



Monthly Memory Verse May 2013

Gal 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

Publisher & Author Message

May 2013

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:

Prayer request:

Please continue to pray with me in asking God to provide for this ministry: "The Monthly Memory Verse and Dale's Notes". Also, I 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

May 2013

Quick Bio-glance:



Balthasar Hubmaier

He was born in [Friedberg, Bavaria](#) (about five miles east of [Augsburg](#)) around 1480. Information on his parentage is lacking.^{[2]:24-25}

He attended Latin School at Augsburg, and entered the [University of Freiburg](#) on 1 May 1503.^{[2]:27} Insufficient funds caused him to leave the university and teach for a time at [Schaffhausen](#). He returned to Freiburg in 1507 and received both a bachelor's and a master's degree in 1511. In 1512, he received a doctor's degree from the [University of Ingolstadt](#) under [John Eck](#),^{[3]:329} and became the university's vice-rector by 1515. Hubmaier's fame as a pulpiteer was widespread.^{[2]:35} He left the University of Ingolstadt for a pastorate of the [Catholic](#) church at [Regensburg](#) in 1516. In 1521 he went to [Waldshut](#). In 1524, he married Elizabeth Hügline from [Reichenau](#).

Reformer and Anabaptist

In 1522 he became acquainted with [Heinrich Glarean](#), ([Conrad Grebel](#)'s teacher) and [Erasmus](#) at [Basel](#). In March 1523, in [Zürich](#), Hübmaier met with [Huldrych Zwingli](#), and even participated in a disputation there in October of that same year. In the disputation, he set forth the principle of obedience to the Scriptures, writing, "In all disputes concerning faith and religion, the scriptures alone, proceeding from the mouth of God, ought to be our level and rule."^{[2]:59} It was evidently here that Hübmaier committed to abandoning [infant baptism](#), a practice he could not support with Scripture. He held that even where the Scriptures appear to contain contradictions, both truths are to be held simultaneously. In this respect his position may be seen as comparable with the doctrines of [Biblical inerrancy](#) and [Biblical infallibility](#) held by later Christian [Fundamentalism](#)^[citation needed].

Anabaptist [Wilhelm Reublin](#) arrived in Waldshut in 1525, having been driven out of Zürich. In April Reublin baptized Hubmaier and sixty others. In Waldshut, Hubmaier's increasingly Anabaptist views gained him the disfavor of Prince Ferdinand.^{[2]:76} It was that rivalry that would eventually lead to Hubmaier's martyrdom. Hubmaier initially went to Schaffhausen in order to find protection against the Prince.^{[2]:81-83}

In December 1525, Hubmaier again fled to Zürich to escape the Austrian army. Hoping to find refuge, Zwingli instead had him arrested. While a prisoner, Hubmaier requested a disputation on baptism, which was granted. The disputation yielded some unusual events. Ten men, four of whom Hubmaier requested, were present for the disputation. Within the discussion, Hubmaier proceeded to quote statements by Zwingli in which he asserted that children should not be baptized until they had been instructed. Zwingli responded that he had been misunderstood. Hubmaier's criticism went further by placing Zwingli's reversal on the issue against Zwingli's reform against the Catholics. Hubmaier wrote, "If you do not [demonstrate infant baptism from Scripture], the vicar will complain that you have used against him a sword that you now lay aside."^{[2]:119n}

Despite Hubmaier's arguments, the council sided with the native Zwingli and ruled in Zwingli's favor. The bewildered Hübmaier agreed to recant. But before the congregation the next day, he attested the mental and spiritual anguish brought on by his actions and stated "I can and I will not recant." Back in prison and under the torture of the rack, he did offer the required recantation.^{[2]:138-140} With this, he was allowed to leave [Switzerland](#) and journeyed to [Nikolsburg](#) in [Moravia](#). This weakness troubled him deeply and brought forth his *Short Apology* in 1526, which includes the statements: "I may err—I am a man—but a heretic I cannot be... O God, pardon me my weakness".

Quick Bio-glance

Prison and death

In Nikolsburg, Hubmaier's preaching soon made converts to Anabaptism out of the group of Zwinglians who lived in the area.^{[3]:330} Political fortunes turned, however, and Ferdinand, to whom Hubmaier had already become an enemy while in Waldshut, gained control of Bohemia, thus placing Hubmaier once again in Ferdinand's jurisdiction. Hubmaier and his wife were seized by the Austrian authorities and taken to [Vienna](#). He was held in the castle Gratzenstein (now called "[Burg Kreuzenstein](#)" in German), until March 1528.

