



BBC UPDATE

BBTS Fall Lecture Series

Dr. Thomas Strouse



Dr. Thomas Strouse

On Friday, November 14, 2014, the Lord blessed the BBTS Lecture Series, under the auspices of BBC, with at least eight different churches and about seventy attendees. The subject focused on the Bible and Calvinism, refuting classical and new Calvinism. Drs. Thomas M. Strouse and Caswell Reeves expounded the Scripture with regard to the Holy Spirit and redemption, the Son and redemption, and the Father and Redemption. The lectures were held at Crowne Plaza, Cromwell, CT, with lunch being provided by BBC. Many favorable comments were heard concerning the presentations and fellowship.



Above: Dr. Thomas Strouse speaking on *The Holy Spirit's Working in Redemption vs. New Calvinism*

Left: Some of the Pastors and missionaries that attended the Lectures.

BBC Update

Vol. 5 Num. 23

Article:

A New Name Written Down

Dr. Thomas M. Strouse

INTRODUCTION

C. Austin Miles (1868-1946) wrote the song "A New Name in Glory" which posits the soteriological notion that when a repentant sinner trusts in the Lord Jesus Christ for salvation, his name is consequently written down in heaven.¹ The popular hymn's words are as follows:

Continued on Page 4

¹ The Bible does reveal that the believer will receive a "new name" (ὄνομα καινόν), presumably at the *Bema* but not a salvation, saying, "He that hath an ear; let him hear what the Spirit saith unto the churches; To him that overcometh **will I give** to eat of the hidden manna, and will give him a white stone, and in the stone **a new name written**, which no man knoweth saving he that receiveth it" (Rev. 2:17).

BBC Christmas Banquet

You are cordially invited to the
**5th Annual BBC/BBTS
 Christmas Banquet**
 at Bible Baptist Church
Friday Dec. 5, 2014 from 5-9 PM.

The Banquet is for all church members of BBC and Bible Baptist Theological Seminary alumni, seminarians, or friends!

See Page 2 for more information!

CHRISTMAS BANQUET

Christmas Banquet

2

Announcement

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The Banquet is for all church
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Gift Exchange

Part of the evening's activities will entail a gift exchange (\$10 range). Each attendee should bring a wrapped gift for this traditional and spirited event!

Nursery

A nursery will be provided however, it is important that you indicate how many children will be using the nursery when you RSVP.

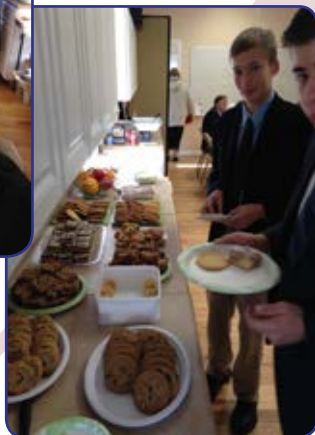
RSVP

Please RSVP to:
drtms_bbts@juno.com
by **December 1, 2014.**

BBTS Lecture Series



BBTS Lecture Series Luncheon: excellent food, fellowship and dessert!



BBTS LECTURE SERIES



The Lecture Series Speakers: Dr. Cas Reeves and Dr. Thomas Strouse



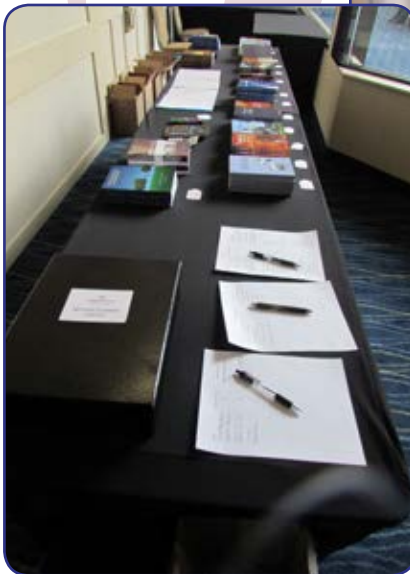
Above & Right: Brother Gagnon leads the congregational singing



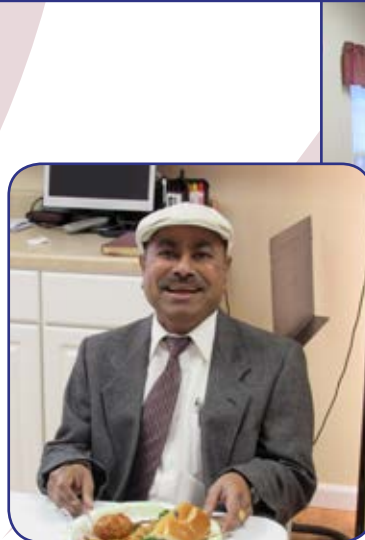
Above: Bill Gagnon and Jeff Skorupski sing "Bow the Knee"



Pastor Reeves speaks on The Father's Working in Redemption vs. Calvinism



Attendees had the opportunity to purchase excellent Biblical resources at the book table.



