

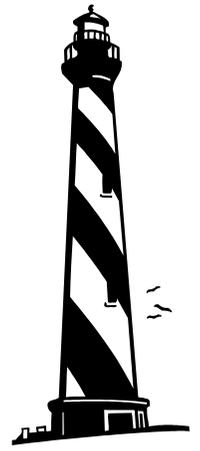
THE BEACON BEAM

May 2019

GOSPEL DRIVEN

PUTTING FIRST THINGS FIRST

By Thaddeus J. Williams



In an essay entitled “First and Second Things,” C.S. Lewis puts words to a principle that explains everything from why some people are obnoxious, miserable, and anxious to why some churches end up culturally irrelevant. The very same principle explains how much of what goes under the moniker of “social justice,” which is currently sweeping through the legal and political world, can ironically result in injustice. A principle with that kind of explanatory range should not be taken lightly. Here it is in Lewis’ words:

Every preference of a small good to a great, or partial good to a total good, involves the loss of the small or partial good for which the sacrifice is made.... You can’t get second things by putting them first. You get second things only by putting first things first.

The man who makes his “first thing” getting everyone to like him becomes obnoxious because he is too preoccupied with himself to genuinely care about anyone else. The woman who puts her own happiness first ends up chronically dissatisfied with her life. The poor soul whose first priority is staving off another anxiety attack will be constantly on edge. The church that makes being relevant to culture its first mission, either by conscious design or by the slow descent of good intentions gone wrong, will become utterly irrelevant to culture. Why? Because likeability, happiness, peace of mind, and relevance are not first things. They are second things, byproducts, not goals. Make any second thing a first thing and you not only lose the real first thing; you lose the second thing too. Let us call this “Lewis’ First Things Principle.”

If the obnoxious man genuinely cared about the people around him more than his own likeability, he would end up more liked. If the sad woman put loving God and loving people well ahead of her own happiness, she would likely end up exponentially more satisfied with life. If our poor soul exerted zero energy on not being anxious, pouring that energy instead into exercising hard at the gym, getting into and enjoying God’s creation, caring deeply about the people God has put in his life, preaching the gospel to himself often, then his anxiety spikes would be less frequent and less catastrophic. If that irrelevant church made revering God and faithfully preaching His Word its primary mission, then it would become exponentially more relevant than it ever could through pandering to the perceived felt-needs and consumer demands of the culture.

What, then, does Lewis’ First Things Principle have to do with the quest for social justice that has become a defining mark of so much of the legal and political world of the 21st-century West? Here is my thesis: If we make social justice the first thing, our primary mission, then we will not only lose the real first thing—the gospel—we will end up losing social justice too.

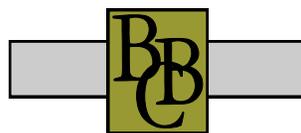
“OF FIRST IMPORTANCE”

In 1 Corinthians 15, Paul states one of the earliest creeds of the first-century church:

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Michael R. Karns, *Minister of Christian Education*
Robert F. LaTour, *Minister of Families*
Gregory L. Phillips, *Minister of Music*

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

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Now I would remind you, brothers, of the gospel I preached to you.... For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures...

“The gospel” (τὸ εὐαγγέλιον) according to Paul, is ἐν πρώτοις, which could be rendered “of first importance,” “most important,” or “chief significance.” In Lewis’s categories, the gospel is “the first thing.” What exactly is this gospel Paul elevates above all else? According to the ancient creed, it is the good news of salvation through the sin-atonement death and bodily resurrection of Jesus. That is Scripture’s first thing, and it should be ours too.

Does this prioritization of the gospel render justice irrelevant? Let us be clear. God does not *suggest*, He *commands* that we “Do justice and righteousness, and deliver from the hand of the oppressor him who has been robbed” (Jer. 22:3). Jesus launched his public ministry with the stated mission to “proclaim good news to the poor.... liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed” (Luke 4:18, quoting Isa. 61:1, 2). “Seek justice” (Isa. 1:17) is a clarion call of Scripture, and those who box their ears to that call are simply not living by the Book. Justice is not the first thing. The gospel is. But that does not render justice an irrelevant or non-essential component of the Christian faith.

