

Outline for the *Genesis of Liberation* Lecture

by

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Introduction:

A. Lessons from Black Lives Matter on the Historic Reach and the Horrific Range of Violence

1. Historic Reach

2. Horrific Range

a. Direct, Physical Violence

b. Structural Violence

c. Cultural Violence—through Religious Traditions, including the Bible

**B. Troubling Issue for Emerson Powery and Rodney Sadler, Jr. in their Recent Book:
Slavers' Quest to Justify Direct and Structural forms of Violence with Appeals to the Bible**

1. The Title of the Work: *The Genesis of Liberation*
2. The Task of the Authors
3. The Thematic Significance of the Book for Our Study Today

Part I. The Slaveholders' Use of the Bible to Commit Cultural Violence against Black Lives

A. The Slaveholders' Two Views about Blacks

1. The Naturalist View
2. The Christian Master View

B. The Slaveholders' Purported Evidence for the Two Views

1. For the Naturalist Views: Polygenesis with or without the Bible
2. For the Christian Master View: Two Hermeneutical Approaches
 - a. A Hermeneutics of Sanctioning a Doctrine or a Political Position through Proof-Texts
 - b. A "Hermeneutics of Silence"

Part II. Resistance Approaches to Cultural Violence by Abolitionists (of all stripes)

A. A "Hermeneutics of Immutable Principles"

B. A "Hermeneutics of Moral Intuition" (a Hermeneutics of Conscience)

Part III. Resistance Approaches to Cultural Violence by African Americans in the Era of Slavery

A. Writing against the Bible

B. Walking out on Select Interpretations of the Bible (a type of “Hermeneutics of Suspicion”)

C. Working with the Bible: Four Strategies of Biblical Interpretation Deployed by African Americans

1. Counter-hegemonic Proof-texting Approach
2. Core Principles Approach
3. Characterological Pattern Approach (aka the Typological Approach)
4. Coded Messages Approach (in-group double-talk to talk-back or plot escapes clandestinely)

Part IV. The Utility of our Ancestors’ Subversive Strategies on behalf of Black Lives today.

A. Biblical Texts can be used to do Violence because they have Cultural Capital

B. Biblical Texts can be used to do Cultural Violence because they depend *a priori* on Hermeneutical Strategies

C. Biblical Texts can be used to do Cultural Violence because they depend on Convictions that we already have about the persuasive appeal of the Bible

