



The Mustard Seed



Rehoboth Baptist Church Newsletter ~ November 2015



Do you know who this man is?

Are you praying for him?

His family?

His protection?

Please pray for our church and this man. On Sunday, November 8th we are calling for a special day of prayer and fasting.

Then I proclaimed a fast there at the river of Ahava, that we might humble ourselves before our God, to seek from Him the right way for us and our little ones and all our possessions. ... "The hand of our God is upon all those for good who seek Him, but His power and His wrath are against all those who forsake Him." So we fasted and entreated our God for this, and He answered our prayer. Ezra 8:21-23* (nkjv)

Current Pastor Search Plans:

1. Congregational Survey
2. Formation of Search Committee
3. The hard part begins

Please keep praying and be patient & kind!

And when they had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch, strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, "We must through many tribulations enter the kingdom of God." So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed. Acts 14:21-23

Save Sunday Night November 15th!

Mitch Forman, a representative of Chosen People Ministries, will be speaking on Sunday, November 15th at 6 PM at Rehoboth Baptist Church. The church is located at 132 Moulton Street (Route 118) 2 miles south of Rt. 44. The program presented will be "*Jesus in the Fall Festivals*".

Chosen People Ministries is an over one hundred-year-old mission that was founded in 1894 by Leopold Cohn, a Hungarian rabbi who came to believe that Jesus was the Messiah of Israel. From humble beginnings in Brooklyn, NY, Chosen People Ministries has grown into a worldwide ministry with outreach centers in Argentina, Australia, Canada, England, France, Germany, Israel, Mexico, Ukraine and the United States.

Throughout its long history, Chosen People Ministries has been unwavering in its commitment to bring the Gospel message of salvation in Jesus "to the Jew first and to the Gentile" throughout the world. In stressing the Jewish roots of Christian faith, Chosen People Ministries hopes to make the message of the Messiah more accessible to Jewish people and also to help Christian believers achieve a greater appreciation of the Jewish basis of their own faith traditions.

The meeting is open to the public and Rehoboth Baptist Church would like to invite the Christian and Jewish communities to attend.

For more information, call 508-252-6437.



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Visit us at: www.RehobothBaptistChurch.org
Mustard Seed Email: DLA85@Dlittlehale.com



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Mission News



Our missionaries for November are Russ & Beth White who are in Kenya. Most of us are very familiar with the Whites since we have supported them for many years. We were fortunate to hear about their work at Tenwek Hospital when they visited RBC last year while they were state-side.

Russ was born in Zaire, Congo to missionary parents and Beth was raised in a Christian home in Greenfield, MA. They both say they sensed the Lord calling them to the missionary field while they were teenagers so when Russ chose to go into medicine it became apparent to them that they would be serving in a medical mission of some kind. Russ had a particular call toward teaching medicine so the Lord led them to Tenwek Hospital in Kenya in 1997 where Russ practices, teaches, trains, and disciples young Christian surgeons.

Russ's many responsibilities include being Chief of Surgery, Director of Residency Training Program in General Surgery, Director of Medical Education, Director of Cardiac Surgery, and Director of Surgical Research Program. He is also a lay leader at Bethesda Africa Gospel Church and a board member of Kenya Highlands Evangelical University.

Beth, who holds a B.S. in English literature, is equally busy. She supports Russ from home, is involved in the discipleship of some of the female doctors in training, and hosts a number of Bible studies for the wives of doctors in training. She also has taken care of their five children and is currently homeschooling their youngest child, Anna; she also teaches in a homeschooling co-op. She is hostess to those who go to serve at Tenwek and is involved in the care and outreach to the indigent in the Tenwek area.

We have not received a recent update from them but we do know of some specific prayer requests.

Pray for health and strength for both of them in light of the many responsibilities they have. Pray that the Lord would continue to bless and multiply their work.

Pray of their four sons who are taking their own paths in life and for their daughter as she grows up there in Kenya.

Pray that the Lord would supply the necessary funding for:

- the hospital's Surgical Residency Fund which supports surgical residents by allowing them to live and train on-site
- the Visiting Staff Apartment Fund
- the Russ & Beth White Vehicle Fund
- the Medical Trainee Housing Fund which will provide on-site housing for up to 40 trainees (some construction is already under way for housing on the hospital grounds)

Praise the Lord for the Whites and for the amazing work, training, and disciplining going on at Tenwek Hospital!

