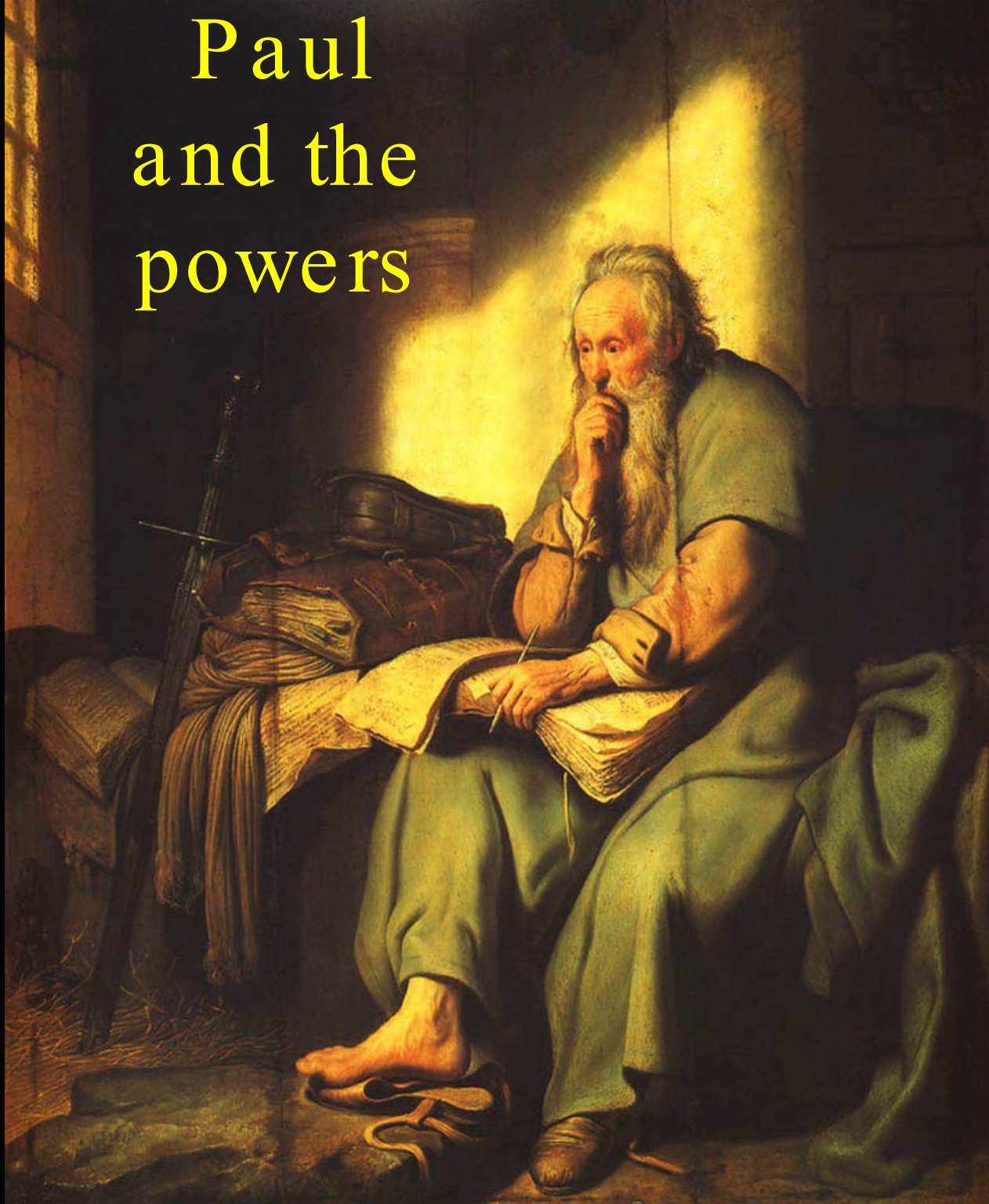


Deliverance  
From Captivity  
In The Gospel  
of Paul:  
Toward a  
Justice of the  
Common  
Good

Tex Sample



# Paul and the powers



The basic  
human  
condition  
is  
enslavement



# THE POWERS

SIN

THE FLESH

DEATH

ELEMENTAL POWERS OF THE COSMOS

# Sin: a wide variety of images

Comes into the world in one man, Adam.

Reigns via death, Rom 5.21.

Dominates/enslaves people, 6.12, 14;  
6.16-23.

Seen as a master, 6.23.

A living being, a guileful enemy.

Sets up a bridgehead w/i humanity, which  
is impotent to stop it, 7.8-11.

A power that opposes humanity.

# Sin (cont.)

Individual (but not Cartesian: no mind/body split in Paul).

Relational and social.

Affects inward states and social contexts.

Afflicts attitudes and conduct.

Hamartia: missing the mark.

# Idolatries. Illusions.

Turn to one's own devices.  
Preoccupation with the flesh  
(sarx, not soma).

Enslaves persons, groups, communities.  
Confines them to a constriction of death

# Death As a Power

Death as more neutral. Rom 14.8, I Cor  
3.22.

Usually more negative:  
as punishment due to sinful humanity,  
Rom 1.32.

Associated with certain sins,  
Rom 1.29-31.



# Death and the Flesh

Death results from living in the flesh  
(Again: sarx, not soma).

Flesh subject to sinful passions.  
A result of the mindset of the flesh.

Rom 8.6.

Death, a dominating and negating  
power.

The terminal end of the corruptible.

Persons and corporate groups alike are  
caught in the coercive inter-captivities  
of the flesh and sin,  
and  
“death is the inescapable end of this  
life.”

—J.D.G. Dunn

# Elemental Spirits

Gal. 4.3 slaves to the elemental spirits of the universe

Gal.4.9 how can you turn back to the weak and beggarly spirits?

1 COR 15.24-26 Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every ruler [archon] and every authority [exousia] and power [dunamis]. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death.

