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CHRIST



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Slave of Christ Murray J. Harris, 2001-05-29 Exploring what it means to be a slave of Christ Murray J Harris assesses the nature of slavery in the Greco Roman world in this New Studies in Biblical Theology volume He describes the New Testament's attitude toward slavery and discusses related topics like spiritual freedom lordship ownership and privilege [A Better Freedom](#) Michael Card, 2009-10-15 In [A Better Freedom](#) Michael Card explores the biblical imagery of slavery as a metaphor for Christian discipleship revealing Christ as the true Lord and Master who sets us free from our own slavery to sin **Slave** John F. MacArthur, 2012-11-05 [A COVER UP OF BIBLICAL PROPORTIONS](#) Centuries ago English translators perpetrated a fraud in the New Testament and it's been purposely hidden and covered up ever since Your own Bible is probably included in the cover up In this book which includes a study guide for personal or group use John MacArthur unveils the essential and clarifying revelation that may be keeping you from a fulfilling and correct relationship with God It's powerful It's controversial And with new eyes you'll see the riches of your salvation in a radically new way What does it mean to be a Christian the way Jesus defined it MacArthur says it all boils down to one word SLAVE We have been bought with a price We belong to Christ We are His own possession Endorsements Dr John MacArthur is never afraid to tell the truth and in this book he does just that The Christian's great privilege is to be the slave of Christ Dr MacArthur makes it clear that this is one of the Bible's most succinct ways of describing our discipleship This is a powerful exposition of Scripture a convincing corrective to shallow Christianity a masterful work of pastoral encouragement a devotional classic Dr R Albert Mohler President The Southern Baptist Theological Seminary John MacArthur expertly and lucidly explains that Jesus frees us from bondage into a royal slavery that we might be His possession Those who would be His children must paradoxically be willing to be His slaves Dr R C Sproul Dr John MacArthur's teaching on slavery resonates in the deepest recesses of my inner man As an African American pastor I have been there That is why the thought of someone writing about slavery as being a God send was the most ludicrous unconscionable thing that I could have ever imagined until I read this book Now I see that becoming a slave is a biblical command completely redefining the idea of freedom in Christ I don't want to simply be a follower or even just a servant but a slave The Rev Dr Dallas H Wilson Jr Vicar St John's Episcopal Chapel Charleston SC [A Better Freedom](#) Michael Card, 2011-05-14 When Michael Card first started attending an African American church he was struck by how the congregation worshiped Jesus as MASTER He soon learned that during slavery calling Jesus Master was a subtle way of saying that their earthly masters were not their true Master This insight led Card on a journey of discovery as he wondered What would it mean for us to take upon ourselves the title slave of Christ [A Better Freedom](#) explores the biblical imagery of slavery as a metaphor for Christian discipleship Card shows how the early church saw Greco Roman slavery as a window into understanding Jesus both as the Savior who took on the form of a slave but also the true Lord and Master who sets us free from our own slavery to sin Come let yourself be captured by the Master And discover how

you can be truly set free *Slave the Study Guide* John F. MacArthur, 2010-12-26 WHAT DOES IT MEAN TO BE A CHRISTIAN THE WAY FIRST CENTURY BELIEVERS DEFINED IT As followers of Jesus we call ourselves Christians but the fact is this word only appears three times in the Bible In the New Testament you ll find a host of terms that identify the followers of Jesus but there is one metaphor used more frequently than any other Slave That s right The first Christians having been galvanized by the words of Jesus gave up everything and called themselves slaves of Christ Now you can learn why this word best described early Christ followers and you ll see how an understanding of this truth changes the way to follow Him now This discovery will unveil the riches of your salvation in a radically new way Now you or your group can use this study guide to drill down through each major concept in Dr John MacArthur s remarkable book *Slave* REWIND Look again at the important passages RETHINK Check all the angles REFLECT Consider how it affects you REACT Change your life The gospel is not simply an invitation to become Christ s associate or friend it is a mandate to become His slave Endorsements John MacArthur expertly and lucidly explains that Jesus frees us from bondage into a royal slavery that we might be His possession Those who would be His children must paradoxically be willing to be His slaves DR R C SPROUL In this new book John MacArthur presents a powerfully riveting and truly eye opening look at our relationship to the Lord Jesus Want to rise to a new level of trust and confidence in your Master Then this is the book for you JONI EARECKSON TADA Joni and Friends International Disability Center Dr John MacArthur s teaching on slavery resonates in the deepest recesses of my inner man As an African American pastor I have been there That is why the thought of someone writing about slavery as being a God send was the most ludicrous unconscionable thing that I could have ever imagined until I read this book Now I see that becoming a slave is a biblical command completely redefining the idea of freedom in Christ I don t want to simply be a follower or even just a servant but a slave THE REV DR DALLAS H WILSON JR Vicar St John s Episcopal Chapel Charleston South Carolina **Slaves of Christ** Robert Gadeken, 2025-05-29 No one in the first century could imagine a world without slavery Yet it was merely part of an entire social system of obligation in which no one was entirely free Responsibility was built into their world whether service to or benefit from those above them These relationships defined them Modern Christians have lost the sense of responsibility and obedience that is part of a relationship with Jesus Their obsession with freedom and independence threatens their relationship with Jesus They see slavery as the opposite of freedom but the early Christians saw slavery to Jesus as the only real freedom When Paul said Christians are slaves of Christ he said it with joy Moderns who take that phrase as a metaphor for commitment miss the point It is a definition It is a relationship that defines a person As Luther said a Christian is someone who has been purchased with the blood of Christ that I may be his own live under him and serve him When modern Christians recover the meaning of slave of Christ they too can say it with joy *The Christian Doctrine of Slavery* George Dodd Armstrong, 1857 **The History of the 'Slave of Christ'** Michael Aaron Butts, Simcha Gross, 2017 *The History of the Slave of Christ* From Jewish Child to Christian Martyr offers the first critical

editions and English translations of the two Syriac recensions of this fascinating text which narrates the story of a young Jewish child Asher who after converting to Christianity and taking the name Abda da Mi a slave of Christ is martyred by his father Levi in a scene reminiscent of Abraham's offering of Isaac in Genesis 22 In a detailed introduction the authors argue that the text is a fictional story composed during the early Islamic period ca 650-850 probably in Shigar modern Sinjar Building upon methodology from the study of Western Christian and Jewish texts they further contend that the story's author constructs an imagined Jew based on the Hebrew Bible thereby challenging the way that previous scholars have used this text as straightforward evidence for historical interactions between Jews and Christians in Babylonia at this time This ultimately allows the authors to reevaluate the purpose of the text and to situate it in its Late Antique Babylonian context

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 says 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 Homiletic quarterly [afterw.] magazine Homiletic magazine, 1880 Slaveholding Not Sinful Samuel Blanchard How, 1856

The Outlook Lyman Abbott, Hamilton Wright Mabie, Ernest Hamlin Abbott, Francis Rufus Bellamy, 1899 **pt. 1. The Epistles of St. Paul. pt. 2. The Epistle to the Hebrews, the Catholic Epistles, and the Revelation**, 1875 *The New Englander*, 1850 **Commentary on st. Paul's first Epistle to the Corinthians, tr. by A. Cusin** Frédéric Louis Godet, 1886 The Homiletic Review, 1903 **Yale Divinity Quarterly**, 1910 *Zion's Watch Tower and Herald of Christ's Presence*, 1921 *Metropolitan Pulpit*, 1903 **Slaves of the Most High God** Timothy Cochrell, 2018-07-15 Slaves of the Most High God provides a rigorous exegetical historical and theological analysis of the slave metaphor in Luke

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