The Bible also commands, not suggests, that we tell the truth, that we should give generously, that we should love our neighbor, and so on. None of those commands are optional for the believer. Yet, at the same time, none of those commands is the gospel. We should not confuse any of those commands with the first thing, or we will end up losing not

only the gospel, but also find ourselves adhering to those commands in a way that obliterates their essence. Without the gospel first, we become graceless in our truth telling, cheerless in our giving, and our neighborly love will turn into self-righteous showmanship. Likewise, when the gospel is not our first thing, social justice becomes something else entirely, as I will argue below.

“But,” comes the reply, “you are creating a false dichotomy between the gospel and justice, making two things out of one in order to downplay the church’s essential role in fighting 21st-century injustices. You said it yourself: seeking justice is not optional for believers. Social justice is, therefore, a gospel issue.” That is an important objection that can be heard with increasing frequency in contemporary evangelicalism, typically framed in the language of social justice as “a gospel issue.” It is an objection that cannot be ignored if my claim that the gospel is the first thing can be taken seriously. The gospel cannot be the *first* thing, while justice a *second* thing, if they are, in fact, the *same* thing. I offer four points in response.

1. SOCIAL JUSTICE A OR SOCIAL JUSTICE B?

First, we must deal with the notoriously vague term “social justice.” As Old Testament theologian John Goldingay notes,

The notion of social justice is a hazy one. It resembles words such as community, intimacy, and relational, warm words whose meaning may seem self-evident and which we assume are obviously biblical categories, when actually they are rather undefined and culture relative.... The meaning of the phrase social justice has become opaque over the years as it has become a buzz expression.

The term could be used to describe what our ancient brothers and sisters did to rescue and adopt those precious little image-bearers

who had been discarded like trash at the literal human dumps outside many Roman cities. The same two words could describe William Wilberforce and the Clapham sect’s efforts to topple slavery in the UK, along with Frederick Douglass, Harriet Tubman, and others in the US. “Social justice” could describe Bonhoeffer and the Confessing Church’s efforts to subvert the Third Reich. It could also describe Abraham Kuyper’s vision, not of an individualistic pietism, but a robust Christianity that seeks to express the Lordship of Jesus over “every square inch” of life and society.

Nowadays, the same combination of two words could even describe Christian efforts to abolish human trafficking, work with the inner city poor, invest in microloans to help the destitute in the developing world, build hospitals and orphanages, upend racism, and so much more. Let us call this broad swath of biblically compatible justice-seeking “Social Justice A.”

For many of us, the identical configuration of 13 letters—“social justice”—is packed with altogether non-Christian and often explicitly anti-Christian meanings. Over the last couple decades and especially in the last few years, “social justice” has taken on an extremely charged ideological and political meaning. “Social justice” became a waving banner over movements like Antifa, which sees physical violence against those who think differently as “both ethically justifiable and strategically effective,” and celebrates its under-reported “righteous beatings.” “Social justice” is the banner waved by a disproportionate ratio of professors in humanities and social science departments around the nation where the neo-Marxist oppressor vs. oppressed narrative of Gramsci, Marcuse, and the Frankfurt School, the deconstructionism and everything-is-always-about-power worldview of postmodernists like Foucault and Derrida, and the Gender and Queer Theory of Judith Butler have been injected into the

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very definition of the term. This ideological definition of “social justice” has been enshrined in the minds of many students and graduates shaping our culture not as *a way* but as *the way* to think about justice.

“Social justice” is also the banner over movements with a mission to “disrupt the western-prescribed nuclear family structure,” movements seeking to advance the multi-billion dollar abortion industry, movements on college campuses that have resorted to death threats and violence to silence opposing voices, movements that fire CEOs, boycott chicken sandwiches, and seek through force of law to shut down bakeries, crisis pregnancy centers, the Little Sisters of the Poor, and Christian universities who will not bow to their orthodoxy.

