The Letter To Philemon: A New Translation With Introduction And Commentary

Joseph A Fitzmyer

He has written numerous commentaries and published an introductory volume on the New Testament, co-authored with D.A. Carson. Read more. Praise for The Letters to Colossians and Philemon. D.A. Carson, editor, Pillar New Testament Commentary series. Not even Bruce (see review on The Epistles to the Colossians, to Philemon, and to the Ephesians (New International Commentary on the New Testament)) can match these literary qualities in the mind of this reviewer. Moo's introduction to the book leaves nothing lacking. Initially Moo surveys the recipients and moves on to tackle the question of authorship. The letters from ancient Mari have provided a remarkable link to the history and culture of that petty kingdom in northwestern Mesopotamia. This is literature of the elite levels of society, of course, but it deals with issues that affect many levels of the population (tribal peoples, town and village officials, religious functionaries, taxpayers, and military conscripts). Most of the translations of the extensive correspondence between the kings of Mari and their administrative appointees and officials have been published in French. Heimpel, therefore, fills a need for an English translation. This commentary by Markus Barth and Helmut Blanke is unique for its exhaustive study of the ancient world at the time Philemon was written. The volume examines the institution of slavery in Paul's day, drawing from secular Greco-Roman sources and from other Christian writers of the time. The references to slavery found in Ephesians, Colossians, and 1 Timothy are also compared and contrasted with Paul's statements in Philemon. “The product of Markus Barth's lifelong research and completed by Helmut Blanke, this new volume in the Eerdmans Critical Commentary series will become the standard work on Philemon.”--BOOK JACKET. Title Summary field provided by Blackwell North America, Inc. All Rights Reserved. Leer más. Contraer. Acerca del autor.
The Epistle of Paul to the lord, known simply as Philemon, is one of the books of the Christian New Testament. It is a prison letter, co-authored by Paul the Apostle with Timothy, to Philemon, a leader in the Colossian church. It deals with the themes of forgiveness and reconciliation. Paul does not identify himself as an apostle with authority, but as "a prisoner of Jesus Christ", calling Timothy "our brother", and addressing Philemon as "fellow labourer" and "brother." Onesimus, a slave that had The Epistle to Philemon contains approximately 330 words in the original Greek. Markus Barth and Helmut Blanke have demonstrated in a 561-page commentary, however, that though Philemon is a brief correspondence to an early Christian slaveholder, much more can be said about the epistle than what it actually says itself. Sadly, Barth (d. 1994) was unable to realize the publication of this volume and his student Helmut Blanke completed it. Barth's contribution goes beyond the typical commentary genre by analyzing not just Philemon, but also the social, historical, and theological aspects tha [4] Fitzmyer, The Letter to Philemon: A New Translation with Introduction and Commentary (New Haven, CT: Yale University Press, 2000), 102â€“20. For discussion of ancient laws regulating runaway slaves, see 26â€“29. [5] Wright, Paul and the Faithfulness of God, 15. Italics original. [6] Philemon 1, 8. Wright, Paul and Faithfulness, 6. [7] Philemon 12, 16. [8] Aristotle, in his Nicomachean Ethics, Slavery, 15, could not have brought himself to say, or even to imagine, such a thing.