



THE BEACON BEAM

June 2011

Staying Faithful to the Word

Giving Thought to Gospel 'Math': Why Jesus + Nothing = Everything

By Tullian Tchividjian

I grew up in churches where I believed the gospel was only for people outside the church. I saw it as synonymous with evangelism. But evangelism is only a part of the gospel. The gospel is for Christians. It doesn't just ignite the Christian life. It is the fuel that keeps Christians going each and every day.

Some think that once we're saved and justified by the gospel, we should move on to deeper theological matters. But the truth is that we don't move on from the gospel, we move further into the gospel. All of the Christian life, and all of the Bible is about Jesus. I count myself as one who is on a mission with other men to help the church recognize again the power of the gospel.

This topic addresses 3 issues that are important to grasp if we are to see a revival in the church regarding the gospel:

1. Motivation
2. Identity
3. Idolatry

1) Motivation

For all the talk of the gospel we hear in the church today, there is still some fear and trepidation regarding the radical nature of grace. There is still talk about two equal dangers Christians must avoid: legalism and lawlessness. Too much focus on grace leads to lawlessness, so in order to remain balanced, we need to keep some grace and some law.

Framing the issue this way prevents us from really understanding the gospel of grace for all of its radical depth and beauty. It's more theologically accurate to say there is one primary enemy of the gospel, mainly legalism. But it comes in two forms: some people avoid the gospel and try to save themselves via rules. This is front door legalism, which one can easily detect.

But some people avoid the gospel and try to save themselves by breaking the rules, doing whatever they want. This is back door legalism, less obvious.

So there are two laws that keep us from Christ. A law that tries to keep the rules to stay free from Christ, and a law that tries to find freedom from Christ by becoming a law unto yourself. Either way, you're still trying to save yourself. You're still legalistic.

So in my opinion it is a huge mistake to frame the issue as two ditches, one on each side. There aren't two ways to fall off the Christian life. It's one way, with two forms. The biggest lie about grace is that it is dangerous and therefore needs to be kept in check. The devil does not want us to believe in the radical nature of grace. The biggest lie he wants us to believe is that grace is dangerous, unruly, and that we need to balance it out with a healthy dose of law.

Believing this violates gospel advancement. This "Yes grace, but..." is the kind of disposition that keeps moralism swirling around in our hearts.

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"The gospel is for Christians. It doesn't just ignite the Christian life. It is the fuel that keeps Christians going each and every day."

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Schedule of Services:

Sunday
Morning Worship...9:00 AM
Sunday School.....10:45 AM
Evening Worship.....6:00 PM

Wednesday
Prayer Meeting.....7:00 PM
IMPACT Clubs.....7:00 PM
Teen Ministry.....7:00 PM

Beacon Highlights for June

Special Events for June

01	Teen Focus Groups	12	Lord's Table
05	Sunday School Promotion	14	Deacons Meeting
	Missionary Herb Taylor	19	Father's Day
06	Tri-State Particular Baptist Fellowship	23-24	Members Meeting
09	Silver Saints Banquet		Teen Summer Trip
11	Teen Homeplace Ministry		

Welcome To Our Monthly Publication

It is our prayer that the information you find in *The Beacon Beam* will offer encouragement and instruction, as well as an invitation to join us for a service. We believe that you will find Beacon a place of warm fellowship, but, more importantly, a place where the Word of God is preminent.

Our desire is to grow in the knowledge of Christ by growing in our understanding of God's Word. Beacon is a church where the sufficiency of the Word is declared!

We value corporate worship with others of like precious faith and welcome the opportunity to help those who are seeking to know more about God. If you have any questions about the Bible or about what we believe and practice, please don't hesitate to ask. We would count it a privilege to discuss God's Word with you. Please feel free to call the church office at (336) 226-5205 and ask to talk with one of the pastors.

Sympathy ~ We express our heartfelt sympathy to the families of:

Christy Cody
Jake Evans
Joe Hayes

Pastor Don Jordan
David Bond Sponseller

The Beacon Broadcast

Monday thru Friday

WDJS 1430 AM (Mt. Olive, NC)	9:00 a.m.
WITA 1490 AM (Knoxville, TN)	9:30 a.m.
WKBA 1550 AM (Roanoke, VA)	10:00 a.m.
WKPA 1390 AM (Lynchburg, VA)	10:00 a.m.
WBAG 1150 AM (Burlington, NC)	12:15 p.m.
WTRU 830 AM (Winston-Salem, NC)	2:00 p.m.