In other words, if we paint Christians who sound the call for biblical discernment about “social justice” as a bunch of culturally tone-deaf curmudgeons, then it is we who are tone deaf to the current cultural moment. We are naïve to the meanings that have been baked into American minds with the word combo of “social” and “justice.” Let us call this second kind of justice-seeking “Social Justice B.”

2. INDICATIVES OR IMPERATIVES?

My main argument, again, is that the gospel is the first thing and social justice is not, and that, if we get the ordering wrong, we will lose both. The main counterargument is that I have split hairs, drawn a distinction without a difference since social justice is, we are told, “a gospel issue.” Most readers, I would hope, recognize that Social Justice B is not compatible with the gospel. The good news is not “Thou shalt forcibly silence thy political opponents, pit identity groups against one another in tribal warfare, or disrupt the western-prescribed nuclear family.” Let us, therefore, read the claim that “social justice is a gos-

pel issue” as a Social Justice A claim. On this interpretation, if we are not working toward the kind of the biblically compatible justice pursued historically by Wilberforce, Douglass, and others, if we are not confronting systems of injustice in our day, then we are left with an incomplete gospel.

There is more than one way to read that charge. One read places “gospel” and “social justice” in a very specific kind of relationship, what philosophers call “the identity relation” in which A is B. The classic example in the literature is “Hesperus is Phosphorus.” Hesperus (a traditional proper name for the evening star) is Phosphorus (the traditional proper name for the morning star). It was once believed that the evening star and the morning star were two separate entities, until empirical research found that they are, in fact, one entity—the planet Venus. Hesperus and Phosphorus, therefore, stand in an *a posteriori* identity relation. From this perspective, it is upon reading the Bible that we discover: the gospel is social justice and social justice is the gospel. They stand in an identity relation to one another.

This understanding—once a rally cry within much of 20th-century liberal Protestantism and various strands of liberation theology—has made resurgence within 21st-century evangelicalism. Consider the common evangelical appeal, “Preach the gospel always. If necessary use words” (an aphorism often falsely credited to Francis of Assisi). Not only does this appeal clearly contradict the Bible’s own definition of evangelism, in which verbal communication of the gospel of Jesus’ death and resurrection is always necessary. It also makes our own actions on behalf of others *essential* and the announcement of Jesus’ death and resurrection *accidental* to the gospel.

A second read, less extreme but equally on the rise, says that the gospel and social justice do not exist in an identity relation but, rather, in a part-whole relation. Social justice is not *identical* to but is certainly *part of*

the gospel. To edit it out is to settle for a truncated gospel. D.A. Carson clarifies this perspective:

The statement “X is a gospel issue” is simultaneously (a) a truth claim and (b) a polemical assertion attempting to establish relative importance... What is presupposed in the statement, of course, is that the gospel has a very high level of importance, perhaps supreme importance, such that if X is a gospel issue, it too is similarly elevated in importance. It follows, then, that to abandon X, when X is a gospel issue, is somehow to diminish or threaten the gospel.

Whichever read we take on the relationship between the gospel and social justice—whether in an identity relation or part-whole relation—there is a good reason to reject both, without rejecting the biblical call to justice. It is this. The gospel means good news. News, good or bad, always takes the indicative form. It announces something that has happened. “For the first time in history, obesity is a bigger problem on earth than starvation.” “The Red Sox won the World Series.” “Scientists have made a new breakthrough in cancer treatment.” That is all news. These are all indicative statements, statements that indicate what is now objectively true of the world. Imagine, by contrast, that I tell my four-year old daughter, “Eat your broccoli.” That is not news (and especially not good news from her perspective). Such a command is not an indicative statement. It is an imperative statement, something you *must* do, not something that *has been done*. Good news must take indicative form, *e.g.*, “Harlow, your broccoli has already been eaten!” or “Mommy bought ice cream for dessert!”