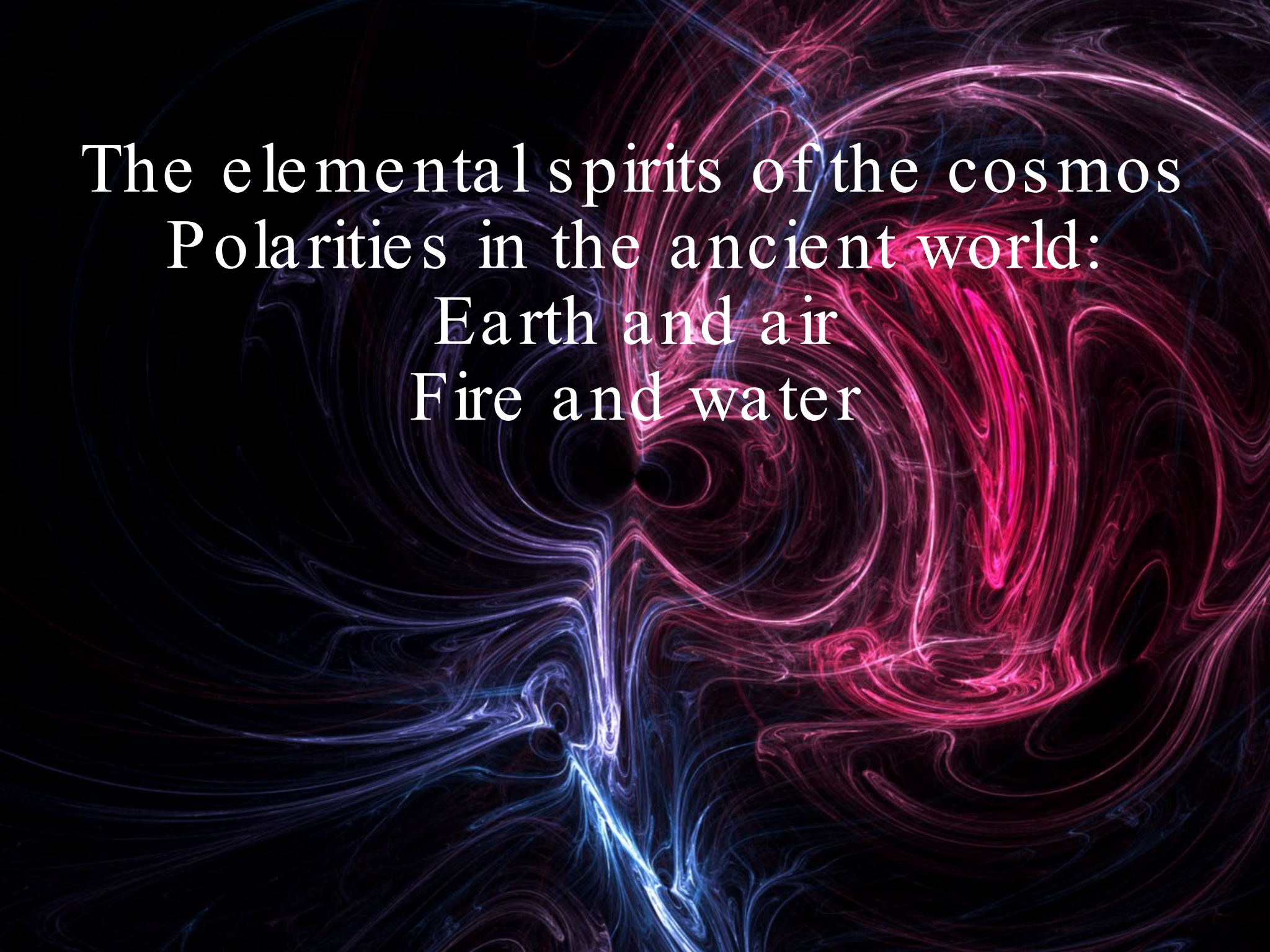
# Principalities and powers

Rom. 8.38-39 I am convinced that  
neither death, nor life, nor angels, nor  
rulers, nor things present, nor things to  
come, nor powers, nor height, nor depth,  
nor anything else in all creation, will be able  
to separate us from the love of God in Christ  
Jesus our Lord.

# References in Other Passages

But not a part of Paul's authentic  
writings

Ephesians 6.12 for we are not contending against flesh and blood but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places.

The background features a complex, abstract pattern of swirling, ethereal lines. On the left side, there are prominent blue and purple hues, while the right side is dominated by vibrant red and pink tones. The lines are thin and delicate, creating a sense of movement and depth against a dark, almost black background.

The elemental spirits of the cosmos  
Polarities in the ancient world:  
Earth and air  
Fire and water







**J. Louis  
Martyn**

THE  
ANCHOR  
BIBLE

# GALATIANS

A NEW TRANSLATION  
WITH  
INTRODUCTION AND COMMENTARY BY  
J. LOUIS MARTYN



The  
Apocalypse  
of  
God in Christ  
J. Louis Martyn

## Saint Peter and Saint Paul



A cosmic,  
historical,  
act of God;  
not only  
disclosure,  
but  
a basic  
change in  
reality.



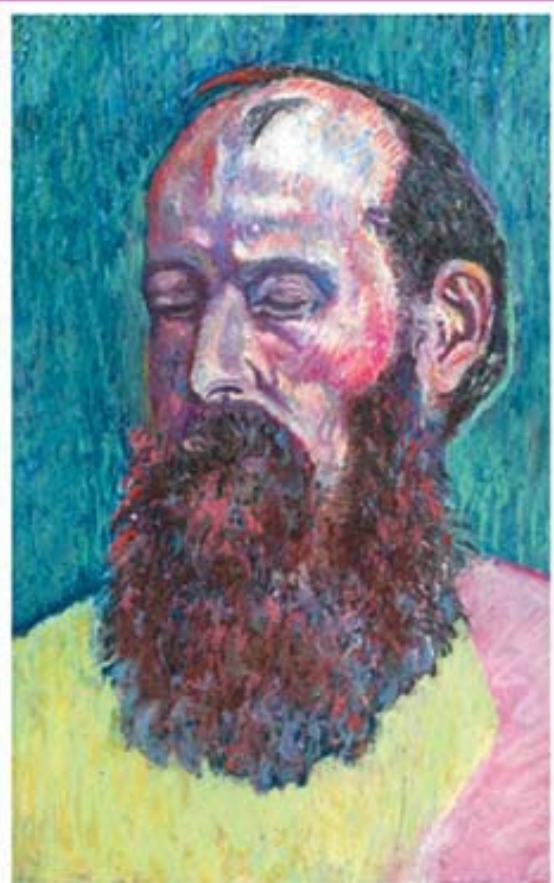
**Dikaiosyne**



Rectification  
[a better  
translation]

To set right  
Jew and Gentile,  
male and female  
slave and free.

OUR  
*Mother*  
SAINT PAUL



BEVERLY ROBERTS GAVENTA

Beverly  
Roberts Gaventa



Beverly Gaventa:

“The gospel’s  
invasion  
necessarily  
obliterates  
worlds.”





