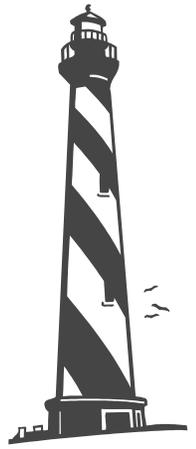


# THE BEACON BEAM

August 2021

## THAT WE MIGHT GROW in GRACE AND KNOWLEDGE



### The Purposes of God

by R. C. Sproul

“Why?” This simple question is loaded with assumptions about what philosophers call “teleology.” Teleology, which comes from the Greek word for “goal” or “end” (*telos*), is the study of purpose. The “why” questions are purpose questions. We seek the reasons things happen as they do. Why does the rain fall? Why does the earth turn on its axis? Why did you say that?

When we raise the question of purpose, we are concerned with ends, aims, and goals. All these terms suggest intent. They assume meaning rather than meaninglessness. Despite the best attempts of nihilist philosophers to deny that anything has ultimate meaning and significance, the perennial question “Why?” shows that they haven’t been successful. In fact, even the cynic’s glib retort of “Why not?” is a thinly veiled commitment to purpose. To explain why we’re not doing something is to give a reason or purpose for not doing it. Purpose remains in the background. Human beings are creatures committed to purpose. We do things for a reason—with some kind of goal in mind.

Still, there is complexity in this quest for purpose. We distinguish between proximate and remote pur-

poses, the proximate being what is close at hand and the remote referring to the distant and ultimate purpose. To use a sports analogy, the proximate goal for the Pittsburgh Steelers offensive line is to make a first down. Making a touchdown is the more remote goal. A goal that is even further off for the team is to win the game. Finally, the ultimate goal is to win the Super Bowl.

The most famous Old Testament illustration of the relation between remote and proximate purposes is found in the story of Joseph. At the story’s end, Joseph’s brothers express their fear that he will take revenge on them for all that they had done to him. Joseph’s response shows us a remarkable concurrence at work between proximate and remote purposes. He said, “You meant evil against me, but God meant it for good” (Gen. 50:20). Here, the proximate and the remote seemed to be mutually exclusive. The divine intention was the exact opposite of the human intention. Joseph’s brothers had one goal; God had a different one. The astounding reality here is that the proximate purpose served the remote purpose. This did not absolve the brothers of culpability. Their intent and actions were evil. Yet God

deemed it good to let the brothers have their way with Joseph—to a limited extent—that He might achieve His ultimate purpose.

We all experience what seem to be tragic accidents. Some years ago, one of the pastors of Saint Andrew’s Chapel cut his hand severely while working in a cabinet shop. He did not mean to slice his hand; he intended to cut the wood for the cabinet he was working on. Proximately speaking, he had an accident. He asked, “Why did God permit my hand to get cut up?”

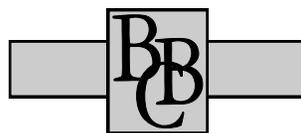
The question looks for a final purpose to the accident. It assumes what we know to be true, namely, that God could have prevented the accident. If we deny this, we deny the God who is. If He could not have prevented it, He would not be omnipotent—He would not be God. Moreover, our question “Why?” assumes another truth: that the question has an answer. We know God had a purpose for the accident.

For questions like these, we may not get a full answer in this life. We may never know on this side of glory all of the reasons why a tragedy occurs. Nevertheless, there is an an-

(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)*

swer to this most important question: “Is God’s purpose in allowing this accident to happen a good one?”

If we know anything about God, we already know the answer to the question. The Lord’s purposes and intentions are always altogether good. There is no hint of arbitrariness or wicked intent in the will of God. The pleasure of His will is always the *good* pleasure of His will. His pleasure is always good; His will is always good; His intentions are always good.

Paul’s incredible promise that “for those who love God all things work together for good, for those who are called according to his purpose” (Rom. 8:28) is a statement of teleology. Here, Paul addresses the remote rather than the proximate. Note that he doesn’t say all things *are* good but that they *work*

*together* for good—for a final and ultimate goal. The Apostle insists that the proximate must always be seen in light of the remote.