The difference between indicatives, which are descriptive, and imperatives, which are prescriptive, is not matter of semantic nitpicking. The “gospel once for all entrusted to

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the saints,” the best news in human history, the news upon which eternities depend, hangs on this distinction. When Paul wrote to the church in Galatia he was deeply concerned that the good news—the gospel—was being twisted into bad news, an antigospel. Why? Because instead of the good news that we are saved by God’s grace alone through faith alone in Christ alone for God’s glory alone, the Galatians were being duped into a false gospel that the good news must include obedience to certain imperatives, namely, to get circumcised and observe the dietary restrictions of Judaism. A gospel with additional requirements, with imperatives that must be performed, is no longer good news. For those who know themselves well, if the gospel is not about Christ’s finished saving work alone, but about any commandment we must keep, then the good news turns out to be very bad news. If my salvation was 99% God’s doing and 1% my own doing, I would find a way, in my fall-*enness* and depravity, to mess up that 1% and be damned.

Returning to the increasingly popular claim that Social Justice A is either identical to or part of the gospel, consider the 27 million victims of modern day slavery. The good news now entails the imperative, “Work toward the liberation of human trafficking victims.” On this scheme, you are saved by God’s grace through Christ *plus* your efforts to end modern slavery. Herein lies the existential conundrum: How could we ever know if we had done enough to end this vile and dehumanizing practice in order to be saved? There is a qualitative difference between fighting the injustice of slavery to *become* saved versus fighting the injustice of slavery *because* you are saved. If we confuse the gospel—the indicative announcement of the salvation accomplished on our behalf through the death and resurrection of Jesus—with the imperative to help those victimized by human trafficking, then the good

news is no longer good news. We find ourselves right back in the hopeless plight of works-righteousness.

In first century Galatia, the Judaizers added the imperative—“Get circumcised”—to the gospel, incurring Paul’s condemnation, “If anyone is preaching to you a gospel contrary to the one you received, let him be accursed” (Gal. 1:9). This problem is compounded exponentially in our day. If Social Justice A is identical to or part of the gospel, then we do not add a circumcision command or a handful of dietary restrictions to the gospel. We add a theoretically infinite set of imperatives. Counteract sex slavery in Thailand. Fight cocoa bean farm trafficking on the Ivory Coast. Abolish the carpet looms of India. The list of real 21st-century injustices stretches on and on. I am not arguing that Christians should be apathetic about such injustices. On the contrary, we should care passionately about the dehumanization of God’s precious image-bearers and work toward a more just world. I am arguing that making the imperative to work against such injustices either identical to or part of the gospel, is to lose the gospel, and, given Lewis’ First Thing Principle, to lose the gospel is to also lose justice for the oppressed around the world.

3. IN OR FROM THE GOSPEL?

We have seen that putting social justice and the gospel in either an identity or part-whole relation blurs important distinctions between how the term “social justice” is deployed in our day and confuses the gospel-indicative with the justice-imperative. But perhaps we may find a third read of the claim that social justice is a gospel issue. On this read Social Justice A is not identical to or part of the gospel, rather, it is an *existential implication* of the gospel. Rather than saying “social justice is the gospel,” or “social justice is in the gospel,” we could (and I believe we should) say “social justice is *from* the gospel.”

To clarify these distinctions,

consider the flow of Acts 2. Verses 14-40 record Peter’s proclamation of the gospel of Jesus’ death and resurrection to the temple crowds on Pentecost. Three thousand are saved. Read Peter’s gospel proclamation and you will find no imperative to do social justice. Nowhere does Peter expose systemic injustice and call the crowds to action. Historian Margaret Killingray points out that when Peter is preaching “Only around two-percent of the population of a Roman town would be genuinely comfortably off. The vast majority would be destitute poor.” Some historians estimate that upwards of two-thirds of the Roman Empire was enslaved in the first century. There was certainly no shortage of social injustice when Peter delivers his Pentecost sermon. If we believe that social justice is the gospel or part of the gospel, then we must conclude that Peter either (a) did not preach the gospel that day, making it a mystery how 3000 were saved, or (b) he preached a truncated gospel. The text itself makes it clear that the whole gospel was preached, and preached with astounding saving results that day.

