at the beginning of the Millennium when all saints in their natural bodies will be regenerated at the outset of the Millennium (cf. Mt. 3:2; Jn. 3:3; Mt. 8:11-12; Lk. 13:28).



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"Dr. David Cloud's Ecclesiology"

tribes (v. 12) "and"<sup>16</sup> the twelve foundations (v. 14) represent the twelve apostles.<sup>17</sup> Therefore, both the OT saints and the NT saints constitute the bride,<sup>18</sup> contrary to Dr. Cloud who states, "it means that the city is the dwelling place for His bride and not only for the bride but for Israel." His denial of John's apocalyptic revelation about the bride leads to confusion.

To exacerbate this confusion, Dr. Cloud gives and then takes away. For instance, he states that Christ began His church before Pentecost, but then says, "I do not see this as a fundamental issue one way or the other." On the contrary, this is the battle line, since local church Biblicists argue for Christ's church beginning before Pentecost, and the universalists dogmatically state that it began on Pentecost! Moreover, if the Lord began His visible Baptist assembly in His lifetime, when did the "spiritual body" begin? This seems to necessitate two distinct beginnings for two meanings of church! Finally, when things get confusing for Dr. Cloud in his system of imprecision and denial, he harks back to Dt. 29:29 (twice). Although the Lord has not revealed everything to man, what He has revealed needs to be studied and interpreted exegetically, not eisegetically. Dr. Cloud's ecclesiology is confusing because of imprecise terminology and rejection of biblical teaching.

### III. It is Dangerous

The bane for independent Baptist pastors and churches is for them to be taught that there is something bigger and better than their respective assemblies. To provide a theological system that eviscerates the biblical institution of the Baptist assembly is not of God, and is therefore spiritually dangerous for the Lord's faithful followers. Why would Christians want to invest their lives, time, and resources in something that is secondary, inferior, and weak, when they could invest in the "spiritual body"? The fact of the matter is that many Christians *do not* join churches because of the universal, invisible, spiritual body of Christ doctrine posited by well-meaning but ill-taught "authorities." The "mystical body of

<sup>16</sup> The simple little conjunction καὶ connects the gates with the foundations, indicating both are in the city and make up the city.

<sup>17</sup> The apostles relate to NT assemblies (Mt. 10:1 ff.; Acts 1:20; I Cor. 12:28; Eph. 2:20; 4:11).

<sup>18</sup> The marriage metaphor of "bride/wife" refers to the most intimate relationship known to man, and the Lord used it to show His most intimate relationship with His saints (cf. Isa. 61:10; 62:4-5; Jer. 3:14; Ezk. 16:8 ff.; II Cor. 11:2).

Christ" teaching, to which Dr. Cloud and many others hold,<sup>19</sup> gives the theological system which advances the ecumenical movement (I Cor. 12:13 is its watchword), as well as the para-church movement, the popular church-hopping practice, and the apathetic attitude among Christians toward church membership and involvement. Other erroneous ecclesiological views espoused by Dr. Cloud include the "seven church ages" heresy forced on the seven churches in Revelation with the Laodicean church age supposedly beginning in the early 1800's, and the consequent unbiblical expression "end time prophecy," *Revelation. Advanced Bible Study Series*, pp. 75-172. Dr. Cloud's ecclesiology is dangerous because he provides the ecclesiological system which undermines the doctrine and practice of, and the honor and glory for, NT assemblies.

It is not with joy or pleasure that this pastor must rebuke Dr. Cloud for his ill-founded and careless ecclesiology, but for the sake of Bible Baptist Church of Cromwell, CT, he shall. Are not Dr. Cloud's own words applicable to him: "When I expose the error of fundamentalists and independent Baptists and evangelicals, I am told that I should look at the good and not be so critical. Those who have such a philosophy do understand neither the nature of error (it begins small but increases rapidly if not dealt with) nor the job of a preacher?" *Revelation. Advanced Bible Study Series*, p. 83.