THE BIBLICAL  
RESOURCE SERIES

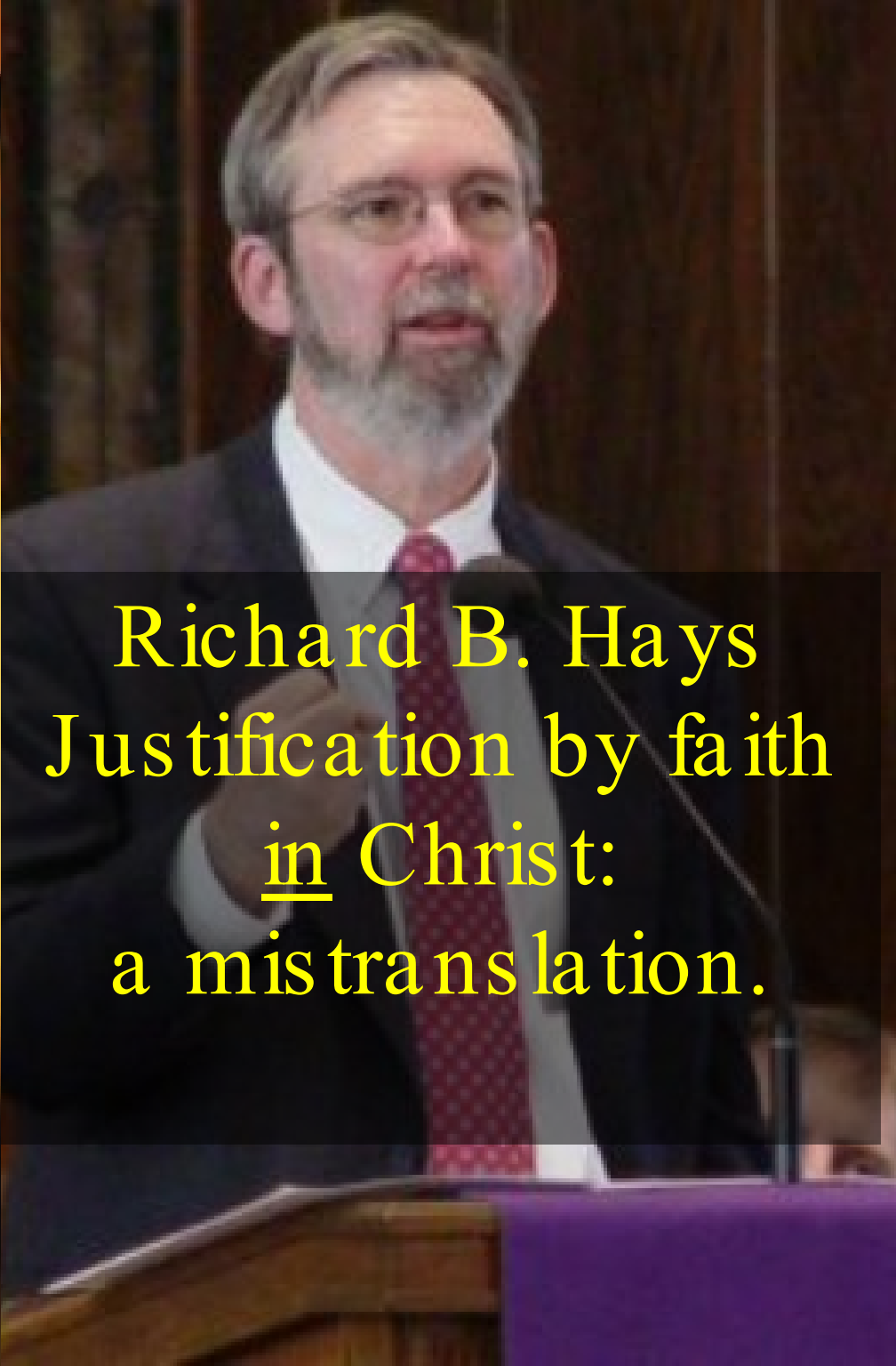
# The Faith of Jesus Christ

*The Narrative Substructure  
of Galatians 3:1–4:11*

SECOND EDITION

RICHARD B. HAYS

Foreword by LUKE TIMOTHY JOHNSON

A photograph of Richard B. Hays, a man with a beard and glasses, wearing a dark suit, white shirt, and a red patterned tie. He is standing behind a wooden podium with a purple cloth, speaking into a microphone. The background is dark and out of focus.

Richard B. Hays  
Justification by faith  
in Christ:  
a mistranslation.

The faith OF Jesus Christ  
Vis a vis  
faith IN Jesus Christ.



"We ourselves, who are Jews by birth and not Gentile sinners, yet who know that a man is not justified [rectified] by works of the law but through faith in [or the faith of] Jesus Christ,

even we have believed in Christ Jesus,  
in order to be justified [rectified] by faith  
in [or the faith of] Christ and not by  
works of the law, because by works of  
the law shall no one be justified  
[rectified].” —Gal 2.15-16

Hays:

It is "a terrible and ironic blunder to read Paul as though his gospel made redemption contingent upon our active deciding to dispose ourselves toward God in a particular way."

While our response is important,

it is not "the precondition for receiving  
God's blessing;  
instead,  
it is the appropriate mode of response  
to a blessing already given in Christ."



Christ crucified  
and risen:

Victory over the  
powers of this  
evil age.



A theology of deliverance, of liberation from the powers.

Atonement as victory over the powers.







# Martyn on Paul



Not just the usual  
substitutionary view of  
the atonement



Christ did become  
the Law's curse on  
our behalf but "not  
simply by taking  
onto himself a  
punishment due  
us but



by embodying  
the curse,  
in such a way as  
to be,  
in his crucifixion,  
victorious over its  
enslaving power.”



