



The Mustard Seed



Rehoboth Baptist Church Newsletter ~ December 2016



From the Desk of Pastor Steve Kitchen

The King Brings Us Peace!

- Candle 1 – Hope (Isaiah 9:6-7)
- Candle 2 – Love (Isaiah 7:10-14)
- Candle 3 – Joy (Micah 5:1-4)
- Candle 4 – Peace (Isaiah 42:5-7)
- Candle 5 – Christ the light of the world. (John 1:1-5, 14)



It is easy to get caught up in the wash of sentimentalism each Christmas season. Who among us is not tempted with thoughts of creating the perfect Christmas memories? Either we wear ourselves out trying to badger and cajole the loved ones around us into cooperating with our longed-for Christmas wishes or we find ourselves given to cynicism; “Bah humbug on all “Hallmark” moments! There is a proper longing for the peace that God gives us in His son but it is easy to get this muddled up with our own desires. As we noted from first Peter, it is “the passions of the flesh” that “wage war against” our souls. These are the enemies we need our king to conquer.

And our need is indeed urgent. We desperately need a champion, a king to conquer the enemies of our sinful enslavement to our own desires. We are rebels against the true Creator/King and unless such a champion is provided for us, we are powerless against these enemies. As we turn our attention to our advent themes and their key verses, we find that the coming of this promised king and his righteous kingdom is squarely in view. For this article, let’s just consider the first of these: Our Hope.

In Isaiah 9:6-7, we find that the foundation for our hope is portrayed in kingdom terms: “For to us a child is born, to us a son is given; and the government shall be upon his shoulder... Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore.” The hope here is for the coming of the eternal rule of this righteous king. We know, of course, that this king is Jesus.

But it is in the names given to Jesus in this passage were the ‘conquering king’ theme is even more prominent. Jesus was to be called, “Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace...” In the last title, “Prince of Peace”, the royal nature of Jesus’ coming is obvious but what about these other names?

Well, the Hebrew word, “wonderful” used here is referring to the miraculous power of God to save, (Think, “signs & wonders”). Furthermore, to call Jesus a, “Wonderful Counselor” is not referring to his miraculous therapeutic abilities, but rather to his being a counselor of war. This ‘Counselor’ has the very supernatural power of God at his disposal! This title is reinforced by the next one, “Mighty God”! Jesus our king is God himself, He is the King of kings and powerful to save us from our enemies. The ‘counsel’ he gives his people is to trust Him to defeat all of our enemies.

There is one final title to be considered, “Everlasting Father”. Is this also a reference to the coming rule of our champion? The short answer is yes. To help us see this, take note at the outset how strange it is that a promised “Son” would be born and would be called the, “Everlasting Father”. It would have been more obvious to the original readers that this title was indeed meant to convey the benevolent rule of a monarch. If an ancient king ruled well, caring for their people and protecting them, they would often be referred to as, “Father” to their people. But the benevolent reign of King Jesus would be eternal, so he was to be called, “Everlasting Father”!

To summarize, Israel was promised a righteous ruler who would defeat their enemies and to reign forever as a benevolent father. And Yahweh himself promises to establish this king, “The zeal of the Lord (Yahweh) of hosts will do this.”

This advent season, let us look to Jesus our Hope. The promised king did come roughly two thousand years ago and he defeated sin and death in that decisive victory at the Cross. These intractable foes have been defeated by providing us with a substitute. When we fall prey to the siren call of our desires this Christmas season let us turn to our conquering king once again. Let us admit to him that we are double-minded men and women, confessing that we often care most about our own desires. Let us next believe the gospel of Jesus: He lived for us, we are given his perfect record as a gift! And he died for these adulterous, double-minded hearts that we have. He paid what we owe God in full! We are not guilty before God for the sinful ways we torment ourselves each Christmas! And finally, let us follow our savior-king.

Let us make it our business to prayerfully and eagerly put on Christ, his thoughts and his ways. And let us pursue this without fear, and with great zeal & joy because Jesus is our Hope!

