BBC UPDATE



Dr. Thomas M. Strouse

BBTS FALL 2026 LECTURE SERIES

The Bible Baptist Theological Seminary Fall 2026 Lecture Series dealt with the foundational doctrine of Bibliology. From Scripture comes all other doctrinal truth including the Person, Nature, and Works of the Triune Godhead. Drs. Chet Kulus, Thomas Strouse, and Ryan Strouse defended the accurate translation of the *King James Version* from the Old Testament and New Testament, and its use in Biblical Counseling. The theme verses were from Paul to Timothy, *"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works"* (II Tim. 3:16-17). Since the Lord inspired the original words of Scripture, He obviously preserved these very words of Hebrew, Aramaic, and Greek for the benefit of accurate translations in various languages, as is the *KJV* in the English language. We are thankful for thirteen churches that were represented by the pastors and the total attendance of about ninety one brethren.







Drs. Chet Kulus, Thomas Strouse, and Ryan Strouse

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The following are a composite of the palaver of presumed propositions posited by the proponents of the perverted *Textus Criticus* or Critical Text of both the OT and the NT, and its subsequent misleading modern versions including the *ERV* (1887), the *ASV* (1901), the *RSV* (1952), *NAS* (1971), the *NIV* (1973), and the *ESV* (2001), as atrocious alternatives to the *Textus Receptus* and the *KJV*.

First, the **Non-Promise of Preservation** (Thus saith the LORD, I will not promise to preserve my words). That God did not promise to preserve His words (but just His concepts [hence "word preservation"] receives contradiction from the Bible: *"The **words** of the LORD are **pure words**: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever"* (Ps. 12:6-7).

Second, the **Non-Practice of Preservation** (Thus saith the LORD, I will not preserve the non-promised words). That God in fact did not preserve His inspired words receives contradiction from the Bible: *"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"* (Mt. 4:4).

Third, the **Responsibility of Man is to restore and reconstruct** the non-promised and non-preserved words that I chose not to promise, nor to preserve, which in fact I did not preserve. Man must attempt to reconstruct to close approximation the non-preserved words of the original text of Scripture! How would one know when and where the non-preserved words are finally "restored" is not known? This should not be asked since we are only in the 21 st Century! However, Scripture affirms, saying, *"He that **rejecteth** me, and **receiveth not my words**, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day"* (Jn. 12:48).

Fourth, the **Responsibility of Scholars is to restore and reconstruct** the non-promised and non-preserved words by using the principles of secular Textual Criticism through the human rationale of the "oldest and best" manuscripts with the "hardest" readings! Did the LORD use the best of the best of scholars, some of which may be Christians, to analyze and accept the influence of ancient but "pious" scribes and their additions or omissions of words? However, Scripture refutes this proud hubris of man, saying, *"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it **not as the word of men**, but as it is in truth, the word of God, which effectually worketh also in you that believe"* (I Thes. 2:13).

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Fifth, the **Holy Spirit is not involved** in revealing the words of Scripture, but human reasoning implementing Textual Criticism with the best of human Scholarship (Westcott and Hort, Kurt Aland, Dan Wallace, James White, wannabe Mark Ward). However, Scripture avers, saying to believers in NT assemblies, *"But ye have an **unction** from the Holy One, and **ye know all things**"* (I Jn. 2:20) and *"But the **anointing** which ye have received of him abideth in you, and ye need not that **any man teach you**: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."* (I Jn. 2:27).

Sixth, "Christian" scholars may **trust the textual research and interpretation of theological infidels and liberals** since they are unbiased critical scholars. However, Scripture warns, 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).



Seventh, NT church members **should not expect to hear the voice of the Lord** regarding His words since He works exclusively through Textual Critics and secular Textual Criticism. The precious Saviour and divine Shepherd declared, *"My sheep hear my voice, and I know them, and they follow me"* (Jn. 10:27).

Eighth, the process of restoration through reconstruction of the purposefully non-preserved words will continue as long as archaeologists continue to discover ancient manuscripts for Textual Critical scholars to continue to apply their secular principles. After all, the text of the NT is a fading mirage which will never be fully recovered! Nevertheless, Scripture cautioned, 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 *"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall **add** unto him the plagues that are written in this book: And if any man shall **take away** from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book"* (Rev. 22:18-19).

Ninth, **all manuscripts are "Good"** and therefore the Text Critic must sort through the growing manuscript pool and consider which of the "Good" are better, even though there are many doctrinal aberrations affected in their voluminous differences. When did the attack upon the words of God cease? *"Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"* (Gen. 3:1)!

