

**Slavery And
Sin The
Fight
Against**

**Slavery And
The Rise Of
Liberal
Protestantism**

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The Fight Against
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Protestantism
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14/4/2017 · Slavery is first

and foremost a sin—an offense against God—and was typically labelled as such. Although there were a few deists and atheists in abolitionist ranks, the vast majority of prominent abolitionists were evangelical Christians, despite their widespread

repudiation of many traditional Protestant churches and teachings.

and Molly Oshatz, *Slavery and Sin: The Fight against Slavery and the Rise of Liberal Protestantism* (New York: Oxford University Press, 2011). On “Bible

politics” in abolitionism, see James Brewer Stewart, “Reconsidering the Abolitionists in an Age of Fundamentalist Politics,” *Journal of the Early Republic* 26 (Spring 2006): 1–23.

Molly Oshatz is the author

of Slavery and Sin (3.82 avg rating, 11 ratings, 1 review, published 2011)

Contesting Slavery: The Politics of Bondage and Freedom in the New American Nation; Slavery and Sin: The Fight Against Slavery and the Rise of

Liberal Protestantism Lydia Plath Pages: 184-187

The problem was that emancipation was seen largely as a liberal agenda and therefore when the splits happened, the conservatives ended up in the churches promoting slavery while the

liberals ended up in the anti-slavery churches.⁶³ The good seminaries and Bible schools, i.e. the schools that held to inerrancy, inspiration, the divinity of Christ, the Trinity, etc., by and large continued to ...

Abolitionist writings, such

as "A Condensed Anti-Slavery Bible Argument" (1845) by George Bourne, and "God Against Slavery" (1857) by George B. Cheever, used the Bible, logic and reason extensively in contending against the institution of slavery, and in particular the chattel form of

it as seen in the South.

8/2/2018 · 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.

D) Republicanism embraced a limited role for

government, while liberalism saw the government as having a role in enforcing public morality.

E) Republicanism was the first political school of thought to oppose slavery, while liberalism considered slavery essential to the

liberty of white men.

20/1/2021 · Slavery and the Republicans. In the 1850s, the issue of slavery—and its extension into new territories and states joining the Union—ripped apart these political coalitions.

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