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MISSION NEWS

Our missionary of the month, Dan Croce, should be very familiar to most of us since he has been a guest preacher at RBC on many occasions. He is part of the New Hope Correctional Ministry at the Plymouth County Correctional Facility (PCCF) where he has served as the full time chaplain since October of 1996. The primary purpose of the ministry is to “provide spiritual care to the resident inmates, staff, public officials, and to the community that the facility serves” by teaching the good news of salvation through the Gospel of Jesus Christ. They also provide care, spiritual guidance, and practical assistance to selected inmates and their families upon their release since follow up is so critical to the post-incarceration success of these men.

In his former life, Danny served a 2 year sentence at PCCF and came to know the Lord there in 1985. He was discipled, taught, and encouraged by Chaplin Bob Hanson who worked at the facility part-time. After his release, Danny found a good Bible-believing church to attend where he served in various ministries as well as teaching Sunday School at the Boston Children’s Hospital. He also spent time visiting the mentally & physically handicapped children there and sharing Christ with them and he started a Christian Basketball Outreach League, and visited jails & prisons to tell others about the Lord.

Danny began to sense the Lord’s calling him into something more and was guided and encouraged by Barry Nilson, the then area director of Prison Fellowship, to apply for the Charles W. Colson Scholarship for ex-offenders in order to further his education. Dan was accepted to Wheaton College the following year (1991) and graduated in 1995 with a B.A. in Bible/Theology. During his junior year, when Dan & his wife, Kim, had been praying for direction, he was contacted by Chapin Bob Hanson about a full time Chaplin’s position at the newly rebuilt and larger Plymouth facility. Since being ordained in July of 1995, Dan has been the full time Chaplin at PCCF.

Dan & his wife Kim have 5 grown children, Melissa, Daniel, Thomas, Elizabeth, and Dara Jane. In 2003 they also took in a middle-aged mentally handicapped man named Duane who suffered a brain injury when he was 7. They consider Duane to be a real blessing to their family! Please pray for all of them.

Danny reports that the Bible study classes are packed and many are coming to know Christ and are growing in Him. So praise the Lord for blessing this ministry with abundant fruit!

Also please pray specifically for the following:

For the continued spiritual growth of the men he is currently working with and for their families
For the salvation/spiritual growth of guards, administrators, and others working at the facility
For the continued spiritual growth of the men who came to know the Lord while in jail but who have now been released.

The civil suit has been settled according to Danny’s lawyer but there is still paperwork to be sorted out so please pray that will get cleared up quickly and that Danny will have the opportunity to share the Gospel with the family involved in the suit.

Eight Christmas Truths for Church Leaders

By Chuck Lawless

The Christmas season is one of the busiest seasons of the year for church leaders. In fact, it can be exhausting. On the other hand, the truths of Christmas are some of the most encouraging truths a Christian leader can hear. Let these truths give you strength even if you’re struggling through this season:

1. **God always has a plan.** The birth of Jesus was not God’s alternative plan when the rest of His plan didn’t work out. God foretold of Christ’s coming as far back as the Garden of Eden (Gen. 3:15). You can trust today that God has a plan for your life.
2. **God keeps His Word. God announced Jesus’ victory in the Garden.** The Law foreshadowed His coming. The prophets knew He would appear, including knowing the place of His birth. As God always does, He kept His Word in sending Jesus. Today, you can know that God will keep His Word in your life.
3. **God works according to His time schedule.** God sent Jesus “in the fullness of time” (Gal. 4:4), at just the right time according to God’s plan. His waiting centuries to send Jesus may seem a long time to us, but God’s calendar is always right. Be patient today if you’re waiting for God to answer your prayers.
4. **God works in unexpected ways.** Who would have thought that the Messiah would be born as a baby in a manger in a place called Bethlehem? The method of His coming was so unexpected that even the religious leaders of the day stumbled over Him. Don’t be surprised today if God does something in your life in a way that surprises you!
5. **God sometimes works in quiet ways.** Other than a brief moment in the Temple when Jesus was 12, we know little about His life prior to the beginning of His ministry. That’s not to say, though, that God wasn’t working during those intervening years. Sometimes we leaders must trust that God is up to something even when we don’t see what He’s doing during the “quiet years.”
6. **God works through nobodies.** The Christmas story is filled with them. Bethlehem rather than Jerusalem. Joseph and Mary – a carpenter and his betrothed one rather than religious or political leaders. Shepherds rather than rabbis that announce His birth. The Christmas story is a reminder that God can use all of us, including you.