To Recover  
a  
Challenge  
to the  
Powers of  
the New  
Creation



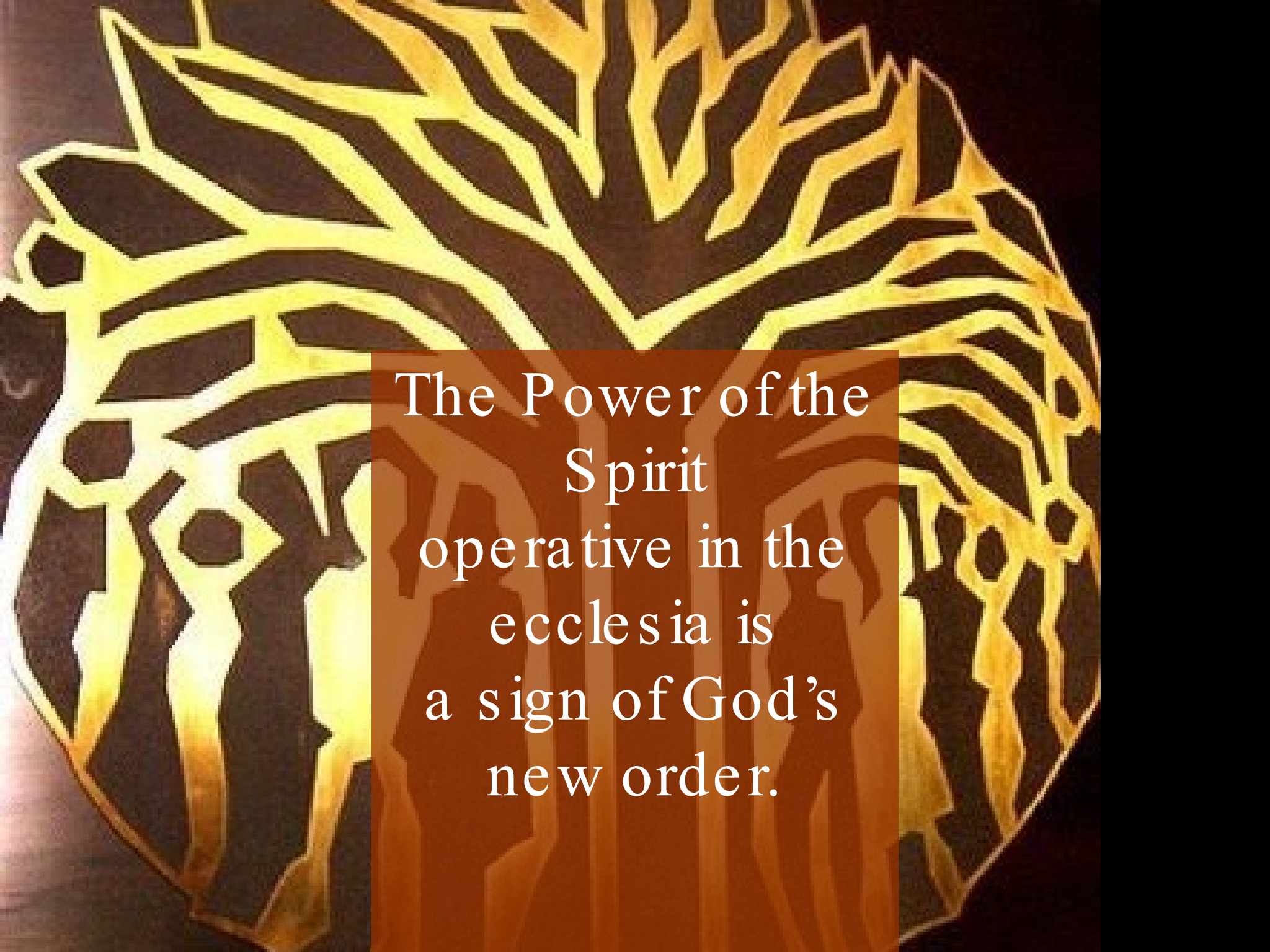


# The New Creation

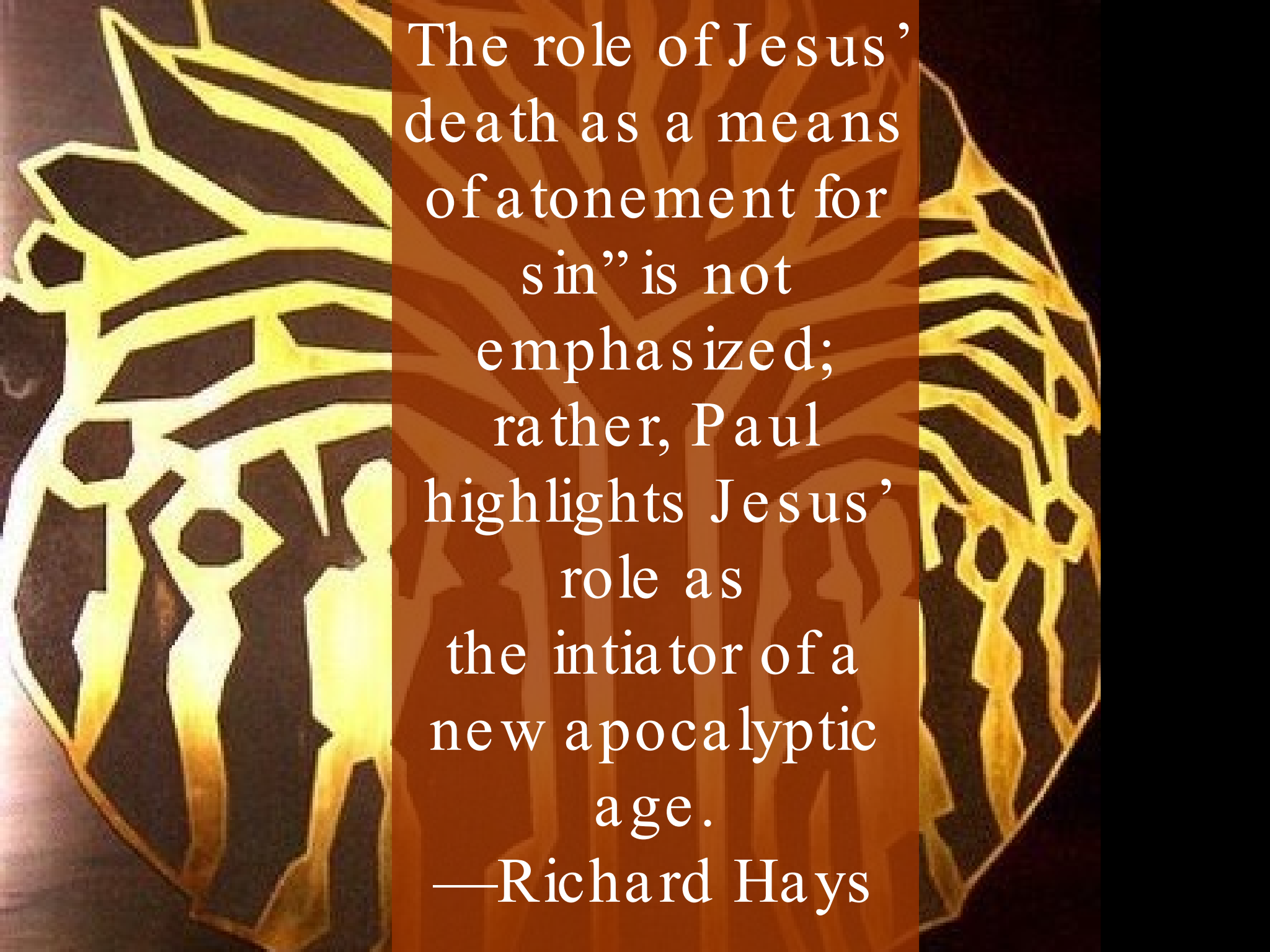


The background features a complex, golden-yellow pattern on a dark, almost black, background. The pattern consists of numerous overlapping, angular, and organic shapes that radiate from a central point, resembling a stylized sunburst or a tree with many branches. The lines are thick and have a slightly irregular, hand-drawn quality. In the center of the image, there is a faint, larger-scale version of the same pattern, creating a sense of depth and repetition. A semi-transparent, dark brown rectangular box is overlaid horizontally across the middle of the image, containing white text.