The difficulty we face is that we do not yet possess the full light of the remote. On this side of heaven, we see through a glass darkly. Yet, we are not utterly devoid of light. We know enough about God to know He has a good purpose for all things even when that good purpose eludes us. God’s good purpose shows us that the appearance of vanity and futility in this world is just that—mere appearance. To trust in God’s good purpose is the essence of godly faith. Thus, no Christian can be an ultimate pessimist. The wickedness and tragedy we daily endure can lead to a proximate pessimism, but not an ultimate one. I am pessimistic about human government and the innate good will of men. I am fully optimistic

about divine government and the intrinsic good will of God.

We do not live in a world of chance or chaos. It began with a purpose, it is sustained with a purpose, and it has an ultimate purpose. This is my Father’s world, and His rule is purposeful, not capricious and arbitrary. Purposelessness is a manifest impossibility.

*First published in Tabletalk Magazine, an outreach of Ligonier.*

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“If anyone would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will save it. For what does it profit a man if he gains the whole world and loses or forfeits himself?” – Jesus Christ, (Luke 9:23-25 ESV).

It is one of the foundational paradoxes of grace. You cannot understand God’s work of redemption if you don’t pursue this theological paradox: **Death leads to life.**

How would you define “the good life”? What do you feel you can’t live without? What has the ability to make or break your day?

What do others have that causes you to envy? If you could acquire just one thing, what would it be? What does your use of money tell you about what’s important to you?

What would the video of your last six weeks reveal about what has you in its hold?

Is there a place where you’re asking the creation to do what only the Creator can?

Because creation is so obvious—you can see it, taste it, feel it, and smell it—it’s tempting to look to it to deliver “the good life.”

But creation was made to point us to the Creator, who alone has the power to satisfy our longing hearts. He is the bread that will satisfy our hunger. He is the living water that makes us thirst no longer.

Looking to creation to do what it was not meant to do will not only disappoint us, it will enslave us. Idols never just disappoint us, they addict us as well.

Because the buzz of joy that creation gives us is so short, we have to go back again and again, and soon we’re convinced we cannot live without the next hit. What we tightly hold onto takes hold of us, now commanding of us what only God should ever control: our hearts.

If someone doesn’t rescue us from our idolatrous and worldly pursuit of “the good life,” we will lose our lives. We must die if we are ever going to live.

**Death leads to life.** Coming to Jesus is not a negotiation, an agreement, or a contract. Coming to Jesus is a death—your death.

Christ died so that you may live. Now he asks you to lose your life so that you may find life in him—real, abundant, and eternal life.

Don’t fight the death of your old life; instead, celebrate the new life that is yours by grace and grace alone. And remember that your Savior will continue to call you to die; it is the way of life.

—Paul David Tripp, *Devotional*

# HOW MUCH MEDIA IS TOO MUCH MEDIA?

Interview with John Piper  
Founder & Teacher, [desiringGod.org](http://desiringGod.org)

## Audio Transcript

*How much media is too much media? In the digital age, this is a question we all face all the time, and it's a question with implications for our relationships. It's a dilemma faced by one young woman who listens to the podcast and writes us today. "Hello, Pastor John and Tony — thank you for the podcast! I have been learning a lot about the conscience lately, and how some things affect me in varying degrees compared to other Christians. I know I cannot pass judgment on those who do not share my convictions of conscience on things that are not inherently sinful. But I do struggle to apply my convictions to group settings. Specifically, constantly watching television and playing video games as an adult weigh heavy on my conscience.*

*"These are the things my family, whom I still live with, and my friends maintain as part of their daily lifestyles. If I listen to my conscience, and don't participate, my time spent with them is greatly reduced. But if I do participate, the weight on my conscience brings me great misery. I ask them, but get nowhere because it's not a clear sin issue. So how do I live in a space that does not share my convictions, with love and grace — and especially when it comes to screens?"*