Sunday

WPCM 920 AM (Burlington, NC)	9:00 a.m.
WKXR 1260 AM (Asheboro, NC)	9:30 a.m.
WCRU 960 AM (Charlotte, NC)	9:30 a.m.
WBAG 1150 AM (Burlington, NC)	10:30 a.m.
WTRU 830 AM (Winston-Salem, NC)	10:30 a.m.
WDRU 1030 AM (Raleigh, NC)	10:30 a.m.
WSML 1200 AM (Graham, NC)	8:30 p.m.
WLES 560 AM (Richmond, VA)	10:30 a.m.
KUTR 820 AM (Salt Lake City, UT)	11:00 a.m.
Harbour Light of the Windwards	9:30 p.m.
1400 AM/94.5 FM (Caribbean)	

June Member Birthdays

03	Mary Lee Harper
	Ron Massey
	Melanie Moody
05	Cheryl Ingold
09	Jordana Duncan
10	Debbie Brooks
14	Sam Florence
15	Linda Spencer
17	Suzann Lynch
	Christen Verroi
20	Nellie Hunter
21	Shirley Watkins
22	Robin Allred
23	Christie Carpenter
24	Gail Ellis
25	Gary Allred
	Louise Day
29	Kevin Kooy



June Missionary Birthdays

05	Micaiah Bixby*
12	George Jensen
20	Maria Teresa Standridge
21	Tammy Honeycutt
30	Larrie Bunyan

*Children of Missionaries

Happy
Birthday!

Beacon Pastors

Gregory N. Barkman	Senior Pastor
Michael R. Karns	Minister of Christian Education
Robert F. La Tour	Minister of Families
Gerald J. Counts	Minister of Visitation
Gregory L. Phillips	Minister of Music

The Death of a Murderer

Greg Barkman

The announcement shook the world like an earthquake. Osama bin Laden was dead! The mastermind behind the nine-eleven devastation of the Twin Towers, as well as several smaller but equally deadly acts of terror had been found and killed. Just like that. No capture, imprisonment, or trial. Justice was dispatched swiftly from the barrel of a gun, and the mass murderer of thousands was ushered into eternity. He who, without mercy, planned and executed the deaths of multitudes was gunned down without mercy. Voices protesting Osama's death sounded hollow. How can someone who acknowledged no rule of law in his evil attacks upon others, demand a higher standard of justice for himself? His son and other partners in crime have no moral standing upon which to protest his fate. The law of sowing and reaping was fulfilled, and who can criticize the suitability of the result? The murderer was assassinated. He will murder no more.

WHAT WE KNOW.

The dust has settled, conflicting reports have been corrected, and we can now describe with some degree of certainty, what transpired. The million dollar fortress, hardly a mansion, constructed in a residential neighborhood in a major city in Pakistan, had been occupied by bin Laden for six years. The CIA had the building under surveillance for considerable time, but found it difficult to identify the occupants with certainty. Eventually it was determined to be the bin Laden residence, and plans to conduct a surprise attack were carefully rehearsed. An elite group of specially trained Navy Seals was given authorization by President Obama, and two helicopters crossed the border without detection, descended

upon the compound in the middle of the night, entered, found their target, executed Osama, and made a daring escape. One helicopter was destroyed, but the other transported the raiders plus the body of bin Laden safely to the base ship. Osama's body was given Islamic funeral rites and buried at sea within hours. The CIA and US Military organized a sophisticated and successful operation, and the personnel who carried out the raid performed with near flawless precision. Americans have reason to be

“Is it appropriate to rejoice in the death of another human being, especially when we have reason to believe he is in Hell?”

proud of these daring soldiers, and the world is forced to admire the courage and skill of American military prowess. After ten years, the USA is finally avenged of the worst assault in history upon American soil, and enemies of the United States are sleeping less peacefully.

WHAT WE DON'T KNOW.

