

1: Introduction to the New Testament | www.enganchecubano.com

*The Layperson's Introduction to the New Testament [Carl Hamilton Morgan] on www.enganchecubano.com *FREE* shipping on qualifying offers. Morgan creates a continuing history of how New Testament writers were inspired to speak to the early church's needs for evangelizing and educating new Christians.*

Paid in full today or Prices displayed in your currency are based on the current exchange rate for the USD price. The price displayed in your currency is not the exact amount that you will be charged and is displayed for your convenience only. You will be charged an amount very close to the price displayed, depending on the exchange rate of your credit card at the time it processes the charges and any fees they may assess. For months with Prices displayed in your currency are based on the current exchange rate for the USD price. Prices displayed in your currency are based on the current exchange rate for the USD price. Configure payment plan in cart. This Gold Medallion finalist takes seriously the idea that the books of the New Testament were written as pastoral responses to concrete situations. It not only gives close attention to the historical, social, cultural and rhetorical dimensions of the ancient pastoral settings, it also integrates instruction in exegetical and interpretive strategies for its readers today, drawing out significant implications for contemporary ministry formation. Rarely do introductions to the New Testament approach their task mindful of the needs of students preparing for ministry. An Introduction to the New Testament, however, is explicit in doing so. Each chapter on the New Testament literature closes with a discussion of the implications for ministry formation. But in addition, its pages brim with points of interest and other aids to learning. Separate chapters explore the historical and cultural environment of the New Testament era, the nature of the Gospels and the quest for the historical Jesus, and the life of Paul. An Introduction to the New Testament should be welcomed by those who are radical enough to believe that, when it comes to training for the ministry, the New Testament should be introduced as if both scholarship and ministry mattered. Praise for the Print Edition This introduction helpfully and without apology attends to both the intellectual and spiritual formation of the reader. I am happy to commend this introduction to a whole range of readers—students, pastors and educated laypersons. It is not only readable and comprehensive, but it also incorporates the latest in scholarly approaches to the New Testament. In this work we really do discover the New Testament in its historical, rhetorical and social context. Furthermore, it reads the New Testament as a pastoral and practical work. What more could one ask for? What more could one offer to students? I am indeed excited about this work. Davids, Tyndale Theological Seminary The Netherlands This compendious handbook to the New Testament writings will prove an invaluable resource in the classroom and study. The approach is lively and topical, with a special section devoted to the application of scholarship to ministry—a feature not often found in quality books like this. In all, here is a volume that carves for itself a distinctive place in what is an overcrowded market, and will be welcomed by hard-pressed students and alert pastors alike. Martin, Fuller Theological Seminary David deSilva provides us with a reliable, thorough and eminently useful introduction to the New Testament that allows students to experience the spiritual and historical significance of these writings for communities of faith. His writing is remarkably clear and interesting, covering material of such significance that many students will find here a textbook that they will want to keep, one to which they will return repeatedly long after the course is over. This is precisely what David deSilva has done in his new interdisciplinary introduction to the New Testament—to the benefit of his students, and likewise for all who aspire to apply New Testament content to the ministry needs of the world today. This book is highly recommended, and Professor deSilva is to be thanked for welcoming the rest of us into his classroom! Anderson, George Fox University This excellent introduction meets a special need, especially for seminarians concerned about how their academic study of the New Testament relates to ministry. David deSilva is conversant with a wide range of scholarship for the entire New Testament canon, its historical setting, and both traditional and more current approaches to the text including rhetorical, literary and social approaches. His concern for ministry application is a valuable and unique feature, and his extensive proficiency in the ancient sources, already demonstrated in his earlier works, makes him an especially trustworthy guide in this area. Keener, Eastern Seminary Sample Screenshots

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2: Introduction to the New and Old Testaments