"I may err – I am a man," he wrote, "but a heretic I cannot be, because I ask constantly for instruction in the word of God." (Estep, p192) He suffered torture on the rack, and was tried for heresy and convicted. On 10 March 1528, he was taken to the public square and executed by burning. His wife exhorted him to remain steadfast. Three days after his execution, his wife, with a stone tied around her neck, was drowned in the River [Danube](#).

http://en.wikipedia.org/wiki/Balthasar_Hubmaier

Theology Term

Ecumenicalism

(also ecumenical, ecumenicity, ecumenism) Ecumenical is from the Latin [*ecumenicus*] meaning universal or of the whole. In theological terms it means promoting a universal or united Church. Any movement which fosters Christian unity or encourages cooperation between different faiths, denominations or churches, is called ecumenical. It is the beliefs or practices of those who want worldwide unity or cooperation between Churches.

<http://www.mountainretreatorg.net/faq/glossary.html#ecumenicalism>

John Gills
Exposition of the
Entire Bible
Gal 2:9 And when
James, Cephas, and
John,.... These are
the persons all
along designed,
though not till now
named. James was
the brother of our
Lord, the son of
Alphaeus, who
wrote the epistle
that goes by his
name, made that
famous speech in
the synod at
Jerusalem,
Act 15:13,
presided in that
church, was a man
of great holiness,
and much
esteemed of by the
saints, and had a
good report of them
that were without.
Cephas is Simon
Peter. This name
was given him by
Christ, Joh 1:42
and in the Syriac
language signifies
a "stone", as Peter
does in the Greek,
to which our Lord
alludes, Mat 16:18.
John was the
evangelist, and the
same that wrote the
epistles, was the
beloved disciple,
and who outlived all
the rest:

DALE'S NOTES

MAY – 2013

MONTHLY MEMORY VERSE

Part 1

Read: 2 Corinthians 2:9 (KJV)

"And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given to me, they gave to me and Barnabas the right hands of fellowship; that we should go to the heathen, and they to the circumcision."

THE RIGHT HAND OF FELLOWSHIP

Galatians 2:8-10 "(For he that worked effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given to me, they gave to me and Barnabas the right hands of fellowship; that we should go to the heathen, and they to the circumcision. Only they would that we should remember the poor; the same which I also was forward to do."

They extended their right hand for fellowship to Paul and Barnabas and the reason why is stated, so they would go to the Gentiles/ heathen and James, Peter [Cephas], and John to the circumcision (the Jews). This is the confirmation of the Apostle Paul's ministry that validates what Luke writes in the book of Acts 1:7-9, regarding the gospel witness. There's nothing new as to the gospel objective which was clearly stated by the Lord himself before He was taken up into Heaven. What we read here is the plan of God being worked-out through the apostles and the believers to grow God's church through the gospel, being preached to the Jews and the Gentile world.

A NEED FOR CONFIRMATION OF MINISTRY

Gal2:1-2 "Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also. It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain."

THE WORKING OUT OF GOD'S PLAN

Our memory verse allows us to see how God is working out his plan for Christians to reach the world for Jesus Christ. Also, it shows us how the ministry to the Gentiles was validated within the Church leadership established by God himself.

When reading the context we come across words such as the "Apostleship of Peter" and the standing of James, Peter [Cephas], and John as "Pillars" with regards to the church council in Jerusalem. By implication we see Paul submitted his ministry to the Gentiles equal to that of Jews, and read there were representatives before God for the Jews

John Gills
Exposition of the
Entire Bible
**who seemed to be
pillars**; not as the
Arabic version,
"who thought
themselves such",
but were esteemed
so by others, and
very rightly. They
were pillars among
the apostles of the
highest note and
greatest eminence
among them; they
were the very chief
of the apostles; for
though they were
all in the same
office, and had the
same commission,
and were employed
in the same work,
yet there were
some who made a
greater figure than
others, as these
did, and are
therefore called
pillars; they were
more conspicuous,
and to be
observed, and
taken notice of,
than the rest; they
were pillars in the
church, set in the
highest place there,
and the ornaments
of it; see [Pro 9:1](#).

(James, Peter [Cephas], and John) and there were representatives for the Gentiles (Paul, Barnabas, and Titus) showing an agreement before all for the work they were involved-in, as a single unified act of God through the church to proclaim the Gospel by the working of the Holy Spirit throughout the world (*2Cor 13:1, Duet. 19:15, Matt 18:20*-“*For where two or three are gathered in my name, there am I among them*”)! If this was not true, why would the Apostle Paul take brothers with him to go up to the church in Jerusalem and seek confirmation for their ministry to the Gentiles (“*but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain.*”)? Also, why did the Holy Spirit give revelation to Apostle Paul to go up to Jerusalem (“*It was because of a revelation that I went up;*”)? The reason being, the work Paul was engage in is not His own, it's the work of our Lord Jesus Christ and the credit and the glory belongs to God alone! This is why we read they “*perceived the grace of God given to me...*” for it was not a work of man but of God though he used men.

