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The Christian Slave

Katharine Gerbner



The Christian Slave:

The Christian Slave ,2000 The Christian Slave ,1998 **The Christian Slave** Harriet Beecher Stowe,1855 **The First Christian Slave** Mary Ann Beavis,2021-01-06 The slave Onesimus is the central figure in the letter to Philemon but he remains silent throughout the discourse Studies of the letter focus on whether or not Onesimus was a fugitive slave and on the question of Paul s intentions for him did he want Philemon to accept him back as a brother in faith did he expect Philemon to return Onesimus to him for his own use or was Paul hinting that Philemon should manumit Onesimus This study centers on Onesimus as an intentional convert the first Christian slave whose name we know Using research about early Christian slavery slavery in the Roman world and comparative evidence from African American slave narratives this study starts from the assumption that Onesimus had his own motives and aspirations in pursuing his association with Paul and reconstructs his voice using hints within and outside the text that suggest his agency and subjectivity *Slavery as Salvation* Dale B. Martin,2021-03-30 Early Christians frequently used metaphors about slavery calling themselves slaves of God and Christ and referring to their leaders as slave representatives of Christ Most biblical scholars have insisted that this language would have been distasteful to potential converts in the Greco Roman world and they have wondered why early Christians such as Paul used the image of slavery to portray salvation In this book Dale B Martin addresses the issue by examining the social history and rhetorical and theological conventions of the times The first half of the book draws on a variety of historical sources inscriptions novels speeches dream handbooks and agricultural manuals to portray the complexity of slavery in the early Roman empire Concentrating on middle level managerial slaves Martin shows how slavery sometimes functioned as a means of upward social mobility and as a form of status by association for those slaves who were agents of members of the upper class For this reason say Martin slavery of Christ brought the Christian convert a degree of symbolic status and lent the Christian leader a certain kind of derived authority The second half of the book traces the Greco Roman use of political rhetoric that spoke about populist leaders as enslaved to their followers especially to members of the lower class This provides the context for Paul s claim in 1 Corinthians 9 that he has enslaved himself to all that is to those very people he is supposed to lead as an apostle Martin thus interprets this statement to mean that Paul identifies himself with the interests of persons with lower status in the Corinthian church calling on those with higher status to imitate his self debasement in order to further the interests of those below them on the social scale **The Christian Doctrine of Slavery** George Dodd Armstrong,1857 **Christian Slavery** Katharine Gerbner,2018-04-02 Could slaves become Christian If so did their conversion lead to freedom If not then how could perpetual enslavement be justified Christian Slavery shows how debates about slavery transformed the practice of Protestantism and the language of race in the early modern Atlantic world **The Christian Slave : a Drama** Harriet Beecher Stowe,2004 The First Christian Slave Mary Ann Beavis,2021-01-06 The slave Onesimus is the central figure in the letter to Philemon but he remains silent throughout the discourse Studies of

the letter focus on whether or not Onesimus was a fugitive slave and on the question of Paul's intentions for him did he want Philemon to accept him back as a brother in faith did he expect Philemon to return Onesimus to him for his own use or was Paul hinting that Philemon should manumit Onesimus This study centers on Onesimus as an intentional convert the first Christian slave whose name we know Using research about early Christian slavery slavery in the Roman world and comparative evidence from African American slave narratives this study starts from the assumption that Onesimus had his own motives and aspirations in pursuing his association with Paul and reconstructs his voice using hints within and outside the text that suggest his agency and subjectivity

The Christian Slaves of Depok Nonja Peters, 2021-07-28 This book recounts the little known history of Cornelis Chastelein a high ranking official of the Dutch East India Company and the 150 200 slaves he purchased from slave markets around South East Asia to work his landed estates in the Batavian Jakarta hinterlands It traces the making and unravelling of his dream to create a self sustaining Christian community of freed slaves in the midst of a Muslim stronghold To this end on his death on 28 June 1714 he freed most of his slaves and bequeathed those who had embraced Christianity his 1244 hectare Depok estate in collective ownership The book isolates behaviours and events that influenced these Depokers lives after Chastelein's death such as endogamy religion war revolution and diaspora Its main characters are the missionaries bent on Depokers Dutchification the Japanese invaders who demand obedience to their Asia for the Asians thinking and the Indonesian Pemuda freedom fighters who insist Depokers throw their weight behind the Independence movement Enslavement made Depokers inbetweeners In the Netherlands they were considered Indonesian and the Dutch to whom they thought they belonged painfully excluded them Following the transfer of sovereignty the Republic of Indonesia confiscated the rice fields of those that stayed and labelled them Belanda Depok black Hollanders The history of the Depokers is a tale of survival in the face of adversity that takes in the dying embers of the Netherlands East Indies and the birth of Indonesia

Unveiling the Energy of Verbal Art: An Psychological Sojourn through **The Christian Slave**

In a global inundated with screens and the cacophony of quick transmission, the profound energy and emotional resonance of verbal art often diminish into obscurity, eclipsed by the constant assault of noise and distractions. However, set within the musical pages of **The Christian Slave**, a fascinating function of literary elegance that pulses with natural emotions, lies an wonderful trip waiting to be embarked upon. Penned by a virtuoso wordsmith, this exciting opus manuals visitors on a mental odyssey, softly exposing the latent possible and profound impact embedded within the complex web of language. Within the heart-wrenching expanse with this evocative examination, we shall embark upon an introspective exploration of the book is key styles, dissect their interesting publishing model, and immerse ourselves in the indelible effect it leaves upon the depths of readers souls.

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