

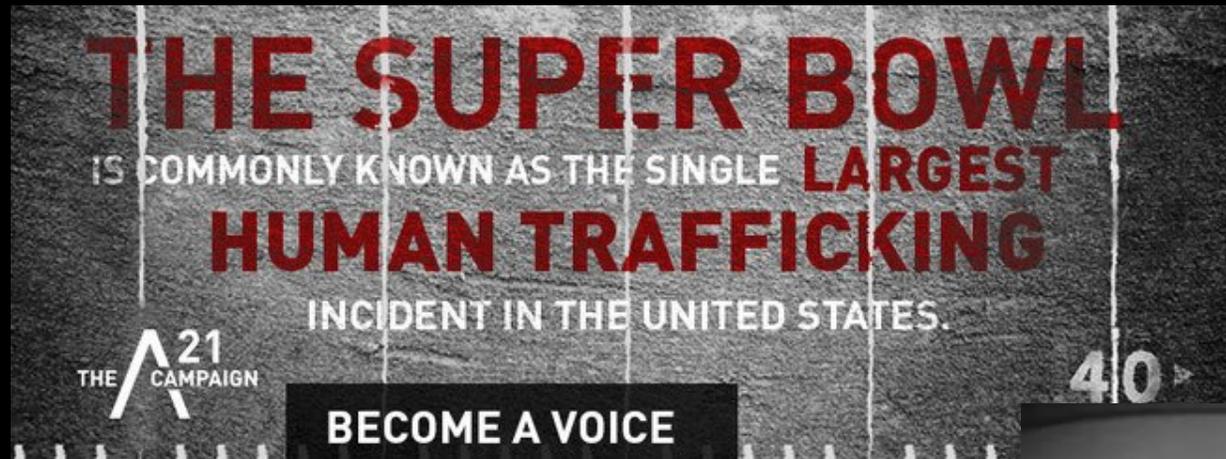
Slavery:

How the Early Church Got it Right,
How the Later Church Got it Wrong,
and What To Do Now That Slavery is
a Bigger Problem Than Ever

Mako A. Nagasawa

Slavery Today

1. Sex trafficking, forced prostitution



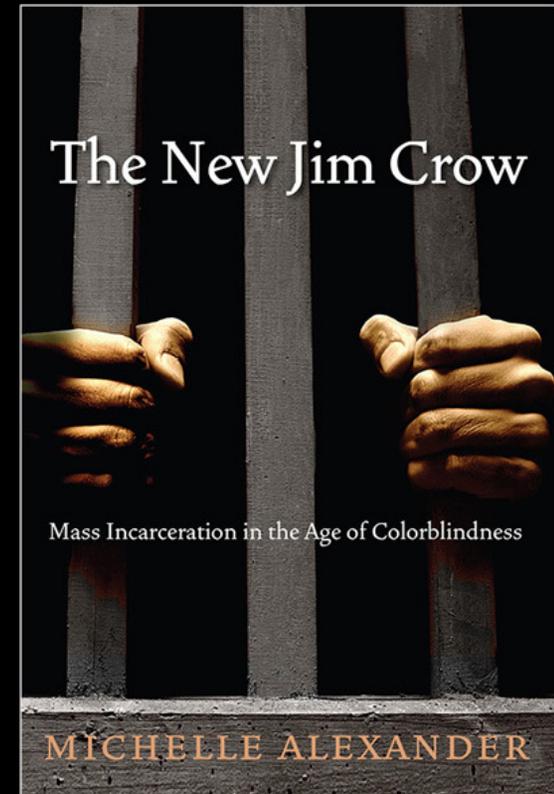
Slavery Today

1. Sex trafficking, forced prostitution
2. Child soldiers



Slavery Today

1. Sex trafficking, forced prostitution
2. Child soldiers
3. Prison, criminal justice



Slavery Today

1. Sex trafficking, forced prostitution
2. Child soldiers
3. Prison, criminal justice
4. Debt, bonded labor



Moral Foundation for Abolition: Christian Faith?

1. What does the Bible say, really?
2. If the Bible is ambiguous at best, can we do better?
3. Do I need to interpret the Bible metaphorically?

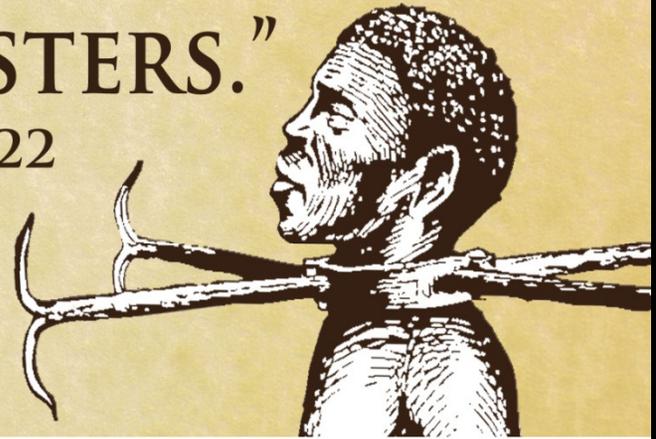
Moral Foundation for Abolition: Christian Faith?

“SLAVES, OBEY YOUR MASTERS.”

- COLOSSIANS 3:22

This lesson in Bronze Age ethics
brought to you by

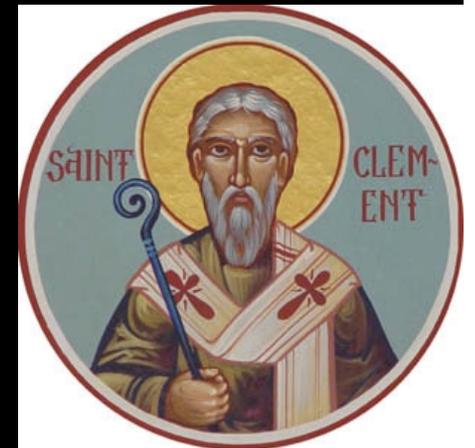
THE YEAR OF THE BIBLE and
the House of Representatives.



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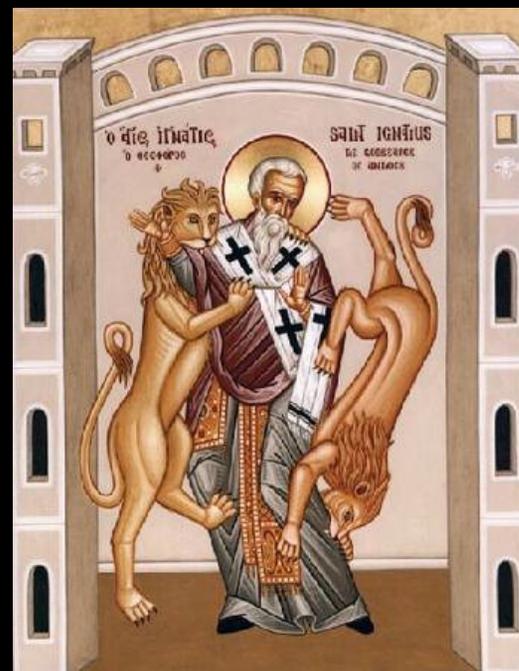
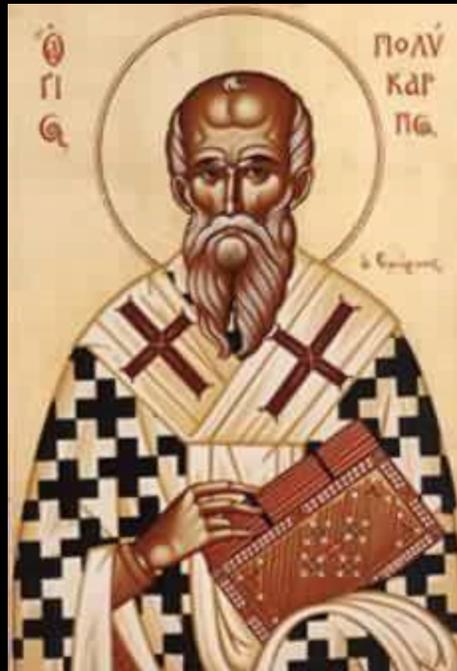
Christian Emancipation

- ~90 AD: Clement of Rome observes, 'We know many among ourselves who have given themselves up to bonds, in order that they might ransom others.'
(1 Clement 55)



Christian Emancipation

- ~90 AD: Polycarp of Smyrna (69 – 155 AD) and Ignatius of Antioch (~50 – 117 AD), second generation Christian leaders, free their slaves.

