

# DOWNLOAD PDF FAMILY EXPOSITIONS ON THE EPISTLES OF ST. JOHN AND ST. JUDE; AND THOSE OF ST. PAUL TO TIMOTHY

## Chapter 1 : Epistle of St. Paul to The Romans - Google+

*Excerpt from Family Expositions: On the Epistles of St. John and St. Jude, and Those of St. Paul to Timothy I feel anxious that the reader should not mistake the character of these expositions.*

He commends him for his steadiness in the truth, and his general hospitality, especially to the itinerant evangelists, 3 John 1: Speaks of the bad conduct of Diotrephes; his abuse of his power in the Church; and his slander of the apostles, 3 John 1: Exhorts Caius to avoid his example, and to follow what is good, 3 John 1: Commends Demetrius, 3 John 1: Excuses himself from writing more fully, and proposes to pay him a visit shortly, 3 John 1: Verse 1 The elder - See on the first verse of the preceding epistle 2 John 1: Several persons of the name of Caius occur in the New Testament. In the Epistle to the Romans, Romans Paul mentions a Caius who lived at Corinth, whom he calls his host, and the host of the whole Church. In 1 Corinthians 1: Paul mentions a Caius who lived at Corinth, whom he had baptized; but this is probably the same with the above. Paul, and spent some time with him at Ephesus. This is probably a different person from the preceding; for the description given of the Caius who lived at Corinth, and was the host of the whole Church there, does not accord with the description of the Macedonian Caius, who, in the very same year, traveled with St. Paul, and was with him at Ephesus. This person cannot be the Corinthian Caius, for the host of the Church at Corinth would hardly leave that city to travel into Asia: And lastly, there is the Caius who is mentioned here, and who is thought by some critics to be different from all the above; for, in writing to him, St. John ranks him among his children, which seems, according to them, to intimate that he was converted by this apostle. Now, whether this Caius was one of the persons just mentioned, or whether he was different from them all, is difficult to determine; because Caius was a very common name. Yet if we may judge from the similarity of character, it is not improbable that he was the Caius who lived at Corinth, and who is styled by St. Paul the host of the whole Church; for hospitality to his Christian brethren was the leading feature in the character of this Caius to whom St. John wrote, and it is on this very account that he is commended by the apostle. Paul has not mentioned their names. The probability of this Caius being the same with the Corinthian Caius has suggested the thought that this epistle was sent to Corinth; and consequently that the second epistle was sent to some place in the neighborhood of that city. But I think the distance between Ephesus, where St. John resided, and Corinth, was too considerable for such an aged man as St. John is represented to be to travel, whether by land or water. If he went by land, he must traverse a great part of Asia, go through Thrace, Macedonia, Thessaly, and down through Greece, to the Morea, a most tedious and difficult journey. If he went by water, he must cross the Aegean Sea, and navigate among the Cyclades Islands, which was always a dangerous voyage. Now as the apostle promises, both in the second and in this epistle, to see the persons shortly to whom he wrote, I take it for granted that they could not have lived at Corinth, or anywhere in the vicinity of that city. John took such a voyage Michaelis thinks probable; "for since Corinth lay almost opposite to Ephesus, and St. John, from his former occupation, before he became an apostle, was accustomed to the sea, it is not improbable that the journey or voyage which he proposed to make was from Ephesus to Corinth. That John had never been accustomed to any such sea as the Aegean, for the sea of Galilee, or sea of Tiberias, on which, as a fisherman, he got his bread, was only an inconsiderable fresh water lake; and his acquaintance with it could give him very few advantages for the navigation of the Aegean Sea, and the danger of coasting the numerous islands dispersed through it. The prayer of St. John for Caius includes three particulars: Health of body; Health of soul; and Prosperity in secular affairs. That thou mayest Prosper and be in Health, as thy Soul Prospereth. These three things, so necessary to the comfort of life, every Christian may in a certain measure expect, and for them every Christian is authorized to pray; and we should have more of all three if we devoutly prayed for them. It appears from the last clause that the soul of Caius was in a very prosperous state. Verse 3 When the brethren came - Probably the same of whom he speaks in the fifth 3 John 1: The truth that is in thee - The soundness of thy faith and the depth of thy religion. Verse 4 To hear that my children - From this it has been