We are left to speculate about the role of the Pakistani government. How could Osama bin Laden live for years in the shadow of Pakistan's premier military academy without detection? Is it reasonable to believe that the government really didn't know? Have they been playing us for fools?

What are we getting for the three billion dollars annually we bestow? If buying friendship doesn't work at the individual level, why do we think it will work at the international level? These and many other questions remain unanswered. There is much we may never know.

WHAT WE WONDER ABOUT.

What is the proper Christian response to bin Laden's death? Is it appropriate to rejoice in the death of another human being, especially when we have reason to believe he is in Hell? Should Christians be glad for Osama's destruction? Yes. The Bible records many examples of God's people rejoicing at the destruction of their enemies. It is appropriate to celebrate the elimination of those who oppose God's righteousness and seek to harm others. It is God-honoring to support the discharge of civil justice.

We wonder about the principles that guide our President. After denouncing President Bush for invading Iraq, an action carried out with the full approval of Congress and the partnership of several nations, defeating Saddam Hussein, capturing him, and turning him over to his own country for criminal trial and lawful execution, President Obama invaded a sovereign nation without permission from anyone, and killed Osama on the spot without benefit of court trial or legal authority. Whatever your opinion of the suitability of Osama's death, isn't that glaringly inconsistent? Is the President guided by principle or pragmatism?

What about the many who loudly criticized Bush, accusing him of acting like a "shoot from the hip" cowboy in the case of Saddam Hussein, but seem to have nothing but admiration and praise for Obama,

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Corporate Prayer in Hymns

Greg Phillips

All of us who are part of the church of the Lord Jesus are expected to refer to these words of Paul in his instruction to the church about singing:

Ephesians 5:18,19: *And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.*

Colossians 3:16: *Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

These verses teach significant truth about proper New Testament church practice. It's hard to imagine that these verses can be fulfilled in personal isolation; they are instructions for believers who are gathered together. The imperative instructions of "be filled" and "let... dwell" and the specific directions of "speaking," "singing," "making melody" and "teaching" can all happen in the setting of God's people gathering together to worship. The "one another" element suggests that everyone is at once doing the teaching and admonishing, and at the same time receiving the benefit of that work! I can't think of a better description of congregational singing than this, unifying the gathered worshippers together in fulfillment of these verses. In particular here, let's consider a particular kind of singing in worship as we sing our prayers together.

When prayer, a required element of the worship service, is spoken in our meetings, it is most commonly a single person leading the group in prayer, speaking the words which are affirmed by the others who hear. We have one person to direct or steer our thoughts and prayers together as a group. We are unified in this exercise,

all considering the same thoughts about the Lord, all together in our praise and petition although only one is speaking aloud. We may (and should) say our amen, adding an appropriate verbal response indicating our whole-hearted agreement with the one who is leading. Public prayer, rightly viewed, is not a passive exercise.

Occasionally the congregation may speak prayers aloud together, such as the Lord's Prayer, but this practice is not widespread. To sing a prayer together is much more common, and this happens in many of our gathered meetings, even if we miss its significance as a prayer in our effort to do the singing. On this page, without the element of the music, consider Pastor Chris Anderson's corporate prayer poem, *A Triune Prayer*:

*Blessed Father, hear our cry.
Cast out sin, but draw us nigh.
Not for merit—we have none—
For Your mercy, for Your Son.*

*Blessed Jesus, make our plea.
In Your name to God we flee;
Through Your blood we seek His face;
By Your priesthood claim His grace.*

*Blessed Spirit, meet our need;
In our silence intercede.
Translate groans we cannot speak;
Heal the broken, help the weak.*

*Triune God, please grant our prayer
As Your glory we declare.
May Your promised kingdom come;
May Your will on earth be done.*

Following are Pastor Anderson's notes that he has written to clarify and amplify the corporate prayer, helping us to see the truth and passion behind the text.

Verse 1 addresses the First Person of the Trinity, our Heavenly Father. Echoing prayers like David's penitential Psalm 51, it asks that He would cast out our sin, but not us—that He would draw us near to Him-

self. The basis of our prayer is not our own righteousness, for we have nothing to commend ourselves to Him. Mindful of the great prayer in Daniel 9:18, we approach God on the basis of His mercy, especially displayed through our Savior, Jesus Christ.