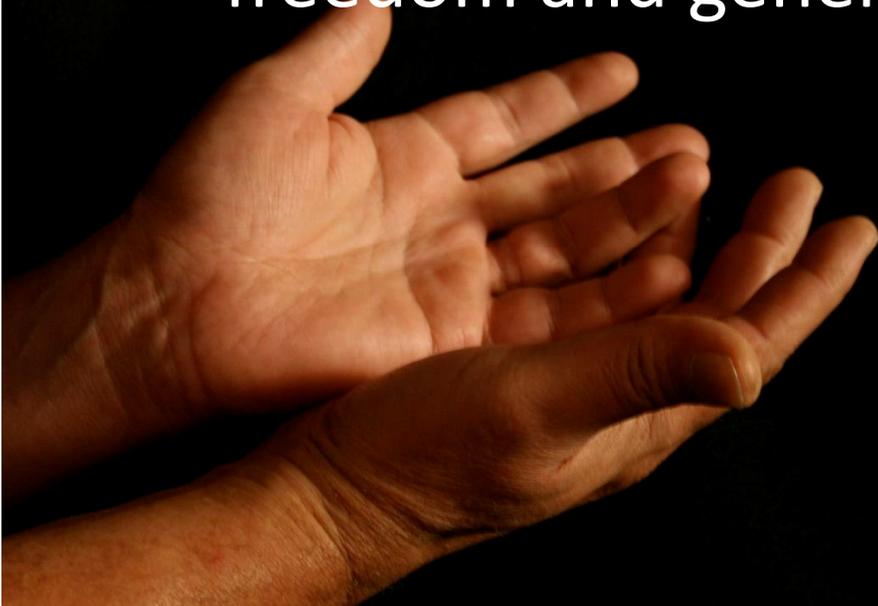


Christian Emancipation

- 95 – 135 AD: Ovidius, appointed bishop of Braga (in modern day Portugal) under Pope Clement I in 95 AD, emancipates 5,000 slaves.

Christian Emancipation

- 98 – 117 AD: A Roman prefect named Hermas received baptism at an Easter festival with his wife, children, and 1,250 slaves. On that occasion, he gave all his slaves their freedom and generous gifts besides.



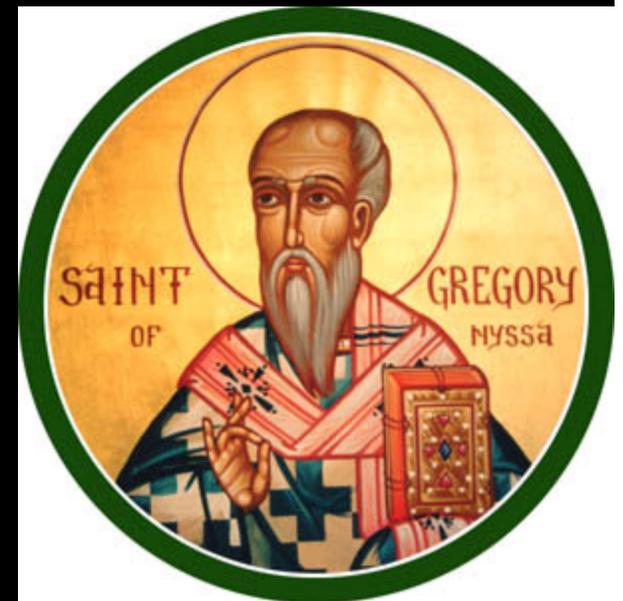
Christian Emancipation

- Epitaphs in the Roman catacombs mention manumission of slaves, exact dates unknown.
- 284 – 305 AD: Chromatius emancipates 1,400 slaves after they are baptized with him



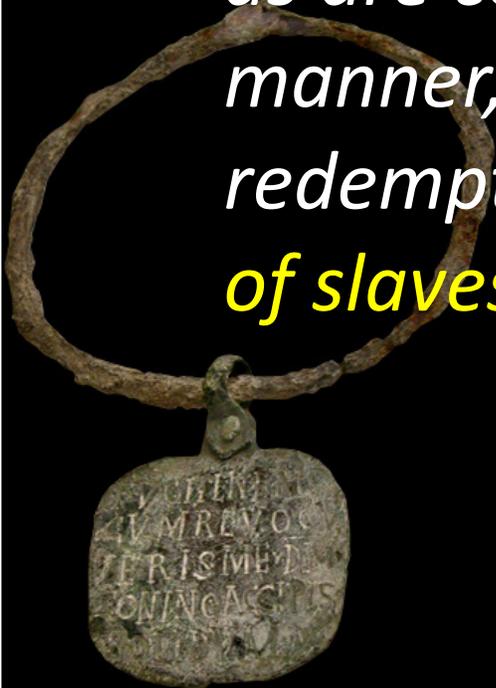
Christian Emancipation

- 379 AD: Gregory of Nyssa, in a sermon during Lent, reminds his audience, *'Since God's greatest gift to us is the perfect liberty vouchsafed us by Christ's saving action in time, and since God's gifts are entirely irrevocable, it lies not even in God's power to enslave men and women.'* He also said God gives the creation to each person, so to possess a slave's belongings is wrong.



Christian Emancipation

- 390 – 400 AD: The *Apostolic Constitutions*, a summary of Christian teaching to that point, directs Christians, ‘As for such sums of money as are collected from them in the aforesaid manner, designate them to be used for the redemption of the saints and **the deliverance of slaves and captives.**’



Christian Emancipation

- 395 AD: Augustine (bishop of Hippo from 395 – 430 AD) notes that the Christian community regularly used its funds to redeem as many kidnapped victims as possible, and had recently purchased and freed 120 slaves whom the Galatians were boarding onto their ships.



Christian Emancipation

- 400 AD: Acacius, bishop of Amida, in modern day eastern Turkey/western Mesopotamia ransoms 7,000 Persian prisoners being held by Romans.
 - ‘When the war [between Byzantium and Persia] ended in 422, it may have been this generous gesture of Acacius that speeded the negotiations for peace and brought an end to persecution in Persia. The peace treaty contained the remarkable stipulation that freedom of religion was to be granted on both sides of the border, for Zoroastrians in the Byzantine Empire and for Christians in Persia’
 - Samuel Hugh Moffett, *A History of Christianity in Asia*, Volume 1 (Orbis Books: Maryknoll, NY, 1998), p.160. This incident was surely unusual in its magnitude, but probably not in its character.

Christian Impact on Law & Policy

- 315 AD+: Constantine
 - imposed the death penalty on those who kidnap and enslave children
 - forbade separating slave families
 - made manumission possible at a church service
- Since Constantine was (at best) a new Christian (313 AD), this suggests that the Christian community had a strong antislavery position.



Christian Impact on Law & Policy

- 595 AD: A council at Rome under Gregory the Great permits a slave to become a monk without any consent from his master.



Christian Impact on Law & Policy

- 649 AD: Clovis II, king of the Franks, frees and marries his British slave Bathilda. Together, they dismantle slavery in France.
- 1000 AD: Stephen I of Hungary abolishes slavery.



Christian Impact on Law & Policy

- 1102 AD: The London Church Council forbids slavery and the slave trade, which abolishes both throughout England. This decree emancipates 10% of England's population.
- 1117 AD: Iceland abolishes slavery.
- ~1300 AD: The Netherlands abolishes slavery.
- 1335 AD: Sweden (which included Finland at this time) makes slavery illegal.

Christian Impact on Law & Policy

- So how did these Christians understand the Bible?

Part 1: The Old Testament

Part 2: The New Testament

The Old Testament: A Shallow Glance

Against Slavery

- Creation: no slavery
- Exodus: freedom from slavery

For Slavery

- “You shall not covet your neighbor’s...male slaves or his female slaves or his ox or his donkey or anything that belongs to your neighbor” (Ex.20:17)
- “You may acquire male and female slaves from the pagan nations that are around you...bequeath them to your sons after you, to receive as a possession; you can use them as permanent slaves.” (Lev.25:44 – 46)

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Favoritism? Schizophrenia?

OT: The Context of “Slavery”

- Ancient Israel’s primary political and economic institution was the *household*; they did not have
 - apartments or homeless shelters (to house)
 - banks (to lend)
 - corporations (to employ)
 - police (to enforce laws)
 - prisons (to incarcerate)
 - halfway houses (to rehabilitate)
- *Households* served all those functions.

OT: The Context of “Slavery”

- No kidnapping a person into slavery
 - ‘He who kidnaps (steals) a man, whether he sells him or he is found in his possession, shall surely be put to death’ (Ex.21:16).