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inferred that Caius was one of St. But the apostle might use the term children here as implying those who were immediately under his pastoral care, and, being an old man, he had a right to use such terms in addressing his juniors both in age and grace; and there is much both of propriety and dignity in the appellation coming from such a person. Thou hast acted as the faith - the Christian religion, required thee to act, in all that thou hast done, both to the brethren at home, and to the strangers - the itinerant evangelists, who, in the course of their travels, have called at thy house. There is not a word here about the pilgrims and penitential journeys which the papists contrive to bring out of this text. Verse 6 Which have borne witness of thy charity - Of thy love and benevolence. Before the Church - The believers at Ephesus; for to this Church the apostle seems to refer. Whom if thou bring forward - If thou continue to assist such, as thou hast done, thou shalt do well. The brethren of whom St. John speaks might have been apostles; the strangers, assistants to these apostles, as John Mark was to Barnabas. Both were itinerant evangelists. Let all Churches, all congregations of Christians, from whom their ministers and preachers can claim nothing by law, and for whom the state makes no provision, lay this to heart; let them ask themselves, Do we deal with these in a manner worthy of God, and worthy of the profession we make? Do we suffer them to lack the bread that perisheth, while they minister to us with no sparing hand the bread of life? Let a certain class of religious people, who will find themselves out when they read this note, consider whether, when their preachers have ministered to them their certain or stated time, and are called to go and serve other Churches, they send them forth in a manner worthy of God, making a reasonable provision for the journey which they are obliged to take. In the itinerant ministry of the apostles it appears that each Church bore the expenses of the apostle to the next Church or district to which he was going to preach the word of life. So it should be still in the mission and itinerant ministry. Taking nothing of the Gentiles - Receiving no emolument for their labor, but in every respect showing themselves to be truly disinterested. Sometimes, and on some special occasions, this may be necessary; but the laborer is worthy of his hire is the maxim of the author of Christianity. And those congregations of Christians are ever found to prize the Gospel most, and profit most by it, who bear all expenses incident to it, and vice versa. They went out, i. The reading above referred to is that of the most ancient and reputable MSS. See also 1 John 2: Fellow helpers to the truth - And thus encourage the persecuted, and contribute to the spread and maintenance of the Gospel. He was doubtless an officer in the Church, at least a deacon, probably a bishop; and, being one, he magnified himself in his office; he loved such eminence, and behaved himself haughtily in it. Receiveth us not - Does not acknowledge the apostolical authority. I would have written to the Church to receive these men kindly, but Diotrophes, who affects the presidency; and into whose hands, if I wrote to the Church, my letter must come, receiveth us not - would not acknowledge my authority to interfere with any of the matters of his Church; and therefore I have written unto thee, whose love to the brethren and general hospitality are well known, that thou wouldst receive those strangers and persecuted followers of our common Lord. Prating against us - Diotrophes might have been a converted Jew, who was unwilling that the Gentiles should be received into the Church; or a Judaizing Christian, who wished to incorporate the law with the Gospel, and calumniated the apostles who taught otherwise. This haughty and unfeeling man would give no countenance to the converted Gentiles; so far from it, that he would not receive any of them himself, forbade others to do it, and excommunicated those who had been received into the Church by the apostles. This appears to be the meaning of neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church. He had the complete dog in the manger principle: For whatever profession any man may make, it will ever appear that he who doeth good is of God - he alone is the person who uses rightly the grace received from God, and he alone shall enjoy the Divine approbation; While he that doeth evil - He who is unfeeling, unmerciful, unkind, hath not seen God - has no proper knowledge of that God whose Name is mercy, and whose Nature is love. Verse 12 Demetrius hath good report - Perhaps another member of the Church where Caius was; or he might have been one of those whom the apostle recommends to Caius; or, possibly, the bearer of this letter from John to Caius. He seems to have been an excellent person: Verse 13 I had many things to write - That is, I have many things that I might write; but having the hope of seeing thee

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shortly, I will not commit them to paper. Ink and pen are here mentioned; paper and ink in the preceding epistle. Verse 14 Peace be to thee - Mayest thou possess every requisite good, both of a spiritual and temporal kind. Our friends salute thee - Desire to be affectionately remembered to thee. Greet the friends by name - remember me to all those with whom I am acquainted, as if I had specified them by name. This is a proof to me that this epistle was not sent to Corinth, where it is not likely John ever was; and where it is not likely he had any particular acquaintances, unless we could suppose he had seen some of them when he was an exile in Patmos, an island in the Aegean Sea. For other particulars concerning John, the reader is requested to refer to the preface to his gospel. The former friends is a very singular appellation, and nowhere else found in Scripture; the latter is of frequent occurrence. Subscriptions in the Versions: The Third Epistle of John the apostle is ended. The end of the epistles of the pure Apostle and Evangelist John. The Third Epistle of St. John the apostle is ended. The end of the Third catholic Epistle of St John. Subscriptions in the Manuscripts: The Third catholic Epistle of John the evangelist and divine. The third of John to Caius concerning Demetrius, of whom he witnesses the most excellent things. We seldom hear this epistle quoted but in the reproof of lordly tyrants, or prating troublesome fellows in the Church. And yet the epistle contains many excellent sentiments, which, if judiciously handled, might be very useful to the Church of God. But it has been the lot both of the minor prophets and the minor epistles to be generally neglected; for with many readers bulk is every thing; and, no magnitude no goodness. This and the preceding epistle both read over in reference to a new edition, Jan.

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## Chapter 2 : General Epistles - Life, Hope & Truth

*Family Expositions On The Epistles Of St. John And St. Jude; And Those Of St. Paul To Timothy [Edward Bickersteth] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

