

THE BEACON BEAM

May 2015

TRUTH FOR ALL SEASONS

How Biblical Preaching Brings True Revival

By Steven Lawson

Every season of reformation and every hour of spiritual awakening have been ushered in by a recovery of biblical preaching. This cause and effect is timeless and inseparable. J. H. Merle D'Aubigné, noted Reformation historian, writes, "The only true reformation is that which emanates from the Word of God." That is to say, as the pulpit goes, so goes the church.

Such was the case in the Protestant Reformation of the sixteenth century. Martin Luther, John Calvin, and other reformers were raised up by God to lead this era. At the forefront, it was their recovery of expository preaching that helped launch this religious movement that turned Europe and, eventually, Western civilization upside down. With *sola Scriptura* as their battle cry, a new generation of biblical preachers restored the pulpit to its former glory and revived apostolic Christianity.

The same was true in the golden era of the puritans in the seventeenth century. A recovery of biblical preaching spread like wildfire through the dry religion of Scotland and England. A resurgence of authentic Christianity came as an army of biblical expositors—John Owen, Jeremiah Burroughs, Samuel Rutherford, and others—marched upon the British Empire with an open Bible and uplifted voice. In its wake, the monarchy was shaken and history was altered.

The eighteenth century witnessed exactly the same. The Bible-saturated preaching of Jonathan Edwards, George Whitefield, and the Tennents thundered through the early colonies. The Atlantic seaboard was elec-

trified with the proclamation of the gospel, and New England was taken by storm. The Word was preached, souls were saved, and the kingdom expanded.

The fact is, the restoration of biblical preaching has always been the leading factor in any revival of genuine Christianity. Philip Schaff writes, "Every true progress in church history is conditioned by a new and deeper study of the Scriptures." That is to say, every great revival in the church has been ushered in by a return to expository preaching.

"The fact is, the restoration of biblical preaching has always been the leading factor in any revival of genuine Christianity."

D. Martyn Lloyd-Jones, preacher of Westminster Chapel London, stated,

"The most urgent need in the Christian Church today is true preaching; and as it is the greatest and the most urgent need in the Church, it is the greatest need of the world also." If the doctor's diagnosis is correct, and this writer believes it is, then a return to true preaching—biblical preaching, expository preaching—is the greatest need in this critical hour. If a reformation is to come to the church, it must begin in the pulpit.

In his day, the prophet Amos warned of an approaching famine, a deadly drought that would cover the land. But not an absence of mere food or water, for this scarcity would be far more fatal. It would be a famine for hearing God's Word (Amos 8:11). Surely, the church today finds itself in such similar days of shortage. Tragically, exposition is being replaced with entertainment, doctrine with drama, theology with theatrics, and preaching with performances. What is so desperately

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Schedule of Services:

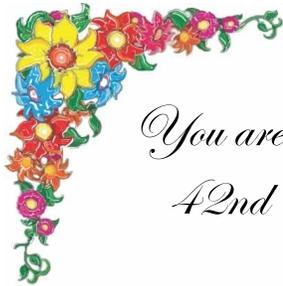
Sunday
Morning Worship...9:30 AM
Sunday School.....11:10 AM
Evening Worship.....6:00 PM

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

Beacon Highlights for May

Special Events for May

02	Coffee n' Courage Luncheon	20	IMPACT Clubs
03	Junior High YAC	21	Silver Saints
	ESL	24	Senior Night
06	Teen/Parent Focus		Members Meeting
	IMPACT Clubs		ESL
09	Church Workday	25	Memorial Day
	Teen Homeplace Ministry		<i>(Church Office closed)</i>
10	Mother's Day	27	IMPACT Clubs and
	ESL		Teens Awards
12	Elders/Deacons Meeting	28	Men Sharpening Men
13	IMPACT Clubs	31	Lord's Table
17	42 nd Anniversary & Homecoming		ESL



*You are invited to join us at Beacon for our
42nd Anniversary and Homecoming
May 17, 2015*



May Member Birthdays

01	Donna Coble
04	Becky Tow
05	Marie Webster
06	Ruth Patterson
07	Bill Kephart
	Zach Chavez
08	David Rhoades
11	Sara Cardwell
13	Danny Simmons
14	Juanita Maness
15	Lesley Fannon
16	Anne Enoch
18	Michael Karns
19	Vickie Apple
	Phyllis Kephart
	Mary Shaw
22	Brandon Counts
23	Eddie Driver
	Claudette Delorge
24	Melanie Lowe
25	Howard Beatty
30	Susan Mullis

Happy Birthday!