As usual, an delicious lunch was served at Bible Baptist Church!

ARTICLE

Continued from Page 1

*“There’s a new name written down in glory,
And it’s mine, O yes, it’s mine!
And the white robed angels sing the story,
“A sinner has come home.”*

*For there’s a new name written down in glory,
And it’s mine, O yes, it’s mine!
With my sins forgiven I am bound for Heaven,
Never more to roam.”*

Former pharmacist-turned-Christian hymn writer, Miles, was editor and manager of Hall-Mack publishing which was purchased by Rodeheaver Publishing, which in turned was owned by Homer Rodeheaver, the song leader for American evangelist Billy Sunday. The popular song, “A New Name in Glory” prompts biblical questions about the object and chronology of heavenly enrollment. This essay will demonstrate the biblical position that all men have been written in the Book of Life from the beginning, and those that do not meet the scriptural requirements of repentance from sin and faith in Christ prior to death will be blotted out of the Book of Life.

THE BOOK[S] OF LIFE

Several expressions occur in Scripture which require examination to determine the number and nature of the enrollment book[s]. For instance, the *hapax legomena* expression “*the book of the living*” (סֵפֶר הַיִּיִם) occurs in Ps. 69:29, with the imprecatory prayer that the wicked be blotted out. A second expression is “*the book of life*” (τῆς

² The Hebrew noun סֵפֶר and the Greek noun βιβλος both refer to a written document. Presumably the first book written was Adam’s (Gen. 5:1).

βίβλου τῆς ζωῆς) occurring in Phil. 4:3 (βίβλω ζωῆς); Rev. 3:5 (τῆς βίβλου τῆς ζωῆς); 17:8 (τὸ βιβλίον τῆς ζωῆς); 20:12 (βιβλίον ἄλλο ὃ ἐστὶ τῆς ζωῆς); 20:15 (τῆ βίβλω τῆς ζωῆς); and 22:19 (βίβλου τῆς ζωῆς). The third expression is “*the Lamb’s book of life*” (τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου) as in Rev. 21:27 and also in “*the book of life of the Lamb*” (τῆ βίβλω³ τῆς ζωῆς τοῦ ἀρνίου) in Rev. 13:8. Further expressions include “*thy book*” (Ex. 32:32; Pss. 56:8; 139:16) and “*my book*” (Ex. 32:33).

PERTINENT PASSAGES CONCERNING “WRITTEN IN” AND “BLOTTED OUT”

1. *Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book*” (Exodus 32:32-33).
2. *Let them be blotted out of the book of the living, and not be written with the righteous*” (Psalm 69:28).
3. *“For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh”* (Rom. 9:3).
4. *“And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life”* (Phil. 4:3).
5. *“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels”* (Rev.

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³ The CT changed the Greek to the dative neuter singular (τῷ βιβλίῳ) instead of the dative feminine singular (τῆ βίβλω) of the TR.

3:5).⁴

6. “*And all that dwell upon the earth shall worship him, whose **names are not written in the book of life of the Lamb** slain from the foundation of the world” (Rev. 13:8).*
7. “*The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose **names were not written in the book of life from the foundation of the world**, when they beheld the beast that was, and is not, and yet is” (Rev. 17:8).*