Verse 2 appeals to Jesus Christ, the Second Person of the Trinity, as our Intercessor. It is He who appears before His Father to plead our case (Hebrews 4:15-16; 1 John 2:2), and it is through His high priestly ministry and by His merit that we approach the Father (Hebrews 10:19-22; John 14:13-14; 15:16; 16:23-24).

Verse 3 expresses our dependence on the Holy Spirit, the Third Person of the Trinity. It focuses almost entirely on Romans 8:26-27, where we learn that the Spirit assists us in prayer, especially when our frailty and burdens leave us unable to articulate our prayers according to God's will.

Verse 4 climaxes the prayer by seeking the glory of the entire Trinity. Our longing in prayer is not merely for our own comfort, but for God's glory (e.g. Psalm 25:11). Thus, with a heart for our Lord's exaltation, we pray as Christ taught us, longing for His perfect Kingdom and submitting to His will (Matthew 6:9).

We sing many other prayers in our practice at Beacon. The next time you meet with God's people in worship, take a moment to consider not only the text of the hymn, but also its function, or if it is a prayer. Hymn-singing is a powerful tool given to us by God to reinforce and bring back to mind thoughts of His Person and work. Prayer-hymns serve us well as we gather together. Take them home with you and let them also express your private prayers when we are apart.

A Triune Prayer by Chris Anderson, Copyright 2010 by Beckenhorst Press, Inc. All rights reserved. Used by permission.

Giving Thought to Gospel 'Math'...

(Continued from page 1)

At times every parent or pastor faces the problem of children or congregants who are acting out, in various ways and for various reasons. And all too often they conclude that the best way to deal with it is to give more rules. The goal is that we want licentious people to take God seriously and obey his commands. But the only way licentious people start to obey is when they get a taste of God's radical, unconditional acceptance of sinners.

The irony of gospel growth is that those who end up obeying more are those who increasingly realize that their standing with God is not based on their obedience but on Christ's. Those who end up performing better are those who understand that their standing isn't based on their performance but on Christ's.

We see people acting up, and our instinctive action is to drop the hammer. But we make a huge mistake when we believe that the thing that is going to transform the human heart is more rules and standards. The only way the change happens is when the sinner gets a taste deep down in their heart of the radical grace of God through Jesus.

This means people need to hear less about what we need to do for God and hear more about what he has done for us.

Imperatives minus indicatives = impossibility. When we give commands without saying what God has done for us, we create impossible scenarios for people to live a long obedience in the same direction. And if you are powered by any engine smaller than the gospel, your train is eventually going to conk out.

Long term, sustained, gospel-motivated obedience can only come from faith in what Christ has already done, not fear in what we must do. Any other kind is unsustainable.

The Bible is clear that God is not concerned with any kind of obedience. He wants a certain kind. Just consider Cain and Abel. Both offered sacrifices, but God only received one. Work done by any obedience other than the gospel is not acceptable to God. It does not honor, glorify or show his worth. God doesn't want that kind of obedience. God wants obedience that is motivated by love for what he has done for us.

That's the way it is in parenting. I can get my kids to obey me for fear of what the consequences are, but that won't last in the long run. In order to win true obedience, I have to go deeper than fear or guilt.

2) Identity

The world spends a lot of money trying to tempt us to locate our identity in someone or something smaller than Jesus. We are strongly tempted to tie it to human approval, or personal accomplishments. But the gospel liberates us by showing us that our identity is not located in someone we must become or something we must do. It locates it in Christ.

We don't need to spend our lives trying to earn the approval and acceptance and affection of other people. Most of us are enslaved to that pursuit. We need to get those things from Christ through the gospel. That is what we are looking for in a thousand things apart from Jesus.

Rediscovering the gospel enabled me to see that, because Jesus was strong for me, I was free to be weak. Because Jesus won for me, I was free to lose. And it is only when you are free to lose that you are free to live with unbounded courage and risk and sacrifice.

Life cannot beat a man who doesn't care if he loses. When you are afraid to lose, circumstances will kill your joy and make you a slave. But if you are in Christ, your identity is

secure and you are free to give everything you have. You have nothing to prove or protect.