I suspect that in the modern technological age that we have entered, especially an age of ever-present visual entertainment created within the framework of a God-ignoring or God-hostile worldview — I suspect that in this new entertainment-saturated world,

- ◆ the pursuit of purity of heart (1 Timothy 1:5),
- ◆ possessing the mind of Christ (1 Corinthians 2:16),

- ◆ setting our affections on things that are above (Colossians 3:1–2),
- ◆ being renewed in the spirit of our thoughts (Ephesians 4:23),
- ◆ keeping our lives unstained from the sinfulness of the world (James 1:27),
- ◆ laying up treasures in heaven and not on earth (Matthew 6:19–20),
- ◆ keeping a clear vision of the light of the gospel of the glory of Christ (2 Corinthians 4:4),
- ◆ enjoying the daily fellowship of the Son of God (1 John 1:3),
- ◆ having the eyes of our hearts enlightened to know what is the hope of our calling, and the riches of the glory of our inheritance, and the immeasurable greatness of God's power toward believers (Ephesians 1:18–19),
- ◆ the taste of the age to come (Hebrews 6:5),
- ◆ freedom from the desires of the eyes and the desires of the flesh and the pride of life (1 John 2:16),
- ◆ the power of the Spirit in our inner being (Ephesians 3:16),
- ◆ a clear sight of the breadth and length and height and depth of the love of Christ (Ephesians 3:17–18), and
- ◆ the enjoyment of all the fullness of God (Ephesians 3:19),

I suspect that in this new world of incessant screen time — whether widescreen TV or computer or tablet or smartphone — all these precious marks of what it means to be real Christians will require a kind of radical recovery of the ancient early-church commitment to being more intentionally detached from the patterns of the world, especially the patterns of entertainment, for the sake of the everlasting enjoyment of the greatness of Christ.

## Adrift in Godless Media

For decades, most Christians have simply drifted into the embrace of the patterns of the world in the way we spend our evenings and our weekends, with the exception of a couple of hours for church on Sunday. At first this drift seemed harmless because there was such an overlap between the supposedly Christian worldview and the products of the media and entertainment empires.

*To be a real Christian in the days ahead will require a commitment to being more intentionally detached from the world's patterns of entertainment.*

That overlap was not as great as we thought it was — at least, I think I really blew it as a kid and didn't see it. It was superficially Christian in that many taboos in the culture were still shared with Christians, but God was absent. And we scarcely noticed, let alone were heartsick or offended. But now that superficial overlap of media culture and Christian culture is very small. And the vast majority of programs and movies are through and through void, not only of God and Christ and any worthy advocates for his greatness or his righteousness, but also increasingly void of any restraints on the celebration of sin. Sin is consistently destigmatized and normalized in what Christians watch with pleasure.

And yet, even though these changes have happened, most Christians have not altered their pattern of immersion in that entertainment culture for their own enjoyment. Therefore, millions of Christians find themselves pleased with God-omitting, Christ-neglecting, man-centered, ego-exalting, sexually

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titillating, sin-normalizing entertainment, night after night. The effect of this is a church that more and more absorbs the intuitions, the instincts, the reflexes, the preferences, the desires of the world.

The church that regularly makes the world the source of its relaxation and enjoyment must become a worldly church. And a worldly church is a powerless church. It will not experience the fullness of the Holy Spirit, and boldness in prayer, and courage in witness, and readiness to sacrifice for the salvation of lost people and for the exaltation of Christ. You cannot feel brokenhearted over lost people when you enjoy, night after night, being entertained by them in their lostness.

This is why I said that to be a real Christian in the days ahead will require a kind of radical recovery of the ancient early-church commitment to being more intentionally detached from the patterns of the world, especially the patterns of entertainment.

