

Monthly Memory Verse March 2012

Psa 48:1-2 A Song. A Psalm of the Sons of Korah. Great is the LORD and greatly to be praised in the city of our God! His holy mountain, beautiful in elevation, is the joy of all the earth, Mount Zion, in the far north, the city of the great King.

Publisher & Author Message

March 2012

Message from the publisher and author

Monthly Memory Verse and Dale's Notes

Dale's Notes are provided to be used as an encouragement to study the context from where the monthly memory verse was selected. It's my desire to provide some background information and practical understanding of some things, which I see within my own study of God's word. It's my hope through reading the notes; you will desire to study God's word in more detail.

Dale's Notes are only a layman's attempt to share the good news of our savior Jesus Christ through a monthly memory verse and the study of God's word in our daily walk with the Lord.

Brother in Jesus Christ,
Dale ☺
Dale A. Kaye

Message:

We are already into our third month of this year and it's a good time to evaluate our walk with the Lord. What I'm talking about isn't a simple judgment or examination but asking God to reveal our service, thus far, this year to him! Yes daily, hopefully we are pursuing our savior in the things of the heart and of faith towards God, which is truly a concern with regards to the love of Jesus Christ shining through us.

We must hold forth the word life is a crooked and perverse generation.

(KJV) Php 2:13-16 For it is God which worketh in you both to will and to do of *his* good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

Prayer request:

Shared Personal Interests

I ask your help again to continue to pray with me in asking God to keep providing a consistent format for the Monthly Memory Verse and Dale's Notes. I continue to ask your prayers and encouragement to serve in this way. Please, remember my family as we make changes in our lives to honor our Lord and Savior Jesus Christ.

Thank you,
Dale

Quick Bio-glance

March 2012

Quick Bio-glance:



Huldrych Zwingli

(1 January 1484 – 11 October 1531) was a leader of the Reformation in Switzerland. Born during a time of emerging Swiss patriotism and increasing criticism of the Swiss mercenary system, he attended the University of Vienna and the University of Basel, a scholarly centre of humanism. He continued his studies while he served as a pastor in Glarus and later in Einsiedeln, where he was influenced by the writings of Erasmus.

In 1518, Zwingli became the pastor of the Grossmünster in Zurich where he began to preach ideas on reforming the Catholic Church. In his first public controversy in 1522, he attacked the custom of fasting during Lent. In his publications, he noted corruption in the ecclesiastical hierarchy, promoted clerical marriage, and attacked the use of images in places of worship. In 1525, Zwingli introduced a new communion liturgy to replace the mass. Zwingli also clashed with the Anabaptists, which resulted in their persecution.

The Reformation spread to other parts of the Swiss Confederation, but several cantons resisted, preferring to remain Catholic. Zwingli formed an alliance of Reformed cantons which divided the Confederation along religious lines. In 1529, a war between the two sides was averted at the last moment. Meanwhile, Zwingli's ideas came to the attention of Martin Luther and other reformers. They met at the Marburg Colloquy and although they agreed on many points of doctrine, they could not reach an accord on the doctrine of the presence of Christ in the eucharist. In 1531 Zwingli's alliance applied an unsuccessful food blockade on the Catholic cantons. The cantons responded with an attack at a moment when Zurich was badly prepared. Zwingli was killed in battle at the age of 47. His legacy lives on in the confessions, liturgy, and church orders of the Reformed churches of today.

http://en.wikipedia.org/wiki/Huldrych_Zwingli <http://www.reformedreader.org/btimeline.htm>

Theology Term

Adiaphora

Adiaphora is a Greek word [*adiaphora*] literally, [*a*] meaning not, and [*diaphora*] meaning different. It implies an indifference by not really being against whatever is in view. In a theological debate or discussion, it means a matter of moral indifference, or that which has neither moral merit, nor which lacks moral merit. i.e., that regarded as something which is tolerable. For example, doctrines which are neither explicitly condemned by scripture, nor explicitly stipulated. Often used in connection with religious tolerance of what is sometimes called, '*the non-essentials*.'