OT: The Context of “Slavery”

- No kidnapping a person into slavery
 - ‘He who kidnaps (steals) a man, whether he sells him or he is found in his possession, shall surely be put to death’ (Ex.21:16).
- Help slaves escape
 - ‘You shall not hand over to his master a slave who has escaped from his master to you. He shall live with you in your midst, in the place which he shall choose in one of your towns where it pleases him; you shall not mistreat him’ (Dt.23:15 – 16).



OT: Is “Slavery” More Like “a Job”?

- You can't abduct a person to work against their will
- You can't force a person to stay

The Old Testament

<i>Source of slaves</i>	<i>Ancient world</i>	<i>OT: of Hebrews</i>
War captivity	Common	No
Kidnapping, piracy	Common	No
Purchase from slave trade	Common	No
Perpetual involuntary servitude (birth to slaves)	Common	No
Sale by parents	Common	No
Indentured servitude: misfortune	Common	Very limited
Indentured servitude: debt	Common	Very limited
Penal servitude	Common	Very limited
Voluntary servitude	Common	Possible
Political vassalage	Common	No

OT: No War Captivity

- The twelve tribes of Israel were not to war against each other.

OT: No Kidnapping

- No stealing, coveting (Ex.20:15, 17).
 - ‘He who kidnaps (steals) a man, whether he sells him or he is found in his possession, shall surely be put to death’ (Ex.21:16).
- ‘Slavery is the highest possible violation of the eighth commandment. To take from a man his earnings, is theft. But to take the earner is compound, superlative, perpetual theft. It is to be a thief by profession. It is a trade, a life of robbery, that vaults through all the gradations of the climax at a leap—the dread, terrific, giant robbery, that towers among other robberies, a solitary horror, monarch of the realm.’

(Theodore Dwight Weld, *The Bible Against Slavery*, 1837, p.9.)

OT: No Slave Trade

- 'For they are **My** servants whom I brought out from the land of Egypt; they are **not to be sold in a slave sale.**' (Lev.25:42)
- Debts are personal, not transferable



OT: No Perpetual Servitude

- Freedom every Jubilee year:
 - ‘If a countryman of yours becomes so poor with regard to you that he sells himself to you, you shall not subject him to a slave’s service. He shall be with you as a hired man, as if he were a sojourner; he shall serve with you until **the year of jubilee [every fifty years]**. He shall then go out from you, he and his sons with him, and shall go back to his family, that he may return to the property of his forefathers.’ (Lev.25:39 – 41)
- Freedom on the seventh year of her/his service:
 - ‘**in the seventh year you shall set him free**’ (Dt.15:12)
- **WHICHEVER HAPPENED FIRST!**



OT: No Sale by Parents

- Exodus 21:7 – 11 refers to a preliminary form of wedding betrothal for young girls
 - not a sale by parents of the girl into slavery
- The daughter being ‘sold’ into betrothal became a free woman within the new family
 - not a servant with servant duties, and not a chattel slave that could be resold (Ex.21:8)
- Any breach of marriage contract by the betrothed man/family earns the girl her freedom and the would-be husband receives no compensation (Ex.21:10 – 11)

(Nahum M. Sarna, *Jewish Publication Society Torah Commentary Series: Exodus*, 1991, note on Exodus 21. See also Ken Campbell (editor), *Marriage and Family in the Biblical World*, InterVarsity Press: Downers' Grove, IL, 2003, p.55 – 57.)

- Not required; just regulated to protect the girl

OT: Very Limited Self-Indenture

- Loan money with **no interest**, which protected the poor from exploitation
 - ‘You shall not charge him interest’ (Ex.22:25)
 - ‘Do not take usurious interest from him’ (Lev.25:36)
 - ‘You shall not charge interest to your countrymen’ (Dt.23:19)
- Loan money freely:
 - ‘If there is a poor man with you... you shall not harden your heart, nor close your hand from your poor brother; but **you shall freely open your hand to him, and shall generously lend him sufficient for his need in whatever he lacks**’ (Dt.15:7 – 8).

OT: Very Limited Self-Indenture

- Debts were cancelled every seven years!!
 - ‘At the end of **every seven years** you shall grant a remission of debts’ (Dt.15:1).

- Interest-laden loans were the chief cause of people being sold into slavery in many places in the Ancient Near East and contributed significantly to slavery in classical Greek and Roman society (T. Desmond

Alexander and David W. Baker, editors, ‘Slavery’, in *Dictionary of the Old Testament Pentateuch*, InterVarsity Press: Downers’ Grove, IL, 2003).



OT: Very Limited Self-Indenture

- Furthermore, you help her/him get established:
 - ‘When you set him free, you shall not send him away empty-handed. You shall furnish him liberally from your flock and from your threshing floor and from your wine vat; you shall give to him as the LORD your God has blessed you. You shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you; therefore I command you this today.’ (Dt:15:13 – 15)
- The poor were to be cared for, left fields for them to glean, not oppressed, honored, and protected (Dt.24:10 – 22) minimizing the need to borrow money.

OT: Very Limited Penal Servitude

- A thief who couldn't repay a theft could become a 'slave' for a time
 - 'If a man steals an ox or a sheep and slaughters it or sells it...He shall surely make restitution; if he owns nothing, then he shall be sold for his theft' (Ex.22:1 – 3).
 - Recall: There were no prison systems in Old Testament Israel.
- Note: The U.S. 13th Amendment permits penal servitude, and we do use it
 - 'Section 1. Neither slavery nor involuntary servitude, **except as a punishment for crime whereof the party shall have been duly convicted**, shall exist within the United States, or any place subject to their jurisdiction.'

OT: Voluntary Servitude

- Indentured servants could bind their masters to keeping them in the household:
 - ‘But if the slave plainly says, ‘I love my master, my wife and my children; I will not go out as a free man,’ then his master shall bring him to God, then he shall bring him to the door or the doorpost. And his master shall pierce his ear with an awl; and he shall serve him permanently.’ (Ex.21:5 – 6; Dt.15:16 – 18).
 - Because the slave’s spouse still had a debt to pay off

OT: No Political Vassalage

- The twelve tribes could not make vassals of one another.
 - There was no forced military service or even a standing army (Dt.20:1 – 9).
 - There was no police force in Old Testament Israel.
- Israel had no stable political institution until King David's dynasty, and the kingship was very limited in its power:
 - 'Moreover, he shall not multiply horses for himself...nor shall he greatly increase silver and gold for himself' (Dt.17:14 – 20).
 - So the house of David could not make vassals of other Israelites.

OT: Standard Terms of Exit

- Slaves set free **after six years of service** – ‘in the seventh year you shall set him free’ (Dt.15:12) – or **in the jubilee year** (Lev.25:39 – 41), whichever happened first.



OT: Standard Terms of Exit

- Or earlier, if **redeemed by family or self**:
 - ‘One of his brothers may redeem him, or his uncle, or his uncle’s son, may redeem him, or one of his blood relatives from his family may redeem him; or if he prospers, **he may redeem himself**’ (Lev.25:48 – 49). This means slaves owned their own wealth.
- Or when restitution is paid, in the case of penal servitude.



OT: Standard Terms of Exit

- Or **bodily harm**:
 - ‘If a man strikes the eye of his male or female slave, and destroys it, he shall let him go free on account of his eye. And if he knocks out a tooth of his male or female slave, he shall let him go free on account of his tooth.’ (Ex.21:27 – 28).



OT: Standard Terms of Exit

- Or **escape**:
 - ‘You shall not hand over to his master a slave who has escaped from his master to you. He shall live with you in your midst, in the place which he shall choose in one of your towns where it pleases him; you shall not mistreat him’ (Dt.23:15 – 16).
 - There was no police force in Old Testament Israel so running away was easy.
- ‘A slave could also be freed by running away...This provision is strikingly different from the laws of slavery in the surrounding nations and is explained as due to Israel’s own history of slavery. **It would have the effect of turning slavery into a voluntary institution.**’ (Raymond Westbrook, editor, *A History of Ancient Near Eastern Law*, 2003, volume 2, page 1006.)

OT: Is This Slavery?

- The meaning of the word 'slave' (Hebrew *ebed*)— like many other words – has changed dramatically over time. 'Slave' meant a form of voluntary indentured service. *Your services, not personhood, nor body, were 'bought.'*
- Other examples:
 - 'I'm mad about my flat'
 - Matrix used to mean: the womb
 - Bully used to mean: superb, splendid
 - Defecate used to mean: to purify something
 - Hook up used to mean: set up a device like cable TV
 - Jacked, ripped

OT: Is This Slavery?