⁴ John Walvoord, commenting on the implication of Rev. 3:5 that some may be blotted out of the Book of Life, states, “The implication, however, is that such is a possibility. On the basis of this some have considered the book of life not as the roll of those who are saved but rather a list of those for whom Christ died, that is, all humanity who have possessed physical life. As they come to maturity and are faced with the responsibility of accepting [sic] or rejecting Christ, their names are blotted out if they fail to receive Jesus Christ as Saviour; whereas those who do accept Christ as Saviour are confirmed in their position in the book of life, and their names are confessed before the Father and the heavenly angels.” John Walvoord, *The Revelation of Jesus Christ* (Chicago: Moody Press, 1972), p. 82. Also, Henry Morris admits that Rev. 3:5 has theological difficulties. He states, “This is a controversial passage, but a possible harmonization can be made by noting the special circumstances of infants who die before the ‘age of accountability.’ The book of life, as its very name implies, probably contains the names of all those for who Christ died—in other words, all who have ever been conceived in the womb, and who thus have received God’s created spirit of life. Since Christ died for the sin inherent in every person conceived, a child who dies before becoming a deliberate and conscious sinner does not need to be ‘saved’ from sin, since he has never sinned, and since Christ has made propitiation for his innate sin. When a child does become a conscious sinner, however, he thenceforth is lost and needs to be saved; he needs to be ‘born again.’ His name is still inscribed in the book of life, because he is still living and may, before he dies, trust Christ to save him and give him everlasting life. If he continues in his sin and his unrepentant, unforgiven state until death, however, then his name will finally and irrevocably be blotted out of the book of life, and he will experience a second death (Rev. 20:14) as well as physical death.” Henry Morris, *The Revelation Record: A Scientific and Devotional Commentary on the Prophetic Book of the End Times* (Wheaton: Tyndale House Publ., Inc., 1983), p. 69.

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8. “*And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is **the book of life**: and the dead were judged out of those things which were written in the books, according to their works” (Rev. 20:12).*
9. “*And whosoever **was not found written in the book of life** was cast into the lake of fire” (Rev. 20:15).*
10. “*And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but **they which are written in the Lamb’s book of life**” (Rev. 21:25).*
11. “*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. 22:19).*

OBSERVATIONS

Several observations follow: 1) Moses, David, and Paul requested either themselves or others to be blotted out of a “book.” 2) There is the assertion that the saved are written in “*the book of life*” or “*the Lamb’s book of life*.” 3) There is the warning that one’s name may be blotted out. 4) There is the apparent “reality” that the names of the unsaved were not written in “*the Lamb’s book of life*” or “*the book of life*.” 5) The unrighteous will have their names blotted out of the Lord’s Book.

Conclusions include the following: 1) There is the real possibility that one may have his name blotted out of God’s Book. 2) Those whose names are blotted out or apparently not written in will have the same destiny: eternal judgment. 3) Those whose names are written in and not blotted out will have the same destiny: eternal life. 4) Since the conditions of being written in, or apparently not being written in, or being blotted out, all relate to “*the book of the living*,” “*the book of life*” and “*the Lamb’s book of life*,” it follows that these slightly different expressions refer to the same Book.

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THE TIME ELEMENT

Pertinent passages which deal with the temporal aspect of “being written in” or apparently “not being written in” are the following:

1. “*Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names **are written** in heaven*” (Lk. 10:20). The verb “are written” (ἐγράφη) is *aorist* passive, third person, singular, and denotes that Someone wrote their names in [the Book] in heaven in the past, punctiliarly and as a group. The *aorist* does not resolve the question of “when.”
2. “*And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names **are** in the book of life*” (Phil. 4:3). Again, the supplied verb “are” has no Greek equivalent in this verse, and does not resolve the question of “when.”
3. “*To the general assembly and church of the firstborn, which **are written** in heaven, and to God the Judge of all, and to the spirits of just men made perfect*” (Heb. 12:23). The conjunction “and” (καί) sets off the various entities in the Heavenly Jerusalem, and consequently the “church” (ἐκκλησία) is distinct from the “general assembly” (πανηγύρει). Paul employed the pleonastic expression “church...which are written” (ἐκκλησία...ἀπογεγραμμένων) to refer to “the book of life.” What were written in heaven were the names of the church members, presumably in the Book of Life (i.e., Phil. 4:3). The perfect passive participle ἀπογεγραμμένων comes from ἀπογράφω (4x) and denotes the activity of being enrolled in a register (cf. Lk. 2:1, 3, and 5). The aspect of the perfect tense denotes an event in the past with continuing results. These church members’ names were written in “the book of life” and remained registered. The verse by itself does not resolve the question of “when.”
4. “*And all that dwell upon the earth shall worship him, whose names **are not written** in the book of life of the Lamb slain from the foundation*

of the world” (Rev. 13:8). Syntactically, the prepositional phrase ἀπὸ καταβολῆς κόσμου (“from the foundation of the world”) trails the perfect passive participle ἐσφαγμένου (“slain”), teaching that the Lamb’s death had been and still is the Lord’s eternal redemptive plan. Six other times the phrase ἀπὸ καταβολῆς κόσμου occurs in Scripture, three of which trail the perfect passive participle (κεκρυμμένα [“kept secret” Mt. 13:35], τὴν ἡτοιμασμένην [“prepared” Mt. 25:34], τὸ ἐκχυνόμενον [“was shed” Lk. 11:50]; see also Heb. 4:3; 9:26; Rev. 17:8). There is no theological or grammatical reason to attach the prepositional phrase to the perfect passive verb γέγραπται (“are written”). Theologically, John revealed the reality of “the everlasting gospel” (Rev. 14:6), which included the divine plan for “eternal redemption” (Heb. 9:12). Grammatically, the prepositional phrase regularly modifies the preceding verb/participle. This verse does not unambiguously reveal the time of the writing of the names in the Book of Life.