Observe what followed *from* that gospel proclamation. By the end of Acts 2 we find the newly expanded community of believers “selling their possessions and belongings and distributing the proceeds to all, as any had need” (v. 45). This action on behalf of the poor was not *in* the gospel, it was *from* the gospel, an existential implication of the first thing—the good news of Jesus’ death and resurrection.

This pattern repeats throughout church history. When Romans tossed their so-called “blemished” babies away like garbage—often simply because they were female—our ancient brothers and sisters went to those human dumps, rescued, and raised society’s unwanted as their own cherished sons and daughters. They knew the gospel that God had rescued and adopted them, so, as an

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WHEN WE DON'T UNDERSTAND

by Greg Barkman

As Christians, we have a desire to understand what God is doing in the world. We know God rules His universe, and we learn to interpret the events of life in the context of God's sovereignty, rather than luck or fate, or other explanations which unbelievers may employ. We believe all events are ordered by God, and we endeavor to read the purposes of God in the circumstances of life. The difficulty comes when we can't understand what God is doing. That's when faith is tested. Who wouldn't believe when everything is plain? The real question is, will we continue to believe when nothing seems to make sense? The account of Lazarus in John eleven should help us deal with some of the puzzling events of life.

THE CRISIS. Lazarus is sick, seriously so. He's in danger of death unless help can be found. This would be devastating news for most families. In this case, however, the level of concern seems to be minimal, for Lazarus, and his sisters, Mary and Martha, are close friends of Jesus, and Christ has proved Himself a powerful healer. The only concern seems to be to let Jesus know, so messengers are sent, saying, "Lord, he whom you love is sick." Surely the One who healed hundreds of strangers will not hesitate to do the same for a close personal friend! Faith anticipates a joyful result, resting in the expected outcome. Whether Jesus will rush to the side of Lazarus, or speak a powerful word and heal him from afar remains to be seen, but who can doubt that Christ will heal Lazarus and resolve the crisis?

THE RESPONSE. Christ's first words are encouraging. "This sickness is not unto death, but for the glory of God." Faith is raised to an even

higher level. What else can this mean but healing for Lazarus? But what comes next is difficult to understand. "Now Jesus loved Martha and her sister and Lazarus. So when He heard that he was sick, He stayed two more days in the place where He was." Two more days! What fatal inactivity is this? So while Jesus tarried, Lazarus died. What are you doing, Lord, I don't understand! What possible purpose can be served by this heartache? How can this be for my good and God's glory? Faith anticipated healing, and instead experienced a burial. It's impossible to understand what God is doing at times.

THE EXPLANATION. Christ's disciples, unaware of the death, were encouraged when Jesus told them Lazarus was sleeping. Serious illness often drives sleep away, so if he sleeps, he should awake in better health. Then Jesus said, "Lazarus is dead. And I am glad for your sakes that I was not there, that you may believe." Believe! Believe what? Everyone believed he would be healed. Death dashed faith to the ground. Healing Lazarus would have encouraged faith, but letting him die was a bitter blow. But as we know, Christ raised Lazarus from the dead, a far greater miracle than healing, and faith was resurrected along with a decaying corpse. The disciples now had greater faith in Christ's power, and greater appreciation for Christ's wisdom. They had greater confidence in Christ's ability to raise the dead, all the dead, and thus their faith was enlarged much more significantly than healing could have achieved. If Christ had met their original expectations, how much poorer they would have been. Now they could understand what Christ was doing, but it was a sore trial of their faith until He

spoke those life-giving words, "Lazarus, come forth!"

And so it is with you and me. How do we respond to life's difficult circumstances when we can't understand what God is doing? Do we doubt? Do we murmur? Do we question the wisdom of God? Or do we recognize that God has wise and gracious purposes for His beloved children that go far beyond the immediate situation. There are more people involved than just me, and there are more circumstances in view than this one. Whatever God is doing, you can be sure that it is ultimately for the glory of Christ, which should be enough for God's children, but it is also ultimately for my good as well. We honor God most when we trust Him during those times when we do not understand. "I will trust when I cannot see, though I'm faced with adversity. And I know His way is always best for me. I will trust when I cannot see." May God help us to do so!