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Without a doubt, this book has been one of the major ones. His specialty of rhetoric is equally well known. If you find the idea of rhetoric overblown in importance, you might discount his work to some degree. If you love rhetoric, no one else will touch what he will do. Some have criticized what he attempts to do in this volume, but that criticism is a little too harsh. He does cover the typical NT Introduction issues at a depth that compares with most other works of its type. If you read the preface, you will see exactly where the revision took place. Yes, some paragraphs are little changed from the previous edition while others are extensively rewritten. The print size is a little smaller, but the book has clearly been upgraded in eye appeal. If you are in the market for a major New Testament Introduction, you will owe it to yourself to make sure this one is on your list for consideration. I predict this new edition will extend the life of this work for several years to come. I received this book free from the publisher. I was not required to write a positive review. The opinions I have expressed are my own. While the author does a great job of providing context, it would be great if he was a bit more clear on his assumed date and setting for each book. Often times he provides multiple opinions coming from different scholars, but never really champions one option as better than others. Oct 26, John Kight rated it it was amazing David A. He has an M. He has also co-authored several books and worked on a number of major Bible translation projects, as well as served as the Apocrypha Editor for the Common English Bible. An Introduction to the New Testament seeks to blend two rather different ways of reading and searching the Scripturesâ€”a devotional reading of Scripture with the focus of hearing from God, and an academic study of Scripture that focuses on understanding the text within the historical and cultural context p. It is within this reality, the equal nurture of an integrated approach to the Scripture, which deSilva guides the reader through the text of the New Testament. The layout of the book is intentionally centered on this focus. Between these chapter bookends the reader will find a goldmine of information, including discussion on text development, use of literature in the other early Christian resources, exegetical skill sections, themed discussion around the message of specific writings, and much more. The highlights of An Introduction to the New Testament are numerous. This is not the case with many other introductory works on the market. The balanced approach that deSilva seeks to take is difficult to accomplish as attested by the landscape of the current market , but An Introduction to the New Testament is well-executed. There are a number of notable thematic articles that the reader will discover within this section, including, interpreting parables Luke , word studies and lexical analysis Colossians and Ephesians , feminist criticism Pastoral Epistles , and postcolonial criticism and cultural studies Philemon. Third, throughout the volume the reader will encounter the cultural sensitivity deSilva brings to the New Testament. An Introduction to the New Testament: While the market of introductory resources on the New Testament continues to increase in number, few are able to accomplish what deSilva accomplishes in this volume. His intentionality to provide the reader with a deeply integrated text-centered approach to the New Testament literature is unparalleled, and his expertise and background are well-suited for the job. While I cannot commit to saying that this will be the first New Testament introduction off my bookshelf, I can commit to saying it will be off my bookshelf more often than not. If you are a pastor, student, or interested laymen, this resource will certainly prove itself abundantly useful for your study of the New Testament. I received a review copy of this book in exchange for an honest review.

3: An Introduction to the New Testament by Edgar J. Goodspeed

In light of later New Testament teachings, have you ever questioned if this earlier literature is really relevant to the Christian faith? In his fact-filled, updated study, Robert Laurin clarifies both questions.