Commissioning of the Twelve Apostles The three Synoptic Gospels record the circumstances in which some of the disciples were recruited, Matthew only describing the recruitment of Simon, Andrew, James, and John. All three Synoptic Gospels state that these four were recruited fairly soon after Jesus returned from being tempted by the devil. Despite Jesus only briefly requesting that they join him, they are all described as immediately consenting, and abandoning their nets to do so. Traditionally the immediacy of their consent was viewed as an example of divine power, although this statement is not made in the text itself. The alternative and much more ordinary solution is that Jesus was simply friends with the individuals beforehand, as implied by the Gospel of John, which states that Peter Simon and Andrew were disciples of John the Baptist , and started following Jesus as soon as Jesus had been baptized. Oil on panel, Matthew describes Jesus meeting James and John, also fishermen and brothers, very shortly after recruiting Simon and Andrew. Matthew and Mark identify James and John as sons of Zebedee. Matthew states that at the time of the encounter, James and John were repairing their nets, but readily joined Jesus without hesitation. The Synoptic Gospels go on to describe that much later, after Jesus had later begun his ministry , he noticed, while teaching, a tax collector in his booth. Tax collectors were seen as villains in Jewish society, and the Pharisees are described as asking Jesus why he is having a meal with such disreputable people. The reply Jesus gives to this is now well known: "I have not come to call the righteous , but sinners". Replacement of Judas[ edit ] Main article: When Jesus had been taken up from them, in preparation for the coming of the Holy Spirit that he had promised them, Peter advised the brethren: Judas, who was guide to those who took Jesus For he was numbered with us, and received his portion in this ministry For it is written in the book of Psalms, "Let his habitation be made desolate, Let no one dwell therein", and, "Let another take his office" So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day he was taken up from us, must become with us a witness to his resurrection "â€” Acts 1: The lot fell upon Matthias. For I delivered to you as of first importance what I also received: Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me.

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## Chapter 3 : Family Expositions

*Family Expositions on the Epistles of St. John and St. Jude; And Those of St. Paul to Timothy Average rating: 0 out of 5 stars, based on 0 reviews Write a review This button opens a dialog that displays additional images for this product with the option to zoom in or out.*

New Testament[ edit ] Jude is clearly distinguished from Judas Iscariot , another apostle and later the betrayer of Jesus. In most Bibles in languages other than English and French, Jude and Judas are referred to by the same name. The first two are almost always thought to be the same person, [9] although theologian Raymond Brown saw the identification as uncertain. Brother of James or son of James? The King James and the Douay-Rheims versions call him "Judas the brother of James", making him the same person as the writer of the Epistle of Jude , who identifies himself as "Jude, the servant of Jesus Christ, and brother of James" Jude 1: Protestant scholar Darrell L. Bock writes that it must mean "son" not "brother", because when "brother" is intended, the Greek word for "brother" adelphos is present. According to the surviving fragments of the work Exposition of the Sayings of the Lord of the Apostolic Father Papias of Hierapolis , who lived c. Mary the wife of Cleophas or Alphaeus, who was the mother of James the bishop and apostle, and of Simon and Thaddeus, and of one Joseph Fragment X [14] Possible identity with Thaddeus[ edit ] St. This has led many Christians since early times to harmonize the lists by positing a "Jude Thaddeus", known by either name. This is made plausible by the fact that "Thaddeus" seems to be a nickname see Thaddeus and that many New Testament figures have multiple names such as Simon Peter and Joseph Barnabas. A further complication is the fact that the name "Judas" was tarnished by Judas Iscariot. It has been argued that for this reason it is unsurprising that Mark and Matthew refer to him by an alternate name. In other manuscripts[ edit ] According to the Golden Legend , which is a collection of hagiographies , compiled by Jacobus de Varagine in the thirteenth century: This Judas was called by many names. He was said Judas James, for he was brother to James the Less, and he was called Thaddeus, which is as much to say as taking a prince; or Thadee is said of Thadea, that is a vesture, and of Deus, that is God, for he was vesture royal of God by ornament of virtues, by which he took Christ the prince. The legend reports that St. Jude was born into a Jewish family in Paneas , a town in Galilee later rebuilt during the Roman period and renamed Caesarea Philippi. According to the legend, St. Although Saint Gregory the Illuminator is credited as the "Apostle to the Armenians", when he baptized King Tiridates III of Armenia in , converting the Armenians, the Apostles Jude and Bartholomew are traditionally believed to have been the first to bring Christianity to Armenia , and are therefore venerated as the patron saints of the Armenian Apostolic Church. Linked to this tradition is the Saint Thaddeus Monastery now in northern Iran and Saint Bartholomew Monastery now in southeastern Turkey which were both constructed in what was then Armenia. Tradition holds that Jude the Apostle was vegetarian. The axe that he is often shown holding in pictures symbolizes the way in which he was killed. Now his bones are in the left transept of St. Joseph in one tomb with the remains of the apostle Simon the Zealot. According to another popular tradition, the remains of St. Jude were preserved in an Armenian monastery on an island in the northern part of Issyk-Kul Lake in Kyrgyzstan at least until the midth century. Later legends either deny that the remains are preserved there or claim that they were moved to a yet more desolate stronghold in the Pamir Mountains. With the letter he sent his envoy Hannan, the keeper of the archives, offering his own home city to Jesus as a safe dwelling place. Astonished, he converted to Christianity , along with many of the people under his rule. Jude is often depicted with a flame above his head, representing his presence at Pentecost, when he was said to have received the Holy Spirit with the other apostles.