May Missionary Birthdays

04	Rebecca Starr
07	Connie Chapman
12	Tony Honeycutt
21	Isobel Cassells
	Tim Easley*
24	Nadia Slawson*
29	John Dreisbach

Happy Birthday!

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

Benjamin Brooks	Samuel Fisher	A. C. Kindley
Barbara Cagle	Peggy Griffin	Norman Schlosser
Blanche Carden	Mary Ann Jankowski	Grover Starnes
Addeline Clemmons	Gary Karns	David Warren

The Beacon Broadcast

Monday thru Friday

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.
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)	

Beacon Pastors

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

No one would argue that we live in a world of compromise. In fact, compromise is often touted as a virtue; it's diplomatic and reasonable. On the other hand, those who hold fast their integrity are viewed as difficult, hard-nosed, and unconcerned about the common good. You can understand how the world thinks that way, but shouldn't Christians be different?

Unfortunately, too many believers worry about what people will think, say, or do if they take a stand on godly principles. So instead, they compromise their convictions or maintain them under the cover of darkness. If you're one of those faint-hearted Christians, or if you know people who are, I'd like to encourage you to take a lesson from the life of one man, a man with a backbone.

The Test of Integrity

Following his first invasion of Judah and siege of Jerusalem in 606 B. C., King Nebuchadnezzar took hostage dozens of quality Jewish youths (who were probably in their teenage years) to help ensure the success of his long-range plans for world dominance. One of those youths was especially destined for greatness, and today his name is synonymous with integrity and an uncompromising spirit. His name is Daniel.

It wasn't captivity that tested Daniel's integrity, it was privilege. When the king ordered his chief official, Ashpenaz, to choose from among the Israelites, he sought youths with certain qualities. They were to be without defect, good looking, "showing intelligence in every branch of wisdom, endowed with understanding and discerning knowledge," with the ability to serve in the king's court (Dan. 1:4). They were to receive privileged instruction for privileged positions.

The king ordered Ashpenaz "to teach them the literature and language of the Chaldeans" including mathematics, astronomy, natural history, agriculture, and architecture (Dan. 1:4). They were to eat the king's food and drink the king's wine, and after three years, they were to have a guaranteed position in the king's personal service. I doubt the other exiles were getting along as well.

Now you say, "Privilege, education, good food and drink, one of the most sought after jobs in the kingdom – who could have a problem with that?" Daniel.

“Unfortunately, too many believers worry about what people will think, say, or do if they take a stand on godly principles.”

Daniel didn't argue with the education, the training program, and the future in the king's court. He didn't even balk when Ashpenaz named him Belteshazzar, after a Chaldean god. Daniel drew the line where the Scripture did – he wouldn't eat the king's food or drink the king's drink.

"But Daniel made up his mind that he would not defile himself with the king's choice food or with the wine which he drank" (Dan. 1:8). Those enticing morsels and vintage wines – perks of the king's service – had been ritually dedicated to Babylon's false gods. What's more, eating food prepared to Babylonian standards was likely to put the young exiles in violation of God's laws concerning unclean foods (cf. Lev. 7:23-27; Lev. 11).

Daniel wanted no participation in any pagan feast, even to the slightest degree. That would be a form of idolatry that would provoke the wrath of a jealous God (Ex. 20:4-5). His decision, though immediately dealing with food and wine, was ultimately a decision about who he worshiped.

The Results of Integrity

Daniel's decision constitutes a basic part of genuine integrity and the uncompromising life: *you must draw lines where Scripture draws them*. If the truth of God's Word opposes the world's wisdom on a certain issue, you must align yourself with God's Word.

The more you read about and analyze the life of Daniel, the more clearly his personal integrity comes into focus. His uncompromising lifestyle stands in sharp contrast to the way many believers live out their convictions. Many Christians tend to waver and offer ambiguous explanations for abstaining from certain secular activities. But that wasn't how Daniel approached the opportunity to state his convictions.

