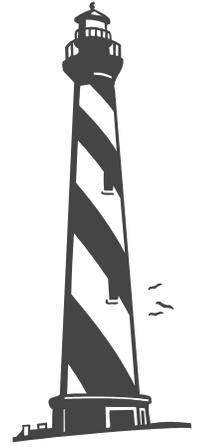


THE BEACON BEAM



March 2020

MAINTAINING A GOD-CENTERED LIFE

GOD IS ALWAYS BETTER THAN WE CAN IMAGINE

by Iain Wright

For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to decay and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience (Romans 8:18-25).

In the days of sail, ships would sometimes go into battle with their colours nailed to the mast. Why? If their colours, that is their flag was physically nailed to the mast it could not so easily be 'struck,' or taken down to signify surrender. In fact ships of the Royal Navy have what is known as a 'Battle Ensign'

which is larger than the ensign they normally display so as to make sure that everyone knows to whom they belong.

Well, let me nail my colours to the mast when it comes to how I read and understand the opening chapters of Genesis. It seems to me the most natural reading of the creation account is to see God's work as taking place in six normal straightforward days.

Now I have no desire whatsoever to cause you offence, dear reader. It may be that you have come to a different conclusion, even if I do not understand how you reached it. I am certainly most willing to concede that there are those whose knowledge of Scripture greatly exceeds my own, who disagree with my position. I have no doubt that their knowledge of Scripture greatly exceeds my own, nor do I doubt that the intellectual faculties with which God has graced them are also abundantly greater than mine. Further, I will yield that their academic achievements and skills are unquestionably greater than mine. More, I am more than ready to concede that many who have held a position on this subject different to mine stand much closer to the throne of God than I will ever do. I am willing

to make all and every concession to those who take a different position, but one thing I cannot do is say that I have been convinced by their arguments, when I have not.

On a very basic level, it does seem clear to me at least, that the original hearers would have understood Moses to have meant six days of normal length. Perhaps the dear brethren who take a different view might debate that, but when Moses tells us that we should work for six days and rest for one, he does so by saying that the Lord made the heavens and the earth in six days and rested for one. The basis for the working week seems to rest on a straightforward reading of Genesis 1.

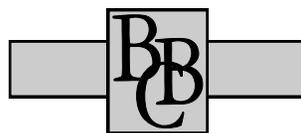
But perhaps an even greater stumbling block for me is the implication for Christ's atoning work.

That's a serious concern. Let me explain. If God did not create the world in six days of more or less the usual length, then the inevitable result, it seems to me, is that we are left with death before the fall. At least all those with whom I have had conversations about this matter who hold to a longer period of time have been willing to agree that that is indeed a

(Continued on page 2)

Beacon Baptist Church

1622 Kirkpatrick Road
Burlington, NC 27215
(336) 226-5205
beaconbaptist.com
beaconbaptist@beaconbaptist.com



Gregory N. Barkman, *Senior Pastor*
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

(Continued from page 1)

consequence. Now when they talk about death before the fall, they do not mean to include man's death but the death of animals. We might suggest a couple of reasons for the death of animals. They might have died as a result of predators or because of disease. But if there is any extended period in the region of thousands if not millions of years, then during that time generations must have passed away. In a sense it doesn't matter if predators or disease removed them. God either has to look upon a lion taking down an antelope and tearing it apart, and declare that to be good, or watch an animal dying of cancer or some such debilitating sickness and likewise say that is good. Neither seems plausible.

But perhaps my friend who takes a different view of the creation account doesn't see animals tearing one another apart as problematic. Perhaps he can envisage God looking on 'nature red in tooth and claw' and pronouncing that to be good—just what he intended. I have to say it leaves me scratching my head.

But here is the greatest problem of all for me. What does such a view say about the atoning work of Jesus? If there was death before the fall, then the atoning work of Christ only has relevance for the death that came about as a result of sin; in other words, the atoning work of Christ only has relevance for the death that came about as a result of sin; in other words, the atoning work of Christ only has reference to the death that came about as a result of man's fall, and in that scenario, it is only death for men for which Christ came to

atone.