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## Chapter 4 : The Epistles of St. John

*I feel anxious that the reader should not mistake the character of these expositions. They do not at all pretend to be critical and exact. They are abridged notes of those explanations, and simple practical remarks on the sacred text, which I gave in morning worship, and which appeared at the time.*

As in 2 John, the Apostle identified himself as "the elder. Early church tradition did not identify him with Paul's native Macedonian companion Acts He was obviously someone whom John loved as a brother Christian. John's concern for both love and truth is evident again in this epistle cf 2 John. Both John and Gaius held the truth as the apostles taught it. Verse 2 Gaius was in good spiritual condition; he was walking in the light cf. John prayed that all would go well with him NIV and that he might enjoy as good physical health as he did spiritual health. Usually Christians give more attention to the former than the latter, however, as our prayers often reveal. Some see in this verse support of the view that God wants all believers to prosper physically and financially as well as spiritually. However, there is nothing else in the Johannine corpus to indicate that this is what John meant, and there is little support elsewhere in Scripture. Commendation of Gaius" Love VV: Verse 3 John had heard from others that Gaius was a man of the truth. That Isaiah , his lifestyle was consistent with the truth. Verse 4 We do not know if Gaius was John's child physically, spiritually his convert , or metaphorically. The last usage of this word is the most common one in the New Testament. In this case he could have been a disciple of John or simply a younger believer cf. Verse 5 John loved Gaius as Gaius loved the brethren to whom he had extended hospitality. Gaius acted faithfully in the sense that his behavior was consistent with God's truth cf. It is possible that Gaius had shown love "for the brethren and for strangers" as some Greek texts read. On the other hand, perhaps the NASB translation is correct: Probably Gaius had demonstrated love to all these varieties of people cf. Verse 6 The church in view was John's church, probably in Ephesus. He could do so during their stay with him and when they departed by sending them on their way with adequate provisions cf. Christian ministers and missionaries live in the faith that God will encourage his people to provide for their needs; it is better that such provision err on the side of generosity than stinginess. Howard Marshall, *The Epistles of John* , p To go out in the name of Christ was a great honor because of that name. This is the only New Testament book that does not mention Jesus Christ by name. Westcott, *The Epistles of St. They did not solicit or accept funds from unbelievers cf. Most of the Gentiles were pagans. Even then, we must be very cautious. The king of Sodom's offer was voluntary, but Abraham rejected it! Wiersbe, *The Bible Exposition Commentary*, 2: Verse 8 Giving financial and hospitable aid makes the giver a partner with the receiver in his work cf. Since pagans did not support Christian preachers and teachers, the duty of Christians to support them was even greater. Preaching the gospel is proclaiming the truth. Verse 9 Gaius" good example stands out more clearly beside Diotrephes" bad example. Diotrephes is a rare name and means "nourished by Zeus. The letter to the church of which both Gaius and Diotrephes were a part is not extant, as far as we know, unless it Isaiah 1 or 2 John. John exposed Diotrephes" motivation as pride. Diotrephes had put John down to exalt himself. John did not say or imply that Diotrephes held false doctrine. He only blamed his improper ambition cf. Idem, " 3 John ," p The editor told me that twenty-five deacons stopped the paper to show their resentment against being personally attacked in the paper. Specifically, Diotrephes was charging John falsely to elevate himself. Worse than that he was not giving hospitality to visiting brethren, as Gaius was, perhaps because he saw them as a threat to himself. Third, he intimidated others in the church and forced them to stop welcoming these men. On the other hand, it seems as if Diotrephes had already arrogated to himself the task of "expulsion," and was actually driving people out of the congregation as he had refused to welcome the brothers rather than merely desiring to do so With this epistle John threw his support behind Gaius and against Diotrephes. Verse 11 John's encouragement doubtless strengthened Gaius" resolve to resist Diotrephes. God's children do good works because God is their Father and they share His nature 1 John 3: The person who does evil may be a Christian, but he is behaving like*

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Satan when he does evil. John was not accusing Diotrephes of being unsaved but of behaving like an unsaved person. One who knows God intimately abides in Him does not do evil 1 John 3: Demetrius may have carried this letter from John to Gaius. Westcott, p; Hodges, " 3 John ," p He may have been one of the controversial itinerant preachers. He had a good reputation among all who knew him, his character and conduct were in harmony with the truth, and John personally knew him and vouched for him. In Pauline terms, he manifests the fruit of the Spirit. In Johannine terms, he lives the life of love. Several commentators have concluded that he was. Furthermore Paul ministered in Ephesus in the early50s whereas John probably wrote this epistle in the early90s. This conclusion is very similar to the one in2John 2 John 1: The use of "friends" to describe believers is unusual. John evidently wished to draw attention to the basic quality of friendship that exists among believers. As friends Christians should show hospitality to and should support one another, the specific expression of love that John urged in this letter.

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## Chapter 5 : 3 John 1 Commentary - Adam Clarke Commentary