<http://www.mountainretreat.org.net/faq/glossary.html#adiaphora>

Jamieson, Fausset,
and Brown
Commentary (JFB)
1Co 2:9

But — (it has happened) as it is written. **Eye hath not seen, etc.** — Alford translates, “The things which eye saw not ... the things which God prepared ... to us God revealed through His Spirit.” Thus, however, the “but” of 1Co 2:10 is ignored. Rather construe, as Estius, “(‘We speak,’ supplied from 1Co 2:8), things which eye saw not (heretofore), ... things which God prepared ... But God revealed them to us,” etc. The quotation is not a verbatim one, but an inspired *exposition* of the “wisdom” (1Co 2:6, from Isa 64:4). The exceptive words, “O God, *beside* (that is, except) Thee,” are not quoted directly, but are virtually expressed in the exposition of them (1Co 2:10), “None *but thou*, O God, seest these mysteries, and *God hath revealed them to us by His Spirit.*” **entered** — literally, “come up into the heart.” A Hebraism (compare, Jer 3:16, *Margin*). In Isa 64:4 it is “Prepared (literally, ‘will do’) for him that *waiteth* for Him”; here, “for them that *love* Him.” For Isaiah spake to them who *waited* for Messiah’s appearance as future; Paul, to them *who love Him* as having actually appeared (1Jo 4:19); compare 1Co 2:12, “the things that are freely given to us of God”

Dale’s Notes

MARCH – 2012

MONTHLY MEMORY VERSE

Read: Psa 48:1-2: (KJV)

PART I

A Song and Psalm for the sons of Korah. *Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.*

Great is the Lord!

I love that Song! I love sing this psalm in my car when driving. I find myself humming it at times. The words “Great is the Lord and greatly to be praised”, just bring such joy to my heart in knowing the Lord and His holy son Jesus Christ my savior! Now that is great joy! You see God is great to me because he made himself known to me. He made himself known to me through the work of salvation by His great grace, he loved me! I didn’t know how great He [God] was; until I came to faith in Jesus Christ and its only now I can see glimpses of His greatness through His son in what He has done for me!

God’s greatness on display through the gospel

The gospel message is the greatness of our God, on display in the face of His only begotten Son Jesus Christ! He came for me, He die for me, he rose for me and He shall come again! Yes for me! Now how great is that!

1Co 13:12 *For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.*

The words here “Face to face” are the comparison to “glass, darkly;” which the glass darkly is an obscure image of the one it reflects! But face to face is clearly understood; is to see him as he truly is! We shall see God, those who believe; “Blessed are the pure in heart for they shall see God.” We shall behold the greatness of God in all its glory. There is no mistake as to what the scriptures are saying; eye to eye, face to face in glory with your savior, it’s as you would look upon a friend’s face you love dearly!

The scripture tells us these words of great comfort concerning things not yet seen.

1Co 2:9 *But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*

A Song of History!

A song, yes a song of the sons of Korah! Evidently, the Sons of Korah are the ones who were mostly like in charge of arranging the songs and sing them in the temple. We find in the book of songs 13 psalms ascribed to them (*Psalms 42, 44-49, 84, 85, 87, and 88* - <http://en.wikipedia.org/wiki/Psalms>) but our point of interest is not with them (KORAHITES). Our interest is set upon the opening line of the song it’s self “Great is the Lord...” Did you hear it? Do you hear what they proclaim/ ascribe to the Lord? “Great is the LORD...” They ascribe greatness to Lord in their song of praise before Him. The word “LORD” here is Jehovah, Yahweh! It’s GOD’s personal name! The Lord himself gave it [His Name] to the children of Israel through

Jamieson, Fausset,
and Brown
Commentary

1Co 13:12

now — in our present state. **see** — an appropriate expression, in connection with the “prophets” of *seers* (1Sa 9:9).

through a glass — that is, in a mirror; the reflection *seeming* to the eye to be behind the mirror, so that we see it *through* the mirror. Ancient mirrors were made of polished brass or other metals. The contrast is between the inadequate knowledge of an object gained by seeing it reflected in a dim mirror (such as ancient mirrors were), compared with the perfect idea we have of it by seeing itself directly. **darkly** — literally, “in enigma.” As a “mirror” conveys an image to the *eye*, so an “enigma” to the *ear*. But neither “eye nor ear” can fully represent (though the believer’s soul gets a small revelation now of) “the things which God hath prepared for them that love Him” (1Co 2:9). Paul alludes to Num 12:8, “not in *dark* speeches”; Compared with the *visions* and *dreams* vouchsafed to other prophets, God’s communications with Moses were “not in enigmas.” But compared with the intuitive and direct vision of God hereafter, even the revealed word now is “a dark discourse,” or a shadowing forth *by enigma* of God’s reflected likeness.