One must be careful that a certain haughty air does not exude from "watchman" type ministries giving the impression that one is above rebuke while at the same time authoritative over the Lord's assemblies. There is limited value in this type of ministry, since the pastor is the ultimate watchdog over his assembly and must fulfill this responsibility. Pastors who become dependent on "watchman" ministries often feed their congregations with "issue-oriented" messages rather than with biblical exegesis. Certainly, Dr. Cloud's erroneous teaching on ecclesiology has cast a dark cloud over his ministry among independent Baptists, beclouding what otherwise would be a beneficial albeit limited ministry. A disappointing, confusing, and dangerous ecclesiology is not what independent Baptists need.

<sup>19</sup> This is really the term for the teaching they are espousing, even though Dr. Cloud and others are not comfortable with it. One should remember the profound observation that a creature that walks like a dog, barks like a dog, and wags its tail like a dog, *is* a dog no matter what one wants to call it!

## WORDS in the Light of the WORD

Words are the instruments by which we convey thoughts and ideas. They are important to us. They are used to express our inward and base nature, our emotions and our feelings about what we think. Today with society's vocabulary embracing vulgarity as it does - Christians need to consider with seriousness the use of their words. Educate your children to know:

The words we speak reflect our heart's condition.

**Proverbs 23:7** *For as he thinketh in his heart, so is he:*

**Luke 6:45** *A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.*

The words we use can bring trouble upon us.

**Proverbs 17:20:** *He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.*

**Proverbs 21:23:** *Whoso keepeth his mouth and his tongue keepeth his soul from troubles.*

The words we use should be a blessing to others.

**Proverbs 12:25** *Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.*

**Proverbs 15:23** *A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!*

**Proverbs 25:11** *A word fitly spoken is like apples of gold in pictures of silver.*

## DEVOTIONAL CORNER

The words we use will judge us.

**Matthew 12:37** *For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*

The words we use should be acceptable to the LORD.

**Psalms 19:14** *Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.*

**Psalms 12:6** *The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.*

**Proverbs 15:4** *A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.*

-CAR

### Save the Date!

## BBTS Fall Lecture Series Friday, November 15, 2013

### "Sound Doctrine in the Book of Titus"

"What is Sound Doctrine?"  
Dr. Thomas Strouse

"Sound Doctrine and the Pastor"  
Pastor Roger Sebrell

"Sound Doctrine and the Congregation"  
Dr. Cas Reeves

The Lectures will be held at:



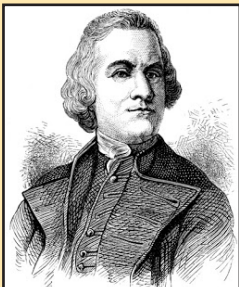
Courtyard by Marriott  
4 Sebethe Dr.  
Cromwell, CT 06416  
9:00 AM - 3:30 PM

Lunch will be served at BBC.

### Quotes From the Past:

#### Samuel Adams - 1722-1802

American Statesman



*"The public cannot be too curious concerning the characters of public men."*

*"Nothing is more essential to the establishment of manners in a State than that all persons employed in places of power*

*and trust must be men of unexceptionable characters.*

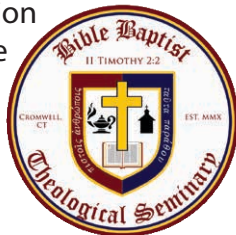
## BBC Homeschool International Day Celebration Approaching!

The BBC Homeschooled Children have been working diligently over the past five months researching a country and learning about a BBC Missionary's ministry in that country. They will be sharing the fruits of their research with the BBC Family on Saturday, October 26th at 5PM. You are welcome to come on out, receive your "BBC Passport" and tour the countries from around the world! Pizza, dessert and various snacks from around the world will be served!



## BBTS Online Update

The installation of video/audio recording equipment has been delayed by a couple of weeks, delaying the Fall Semester online program of Bible Baptist Theological Seminary. Nevertheless, the courses will be recorded this semester, and instructions for online registration and enrollment will be clearly revealed on our web site: [www.bbc-cromwell.org](http://www.bbc-cromwell.org).



