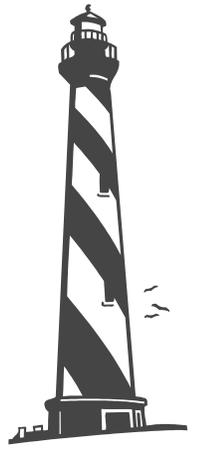


THE BEACON BEAM

July 2021

GOD'S AMAZING GRACE



PERFECT PEACE FOR IMPERFECT PARENTS

by Josh Squires

Guest Contributor for *Desiring God Ministry*

Failure isn't an option in parenting. It's an inevitability.

It's nearly impossible to count the number of angst-ridden parents I've sat across in a counseling room. They wring their hands as they worry that they've ruined poor little Johnny or Jane. Frantic, they wade through the record of wrongs they've committed against their child over the years. Harsh words, unkind thoughts, and rash actions all make it on the list of parenthood infamy. What should we make of our mistakes in what is one of the most important roles God has charged us with? My answer: Not much.

Let's be clear on one thing first: I'm not saying that we don't let our failures affect us. The hurt, fear, anger, and sadness of our little ones — caused by our parental malfunctions — should break our hearts. This is not celebratory "failurism." Our missteps cause genuine pain, and that pain needs to be listened to, understood, repented of, and — to the best of our ability — prevented in the fu-

ture.

But we must remember: We are sinners tasked with parenting fellow sinners. Sin affects every relationship we have. From the most intimate of family members to random strangers, there's no relationship on earth where sin doesn't have its sway. That's Paul's testimony in Romans 7 where he laments that though he would do good, the good he wants to do he doesn't do, and the evil that he wants to quit he finds himself continuing to do (Romans 7:18–19).

Three Pressures to Be Perfect

If failure is pervasive, then why do so many parents live in fear of it?

1. Our culture no longer has a biblical view of who we are as parents.

The spiritual component of our identities has long been replaced with the nature/nurture model of man. It is not uncommon to read or hear a discussion about how a person's upbringing (nurture) is supposed to shoulder most of the blame for whatever ails him. This puts an incredible amount

of pressure on the parents to provide a context in which every good trait is perfectly cultivated, and every negative one inhibited, or even eliminated altogether.

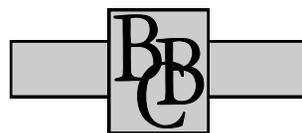
But this is where the Christian understanding of the fallen nature of man is such a help. We know that children are born as sinners. Sin isn't just an action; it's a condition — one that none of us can escape (Romans 3:9–12, 23). Even in the most loving, encouraging, rewarding, and earnest families, we can expect that our children will lie, cheat, steal, and be mean just as their parents will surely be irritable, selfish, lazy, and inattentive. Not the majority of the time (we hope!), but it will happen nonetheless.

Yet we are not undone by these failures. Instead we are invigorated by the grace that God in Christ has for us (Romans 5:1–5). And that grace doesn't encourage us to be less like the parents we are called to be, but energizes us to be more like them

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Beacon Baptist Church

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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

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(Romans 6:1–2). Grace is the engine that drives God-glorifying parenting.

2. We don't want to lose respect and authority with our children.

In one sense, they are afraid that by admitting wrong, they will lose credibility, authority, or respect with their children. Without a doubt, parents need to have authority over their children (Ephesians 6:1–3). Kids who don't respect their parents tend to have problems with healthy boundaries in every area of life. But having credibility, authority, and respect is not the same as being inerrant.

Admitting our faults is not tantamount to admitting incompetence. In fact, the opposite is generally true. The more we are willing to own our mistakes and seek forgiveness, the more our children find us to be trustworthy authorities in their lives. They already know we've messed up; now they need to know that we can take responsibility. Plus, if we present ourselves as being without error, when our children know definitively that it isn't true, then what will they think when we present God's word as being without error?

3. We feel the pain of owning that we've hurt and disappointed our children.

Watching our loved ones hurt is bad enough on its own, but to know you caused that pain stings like nothing else. It's easy and convenient to pre-

tend that our failures never occurred in the first place — but it's not healthy. Actions and consequences are integrally tied together.