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Tenth, all manuscripts are **"Good" because there was no known conspiracy** in the first century to change **the text** or **the canon** of Scripture. Contrarily, Peter acknowledged, saying, *"And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 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. 3:15-16). Also, Paul exposed the attempt of a false canonical letter, saying, *"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand"* (II Thes. 2:2).

Eleventh, the **exclusive privilege for determining all biblical truth and texts has been given to Para-church and Pseudo-church organizations**. After all, they are usually bigger and have greater finances to do the real work of God! The Apostle Paul confirmed that truth relates to the divine institution of truth, saying, *"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is **the church of the living God**, the pillar and ground of the truth"* (I Tim. 3:15).

Twelfth, therefore the **Lord's assemblies and pastors have little or no stewardship responsibility in bibliology**, including receiving, recognizing, preserving, and defending the text and translation of the Scriptures, which are not preserved any way! The Apostle John advocated responsibility to all, saying, *"He that hath an ear, let him hear what the **Spirit saith unto the churches**"* (Rev. 2:6).

Thirteenth, finally, **Christians should expect** to have the underlying Greek and Hebrew texts in **an unstable and evolving form** which will bring uncertainty and questioning to believers through the ever- growing slew of Bible translations; but this is normative! Nevertheless, wise Solomon advised, saying, *"Have not I written to thee excellent things in counsels and knowledge, That I might make thee know the **certainty of the words of truth**; that thou mightest answer the words of truth to them that send unto thee?"* (Prov. 22:20-21).

"Textual Critic *par excellence*" Dr. Daniel Wallace, scholar of the scholars, said the following in defense of trusting all textual critics regardless of theological preference.

> "By saying this, we are not arguing that the majority of textual critics embrace inerrancy. However, the vast majority do have sufficient respect for a biblical author that they will not impute to him an ostensible inaccuracy unless the manuscript testimony compels them to do so. At all points, textual critics are historians, who have to base their views on data, not mere theological convictions.

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> The rule that almost all textual critics follow is: Choose the reading that best explains the rise of the others. This means looking at the external and internal evidence in an effort to trace out both history and psychology. Further, conjectural emendation is generally anathema to textual critics, even though they sometimes resort to it to solve difficulties in the text. In the least, this shows that textual critics as a group are in no way trying to destroy the Bible's credibility." (Daniel B. Wallace, "Mark 1:2 and New Testament Textual Criticism." Wallace@bible.org).



It should be obvious that the Critical Text alternative to the Hebrew Masoretic Text and the Greek Received Text is neither predicted in Scripture as a biblical viable option nor is based on any biblical principles! Therefore, it must be rejected as humanistic and diabolical, the subtle product of *"the doctrine of devils"* (I Tim. 4:1). It is a Gnostic-laced text fabricated and perpetuated by Bible critics and favored by cultists and theological liberalism. Its fruit is doubt and carnality within professing Christianity.

For instance, two key passages that deal with the divine/human nature with our Saviour have been tampered with purposefully. 1) *"And without controversy great is the mystery of godliness: **God** was manifest in the flesh…"* (I Tim. 3:16). The perverted translations such as the *NAS* reads, "And by common confession great is the mystery of godliness: **He** who was revealed in the flesh…" and the *ESV* reads, "Great indeed, we confess, is the mystery of godliness: **He** was manifested in the flesh..." The removal of "God" (*theos*) from the text merely indicates that the man Jesus was in the flesh (so are we)! 2) *"For there are three that bear record in heaven, **the Father, the Word, and the Holy Ghost: and these three are one**"* (I Jn. 5:7). The *NET* reads, "For there are three that testify" and the *ESV* reads, "For there are three that testify." In these two examples, what happened to the word and theology of God incarnate and the Triune Godhead? Who would want or care if these words were excised? Historians and psychologists? Yes! Biblical theologians? No! Is it not time for Christians who profess love for the Lord Jesus Christ and for His words to end their dalliance with the modern versions such as *NAS*, *ESV*, *RSV*, *ASV*, etc., and receive the full revelatory written truth of the Lord Jesus Christ?