Runs on Windows , Mac and mobile. This Gold Medallion finalist takes seriously the idea that the books of the New Testament were written as pastoral responses to concrete situations. It not only gives close attention to the historical, social, cultural and rhetorical dimensions of the ancient pastoral settings, it also integrates instruction in exegetical and interpretive strategies for its readers today, drawing out significant implications for contemporary ministry formation. Rarely do introductions to the New Testament approach their task mindful of the needs of students preparing for ministry. An Introduction to the New Testament, however, is explicit in doing so. Each chapter on the New Testament literature closes with a discussion of the implications for ministry formation. But in addition, its pages brim with points of interest and other aids to learning. Separate chapters explore the historical and cultural environment of the New Testament era, the nature of the Gospels and the quest for the historical Jesus, and the life of Paul. An Introduction to the New Testament should be welcomed by those who are radical enough to believe that, when it comes to training for the ministry, the New Testament should be introduced as if both scholarship and ministry mattered. Praise for the Print Edition This introduction helpfully and without apology attends to both the intellectual and spiritual formation of the reader. I am happy to commend this introduction to a whole range of readers—students, pastors and educated laypersons. It is not only readable and comprehensive, but it also incorporates the latest in scholarly approaches to the New Testament. In this work we really do discover the New Testament in its historical, rhetorical and social context. Furthermore, it reads the New Testament as a pastoral and practical work. What more could one ask for? What more could one offer to students? I am indeed excited about this work. Davids, Tyndale Theological Seminary The Netherlands This compendious handbook to the New Testament writings will prove an invaluable resource in the classroom and study. The approach is lively and topical, with a special section devoted to the application of scholarship to ministry—a feature not often found in quality books like this. In all, here is a volume that carves for itself a distinctive place in what is an overcrowded market, and will be welcomed by hard-pressed students and alert pastors alike. Martin, Fuller Theological Seminary David deSilva provides us with a reliable, thorough and eminently useful introduction to the New Testament that allows students to experience the spiritual and historical significance of these writings for communities of faith. His writing is remarkably clear and interesting, covering material of such significance that many students will find here a textbook that they will want to keep, one to which they will return repeatedly long after the course is over. This is precisely what David deSilva has done in his new interdisciplinary introduction to the New Testament—to the benefit of his students, and likewise for all who aspire to apply New Testament content to the ministry needs of the world today. This book is highly recommended, and Professor deSilva is to be thanked for welcoming the rest of us into his classroom! Anderson, George Fox University This excellent introduction meets a special need, especially for seminarians concerned about how their academic study of the New Testament relates to ministry. David deSilva is conversant with a wide range of scholarship for the entire New Testament canon, its historical setting, and both traditional and more current approaches to the text including rhetorical, literary and social approaches. His concern for ministry application is a valuable and unique feature, and his extensive proficiency in the ancient sources, already demonstrated in his earlier works, makes him an especially trustworthy guide in this area. Keener, Eastern Seminary Sample Screenshots from the Electronic Edition The electronic edition retains the images, both black and white and color, from the original print edition of An Introduction to the New Testament. Click a thumbnail to see the full-size version. An Introduction to the New Testament:

4: Chapter 1: Introduction to the New Testament

The Laypersons Introduction To The New Testament printable document Warp Book 1: The Reluctant Assassin (w.a.r.p.). This is Warp Book 1: The.

When reading the Bible, there is a danger of reading our own ideas into the text and assuming they are there. A text without a context is a pretext for whatever you want it to mean. Witherington continues the discussion on the importance of using context in interpretation and walks through the different types of context. Luke-Acts is more like an ancient historical monograph. The kingdom of God is the divine saving activity of God breaking into human history. Luke emphasizes apologetics to make his case that Christianity should be considered a legal religion in the Roman Empire. The divinity of Jesus is more vividly portrayed in the gospel of John than in the synoptics. In telling the parable of the good Samaritan, Jesus was not only challenging stereotypes but shaming a man who thought he was a righteous Jew. The religious officials often thought that Jesus did not measure up to what they thought a prophet should be. The gnostic gospels were never on any of the canon lists of the early church. Dispensational theology supports the teaching of a rapture. Apocalyptic literature was often written during periods of exile. True worship requires that we are in the Spirit and give our whole selves to God. Your behavior in this life affects the eternal outcome. When we die, our spirit goes to be with God, our body decays and eventually God gives us a heavenly body that will be everlasting like our spirit. They are analogies and part of wisdom literature. Jesus purposefully spoke in public in figurative ways to challenge people to think about the ideas he was presenting. You can tell the character of a person by what they do when they think nobody is watching. The parables have both justice and mercy, righteousness and compassion. Paul, Barnabas and John Mark worked together. Paul shames his detractors by boasting about things that most people thought were shameful. On the cross, Christ gave with no thought of return. An effective rhetorical presentation appeals to both the mind and the emotions of people.

5: An Introduction to the New Testament: Contexts, Methods & Ministry Formation by David A. deSilva

Morgan creates a continuing history of how New Testament writers were inspired to speak to the early church's needs for evangelizing and educating new Christians.