That does seem to me to limit the atoning work of Christ in a way that is inconsistent with Scripture. According to Paul in Romans, it is not only believers who are awaiting the final consummation of Christ's redeeming work, but the whole of creation too.

And that brings me to the application of creation and Christ's work of redemption. We are accustomed to thinking that after this life we will, as believers, go to heaven. And that is the final blessing for which we long. So many of our songs peak in such a way. I remember singing a chorus with the line 'heaven is the haven that I am going to.' It came as a surprise to me, even a shock, that heaven was not actually what Scripture teaches us to hope for. I've seen the same shock on the faces of other warm-hearted believers who have never considered that heaven is not meant to be what fixes our attention.

So let me state it plainly, God promises something better than heaven! What on earth could be better than heaven? I choose my words carefully. We were never intended to be disembodied spirits. God has promised something better than heaven itself for his people. When Christ comes again in all his glory, the graves will yield up their dead and the souls which have been with him in heaven shall be reunited with their bodies. 'What is sown is perishable; what is raised is imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body.'

We most certainly can say with Paul that for me to live is Christ and to die is gain. But God is always better than we can imagine. We are not snatched from the world and separated forever from our physical bodies. God has promised to redeem creation itself, not just to pay the penalty of sin, staggering though that is. God has promised to redeem and renew the whole of creation. The sky will be rolled back as a scroll (Rev. 6:14). There will be a new heaven and a new earth, and in that new earth there will be no sun nor moon, for the Lord himself shall be its light. How glorious will the new creation be! Better than we can imagine!

Iain Wright, author of *God Is Always Better Than We Can Imagine, 31 Meditations on the Greatness of God*, is pastor of Covenant Orthodox Presbyterian Church, Orland Park, Illinois.

Christ will only be rightly valued when people realize they have no chance of reaching heaven without faith in His blood, without new birth, without evangelical conversion, and without radical renewal of the soul. Once this momentous lesson is learned by an individual or community, a number of things will happen. The Bible will be studied, the gospel preacher will be sought after, the prayer meeting will be frequented, and—above all—Jesus Christ will be valued.

Our world today puts a price on everything: carpets, furniture, groceries, magazines, computers, and refrigerators. But there is no market for the things of Christ. So it will be until people clearly realize that without Christ there is no forgiveness of sins, no hope after death, and no prospect of eternal life.

To have Christ as Savior is to have everything; not to have Christ, though we should possess all the world, is to have nothing. In the hands of Jesus of Nazareth are the keys that open and shut heaven. What He opens, no man can shut; what He shuts, no man opens (Rev. 3:7).

—Maurice Roberts, *The Happiness of Heaven*

THE COMFORTER HAS COME

by Greg Phillips

The Lord Jesus spoke to a group of fearful men in the hours before He was crucified. These men had followed through months of instruction, observing miraculous acts and seeing praise and opposition. Gathering for what would be their last supper together, they hear Him say again that He is leaving. After Judas the betrayer leaves the gathering, Jesus says, "Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, 'Where I am going, you cannot come,' so now I say to you." Peter asks, "Lord, where are You going?" Peter insists that he will follow regardless of the cost, but the Lord says unequivocally to Peter that he will fail even before the night is over (John 13).

Jesus did not leave these men to flounder in their doubt and bewilderment. Immediately the Lord speaks comfort to their fears. He doesn't want them to be fearful. The next four chapters in John record His instruction and comfort to these men who will see their Lord killed in the hours to come. What a joy to hear Him speak, "Let not your heart be troubled; you believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also" (John 14:1-3).

As if that promise of a future reunion weren't enough, the Lord confirms his deity and authority in answer to Philip's inquiry. "Do you not believe that I am in the Father, and the Father in Me? The words that

I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves" (vv10-11). He patiently explains that He will be present with them, and even reveal Himself to those who love Him. "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him" (v23). How can this be? How will He be with them when He has just said He is leaving?

