



## Protestant Theological University

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in Glasgow en later aan Drew University in New Jersey. Dat heeft ertoe geleid dat zijn secularisatiethese (secularisatie die ook heilzaam kan zijn) tevens in de Angelsaksische wereld bekendheid heeft gekregen. Dit is een belangrijk boek, dat de grote rol van Friedrich Gogarten mooi op de kaart zet. Het is enigszins een gemiste kans dat we zo weinig over de persoon van Gogarten te weten komen. Hij komt uit het boek naar voren als een *Einzelgänger* en trouble-maker, die toch veel bereikt heeft. Goering schetst ook helder de context waarin Gogarten zich beweegt. Diens laconieke opmerkingen over de Nazi-staat komen gecontrasteerd met het excessieve geweld tegen joden in Breslau toch in een veel duidelijker licht te staan. Helaas ontbreekt een register, een bijna onvergefelijke misser.

*Arie L. Molendijk, Rijksuniversiteit Groningen*

Marianne Bjelland Kartzow, *The Slave Metaphor and Gendered Enslavement in Early Christian Discourse: Double Trouble Embodied*. Routledge Studies in the Early Christian World (London-New York, Routledge, 2018), ISBN 9780815374657; xiii + 167 pp., £ 115,00 (hardcover), £ 24,29 (e-book).

In the recent past Biblical scholarship has witnessed the publication of several volumes on slavery in Early Christianity, each highlighting a specific perspective. While Marianne Bjelland Kartzow claims that she wants to broaden the existing perspectives on slavery in four ways (8), the result of her study is mainly twofold: (1) she offers the reader a gender-critical analysis of slavery and slavery metaphors, and (2) she tries to rethink the relation between slavery as metaphor and slavery as social reality, using, among others, Zoltán Kövecses' work. After an introduction, Kartzow devotes her first chapter to her analytical tools. Since one of her ambitions is to overcome the 'either-metaphor-or-social-reality' dichotomy with respect to slavery, she introduces Conceptual Metaphor Theory and Blending Theory. Both theories allow for a variety of relations between source and target, the latter also opening up two extra mental spaces (generic space and blending space). Moreover, she introduces the concept of intersectionality to explain complex social relations and power dynamics, and the interaction of body and culture. In the second chapter she brings her theory in practice. What does it mean when, for instance, Mary calls herself a 'slave woman of the Lord' in Luke 1? Kartzow shows that it meant for Mary to offer her reproductive capital to her master (she would carry the child of God), a service that many slave women had to fulfill for their masters (in the Bible e.g. Hagar, Bilhah and Zilpah). In the third chapter Kartzow tries to analyse the 'no

longer slave' formulations (in John 15:15 and Gal 4:7) from a perspective of theories of masculinity. Her point there is that in the turn from slaves to friends/sons/heirs the slaves gain their manhood, a possibility that did not exist for female slaves (there is not a 'no longer slave but mother/wife' formulation, Kartzow remarks). She also shows that 'aspects of slavery still remain' in the new relationship of Jesus and his followers (75) and hence that they were 'never slaves (for real), and they never became Jesus' friends (for real)' (77). In the fourth chapter Kartzow tries to imagine how the slavery metaphor would have been perceived by real slaves in Early Christianity. She speculates that for them to call God a slave owner would not (necessarily) be experienced as liberating; it even might have re-inscribed real slavery. In the two final chapters Kartzow turns her attention to *The Shepherd of Hermas* and *The Acts of Thomas*, as two (possible) examples of early reception of the New Testament slavery metaphor. With regard to *The Shepherd* Kartzow convincingly argues that for Hermas to be a proper man, he has to leave slavery behind. Special attention is paid to the fifth parable in which a slave is rewarded for his good work with freedom and the elevation to heir of his (former) master (echoing John 15:15/Gal 4:7). In the remarkable text of *The Acts*, Thomas is sold by Jesus as a slave in a scene in which the double meaning of slavery is played with. When Thomas starts to preach in India he promotes asceticism, an ideal that offers real freedom (cf. Ramelli, *Social Justice and the Legitimacy of Slavery*, 2016), and he shows how slavery to Christ strengthens him. In her conclusion, Kartzow succinctly summarizes the double trouble of the slavery metaphor – that for a slave 'the slavery metaphor could not be separated from the embodied experience of punishment and penetration' (145). By building on the story of Mary she not only proves that 'female characters too could be connected to the slavery metaphor' (151), but she also emphasizes the blending of metaphor and reality that occurs: 'Is she a slave or is she like a slave? Both, perhaps' (149). Despite many small textual errors (cf. 5, 10, 27, 32), Kartzow's book is a well written and important contribution to the study of Early Christianity. Kartzow doubtlessly succeeds in the aims of her book: not only has she underlined the importance of gender in the analysis of slavery in Early Christianity, but she also has successfully problematized the distinction between real and metaphorical slavery.

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