

Exodus li Let My People Go

Let My People Go! Still Letting My People Go The Continental Monthly Historic Negro Spirituals as Biblical Interpretation A Collection of Hymns, for the Use of the People Called Methodists ... With a New Supplement. MS. Notes [by John Julian]. Primary Source Fluency Activities: World Cultures The Church Service Bible, Containing the Old and New Testaments, with the Lessons from the Apocrypha, Marked as Appointed to be Read in Churches According to the Lectionary of M.DCCC.LXXI. The Variorum Teacher's Edition of the Holy Bible The Revised Prayer Book. For the Use of the Congregation Assembled at St. George's Hall, Laugham Place. Compiled by The People's Bible Chambers's Papers for the People The Doctrine and Covenants, of the Church of Jesus Christ of Latter-day Saints, Containing the Revelations Given to Joseph Smith, Jun., the Prophet, for the Building Up of the Kingdom of God in the Last Days Scribner's Monthly, an Illustrated Magazine for the People Typical teachings of Exodus The People's Bible: John The Political and Financial Opinions of Peter Cooper The Cegiha Language Liturgy Or Book of Worship, for the Use of the New Church Signified by the New Jerusalem The Apocrypha Progress Lisa Clements Jack R. Davidson Christa Klingbeil Dixon John Wesley Kathleen Knoblock William Sanday Charles Voysey Joseph Parker William Chambers Joseph Smith (Jr.) Edward Dennett Joseph Parker Peter Cooper James Owen Dorsey

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*Clements Jack R. Davidson Christa Klingbeil Dixon John Wesley Kathleen Knoblock William Sanday Charles Voysey Joseph Parker William Chambers Joseph Smith (Jr.)
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let my people go chronicles the route to freedom from sin self and satan knowing freeing truth from god s word is one thing applying is quite another

eli washington caruthers s unpublished manuscript american slavery and the immediate duty of southern slaveholders is the arresting and authentic alternative to the nineteenth century hermeneutics that supported slavery on the basis of exodus 10 3 let my people go that they may serve me caruthers argued that god was acting in history against all slavery unlike arguments guided largely by the new testament caruthers believed that the exodus text was a privileged passage to which all thinking on slavery must conform as the most extensive development of the exodus text within the field of antislavery literature caruthers s manuscript is an invaluable primary source it is especially relevant to historians current appraisal of the biblical sanction for slavery in nineteenth century america because it does not correspond to characterizations of antislavery literature as biblically weak to the contrary an analysis of caruthers s manuscript reveals a thoroughly reasoned biblical argument unlike any other produced during the nineteenth century against the hermeneutics supporting slavery

dr christa k dixon 1935 2003 grew up during the time of world war 2 where her father a german confessing church pastor regularly visited american pow camps and young christa heard african american soldiers singing spirituals her fascination grew but dixon s interests became quite focused on her interest in how the famous spirituals interpreted the bible in the mid 1960s dr dixon earned her phd working on negro spirituals in germany and published the text that formed from her years of research and long lasting passion for the spirituals she heard during her visits to the prisoner camps with her father a work of careful analysis and scholarship dixon s study has since been out of print but now newly translated and presented for an audience to rediscover in john lovell s important 1972 monograph black song the forge and flame he wrote perhaps the most intensive study of biblical influences in the spiritual is found in christa dixon s wesen und wandel geistlicher volkslieder negro spirituals her analyses are not only deeply intensive but quite creative in this book drs kim r harris and daniel l smith christopher provide not only a translation of the published german work but also contribute two new essays to accompany this timeless study as both modern critique and long overdue appreciation

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