Unashamed Boldness – If Daniel wanted to abstain from eating and drinking what the king provided, he could have gone about it a number of ways. He could have thrown it away when no one was looking and sneaked other food from the kitchen; he could have made arrangements with the kitchen staff; he could have started a vegetable garden out back. But Daniel, having made up his mind, chose the route of open boldness. "He sought permission from the commander of the officials that he might not defile himself" (Dan. 1:8). He was respectful, but unbending. That's called courage.

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The Providence of God

Derek Thomas

The entire life of Joseph is summarized in Genesis 50:20: “As for you, you meant evil against me, but God meant it for good.” The teenager we met at the beginning of the story is now over a hundred years old. His life has come full circle, and he is addressing his duplicitous brothers. Their actions, in selling him into slavery, had nothing but evil intent written all over it. Their malevolence can in no way be lessened by the knowledge that things did not turn out as they might have done. Truth is, God overruled their evil actions to accomplish a purpose that neither they nor Joseph could have fathomed. God brought good out of evil. In the words of the Westminster Confession, God in His providence “upholds, directs, disposes and governs all creatures, actions and things” to bring about a sovereignly pre-determined plan (5.1).

This, God had accomplished through a variety of actions. Joseph’s descent into slavery, followed by a false accusation of rape resulting in a lengthy imprisonment, spelled his downward spiral to the bottom. His life could hardly have been much worse. Only now, from the vantage point of what God had, in fact, accomplished – ensuring that an heir of the covenant promises was in the most powerful position in Egypt at a time when famine engulfed Canaan to ensure the survival of the covenant family – could Joseph look back and see the hand of God. As the puritan John Flavel has been so frequently cited as saying, providence is best read like Hebrew, backwards! Only then is it possible to trace the divine hand on the tiller guiding the gospel ship into a safe harbor. No matter how dark things get, His hand is always in control. Or, as the poet William Cowper wrote in verse:

*“Truth is, God
overruled their evil
actions to accomplish
a purpose that neither
they nor Joseph could
have fathomed.
God brought good
out of evil.”*

*Judge not the Lord by feeble sense
but trust him for his grace;*

*Behind a frowning providence
he hides a smiling face.*

*His purposes will ripen fast;
unfolding every hour.*

*The bud may have a bitter taste,
but sweet will be the flower.*

Providence has wider issues in mind than merely our personal comfort or gain. In answer to the oft-cited question in times of difficulty, “Why me?” the forthcoming answer is always, “Them!” He allows us to suffer so that others may be blessed. Joseph suffered in order that his undeserving brothers might receive blessing. In their case, this meant being kept alive during a time of famine and having the covenant promises of their father, grandfather, and great-grandfather, reaffirmed before their eyes.

What do you think went through the minds of those disciples who carried the blood-soaked body of Stephen for his burial? Were they saying to themselves, “What a waste! Couldn’t God have spared this godly man so that he might be of use to the church in her time of need? Does God

care about us at all?” In all these questions, they would have been showing the shortsightedness that is so much a part of unbelief. They would not have been reckoning on the purposes of God had they asked such questions. For there, at the feet of Stephen’s corpse, stood a man upon whom Stephen’s death had the most profound impact. In hearing the voice of Jesus speak to him and accuse him of persecuting God’s Messiah, Paul learned what is arguably his most characteristic feature: that every Christian is in such spiritual union with Christ that to persecute one of His little ones is to persecute Jesus Himself!

And what were the purposes behind Joseph’s suffering? At least two are forthcoming in the closing chapters of Genesis: the first on a microcosmic level and the second on a larger, macrocosmic level. Joseph learned first of all that whatever happened to him personally, he was part of a larger purpose in which God’s plan was being revealed. In that case, he could not hold grudges against his brothers, no matter how badly they had behaved. True, they must learn their sin and confess it, and this explains the lengthy way in which Joseph finally reveals himself to them as his brother after first of all making them think that they had stolen from a prince of Egypt. God had used him as an instrument in the spiritual growth of his brothers, and Joseph seems to sense that by his utter unwillingness to hold a grudge against them.

But secondly, and on a much larger platform, Joseph begins to learn the answer to the question, how will the promises made to Abraham be fulfilled? At one level, the final scene of Jacob’s burial in Canaan attended by a huge entourage of Egyptians seems a curious way to end the story of Joseph. But it is part

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It certainly is, comparatively speaking, a subplot. But it is plenty important. As God's Word describes the power of God's words in creation, we ought to be astonished. God speaks, and there is light. He speaks and the whole of the universe comes into existence. Creation *ex nihilo*—the doctrine that God did not merely rearrange preexisting "stuff" to form our universe but spoke it into being—is true, however mind-boggling it may be. God did, however, arrange what He created. Included in the creation account is not just creation, but also division. God divided the earth from sky, dry land from water, day from night. We serve a God of divisions.