Even so, each is unique and has much detail that is not shared by the others. There are no surviving autographs of New Testament booksâ€™ original manuscripts written by the author. The earliest full manuscripts of individual New Testament books date to around A. The Apostasy began to occur in the early Christian Church while the Apostles were still alive see Acts After apostolic authority was taken from the earth through the deaths of the Apostles, which resulted in the loss of priesthood keys, the Apostasy accelerated, and diverse and competing groups of Christians claimed scriptural support for their beliefs. As debates over the authenticity and value of various texts intensified, Christians felt a need to gather together an accepted collection of authentic Christian writings. It was generally understood that some writings were authentic and others were questionable, with some being of greater value than others. In time, Christian leaders of the third and fourth centuries determined which texts would be included in the accepted canon of scriptureâ€™ based on whether texts had known apostolic authority, continuous and widespread support among Christian communities, and an absence of false teachings. Using these criteria, in A. This collection was confirmed by the third council of Carthage in A. This may have been a factor in the development of the collection of books now known as the Bible. The earliest complete text of the New Testament is the Codex Sinaiticus, written in the fourth century A. Following is an overview of a few of the major translations of the Bible throughout history. However, because these translations were not closely controlled, church leaders soon became concerned about the many corruptions and variances in the separate texts. To address this problem, Pope Damasus in A. In the preface to his Vulgate translation of the New Testament, Jerome wrote a letter to Pope Damasus, describing the problem with creating a new translation: If, on the other hand, we are to glean the truth from a comparison of many, why not go back to the original Greek and correct the mistakes introduced by inaccurate translators, and the blundering alterations of confident but ignorant critics, and, further, all that has been inserted or changed by copyists more asleep than awake? The Vulgate was given official sanction at the Council of Trent â€™ To escape religious persecution by a Gothic chief, a Catholic priest named Wulfila sometimes known as Ulfilas fled with his followers from Germany to what is now northern Bulgaria. There, Wulfila translated the Bible from Greek into the Gothic dialect. This version established much of the Germanic Christian vocabulary that is still in use today. In the late 15th and early 16th centuries, a number of German translations of the Bible were produced, but the German translation that had the greatest influence was the one produced by Martin Luther. Luther was a German priest and theologian, whose break from the Catholic church helped to fuel the Protestant Reformation. He disagreed with many church practices that he felt did not accord with the teachings of scripture, and he came to regard the Bible rather than the church as the reliable source of authority for Christians. After publicly announcing his disagreements with the church in , Martin Luther began to work on translating the Bible into German. He completed work on the New Testament in and published his translation of the entire Bible in This translation into the vernacular of German-speaking peoples was one of the most important acts of the Reformation. It not only gave the German people access to the Bible, but it influenced German culture, standardized German religious and literary language, and helped create national unity. Its influence on the German language is comparable to the influence the King James Bible had on the English language. A revision of the Luther Bible is widely used today. A century and a half before Martin Luther, the work of translating the Bible into English was pioneered by John Wycliffe. One of the most prominent scholars of his day, Wycliffe loved the scriptures and was troubled by the ignorance of scripture that he observed among many clergymen and lay persons alike. His followers, the Lollards, were persecuted long after his death. Todd Christofferson of the Quorum of the Twelve Apostles described the contributions made by Tyndale: He was fluent in eight languages, including Greek, Hebrew, and Latin. Tyndale was a devoted student of the Bible, and the pervasive ignorance of the scriptures that he observed in both priests and lay people troubled him deeply. In he traveled to Germany, under an assumed name, where he lived much of the

time in hiding, under constant threat of arrest. With the help of committed friends, Tyndale was able to publish English translations of the New Testament and later the Old Testament. The Bibles were smuggled into England, where they were in great demand and much prized by those who could get them. They were shared widely but in secret. The authorities burned all the copies they could find. The dungeon was dark, cold, and solitary. On October 6, 1536, he was taken outside the castle wall and fastened to a post. Immediately, his body was burned at the stake. The resulting translation had a tremendous influence on the English language, similar to the impact of the Luther Bible on German. Monson released a statement on the King James Version of the Bible. Part of the statement reads: As early as 1542, a translation was made of the four Gospels from the Latin Vulgate into Spanish. In Francisco de Enzinas, a Protestant, translated a complete New Testament and was imprisoned for what were considered perverse readings. In Casiodoro de Reina produced and published a translation of the entire Bible in Spanish. Reina had been a monk, but he left the Catholic church after hearing the message of the reformers. This version has become the classic translation of the Bible in Spanish. It has been as central to the understanding of the scriptures in Spanish as the King James Version has been in English. Over the centuries, numerous revisions have been made to the Reina-Valera version.