As Paul tells the Thessalonians, “If anyone is not willing to work, let him not eat” (2 Thessalonians 3:10). Not having food is the consequence for not working, and hunger pangs provide pretty good incentive for employment perseverance. Likewise, watching tears in our children's eyes as we admit our mistakes provides pretty good incentive for high-quality parenting perseverance. Beyond this, the discomfort our children experience as we confess and repent is the sort that tends to heal rather than wound. It helps them to make sense of the world and provides grounds for forgiveness, rather than soil for roots of bitterness.

Let Your Failures Point to Another

As strange as it may seem, there is a reason to be encouraged when we fail. Admittedly it's not much encouragement at the time, but when we fail it's a chance to model for our children what secure repentance looks like. A repentance that's not afraid to hear how we've hurt them. A repentance that doesn't recoil from the words, “I'm sorry” or, “Please forgive me.” A repentance that is cause for tears in our eyes, but hope in our hearts.

That is a skill that our children des-

perately need modeled for them. How are they, as spouses, supposed to admit when they are wrong if they don't hear it from us? How are they, as parents, supposed to own their mistakes if they don't see it in us? How are they, as Christians, supposed to throw themselves on the free offer of the gospel if they don't experience us doing the same?

Coming to terms with our own failure is never easy. Admitting it to those we've failed can be even harder. Yet it provides an amazing opportunity to live out the gospel for our children in a way that nothing else can.

Josh Squires (@RevJASquires) serves as pastor of counseling and congregational care at First Presbyterian Church in Columbia, South Carolina. He and his wife have five children.

God's grace frees you from having to deny your weaknesses. I love the fact that biblical faith never requires that you deny reality. If you have to deny reality to feel good about your life, you may have temporary peace, but you're not exercising biblical faith. The Bible is a shockingly honest book that shows us the blood, dirt, and smoke of life in a fallen world. Yet the Bible is the most hopeful of any book ever written because of the transformative power of the life, death, and resurrection of Jesus. Here's what this means for you as a parent: God never asks you to act as a parent as if you're something that you're not. In fact, he does just the opposite. God welcomes you to look at yourself in the heart-and life-exposing mirror of his Word to see yourself as you really are and to be willing to confess your faults to those around you. And here's why you can have the courage to live this way: as a parent you do not ever need to fear knowing yourself, you do not have to fear being known by those around you, and you do not have to fear being exposed as less than perfect because there is nothing that could ever be known or exposed about you as a parent that hasn't already been covered by the blood of Jesus.

—Paul David Tripp, *Parenting*

FUNDAMENTALISM THEN AND NOW

by Greg Barkman

Fundamentalism is a noble movement whose goal is to preserve Christianity based upon the fundamentals of the faith. Its roots can be traced back to the late nineteenth century in America. German Rationalism, a modern, skeptical approach to the Bible, endeavored to re-define Christianity apart from its supernatural elements. As this new skepticism filtered across the Atlantic, it was favorably received in seminaries, denominational headquarters, publishing houses, and eventually the pulpits of mainline protestant churches in America. The Bible was assumed to be nothing more than a human book which could be explained by cultural and historical influences. The miracles of the Bible were not deemed true accounts, but rather legends manufactured by people struggling to explain unusual events that occurred outside their limited experiences. Jesus Christ was not really virgin born, did not live a sinless life, and did not physically rise from the dead, but was merely a good moral man, an engaging preacher, a selfless, loving prophet whose followers embellished accounts of his life to swell his influence after he died.

Not surprisingly, Bible believing Christians arose to challenge the inroads of this new Modernism (also called Liberalism) infiltrating their churches. In 1917, the Bible Institute of Los Angeles published a four volume set entitled *The Fundamentals*, which was designed to answer the most common attacks upon Biblical Christianity. This widely circulated publication gave the movement its name, and *Fundamentalist* became the identifying title for those orthodox Christians who were willing to take a stand against the downgrade of modern Christianity.

At first, most Fundamental-

ists fought against apostasy from within their denominational institutions. Gradually, as Modernism gained control of nearly all mainline Protestant denominations, Fundamentalists separated and established new churches, denominations, mission boards, and publishing houses. Separation became the defining doctrine of Fundamentalism. It was not easy to abandon Christian institutions that had been sacrificially established by orthodox Christians, but it was necessary out of love for Christ and obedience to the Word of God. There was a period of transition in which some Fundamentalists continued to fight from within while others separated and came out, but eventually nearly all those who were serious about contending for the Christian Faith removed themselves from mainline institutions, and Fundamentalism became characterized by separating from apostasy and organizing new structures that were true to historic, orthodox Christianity.