Thy Mercy, My God

A Hymn by John Stocker written in 1776

**Thy mercy, my God, is the theme of my song,
The joy of my heart, and the boast of my tongue;
Thy free grace alone, from the first to the last,
Hath won my affections, and bound my soul fast.**

**Without Thy sweet mercy I could not live here;
Sin would reduce me to utter despair;
But, through Thy free goodness, my spirits revive,
And He that first made me still keeps me alive.**

**Whene'er I mistake, Thy kind mercy begins
To melt me, and then I can mourn for my sins;
And, led by Thy Spirit to Jesus's blood,
My sorrows are dired and my strength is renew'd**

**Thy mercy is more than a match for my heart,
Which wonders to feel its own hardness depart;
Dissolved by Thy goodness, I fall to the ground,
And weep to the praise of the mercy I've found.**

**Thy mercy is endless, most tender and free;
No sinner need doubt, since 'tis given to me;
No merit will buy it, nor sin stop its course;
Good works are the fruits of its freeness and force.**

**The doors of Thy mercy are open all day
To the poor and the needy who knock by the way;
But those that bring cash in the mouth of their sack;
The rich and the proud, shall be empty sent back.**

**Dear Father, Thy merciful word I my all;
Thy promise supports me when ready to fall;
When enemies crowd, to cause doubt and despair,
I conquer them all by the spirit of prayer.**

**Thy mercy, in Jesus, exempts me from hell;
Of Thy mercy I'll sing, of Thy mercy I'll tell;
'Twas Jesus, my Friend, when He hung on the tree,
That open'd the channel of mercy for me.**

**Great Father of mercies, Thy goodness I own,
And the covenant love of Thy crucified Son;
All praise to the Spirit, Whose whisper divine
Seals mercy, and pardon, and righteousness mine.**



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The Fellowship of Friends

By: Steve Brown on Wednesday October 28, 2015

The church, the Body of Christ, is a fellowship of friends.

I love John 15. In that passage, Jesus doesn't call us colleagues, disciples, followers or even Christians. He calls us *friends*. And anybody who is a friend of Jesus is a friend of mine. That makes us a fellowship of friends.

There are many definitions of friendship, but the best definition I know is found in Philippians 2:19-30 in the warm friendship of Paul, the people at Philippi, Epaphroditus and Timothy. For some background, Paul was in a Roman prison. The church at Philippi sent him a money gift as well as one of their own, Epaphroditus, to serve and to support Paul. In the text, Paul also promises to send Timothy, his trusted follower, to the church at Philippi. So the question is what is friendship? What can we do, as Christians, to create such a fellowship of friends?

Bless

"But I trust in the Lord Jesus to send Timothy to you..." (Philippians 2:19). There is something sad about a man or woman who has no friends...because a friend provides a blessing to a friend.

A friend is a blessing to a friend and we all need blessings. God has given us each other. Timothy was a blessing to Paul. The people at Philippi were a blessing to Paul. And Epaphroditus was a blessing to the church at Philippi. They formed a fellowship of friends.

Agree to Disagree

In describing Timothy, Paul writes, "For I have no one like-minded" (Philippians 2:20).

A friend of mine has a poster on his wall: "A friend is one who knows you are who you are, understands where you have been, accepts who you have become and still gently invites you to grow." I love that statement. As friends, we have to learn to accept and to be open with one another...even when we disagree.

People are different and nobody is perfect. We're a lot of bad folks. For that reason, we have to give a bit. We have to recognize and to rejoice in the differences among us in order to become a fellowship of friends.

Test

"But you know his proven character, that as a son with his father he served with me in the gospel" (Philippians 2:22). The Greek word here means *proof that comes as a result of testing*. Friendship is proven.

My mentor, Fred Smith, used to say that you make enemies quickly but you make friends slowly and very carefully. You learn to test your friends. And that happens in crisis. In fact, it is only on the other side of crisis that you discover friendship.

As friends, I want you to lean on me while I lean on you. Let's prove our friendship in crisis as we serve Christ in this world. It is this proving of friendship that creates the fellowship of friends.

Affirm

Paul praises and affirms both Timothy and Epaphroditus (Philippians 2:22, 25, 29).

When Anna and I were first married, there were a lot of adjustments. Early on, there developed a kind of one-upmanship: "I'm better than you are," "I know more than you do," "If you fail, then I succeed." Over the years, though, we began to realize that we were one. If she failed, then I failed. If she succeeded, then I succeeded.