6: Concordia Publishing House

item 1 The Layperson's Introduction to the New Testament by Carl Hamilton Morgan - The Layperson's Introduction to the New Testament by Carl Hamilton Morgan. \$

Mar 11, Carl Jenkins rated it it was ok Very long, drawn out, and well, boring. History, Literature, Theology by M. Eugene Boring is a unique achievement in the field of New Testament studies. It is the fruit of a lifelong pursuit into the world and literature of the New Testament, and the result of decades of thorough research by a well-respected New Testament scholar. An Introduction to the New Testament begins with a substantial introduction at over pages. For Boring, the Church wrote it, selected it, edited it, preserved and transmitted it, translated it, and interpreted it p. It is within this persuasion that Boring is able to comprehensively guide the reader through issues of New Testament composition, transmission, translation, interpretation, etc. This section provides a helpful overview of the historical context of the New Testament literature and better prepares the reader for the investigation that follows. As the introductory material comes to a close the reader encounters roughly pages of discussion on Jesus and Paul. Boring provides a well-written, but brief summary of the quest for the historical Jesus, and a more substantial overview of the earthly ministry of Jesus and its overlap with that of Paul. Lastly, Boring sketches a more detailed portrait of the life and ministry of Paul and prepares the reader for his unconventional approach in the following chapters with an introduction to the epistles. In the shadows of the introductory material Boring directs the attention of the reader to the literature of the New Testament. The reader may be surprised to discover that Boring begins with the Pauline epistles—specifically 1 Thessalonians, Philippians, and Philemon—before discussing other New Testament epistles and the gospels. This approach is intentional and appropriate for the critical mindset that Boring is seeking to cultivate. Boring is thus able to construct critical thought around Paul and the other epistles in a way that better positions for the reader, his critical approach to the gospels and Jesus. I found Boring to be both clear and comprehensive throughout. Aside from the usefulness of the content found within the book, I also found the layout and organization of the book to be extremely helpful and easy to use. Boring provides a number of excellent suggestions for the interested reader looking to investigate more deeply. However, I did notice that his suggestions are typically, and more often than not, those that align with his own critical approach. I often found myself in contention with the conclusions and assumptions that Boring propagates throughout the book. It is here that Boring has truly provided the Church and academy something special and unique. An Introduction to the New Testament: Eugene Boring is a comprehensive engagement into the deepest corners of the New Testament and New Testament studies. While this is not the first New Testament introduction that I will pull from my bookshelf, nor the first New Testament introduction that I will recommend, it will be off my bookshelf often and I would certainly recommend it to others. If you are a serious student of the New Testament looking for a critical engagement therein that is easy to read and useful for reference, this present volume is an excellent resource that will fulfill your needs well. I received a review copy of these books in exchange for an honest review. I was not required to write a positive review. The opinions I have expressed are my own.

7: An Introduction to the New Testament - Raymond Edward Brown - Google Books

The New Testament is a record of historical events, the 'good news' events of the saving life of the Lord Jesus Christ—His life, death, resurrection, ascension, and the continuation of His work in the world—which is explained and applied by the apostles whom He chose and sent into the world.

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8: An Introduction to the New Testament: History, Literature, Theology by M. Eugene Boring

Overview. An Introduction to the New Testament sets a fresh standard for New Testament introductions. This Gold Medallion finalist takes seriously the idea that the books of the New Testament were written as pastoral responses to concrete situations.