For a good many years, Evangelicalism and Fundamentalism were basically synonymous terms identifying all those who believed the supernatural elements of the Bible. However, around the middle of the twentieth century, two major events divided Evangelicals from Fundamentalists.

First was the arrival of a new Evangelicalism. Some who personally believed the fundamentals of the faith were not happy with the strong emphasis upon separation. These Evangelicals preferred to remain in mainline Protestant schools and churches to try to influence them from within. They coined a new term, *New Evangelicalism* to designate those who preferred to maintain a friendly alliance with Modernists for the purpose of winning them over to evangelical Christianity. They re-

pudiated what they considered to be the unloving harshness of Fundamentalism. They preferred to treat Modernists as Christian brothers instead of false teachers. Thus, Evangelicalism, the historic name for orthodox Christianity, was divided into two camps. Fundamentalists, who believed God requires separation from apostasy, and New Evangelicals, who encouraged accommodation with those who deny fundamental doctrines of the Christian Faith.

The second event was the evangelism of Billy Graham, an evangelical preacher who arose to prominence in America in the 1950's. At first Graham followed a Fundamentalist pattern in his crusades, inviting only orthodox pastors and churches to support his efforts. However, after a long and successful crusade in England that embraced Christian leaders of all persuasions, Rev. Graham changed his approach, and invited all churches and their leaders, including many well-known Modernists, to sponsor his crusades. He believed this was advantageous, perhaps even necessary to reach the maximum number of people with the gospel. Fundamentalists found it necessary to separate from the Graham crusades, believing that such cooperation violated Scripture and hopelessly confused new converts concerning the doctrines of Christianity. Their departure left New Evangelicals and Modernists united in cooperation, and ecumenical evangelism became a further dividing factor separating Fundamentalists from Evangelicals.

As we enter the twenty-first century, how has New Evangelicalism fared? Not surprisingly, Evangelicalism has become so broad and doctrinally watered down that many who identify themselves as Evangelicals

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can scarcely be distinguished from Liberals. The old Modernism has become the new Evangelicalism. The well intentioned, though unbiblical goal of partnering with apostates to win them has backfired. Instead of converting Modernists to evangelicalism, many Evangelicals have been converted to modernism. This is exactly what Fundamentalists predicted, because this is what the Bible warns us about when it says that a little leaven leavens the whole lump. The Scriptural way to deal with apostasy is to separate from it. Accommodation with our enemies doesn't work when attempted by nations, as when many European leaders endeavored to appease Hitler, nor does it work when attempted by Christians who think they can accommodate apostasy. Many New Evangelicals have driven their bus off the road of sound doctrine and into the ditch of heresy.

What about Fundamentalism? I wish I could tell you that it has flourished and remains in good health, but alas, such is not the case. Unfortunately, it has splintered and fragmented so much that it is no longer the dynamic voice for orthodox Christianity that it was. The strength of Fundamentalism, the Biblical doctrine of separation from apostasy, has too often degenerated into nothing more than infighting and fracturing over secondary issues. In far too many cases, it has become characterized by name calling, personality conflicts, and turf wars. Separation from apostasy has become separation from anyone and everyone who does not dot every "i" and cross every "t" the way we do. As is often the case, that

which was formerly its strength, has now become its weakness. Fundamentalism has demonstrated that we are fallen sons of Adam who tend toward extremes if we are not very vigilant. Defending truth and the need for separation has too often devolved into defending preferences and separating from Christian brothers who are every bit as fundamental as we. Instead of maintaining a sound Biblical balance, driving down the middle of the road of Christian orthodoxy, too many Fundamentalists have run off the road into the ditch of carnal sectarianism. "I am of Paul, I am of Apollos, I am of Cephas, I am of Christ."

