

SLAVE OF CHRIST



Slave Of Christ

Michael Aaron Butts, Simcha Gross



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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

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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

The Homiletic quarterly [afterw.] magazine Homiletic magazine, 1880 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 New Englander**, 1850 **Slaveholding Not Sinful** Samuel Blanchard How, 1856 **pt. 1. The Epistles of St. Paul. pt. 2. The Epistle to the Hebrews, the Catholic Epistles, and the Revelation**, 1875 **Commentary on st. Paul's first Epistle to the Corinthians**, tr. by A. Cusin Frédéric Louis Godet, 1886 **The Outlook** Lyman Abbott, Hamilton Wright Mabie, Ernest Hamlin Abbott, Francis Rufus Bellamy, 1899
The Congregationalist Robert William Dale, James Guinness Rogers, 1876 The Homiletic Review, 1903 **Texte und Untersuchungen zur Geschichte der altchristlichen Literatur**, 1966 **Who's Who in the Age of Jesus** Geza Vermes, 2006-10-31 An enlightening journey through the ancient world from the greatest Jesus scholar of his generation The

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