This Gold Medallion finalist takes seriously the idea that the books of the New Testament were written as pastoral responses to concrete situations. It not only gives close attention to the historical, social, cultural and rhetorical dimensions of the ancient pastoral settings, it also integrates instruction in exegetical and interpretive strategies for its readers today, drawing out significant implications for contemporary ministry formation. Rarely do introductions to the New Testament approach their task mindful of the needs of students preparing for ministry. An Introduction to the New Testament, however, is explicit in doing so. Each chapter on the New Testament literature closes with a discussion of the implications for ministry formation. But in addition, its pages brim with points of interest and other aids to learning. Separate chapters explore the historical and cultural environment of the New Testament era, the nature of the Gospels and the quest for the historical Jesus, and the life of Paul. An Introduction to the New Testament should be welcomed by those who are radical enough to believe that, when it comes to training for the ministry, the New Testament should be introduced as if both scholarship and ministry mattered. Praise for the Print Edition This introduction helpfully and without apology attends to both the intellectual and spiritual formation of the reader. I am happy to commend this introduction to a whole range of readers—students, pastors and educated laypersons. It is not only readable and comprehensive, but it also incorporates the latest in scholarly approaches to the New Testament. In this work we really do discover the New Testament in its historical, rhetorical and social context. Furthermore, it reads the New Testament as a pastoral and practical work. What more could one ask for? What more could one offer to students? I am indeed excited about this work. Davids, Tyndale Theological Seminary The Netherlands This compendious handbook to the New Testament writings will prove an invaluable resource in the classroom and study. The approach is lively and topical, with a special section devoted to the application of scholarship to ministry—a feature not often found in quality books like this. In all, here is a volume that carves for itself a distinctive place in what is an overcrowded market, and will be welcomed by hard-pressed students and alert pastors alike. Martin, Fuller Theological Seminary David deSilva provides us with a reliable, thorough and eminently useful introduction to the New Testament that allows students to experience the spiritual and historical significance of these writings for communities of faith. His writing is remarkably clear and interesting, covering material of such significance that many students will find here a textbook that they will want to keep, one to which they will return repeatedly long after the course is over. This is precisely what David deSilva has done in his new interdisciplinary introduction to the New Testament—to the benefit of his students, and likewise for all who aspire to apply New Testament content to the ministry needs of the world today. This book is highly recommended, and Professor deSilva is to be thanked for welcoming the rest of us into his classroom! Anderson, George Fox University This excellent introduction meets a special need, especially for seminarians concerned about how their academic study of the New Testament relates to ministry. David deSilva is conversant with a wide range of scholarship for the entire New Testament canon, its historical setting, and both traditional and more current approaches to the text including rhetorical, literary and social approaches. His concern for ministry application is a valuable and unique feature, and his extensive proficiency in the ancient sources, already demonstrated in his earlier works, makes him an especially trustworthy guide in this area. Keener, Eastern Seminary Sample Screenshots from the Electronic Edition The electronic edition retains the images, both black and white and color, from the original print edition of An Introduction to the New Testament. Click a thumbnail to see the full-size version. An Introduction to the New Testament:

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Introduction and Timeline. The New Testament consists of 27 separate books, written mainly, though not exclusively, by Apostles of the Lord Jesus www.enganchecubano.com books teach and testify of the ministry and Atonement of Jesus Christ and the rise of the early Christian Church.

