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# The Christian Slave

**Daniel F McAuley**



## **The Christian Slave:**

*The Christian Slave*, 2000      **The Christian Slave**, 1998      **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* 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 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 Doctrine of Slavery** George Dodd Armstrong, 1857      **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 Christian Slave: a Drama* Harriet Beecher Stowe, 2004      *Slavery in Early Christianity* Jennifer A. Glancy, 2002-03-14 Slavery was widespread throughout the Mediterranean lands where Christianity was born and developed. Though Christians

were both slaves and slaveholders there has been surprisingly little study of what early Christians thought about the realities of slavery How did they reconcile slavery with the Gospel teachings of brotherhood and charity Slaves were considered the sexual property of their owners what was the status within the Church of enslaved women and young male slaves who were their owners sexual playthings Is there any reason to believe that Christians shied away from the use of corporal punishments so common among ancient slave owners Jennifer A Glancy brings a multilayered approach to these and many other issues offering a comprehensive re examination of the evidence pertaining to slavery in early Christianity Drawing on a wide variety of sources Glancy situates early Christian slavery in its broader cultural setting She argues that scholars have consistently underestimated the pervasive impact of slavery on the institutional structures ideologies and practices of the early churches and of individual Christians The churches she shows grew to maturity with the assumption that slaveholding was the norm and welcomed both slaves and slaveholders as members Glancy draws attention to the importance of the body in the thought and practice of ancient slavery To be a slave was to be a body subject to coercion and violation with no rights to corporeal integrity or privacy Even early Christians who held that true slavery was spiritual in nature relied ultimately on bodily metaphors to express this Slavery Glancy demonstrates was an essential feature of both the physical and metaphysical worlds of early Christianity The first book devoted to the early Christian ideology and practice of slavery this work sheds new light on the world of the ancient Mediterranean and on the development of the early Church

*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

**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 *Christian Slavery* Katharine Gerbner, 2018-02-07 Could slaves become Christian If so did their conversion lead to freedom If not then how could perpetual enslavement be justified In *Christian Slavery* Katharine Gerbner contends that religion was fundamental to the development of both slavery and race in the Protestant Atlantic world Slave owners in the Caribbean and elsewhere established governments and legal codes based on an ideology of Protestant Supremacy which excluded the majority of enslaved men and women from Christian communities For slaveholders Christianity was a sign of freedom and most believed that slaves should not be eligible for conversion When Protestant missionaries arrived in the plantation colonies intending to convert enslaved Africans to Christianity in the 1670s they were appalled that most slave owners rejected the prospect of slave conversion Slaveholders regularly attacked missionaries both verbally and physically and blamed the evangelizing newcomers for slave rebellions In response Quaker Anglican and Moravian missionaries articulated a vision of Christian Slavery arguing that Christianity would make slaves hardworking and loyal Over time missionaries increasingly used the language of race to support their arguments for slave conversion Enslaved Christians meanwhile developed an alternate vision of Protestantism that linked religious conversion to literacy and freedom *Christian Slavery* shows how the contentions between slave owners enslaved people and missionaries transformed the practice of Protestantism and the language of race in the early modern Atlantic world *Uncle Tom's Cabin; Or, The History of a Christian Slave* Harriet Beecher Stowe, 1852

Slave John MacArthur, 2010-12-28 Best selling author and pastor Dr John MacArthur reveals one crucial word that revolutionizes what it means to follow Jesus Throughout the Bible followers of Jesus are commanded to submit to Him as their King They are told to obey and follow faithfully and without hesitation Every time Christians utter the word Lord they make a subtle yet profound declaration that God is their Master and that they belong to Him In fact the Bible describes believers as His slaves They have been bought with a price and now live for Christ as a people for His own possession But go into most churches today even flip through most Bible translations and you won't see or hear the word slave anywhere That's because it has been lost in translation In this gripping book Dr John MacArthur uses deep Bible teaching and historical evaluation to expertly uncover the one forgotten word that restores the Bible's definition of true Christian freedom 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

*The Bible and American Slavery* Urban C. Brewer,1863      **The Bible and American Slavery: a Discourse Delivered at the Christian Chapel ... New York, Etc** Urban C. BREWER,1863      Slavery, Civil War, and Salvation Daniel L. Fountain,2010-10 During the Civil War traditional history tells us Afro Christianity proved a strong force for slaves perseverance and hope of deliverance In Slavery Civil War and Salvation however Daniel Fountain raises the possibility that Afro Christianity played a less significant role within the antebellum slave community than most scholars currently assert Fountain presents a new timeline for the African American conversion experience insisting that only after emancipation and the fulfillment of the predicted Christian deliverance did African Americans more consistently turn to Christianity Freedom Fountain contends brought most former slaves into the Christian faith      **The Christian Slave** John Greenleaf Whittier,1853\*      **The Christian Slave** Harriet Beecher Stowe,2004      **The Slave Systems of Greek and Roman Antiquity** William Linn Westermann,1955 Greek slavery from Homer to the Persian wars From the Persian wars to Alexander slave supply and slave numbers From the Persian wars to Alexander slave employment and legal aspects of slavery From the Persian wars to Alexander the social setting of polis slavery The eastern Mediterranean lands from Alexander to Augustus the Delphic manumissions slave origins economic and legal approaches The eastern area from Alexander to Augustus basic differences between pre Greek and Greek slavery Slavery in Hellenistic Egypt pharaonic tradition and Greek intrusions War and slavery in the West to 146 B C The Roman republic praedial slavery piracy and slave revolts The later republic the slave and the Roman familia The later republic social and legal position of slaves Slavery under the Roman empire to Constantine the Great sources and numbers of slaves The Roman Empire in the West economic aspects of slavery Slavery under the Roman Empire the provenance of slaves how sold and prices paid The Roman Empire living conditions and social life of slaves Imperial slaves and freedmen of the emperors amelioration of slavery The moral implications of imperial slavery and the decline of ancient culture In the eastern provinces of the Roman Empire From Diocletian to Justinian

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