Do you see in God's Kingdom and in His church, He's the only ruling authority and He's the head of the Church. It's He that setup the church in Jerusalem as an authority before Paul's ministry for the purpose of the gospel and its ministries to reach the world. It was only right they should confirm/validate the work of God in Paul's ministry, so they put forth their hands to the right hand of Fellowship for the grace of God given which authenticated the outreach as the true witness of Jesus Christ spoken by Lord (*Acts 1:7-9*).

Reaching the world for Christ is not an option for believers; it's an **absolute** to be performed by the will of God through his people! Remember Jonah, just in case you forget your place and say within your heart I will not go or I will not do to Him who orders all things after the console of his own will!

PERCEIVE THE GRACE GIVEN

You see in our memory verse they (James, Peter, and John) perceived, understood, recognized, confirmed and gave witness to the grace of God given to Paul and Barnabas even Titus to minister the gospel to the Gentiles (*Gal1:1*). They confirmed the grace, the purpose of God by a handshake among themselves to give witness to God and affirm the unity of the gospel both to the Jews and Gentiles alike, showing there is one church, one God, one gospel and one faith in God through Jesus Christ for all!

It's my fear we do not, maybe you do not perceived the grace of God given to you today! Maybe we do not; maybe you do not excise yourself in the Ministry of Grace through the gospel to make Jesus Christ known! This is not a good thing; it brings shame/ reproach upon the name of Jesus Christ for our lack of obedience to serve Jesus through His gospel when grace has already been given! Time is short my friend, how long will we or you sit on the fence of indecisiveness; judging amongst ourselves the simple task we are all called to, Witness!

Acts 1:7-9 "He said to them: "It is not for you to know the times or dates the Father has set by his own authority. 8But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." After he said this, he was taken up before their very eyes, and a cloud hid him from their sight."

We don't dare run from this truth; we all must appear/stand before our great King and God Jesus and he will require his service of us and the fruits which should have brought glory to his Father (*2 Cor 5:10-11*)! Standing before the throne of Jesus Christ is not a simple, foolish matter but it's revealed in the bible as a fearful examination (“*Therefore,*

John Gills
Exposition of the
Entire Bible
Continue:

"They are called so for their constancy and stability in preaching the Gospel, and suffering for the sake of Christ; they were steadfast and immoveable in his work, nor could they be shaken or deterred from it by the menaces, reproaches, and persecutions of men; and they were the means of supporting others that were feeble minded, and of defending and maintaining the truths of the Gospel; and were set, as Jeremiah was, as a defenced city, an iron pillar, and brazen walls against all the enemies of Christ, and his Gospel; and were, as the church is said to be, "the pillar and ground of truth". The apostle may have respect to the titles of this kind which were bestowed on the Jewish doctors. It is said (d),

"when R. Jochanan ben Zaccai was sick, his disciples went in to visit him; and when he saw them, he began to weep; his disciples said to him, lamp of Israel, עמוד, הימני, "the right hand pillar", &c. why dost thou weep?"

So another of their Rabbins is said (e) to be

"one of the walls, ועמוד, "and pillars" of the school."

knowing the fear of the Lord, we persuade men..."). It's an examination before Him [Christ] who has eyes as a flame of fire, a face that shines like the sun in its strength, and his feet as burnt bronze and out of his mouth comes a sharp two edged sword which is the WORD of GOD (*Rev 1:16*)! How can we not get the picture, how can we not understand, if we are those whom God has given his Holy Spirit! The letter of Revelation reveals the image of our Christ in Glory and it's He that sits upon the mercy seat of God on our behalf. Don't forget the admonition to the saints and the churches. Stay focus, "*But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry (2 Tim 4:5)*". Yes, your ministry in Christ that ministry in which the Lord has called you to (*Whatever it may be*) with the gifts he has imparted on your behalf for the proclamation of gospel!

"O' Christians of Power, O' Christians of Glory"

O' Christians of power, O' Christians of glory why aren't thou sword not drawn,
The trumpet is sounded, the battle in raging the night turneth to dawn.
Lift up thy shields of Faith, put on thy garments of war, and hope thou in his
salvation for behold He standeth at the door.

O' Herald of Salvation, O' Victor of Glory to whom all praises belong,
We sing of our savior, we sing of His glory as we march along.