The Crucifixion of the old cosmos.  
The cross has ended the old age.



The Power of the  
Spirit  
operative in the  
ecclesia is  
a sign of God's  
new order.



The role of Jesus' death as a means of atonement for sin" is not emphasized; rather, Paul highlights Jesus' role as the initiator of a new apocalyptic age.

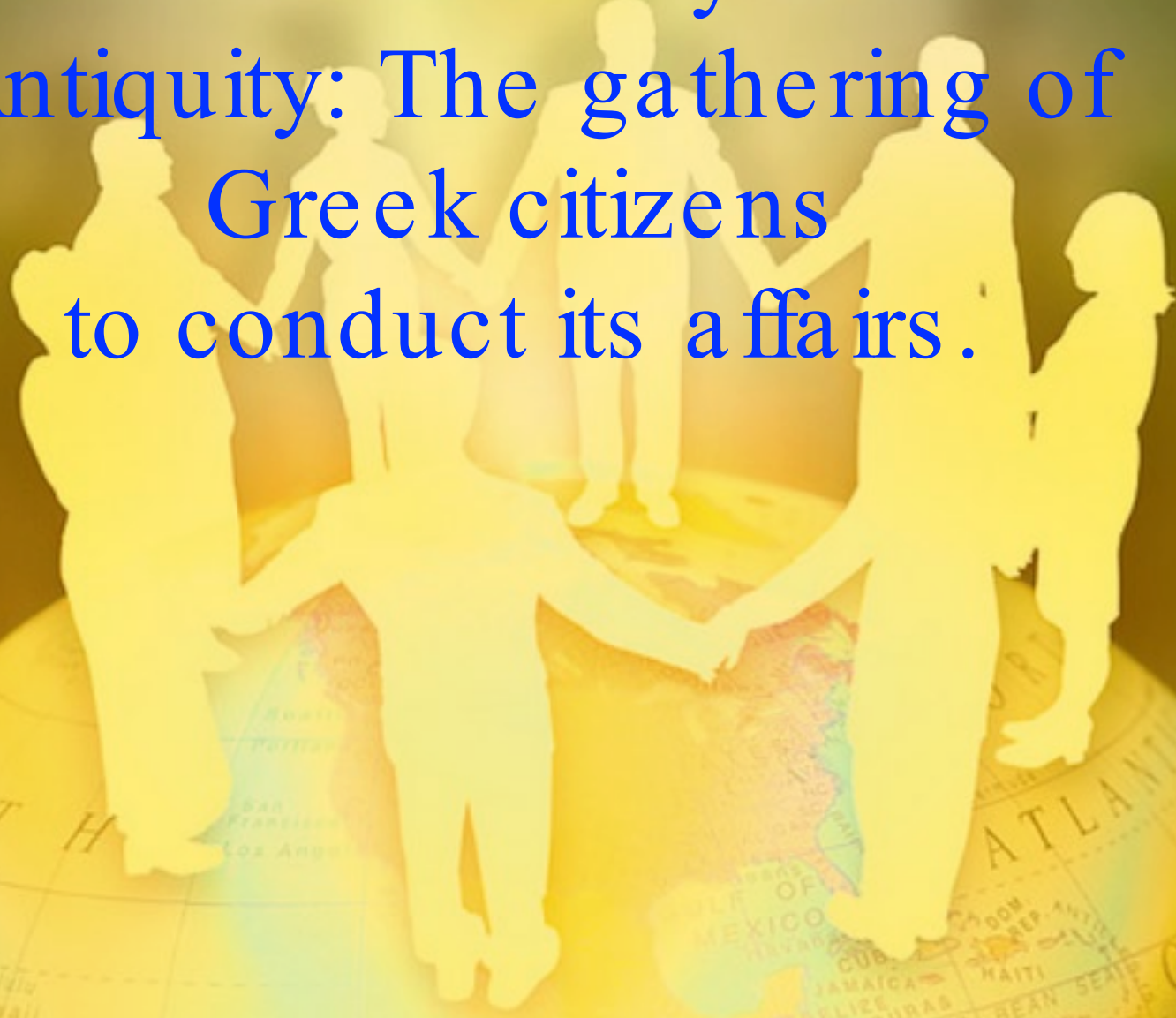
—Richard Hays





# Assembly

Antiquity: The gathering of  
Greek citizens  
to conduct its affairs.



A politics:  
Alternative  
to the “present evil age”

Gal 1.4

Not conformed to the world  
but transformed,  
Romans 12



Freed from the captivity of the powers  
Participation in Christ  
Partakes of the faith of Christ  
Free to imitate Christ





Free to be obedient to God  
Free to be instruments and slaves of  
righteousness