3) Idolatry

The greatest threats to gospel advancement are not the idols outside the church but those inside the church. We spend so much time trying to identify idols in the culture, but the most dangerous ones are those in the church.

Joylessness in suffering happens not because of bad circumstances but because of idolatry. Idolatry is very subtle. It infects even our spiritual issues.

The idolatry issue and the identity issue are interconnected, because the idolatry issue involves us looking to other things—idols—to give us what we want. It's "Jesus and . . ." It's not just a non-Christian problem. It's a serious Christian problem too, and the gospel is the answer to it.

What is the one thing or the main thing that, if you lost it or had to part with it, would devastate you? What is your non-negotiable? Who or what are you depending on most to make you feel that life is worth living? If it's anything other than Jesus, it's your idol. Doesn't mean it's a bad thing. It could be your children or your wife. But it's a good thing that goes wrong because we make it an ultimate thing.

The pain you may be experiencing is God trying to open your grasp on the good things you have fallen more in love with than him.

© Desiring God

Tullian Tchividjian is the senior pastor of Coral Ridge Presbyterian Church in Ft. Lauderdale, FL and a graduate of Columbia International University and Reformed Theological Seminary in Orlando.

It was a rainy Saturday morning, the kind made for curling up with a book or a good movie. Not that I ever do that when I'm home by myself and with work to do-until this last week. I had three sweet little grandchildren all to myself while their mommy and daddy had a morning out. After breakfast and once Baby Evie was down for her morning nap, Adelyn, Ezra, and I curled up in one big chair to watch the adventures of Wallace and Grommit. Wallace is an inventor and Grommit, the dog whose facial expressions give one the impression that he is the more sensible of the two. We watched as they built a space ship to travel to the moon for cheese ("Is it Wensleydale or Camembert?"), catch a sheep rustler and deal with a really bad penguin. Adelyn was fully engaged in all three episodes, Ezra slept through the last two, and I simply enjoyed the cuddling, trying really hard to stay awake.

After the movie Adelyn and I headed for the kitchen where I had a special task to perform: MAKING MY MOM'S POTATO SALAD. Walt Atkins asked me to bring some to the ABF that afternoon and even though I didn't think I could duplicate her best of the best potato salad, I agreed to try. This recipe has never, to my knowledge, been written down but there are 3 things I remember:

Cool all ingredients before mixing and combine just before serving.

Use onion instead of relish.

Use only Hellman's mayonnaise.

I followed these 3 rules carefully, but no, it did not taste like Mom's. Maybe it was that last thing she'd say... 'Hold your head just right.' Ahhh-the secret ingredient!

While I worked on the salad, Adelyn created an original dish she named 'Cheesy Pajour', using anything

I discarded from my project, like pieces of potato that had turned a bit in color, celery leaves, and since I have somehow acquired 3 tins of it-lots of paprika. As she and I cooked together that afternoon I reveled in the memories of being the little one cooking with Mom and then the mother, with Cherith, and now with Adelyn. Four generations learning from one another. The lessons go both ways, starting older to younger, but time passes and before we know it we are learning from those who follow us. Most of my favorite recipes now come to me from my daughters, and their distress calls at dinner prep time have pretty much ended. The rare call sometimes originates from my number!

As the children and I watched Wallace and Grommit that cozy morning, I was aware that, as in so many children's stories, there are elements they don't understand. But not understanding some of it doesn't quell their enthusiasm for the whole! Children keep watching, listening, reading, and one day, hardly knowing they've attained a new level of knowledge, puzzling things no longer puzzle, but make sense, and words once misunderstood become part of their vocabulary. The scores of books my mother read to us at bedtime were filled with references to things that were confusing to me. Most of the time I was unwilling to interrupt the flow of the story to ask for an explanation, for I found that in time, when I'd heard the end of the story, those things made sense, and the mystifying elements fell into place.

Learning is still that way, isn't it? The Word of God, which can be difficult to understand, when read and studied over time begins to inform our minds and to affect the way we think and live. The fact that we don't understand it all shouldn't curb our enthusiasm. In fact, the more we learn

from those pages about God and about ourselves, as we see the greatness of God and the true nature of the human mind and heart, it begins to make sense that we won't understand all God's ways. How could we possibly understand all about Him? But that should whet our appetite to know more, not less!