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After the Gospels, which contain the history of Christ, and the Acts of the Apostles, which contain the history of the infant Church, we have the Epistles of the Apostles. Of these fourteen have been penned on particular occasions, and addressed to particular persons, by St. Paul; the others of St. Jude, are called Catholic Epistles, because they are addressed to all Christians in general, if we except the two latter short epistles of St. Paul contain admirable advice, and explain fully several tenets of Christianity: If we prepare our minds by prayer, and go to these sacred oracles with proper dispositions, as to Jesus Christ himself, not preferring our own weak judgment to that of the Catholic Church divinely inspired, and which he has commanded us to hear, and which he has promised to lead in all truth unto the end of the world, we shall improve both our mind and heart by a frequent and pious perusal. Chapter 14 The strong must bear with the weak. Cautions against judging; and giving scandal. Not in disputes about thoughts. You must charitably bear with the weakness of such converts. Witham Be tender with him who is weak in faith; enter not into disputes with him, which only serve to extinguish charity, and create inveterate prejudices. Non in disceptationibus cogitationum, ne eis diakriseis dialogismon. Non in condemnationem rationum vel cogitationum. Some weak Christians, converted from among the Jews, as we here gather from the apostle, made a scruple of eating such meats as were deemed unclean by the law: Now the apostle, to reconcile them together, exhorts the former not to judge or condemn the latter, using their Christian liberty; and the latter to take care not to despise, or scandalize their weaker brethren, either by bringing them to eat what in their conscience they think they should not: Challoner For one that is not so weak, but well instructed, believeth, is persuaded, that he may eat all things, the distinction of clean and unclean meats being no longer obligatory under the new law of Christ. He that is weak, and not convinced of this Christian liberty, let him eat herbs, or such things as he esteems not forbidden. It is likely some of them abstained many times from all manner of flesh, lest they should meet with what had been offered to idols, or lest something forbidden by the law might be mixed. Witham 3 Let not him that eateth, despise him that eateth not; and he that eateth not, let him not judge him that eateth: For God hath taken him to him. To his own master he standeth, or falleth: God hath taken him to him, that eats of any meats; he accounts him his servant, and will reward him as such. Witham 5 For one judgeth between day and day: Still observing the sabbaths and festivals of the law. That is, thinks every day to be taken away, that was to be kept, merely because ordered under the Jewish law. And now since both they who keep days, or do not keep them; and they who eat, or who abstain, do these things which a regard to God, and according to their conscience, let no one judge, or condemn the one party, nor the other; in these things, let every man abound in his own sense. It is without grounds that some would pretend from hence, that Christians cannot be bound to fast, or abstain from flesh on certain days. The apostle speaks only of the distinction of meats, called clean and unclean, and of fasts or feasts peculiar to the law of Moses. It does not follow from hence, that the Catholic Church hath not power to command days of fasting, and abstaining, for self-denial or humiliation. Witham The apostle here treats only of the subject in hand, viz. Chrysostom observes that St. Paul did not wish the weak to be left to their own judgment in this, as in a point of no consequence; but that they should wait for a time. The converts were not immediately prohibited their accustomed practices, but they were tolerated in them for a while, till fully instructed. This we see in many of the converts at Jerusalem, who were still observers of the Mosaic ordinances; this was tolerated, that the synagogue might be buried with honour. Estius 6 He that regardeth the day, regardeth it unto the Lord: And he that eateth not, to the Lord he eateth not, and giveth thanks to God. For we shall all stand before the judgment-seat of Christ. As I live, saith the Lord, every knee shall bow to me: The apostle here gives a remarkable proof of the divinity of our Saviour. He could not possibly be more express. He had said in the preceding verse, that all men should appear before the tribunal of Christ; to prove

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this assertion, he adduces this testimony of the prophet Isaias: Thus shall all acknowledge the power, the divinity, and sovereign dominion of Christ, by bending the knee; and by confessing to him, shall acknowledge him for the master and judge of all mankind. Calmet 12 Therefore every one of us shall render account for himself to God. Nothing is unclean of itself. Because the law that made them unclean, is not now binding of itself, yet a man must not act against his conscience, neither must he, when he can avoid it, scandalize or offend the weak: Witham 15 For if, because of thy meat, thy brother be grieved: Destroy not him with thy meat, for whom Christ died. Paul repeats this, in almost the same words, in 1 Corinthians chap. This supposition could never have been made, if the death of Christ was only offered up for the elect: Paul, that they for whom Christ shed his blood and suffered the death of the cross, may perish eternally; and therefore all, even the greatest reprobates, may be saved, if they effectually desire it, by virtue of the death of our divine Redeemer. Let not then our good, or which we have a Christian liberty to do with a good conscience, be evil spoken of, because of the disputes and quarrels you have about it. Witham 17 For the kingdom of God is not meat and drink: Witham 18 For he, that in this serveth Christ, pleaseth God, and is approved of men. All things indeed are clean: Destroy not the work of God for meat. Witham 21 It is good not to eat flesh, and not to drink wine, nor any thing whereby thy brother is offended, or scandalized, or made weak. Have it to thyself before God. Happy is he that condemneth not himself in that which he alloweth. Chrysostom, a faith to believe divine truths. But art thou by faith persuaded in mind and conscience, that to eat meats formerly forbidden, is now lawful, have it within thyself, remain in this faith and conscience, but make it not appear, when it is prejudicial to thy weak brother. Or happy is he that acteth not against his conscience, by doing what he sees is allowed of by others, but which his conscience tells him he ought not to do. For all that is not of faith, is sin. He that discerneth, or who judgeth that he ought to abstain from such meats, if he eat, is self-condemned, because he acts not according to his faith. It is a mistake of the sense of this place, to pretend that every moral action done by an infidel, must needs be a sin, as when he gives an alms to relieve the necessities of the poor. That is, distinguisheth between meats, and eateth against his conscience, what he deems unclean. By faith is here understood judgment and conscience: Challoner Add a comment

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## Chapter 6 : 3 John 1 Commentary - Expository Notes of Dr. Thomas Constable