The answer is in the security of the incredible promise of the Comforter whom the Father will send. What is the guarantee of this heavenly mansion and eternal union with God? What is the first installment of this great promise? Jesus said, "These things I have spoken to you while being present with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid" (vv25-27).

How are Christ's promises fulfilled? The Holy Spirit is the One who makes the promises reality. How will Christ do what we ask for in His name (v13-14)? Romans 8:26 says that "the Spirit also helps in our weaknesses (and)...the Spirit Himself makes intercession for us with groanings which cannot be uttered....He makes intercession for the saints according to the will of God." How are

we not orphans? The Spirit comes to us (v18). How is Christ *in* us and not just *with* us? The indwelling Holy Spirit Who came at Pentecost and lives in the hearts of believers (v25). How are we to learn even more truth than from the words of Christ? "When He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come" (Jn 16:5-15). How is it better for us if Jesus is in heaven and not on earth? "It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you" (v7). Who is the comfort of the redeemed? Who is the peace of Christ *in* us? Who is the guarantee of the fulfillment of Christ's promises? It is the Holy Spirit, who dwells in every one who believes.

What About Christian Liberty?

by Greg Barkman

Christian liberty can be a thorny issue. Some sincere Christians fail to recognize this category at all. They have a definite opinion about everything, and endeavor to impose their opinions upon others, treating each issue as if it is a Christian duty. To fail to submit to their understanding is, in their minds, to commit grievous sin. They may even separate themselves from Christians who do not hold the same opinion as themselves.

On the other hand, there are Christians who erroneously place practices the Bible calls sin into the category of Christian liberty. To them, Christian liberty means license to do whatever one pleases. They become the sole arbiter of their own behavior, and if anyone dares to label their errant practices sinful, they declare that they believe in Christian liberty, and no one has the right to judge another's behavior. With such confusion abounding, it may be helpful to examine Biblical teaching about Christian liberty. The Apostle Paul deals with this subject in I Corinthians chapters eight and ten, as well as the fourteenth chapter of the book of Romans. I will confine myself to First Corinthians ten for this article.

GENERAL PRINCIPLE.

Paul opens with this statement, "all things are lawful for me" (verse 23). This sounds like an absolute declaration and serves as a proof text for those who err on the side of license. But the context limits Paul's statement to mean all things that the Bible does not categorize as sin. The "all things" does not include idolatry (verses 7, 14), nor immorality (verse 8). It does not include any-

thing that God declares unlawful (9:21). No, the "all things" clearly means all things which God has not prohibited. We sometimes call these grey areas, or matters indifferent. These are the items concerning which believers enjoy Christian liberty. Since God has not issued clear guidelines, each believer will need to decide these matters for himself.

RESTRAINT OF LIBERTY.

"All things are lawful for me" is not the entire text. Paul goes on to say, "but not all things are helpful; all things are lawful for me, but not all things edify." After stating the general principle of Christian liberty, Paul immediately steps on the brakes. The purpose of Christian liberty is not to be able to do whatever I desire, but rather use my liberty in a God-honoring manner. Is the exercise of this particular liberty helpful? Is it helpful for personal godliness and for Christ's honor? Will it edify? Will it build up myself and others in the most holy faith? The purpose of Christian liberty is not to indulge myself, but rather to be free to do good to others. "Let no one seek his own, but each one the other's well-being" (verse 24). Legalism focuses on self: self-righteousness, self-doubt, self-performance. Legalism denigrates others. It is judgmental, condemning, avoiding. Liberty, on the other hand, honors others. It wants to know how best to help others in their pursuit of Christ.

SPECIFIC EXAMPLES.