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7. **God is a present tense, intimate God.** Bethlehem's baby was God in the flesh. God Himself stepped into the story of a world disrupted by sin so that He might bring restoration and healing. Regardless of how chaotic your world might be today, God is there. Trust Him.
8. **God's plan is not yet over.** The first Christmas was history-changing, but it wasn't the end of the story. We're still pressing toward that day when the baby-King will be the reigning King. That means that no matter what difficulties you may face in life today, the best is yet to come. You can lead, then, with hope.

What would you add to this list?

Chuck Lawless currently serves as Professor of Evangelism and Missions and Dean of Graduate Studies at Southeastern Seminary.

While the World Sleeps

By Brian Hess

Have you ever noticed how many of the events in the great history of our redemption take place while people are sleeping?

When Jesus was born the announcement wasn't made at a great festival, but in the middle of the night to shepherds in the fields (Luke 2:8-14). The world was asleep when its Savior came.

In the Garden of Gethsemane Jesus won a decisive victory in the battle for our salvation. While the Son of God wrestled with His own Father, He was but a stone's throw away from His disciples (Luke 22:41-42). But while their beloved sweated drops of blood in agony at the cost of redemption, the disciples were asleep (v. 44-46).

In the last day, when Christ returns to earth and our salvation is finally completed, many who have believed in Christ will be asleep. And yet this time those who are asleep will not miss seeing the Savior. In fact, the dead in Christ who sleep in the Lord will be the first to rise and follow Him home (1 Thess. 4:13-18).

We can learn a couple of important lessons from all of this. The first is that we should strive to be awake and alert when it comes to the things of God. As the Scripture says, "For you are all children of light, children of the day. We are not of the night or of the darkness. So then let us not sleep, as others do, but let us keep awake and be sober" (1 Thess. 5:5-6). How much of the work of the Spirit do we miss because our minds are hypnotized by the things of the world? God's people should have their senses attuned by Scripture and prayer to discern the working of God both in their own lives and in the world around them. May we not be made drowsy by spiritual sloth, but approach our lives sober and awake to the ongoing work of redemption that Christ is accomplishing.

There is also comfort in this message because we see that God's work is accomplished apart from anything we might do. We were not drowsy but dead in our trespasses and sins when Christ saved us (Eph. 2:1). The call of salvation is a call to awake from the sleep of death to eternal life: "Awake, O sleeper, and

arise from the dead, and Christ will shine on you" (Eph. 5:14). Our redemption is so much the work of God that even our death cannot prevent its completion. As Jesus called forth Lazarus from the tomb, so will we be summoned from the grave to the New Jerusalem: "Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed (1 Cor. 15:51-52).

Perhaps the best news of all is that in the eternal Kingdom of God we will no longer sleep. Rather, we will see the face of our Lord and be sustained by His presence. "And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever" (Rev. 22:5). When we rest peacefully in the knowledge of God's care for us, or when we rest in the Lord when our days on earth are completed, we rest easily knowing that God has done all things necessary to save us and keep us eternally.

Christmas Thought

What famous Christmas story where at the end the hero after his conversion practises "The Total Abstinence Principle"?

By the way "The Total Abstinence Principle" has nothing to do with teetotaling or the avoidance of other ordinary vices; instead it is abstinence from being bitter, mean-spirited, angry, dour, greedy, grasping, self-centered, and unforgiving. Especially dour.

Quit Trying to Do it Yourself

Steve Brown

For instance, we all have what Pascal said was a "God-shaped vacuum" in our souls and what Augustine referred to—that we were created by God and our hearts were restless until they found their rest in him. The Psalmist said, "As a deer pants for flowing streams, so pants my soul for you, O God. My soul thirsts for God, for the living God" (Psalm 42:1-2).