5. “*The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is*” (Rev. 17:8). The Apostle John employed the perfect tense “were written” (γέγραπται) and then negated it. When the perfect tense is negated, it means that the whole positive aspect statement “have been and still are” is negated. An example occurs in Luke’s Gospel, which states, “I came not to call the righteous, but sinners to repentance” (Lk. 5:32), wherein Christ never “came” (came and is still coming) with the purpose to call the righteous. John employed periphrastic or “round about words” to teach that the beast worshippers’ permanence in the Book of Life (“have been and still are”) is negated. It is negated “when” they “behold” (βλεπόντες [attributive present participle]) the first beast. If John had used the *aorist* verb then the teaching would be that the devotees of the Antichrist were never written in Book of Life (e.g., predetermined retribution). The perfect verb negated (“were not written”) does not satisfy the query of “when or if” they were written in, but the attributive present participle (“they

behold”) does satisfy the question of “when” were they blotted out.

6. “*And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life*” (Rev. 21:27). John used the perfect passive substantival participle “are written” (οἱ γεγραμμένοι) to indicate permanence, but not to indicate “when.” However, this verse coupled with Paul’s truth concerning “when” the believer is chosen, settles the “when” question. He said, “*According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love*” (Eph. 1:4).

MAN’S SPIRITUAL JOURNEY

The Scripture gives two examples of the biblical model for man’s spiritual journey which in turn supports the biblical teaching that all men initially were written in the Book of Life. The first example deals with man’s spiritual journey before the Fall, and the second deals with man’s spiritual journey after the Fall. Of course Adam was the only man who lived before the Fall (Gen. 2:19). He had spiritual life,⁵ he sinned, and he experienced spiritual death. Thus his spiritual journey went from life to death. When confronted with his sin and subsequent judgment (Gen. 3:17-20), Adam turned to the LORD and named his wife “Eve” (חַוְוָה [chavvah]), punning off of the fact that she was the mother of all “living” (חַיָּה [chay]) including the coming seed promise (Gen. 3:15). Based on his faith in Jehovah’s promise, the LORD God covered him and Eve with the bloody sacrifice involving animal skins (Gen. 3:21). Adam’s spiritual journey went from life to death to life. God had created Adam with physical and spiritual life on Day Six, and thus he had been enrolled in the physical and spiritual Book of Life. When he sinned, he died physically (culminating 930 years later) and spiritually (being separated from the Jehovah). Later, he turned to the LORD as evinced by his naming Eve, and was saved spiritually from eternal separation from God (Gen. 3:15, 20-21). Since Adam met God’s conditions of repentance and faith (Mk. 1:15; II Pet. 3:9), he remained in the Book of Life.

The second example is that of Saul of Tarsus. Saul’s conversion from sin and death is well known,

⁵ The repentant sinner receives Christ’s righteousness in salvation (cf. Eph. 4:24; I Cor. 1:30).

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as he testified three times in Acts (9:3 ff.; 22:3 ff.; 26:4 ff.). Did Apostle Paul ever state that he had “life” before he had “death”? Indeed he did. He averred, saying, “*For I was alive without the law once: but when the commandment came, sin revived, and I died*” (Rom. 7:9). The life that he previously had is contrasted with the death he had now incurred. Obviously he was not speaking of physical life or death, because how could he testify to physical death being physically dead?⁶ Therefore, he had spiritual life before he sinned (by coveting [v. 7]), and he died spiritually. Paul did not deny that man has an adamic nature or is a sinner, since he declared with scriptural authority the sinfulness of man (Rom. 3:9-23; Eph. 2:1). He did indicate that when he began to understand the tenth commandment, he had come to the age of spiritual accountability and his violation of the law caused sin to be “revived” (ἀνέζησεν), and his status in the Book of Life became terminable. The only way for Saul of Tarsus to reverse his termination from the Book of Life was to meet God’s conditions for eternal life: repentance from sin and faith in Christ (Heb. 6:1).⁷ This was exactly what Saul did on the Damascus road, as he turned from his self-righteousness (Phil. 3:4-6) and trusted Jesus as Saviour (I Tim. 1:12-15). For Paul, as with Adam, his spiritual journey took him from life to death to life.

