

**THE NEW TESTAMENT
DOCTRINES OF MAN,
SIN, AND SALVATION**

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The New Testament doctrines of man, sin, and salvation by R. S. Franks

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PREFACE

THE special lines, upon which this short treatise is written, are as follows :—

1. The delineation of the New Testament doctrines of Man, Sin, and Salvation is based upon a statement of the corresponding doctrines in the Old Testament and later Jewish writings. The New Testament conceptions are so rooted in this previous thought, that they are not clearly intelligible without a knowledge of it.

2. The guiding thread, which is followed in the whole presentation, is the history of the doctrine of salvation. Without a doctrine of salvation religion cannot exist. It is, however, possible to have a doctrine of salvation apart from the idea of sin, as is the case in the earliest Hebrew religion. And a doctrine of salvation from sin may exist with little or no explicit doctrine of sin, as is the case with many New Testament writers. A doctrine of man is still less always to be found explicitly developed.

3. Special attention is devoted to the question of the future or eschatological salvation. This corresponds to the importance which the idea of the future salvation possesses in the actual history of the doctrine. It is by passing through the eschatological stage that the idea of salvation becomes spiritualised.

4. The arrangement followed in the presentation of the Old Testament doctrine is based upon the generally accepted principles of Old Testament criticism. For the order of the later Jewish literature I have followed the article "Eschatology" by Charles in the "Encyclopædia Biblica," to which I would here express my deep obligation. As regards the New Testament, the arrangement is based upon the following principles:—

(a) The teaching of Jesus is first dealt with upon the basis of the Synoptic Gospels.

(b) This is followed by a view of the doctrine of primitive Jewish Christianity, founded upon the speeches of Peter in Acts.

(c) After this follows the doctrine of Paul, based upon those epistles now very widely agreed upon as his. The Pastoral Epistles, as being too uncertainly Pauline, are left over.

(d) The doctrine of the remaining New Testament