The divisions that God makes do not end with the completion of creation. God continues to divide in Genesis 3, when, after Adam and Eve fell into sin, dragging all their progeny with them, God promised that He would make another division. He told the serpent, "I will put enmity between you and the woman, between your seed and her seed" (v. 15). We are all by nature the seed of the serpent. God's promise, however, is that He will call some out of the darkness and into His marvelous light, that our natures will be changed by the power of the Holy Spirit. There is now not just night and day, land and sea, but *us* and *them*.

We live in an age, however, that eschews divisions. The broader culture embraces inclusivism, and calls us to do the same. It seeks to blur distinctions at every opportunity. Men and women are interchangeable parts. Good and evil are but weightless individual choices. True and false are just constructs in our mind with no connection to a knowable reality. Which, ironically, is precisely why they must draw us outside their circle of unity. Because we, if we are faith-

ful, will not play along. We are set apart from the folks who think people should not be set apart. Indeed, we are hated by those whose mantra is "Love is all you need."

Which puts us in something of a pickle. Jesus, after all, calls on us to love our neighbor, to love our enemies, to do good to those who persecute us. Our neighbors, our enemies, those who persecute us understand love to be, at its core, *permissive*. Love, we are told, means never having to say you're sorry. We are therefore tempted, out of love, to join the crowd.

"There is nothing we can do for those outside the kingdom that would help them more than to call them to repent."

As with all magic, whether the entertaining kind or the diabolical kind, you have to watch for the misdirection. We are led astray because we don't usually notice, because of the misdirection, because of the switch. Love, we would be wise to remember, is what God is. We ought to seek out how He defines it, rather than how the world defines it. And again, ironically, His definition affirms the reality of us and them. It affirms that we are set apart and distinct from the world outside us, and yet affirms our solidarity and love for those outside.

Love means always telling you that you must be sorry. The very height of love to our enemy, to our neighbor, is precisely to call him to repentance, to exhort him to turn from sin and come to Christ. The obvious way that this is love, of course, is that it redounds to the well-being of the recipient. There is nothing we can do for those outside the kingdom that would help them more

than to call them to repent. When we stand outside the abortion mill imploring those going in to turn from their sin, we do so not because we hate them and want it to go poorly for them, but because we love them and want it to go well with them. Without repentance, they will face the unflinching eternal wrath of the Father.

But it is also love because it means we will be hated. Our calling is to love our enemies enough to be hated by them for calling them to repent. They won't see it that way. They will rail and accuse, bludgeoning us with accusations that we are narrow and unloving. Our calling is to bear up under this—for their sake. Our temptation is to mute the call to repent—for our sake.

When Jesus tells us that we are the light of the world, that we are a city on a hill, He tells us both that we are to be set apart from the world, and also that our set-apartness is what is best for the world. As we are a more distinct people, marked by the pursuit of His righteousness, as we highlight the contrasts between us and them, we call them to repent. As we confess that we, too, were once as they were, that we walked according to the course of this world, we show them that in His kingdom there is a doorway, a way in. As we remember *there but for the grace of God go I*, we live in a way so as to remind them that He is that doorway.

We are a set-apart people called to call those from whom we are set apart to come and join us. And nothing can separate us from His love, to the everlasting praise of His name.

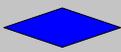
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It's nearly 3 AM. We are somewhere over the Atlantic and about three hours from landing in New York. By 3 PM we should be home where we'll find grass that needs mowing and a house in need of cleaning. Jetlag will nag us to go to bed before suppertime, but those tasks left undone when we departed for Africa on April 8 will still be undone and vying for attention. Ahhh, I can't wait! There really is no place like home!

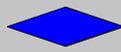
For a time the phrase 'against all odds' seemed a fitting designation for our annual trek to Zimbabwe. A long delay in setting the date, unrelenting schedules for both the Waughs and the Barkmans, illnesses for both Greg and me extending to the day of departure and beyond, discovering the loss on my computer of 25% of my teaching material two days before leaving, not to mention the turmoil around the world, highlighted hourly on the news, from kidnappings to disappearing airplanes and suicide flights. There were many days when I thought how tempting it would be to put this one off 'til next year. Staying home seemed wise, easy, and safe!