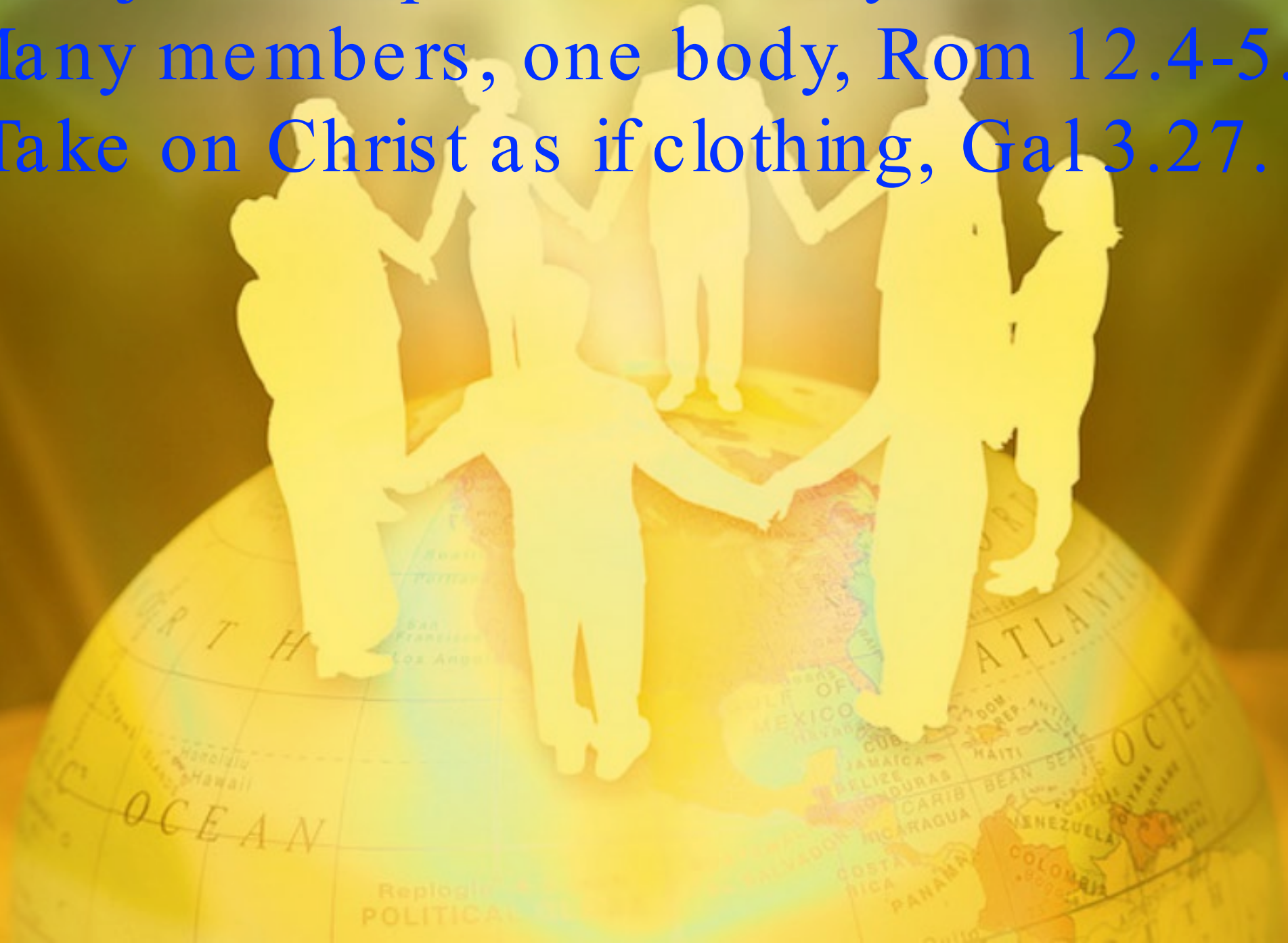
Every member is now “the bearer of . . .  
a manifestation of the Spirit for the  
common good” (1 Cor 12.7).



Those who belong to the Spirit  
are free from the power of the flesh.  
Gal 5.16-19.



Major metaphor: the Body of Christ.  
Many members, one body, Rom 12.4-5.  
Take on Christ as if clothing, Gal 3.27.

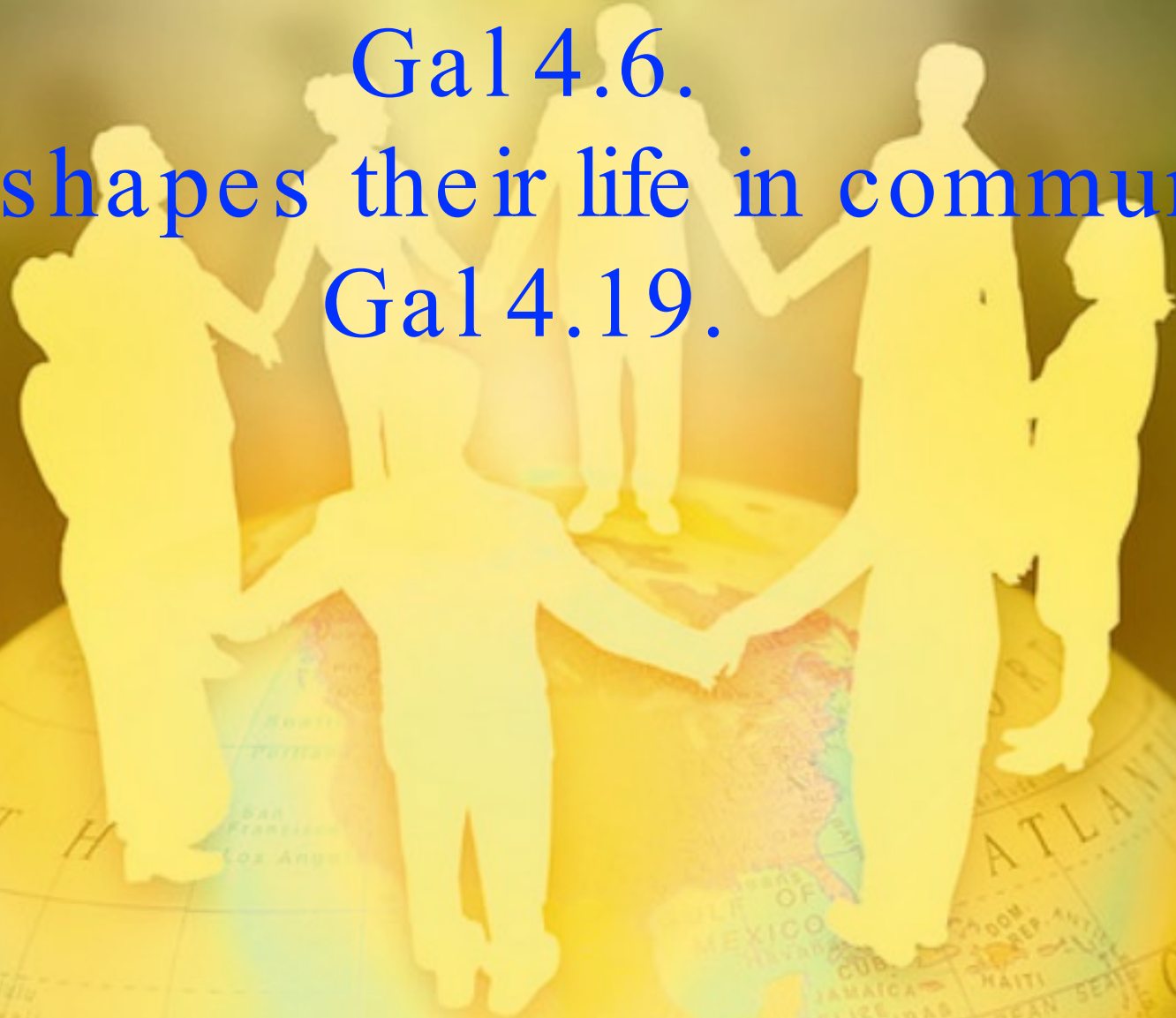


His Spirit is in their hearts,

Gal 4.6.