It is important to learn that within the context of friendship. *We are one*. We all want and need recognition for the good things we do. In a fellowship of friends, when someone else succeeds, we can and should rejoice with and praise him or her.

Be Vulnerable

"For indeed he was sick almost unto death; but God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow..." (Philippians 2:27-28).

Once you become a friend, you become vulnerable in your friendship. My enemies cannot hurt me. I'm not vulnerable before my enemies. I'm strong. My enemies don't know my weaknesses, but my friends do. For that reason, my friends could kill me.

One of the great friendships was that of John Calvin and Farel, the man who eventually invited Calvin to Geneva. We often think of Calvin as aloof and cold, but he shows himself quite the opposite in his letters. In Calvin's last letter of his lifetime, he wrote to Farel, "Farewell, my most excellent and upright brother; and since it is the will of God that you should survive me in the world, live mindful of our friendship." At Calvin's funeral, Farel said of Calvin, "Oh why was I not taken away in his stead, and he preserved. Oh how happily he has run a noble race. May the Lord grant that we run like him." There is great sadness and pathos in that. You can expect the same.

Risk

"Because for the work of Christ he came close to death, not regarding his life, to supply what was lacking in your service toward me" (Philippians 2:30). The phrase Paul uses here "not regarding his life," "risking" in other translations, is a gambling word. In other words, Epaphroditus, in going to Paul to serve him while in prison, wagered his whole life for Paul.

Did you know that early Christians were described as gamblers? In the third century in the city of Carthage, there was a great plague. There were dead bodies everywhere that, in turn, endangered the entire city. Cyprian, the Bishop in Carthage, called all the Christians together and asked that they go out and bury the dead. In gambling their lives to save others, the Christians saved Carthage.

Christians are gamblers. I want to so gamble on your life that, if you blow it, it breaks my heart. Likewise, I want you to so gamble on me that, if I fail, it destroys you. We are a part of one another. That is what it means to have a fellowship of friends.



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I want to so gamble on your life that, if you blow it, it breaks my heart.

"Is it true," the student asked, "that Texas is so big that all the people of the United States could live there?" The teacher responded, "Yes, that's true...but only if they were friends."

Is it possible for people who come from so many backgrounds with different politics, personalities and perspectives to all be a part of the Body of Christ? Yes, it is...but only if they are friends.

Prayer And Fasting- Focusing on God

<http://www.allaboutprayer.org/prayer-and-fasting.htm>

Prayer and Fasting - A Definition

Prayer and fasting is defined as voluntarily going without food in order to focus on prayer and fellowship with God. Prayer and fasting often go hand in hand, but this is not always the case. You can pray without fasting, and fast without prayer. It is when these two activities are combined and dedicated to God's glory that they reach their full effectiveness. Having a dedicated time of prayer and fasting is not a way of manipulating God into doing what you desire. Rather, it is simply forcing yourself to focus and rely on God for the strength, provision, and wisdom you need.

Prayer and Fasting - What the Bible Says

The Old Testament law specifically *required* prayer and fasting for only one occasion, which was the Day of Atonement. This custom became known as "the day of fasting" (Jeremiah 36:6) or "the Fast" (Acts 27:9). Moses fasted during the 40 days and 40 nights he was on Mount Sinai receiving the law from God (Exodus 34:28). King Jehoshaphat called for a fast in all Israel when they were about to be attacked by the Moabites and Ammonites (2 Chronicles 20:3). In response to Jonah's preaching, the men of Nineveh fasted and put on sackcloth (Jonah 3:5). Prayer and fasting was often done in times of distress or trouble. David fasted when he learned that Saul and Jonathan had been killed (2 Samuel 1:12). Nehemiah had a time of prayer and fasting upon learning that Jerusalem was still in ruins (Nehemiah 1:4). Darius, the king of Persia, fasted all night after he was forced to put Daniel in the den of lions (Daniel 6:18).

Prayer and fasting also occurs in the New Testament. Anna "worshipped night and day, fasting and praying" at the Temple (Luke 2:37). John the Baptist taught his disciples to fast (Mark 2:18). Jesus fasted for 40 days and 40 nights before His temptation by Satan (Matthew 4:2). The church of Antioch fasted (Acts 13:2) and sent Paul and Barnabas off on their first missionary journey (Acts 13:3). Paul and Barnabas spent time in prayer and fasting for the appointment of elders in the churches (Acts 14:23).