The problem is that there is nothing we can do about the desire so we hide it, fake it or pretend we have fixed it when we haven't. We try, of course, with the idols we worship, but we know that idolatry (whether the formal idolatry of making a god with our hands or the informal idolatry of creating a substitute god out of our sin) is silly and it never satisfies the hunger in our hearts.

The problem with our desire for God is that God is so big, so awesome, so powerful and so...uh...well...God, that it is insane to even have the desire. Best to focus on something else.

And the Word became flesh and dwelt among us...



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We also have a problem with love and we can't fix that either. We were not only created with a desire for God, we were created with a desire to love and be loved. Scripture admonishes us to love our neighbor as ourselves and the cry of Psalmist is often a cry for love.

Have you ever tried to get someone to love you, someone who doesn't and probably never will? Better to forget it and try someone else. What if God is a [monster or child abuser](#)? What if God simply doesn't care at all? What if God's love is just a hope dreamed up by silly dreamers whose hope is bigger than the reality? Does God care? Does God love? And more importantly, does God love us? And then the question that is always quietly spoken because we are afraid of the answer: Does God love *me*?

And the Word became flesh and dwelt among us...

There is another problem—the problem with meaning. We can't fix that one either. That was Job's problem. It wasn't just the suffering (he was willing to go through that); it was God and the purpose of the suffering. And when he challenged God to answer his cry for meaning, God refused and reminded Job that he was God and Job wasn't. Not very satisfying, if you ask me.

What is this thing all about? "Men must work, and women must weep, and the sooner it's over, the sooner to sleep." Is this all there is?

And the Word became flesh and dwelt among us...

Of course, we've got a sin problem too. We can't even begin to fix that. We identify both with Paul's confession of sin and his cry, "Wretched man that I am! Who will deliver me from this body of death?" (Romans 7:24).

I get that. Sometimes I'm so tired of me and my sin that I can hardly stand it. Who's going to forgive me? I can't forgive myself and the forgiveness of others isn't nearly enough. David understood when he cried out, "Against you, you only, have I sinned and done what is evil in your sight" (Psalm 51:4).

And the Word became flesh and dwelt among us...

And don't forget about the problem with death. The "grim reaper" is always there in the shadows. That can scare the spit out of you if you think about it too much. Death is a one-out-of-one proposition. Job's question, "If a man dies, shall he live again?" (Job 14:14), is the question all of us have. The problem is that we can't fix the fact of our death or even find answers to our questions about what's on the other side of it. Nobody who has been there will talk about it and the silence makes death an even bigger problem, one we can't fix.

And the Word became flesh and dwelt among us...

That's what the incarnation is about—a boatload of problems that we can't fix and a God who came "at the right time" to love us, forgive us and call us, and to tell us about Home. It is a celebration of our helplessness and God's antidote.

In the beginning was the Word, and the Word was with God, and the Word was God...And the Word became

flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth...And from his fullness we have all received, grace upon grace (John 1:1, 14, 16).

Not only did God fix our problems, he fixed what we can't fix long before we were ever born. In fact, he did it from before the very foundation of the world.

God looked into the future and saw me and knew my name. He knew yours too. He created us and saw how much we desired to know him, how much we wanted to be loved and how much we needed to be forgiven. He realized that life wasn't for sissies and that there was so much darkness in our living and dying. He knew how helpless we would be.

And at that moment, in eternity, Jesus said goodbye to the angels, acknowledged his Father, packed his bags, and headed for Bethlehem to fix what we can't.

Is that cool or what?

So celebrate, dance and enjoy...

in God's grace and love.

And for God's sake and yours,

quit trying to do it yourself.

Don't Block the Light

Steve Brown Devotional

That innkeeper has been the subject of countless sermons and Christmas songs. Generally, he comes out on the "short end of the stick." The innkeeper has become the metaphor for unbelievers in our time who are too busy, or too callused, or too insensitive, or too closed to truth to even care about Jesus. How uncaring! How uncaring he must have been to turn away a woman who was obviously ready to deliver her baby...probably a capitalist who was only thinking about profit and convenience...maybe he had just had enough, was tired of problems, and just didn't want one more.