### **Radical Detachment**

I do believe that God will raise up a generation who are so thrilled with what they gain in God and Christ and salvation and the way of righteousness and the sacrifices of love that they will not be intimidated by the accusations that they are a new kind of fundamentalist. They will joyfully recover with seriousness and joy the words of the apostle when he said,

What agreement has the temple of God with idols? For we are the temple of the living God; as God said,

“I will make my dwelling among  
them and walk among them,  
and I will be their God,  
and they shall be my people.  
Therefore go out from their midst,  
and be separate from them,  
says the Lord,  
and touch no unclean thing;  
then I will welcome you,

and I will be a father to you,  
and you shall be sons and  
daughters to me,  
says the Lord Almighty.”  
(2 Corinthians 6:16–18)

The recovery of this kind of radical detachment from the emptiness of the world will not be for its own sake. We will not make the mistake of thinking that separation for the sake of separation is a Christ-exalting virtue. It's not. We will say no for the sake of the glorious, all-satisfying yes.

◆ We will say no to being children of the age because of the spectacular privilege of being sons and daughters of the Lord God Almighty.

◆ We will say no to the short-term, unsatisfying titillation of our lusts for the sake of the deep, profound satisfaction of savoring Christ and serving him with the conviction that “it is more blessed to give than to receive” (Acts 20:35).

◆ We will say no to the desires of the flesh and the desires of the eyes and the pride of life because we are on a quest for something vastly deeper and higher and richer and fuller and more lasting than anything secular entertainment can offer.

### **Set Your Mind on Things Above**

This will not be easy. The young woman who has written this question is showing us what we are up against. Thousands of Christians simply default to watching TV and playing video games. They are not yet awakened to what's happening to them. And the fact that they would resent someone's discontent with their pattern of entertainment is simply more evidence of how profoundly saturated they have become with the spirit of the age.

My simple counsel to this young woman is that she thank God for the direction her conscience is pointing, and that she put all her focus on cultivating a great and glorious yes to God and his kingdom and his righteous-

ness and his promises and his fellowship, so that whatever no she must speak and live toward her family, it would point mainly to a great and better yes: the glory of Christ. You won't regret it, and neither will they, if Paul's words become your passion:

“If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth.”  
(Colossians 3:1–2).

The pleasures found in this path are greater, and they last forever.

John Piper (@JohnPiper) is founder and teacher of [desiringGod.org](http://desiringGod.org) and chancellor of Bethlehem College & Seminary. For 33 years, he served as pastor of Bethlehem Baptist Church, Minneapolis, Minnesota.

# GOD'S PENALTY FOR SIN

by Greg Barkman

Those who believe the Bible know God is holy, and that He judges sin. What many do not understand, is that sometimes His judgment is to allow men to pursue their sin with greater ease. That may not seem like much of a judgment, until we think it through. When we do, we understand that God is wise and just in everything He does, and that this penalty is both appropriate and severe.

Romans 1:24 declares, "Therefore, God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves." In this passage, Paul demonstrates the universal guilt of sin, and shows how men sin against truth, even when they do not have a Bible. When people, who know about God, deliberately reject truth, and refuse to honor God, God brings darkness to their understanding (vs. 21). As a result, they worship Creation rather than the Creator (vs. 23). We see this all around us in America today. What is God's penalty for this false worship? He gives men over to immorality. God allows them to do without restraint, exactly what their lustful hearts desire. They want to be immoral, so God allows them to practice immorality more easily. No fire and brimstone falling from heaven. No death or disease, at least not immediately. Death and disease will come, but it seldom strikes after the first transgression. Even now we face an epidemic of venereal diseases in America, but not enough yet to retard rampant promiscuity. No loss of job or home. In fact, financial prosperity often increases, making it easier to pursue sin. God allows men to plunge themselves deeper into vice, to indulge their sinful passions with greater alacrity. That's what they demand, and that's what they

get. "We will not worship God, nor submit to His commands." And God says, "Fine, I'll give you exactly what you desire."

This is man exercising his free will in the only direction a sinful heart can go, apart from the intervening grace of God. This is God refusing to intervene, letting men have what they choose. It really is an awful judgment, but only those with regenerated hearts understand it so. Darkened hearts believe God either does not exist, or else is an indulgent father who condones immoral behavior much like a doting uncle winks at childish pranks.