Prayer and Fasting - Required or Recommended?

The Word of God does not specifically command believers to spend time in prayer and fasting. At the same time, prayer and fasting is definitely something we should be doing. Far too often, though, the focus of prayer and fasting is on abstaining from food. Instead, the purpose of Christian fasting should be to take our eyes off the things of this world and focus our thoughts on God. Fasting should always be limited to a set time because not eating for extended periods can be damaging to the body. Fasting is not a method of punishing our bodies and it is not to be used as a "dieting method" either. We are not to spend time in prayer and fasting in order to lose weight, but rather to gain a deeper fellowship with God.

By taking our eyes off the things of this world through prayer and biblical fasting, we can focus better on Christ. Matthew 6:16-18 declares, "When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show men they are fasting. I tell you the truth, they have received their reward in full. But when you fast, put oil on your head and wash your face, so that it will not be obvious to men that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you."

Prayer and Fasting - What Does it Accomplish?

Spending time in prayer and fasting is not automatically effective in accomplishing the desires of those who fast. Fasting or no fasting, God only promises to answer our prayers when we ask according to His will. 1 John 5:14-15 tells us, "This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. And if we know that he hears us - whatever we ask - we know that we have what we asked of him." In the prophet Isaiah's time, the people grumbled that they had fasted, yet God did not answer in the way they wanted (Isaiah 58:3-4). Isaiah responded by proclaiming that the external show of fasting and prayer, without the proper heart attitude, was futile (Isaiah 58:5-9).

How can you know if you are praying and fasting according to God's will? Are you praying and fasting for things that honor and glorify God? Does the Bible clearly reveal that it is God's will for you? If we are asking for something that is not honoring to God or not God's will for our lives, God will not give what we ask for, whether we fast or not. How can we know God's will? God promises to give us wisdom when we ask. James 1:5 tells us, "If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him."

Learn More about Prayer!



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Isaiah 58:6-9 (nkjv)

"Is this not the fast that I have chosen:

To loose the bonds of wickedness,

To undo the heavy burdens,

To let the oppressed go free,

And that you break every yoke?

Is it not to share your bread with the hungry,

And that you bring to your house

the poor who are cast out;

When you see the naked, that you cover him,

And not hide yourself from your own flesh?

Then your light shall break forth like the morning,

Your healing shall spring forth speedily,

And your righteousness shall go before you;

The glory of the Lord shall be your rear guard.

Then you shall call, and the Lord will answer;

You shall cry, and He will say, 'Here I am.'

The Sovereignty of God and Prayer

By John Piper

I am often asked, "If you believe God works all things according to the counsel of his will ([Ephesians 1:11](#)) and that his knowledge of all things past, present, and future is infallible, then what is the point of praying that anything happen?" Usually this question is asked in relation to human decision: "If God has predestined some to be his sons and chosen them before the foundation of the world ([Ephesians 1:4](#), [Ephesians 1:5](#)), then what's the point in praying for anyone's conversion?"

The implicit argument here is that if prayer is to be possible at all man must have the power of self-determination. That is, all man's decisions must ultimately belong to himself, not God. For otherwise he is determined by God and all his decisions are really fixed in God's eternal counsel. Let's examine the reasonableness of this argument by reflecting on the example cited above.

1. "Why pray for anyone's conversion if God has chosen before the foundation of the world who will be his sons?" A person in need of conversion is "dead in trespasses and sins" ([Ephesians 2:1](#)); he is "enslaved to sin" ([Romans 6:17](#); [John 8:34](#)); "the god of this world has blinded his mind that he might not see the light of the gospel of the glory of Christ" ([2 Corinthians 4:4](#)); his heart is hardened against God ([Ephesians 4:18](#)) so that he is hostile to God and in rebellion against God's will ([Romans 8:7](#)).

Now I would like to turn the question back to my questioner: If you insist that this man must have the power of ultimate self-determination, what is the point of praying for him? What do you want God to do for Him? You can't ask that God overcome the man's

rebellion, for rebellion is precisely what the man is now choosing, so that would mean God overcame his choice and took away his power of self-determination. But how can God save this man unless he act so as to change the man's heart from hard hostility to tender trust?