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The greater formality and fulness of the salutation of 2 John in comparison with 3 John points also to its larger destination, as addressed to the community and not to a single person. These two should, in fact, be designated "the Pastoral Epistles of John"; they hold amongst his writings a position resembling that of the letters to Timothy and Titus amongst those of St Paul, dealing, though in a slighter way, with questions of Church-order and orthodoxy akin to those which the Apostle of the Gentiles had to regulate at an earlier time in the same district. Nevertheless, and despite the public stamp and purport of the documents, there breathes through both a tenderness of feeling and a personal intimacy which take fit expression in the farewell greeting of 3 John: Salute the friends by name. While these Epistles stand apart from the other writings of St John, a close and curious connexion is traceable between them. To Gaius, St John repeats this phrase with emphasis: In both Epistles St John concludes by saying that he "has many things to write" to his friends, which he will not now set down "by paper and ink" or "ink and pen", because he "hopes to come to" them "to see" his dear Gaius "immediately", "and mouth to mouth," he says, "we will talk. Letters so nearly identical in their setting must have been, one cannot but think, nearly simultaneous in their composition. It was in the course of one and the same visitation that the Apostle John expected to see the "lady" of 2 John and "the beloved Gaius" of 3 John; he writes to both on the eve of his projected tour. Both letters turn, it must be further observed, on the subject of hospitality; they are concerned with the question of the reception of travellers passing from Church to Church and claiming recognition as Christian teachers or missionaries 2 John, 3 John. The status of such persons was, as we shall see, a critical question in the Primitive Church. He "has written a few words to the Church" so Westcott properly renders the first clause of 3 John 9, along with this confidential note to Gaius; "but" he is doubtful what reception his public missive may have: The Epistle to Gaius is designed to supplement that addressed to the Church, and to provide against its possible failure. The more closely we examine the two, the more germane and twin-like they appear. The caution of 2 John and the commendation of 3 John on the matter of hospitality match and fit into each other they would be naturally addressed to the same circle—to a Church which was, for some reason or other, disposed to welcome the wrong kind of guests, to entertain heterodox teachers and to shut the door against orthodox and duly accredited visitors. The Demetrius of 3 John 12 is introduced to Gaius, at the end of the note, apparently as bearing this Letter possibly both letters with him; the writer tacitly asks on his behalf a continuance of the "well-doing" vers. St John makes no reference to the letter-carrier in his "few words to the church"; but prefers to commend him to private and unofficial hospitality, for fear of exposing Demetrius to the rebuff the Church might give him under the malign influence of Diotrephes. All the more was this likely, if the same Church, or some party in it, was in a mind to admit such enemies of the truth as those described in 2 John. Thus read, the two writings become virtually parts of a single document. Like companion stereoscopic pictures, by their combination at the right focus they reproduce the situation and present a living whole. This view of the connexion of the notes—which, by the way, is adopted by critics of such opposite schools as Theodor Zahn and P. Sehmiedel—helps to explain their survival. Forwarded on the same occasion to the same destination, this couple of papyrus leaves were fastened together and kept as the memorial of a notable crisis in the history of the local Church. In this way Second and Third John came to be reckoned amongst the seven "catholic" Epistles James—Jude, because of their association with the "catholic" First of John, although they were themselves of a manifestly local and limited scope. We therefore are bound to receive such as these hospitably, that we may show ourselves fellow-workers with the truth. To understand the matter and its bearing on Christian life and progress in early times, one must take account of the state of society under the

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Roman Empire and the means of intercourse between the countries of which it was composed. In three things the Romans excelled all other peoples – in military discipline, in civil law, and in road-making. By these arts they won and built up their world- dominion. The whole south and west of Europe, North Africa, Asia Minor, and the south-west of Continental Asia were linked by a network of highways, skilfully engineered, solidly built, and carefully guarded, which converged to the golden milestone in the Forum of Rome. In no subsequent period, until the invention of the steamship and the railway, has travel been so practicable and so freely practised over so wide an area of the globe, as was the case in the flourishing age of the Empire when Christianity took its rise. The career of the Apostle Paul would have been impossible without the facilities for journeying which the imperial system and the pax Romana afforded, and without the conception of a single world-order and world-polity which Rome had stamped upon the mind of the age. Each local Church, as the Acts of the Apostles and the Pauline Epistles show, was set up as a station in the forward march of the body of Christ. The Church was instituted as an international propaganda; its foundations were laid out by wise "master-builders," governed by the idea of the Founder and obedient to His marching orders, "Go into all the world, and preach the good news to the whole creation. The Church-system of the New Testament is based on the two vital principles of local spiritual fellowship and world- evangelism," principles which were applied with freedom and elasticity to the necessities of the situation and the hour. Under these circumstances it is obvious that hospitable relations of guest and host a larger and more sacred place than they occupy amongst ourselves. The comforts of the modern hotel, or even of the village inn, were then unknown. Provision of this kind did not keep pace in the old civilization with the improvement in roads and conveyance, and fell far short of the requirements of the travelling public. Another reason forbade Christians on their journeys to make use of the places of common entertainment: Ramsay, in the article above referred to "were little removed from houses of ill-fame. The profession of inn-keeper was dishonourable, and their infamous character is often noted in Roman laws.