Fractured Fundamentalism is not in a very good position to minister to the needs of those who have been wounded by an un-Biblical partnership with apostasy. But even though Fundamentalism as a movement is not enjoying good health, true Bible believing, Bible practicing Christians are healthy. The Church being built by Christ is alive and well and making good progress in the world. Christ didn't promise to bless any one particular institution or movement, but He promised to bless His church and sincere Christians who humbly stand for truth and stay out of ditches will know God's favor. Serious Christians, whatever they may call themselves, will enjoy the blessing of God if they stay focused upon Christ and the Biblical gospel, and resist the temptation to try to build little kingdoms for their own name upon Earth.

Is the Fundamentalists movement over? I cannot say. But I believe the original premise was sound. The fundamentals of the faith must be

defended, not compromised, and apostasy must not be appeased nor even recognized as legitimate. A Christianity that denies fundamental doctrines of the Bible is no Christianity at all. It is a false religion, and its true nature needs to be exposed so that seeking souls be not confused and deceived. Until the Lord returns, there will always be departures from the Faith once delivered unto the Saints, and there will always be the need for God's people to defend truth and expose error. May God give us both courage and grace to take our stand for Christ, regardless the cost!

Originally published in July, 2011

Jellyfish Christianity

"One plague of our age is the widespread dislike to what men are pleased to call dogmatic theology. In the place of it, the idol of the day is a kind of jellyfish Christianity — a Christianity without bone, or muscle, or sinew, — without any distinct teaching about the atonement or the work of the Spirit, or justification, or the way of peace with God — a vague, foggy, misty Christianity, of which the only watchwords seem to be, 'You must be..liberal and kind. You must condemn no man's doctrinal views. You must consider everybody is right and nobody is wrong'."

—J. C. Ryle

A Sin That Plagues Us All

by Bob LaTour

Proverbs 16:18 “Pride goes before destruction, and a haughty spirit before a fall.”

For Christians to truly glorify God, “we must embrace and live out humility in order to truly live and be who God means for us to be”—images-bearers of Christ!¹ In his book *From Pride to Humility*, Dr. Stuart Scott states, “Six different words are used for pride. All of them convey lifting up, highness, magnification, presumptuousness, or rebelliousness of self.”

“In the Greek language, the words for pride occur in two different categories. One particular word group suggests the idea of ‘straining or stretching one’s neck’, ‘to magnify,’ or ‘to be haughty’ (as if to hold one’s head up high because of what one thinks he has made himself or accomplished.)” This makes me think of the “Peacocks” that perform in Hollywood and in professional sports—most of whom are full of themselves as they strut before the cameras while living in a world of fantasy. It is tragic to see that, when their gaudy “plumage” and abilities are brought low by age, most of them become a shallow “has been.” That is quite the opposite of someone like Paul who grew in stature that paralleled his humble imitation of Christ. He said, “For to me, TO LIVE IS CHRIST, and to die is gain!”²

“The other category in the Greek conveys a ‘blindness’ and even suggests the idea of being ‘enveloped with smoke.’”¹ “Biblical synonyms for pride are vainglory, conceit, boasting, arrogance, loftiness, presumption, haughtiness, being puffed up, high-mindedness, scoffing, and self-seeking.” People afflicted with

this kind of pride are ignorant of blind spots when it comes to their sense of self-importance! What can Christians do to battle pride that God hates? We must be intentional in our effort not to be self-promoting and we must make God’s Word central in the following ways—

We must humbly **acknowledge** that we are the possession of the Lord Jesus Christ Who purchased us with His shed blood, Who enables us to glorify God, and Who rewards our faithful service.³ In every way, we are indebted to God’s **G-R-A-C-E**. God’s **Righteousness At Christ’s Expense** in our salvation. God’s **Resources And Christ’s Enabling** in our service.³ God’s **Riches At Christ’s Exaltation** in our glorification.

We must **affirm** the written Word of God in our **head** and give mental assent that it is what it claims to be—the inspired, inerrant, all-sufficient guide for life and godliness.⁴ [Faith and faithfulness are Bible-based.] The Word is the foundation of our worldview through which we evaluate and interact with culture.

