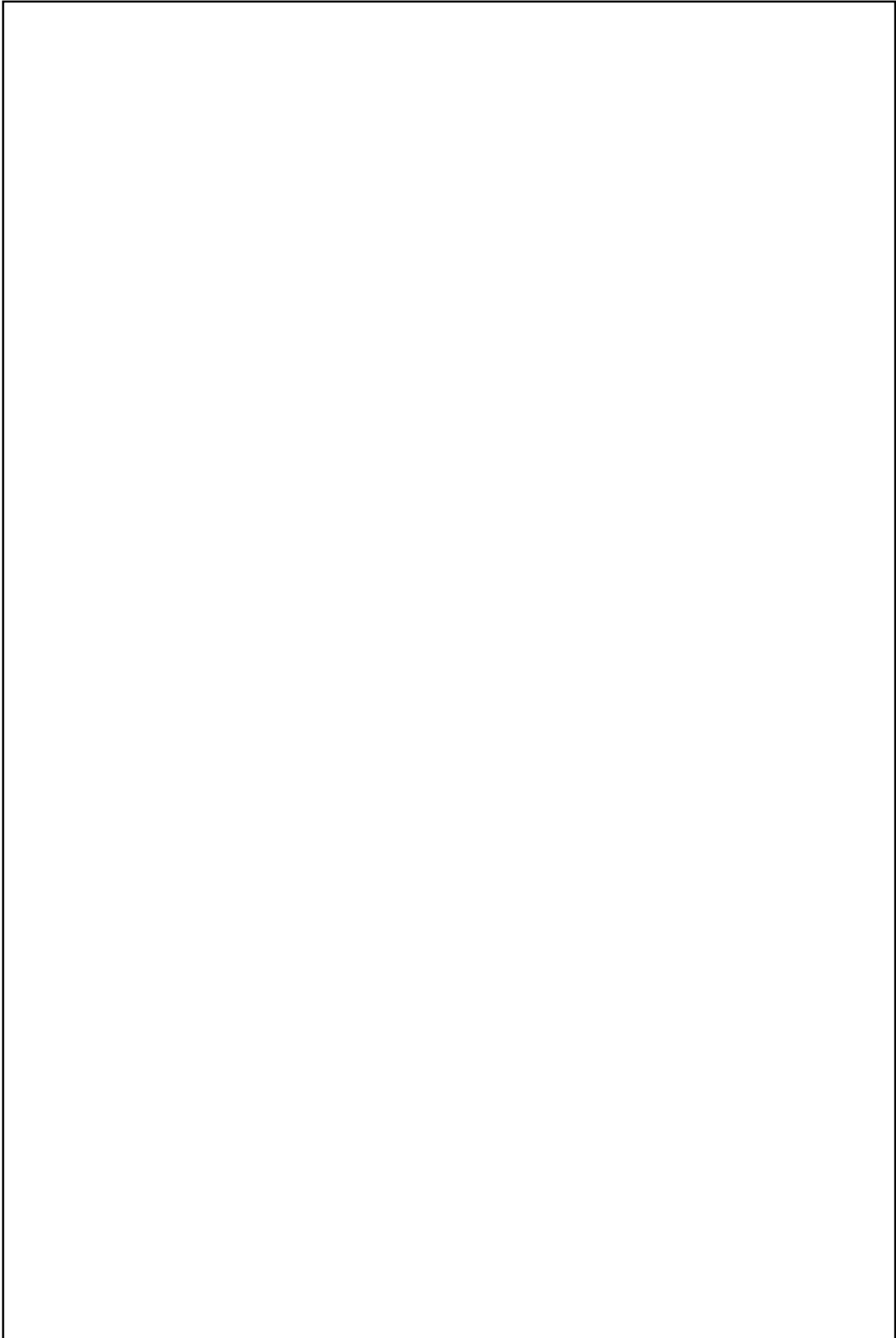


Notes



Preface

1. Ken Neff, *Choose to Live* (St. Augustine, FL: LeaderQuest, 2012), 77-81.
Jesus' response in Matthew 19:17 concerned the manner of experiencing abundant life, not obtaining eternal life.