LECTURE SERIES PHOTOS





Pastors and seminary professors with the conference speakers



Lectures: *learning about the preservation of the Bible*

Lunch: *fellowshipping with believers who love the Bible*

Book table: *gleaning more truths from the Bible*









UPCOMING EVENT

BIBLE BAPTIST CHURCH

17TH CHURCH ANNIVERSARY AND ANNUAL *Christmas Cantata*

BBTS SPRING SEMESTER

Beginning January 25, 2027
Monday (6-9 PM)
Proverbs
Prof. Jeff Skorupski

Beginning January 28, 2027
Thursday (6-9 PM)
Hebrew/Greek
Dr. Thomas M. Strouse

BBC/BBTS 2026-2027 SCHEDULE

Dec. 6, 2026
BBC 17th Church Anniversary & Christmas Cantata
Cromwell, CT

Jan. 4-8, 2027
River View Baptist Church
Ireland
Hebrew & Psalms 90-106

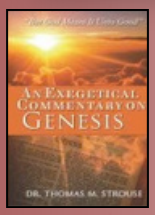
Jan. 11-15, 2027
Fairhaven Baptist Church
Chesterton, IN
I & II Peter

Jan. 25-29, 2027
Bible Baptist Church
Dubai
TBD

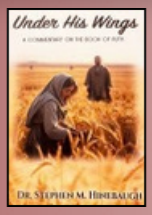
Feb. 8-12, 2027
Cornerstone Baptist Church
Philippines
Psalms 90-106

The Publication Page

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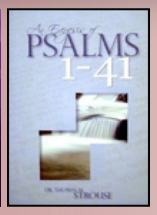
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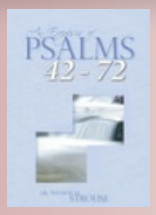
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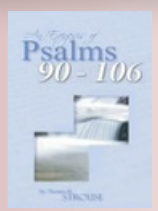
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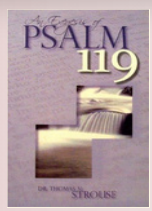
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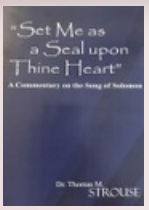
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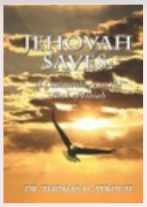
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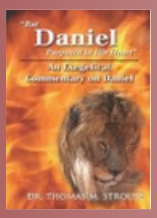
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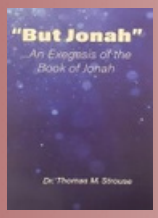
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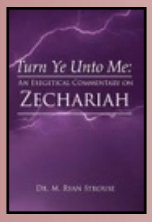
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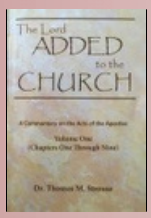
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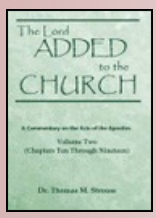
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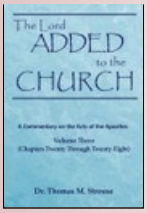
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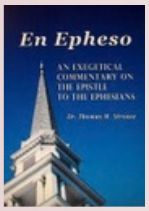
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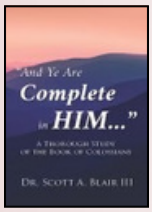
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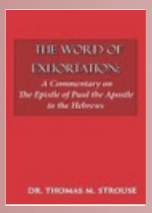
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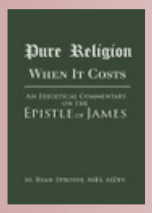
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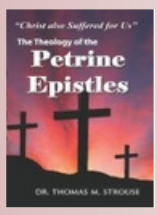
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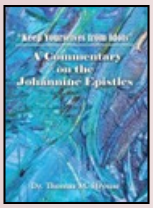
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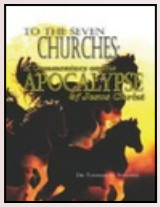
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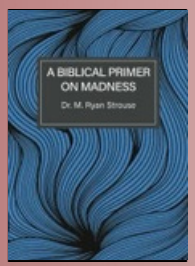
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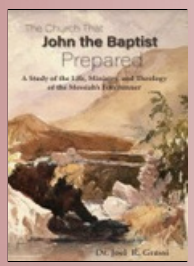
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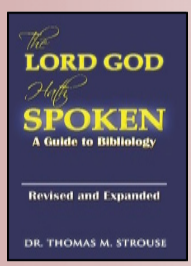
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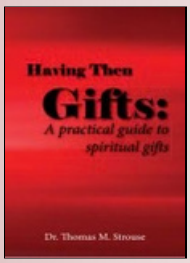
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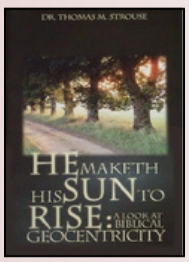
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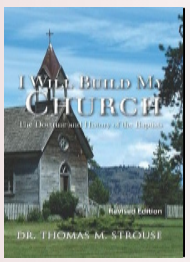
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