- Slavery in the Old Testament between Hebrews
 - was **a contract of labor**,
 - not ceding ownership of one's body
 - **absolutely no sex slavery**; God's vision for marriage was retained in all cases and limited indentured servitude.

OT: Is This Slavery?

- Indentured servants ('slaves') under the Law of Moses held:
 - kinship and marriage rights, especially when they fulfilled their term of service
 - personal legal rights relating to physical protection and protection from breach of contract and right to testify in court
 - freedom of movement
 - access to liberty by paying their debt (either through service, or with money)
 - ability to accumulate savings, wealth, and property of their own, which was not permitted in other slave systems because of the idea in those systems that the master owns everything the slave produces, saves, or has.

OT: Is This Slavery?

- No selling family members
 - Unlike other Ancient Near Eastern societies, which did permit family members to sell each other
 - A husband and father might sell *himself* into indentured service, and while his family certainly joined him as members of the master's household, they did not become the property of the master, nor were they contracted to serve

OT: Is This Slavery?

- The service of a 'slave' or indentured servant was domestic, rural, and very limited.
 - **released from labor** nearly one half of the entire fifty year time period between two jubilee years because of sabbaths, festivals
 - no large plantations or mines in Israel but **only farmland enough to sustain the household**
 - master and servant would have worked together in the fields
 - no segregated quarters for indentured servants, so masters provided for them **at the same level of lifestyle they had**

The Old Testament

<i>Source of slaves</i>	<i>Ancient world</i>	<i>OT: of Hebrews</i>	<i>OT: of non-Hebrews</i>
War captivity	Common	No	Very limited
Kidnapping, piracy	Common	No	No
Purchase from slave trade	Common	No	No
Perpetual involuntary servitude (birth to slaves)	Common	No	Very limited
Sale by parents	Common	No	No
Indentured servitude: misfortune	Common	Very limited	Limited
Indentured servitude: debt	Common	Very limited	Limited
Penal servitude	Common	Very limited	Very limited
Voluntary servitude	Common	Possible	Possible
Political vassalage	Common	No	No

OT: Slavery of Non-Hebrews?

- Perpetual involuntary servitude?
 - ‘You may acquire male and female slaves from the pagan nations that are around you. Then, too, it is out of the sons of the sojourners who live as aliens among you that you may gain acquisition, and out of their families who are with you, whom they will have produced in your land; they also may become your possession. You may even bequeath them to your sons after you, to receive as a possession; you can use them as permanent slaves’ (Lev.25:44 – 46).
- No: They were paid servants whose contracts could carry forward

OT: Slavery of Non-Hebrews?

- They had equal protection under the Mosaic Law
 - ‘You shall have **one law** for him who does anything unintentionally, **for him who is native among the sons of Israel and for the alien who sojourns among them.**’ (Num.15:29; Dt.1:16 – 17).
 - All the standard protections applied, like no kidnapping (Ex.21:16)!!
- But no land portion (Lev.25), because they weren’t integrated into a family
- So of course if they are going to stay with you, your family’s contract with them would have to carry over from one generation to the next

OT: Slavery of Non-Hebrews?

- So they had the same means of exit:
 - Bodily harm (Ex.21:26 – 27)
 - Escape! (Dt.23:15 – 16)
 - Conversion to Judaism, which meant freedom on the seventh year (Dt.15:12) or the jubilee year, whichever came first
 - Marriage (e.g. Rahab the Canaanite, Josh.2)
 - Adoption (e.g. Caleb the Kenizzite, Num.32:2; cf. Gen.15:19)

An Early Christian View of the Old Testament

- Israel's 'Garden Life' represented Adam and Eve's ideal 'Garden Life'

'I acquired slaves and slave girls.' [Eccl.2:7] What is that you say? You condemn a person to slavery whose nature is free and independent, and in doing so you lay down a law in opposition to God, overturning the natural law established by him. For you subject to the yoke of slavery one who was created precisely to be a master of the earth, and who was ordained to rule by the creator, as if you were deliberately attacking and fighting against the divine command.'

- Gregory of Nyssa (335 – 394), *Fourth Homily on Ecclesiastes*
Bishop of Nyssa (Cappadocia, Asia Minor) (372 – 376, 378 – 395)



The New Testament

- Context: The church was a voluntary movement that inherited different forms of slavery from outside itself

The New Testament

- Context: Greek racist elitism
 - First civilization to use mass slavery
 - Plato: ‘barbarian’ slaves vital in the republic for all of the production.
 - Aristotle: ‘From the hour of their birth, some are marked out for subjection, others for rule.’
 - Plato and Aristotle owned five and fourteen slaves, respectively, as enumerated in their wills.



The New Testament

- Context: Roman slavery
 - Standard sources of slaves: war captive, birth, debt, prison sentence, slave market, etc.
 - Slavery was also a form of career advancement, often voluntarily entered into
 - Manumission was relatively frequent
 - Harboring a fugitive slave punishable by death



The New Testament

<i>Source of slaves</i>	<i>OT: of Hebrews</i>	<i>OT: of non-Hebrews</i>	<i>New Testament</i>
War captivity	No	Very limited	No
Kidnapping, piracy	No	No	No
Purchase from slave trade	No	No	No
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Sale by parents	No	No	No
Indentured servitude: misfortune	Very limited	Limited	Limited
Indentured servitude: debt	Very limited	Limited	Limited
Penal servitude	Very limited	Very limited	Limited
Voluntary servitude	Possible	Possible	Very limited
Political vassalage	No	No	No

The New Testament: Factors Affecting Slavery

- The human body is meant for Jesus' Spirit
 - ^{6:19} Do you not know that **your body is a temple of the Holy Spirit** who is in you, whom you have from God, and that you are not your own? ²⁰ *For you have been bought with a price: therefore glorify God in your body.* (1 Corinthians 6:19 – 20)
 - ^{7:21} Were you called while a slave? Do not worry about it; but if you are able also to become free, rather do that. ²² For he who was called in the Lord while a slave, is the Lord's freedman; likewise he who was called while free, is Christ's slave. ²³ *You were bought with a price; do not become slaves of men...* (1 Corinthians 7:21 – 23)

The New Testament: Factors Affecting Slavery

- The human body is meant for Jesus' Spirit

'[Joseph, though a slave, did not yield to being a sex slave.] In fact, **there are limits set to slaves by God Himself**; and up to what point one ought to keep them, has also been determined, and to transgress them is wrong. Namely, when your master commands nothing which is displeasing to God, it is right to follow and to obey; **but no farther**. For thus the slave becomes free. But if you go further, even though you are free you have become a slave. At least he intimates this, saying, Be not ye the servants of men.'

- John Chrysostom (c.349 – 407 AD), *Homily on 1 Corinthians 7*

Bishop of Antioch (386 – 397)

Archbishop of Constantinople (397 – 407)



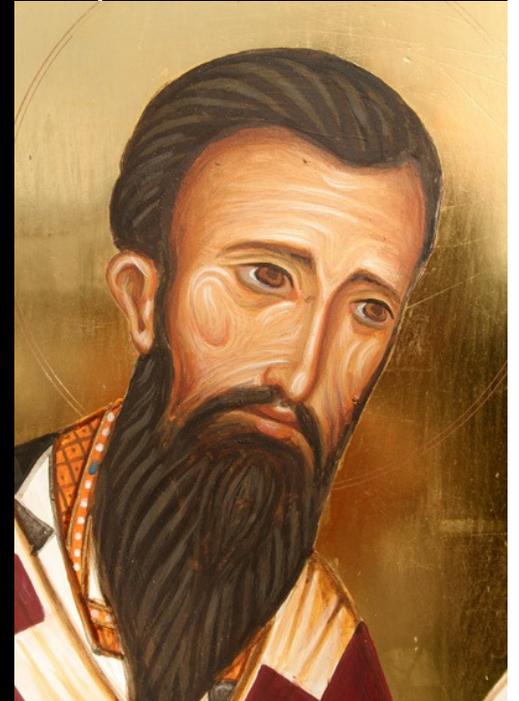
The New Testament: Factors Affecting Slavery

- The human body is meant for Jesus' Spirit

Marriage between slaves is just as valid. Slaves are just as human.