The main issue of this passage is eating meat that has been offered to idols. Is this allowed, or prohibited? That depends. First, consider

eating at home. "Eat whatever is sold in the meat market" (verse 25). It may or may not have been sacrificed to idols. The meat is not labeled, so it's difficult to be sure. The legalist would say, "Don't eat any meat unless you know for sure that it was not sacrificed to idols." Paul says, "Don't ask questions. Don't investigate. It doesn't matter. You have liberty to eat. Don't turn a Christian liberty into a legalistic taboo. Meat is God's good provision for your welfare, "for the earth is the Lord's and all its fullness" (verse 26, quoting Psalm 24:1).

That's what you do in your own home, but what about a public setting, such as eating at a neighbor's home? It may be an unbeliever who will likely serve meat that has been offered to idols. In that case, eat whatever you are served and don't ask where it came from. It doesn't matter. Meat loses its association when sold in the market. Don't try to re-attach an idolatrous association. For a believer, all meat is the gift of God and he can receive it with thanks to his gracious Lord (verse 27).

But what if someone speaks up and identifies this food as idol meat? In that case, don't eat it. Why? Because now it does matter. Don't eat it for the sake of others, especially the one who informed you. Now you know it is connected with idol worship in his mind, in which case, eating implies endorsement of idolatry. The identification of this meat with idols does nothing to affect fundamental realities. Nothing has changed about the nature of the meat. It is still wholesome food provided by God (verses 29,30). But the public identification of this meat with idols

(Continued on page 5)

(Continued from page 4)

changes the situation. It reveals the defective understanding of another and the welfare of others is more important than your personal freedom. This is not the time to correct his misunderstanding. This is the time to exercise voluntary restraint for the sake of others, to enable a clear gospel witness to those unsaved, or to manifest brotherly love to a weaker Christian.

HELPFUL GUIDELINES.

Every activity should glorify God (verse 31). It does not glorify God to submit to man-made regulations, nor does it glorify God to impose man-made regulations upon others. But neither does it glorify God to put your personal desires above everyone else.

No activity should harm another (verse 32). We should give no offense to anyone else. We do not want to cause a Jew to stumble, who is bound up with the legalism of his kosher diet. Nor do we want to cause a Gentile to stumble, who is captive to idolatrous superstitions. Nor do we desire to cause a Christian to stumble, who may be weak, and does not yet understand the reality of Christian

liberty. We must take the needs of others into consideration as we decide whether or not to exercise our liberty to eat meat regardless of its prior associations.

Not only should no activity harm another, but going one step further, every activity should benefit others (verse 33). Paul himself set the example for this. "For though I am free from all men, I have made myself a servant to all that I might win the more" (9:19). Before I rush headlong into the exercise of my Christian liberty, I should pause long enough to ask, can I do this for the glory of God? Can I do this without harming others? In what way will this practice do good to someone else?

Paul, who is the only inspired author to deal directly with Christian liberty, says more about curtailing our liberty than exercising it. But we must remember that these decisions are to be made individually before the Lord. I can't decide for someone else and impose my conclusions upon him. That denies him his Christian liberty. But neither can I please the Lord by insisting upon exercising my liberty at all times and in all places without regard for how this may help or hurt another. Christian liberty is

not first about me, but about others, and above all, about Christ, and how to best please Him.

Christian liberty is freedom from sin, not freedom to sin. –A. W. Tozer

A true Christian does not see God's promise of forgiveness as a license to sin, a way to abuse His love and presume His grace. Rather, he sees God's gracious forgiveness as the means to spiritual growth and sanctification. He continually thanks God for His great love and willingness to forgive. – John MacArthur

The Bible is not the light of the world; it is the light of the Church. But the world does not read the Bible, the world reads Christians! "You are the light of the world." –Charles Spurgeon



Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. Give no offense, either to the Jews or to the Greeks or to the church of God, just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved (I Corinthians 10:31-33).