Christ shapes their life in community,

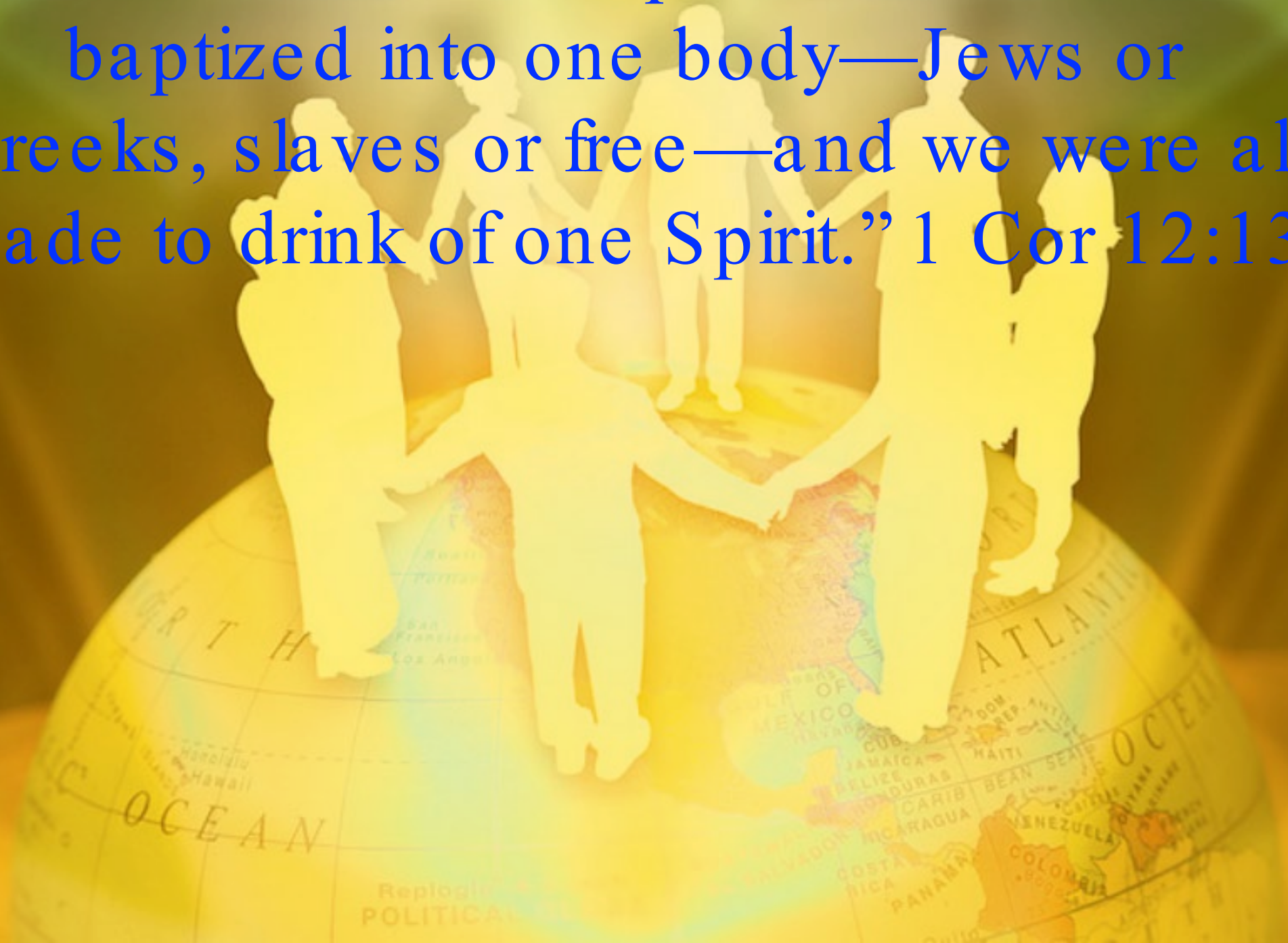
Gal 4.19.



Believers belong completely to Christ  
who now rules the new creation, Gal  
5.25.



“For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.” 1 Cor 12:13







Community created by participation in  
the Spirit.

Koinonia grows directly from a common  
participation in the one Spirit







Already, Not Yet

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God;



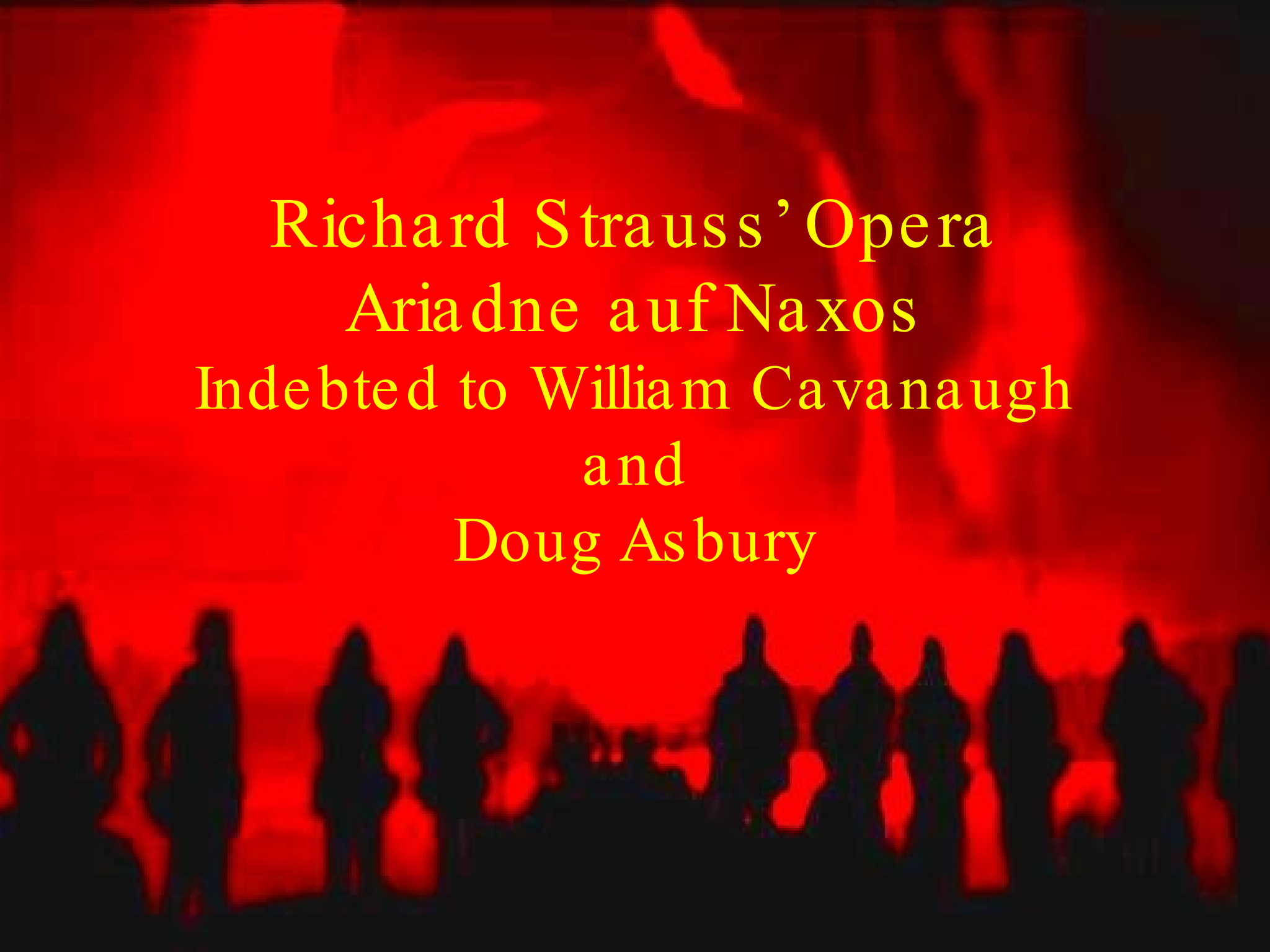
for the creation was subjected to futility,  
not of its own will but by the will of the  
one who subjected it, in hope that the  
creation itself will be set free from its  
bondage to decay and will obtain the  
freedom of the glory of the children of  
God.