- Basil (the Great) of Caesaria (329 – 399), *Epistle 199:42*

Bishop of Caesaria (Cappadocia, Asia Minor) (370 – 399)



The New Testament: Factors Affecting Slavery

- The Christian household as a platform for Christian mission
 - Slaves and masters have the same status 'in Christ' (Eph.1 – 3), responsibilities for love, mission, leadership, and gifting (Eph.4:1 – 5:21), locally and globally
 - No coercion! (e.g. 'give up threatening' in Eph.6:4)
 - Masters become sponsors of Christian mission (Eph.6:4)
 - Slaves had recourse in the church to confront masters who sin, obstruct Christian mission, or ask for something immoral (Mt.18:15 – 20)



The New Testament: Factors Affecting Slavery

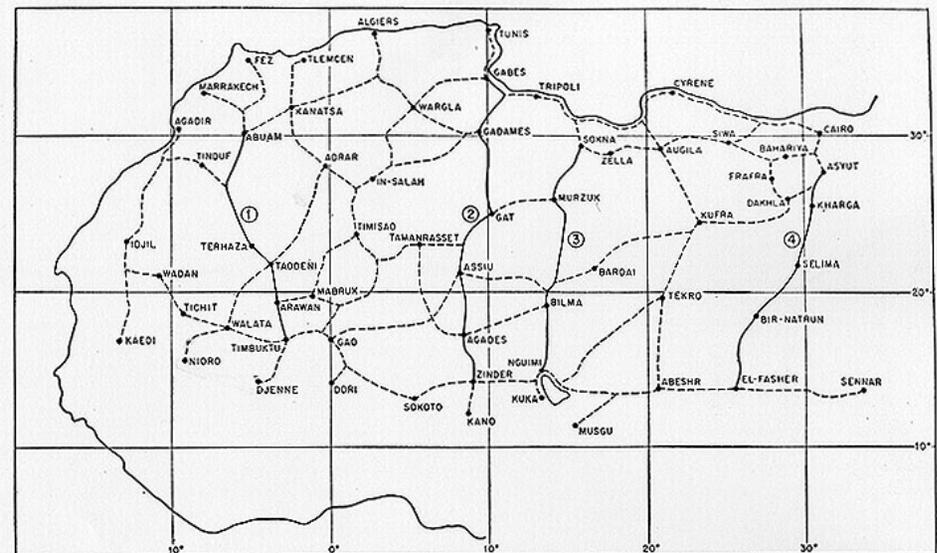
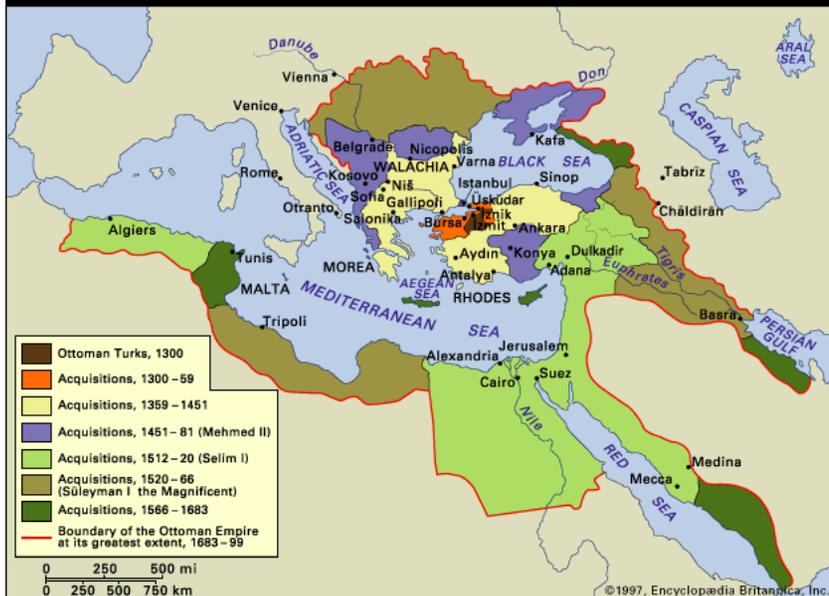
- The Christian household as a platform for Christian mission
 - If they were not manumitted, slaves still had to pay off debts or sentences, respectfully serving their masters (Eph.6:1 – 3)
 - Desire for upward mobility and material gain were not considered appropriate motivations for anyone (1 Cor.7:17 – 35; 1 Tim.6:2 – 11)
 - But skill in Christian leadership was valued highly, and led to early manumission (Philemon v.10 – 12); early Christian meritocracy
 - Key to understanding 'slave and master' relations: *sequencing of responsibilities, ideas, and texts*
- Amongst themselves, Christians basically ignored the legal and social stigma of slavery.

The New Testament: Factors Affecting Slavery

- Christian faith led to the dismantling of slavery in France, Hungary, England, Iceland, Scandinavia, and the Netherlands – the only places in the world where slavery was abolished

The Trans-Atlantic Slave Trade

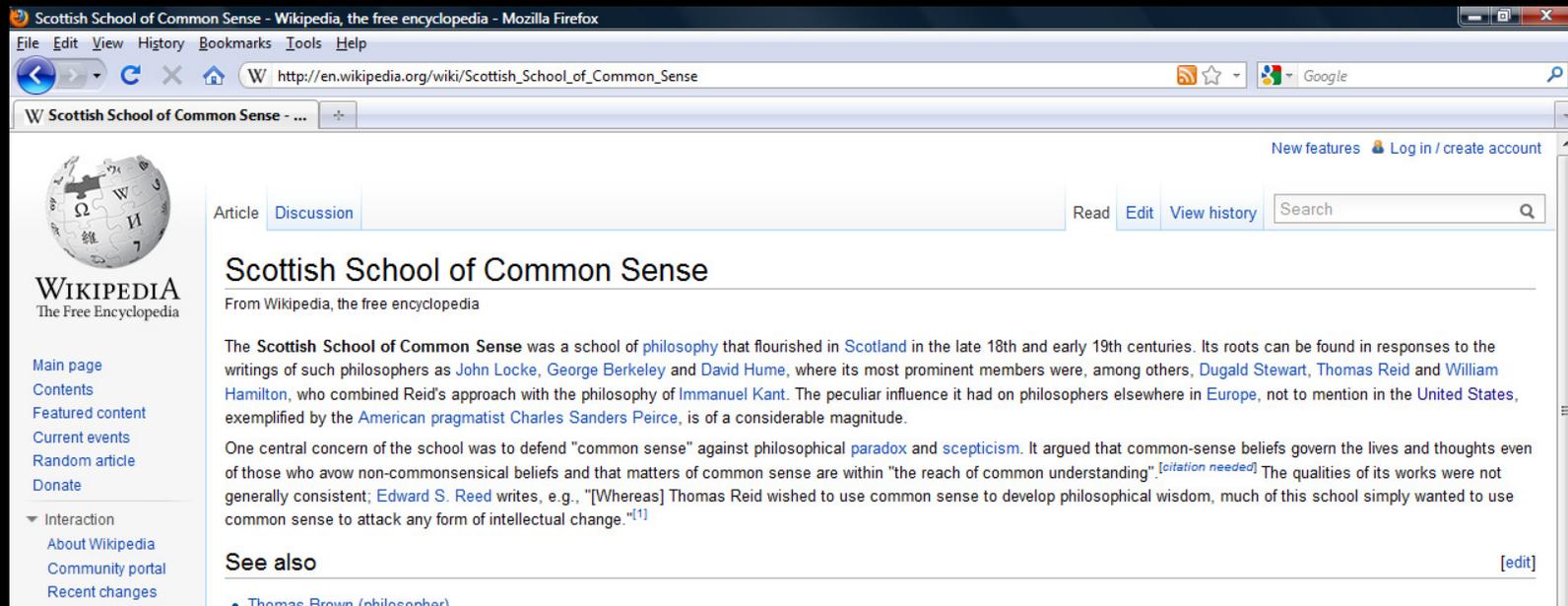
- Why did Christians get involved in slavery?
 - To compete with the Ottoman Empire
 - Inherited the Saharan slave trade in West Africa
 - To grow sugar, a semi-addictive substance



Map 4 The trans-Saharan slave trade. From George Peter Murdock, *Africa: Its People and Their Culture History* (New York: McGraw-Hill Co., 1959), p. 128. Copyright © 1959 by McGraw-Hill Book Company, Inc. Used with the permission of McGraw-Hill.

Slavery in the U.S.

- How did Christians justify slavery in the U.S. South?
 - Scottish School of Common Sense
 - Presumption that understanding things should be *simple* (e.g. “slavery back then was the same as slavery now”)
 - “Words mean what I say they mean!”