I suspect that, if the innkeeper had known the whole story, he would have made room in his inn. If he was savvy in marketing, he could have made a buck or two on it. If he really knew, he could have created a "Jesus Suite" and advertised it in the newspapers...maybe even put up a bronze plaque that read: "Jesus was born here."

Then again, perhaps the innkeeper was not so crass. Maybe, if he had known, he would have made room in the inn and then joined the shepherds in their worship. Perhaps, if he had known, in later years he would have told his grandchildren that he had provided a room for the Savior. They would have been impressed. Lots of people would have been impressed with the sensitivity and the honor that, had he known, the innkeeper would have given to Joseph and Mary and their new baby.

But, in fact, he didn't know.



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When I read the Christmas story this time around, I didn't focus so much on the shepherds, or Zechariah, or the wise men. They all knew; they all worshipped; they all understood. My focus—and believe it or not, my heart—was turned toward the innkeeper, not because he was so bad but because he was so lost and didn't know it.

So, if you will permit me, during this Christmas season, I want to say a good word about the unbelievers—the innkeepers of the world—who just don't know.

They aren't such a bad sort.

I know. I know. They have secularized Christmas and taken it from the believers. We have (according to the supreme court of the land) created a holiday around Christ's birth, one that has become so pagan that we are allowed to celebrate it because it has long since ceased to be "sectarian and Christian." Thus we have permission (because it no longer has religious overtones) to celebrate it in our public institutions.

We have come to celebrate a holiday that has no meaning...sort of a celebration to celebrate. The happy feelings are, well, just happy feelings about happy feelings. We give gifts to one another because, well, just because. We have parties to have parties. No reason. It's just something we, as a culture, have decided to do. After all, it is winter—Christmas breaks the monotony and gives us a reason to have another drink.

How could they have done this to us? Don't they know that wise men still seek him? Don't they know that we measure our time before and after the birth of Jesus Christ? Don't they understand the importance of the incarnation? Don't they know that Jesus loves them?

No, frankly, they don't. And herewith, at Christmas, is my brief for unbelievers. Maybe it is a reflection of the "burden" God is beginning to give me.

I've been thinking about it and decided that it is wrong for those of us who are Christians to be upset that unbelievers have such a good time at Christmas.

Fred Smith told me once that Christians know unbelievers aren't going to have any fun after they die...so we want to take the fun away from them before then.

When I was small I remember driving through some of the poorer neighborhoods of our town. We drove past the shacks of those who couldn't afford nice homes and probably couldn't afford food. Sometimes we would see a television antenna on the roofs of those dwellings. (Those were the days when only the affluent could afford television.) Someone would inevitably say, "Will you look at that! Can you believe it? They can't even afford food and a decent place to live but they have a television?"

On those occasions my mother, with great wisdom and compassion, would say, "We should not begrudge the poor a television. It is perhaps their only escape

from what must be a very hard life."

Maybe we should think something like that about unbelievers' celebration of Christmas. They don't understand but I'm glad they're finding a respite from what must be a very hard life. They don't know about Jesus and how much better it would be if they knew. They simply don't know. So, I'm glad for their parties and their fun. I'm happy that Jesus (even if they don't know him) has provided them with an excuse to be happy...if only briefly.

But on the other hand, one of the reasons they don't know is because we—with our super-serious, spiritual and godly remembrance of Christmas—have given the impression that if the "innkeepers" of the world only knew what we knew, they would be as miserable and as intense as we are.

Maybe they don't know because we decided that Christmas was certainly not a time to be happy and to celebrate.

Every year (generally when I mention that I'm married to "Miss Christmas Spirit") I get letters from people who say that Christians have blasphemed (or something like that) Christ by celebrating with a tree and presents...which, as all good Christians ought to know, are pagan practices.