But here we are on the journey home. Not only has God protected us from harm along the way, He has given us exceptional ease in travel. A great schedule, good and extra seats to stretch out, hours of sleep during the long flights ~ we agreed we actually felt better upon arriving in Africa than we did when we left home! Since we knew he would not be able to be in Zimbabwe during our time there, we made plans to meet Stuart during our overnight in Johannesburg, South Africa, both going and coming, and enjoyed wonderful fellowship with him before our final flight into Bulawayo on Saturday. The weekend there at the Waugh's home was spent getting accli-

mated to the time difference, preparing heart and mind for the task ahead, and worshipping with the small congregation that continues to meet there. We met Pastor Chrispen's new wife Grace, and enjoyed time with many of the Waugh family members.



*“That ‘wise,
easy, and safe’
way to do
things is best
designed by
God!”*



Monday morning we were off and running, starting with the printing of the booklets for the conference, and then traveling to Matopos Game Park where the group was gathering for the fifth of these conferences. The men, 8 of them pastors and 25 in all met in a tent and Greg took them through a study of Malachi in 20 sessions. The women's group numbered 14 and we set up under the shade trees in front of the dormitory for our 10 sessions. A quick trip through the Pentateuch (using the *Seeing Jesus* series by Nancy Guthrie) will, I hope, give them a good foundation for their understanding of Scripture. We both had a delightful time with these precious saints and always come away with an appreciation for this time with them and especially for their hunger to know and understand scripture. What

they learned this week will be shared many times over and the pastors have already begun their preaching Malachi.

Matopos Game Park is one of the areas used for safaris by Terry and Sheona Waugh Anders, so we were blessed to have the use of one of their tents in which to rest between sessions. A five minute walk to the tent in an almost palpable quietness was a wonderful winding down and a chance to take in the beauty of the rock mountains beyond the tent door. A private 'en suite' bath, rugs on the tent floor, fresh linens set out every morning on an incredibly comfortable bed dressed in superior quality linens...was this really roughing it in Africa? And where was the wildlife? We *almost* found out one afternoon when a rustling near our bed sent us both bolt upright. The small snake with a very large head (was it a COBRA????) on the floor near the rug, on further investigation, turned out to be but a small rope extending from the reed rug and the large 'head' just the tassel on the rope. When we realized we were in no danger I was wishing I'd not been so quick to blow the alarm whistle. I have a picture, if you wish to see an African rope snake.

Our days there were typically Zim. Electricity was available in Bulawayo most of the time but there was none at the camp. The Waugh family is as busy as ever, combining the activities of ministry, with the six Anders and their business, school teaching duties for both Laverne and Sarah, and 8 young children in all to be cared for. That makes for a lot of to-ing and fro-ing for everyone. Laverne became ill while we were there and was out of commission for 3 days, but Sarah, her fiancee Lee, and cousin Tracy stepped up and with their great big servant's hearts took care of every detail.

(Continued on page 8)

How Biblical Preaching Brings True Revival

Steven Lawson

(Continued from page 1)

needed today is for pastors to return to their highest calling—the divine summons to “preach the word” (2 Tim. 4:1–2).

What is expository preaching? The Genevan reformer John Calvin explained, “Preaching is the public exposition of Scripture by the man sent from God, in which God Himself is present in judgment and in grace.” In other words, God is unusually present, by His Spirit, in the preaching of His Word. Such preaching starts in a biblical text, stays in it, and shows its God-intended meaning in a life-changing fashion.

This was the final charge of Paul to young Timothy: “Preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teach-

ing” (2 Tim. 4:2). Such preaching necessitates declaring the full counsel of God in Scripture. The entire written Word must be expounded. No truth should be left untaught, no sin unexposed, no grace unoffered, no promise undelivered.

A heaven-sent revival will only come when Scripture is enthroned once again in the pulpit. There must be the clarion declaration of the Bible, the kind of preaching that gives a clear explanation of a biblical text with compelling application, exhortation, and appeal.