Lead forth thy royal host to yonder rising sun
For foe hath been vanquished by the cross we have won!

O' Christians of power, O' Christians of glory sing thy victory song.

Music and Lyrics written by Dale A. Kaye 1983

UNDERSTANDING GRACE IS GIVEN TO YOU FOR MINISTRY

Yes, that wonderful grace, which was given to Paul and perceived by Peter, then confirmed by the right hands of fellowship, is yours too; even now, grace is given that you should be engaged to serve our Lord in wonderful ways through the same gospel ministry!

I know you're shaking your head in agreement and you know this to be true! But I say this by way of reminder; I call to you to stir-up that- which is already in you and stoke into flame the burning desire for Jesus Christ and His glorious truth that was released in you at the time of salvation; in the day of your help. Now give voice to the gospel and proclaim his glorious Name, that Glorious name of Jesus (Acts 4:12)!

GENERAL APPLICATION TOWARDS MINISTRY

What is you ministry? Don't make this complicated. What is your holy calling? Yes, what is your labor in Christ in the gospel! We who have come to know Jesus Christ share in the same ministry in some way or another which is to give voice through the gospel to the glory of God! We seek our approval first of God, within our hearts for work well done unto the Lord Himself! But it's also our responsibility to the Gospel in two ways.

John Gills Exposition of the Entire Bible

The character better agrees with these eminent apostles, who when they perceived the grace that was given unto me; meaning not so much the grace of the Spirit of God that was wrought in him, or the good work of grace upon his soul, with which the church at Jerusalem, and the apostles there, had been made acquainted some years before; but the grace and high favour of apostleship, which was conferred upon him, and all those extraordinary gifts of grace, whereby he was qualified for the discharge of it; and particularly the efficacy and success of his ministry through the grace of God which went along with it, and was so visible in it:

they gave to me and Barnabas the right hands of fellowship; as a token of a covenant or agreement between them; they took them, as it were, into partnership with them, admitted them as apostles into their society, and gave their full consent, particularly to this article, that we, Paul and Barnabas, should go unto the Heathen, preach among the Gentiles; and they, Peter, and those that were with him, unto the circumcision, and discharge their office among the Jews; and, to show their joint agreement, used the above rite; and which ceremony was used as among other nations (f), so with the Jews, when covenants were made, or partnership was entered into; see [Lev 6:2](#)

The Gospel has one fountain but two rivers which flow out of its ministry, as to purpose, which is practiced over and over in a single declaration. It gives voice to two groups of people the saved and the lost.

Hang in there with me- The voice with a single message proclaims health to the body through repentance and service to God, is the same voice which calls to him which is blind and lost to see and be believe. The same message which speaks of a service through selflessness and love towards God can be applied to a heart of understanding and willingness to serve or a heart hardened towards God in need to be broken. In the same ministry of the gospel we serve God to the edification of the body (the Church) and the same ministry of the gospel the Lord adds to His church. Now I know that's a broad stroke but my point is the overall arching purpose of God through the gospel is design to add, multiple, to create growth; always moving forward, never subtraction or division. The ministry is growth on every level, within every person, within every local church to reach throughout the world for the kingdom of God for the Glory of God forever!

We should already understand if we are called of Christ and saved; our part is to grow within and without; within ourselves as a child of God, within ourselves and the people of God and outside of ourselves to bring glory to God. So whether within or without it's all to the glory God for the work he advances through us!

NOT HARD - JUST DO

Psalms 100:2 "Serve the LORD with gladness: come before his presence with singing."

How do you hear the above verse? Yes, you come and serve the Lord with gladness and in your coming, come before his presence with singing.

If are lost (outside of Christ) and are in need of His great salvation to redeem you from all your sins, then you come with a repentant heart to turn from all your sinful ways and serve the true and living God Jesus Christ your Lord and he will give you a new life, a new birth!

If you are his, then come and serve the Lord with gladness because all blessings are yours through him who loves you with an everlasting love and lift up your praise to the almighty God who has done great things for you!!!

No one should be silence when God has already called for the proclamation of the gospel throughout the world!

"And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come. -Mat 24:14"

PRAYER

Heavenly Father, thank you for your wonderful grace and mercy; thank you for our Lord Jesus and thank you for the daily opportunities to serve you in ministry through the gospel. Lord forgive me for not taking advantage of your grace to bring glory to your name in each day, every hour and every moment to declare your beautiful name. Help me, O' Lord God that each breathe I take-in and live-out may be expressed in life for the glory of Jesus Christ! Lord cause, your people to desire those things which are and perfect in your sight. Amen.