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*Family Expositions On the Epistles of St. John and St. Jude, and Those of St. Paul to Timothy by E. Bickersteth Praeparatio or Notes of Preparation for Holy Communion Founded on the Collect, Epistle and Gospel for Every Sunday in the Year by George Congreve.*

Like the Gospel, it does not contain any statement as to the name of the author. Like the Gospel, it is attributed by a very ancient tradition to the nearest friend of Jesus Christ. The external evidence is particularly good. We learn from the unimpeachable testimony of Eusebius [1] that it was used by Papias, who was a disciple of St. Polycarp, another disciple of St. John, directly quotes 1 John iv. It is quoted by Irenaeus, the pupil of Polycarp, and was recognized as genuine in widely distant Churches at the close of the 2nd century. The internal evidence shows that the writer claims to be an eye-witness and intimate personal friend of Jesus Christ i. John, if the fourth Gospel was written by St. The style is similar, and the ideas are the same. It is true that Christ is not called our "propitiation" in the Gospel as in this Epistle ii. But the idea of propitiation is expressed in the description of our Lord as "the Lamb of God" John i. John the best possible reason for calling Christ Himself by the same title. The description of our Lord as "the only begotten Son" iv. The language about "light" and "darkness," "God" and "the world," the "new commandment," the "love" of God, being "born of God," "eternal life," "abiding in Christ," recalls the Gospel at every turn. The Epistle, however, does contain some phrases and ideas which are not to be found in the Gospel. Such are "love perfected," "a sin unto death," "the lust of the eyes," "to come in the flesh," "to walk in the light," "to do lawlessness," "to be from above. Therefore there does not seem to be any sufficient reason for holding that it was the work of another writer. Baur and Hilgenfeld thought it to be the work of a second forger of that mysterious band to which they attributed such versatility and success. And several more recent critics who have denied the authenticity of the Gospel, have maintained with Baur that the Epistle is the work of a second forger. But these negations have led to no assured result. They are seen to be fruitless as soon as we realize that these critics have been quite unable to agree whether the Epistle was composed before the Gospel or after it. Some consider that it was a theological balloon sent to try the credulity of Christian readers before the Gospel was despatched. Others consider that there are "overwhelming indications" to prove that the Epistle is only a poor imitation of the Gospel. Renan and Davidson favoured the former view, F. It is a strange fact that St. Augustine, in quoting iii. As the Eastern Churches had little or no knowledge of this title, we are compelled to regard it as a mistake. It may have arisen from some scribe failing to read a partially illegible manuscript in which St. John may have been given the title of parthenos or virgin. But it is most likely that it arose from a confusion with the Second Epistle, which was thought in the time of Clement of Alexandria to be addressed to parthenoi or virgins. The absence of quotations from the Old Testament, and the command "guard yourselves from idols" v. The Christians of Ephesus, the mother-city of Asiatic idolatry, were peculiarly in need of such an exhortation. Where and when written. The assertion that St. John did not live at Ephesus is in direct contradiction with the best and earliest traditions. But it has been repeated at intervals during the last sixty years by several critics, who found that they would be compelled to admit the genuineness of the Revelation if they granted that St. John lived at Ephesus, where the Revelation was evidently published. If we are to reject such evidence as this, the science of history must be laid in the tomb. The question as to the exact date is very important for those who believe that the Epistle was not written by the author of the Gospel. They are involved in the most intricate questions about the reproduction of the Gospel in the Epistle or of the Epistle in the Gospel. For those who do not believe in a diversity of authorship the problem is far less vital. The apostle was evidently advanced in years. He includes all his people under the affectionate name "my little children" ii. On the whole, it seems probable that it was written rather later than the Gospel. This is suggested by the teaching about the second coming of Christ. Both in the Gospel and in the Epistle we find mentioned or implied a present and a future passing from death to life, and a spiritual presence of Christ now and another hereafter. But in the

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Epistle it is the future coming of Christ which is more prominent ii. In the Revelation, A. The Epistle suggests that St. The heresy described, and the fact that the heretics are already outside the Church, point to a comparatively late date. We can hardly place it before A. There is no trace of any conflict between Jew and Gentile, and St. John, in asserting the truth of the incarnation of the Son of God, is not opposing any heresy resembling that of those semi-Christian Jews of the 2nd century who declared Christ to be merely the best of men. Thus Christ never suffered, though the Jesus who seemed to be Christ did suffer. In face of these false views St. John asserts the truth. He asserts that One who is both Jesus and Christ came in the flesh iv. By this blood He cleanses man from sin i. We may be sure of His help, for He lives as our Advocate with the Father. To deny that Jesus is the Christ is to deny the Father, to deny God altogether ii. Polycarp inveigh in similar language against the Docetists, who flourished between A. It is important to notice that St. He says, "Every one that doeth sin, doeth also lawlessness; and sin is lawlessness" iii. If he had been blaming Antinomianism it would have been more natural to say, "Every one that doeth lawlessness, doeth also sin. It is to show that in faith and love is the guarantee of our fellowship with God and of our salvation. Since this fellowship implies that He abides in us, it may be recognized by His Spirit being in us iii. The moral and the religious life are summed up in the words "God" and "Love," and those who love one another are born of God. Love in action corresponds with a confession of the incarnation in the intellect iv. It is wholly incompatible with sin iii. Every one who, as a child of God, hopes to grow like God, purifies himself as Christ is pure. He cannot love the world, which is a system of selfishness. John speaks of the possibility of committing a "sin unto death. But the apostle lifts the phrase to a higher level and slightly alters it. His words literally mean "a sin tending unto death. It is a sin which requires chastisement before forgiveness, and St. John does not enjoin, though he does not forbid, prayer for those whose sin makes them unable to share in the privileges of the common life of the Church. Behind the practical teaching of the Epistle lies that great conception of the Father which the writer had gained from intercourse with the only-begotten Son. God is Love iv. Christ our propitiation, love of our brother a necessary condition of walking in the light, messages to children, fathers, young men, the love of the world, Antichrist and the denial of Christ, abiding in the Son and in the Father ii. The love of God in calling us His children, the manifestation of Christ to take away sin, love of our brother the sign that we are spiritually changed, to believe in Christ and love one another the commandment of God iii. Acknowledgment of the incarnation is the test of spirits, to love one another is to be like God, perfect love loses fear iv. But Irenaeus, who was not likely to be mistaken in such a matter, certainly regarded it as the work of the apostle, and the Muratorian Fragment apparently so regards it. Clement of Alexandria was certainly acquainted with more than one Epistle by St. John, and a Latin translation of his Hypotyposes definitely says, "the Second Epistle of John, written to virgins, is very simple. Peter in 1 Pet. The similarity to the First Epistle is strong, seven of the thirteen verses having parallels in the First Epistle. If the Epistle were a forgery, it is probable that the writer would have claimed to be an apostle in unmistakable language. And if the author were not a forger, but the presbyter who was for some years a contemporary of the apostle, it is hardly likely that he would have been content to write this diminutive letter, which does little more than sum up part of the First Epistle. The language of the Second Epistle bears almost the same relation to that of the first as the first bears to that of the Gospel. There is a fundamental likeness combined with a few fresh expressions, such as "walk according to," "coming in the flesh" instead of "come in the flesh," "to have God. At first sight the "lady" would be supposed to be a private individual. Perhaps it is mentioned, for the words translated "the elect lady" may mean "the elect Kyria. On the other hand, it has been supposed that the lady is a symbolical name for a local Church. In favour of this interpretation is the fact that the writer speaks, not only of the children of the lady who are with her, but also of others whom he has met ver. The same interpretation can be put upon the "elect sister" mentioned in the last verse of the Epistle. Writers of deserved repute accept this symbolical interpretation. But when a literal meaning and a symbolical meaning are supported by equally good arguments, it seems prudent to accept the simpler, i. It is hard to believe that St.