Sometimes, as God writes the storyline of our lives, we look on in confusion. Why all these references to suffering, to loss, to longing? Why do others lives have an exciting plot while mine is dull? Where is my happy ending? Will this part of my story end, ever? If only, like a book, we could turn the pages to catch a glimpse of the resolution. But since we can't skip the hard-or boring-chapters and turn to the last page what do we do? Like the child who just keeps listening, watching, reading, we 'read on', and trust the Author who *will* bring us to the happy ending! Like the cook in the kitchen who doesn't understand the chemistry behind what she is doing, but, counting on the knowledge of the one who wrote the recipe she follows the directions, we search the Word for principles to follow, for light to pursue, for clarity. We trust and obey...for there really is no other way!

"Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches, but let him who boasts, boast in this, that he understands and knows me, that I am the Lord who practices steadfast love, justice, and righteousness in the earth."

Jer. 9:23 & 24

CONGRATULATIONS GRADUATES!

CLASS OF 2011

High School

Evan Allred—*Alamance Christian School*

Jared Lowe—*Eastern Alamance*

Blake Marley—*Alamance Christian School*

Connor McElhannon—*Walter M. Williams*

Kristen Redd—*New Century Charter School*



College

Michael Abernathy—*Associate Degree in Machinery Technology, Alamance Community College, Graham, NC*

Justin Andersen—*Bachelor of Arts, Cross Cultural Business Administration, Toccoa Bible College, Toccoa, GA*

Jonathan Bradshaw—*Associate Degree in Applied Science, Heavy Equipment and Transport Technology, Guilford Technical Community College, Jamestown, NC*

Scott Hinshaw—*Bachelor of Arts in Mechanical Engineering, North Carolina State University, Raleigh, NC*

Ryan Kooy—*Bachelor of Fine Arts in Art Design, University of North Carolina, Greensboro, NC*

Justin Marley—*Associate Degree in Automotive Systems Technology GM Option, Guilford Technical Community College, Jamestown, NC*

Chad and Shannon (Counts) Shoop—*Bachelor of Business Degree, University of North Carolina, Greensboro, NC*

Gregory Warner—*Bachelor of Science in Graphic Design, Bob Jones University, Greenville, SC*

Austin Wright—*Bachelor of Science in Graphic Design, Bob Jones University, Greenville, SC*

Post Graduate

Brandon Ector—*Juris Doctor Degree, West Virginia University College of Law, Morgantown, WV*

The Death of a Murderer

(Continued from page 3)

whose actions were far more unilateral and provocative? It does tend to make one wonder. "Oh consistency, thou art a rare jewel!"

WHAT WE CAN BE SURE OF.

Did Osama bin Laden receive justice, or was this a vigilante act, similar to a lynching, without due process in a court of law? It may be hard for us to determine, but God, who knows every human heart, and executes per-

fect justice, will have no problem bringing this act to final and perfect resolution. God will judge bin Laden unerringly, and assign punishment that is appropriate and righteous. God will judge George W. Bush, and Barak Obama, evaluating both their motives and actions against the holy standards of His revealed will, and will render final judgment according to the degree of understanding He knows resides in each individual heart. The Judge of all the Earth will

call every one of us to account on the Day of Judgment, and will render perfect justice according to our deeds and the intents of our heart. May we be found in Christ, the only righteous man the world has ever known, and the only substitute God will accept on that Day. Otherwise, our sentence will be as horrifying as the one pronounced upon Osama bin Laden, and equally deserved.

The perfect righteousness of God is witnessed in the Savior's blood;
'Tis in the cross of Christ we trace His righteousness yet wondrous grace.

God could not pass the sinner by; his sin demands that he must die;
But in the cross of Christ we see how God can save us righteously.

The sin is on the Savior laid. 'Tis in His blood sin's debt is paid;
Stern Justice can demand no more, and Mercy can dispense her store.

The sinner who believes is free, can say, "The Savior died for me."
Can point to the atoning blood, and say, "This made my peace with God."

Albert Midlane (1825-1909)

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