Will you pray that God enlighten his mind so that he truly see the beauty of Christ and believe? If you pray this, you are in effect asking God no longer to leave the determination of the man's will in his own power. You are asking God to do something within the man's mind (or heart) so that he will surely see and believe. That is, you are conceding that the ultimate determination of the man's decision to trust Christ is God's, not merely his.

What I am saying is that it is not the doctrine of God's sovereignty which thwarts prayer for the conversion of sinners. On the contrary, it is the unbiblical notion of self-determination which would consistently put an end to all prayers for the lost. Prayer is a request that God do something. But the only thing God can do to save a lost sinner is to overcome his resistance to God. If you insist that he retain his self-determination, then you are insisting that he remain without Christ. For "no one can come to Christ unless it is given him from the Father" ([John 6:65](#), [John 6:44](#)).

Only the person who rejects human self-determination can consistently pray for God to save the lost. My prayer for unbelievers is that God will do for them what He did for Lydia: He opened her heart so that she gave heed to what Paul said ([Acts 16:14](#)). I will pray that God, who once said, "Let there be light!", will by that same creative power "shine in their hearts to give the light of the knowledge of the glory of God in the face of Christ" ([II Corinthians 4:6](#)). I will pray that He will "take out their heart of stone and give them a heart of flesh" ([Ezekiel 36:26](#)). I will pray that they be born not of the will of the flesh nor of the will of man but of God ([John 1:13](#)). And with all my praying I will try to "be kind and to teach and correct with gentleness and patience, if perhaps God may grant them repentance and freedom from Satan's snare" ([II Timothy 2:24-26](#)).

In short, I do not ask God to sit back and wait for my neighbor to decide to change. I do not suggest to God that He keep his distance lest his beauty become irresistible and violate my neighbor's power of self-determination. No! I pray that he ravish my unbelieving neighbor with his beauty, that he unshackle the enslaved will, that he make the dead alive and that he suffer no resistance to stop him lest my neighbor perish.

2. If someone now says, "O.K., granted that a person's conversion is ultimately determined by God' I still don't see the point of your prayer. If God chose before the foundation of the world who would be converted, what function does your prayer have?" My answer is that it has a function like that of preaching: How shall the lost believe in whom they have not heard, and how shall they hear without a preacher, and how shall they preach unless they are sent ([Romans 10:14f.](#))? Belief in Christ is a gift of God ([John 6:65](#); [II Timothy](#)



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[2:25 Ephesians 2:8](#), but God has ordained that the means by which men believe on Jesus is through the preaching of men. It is simply naive to say that if no one spread the gospel all those predestined to be sons of God ([Ephesians 1:5](#)) would be converted anyway. The reason this is naive is because it overlooks the fact that the preaching of the gospel is just as predestined as is the believing of the gospel: Paul was set apart for his preaching ministry before he was born ([Galatians 1:15](#)), as was Jeremiah ([Jeremiah 1:5](#)). Therefore, to ask, "If we don't evangelize, will the elect be saved?" is like asking, "If there is no predestination, will the predestined be saved?" God knows those who are his and he will raise up messengers to win them. If someone refuses to be a part of that plan, because he dislikes the idea of being tampered with before he was born, then he will be the loser, not God and not the elect. "You will certainly carry out God's purpose however you act but it makes a difference to you whether you serve like Judas or like John." ([Problem of Pain](#) chapter 7, [Anthology](#), p 910, cf. p 80)

Prayer is like preaching in that it is a human act also. It is a human act that God has ordained and which he delights in because it reflects the dependence of his creatures upon Him. He has promised to respond to prayer, and his response is just as contingent upon our prayer as our prayer is in accordance with his will. "And this is the confidence which we have before Him, that if we ask anything according to His will, He hears us" (I John 5:14). When we don't know how to pray according to God's will but desire it earnestly, "the Spirit of God intercedes for us according to the will of God" ([Romans 8:27](#)).

In other words, just as God will see to it that His Word is proclaimed as a means to saving the elect, so He will see to it that all those prayers are prayed which He has promised to respond to. I think Paul's words in [Romans 15:18](#) would apply equally well to his preaching and his praying ministry: "I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles." Even our prayers are a gift from the one who "works in us that which is pleasing in his sight" ([Hebrews 13:21](#)). Oh, how grateful we should be that He has chosen us to be employed in this high service! How eager we should be to spend much time in prayer!

By John Piper. © *Desiring God*.