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On the Feminine Side

by Marti Barkman

A recent reading of the book of Deuteronomy and the words Moses spoke to the children of Israel prompted thoughts of last words. At this point in their history, the Israelites stood on the threshold of the land promised them by God. Moses, though he had led them to this place, would not enter the land with them, and he was preparing them for life in their new homeland without him. He had given 40 years of his life to them, enduring the best and worst of that never-ending journey through the wilderness, so his words carried great weight and significance. I thought often, as I read, what great advice this would be for all of us. What did he say to his people that we would want our children to hear? Read through just a few of his points:

* Listen to the statutes and rules that I am teaching you, and DO THEM. WHY? *“So you may live and take possession of the land that the LORD is giving you.” In order for them to live, and live in the place and in the manner that God intended, they must know and keep his rules and ways.* Do YOU struggle with obedience to God’s ways? We never outgrow that battle, do we? To choose to follow the rules is to choose the ‘good life’...the life God designed for us. And it’s not enough just to know them. We have to DO them. Nothing we can do, nothing we can teach our children to do, will have the same impact. We’ve not much time.

* You shall not add to the Word that I command you, nor take from it. WHY? *Because God’s Word is sufficient, as given. And all of it is necessary. “Every word of God proves true; He is a shield to those who take refuge in Him. Do not add to his words....” (Ecc 3:14).* When man mixes God’s word with his ideas, they lose their import, their significance. Man will naturally choose his own ideas over God’s.

* What you need to know about living in this new homeland, I’ve already taught you. WHY MUST I BE TOLD HOW TO LIVE MY LIFE? *Because others are watching and they will come to conclusions about your God based on what they see in you. If you follow my commands this is what they will conclude: You are a wise and understanding people and you have a god like no other! Like no other, because he lives near them and answers them when they call! He has given them such good principles by which to live their lives! We’ve never seen anything like this before!* What conclusions about God do others draw from looking at your life? Do our lives make others feel more comfortable with theirs, or challenge them to know our God?

Don’t forget what your eyes have seen. WHY? *Because the Israelites had a history of ignoring, forgetting, and disobeying, Moses cautioned them to remember their sinful past. Rebellion, complaining, distrust, and unbelief characterized their behavior and resulted in years of wandering and defeat.* We don’t like to be reminded of our failures but an uncomfortable remembering can humble us, set us back on a righteous path, and save us years of regret. Moses knew they needed a reminder of where they’d been so they wouldn’t go again.

Keep your soul diligently... and tell your children. TELL THEM WHAT? *How the Lord called you together to hear his Words.* WHY? *So that you won’t forget and so that you and your children and grandchildren would learn to fear God.*

“Be careful!” OF WHAT? *Be careful to remember that when God spoke the words of his law to you, the Ten Commandments, you heard his voice, but did not see his form.* WHY IS THIS

SO IMPORTANT? Because it’s natural for us to want to worship a god of our own design. The sin of idol worship is not just a problem for the people of other cultures. We may not be tempted to bow before a piece of carved wood or stone, but we give our loyalty, commitment, our time and effort and resources to man’s work, when it should go to God’s. It’s easy to become idolatrous, and not even realize it. Ask your children what’s the most important thing in life. Their answer will tell you what you worship. The fact that Moses addresses this subject at length, warning them repeatedly of the danger of becoming unfaithful in their worship of the one true God when they are old tells us how important this is. Worshipping any god but Jehovah will result in scattering, destruction, perishing. The cost is great.

And then Moses closes this part of his speech in mercy’s tender voice. God has been described as a ‘jealous god’ but this is a language of love, not of anger and terror. He is jealous for the love and loyalty of those who belong to him!