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⁶ The common interpretation is to make the text say that Paul “**thought**” that he had spiritual life, and thereby read a theological bias into the text contrary to what he actually said.

⁷ By contrast, Judas Iscariot had life, sinned and died spiritually, and failed to meet the Lord’s conditions of biblical repentance and faith for spiritual life (albeit he repented to men [Mt. 27:3-4]). He fell from his apostleship and went to the place of the unrepentant (Acts 1:25). He became a specific example of one who fulfilled David’s curse upon his enemies (cf. Ps. 69:25 109:8 with Acts 1:20).

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THE AGE OF ACCOUNTABILITY

This Scripture (Rom. 7:9) is the classic biblical statement for the doctrine of the “Age of Accountability.” In other words, after Saul reached the age of accountability he subsequently confessed the sin that confirmed his old nature, and received forgiveness and salvation. Sinners do not go to Hell because of their adamic nature, but because they fail to repent of the sins that confirm their old nature. Consequently, infants and mentally impaired who die prematurely do not go to Hell for their old nature, since they have not knowingly confirmed their old nature with knowledgeable sins. Since everyone conceived is written in the Book of Life, every sinner must repent of the sins that confirm his old nature once he reaches the age of spiritual accountability to avoid being blotted out of the Book of Life at death. Did not Paul attest to the human responsibility of preserving one’s eternal enrollment by stating, “*Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory*” (II Tim. 2:10). How do the elect obtain their salvation? It is not by works (Eph. 2:8-9; Rom. 4:1-5; Gal.2:16), but by meeting the Lord’s conditions of repentance and faith!

Some first century apostates were blotted out of the Book of Life prior to their death, the Lord warned. For instance, those who had committed the first century sin of the blasphemy against the Holy Ghost were blotted out prior to their death, the precious Saviour warned, saying, “*Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.*”³² *And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come*” (Mt. 12:31-32). Also, those original heretics who tampered with the words of Scripture were promised sure expungement as soon as they sinned and presumably prior to death (Rev. 22:19). Furthermore, a future group will be eradicated from the Book of Life “*when*” they favorably behold the Antichrist’s name, number, and/or person (*vide* Rev. 17:8).

THE LAKE OF FIRE

The expression “*the Lake of Fire*” (τὴν λίμνην τοῦ πυρός) occurs four times in Scripture, namely in Rev. 19:20; 20:10, 14, and 15. Each successive passage advances truth about the Lake of Fire, including the fact 1) that it burns with brimstone, 2) that it is a place of eternal torment, 3) that death and hell (ὁ ᾗδης; *vide* Lk. 16:23 ff.) will be cast into it as the second death, and 4) that it is the eternal alternative to the Book of Life. This place of eternal judgmental torment was not the Lord’s original plan. When He finished the creation of heaven and earth, Scripture gave divine commentary, stating, “*And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day*” (Gen. 1:31). Furthermore, the Lord Jesus Christ revealed those for whom the Lake of Fire was originally intended, saying, “*Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels*” (Mt. 25:41). Presumably after Lucifer’s early fall, Jehovah created the Lake of Fire exclusively for all of the fallen angels. By contrast, the heavenly kingdom was prepared for men, albeit believers, as the Lord declared, saying, “*Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world*” (Mt. 25:34). The unrepentant sinner will not end up in the place prepared for him—the heavenly kingdom, but instead will end up in the place not prepared for him—the Lake of Fire! Obviously, this biblical revelation effectively repudiates and invalidates the notion that God predestined the non-elect to eternal damnation.

Continued in December 1 Issue



A Grocery List Of Good Behaviors



Pastor Cas Reeves

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

Titus 3:1 - 2

From time to time I go to the local grocery store for my wife, and before I leave the house I make sure that I get a grocery list from her. It is a good habit, because if I don't have a grocery-list I have a tendency to forget something that I am supposed to pick up.

The Apostle Paul assigned Titus to the island of Crete to set things in order in the churches. One of those things was an honorable Christian behavior that honored the Lord. In the first two verses of chapter three Paul gives as it were a grocery-list of good behaviors to Titus and orders him to remind the church members of these honorable behavior.