Every preacher must confine himself to the truths of Scripture. When the Bible speaks, God speaks. The man of God has nothing to say apart from the Bible. He must not parade his personal opinions in the pulpit. Nor may he expound worldly

philosophies. The preacher is limited to one task—preach the Word.

Charles Haddon Spurgeon said, “I would rather speak five words out of this book than 50,000 words of the philosophers. If we want revivals, we must revive our reverence for the Word of God. If we want conversions, we must put more of God’s Word into our sermons.” This remains the crying need of the hour.

May a new generation of strong men step forward and speak up, and may they do so loud and clear. As the pulpit goes, so goes the church.

CFBCmobile.org

Dr. Steven J. Lawson, senior pastor of Christ Fellowship Baptist Church, Mobile, Alabama, and author of *The Unwavering Resolve of Jonathan Edwards*.

John MacArthur

(Continued from page 3)

Unearthly Protection — Daniel was in a foreign country, at the very heart of the empire that had just destroyed his homeland. And yet, “God granted Daniel favor and compassion in the sight of the commander of the officials” (Dan. 1:9). He proved the truth of Proverbs 16:7: “When a man’s ways are pleasing to the Lord, He makes even his enemies to be at peace with him.” Don’t compromise and forfeit God’s protection. Stand firm in obedience to God’s Word and trust Him — He’ll take care of you.

Unhindered Persistence — In his boldness, Daniel didn’t hesitate to go right to the top. But when Ashpenaz feared the forfeiture of his head for granting the special menu, Daniel was undeterred. He appealed to a lower-ranking overseer who monitored him — pre-

sumably a man who would not be as afraid of Nebuchadnezzar since he didn’t report directly to the king. Daniel showed another vital trait of integrity: persistence in doing what is right.

Unblemished Faith — When Daniel sought permission to go on a water and vegetable diet, he demonstrated unwavering faith in God. He said, “Please test your servants for ten days...then let our appearance be observed in your presence and the appearance of the youths who are eating the king’s choice food; and deal with your servants according to what you see” (Dan. 1:12-13). Daniel did what was right, and trusted God for the results, no matter what. In this case, God caused Daniel to look healthier than all the other youths (Dan. 1:15).

If it had turned out that Dan-

Got Backbone?

iel’s appearance failed the overseer’s scrutiny, I believe he would have trusted God without wavering, maintained an uncompromising lifestyle, and humbly accepted the consequences. I also believe that all true Christians will show the same fortitude in the midst of trials.

If you’ve fallen into a pattern of compromise, confess it as sin to the Lord. Repent and look at Daniel as an example of unwavering integrity. Then seek the Lord’s help to live like he did. You must resolutely set your heart as Daniel did to fear the Lord, and the Lord alone. Borrow a little backbone from him, and you’ll live your life with integrity before God.

Pulpit Magazine
Grace to You

The Providence of God

Derek Thomas

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and parcel of it. In the end, the Egyptians are paying homage to Joseph's family! When Jacob says to his son, "Make sure that I am buried in the land of promise" (see Gen. 50:5), he is thinking of the promise that God had given to Abraham of a land – a land that at this time they did not possess

apart from this burial plot! At the end of Genesis the people of God are nowhere near possessing Canaan. They are going to spend four hundred years in captivity in Egypt. But in Jacob's burial there is a glimpse of things to come. God has not forgotten His promise. He never does.

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On the Feminine Side

Marti Barkman

(Continued from page 6)

And now here we are, almost home! The screen in front of me shows the progress of the flight and the little plane is now only about an inch from New York! So glad to be going home, but thrilled that we went! When the conference began the two groups gathered together for an official welcome. Tears came to my eyes when Ram Chimboranga told us how he had heard the news reports about so many disasters around the world and about planes disappearing. He said for weeks

before we came he had been praying for us by name, asking God to not let the Barkmans' plane disappear, but to keep it in the air. We thank God for answering his, and your prayer for us. We thank Him for his grace these past busy weeks, for strength to make preparation, health to make the trip, for safety on the way and for the amazing privilege of sharing his Word with some with whom we'll spend eternity. That 'wise, easy, and safe' way to do things is best designed by God! Thank you, Beacon family, for your unending sup-

port of so many missionary endeavors around the world. You've no idea how far you've spread the Word or of how many will greet you over there!

The Beacon Beam
Beacon Baptist Church
PO Box 159
Alamance, NC 27201

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