Moses during the deliverance out of the land of Egypt. So the psalmist proclaims in his song great is his God, Jehovah because he has a personal relationship to Him through name! Just like we do, as our beloved Peter proclaims in the book of Acts, when testifying before the Rulers of his day.

Act 4:8-12 Then Peter, filled with the Holy Spirit, said to them, “*Rulers of the people and elders, if we are being examined today concerning a good deed done to a crippled man, by what means this man has been healed, let it be known to all of you and to all the people of Israel that by the **name** of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead--by him this man is standing before you well. This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. And there is salvation in no one else, for there is no other **name** under heaven given among men by which we must be saved.*”

Do you see that a personal relationship is built upon faith in the name of the one who does the work of salvation? For the Jews, this was the deliverance out of Egypt and coming to faith in Him who is so great by delivering them [Israel] from the armies of Egypt through parting of the Red Sea! He [God] rested upon them [Israel] with His pillar of smoke by day and His pillar of fire by night so they would take comfort in Him alone and His Salvation! He caused the land to have light on his children whom he set His love on and darkness on the land of the children under judgment!

The people of Israel had a personal relationship with God, they saw His works of redemption and they were called to obey and believe. Israel had a long history with the Lord who brought them out of the wilderness, from their wandering into the Promised Land, and it is in this place, the psalmist opens up his vocal chords and exclaims in great praise of joy “Great is the Lord, and greatly to be praised in the city of our God!” He knew this was a place where God brought them; He knew it was a place where God’s holiness dwelt! The psalmist knew the placement of this city was fortified and beautiful because the Lord, himself was within her gates. And because He [God] was present within and outside around about her, she was the joy of all the earth. How could she not be! If the Lord is present within your doors and stand as guard about your gates you have great joy!

Closing

Let me wrap this up. If you have not come to know the great God and savior the Lord Jesus Christ, then you are standing outside of God. You have not come into His holy city; you have not come to His mount of great joy, nor have you known His holiness or the joy of all the earth! These words above only belong to those you have experience His great salvation. But he is a gracious God, full of compassion and kindness and ready to forgive a humble sinner who calls upon him.

His word is clear: *2Pe 3:9 The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.*

The real question is not with God but you. Will you repent and turn from your sins and humble yourself in believing the message of God’s only son? There is no magic here; God clearly tells us sinner will perish if they don’t repent.

Compare [2Pe 1:19](#), where the “light” or the *Septuagint*, “not in *enigmas*.” *candle* in a dark place stands in contrast with the “day” dawning. God’s word is called a *glass* or mirror also in [2Co 3:18](#). **then** — “when that which is perfect is come” ([1Co 13:10](#)). **face to face** — not merely “mouth to mouth” ([Num 12:8](#)). [Gen 32:30](#) was a type ([Joh 1:50](#), [Joh 1:51](#)).

know ... known — rather as *Greek*, “fully know ... fully known.” Now we *are known by*, rather than *know*, God ([1Co 8:3](#); [Gal 4:9](#)).

Jamieson, Fausset, and Brown Commentary
Psa 48:1

[Psa 48:1-14](#). This is a spirited Psalm and song (compare [Psa 30:1](#)), having probably been suggested by the same occasion as the foregoing. It sets forth the privileges and blessings of God’s spiritual dominion as the terror of the wicked and joy of the righteous.

to be praised — always: it is an epithet, as in [Psa 18:3](#).

mountain of his holiness — His Church (compare [Isa 2:2](#), [Isa 2:3](#); [Isa 25:6](#), [Isa 25:7](#), [Isa 25:10](#)); the sanctuary was erected first on Mount Zion, then (as the temple) on Moriah; hence the figure.

Prayer

Heavenly Father, have mercy on us and open our hearts to hear your wonderful words to obey. Bring salvation to those who do not know you, who you send across our path. Let us remember you are a Great God and worthy of all praise. Refresh our hearts in your son Jesus Christ that he maybe glorified in all things. Amen