I always answer their questions with the serious comment that when we use pagan symbols in our celebration of Christian events, we are demonstrating the fact that Christ is King of kings and Lord of lords. Often I will say that pagan symbols are quite appropriate because Christ has conquered and he who conquers is always free to use the spoils from those who have lost the war.

But that isn't what I want to say. What I want to say is this: Will you lighten up a bit? You're causing Jesus to blush. If you must be so somber, go do it in a cave somewhere. You're blocking the light.

That is a long way "around the barn" to say something important: I hope you have a joyous and wondrous time this Christmas. It is my prayer that you rejoice and laugh and sing so much so that your Christmas parties make unbelievers' parties look like funerals.

After all, we have reason to celebrate: God demonstrated his unconditional love for us that first Christmas, Christ has come, and we are forgiven and loved.

In fact, innkeepers may even want to check out our party...

Time to Draw Away

Read Isaiah 9:2-7, Matthew 5:14-16 & John 8:12

Are you blocking the light or reflecting it? How can you share your celebration of Christmas with unbelieving friends and family? Christmas is good news. In his coming, God loves us, forgives us and accepts us as his own. It all started with Christmas. So lighten up.



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Chronicles of The Door:

The Birth – Chapter 8 by Gene Edwards
Published by Tyndale House 1991

She was a teenager. She was beautiful. She was also in love. Only a few days ago she had been betrothed to the young man she adored.

Years ago, in her early childhood, this young woman's parents had moved from their home in Judea and resettled in Galilee. Her fiancé, a carpenter by trade, had recently moved from the village of Bethlehem to Nazareth, to open a carpentry shop.

These two young people, Mary and Joseph by name, had met at one of the local festivals and fallen in love. Soon thereafter, Joseph had gone to both their parents asking permission to marry. The two families decided that a marriage was permissible, but the date decided upon was nearly a year away. Joseph was poor, they had agreed; his carpentry business just beginning. Therefore, wisdom dictated that the two should wait at least a year before marrying.

Now, on this very ordinary day, it was destined that an archangel would pay a visit to this young maiden.

"Mary," came a voice from behind her.

Having never heard a voice quite so commanding, Mary turned quickly about. What she saw caused her to fall to her knees. There was no question in her mind that the creature standing before her belonged to the citizenship of the other realm.

Mary could not imagine what to expect from the mouth of this strange being. Some terrible command? Perhaps he would smite her with some horrible disease. His words could not have held a more astounding surprise.

Mary, you are a very blessed young woman. The Lord himself is with you.

Mary's eyes darted about as she tried to grasp what these words might mean.

You do not need to be afraid. Among all the women who have dwelt upon this earth since Eve, you are most favored. You are going to conceive a child in your womb. You will bring forth a Son, His name will be Jesus. He will be called the Son of the Most High God, and he will be great.

The throne of his ancestor David will be given to your Son by the Lord God himself. He will reign forever and forever. The kingdom of your Son will never end.

"I ... I ...," Mary stammered. "I do not understand! I am a virgin! I have never touched a man, nor has any man touched me. And my betrothed, it will be a long time before we shall marry."

Mary's words met with a long silence, and Mary did not like that. She ventured, therefore, to lift her head and look upon this fearsome-looking creature standing before her. To her surprise, what she saw on his face was kindness and gentleness. But more. He seemed to be somewhat awestruck himself. For one fleeting moment she sensed that the angel

beheld her with as much wonder as she did him.

Seeing the gentleness upon the face of this unearthly being, Mary began to feel a deep sense of courage fill her heart. Drawing upon that courage, she dared to rise to her feet and look directly into the eyes of the archangel. She waited.

At last Gabriel spoke.

It will be no man; it will be the Holy Spirit. He will come upon you. The power of the Most High God will overshadow you. That which will be conceived in you, the holy One who will be born from you, will be called the Son of God. Even now your cousin, Elizabeth, though she is old and past the age of motherhood, has, nonetheless, conceived a son. Elizabeth, who was barren, is now already six months with child.