The screenshot shows a Mozilla Firefox browser window displaying the Wikipedia article for the Scottish School of Common Sense. The browser's address bar shows the URL http://en.wikipedia.org/wiki/Scottish_School_of_Common_Sense. The article title is "Scottish School of Common Sense". The text of the article begins with: "The **Scottish School of Common Sense** was a school of **philosophy** that flourished in **Scotland** in the late 18th and early 19th centuries. Its roots can be found in responses to the writings of such philosophers as **John Locke**, **George Berkeley** and **David Hume**, where its most prominent members were, among others, **Dugald Stewart**, **Thomas Reid** and **William Hamilton**, who combined Reid's approach with the philosophy of **Immanuel Kant**. The peculiar influence it had on philosophers elsewhere in **Europe**, not to mention in the **United States**, exemplified by the **American pragmatist Charles Sanders Peirce**, is of a considerable magnitude." The article also mentions that one central concern of the school was to defend "common sense" against philosophical paradox and scepticism, and that it argued that common-sense beliefs govern the lives and thoughts even of those who avow non-commonsensical beliefs and that matters of common sense are within "the reach of common understanding". A citation is provided for the latter statement: "[citation needed] The qualities of its works were not generally consistent; **Edward S. Reed** writes, e.g., "[Whereas] Thomas Reid wished to use common sense to develop philosophical wisdom, much of this school simply wanted to use common sense to attack any form of intellectual change."^[1]" The article includes a "See also" section with a link to "Thomas Brown (philosopher)".

Slavery in Great Britain

- Evangelical Christians in Britain were abolitionists, demonstrating clarity about the Bible
- The Anglican old money men who were pro-slavery did not argue from the Bible
- By emancipating slaves in 1833, Britain committed economic suicide
- The British navy shut down the slave trade around the world (especially the Islamic slave trade)

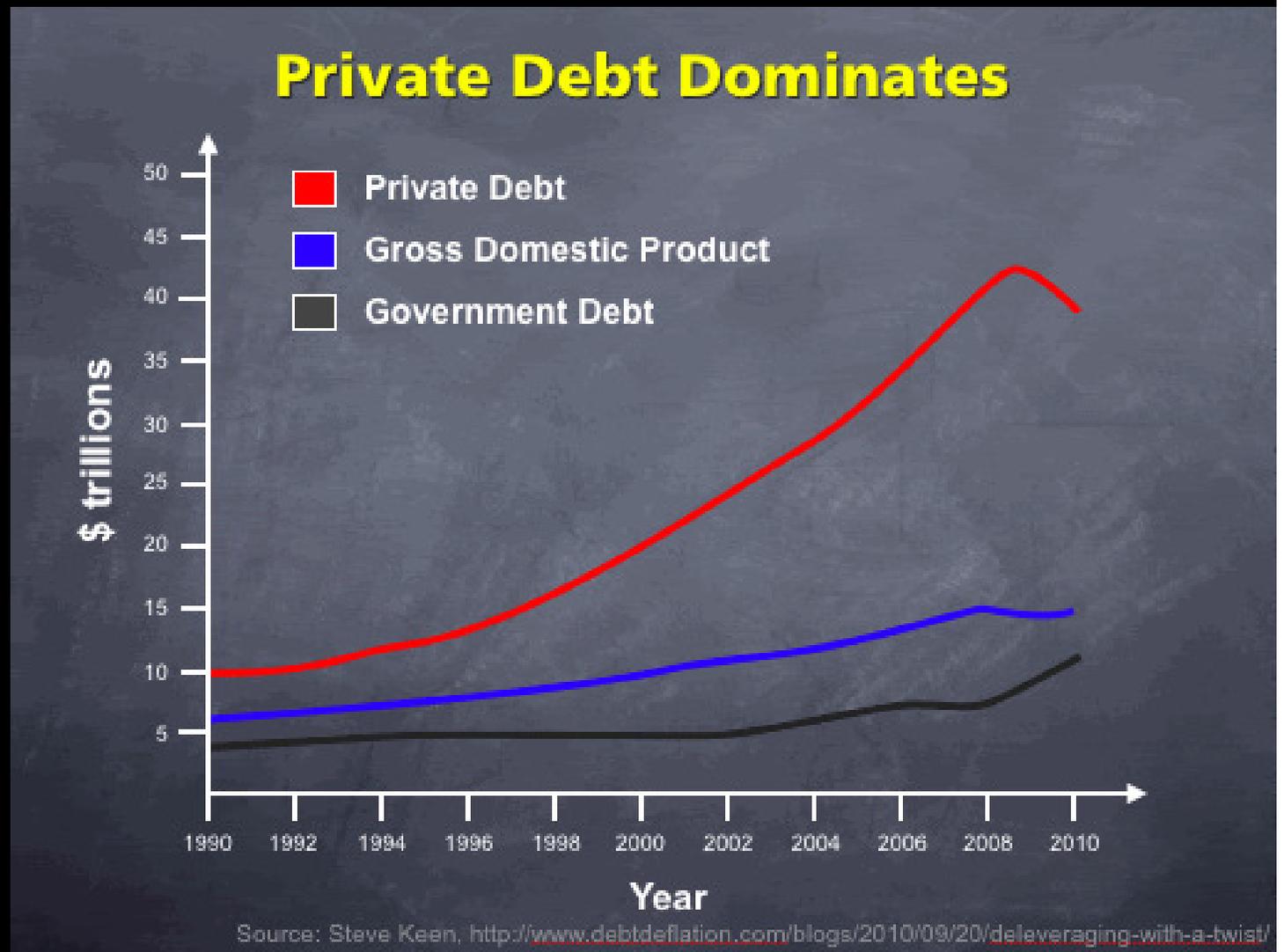
Slavery and Slave-Like Conditions

Today: Legal, Not Just Illegal

<i>Source of slaves</i>	<i>OT: of Hebrews</i>	<i>OT: of non-Hebrews</i>	<i>New Testament</i>	<i>Modern West, Legal</i>
War captivity	No	Very limited	No	No, but
Kidnapping, piracy	No	No	No	No
Purchase from slave trade	No	No	No	No
Perpetual involuntary servitude (birth to slaves)	No	Very limited	No	No
Sale by parents	No	No	No	No
Indentured servitude: misfortune	Very limited	Limited	Limited	No, but
Indentured servitude: debt	Very limited	Limited	Limited	No, but
Penal servitude	Very limited	Very limited	Limited	Very common
Voluntary servitude	Possible	Possible	Very limited	No
Political vassalage	No	No	No	No

Slavery and Slave-Like Conditions Today: Legal, Not Just Illegal

- Debt:



