

~FREEDMAN, FREEMAN (97)

[Greek, *a-pe-leu'the-ros*, freedman, *e-leu'the-ros*, freeman]

- During Roman rule, one who was emancipated from slavery was called a freedman Greek, *a-pe-leu'the-ros*, whereas a freeman Greek, *e-leu'the-ros* was free from birth, possessing full citizenship rights, as did the apostle Paul.
- The military commander responded; I purchased these rights as a citizen for a large sum of money. Paul said; But I was even born in them. ([Acts of Apostles 22:28](#))
- Formal emancipation granted the **freedman** Roman citizenship, but such former slave was not eligible for political office, although his descendants were, in the second or at least the third generation. Informal emancipation, however, gave merely practical freedom to the individual, not civic rights.

See Also **CITIZEN**

See Also **CITIZENSHIP**

- Since the **freedman** was viewed as belonging to the family of his former master, a mutual obligation rested upon the two parties. The **freedman** either remained in the home and in the employ of his former master or received a farm and capital to get started in making his own living.
- The patron buried his **freedman**, when deceased, in the family tomb, took charge of any surviving minor children, and inherited the property if there were no heirs.
- On the other hand, if the patron suffered financial reverses, his **freedman** was required by Law to care for him. But the rights of a former master in relation to his **freedman** could not be passed on to his heirs.
- It has been suggested that those who belonged to the Synagogue of the **Freedmen**, literally, Libertines were Jews who had been taken captive by the Romans and then later were emancipated.

- Another view is that these persons were freed slaves who had become Jewish proselytes. The reading in the Armenian Version presents these persons as Libyans, that is, persons from Libya.
- But certain men rose up of those from the so-called Synagogue of the Freedmen, and of the Cyrenians and Alexandrians and of those from Cilicia and Asia, to dispute with Stephen. ([Acts of Apostles 6:9](#))
- As indicated by the Scriptures, although a Christian may be a slave to an earthly master, he is actually Christ's **freedman**, liberated from bondage to sin and death.
- But having been bought with a price, Jesus precious blood, a Christian who is a **freeman** in a physical sense is a slave of God and of Jesus Christ, obligated to obey their commands.
- This indicates that for human's freedom is always relative, never absolute. Therefore, from God's viewpoint, in the Christian congregation there is no difference between slave and **freeman**.
- Moreover, the freedom possessed by a Christian does not entitle him to use this as a blind for badness.
- For anyone in the Lord that was called when a slave is the Lord's **freedman**, likewise he that was called when a **freeman** is a slave of Christ. ([1 Corinthians 7:22](#))
- You were bought with a price, stop becoming slaves of men. ([1 Corinthians 7:23](#))
- There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female, for you are all one person in union with Christ Jesus. ([Galatians 3:28](#))
- Therefore, since the young children are sharers of blood and flesh, he also similarly partook of the same things, that through his death he might bring to nothing the one having the means to cause death, that is, the Devil. ([Hebrews 2:14](#))
- And that he might **emancipate** all those who for fear of death were subject to slavery all through their lives. ([Hebrews 2:15](#))
- For you know that it was not with corruptible things, with silver

or gold, that you were delivered from your fruitless form of conduct received by tradition from your forefathers. (**1 Peter 1:18**)

- But it was with precious blood, like that of an unblemished and spotless lamb, even Christ's. (**1 Peter 1:19**)
- Be as free people, and yet holding your freedom, not as a blind for badness, but as slaves of God. (**1 Peter 2:16**)