## Upcoming BBC/BBTS Events

**Homeschool Missions Projects and Presentation**  
Saturday, October 26, 5:00 PM

**Ladies Hobby Lobby/Yankee Candle Trip**  
Saturday, November 2, 10:00 AM

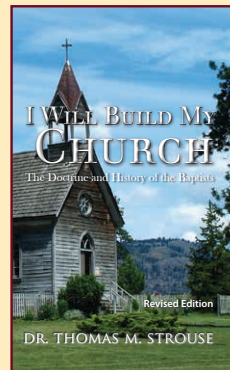
**BBTS Lecture Series**  
Friday, November 15, 9:00 - 4:00 PM

**BBC Christmas Banquet**  
Friday, December 13, 6:00 PM

**BBC Youth Christmas Program**  
Sunday, December 22, 1:30 PM

See [www.bbc-cromwell.org](http://www.bbc-cromwell.org) for more information

## I Will Build My Church Revised Reprint



Bible Baptist Church has printed the revised edition of *I Will Build My Church* by Dr. Thomas M. Strouse. The premise of the book is that the Lord's immersionist assemblies will have a history since He promised the perpetuation of them, declaring, "Teaching them to observe all things whatsoever I have com-

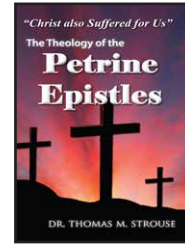
manded you: and, lo, I am with you always, even unto the end of the world. Amen" (Mt. 28:20). He will be with His baptizing institution unto the end of the local church age. The effort has been made to demonstrate Baptist churches in every century based on theological presupposition and historical confirmation. The book also contains twenty pages of Baptist bibliography to benefit Baptist pastors, missionaries and seminarians.



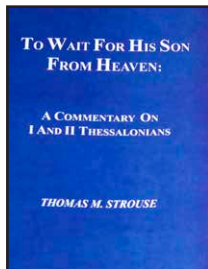
# THE BOOK CORNER

## The Book Corner

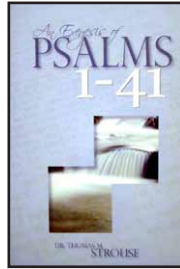
These Books may be purchased  
through **Bible Baptist Church:**  
40 Country Squire Rd.  
Cromwell, CT 06416  
860-229-5387



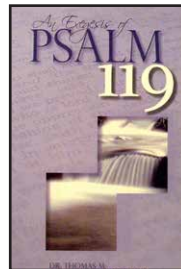
Peter  
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I & II Thessalonians  
\$10.00



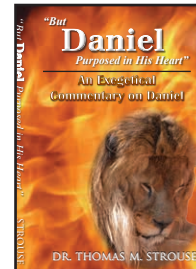
Psalms 1 - 41  
\$20.00



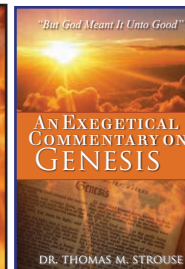
Psalm 119  
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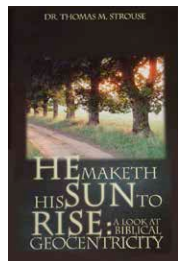
Spiritual Gifts  
\$8.00



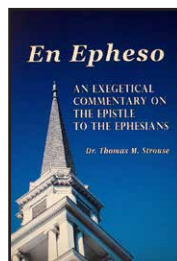
Daniel  
\$20.00



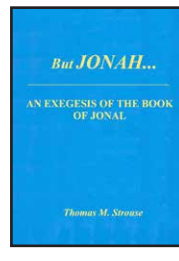
Genesis  
\$20



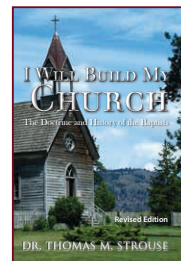
Geocentricity  
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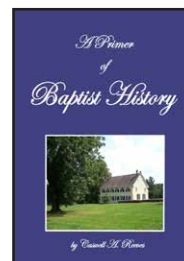
En Epheso  
\$20.00



Jonah  
\$10.00



I Will Build My Church  
\$15.00



A Primer of Baptist History  
\$20.00



The Lord God Hath Spoken  
\$15.00

The Book Corner

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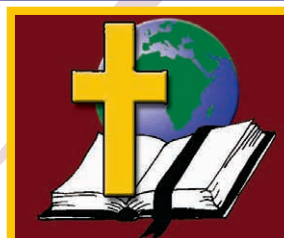
BBC Photos

## BBC Fun



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**

40 Country Squire Road  
Cromwell, CT 06416  
860-613-2096  
www.bbc-cromwell.org