On The Feminine Side

by Marti Barkman

The skies are cloudy but it's mild, in the mid-50's. The grass is green and studded with a hearty crop of wild garlic, and with fruit trees and forsythia bushes in full bloom, you could believe its spring. But we are waiting for the snow to start! It's been more than 400 days since this part of North Carolina has had snow but we've been hearing of the possibility for almost a week now. First the word used was 'unlikely' and then 'possible', and now we have an estimated accumulation of up to three inches...a veritable blizzard for this area! I couldn't be more excited if I were a school teacher! Many years have passed since my snow days were full of children, bundled beyond recognition, crazy to get out into the snow, and just as eager to get inside to get warm or tattle on a sister. Those were wonderful and delightful days of enjoying their enjoyment of the rare snowfall. Now, a snow day...if we are lucky enough to be confined to the house, cars stuck in the driveway...is a real day off, a great book-by-the-fire kind of day, maybe catching a nap or even two.

There are snow days preparation to be made of course. There's the trip to the grocery for bread, milk, and eggs; (do YOU eat French toast when it snows?) and if you have a wood burning fireplace there's wood to bring in, and it's a good time to make some soup! The article in the Times-News this morning was perfectly timed...recipes for 7 quick to make soups! So when I returned home from a morning appointment, with the happy prospect of being home the rest of the afternoon, I set to making soup. I had thawed 3 quarts of ham bone broth that I'd made from our Christmas ham, along with the leftover meat, and onions, celery, carrots, and beans were on hand. The finished product is simmering on the stove now and if we have snow tomorrow, will be a cozy snow day meal by the fire. And there will be just enough to take to a few friends

who may need a reminder that they are loved.

Yesterday, as we've continued working our way through the book *Good and Angry* in Coffee n' Courage, we talked at length about how to deal with unkindness, injustice, and suffering, as Christ did. Christ, who suffered beyond our comprehension for the sins of others. To quote from the lesson, "*(God's) response to evil is to do the greatest good thing the world has ever seen. He sends his own Son as a man of sorrows who enters and knows our suffering. He wants you (in your suffering) to become merciful, purposeful, hopeful.*" We then read about two people who suffered at the hands of others. One, the story of a pastor who endured racial injustice in South Africa during the days of apartheid, and the other, a woman who was sexually abused from the ages of 3 to 15. Two people who suffered unbelievable injustice and cruelty at the hands of others. How did they survive? What were the things that got them through? Here are three things that informed and enabled Kumalo, a character in the book, *Cry the Beloved Country*, by John Paton. When suffering:

Learn to deal honestly with our own sin: When we are suffering at the hands of others, when their sins against us are consuming us, we must be mindful of our own sins. To rehearse their sins is, in essence, to be confessing their sins instead of our own. This will help us with the second item...

Work at being a good person: Being a good person won't happen accidentally. It takes work and when we are suffering it may be the last thing on our agenda. But Kumalo said, "His greatest fear was that when they (his abusers) had turned to loving, he would have turned to hating." On the other side of our experience of suffering we will come out marked by bitterness and anger.

Small kindnesses: When his needs were the greatest, his sorrow overwhelming, it was the small kind-

nesses of others that touched Kumalo deeply. "Small good deeds amid great evils are part of becoming free from the waste or our wraths and sorrows."

And what about my ham and bean soup? It will indeed, be a small deed! Just one meal for a couple of people. But the thing about those small good deeds is this: A quart of soup can become a gallon of good cheer to not one, but two people. The kindness goes both ways, is doubled. The giver is as blessed as the recipient. Our tendency is to wait until we can do something significant for someone, and time for those is harder to come by. Remember the small deed. And if you are one who is suffering, you can still do the small good deed, like a phone call, text, or card to a fellow sufferer to let them know they are not alone. And just down in the dumps? Been thinking a lot about yourself lately? Spread some good cheer and maybe a jar of soup with someone you love, but who may not know you love them!

These are some good lessons we can learn from one who has suffered. Let's not waste this helpful news.