The first of these behaviors is to show a subjection to principalities and powers, that is the saints on Crete were to bring themselves under the rules and authority of governments whether that government is family, religious or secular. The second behavior on Titus' list is similar and that is to obey the local magistrates or those who personally are in authority

to carryout the rules of government, and those to whom Christians are in submission. The third behavior on the list is to be ready or prepared to every good work. This work is understood to be deeds that are beneficial to both God and man.

In verse two, Paul continues his list of behaviors to Titus with the fourth behavior, which shares that a Christian is to speak evil of no one. God's children are not to be reviling or blaspheming others. The fifth and final behavior on the list is an appeal for church members at Crete not to be brawlers or fighters, battling among themselves. Rather they are to be gentle or kind, showing all meekness, which is a behavior of gentleness and humility, toward all men.

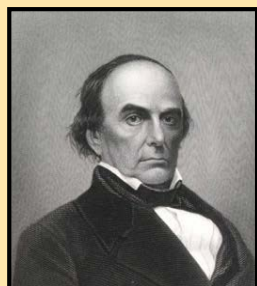
The list of behaviors given by the Apostle Paul to Titus for the Cretian saints and church members of the first century are just as relevant today as they were then. These behaviors are pleasing to the Lord and He expects today's saints to remember and practice them just as He expected the church members on Crete to practice them. Let us therefore remember God's grocery list of good behaviors. -CAR

Quotes From the Past:

Daniel Webster

1758-1852

Early American Political Leader



Daniel Webster

“There is nothing so powerful as truth, and often nothing so strange.”



The Schabert Family shared the song "Verily I Say Unto You" during last Sunday's morning service.

THE BOOK CORNER

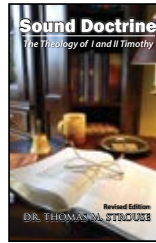
The Book Corner

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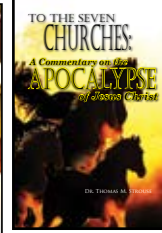
Photos

The Book Corner

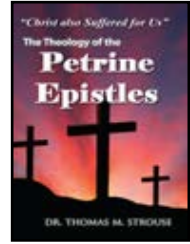
These Books may be purchased through **Bible Baptist Church**:
40 Country Squire Rd.
Cromwell, CT 06416
860-229-5387



I & II Timothy
\$20.00



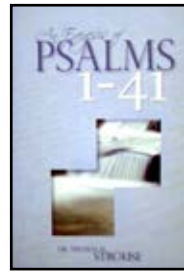
Revelation
\$30.00



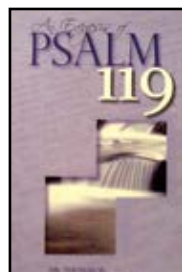
Peter
\$20.00



I & II Thessalonians
\$20.00



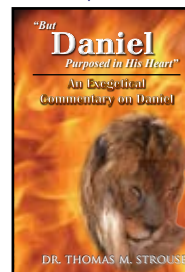
Psalms 1 - 41
\$20.00



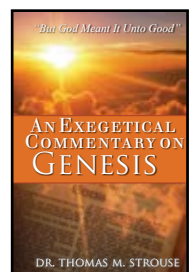
Psalm 119
\$20.00



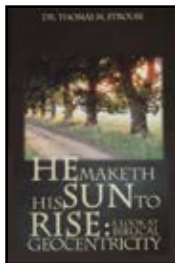
Spiritual Gifts
\$8.00



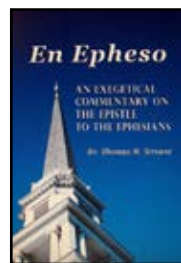
Daniel
\$20.00



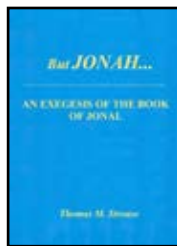
Genesis
\$20



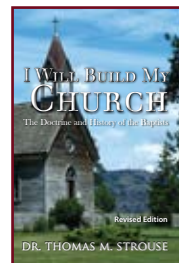
Geocentricity
\$10.00



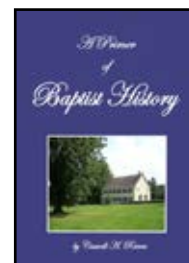
En Epheso
\$20.00



Jonah
\$10.00



I Will Build My Church
\$15.00



A Primer of Baptist History
\$20.00



The Lord God Hath Spoken
\$15.00

BBTs Lecture Series



If you have any news for the next issue of the BBC Update, please send email to:

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