What are some of God's restraints? Civil law, community standards, family morality, faithful churches, human conscience, the Holy Spirit. All of these help restrain sin, but when weakened or removed, sin rushes in like a flood. Look around you! God is even now removing restraints from American society. God's judgment is already heavily upon our land. How much further can we go before we self-destruct with sinful behavior?

Why is this such a severe judgment? Because it allows men to deceive themselves. They suppose they can sin without penalty, but the penalty for sin is not removed, only the restraint. They still face the judgment bar of God, and the wages of sin, which is death, both temporal and eternal. Because it allows men to destroy themselves. They bring about their own destruction through willful pursuit of sin. What could be more just than that? Because it makes men more conspicuously fit for final judgment, with greater culpability and greater penalty. Because it hardens men to spiritual truth. They become less inclined to seek God's

mercy. Because it corrupts society, poisoning the well from which we all drink. This is an awful judgment, and it is just.

Knowing this, we must stop envying the freedom of sinners. Do you want God to abandon you? Stop admiring sinners, and stop wishing you could join them. Stop feasting your eyes upon licentious entertainment and vicariously participating in sin. God's initial penalty for sin is more sin. But He doesn't stop there, and more sin results in greater judgment down the road. For those who are even now indulging in secret sin, and think you are getting by with it, wake up! Realize the true nature of what's happening. God has removed restraints from your life. Where will this lead if you continue? You need to acknowledge your sin without delay, and cast yourself upon the mercy of Christ. If you do not, you will face a future more awful than you can imagine. "Come every soul by sin oppressed, there's mercy with the Lord, and He will surely give you rest, by trusting in His Word. Only trust Him now!"

Published originally July, 2005

# On the Feminine Side

By Marti Barkman

“Ready or not, here they come!” This was Greg’s response to the news that tree removal trucks had been moved onto the property adjacent to ours, just beyond the construction fence put in place two weeks ago. The path has been cleared for the construction road and now it’s time to take the trees. It’s a sad sight for us, this clearing of the forest, but we’ve been through this before. It was somewhere around the year 2000 when I wrote the following: *More than a year has passed since we were first alerted to the impending change in our surroundings. A barking dog warned of the presence of a stranger in the woods, someone from the Forestry Service who was marking trees for a boundary line. We had known the day might come—now it was inevitable. The woods that surround us were to be cut down. Though we felt we lived in the ‘hundred-acre wood’, in reality we lived at the corner of a tree farm, and harvest time was approaching. I tried to imagine what it was going to look like when the trees were gone, but I couldn’t, so for a time I convinced myself it wouldn’t happen. My husband said I was wrong. The trees had been sold and someone would certainly come and take them.*

Alert! I called the number and learned we now live at the corner of what will be known as “Riley’s Meadow”. Not a meadow at all, it will be the site of hundreds of houses and townhomes, surrounding us on three sides. The residents of the small and lovely neighborhood that shares the other side of ‘our woods’ were up in arms and we were invited to join their attempt to make some changes to the proposed project, which we did. It was a great opportunity to meet all those neighbors and we were pleased that, tho’ the only

change that resulted from our efforts was one less house in the total and fences for our back yards, all the exchanges were cordial, and meetings concluded with handshakes.

And now, just like twenty years ago, the boundaries have been defined... “*About a month ago a gravel road appeared, and bulldozers, and sud-*

***But I rejoiced in the  
Lord greatly  
that now at last  
your care for me has  
flourished again;  
though you surely did  
care, but you lacked  
opportunity. Not that I  
speak in regards to need,  
for I have learned in  
whatever state I am,  
to be content.***

**Philippians 4:10-11**

*denly there was sunshine where none had been before. In just three short days the trees, once so tall, straight, and protecting, lay horizontal, great heaps waiting to be taken away. Don’t get me wrong—I’m not a tree-hugger. I understand they are a resource put here for man’s use. They served us in one way for a time, now they will serve someone else in other ways. The beds and tables we use in our home once provided shade somewhere. The paneling in the den that makes us feel sheltered and cozy may have sheltered a yard or a child’s swing set. Still, we miss the woods....”*