Mary's eyes widened. What she had heard concerning herself was beyond all understanding, but hearing that Elizabeth was also about to bear a child seemed even more astounding.

Gabriel turned to go, as is the way of angels when they have finished their task. But on this occasion he paused for a moment to stand one more in awe of the young woman chosen to bring the Almighty God into humanity's realm.

A mere woman, he mused, *incredulous. A human!*

Aloud, he said, "It seems that there is absolutely nothing impossible with our God."

Stepping back toward the Door, Gabriel was stopped short as Mary boldly advanced toward him. He could not recall having ever seen such a show of human boldness in the presence of an angel. Furthermore, this time it was Mary who had a pronouncement to make. She spoke with such passion that Gabriel was, for an instant, taken aback.

"Behold, I stand here, the handmaiden of my Lord. The words that you have spoken I receive. Let what you have said be done unto me."

Within the glow of that angelic presence, Mary thought she might have seen a soft smile cross Gabriel's face.

With this mutually unprecedented encounter, Gabriel stepped onto the threshold of the Door. As he did, he whispered to himself, *Truly, our God has chosen well.*

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And behold, there was a man in Jerusalem whose name was Simeon, ... he took Him up in his arms and blessed God and said:

"Lord, now You are letting Your servant depart in peace, According to Your word; For my eyes have seen Your salvation Which You have prepared before the face of all peoples, A light to bring revelation to the Gentiles, And the glory of Your people Israel."

And Joseph and His mother marveled at those things which were spoken of Him. Then Simeon blessed them, and said to Mary His mother,

"Behold, this Child is destined for the fall and rising of many in Israel, and for a sign which will be spoken against (yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed."

Luke 2:25-35

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| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
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| | | | | 1 7:00 PM Vine Project Study | 2 | 3 11:00 AM -1:00 PM Ladies' Christmas Celebration Bill Rose | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p style="text-align: center;">Nov 2016</p> <table border="1" style="width: 100%; text-align: center;"> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td></td><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td></td></tr> <tr><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td><td>11</td><td>12</td></tr> <tr><td>13</td><td>14</td><td>15</td><td>16</td><td>17</td><td>18</td><td>19</td></tr> <tr><td>20</td><td>21</td><td>22</td><td>23</td><td>24</td><td>25</td><td>26</td></tr> <tr><td>27</td><td>28</td><td>29</td><td>30</td><td></td><td></td><td></td></tr> </table> </div> <div style="border: 1px solid black; padding: 5px;"> <p style="text-align: center;">Jan 2017</p> <table border="1" style="width: 100%; text-align: center;"> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr> <tr><td>8</td><td>9</td><td>10</td><td>11</td><td>12</td><td>13</td><td>14</td></tr> <tr><td>15</td><td>16</td><td>17</td><td>18</td><td>19</td><td>20</td><td>21</td></tr> <tr><td>22</td><td>23</td><td>24</td><td>25</td><td>26</td><td>27</td><td>28</td></tr> <tr><td>29</td><td>30</td><td>31</td><td></td><td></td><td></td><td></td></tr> </table> </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 | | | | 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 | | | | | 4 9:00 AM Sunday School 10:30 AM Worship 6:00 PM Evening Service 2nd Advent | 5 | 6 7:00 PM Deaconess 7:00 PM Missions | 7 7:00 PM Prayer Meeting 8:00 PM Choir | 8 | 9 6:30 PM December Brithdays Dessert w/ Kitchens | 10 |
| S | M | T | W | T | F | S | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
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| 29 | 30 | 31 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 11 9:00 AM Sunday School 10:30 AM Worship <div style="border: 1px solid black; padding: 2px; width: fit-content; margin: 5px auto;">12:30 PM Soup & Sandwiches & Caroling</div> 6:00 PM Evening Service 3rd Advent | 12 Steve Wick | 13 7:00 PM Elders & Deacons | 14 7:00 PM Prayer Meeting 8:00 PM Choir Bob Payne | 15 7:00 PM Vine Project Study | 16 | 17 Anne Entwistle | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 18 9:00 AM Sunday School 10:30 AM Worship 6:00 PM Evening Service 4th Advent | 19 John Roy | 20 7:00 PM Elders/Deacons Pray & Visit Steve & Mary Wick 35th Anniversary (Jade) | 21 7:00 PM Prayer Meeting | 22 | 23 | 24 5:30 PM Christmas Eve Candlelight Service Gert Sullivan | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 25 10:30 AM Worship Christine Guest Christmas | 26 | 27 Fred Dick | 28 7:00 PM Prayer Meeting | 29 | 30 | 31 6:00 PM New Year's Eve Game Night New Year's Eve | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |

January 2017

Rehoboth Baptist Church Mustard Seed

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
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| <p>1</p> <p>9:00 AM Sunday School</p> <p>10:30 AM Worship</p> <p>6:00 PM Evening Service</p> <p>24-Hour Day of Prayer</p> <p>Claudio & Julie Rodrigues 14th Anniversary (Gold Jewelry)</p> <p>New Year's Day</p> | <p>2</p> | <p>3</p> <p>7:00 PM Deaconess</p> <p>7:00 PM Missions</p> | <p>4</p> <p>7:00 PM Prayer Meeting</p> <p>Emma-Grace Kitchen</p> | <p>5</p> <p>Noah Phelps</p> | <p>6</p> | <p>7</p> | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| <p>8</p> <p>9:00 AM Sunday School</p> <p>10:30 AM Worship</p> <p>6:00 PM Evening Service</p> | <p>9</p> <p>Ron & Mickie Bridge 47th Anniversary</p> | <p>10</p> <p>7:00 PM Elders & Deacons</p> | <p>11</p> <p>7:00 PM Prayer Meeting</p> <p>8:00 PM Choir</p> <p>Marc Brochu</p> | <p>12</p> | <p>13</p> <p>6:30 PM January Birthdays Dessert w/ Kitchens</p> | <p>14</p> | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| <p>15</p> <p>9:00 AM Sunday School</p> <p>10:30 AM Worship</p> <p>6:00 PM Evening Service</p> | <p>16</p> <p>Martin Luther King, Jr.</p> | <p>17</p> <p>7:00 PM Elders/Deacons Pray & Visit</p> | <p>18</p> <p>7:00 PM Prayer Meeting</p> <p>8:00 PM Choir</p> | <p>19</p> | <p>20</p> | <p>21</p> <p>Benjamin Kitchen</p> | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| <p>22</p> <p>9:00 AM Sunday School</p> <p>10:30 AM Worship</p> <p>6:00 PM Evening Service</p> <p>Tory MacDonald</p> | <p>23</p> | <p>24</p> <p>Bob & Sue Munroe 55th Anniversary (Emerald)</p> | <p>25</p> <p>7:00 PM Prayer Meeting</p> <p>8:00 PM Choir</p> | <p>26</p> | <p>27</p> | <p>28</p> <p>6:00 PM Conversational Dinners</p> | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| <p>29</p> <p>9:00 AM Sunday School</p> <p>10:30 AM Worship</p> <p>6:00 PM Evening Service</p> | <p>30</p> | <p>31</p> | <div style="display: flex; justify-content: space-around;"> <div style="border: 1px solid black; padding: 5px;"> <p>Dec 2016</p> <table border="1"> <thead> <tr> <th>S</th> <th>M</th> <th>T</th> <th>W</th> <th>T</th> <th>F</th> <th>S</th> </tr> </thead> <tbody> <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> </tbody> </table> </div> <div style="border: 1px solid black; padding: 5px;"> <p>Feb 2017</p> <table border="1"> <thead> <tr> <th>S</th> <th>M</th> <th>T</th> <th>W</th> <th>T</th> <th>F</th> <th>S</th> </tr> </thead> <tbody> <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></td> <td></td> <td></td> </tr> </tbody> </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 | | | |
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| 4 | 5 | 6 | 7 | 8 | 9 | 10 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 11 | 12 | 13 | 14 | 15 | 16 | 17 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
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| 18 | 19 | 20 | 21 | 22 | 23 | 24 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
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