From Paul David Tripp—*New Morning Mercies: A Daily Gospel Devotional*

God calls you to believe and then works with zeal to craft you into a person who really does live by faith. I don't know how much you've thought about this, but faith isn't natural for you and me. Doubt is natural. Fear is natural. Living on the basis of your collected experience is natural. Pushing the current catalog of personal "what-ifs" through your mind before you go to sleep or when you wake up in the morning is natural. Living based on the thinking of your brain and your physical senses is natural. Envy of the life of someone else and wondering why it isn't your life is natural. Wishing that you were more sovereign over people, situations, and locations than you will ever be is natural. Manipulating your way into personal control so you can guarantee that you will get what you think you need is natural. Looking horizontally for the peace that you will only ever find vertically is natural. Anxiously wishing for change in things that you have no ability to change is natural. Giving way to despondency, discouragement,

depression, or despair is natural. Numbing yourself with busyness, material things, media, food, or some other substance is natural. Lowering your standards to deal with your disappointment is natural. But faith simply isn't natural to us. So, in grace, God grants us to believe. As Paul says in Ephesians 2:8, faith really is the gift of God. There is no more counterintuitive function to the average, sin-damaged human being than faith in God. Sure, we'll put our faith in a lot of things, but not in a God we cannot see or hear, who makes promises so grand they seem impossible to keep. God gives us the power to first believe, but he doesn't stop there. By grace he works in the situations, locations, and relationships of our everyday lives to craft, hammer, bend, and mold us into people who build life based on the radical belief that he really does exist and he really does reward those who seek him (Heb. 11:6). Next time you face the unexpected, a moment of difficulty you really don't want to go through, remember that such a mo-

ment doesn't picture a God who has forgotten you, but one who is near to you and doing in you a very good thing. He is rescuing you from thinking that you can live the life you were meant to live while relying on the inadequate resources of your wisdom, experience, righteousness, and strength; and he is transforming you into a person who lives a life shaped by radical God-centered faith. He is the ultimate craftsman, and we are his clay. He will not take us off his wheel until his fingers have molded us into those who really do believe and do not doubt.

Paul David Tripp (DMin, Westminster Theological Seminary) is a pastor, author, and international conference speaker. He is also the president of Paul Tripp Ministries. paultrippministries.org.

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. |
| WDZY 1290 AM (Richmond, VA) | 6:15 a.m. |
| WDZY 103.3 FM (Richmond, VA) | 10:00 a.m. |
| WDZY 103.3 FM (Richmond, VA) | 6:15 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 p.m. |
| WYYC 98.1 FM (York, PA) | 5:00 p.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) | |
| WGNQ mixlr.com/wgng-radio (M-F) | |
| | 8:45-9 a.m. & 4:45-5:00 p.m. |
| | (Internet station based in Greenville/Washington, NC) |

Monday thru Sunday

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

BEACON HIGHLIGHTS FOR MARCH

CALENDAR

01 ESL
04 IMPACT Clubs
 Teen/Parent Focus
08 *Daylight Saving Time Begins*
 Lord's Table
 ESL
10 Coffee n' Courage
 Elders/Deacons Meeting
11 Fellowship Meal
 IMPACT Clubs
14 Teen Homeplace Ministry
15 Members Meeting
 ESL
17 Coffee n' Courage
18 IMPACT Clubs
19 Silver Saints
22 ESL
24 Coffee n' Courage
25 IMPACT Clubs
26 Men Sharpening Men
29 ESL

MEMBER BIRTHDAYS

09 Gena Boswell
10 Amijoy Freeman
13 Stuart Waugh
14 Dru Guthrie
15 Mary Ellen Crumpton
17 Scott Haizlip
19 Thad Boyd
 Gloria Hendry
22 Nathaniel Speight
23 Lenny Braley
25 Larry Hunter
29 Walt Atkins
 Ken Delorge

MISSIONARY BIRTHDAYS

01 Mike Webster
12 Cheri Giuliani
13 Carol Bunyan
 Stuart Waugh

We express our heartfelt sympathy to the families of:

Lula Travis
Carol Wetzler



Join us for our Spring Bible Conference with
 Pastor Don Theobald from Hamilton, Ontario, Canada,
 April 5-8.

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

Return Service Requested

PRSRT STD
 US POSTAGE PAID
 ALAMANCE, NC
 PERMIT NO. 3