It had begun in Syria and Cilicia, extended to Galatia, and then passed beyond the borders of Asia into Europe, to the provinces of Macedonia and Greece. The foundations he had laid in Philippi, Thessalonica, Corinth, and Ephesus, and his conviction that his work was to pioneer and break new ground for the Christian mission, now led him to turn his eyes to the West, to Rome and the western Mediterranean, even to Spain. The name of Spain sounds strange in the New Testament, and especially here in these earliest writings in it. But Roman roads and aqueducts, amphitheaters and bridges, had made Spain a new world. Some of the bridges, built under Augustus, still stand, as solid and serviceable as ever, and the great aqueducts which so awed the medieval Spaniards that they called them "miracles" still fill the traveler with wonder. It was not only in material progress that Spain was coming to the front in the first century. It is a curious fact that, in the very years when Paul was writing his letters, the torch of Latin literature was passing from Italian to provincial hands, and men from Africa and Spain were beginning to write Latin books. This was the Spain that so attracted Paul as a field of missionary pioneering. From one he could take ship for the East, for Antioch and Caesarea. Paul is poised upon a momentous decision. The West is calling him. He wishes to visit the Roman church and have a hand in shaping its religious life. Galatia and Corinth have shown him into what mistaken attitudes Christian groups might suddenly veer, and his great conception of faith as the central thing in Christian experience must be put before the Roman Christians, if they are to be safeguarded against grave errors. With his vivid messianic expectations Paul can hardly have foreseen much of the vast future that lay before the Roman church. But its immediate importance for the Greek mission was evident enough. The founding of the Roman church is lost in obscurity. The legend connecting Peter with its foundation is clearly unhistorical. We are left to suppose that Roman visitors to Corinth, Ephesus, or Antioch had carried the gospel back with them to Rome, or that 71 visitors from those places or others like them had carried the good news to Rome and it had taken root there. Or perhaps Paul, in his slow voyages about the Mediterranean, had sowed the seed of it in conversation with strangers from Rome on the moonlit deck of some coasting vessel. At any rate, Paul had learned that there were already believers there. He would have liked to lay that foundation himself; but if it was already laid, he would want, above everything else, to go there and make his views and presence felt in the formative period of the church that was taking shape in the capital of the world. Everything, in short, draws Paul westward, first to Rome and then to Spain. At Corinth he is already well on his way to the West. He might, of course, have sent a draft. But that would not do. This money was not simply to feed so many hungry mouths; it was to bind the two parts of the Christian body together, to satisfy the Jerusalem group of the reality of their union with the Greek churches of the [1] M. The fund had to be interpreted by Paul in person if it was to do the thing he most hoped for, that is, to reconcile Jerusalem to the Greek mission. For it was this fatal collection that took Paul to turbulent Jerusalem, already seething as he knew very well, It was this charitable fund that cast him into prison and terminated the missionary work of the best missionary of them all. We may talk as we like about Paul the prisoner and what he could accomplish talking to his guards or writing his letters, but common sense tells us that what a man shut up in prison can accomplish is nothing to what the same man, free and at large, can do. So Paul must turn his face eastward once more, with the representatives of the contributing churches whose names are given in Acts But he cannot turn his back upon Rome and the West without some gesture indicative of what he felt and desired about them. So he writes the letter to the Romans. Burton called it "prophylactic," designed to safeguard them against dangers he had seen other churches experience. Sanday called it "testamentary," the compressing of his gospel into a letter and bequeathing it as a last will and testament to their keeping. There is truth in both interpretations. The echoes of the Galatian controversy, chapters , and the manifest 73 allusions to the kind of thing that had happened at Corinth, chapter 14, show that the letter was designed to safeguard the Roman