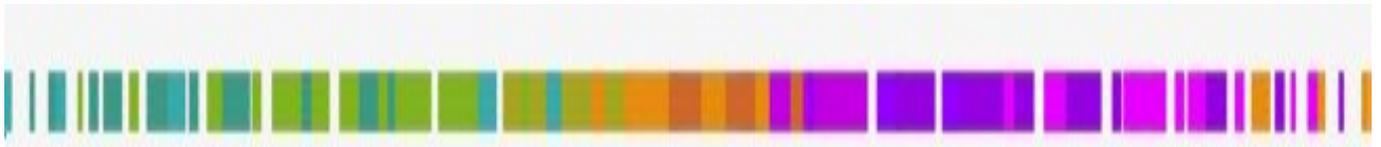
We never know when the words we speak will be our last. What would we want our children to know, believe, and do if we had only one more chance to speak to them? That’s what we must live every day~

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existential implication of that good news, they did the same until the human dumps were no more. When a plague ravaged the Roman Empire, most people ran for the hills away from the sick and dying. It was counter-cultural Christians, believing the good news that God had taken their sin-plague upon Himself on the cross, ran to the bedsides of the plagued to treat them with dignity, often getting sick and dying right along with them. Their radical altruism was an existential implication of the gospel. Likewise, the efforts of Wilberforce, John Newton, and the Clapham sects to abolish the British slave trade were not the gospel; they were the existential implication of the good news that God has redeemed us through the cross and empty tomb of Jesus.

Professor Williams also serves as a lecturer for the Blackstone Legal Fellowship, a Senior Fellow of the TruthXChange Thinktank, and has lectured for the Federalist Society in Washington, D. C. along with Francis Schaeffer's L'Abri Fellowships in Holland and Switzerland..

Thaddeus Williams serves as Associate Professor of Theology for Talbot School of Theology at Biola University in La Mirada, CA. He also serves as Affiliate Faculty of Jurisprudence at Trinity Law School.



THE BEACON BROADCAST

Monday thru Friday

WTA 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.
WDZY 1290 AM (Richmond, VA)	10:00 a.m.
WDZY 103.3 FM (Richmond, VA)	10:00 a.m.
WSKY 1230 AM (Asheville, NC)	7:15 a.m.
WYYC 1250 AM (York, PA)	5:00 a.m.
WYYC 98.1 FM (York, PA)	5:00 a.m.

Sunday

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.
WLES 590 AM (Richmond, VA)	10:30 a.m.
Harbour Light of the Windwards	9:30 p.m.
1400 AM/94.5 FM (Caribbean)	

Monday thru Sunday

WXTH-LP 101.7 FM (Richwood, WV)	10:05 a.m.
	10:05 p.m.

BEACON HIGHLIGHTS FOR MAY

CALENDAR

01	Teen/Parent Focus IMPACT Clubs
04	Teen Game Night
05	ESL
08	IMPACT Clubs
09	Silver Saints
11	Church Work Day Teen Homeplace Ministry
12	Mother's Day Missionary Renato Giuliani ESL Banquet
14	Elders/Deacons Meeting
15	IMPACT Clubs
19	46th Anniversary and Homecoming
22	IMPACT Clubs
23	Men Sharpening Men
26	Senior Night Members Meeting
27	Memorial Day <i>Church Office Closed</i>
29	IMPACT/Teen Awards

MEMBER BIRTHDAYS

01	Donna Coble
04	Becky Tow
06	Ruth Patterson
07	Bill Kephart Zach Chavez
11	Sara Cardwell
13	Danny Simmons Thomas Haizlip
15	Lesley Fannon
16	Anne Enoch
18	Michael Karns
19	Vickie Apple Mary Shaw
21	Claudette Delorge
22	Brandon Counts
23	Eddie Driver
24	Melanie Lowe
25	Howard Beatty Maddie Lowe
	Nathan Phillips
27	Bernie Braley
30	Susan Mullis

MISSIONARY BIRTHDAYS

07	Connie Chapman
09	Jesse Green
12	Tony Honeycutt
21	Isobel Cassells
24	Nadia Slawson*

*Children of Missionaries

*We express our heartfelt
sympathy to the families of:*

Margie Nichols
Lynda Owens
Margie Preston
Mary Ruth Shropshire

*You are invited to worship with us and join in celebration
of our 46th Anniversary and Homecoming on May 19.*

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

Return Service Requested

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