

BIBLE FELLOWSHIP CENTER

1136 Baseline Road

Grand Island, New York

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www.bfcgi.org

THE LORD'S DAY

November 22, 2015 8:30 & 10:15 AM

PREPARATION FOR WORSHIP

Organ Prelude Wendy Baldwin

Piano

Announcements Ron Mock

MEDITATION

Habakkuk 3:9-10 (on opposite page)

Scripture Reading and Prayer

Psalm 25

Hymn 790

"We Gather Together"

Pastoral Prayer

Pastor Cal VanderMey

Hymn 793

"For the Beauty of the Earth"

Message

Dr. Brian Albrecht

Hymn 791

Jesus, We Just Want to Thank You"

Benediction

THE MINISTRY OF MISSION

For the glory of God, Bible Fellowship Center is committed to spreading the Good News of salvation, equipping the believers, that they might become more Christ-like, worship God and enjoy Him forever.

THIS WEEK'S EVENTS

Youth Group Monday 6:30-8pm. Ages 8 and up

No Prayer Meeting and Bible study Tuesday at 6:30pm- Ernie Beck

Precept class on "Acts" Tuesday with Wendy Baldwin at 6:30pm

Men's Bible study Wednesday at 9:30am - Jim O'Rourke

No Precept study this Thursday at 9:15am. - Margaret Was

No Choir practice Thursday 7pm

Adult Bible study Friday at 7pm - John Woodell leading

Sat. November 28th men's breakfast at 10am

The offering box is located in the back of the sanctuary

Thanks for joining us at the BFC this morning!

Sunday messages are available online, CD or e-mail. See Bill Schultz

Thanksgiving Eve Service 6:30pm

"The Arrows of God's Judgment"

Habakkuk 3:9-10:

9. Your bow was made quite ready; Oaths were sworn over *Your* arrows *Selah*

You divided the earth with rivers. **10** The mountains saw You *and* trembled;

The overflowing of the water passed by.

The deep uttered its voice, *And* lifted its hands on high.

Verse 9a: The first part of this verse has according to famed commentator Franz Delitzsch had at least one hundred translations. The KJV offers: "Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah." The NKJV offers: "Your bow was made quite ready; oaths were sworn over your arrow. Selah." The NIV translates: "You uncovered your bow, you called for many arrows. Selah." Every translation differs, but certainly what is to be seen in this passage is that the Lord's arrows (*mattot*, also can mean "staffs" or "tribes") were commissioned under divine oaths (Jeremiah 47:6-7). The fact that bow is in the first line [and this couplet would fit with Hebrew poetry (where the second line amplifies or expands the meaning of the first line)], then it could be reasoned that the Hebrew word *mattot* could indeed refer to the shaft of a weapon (Isaiah 9:4; 10:5; 14:5; 30:32). The word "sworn" (coming from the root word *saba* "to swear") in verse 9 would fit well with the scene in Deuteronomy 32:39-43. This would then be a fulfillment of the commitment sworn to Moses and Israel as they were standing by the Jordan.

Verse 9b: Again, this is difficult to translate, but the context of verse 8 is of help. The same noun "rivers" (*neharot*) appears in this verse as it did in verse 8, certainly a reference to the division of the Red Sea (Exodus 14:16, 21; Nehemiah 9:11; Psalm 78:13; Isaiah 63:12). As for the rivers dividing the earth, most likely "earth" in verse 9 corresponds to "mountains" in verse 10. The thought of the earth as "split" by floods of water is appropriate, and may even reach back to the historical Creation and the Flood (Genesis 7:11; Psalm 74:15; Proverbs 3:20).

Verse 10: This sentence pictures the convulsions of nature as the Lord stalks through the land in His wrath and threshes the nations with His fierce anger. The reference to "water" may recall the Red Sea being driven back. This verse is similar to Psalm 77, where the Exodus is the focus. There may be justification in seeing the Red Sea as a reenactment of the Flood, which itself was a reversal and renewal of Creation when the Lord brought life and order out of the waters. The Red Sea was marked by both retribution (to the Egyptians) and salvation (to the Jews), just as the Cross brought a universal cataclysm that brings salvation to believers and judgment to those who refuse to look to the Cross. We have much to be thankful for in Christ.