We must **absorb** the Word of God into the very essence of who we are in our **heart**—the wellspring of our thoughts, will and emotions.⁵

We must **apply** the written Word to our **habits** as we interact with others for their good and God’s glory.⁶

We must **author** the Word of God into our **history** through a consistent life-style that acknowledges Him in all of our ways by pursuing righteousness and fleeing from evil. When we are acknowledging Christ, Who is our supreme example of humility, it is most difficult to

tout self-importance (attitude), self-accomplishment (actions) and self-promotion (speech).⁷

We must **accept** the truth that our pride is a sinful affront to the glory and grace of God Who is the Giver of every good and perfect gift, in particular eternal life through faith in the perfect life, substitutionary death and victorious resurrection of His Son.⁸

The Bible is full of weapons to battle the sin of pride. “In all your ways acknowledge Him.” “Fear God and keep His commandments.” (Christ) must increase, but I must decrease.” “Do all to the glory of God.” “God resists the proud, but gives grace to the humble.”⁹ We simply must take the battle with our flesh seriously, and realize that victory is assured through Christ alone.

¹ Dr. Stuart Scott; Rom.8:29; II Cor.3:18

² Phil.1:21

³ I Cor.6:19-20; I Peter 1:17-19

⁴ II Tim.3:16-17; II Peter 1:1-4; Psa.37:30-31

⁵ Psa.119:11

⁶ Eph.4:1-3; I Cor.10:31-33; Phil.2:3-4

⁷ Prov.3:5-7

⁸ James 1:17; I Cor.4:7; Jn.3:16; Eph.1

⁹ Prov.3:6; Eccl.12:13; Jn.3:30; I Cor.10:31; I Peter 5:5-7

When God Spoke to Women:

The Mother of Samson

By Marti Barkman

We meet the mother of Samson in Judges 13, a chapter that begins like this: “And the sons of Israel did evil again in the sight of the LORD, and the LORD delivered them into the hands of the Philistines forty years.” The Israelites, already captive to their own sin, were once again enslaved by another nation. It is in this setting we are introduced to Manoah, and to his wife, whose name is not given. They have no children, a fact emphasized by the redundant, ‘she was barren and bare not’. This is a familiar refrain, for of the seven Old Testament women to whom God spoke directly, she is the third to be childless. “Many eminent persons were born of mothers that had been kept a great while in the want of the blessing of children...that the mercy might be the more acceptable when it did come. Mercies long waited for often prove signal mercies, and it is made to appear that they were worth waiting for...” (Matthew Henry).

The woman speaks:

It was a pivotal moment and I never cease to marvel at the fact that God spoke to me. Our nation was in a time of despair, yet again. Our sin had once again brought God’s judgment. This time it was the Philistines He used, giving them rule over us, in a pattern repeated many times over, a pattern of sin, bondage, a cry for help, and salvation. But my own personal despair went beyond the troubles of the nation. I had no child, a fact that became my identity and great sorrow. The years were passing us by and though I was not past childbearing age, Manoah and I were fearful this was to be our lot in life. But

then, on an ordinary day, He came, and our lives were forever altered. The visitor standing before me was unlike anyone I had ever seen, for he looked like an angel of God. I was awestruck! He appeared and without introduction began speaking. I knew he was from God, for he knew about me...that I was barren and longing to have a child. His announcement stunned and thrilled me:

“Behold, you are barren and have not borne children, but you shall conceive and bear a son. Therefore, be careful and drink no wine or strong drink, and eat nothing unclean, for behold you shall conceive and bear a son. No razor is to come upon his head, for the child shall be a Nazirite to God from the womb, and he shall begin to save Israel from the hand of the Philistines.”

In that moment I knew my life would never be the same, for this was not going to be an ordinary child. I was to be the mother of one whom God had chosen to carry out a specific task for Him. In the short term this privilege brought requirements of discipline and self-denial for me as long as his nourishment came from me. But I had no idea how drastically the rest of his life would change mine! As soon as his announcement was made, the visitor left and I ran to tell Manoah the news. He was as stunned as I, and wanted to know more. I could tell him no more than what I’ve told you, not even the man’s name. So my husband prayed to the LORD and asked God to send the messenger back to us. We needed instructions! And God heard Manoah’s prayer for sometime later, when I was out working in the field I looked up

to find him standing there. This time I ran for my husband! After confirming his identity, Manoah asked the angel what the child’s manner of life and mission would be. Without repeating what he had already told me, he reminded us to be careful to follow his instruction. “Observe it all.” At this we asked if we could prepare a meal for him, and he told us rather to prepare a burnt offering to the LORD. This we did, and as we watched the flame rise from the altar, we were astonished to see the angel rise in the flame. This was the Angel of the LORD! We fell on our faces to the ground. “We shall surely die, for we have seen God,” Manoah cried. But I thought not, for if the LORD had determined to kill us, why would he have brought this news of a son to come? And we did live to see our son Samson born healthy and strong.