**Consecrate a fast,
Call a sacred assembly;
Gather the elders
And all the inhabitants of the land
Into the house
of the Lord your God,
And cry out to the Lord.**

Joel 1:14 (nkjv)

Offering It Up Quiz

- This offering was given with a gesture.
a. Burnt b. Wave c. Sin
- This offering was burned outside the camp.
a. Burnt b. Wave c. Sin
- Jacob poured this one on a stone pillar.
a. Drink b. Fellowship c. Sin
- "A pleasing aroma," describes this one.
a. Drink b. Burnt c. Freewill
- This one consists of flour, along with oil and incense
a. Fellowship b. Grain c. Guilt
- Sometimes, this is prepared on a griddle.
a. Burnt b. Wave c. Grain
- This offering is burned as food, and included fat from the internal organs.
a. Freewill b. Fellowship c. Sin
- If someone couldn't afford a lamb, he or she could offer two doves or pigeons for this offering.
a. Sin b. Guilt c. Burnt
- This offering is presented by someone who committed a violation unintentionally.
a. Sin b. Burnt c. Guilt
- This offering was kept burning all night.
a. Sin b. Fellowship c. Burnt

Bonus Question:

Who did Bigthan and Teresh plan to kill?



(Altar of burnt-offering.)

- | | |
|---------------------|-------------------|
| 1. Exodus 29:34 | 2. Exodus 29:14 |
| 3. Genesis 35:14 | 4. Exodus 29:18 |
| 5. Leviticus 2:1 | 6. Leviticus 2:5 |
| 7. Leviticus 3:6-11 | 8. Leviticus 5:7 |
| 9. Leviticus 5:15 | 10. Leviticus 6:9 |
| BQ. Esther 2:21 | |

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<i>Sunday</i>	<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>	<i>Saturday</i>																																																																																				
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<p>9:00 AM Sunday School</p> <p>10:30 AM Worship</p> <p>6:00 PM Evening Service</p> <p>Daylight Savings Time Ends</p> <p>Liz Schneider</p>		<p>7:00 PM Deaconess</p> <p>7:00 PM Missions</p> <p>Election Day</p>	<p>7:00 PM Prayer Meeting</p> <p>8:00 PM Choir</p>	<p>7:00 PM Men's Bible Study</p>		<p>Amanda MacDonald</p>																																																																																				
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<p>9:00 AM Sunday School</p> <p>10:30 AM Worship</p> <p>6:00 PM Evening Service</p> <p>All Day Prayer & Fasting</p>		<p>7:00 PM Elders & Deacons</p>	<p>7:00 PM Prayer Meeting</p> <p>8:00 PM Choir</p> <p>Veterans Day</p>	<p>7:00 PM Men's Bible Study</p> <p>Joan Northrop</p>	<p>Benjamin Guest</p>	<p>10:00 AM Neighborhood Visitation</p>																																																																																				
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29	30	<div style="display: flex; justify-content: space-around; align-items: flex-start;"> <div style="border: 1px solid black; padding: 5px; text-align: center;"> <p>Oct 2015</p> <table style="font-size: small; border-collapse: collapse;"> <tr><th>S</th><th>M</th><th>T</th><th>W</th><th>T</th><th>F</th><th>S</th></tr> <tr><td></td><td></td><td></td><td></td><td>1</td><td>2</td><td>3</td></tr> <tr><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td></tr> <tr><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td><td>17</td></tr> <tr><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td><td>24</td></tr> <tr><td>25</td><td>26</td><td>27</td><td>28</td><td>29</td><td>30</td><td>31</td></tr> </table> </div> <div style="border: 1px solid black; padding: 5px; text-align: center;"> <p>Dec 2015</p> <table style="font-size: small; border-collapse: collapse;"> <tr><th>S</th><th>M</th><th>T</th><th>W</th><th>T</th><th>F</th><th>S</th></tr> <tr><td></td><td></td><td></td><td></td><td>1</td><td>2</td><td>3</td></tr> <tr><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td></tr> <tr><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td><td>17</td></tr> <tr><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td><td>24</td></tr> <tr><td>25</td><td>26</td><td>27</td><td>28</td><td>29</td><td>30</td><td>31</td></tr> </table> </div> </div>					S	M	T	W	T	F	S					1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	S	M	T	W	T	F	S					1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
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December 2015

Rehoboth Baptist Church Mustard Seed

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday																																																	
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