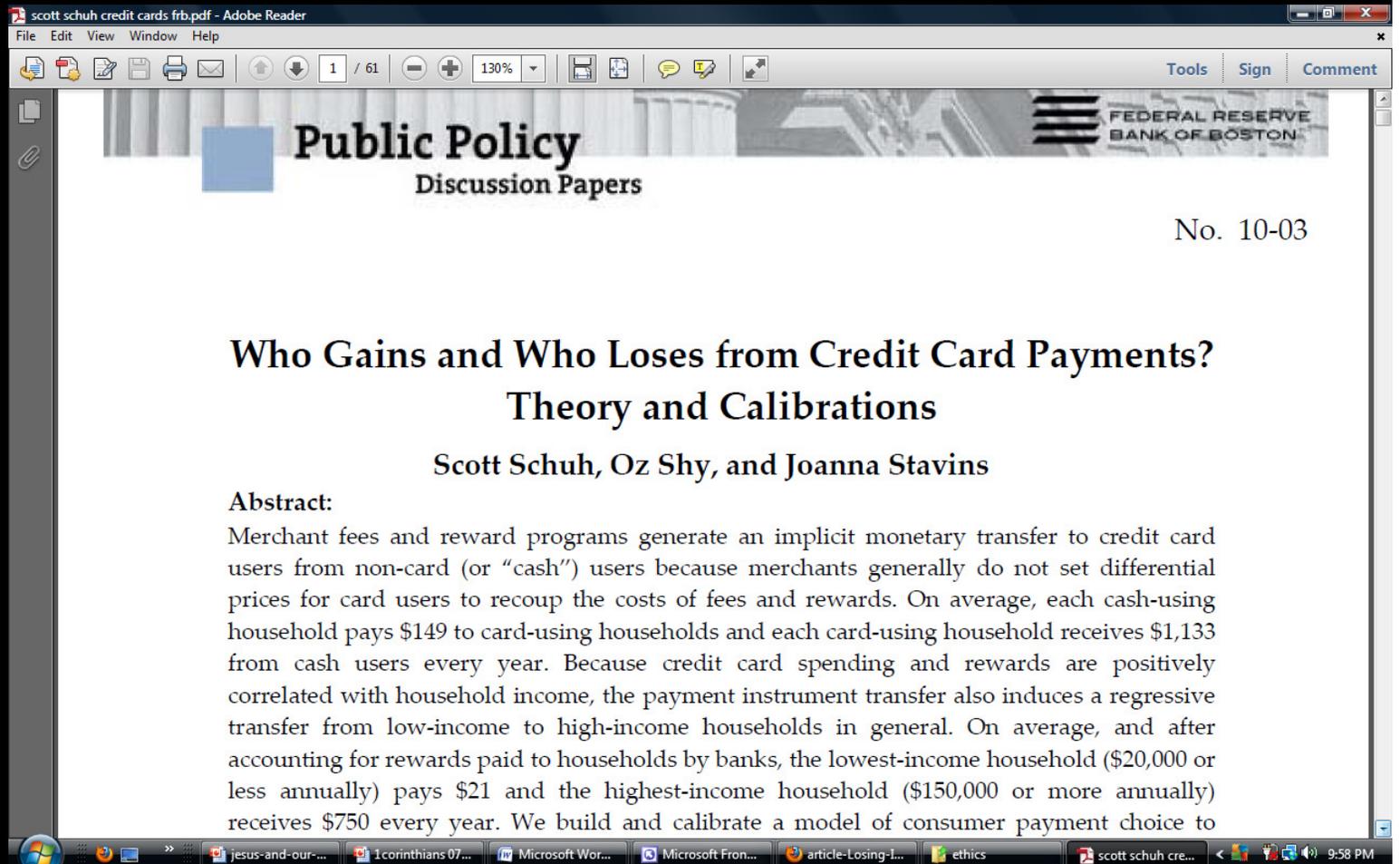
Slavery and Slave-Like Conditions

Today: Legal, Not Just Illegal

- Debt:
 - Bible's goal: restoration, no interest loans
 - Banks' goal: interest rate profit
 - Far fewer protections from poverty or bankruptcy
 - Our banks *planned* on repossessing our homes
 - Wealth gap is larger than ever
 - between blacks and whites today in U.S.: increase of 4 times, from \$20,000 to \$95,000

Financial Reform (U.S.)

- Bank loans
 - Zero or low interest rate lending to the poor



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Who Gains and Who Loses from Credit Card Payments? Theory and Calibrations

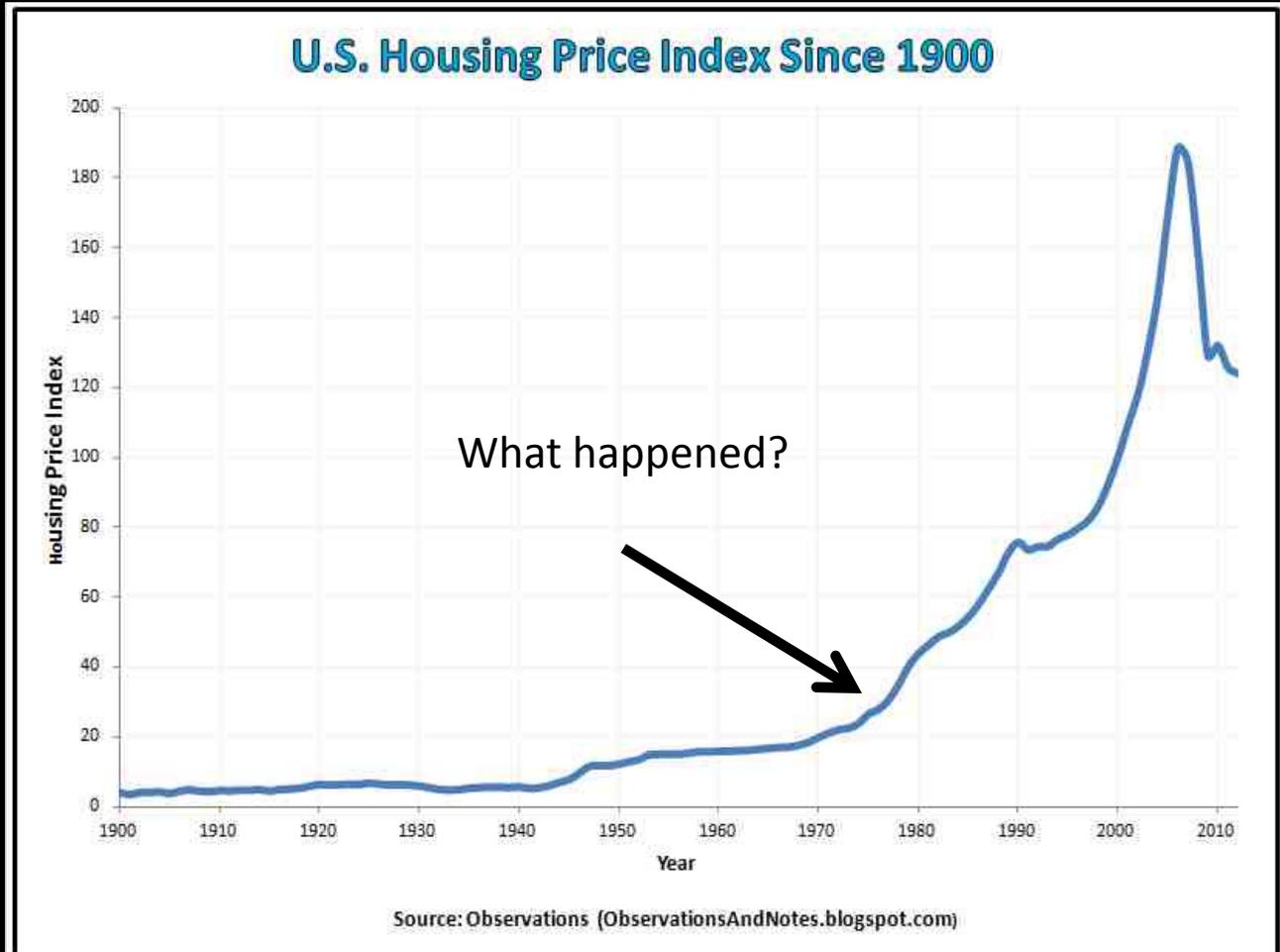
Scott Schuh, Oz Shy, and Joanna Stavins

Abstract:
Merchant fees and reward programs generate an implicit monetary transfer to credit card users from non-card (or “cash”) users because merchants generally do not set differential prices for card users to recoup the costs of fees and rewards. On average, each cash-using household pays \$149 to card-using households and each card-using household receives \$1,133 from cash users every year. Because credit card spending and rewards are positively correlated with household income, the payment instrument transfer also induces a regressive transfer from low-income to high-income households in general. On average, and after accounting for rewards paid to households by banks, the lowest-income household (\$20,000 or less annually) pays \$21 and the highest-income household (\$150,000 or more annually) receives \$750 every year. We build and calibrate a model of consumer payment choice to