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## Chapter 8 : Jude the Apostle - Wikipedia

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Some contend that these two epistles were meant for the Church at large, but that John, in order to protect the members from persecution, addressed them to individuals. The Davis Dictionary of the Bible states: On the other hand, it is also possible that these seven books were clustered together for the sake of convenience as they did not fit into any of the other major divisions of the New Testament books. These are reflected in the themes of the General Epistles: James speaks of faith. Peter speaks of hope. John speaks of love. James is placed first, as he writes about the basic principles of Christian living—faith being a notable cornerstone.

**Background and overview of the book of James** There is some debate over who wrote the book, as there are a number of men in the New Testament with the name James. The consensus is that the author was the half-brother of Jesus to whom He made a special appearance after His resurrection 1 Corinthians James later became the recognized leader of the Jerusalem church Acts Purpose The scattered members were facing various trials and afflictions. James encouraged them to recognize trials and problems as opportunities to develop Christian character. The testing would produce patience *hupomone* in Greek, which also means steadfastness, unswerving constancy and persistence. After acknowledging their trials 1: Both faith and works are important: Chapter 3 Proper control of the tongue is important for spiritual growth 3: Chapter 4 A number of subjects are covered, including the causes of war and conflicts. There are warnings against coveting and selfish desires, encouragement to resist the devil by drawing near to God, to not speak evil of others, and to not leave God out of future plans. Chapter 5 James gives warnings about the pitfalls of riches and tells readers not to place all hope and desires on earthly things. Rather, he tells them, be patient and place your trust and confidence in Christ who will return to the earth to establish His Kingdom and reward His servants 5: He also gives instructions to those who are sick 5: Overview and background of 1 Peter Although some critics dispute it, the book tells us it is written by the apostle Peter 1: The book of 1 Peter is addressed to Christians located in the northeast corner of Asia Minor. Most of these people were gentiles with previous pagan backgrounds. In order to encourage Christians and give them direction, Peter focuses on the coming of Christ and their deliverance. What an incredible inheritance is reserved for true Christians! He ends the chapter by using the attitude of Christ as an example to emulate 2: Chapter 3 Peter emphasizes conduct within the marriage and family 3: Chapter 4 Peter gives further instruction on overcoming human weaknesses by applying biblical principles of behavior, such as heartfelt prayers 4: Chapter 5 Peter gives guidance and instruction for the elders, including a warning about their adversary, the devil 5: In conclusion, Peter gives further words of encouragement 5: Remaining steadfast in the faith. Chapter 2 Peter gives warnings against false prophets and their ways of deception. These individuals will not go unpunished. This material is similar to the book of Jude. Chapter 3 Christians must prepare and be ready for the return of Christ and be wary of mockers who scoff at His literal return. Some members were splitting off from others and forming their own fellowship 1 John 2: They were trying to entice the rest of the membership to join them 2: Certain verses indicate that John is writing to believers 2: Chapter 1 John stresses the importance of fellowshiping with fellow Christians 1: Chapter 2 John defines some of the main traits of true Christians: Chapter 3 John gives several definitions: He also gives factors that define what true Christian love is 3: He also discusses getting to know God through prayer and obedience 3: Chapter 4 John gives warnings against false ministers and tells how to detect them 4: He tells how to determine if someone has the love of God 4: Chapter 5 John again defines the love of God 5: He encourages us to overcome the evils of the world society through faith, love and obedience 5: He concludes with a warning against idolatry 5:

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*It appears, therefore, to be one of those "letters of commendation" which are mentioned by St. Paul in 2 Cor. iii.1, and were common in later times. By the side of this pleasantness there is distress.*