And now? At this writing, we have only the final word on what is actually our property line... a little narrower than we thought on the front end, and quite a bit deeper on the back end. A little less mowing, a few more trees! The minimal clearing for the road has produced dappled sunlight and as before, a clear picture of what is ours to maintain. Those borders show us, not only what is NOT ours, but what IS. (We miss that sometimes, don’t we, shirking our own responsibilities while concerning ourselves with those of others.) We are working at having a positive outlook on what is happening and defining our space is one of those. We anticipate having some great new roads for biking and if the promised fence materializes, we’ll have a good backdrop for planting some fat evergreens, as well as a stopping point for any next door pets. And if ‘good fences make good neighbors’, we will have that too, neighbors next to our tiny spot on the globe, placed there by our Creator, where we can be good neighbors to them!

This is how my thoughts concluded twenty years ago after the clearing of the trees: *We feel safe within the boundaries of the known, the familiar, the manageable. But sometime those boundaries are really barriers to beauty that God will reveal to us by taking away our ability to stay ‘in charge.’ There’s much to learn about submission to God, like layers to be peeled back one at a time. May God be gracious to teach us, one layer at a time, to trust his control...but as I typed that last paragraph, I began to hear that unmistakable sound...the high pitch of cutting*

*(Continued on page 7)*

(Continued from page 6)

blades, the swish of leaves, and the pounding of heavy weight hitting the ground. The big machines had come to life and the felling had begun...

It's now been 24 hours. Another day has dawned a good deal more brightly than yesterday, with all the trees down. The change is dramatic, as is my level of positivity. What I pictured was not as bad as the reality. What I thought I could and would do with this is not what I want to do with it today. I want to think of the

men in the machines as the enemy. I'm quite sure that the trees the project planner promised would remain are not going to. And I don't think they'll really build a fence! And what if I'm right? What happened to my attitude of trusting God's control? What if those last nine trees just on the other side of the fence, the ones I'm praying they won't cut, what if they get taken too? I'm afraid, if I'm (painfully) honest, that I 'trust God' best when I get my own way.

### God's Determination

"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him" (Ephesians 1:10).

I do not think there is a single statement or verse in the Book of God that declares a more vast, all-encompassing subject than Ephesians 1:10. It opens to us the very heart of God and declares that the whole of his intention, design, purpose, and determination in eternal predestination is to glorify his dear Son, our Lord Jesus Christ in all things. Here God the Holy Ghost shows us how, from all eternity, the mind of Jehovah has been occupied with this solitary grand concern—The glorification of his Son in all things. All things were decreed for him. All things center in him. The dispensation of all events and the fullness of times are pursuing this one point of determination—The glory of Christ. Like the countless rays of light converging to one center, all things shall, at last, meet in him.

—Don Fortner

## THE BEACON BROADCAST

### Monday thru Friday

WTTA 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 <a href="http://mixlr.com/wgng-radio">mixlr.com/wgng-radio</a> (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 AUGUST

## CALENDAR

- 09 Tri-State Particular Baptist Fellowship  
10 Elders/Deacons Meeting  
19 Silver Saints Kick Off

## MEMBER BIRTHDAYS

- 02 Pam Kelleher  
11 Brenda Blanchard  
12 Larry Apple  
17 Charlotte Evans  
21 Pat Duncan  
22 Regina Abernathy  
BJ Massey  
24 Scott Lewis  
25 Alan Dyer  
26 Crystal Guthrie  
31 Kelly LaTour

## MISSIONARY BIRTHDAYS

- 03 David Edens  
06 Nicky Vaughn  
08 Tony Payne  
14 Donna Edens  
22 Renato Giuliani

*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](http://www.beaconbaptist.com)*

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

Ella Grace Ault  
Betty Butler  
Les Caldwell  
Joe Gaines  
Jack Snyder  
Robby Stewart  
Dan Taylor

*The Beacon Beam*  
Beacon Baptist Church  
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Alamance, NC 27201

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