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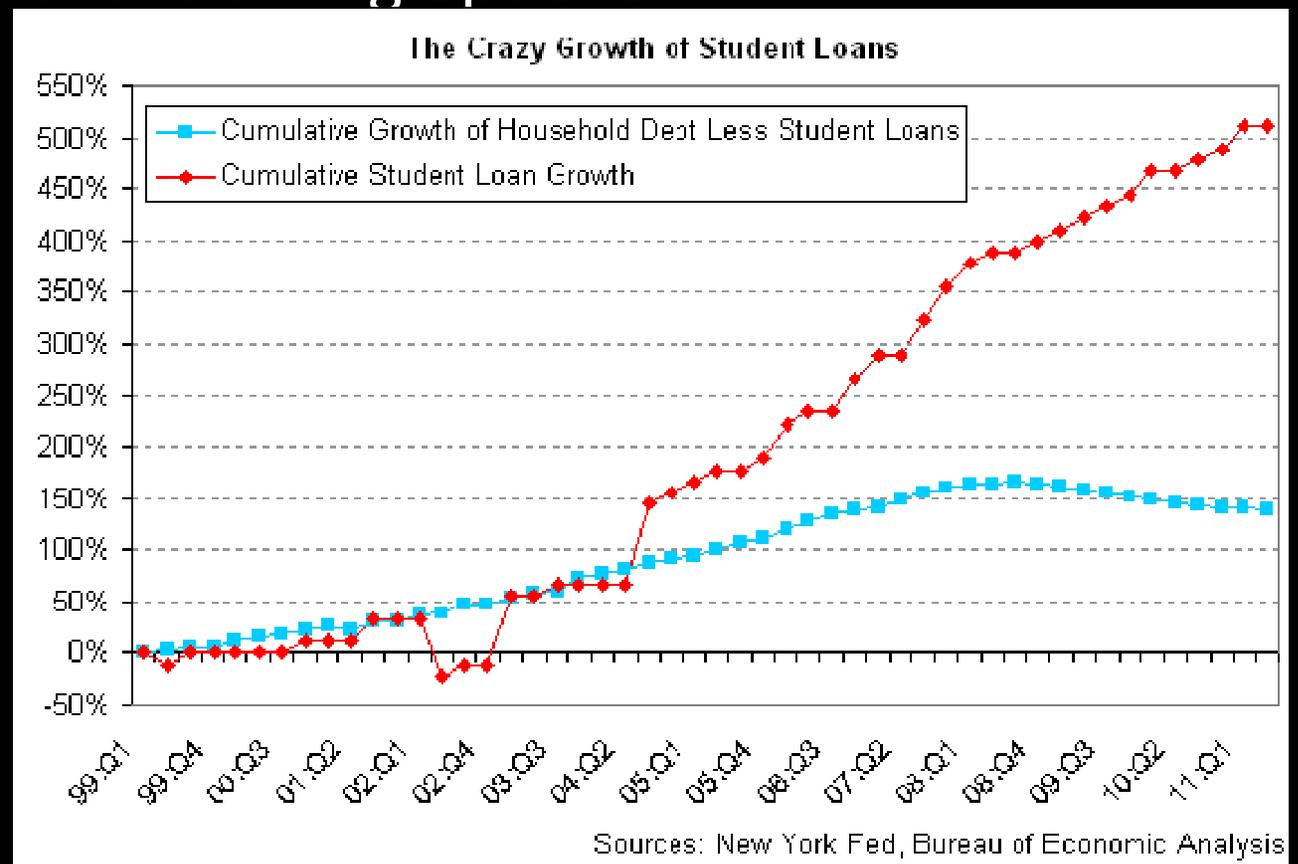
Financial Reform (U.S.)

- Home mortgage loans
 - Back to 1 income for calculations?



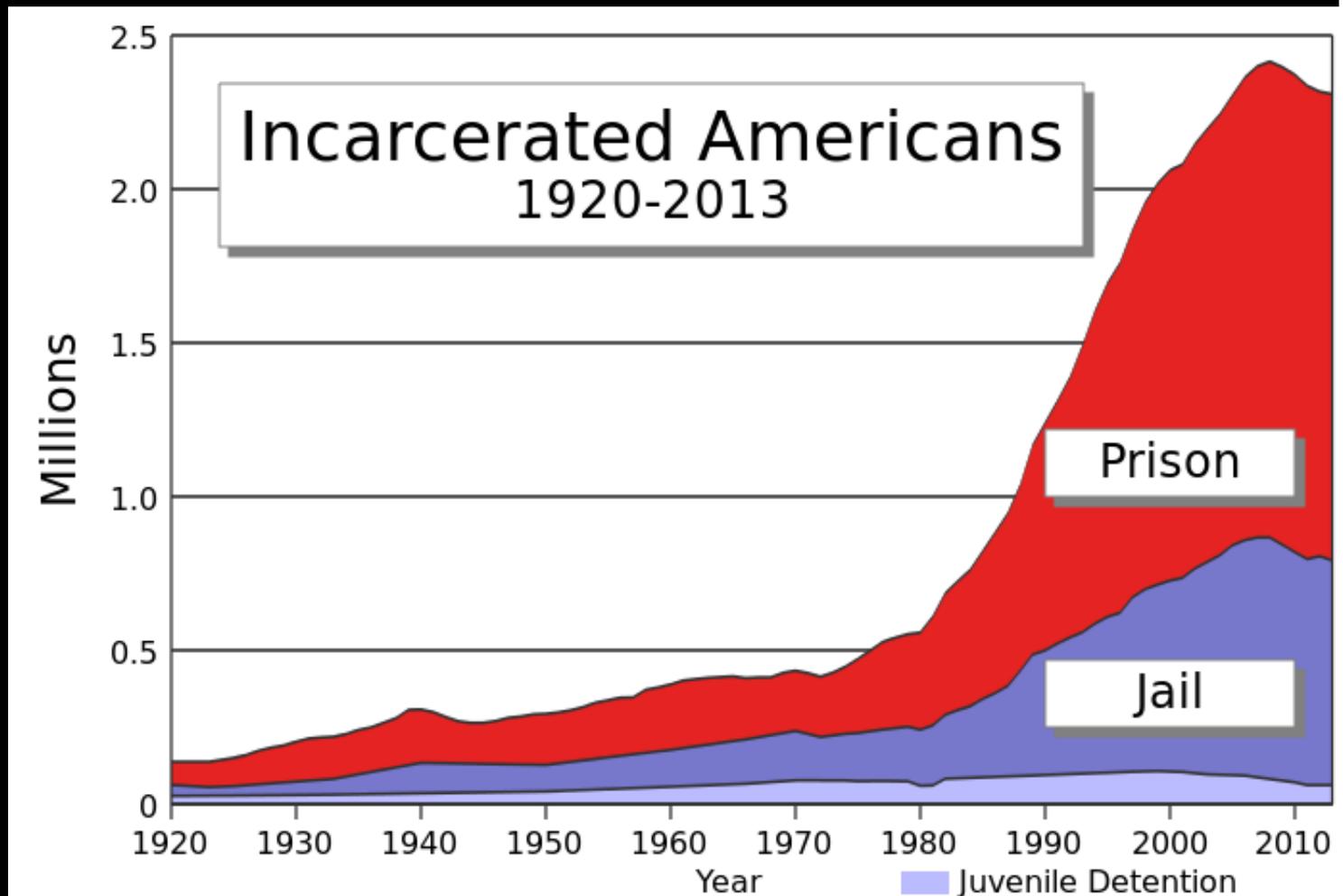
Financial Reform (U.S.)

- Educational loans
 - Compare university system with Germany's, etc.
 - More vocational training options
 - Tighter regulation on for-profit colleges



Slavery and Slave-Like Conditions Today: Legal, Not Just Illegal

- Prisons:



Slavery and Slave-Like Conditions

Today: Legal, Not Just Illegal

- Prisons:
 - Some now run by private corporations
 - Prisoners are actual slaves
 - 13th Amendment permits penal servitude
 - U.S. corporations use prison labor
 - Assemble computers
 - Women's lingerie
 - Telemarketing, etc. for \$0.17 - \$0.25 per hour
 - No benefits, overtime, unions, sick days, pensions

Slavery and Slave-Like Conditions Today: Legal, Not Just Illegal

- Prisons:
 - U.S. imprisons more people than China, India, and Iran combined
 - U.S. imprisons more black men than South Africa did during Apartheid (1993) as a % of black male population
 - Massachusetts prisons:
 - Population tripled from 1980 to 2015
 - Even though crime and arrests have gone down

Slavery and Slave-Like Conditions

Today: Legal, Not Just Illegal

- Some see prisons and prison labor as a way to handle the inner city
 - see Georgia's laws SB 440 and SB 441 (youth tried as adults)
- Racial bias
- Culture of prisons, recidivism

Prison Reform (U.S.)

- Drug offenses:
 - ~20% population of state prisons
 - ~51% population of federal prisons (fed prisoners are 14% of total prisoners)
- A felony record affects...
 - Employment
 - Welfare benefits
 - Housing

Prison Reform (U.S.)

- District Attorneys filing felony charges: 100% increase from 1991 – 2008
 - Crime and arrests actually went down
 - Prosecution handled more aggressively
 - DA role (an elected county office) has become a political launching pad?

- http://www.slate.com/articles/news_and_politics/crime/2015/02/mass_incarceration_a_provocative_new_theory_for_why_so_many_americans_are.2.html

Prison Reform (U.S.)

- Restorative justice practices
- Electronic monitoring (bracelets) instead of prison for awaiting trial, etc.

– <http://www.bostonglobe.com/metro/2015/01/15/crime-falling-why-aren-prisons-shrinking/sAjkk70pj9hQufs4WwrKKM/story.html>

Restorative Justice Takes On West Oakland Sc

Restorative Justice Takes On Oakland Schools



Slavery in the Bible and Today

- Encouragement and challenge: We have not 'done better' than the Bible
- Encouragement and challenge: Structural reform (use of power) is part of Christian discipleship

Slavery in the Bible and Today

Read this book!