We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies, Rom 8.18-23.



We Live Between the Times

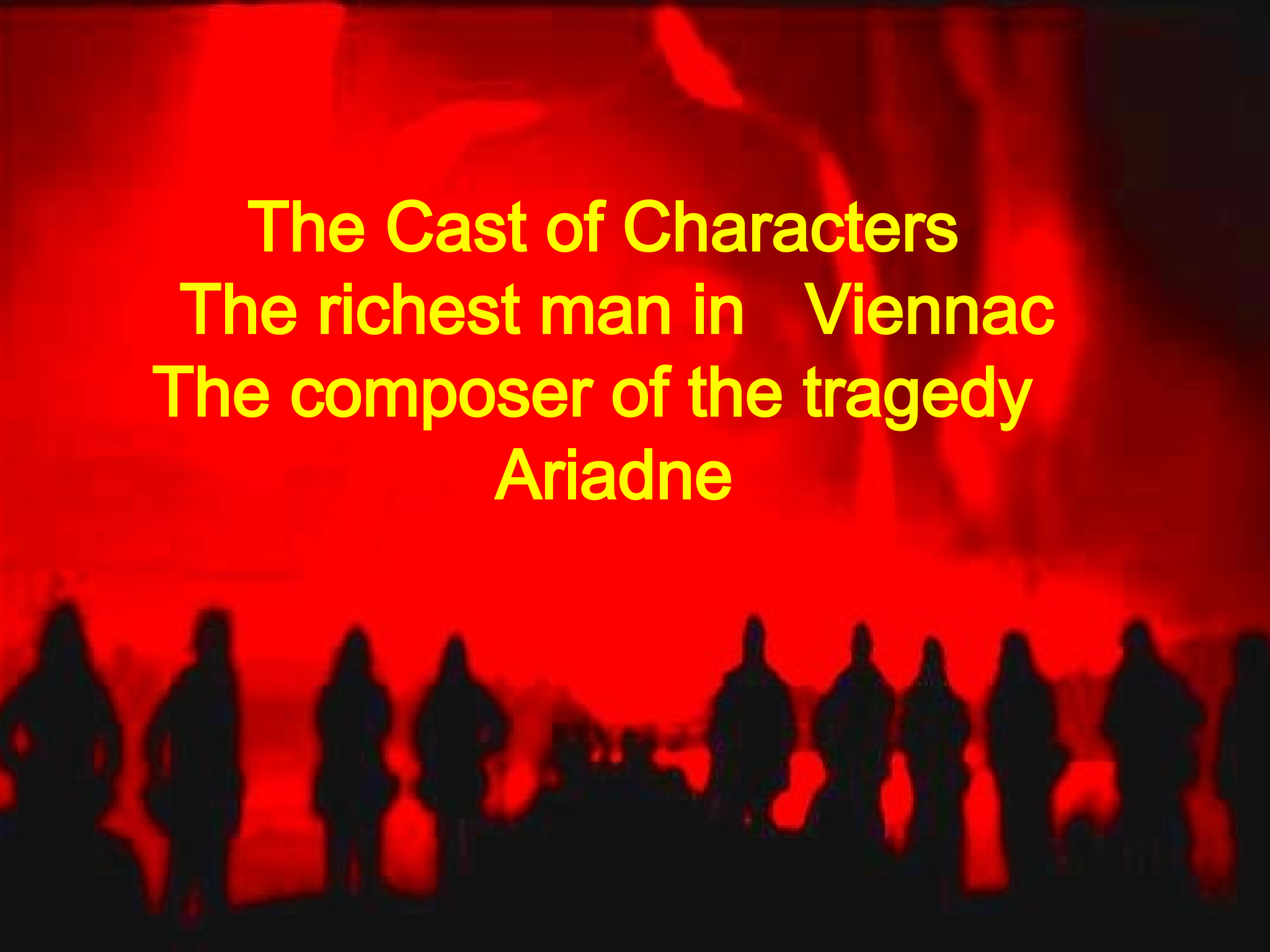


Richard Strauss' Opera  
Ariadne auf Naxos  
Indebted to William Cavanaugh  
and  
Doug Asbury





The Plan  
A tragedy  
A comedy  
Fireworks

The background of the slide features a dramatic scene. In the upper half, a large, muscular man with a beard, wearing a red coat and a red hat, is shown in a dynamic pose, possibly dancing or performing. He is surrounded by other figures in red. In the lower half, a crowd of people is silhouetted against a bright, glowing background, suggesting a large gathering or performance. The overall color palette is dominated by reds and oranges, creating a sense of intensity and drama.

**The Cast of Characters**  
**The richest man in Viennac**  
**The composer of the tragedy**  
**Ariadne**



**Zerbinetta and her retinue of  
harlequins, nymphs, buffoons  
The god Bacchus  
FIREWORKS!**

End