believers against similar errors. Paul may well have felt that he might never be able to reach Rome. Certainly it has, in fact. No book of the New Testament appears more formidable to the modern reader than Romans. It is positively awe-inspiring, and this fact considerably impedes the understanding of it. We are here confronted by one of its problems. Chapter 16 is a letter of introduction for Phoebe, an assistant of the church at Cenchreae, who is about to make a journey, apparently to Rome. There is nothing impossible or improbable about that, of course, Aquila and Priscilla had come from Rome to Corinth and established their business first there and then at Ephesus, Acts. It would seem that they have gone back to Rome, though at last accounts they were in Ephesus, I Cor. The fact that greetings are sent to Epaenetus, the first man in Asia to turn to Christ, The extraordinary number of persons greeted in the chapter, twenty-six in all, is surprising if it is addressed to Rome. Not that Paul might now know that many people in a city he had never visited he has never been in Rome but because he is so familiar with their domestic or religious groupings; he knows that Rufus has his mother with him, that Philologus and Julia are together. Nereus has his sister with him, and they form the nucleus of a Christian congregation. The Christian record of some of these people is also emphasized. Paul knows of three different congregations and the individuals that they rally around, perhaps in whose houses they meet, All this makes it seem extremely probable that Paul is not writing to a strange city but to his well-known and greatly loved Ephesus. Acts records that, on his final journey to the East, he had a special farewell for the elders of Ephesus, Having just spent more than two years in Ephesus, Acts. On the other hand, it is difficult to see how he could know so much in detail about the Christians in Rome, or how so many of his old friends could so suddenly have removed to Rome. The warning against departing from "the instruction you were given," Short journeys are more numerous and hence more probable than long ones, and it is likely that Phoebe was making the short voyage to Ephesus, not the longer journey to Rome. It may be added that Cenchreae was the Aegean port and slightly favors contacts with Ephesus rather than with Rome. Sanders in , and forty-six others, also from the same codex, have been published by Sir Frederic from the Chester Beatty Collection, in , as Fasc. The Michigan leaves include Romans and place the great doxology, This so fully accords with the main facts about the sixteenth chapter that it may be said to complete the evidence. The Letter to the Romans ends with the fifteenth chapter and the doxology; the sixteenth chapter is not a part of it; it is a letter of introduction, one of those letters so frequent in the ancient world, referred to by Paul in II Cor. There are numerous examples of them in the Greek papyri, [1] and Christians must have made use of them constantly, for in moving about the ancient world, where the inns were so often places of ill-repute and questionable morals, the Christians on their journeys formed the practice of stopping with some Christian brother, to whom they carried letters of introduction. III John is such a letter. That it contains so little in the way of instruction, coupled with the references to instruction previously given, verses , is natural enough in view of the fact that Paul has so lately come from there by way of Troas and Macedonia. The preponderance of greetings creates no difficulty; cf. This sort of thing is a marked and well-known feature of ancient Greek letters. Much that has just been said about his situation when he wrote the letter is drawn from these lines. The next preceding section, The fact that the Jews did not accept their own Messiah must have greatly embarrassed the efforts of Paul and other missionaries to interest Greeks in Christianity and called for a good deal of explaining on their part. The formidable letter is thus reduced to more feasible proportions when we temporarily dismiss these last two-fifths of it as supplementary matters, not intimately related to its main argument. And the three chapters next preceding may also be detached as setting forth the relation of those who possess faith to sin, law, and the new life, chapters 6, 7, and 8. The rest is largely sequel to what is established there. Let us now approach this main trunk of the letter from the beginning. And here one cannot forget the epigrams of Matthew Arnold: You have not righteousness. No more have you, though you think you have. Faith with Paul means an attitude of vital dependence upon [1] St. Paul and Protestantism New York, , pp. As such it was in simple fact the germ of all true uprightness, for it accepted his will and made it its own. This new uprightness comes through having faith in Jesus Christ, and it is for all who have faith without distinction. For all men sin and come about of the glory of God, but by his mercy they are made upright for nothing, by the deliverance secured through Christ Jesus. The relation of the death of Christ to this is set forth in two ways: It is the fashion nowadays to belittle sin and represent it as a sort of theological fiction. But one

does not have to look very far about us in the modern world to find plenty of conduct which cannot be called by any less serious name. And if the modern world were all virtuous, the death of Jesus is by itself enough to prove that sin once existed on the earth, for how else could such a man be brought to such an end? Paul somehow saw in the death of Christ a great gesture of reconciliation on the part of God. Man deserved the penalty; Jesus took it. He was a sacrifice of reconciliation, to be taken advantage of through faith. Christ was the completer of that old agreement which promised blessings to Abraham and his descendants. So, in order to benefit by this new salvation, one must be a descendant of Abraham. This was the battle 80 fought out in Galatians. Here again, in Romans, Paul takes the sword from the hands of his Judaizing opponents and turns it against them. So for Greeks and Jews, as for Abraham, salvation comes by the way of faith. Over against this unitary source of condemnation Paul now puts Jesus as a unitary source of acquittal. He has hardly accomplished this, however, when he pulls down the scaffolding, which the figure of Adam had afforded, to leave Christ standing alone. This plainly means that the good Christ did far outweighs the harm Adam did, and that can mean only that Paul perceived that good was more fruitful than evil. So the great idea of the superior fruitfulness of good gleams through this paragraph. Once more Paul 81 has brought us, by devious intellectual paths, to a great spiritual outlook.

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