But this is not a sweet story. From the time Samson was old enough to be independent of us he began to break our hearts. It started with his choice of a wife. Though there were plenty of lovely girls from the families around us, he chose a daughter of the Philistines. A child of the enemy! This was but the beginning of our trials. Samson was constantly making war against the Philistine and causing such destruction and loss of life that some of our own people bound Samson and turned him over to the Philistines. “Don’t you know the Philistines are rulers over us?” they asked him. We didn’t recognize what God was doing and it had become easier to live in bondage than to fight for

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our freedom. But at the moment Samson would have been taken captive, God’s spirit came on him, the ropes melted away, and with supernatural strength he killed a thousand men.

And then there was Delilah. He believed she loved him but in reality, she was working with the enemy. The issue at hand was the source of his incredible strength and Delilah was given the task of finding it. At first he resisted telling the secret—no razor had touched his head, according to the angel’s instruction—but in time, his resistance worn down, he revealed the truth. How could he not have known she would tell the Philistines? She had told them everything else he had said! But he told her, and at that moment, the LORD left him and he was without the strength he had come to think would always be his. Now his capture was simple...he was just another man.

My son’s story is one of record, a sad story told to children when teaching lessons of sin’s danger. Yes, Samson’s wrong choices make good lessons for young hearts, but is there truth here for mothers? Let me tell you what I have

learned, what I rehearse in my head to sooth my gaping heart-wound:

My son’s life was ON PURPOSE...Manoah and I could not produce a child, but God gave Samson to us. God was there from the start.

My son’s life was WITH PURPOSE...God chose him for a task, chose him before he was conceived. All the things our son did that broke our hearts, from the taking of a Philistine wife to the constant warring with her people, to his alliance with a traitor, all were arranged and used by God for a reason bigger than our family’s happiness. God was freeing a nation.

My son’s death was FOR A PURPOSE...Do I still ask why it couldn’t have been accomplished some other way? Yes, but in time I have come to answer, “What God wills!” The God who formed this boy chose to use his death to bring about the destruction of the enemy of our nation.

A mercy worth waiting for, easily said about his birth. What about his life, his death? Was not all of this truly a notable mercy, a remarkable, striking mercy? We were part of the big picture, the picture of God’s dealing with the nation of Israel. One thing I know—my God is

a God of mercy, and when I don’t understand his ways, I can still trust Him! “Let him who walked in darkness”...I have walked the black paths of sorrow... “and has no light”...I have longed for light to illuminate the ways I can’t understand... “trust in the name of the LORD and rely on his God” (Isaiah 50:10).

Taken from a series written in 2004 entitled “When God Spoke to Women”

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.
WBAG 105.9 FM (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.
	10:00 a.m.
WDZY 103.3 FM (Richmond, VA)	6:15 a.m.
	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 JULY

CALENDAR

- 04 Independence Day
13 Elders/Deacons Meeting

Due to COVID-19 restrictions, our calendar is subject to change. We encourage you to follow our announcements on our Beacon website: www.beaconbaptist.com

MEMBER BIRTHDAYS

- 02 Darryl McElhannon
03 Johnny Faust
04 Donnan Faucette
Tommy Marley
12 Linda Zachary
14 Jon Kucewicz
16 Frances Easley
19 Little Norris
21 Bob Caldwell
Bruce Councilman
23 Ryan Cardwell
27 Michael Abernathy
Randy Phillips
Joan Zensen
28 Leann McElhannon
30 Jamie Beck
31 Mike Redd

MISSIONARY BIRTHDAYS

- 06 Lila Green*
07 Eunjoo Andersen
08 David Andersen
09 Tim Bixby
12 Wanda Taylor
14 Hannah Green
20 David Cassells
Amy Jensen
25 Chris Hill

*Children of Missionaries

We express our heartfelt sympathy to the families of:

Rev. Frank Gribble
Ralph Aaron Webster

The Beacon Beam
Beacon Baptist Church
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Alamance, NC 27201

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