Chapter 1—Freedom: Position or Experience

1. Earl D. Radmacher, *Salvation* (Nashville, TN: Word Publishing, 2000), 136.
Regarding justification Radmacher wrote, "This action by God in declaring a person righteous is a legal pronouncement; 'to justify' (dikaioo) means 'to declare righteous' and not "to make righteous.""
2. The purpose to the Law is addressed in both chapter 12, *Law: Good and Bad*, and chapter 13, *Law: "Doing" or "Fulfilling."*
3. This is the interpretation of the Roman Catholic, Reformed, and Armenian theology, referring to "obtaining," "proving," or "sustaining" initial salvation. These views are discussed in the author's book *Hold Fast* [Ken Neff, *Hold Fast* (St. Augustine, FL; LeaderQuest, 2010), 27-29; 147-50; 158, 163].
4. Charles Caldwell Ryrie, *Balancing the Christian life* (Chicago, IL: Moody Press, 1969), 61-62; Radmacher, 145; L. Berkhof, *Systematic Theology* (Grand Rapids, MI; Eerdmans, 1972), 527.
Ryrie wrote, "For the Christian, sanctification has three aspects. The first is usually called positional sanctification....The second aspect of sanctification is the present experiential or progressive work of continuing to be set apart during the whole of our Christian lives....Progressive sanctification is the process of maturing in a life that properly reflects our position, while ultimate sanctification occurs when our practice and position are in perfect accord" (61-62).
5. "To believe in Christ" refers to one's union with Christ or the establishment of a relationship or standing with Christ at salvation. On the other hand, "to abide in Christ" concerns one's communion with Christ or experiencing intimacy in fellowship with Christ by those who already have a relationship with Him.
6. Robert N. Wilkin, *Confident in Christ* (Irving, TX: Grace Evangelical Society, 1999), 37-43.
7. Zane C. Hodges, *Romans* (Corinth, TX: Grace Evangelical Society, 2013), 172-73.
The usual translation of Romans 6:7 ("for he who has died is freed from sin") misrepresents not only the Greek word used but also the intent of the Greek text. Rather than "freed (ἐλευθερω) from sin," the Greek text is

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actually “justified (δικαιω) from sin.” The context concerns “liberation (from sin)...due to our justification (positional) by faith in Christ.”

8. Four “operating principles,” as indicated below, are found in Romans 7:22-23.

22 For I joyfully concur with the law (1) of God in the inner man,
23 but I see a different law (2) in the members of my body, waging war against the law (3) of my mind and making me a prisoner of the law (4) of sin which is in my members (underlines for emphasis).

Notice that these verses address both conflicts between and compatibilities of the various operating principles. While the law (1) of God refers from the context to the Mosaic Law as God’s moral standard, this law (1) is contrasted to law (2), the propensity or tendency to sin, operating in each believer. Law (2) in the members of the body constantly clashes with the law (3) in the mind, through which the believer perceives right and wrong as derived from the law (1) of God. Unfortunately, the ensuing conflict can render the believer in bondage to the law (4) of sin, becoming subservient to one’s sinful desires.

The author’s view of these various operating principles understands Romans 7 to be describing Paul’s early Christian experience and aligns with the following sources: Zane C. Hodges, *Romans*, 199-200; David Anderson and James S. Reitman, *Portraits of Righteousness* (Lynchburg, VA: Liberty University Press, 2013), 125-27; Rene A. Lopez, *Romans Unlocked* (Springfield, MO: 21st Century Press, 2005), 155-56.

9. Robert N. Wilkin, *The Grace New Testament Commentary*, Vol 2 (Denton, TX: Grace Evangelical Society, 2010), 842.
10. John taught that to love Christ is to obediently know and then keep His commands (John 14:21, 23-24). As a result of “keeping His word,” the believer experiences the abiding presence of Christ and will not feel shame of “not loving Christ” at His return (1 John 2:28). Notice the emphasis on the believer’s obedient choices is without the usually taught requirement of an “empowerment of the Spirit.”
11. James uses a derivative (paramenw) of abide (μενω) used by John and Paul. Both words used have equivalent meanings in their contexts.
12. John MacArthur, Jr, *James* (Chicago, IL: Moody Press, 1998), 5; Douglas J. Moo, *James* (Grand Rapids, MI: Eerdmans, 1985), 33-34.
The book of James was a very early book, probably the earliest book of the New Testament. MacArthur wrote, “The absence of any reference to the Jerusalem Council recorded in Acts (c. A.D. 49) points to a date of writing for James before that council met....The most probable span for James’s writing is A.D. 44–49, making it the first of the New Testament books to be written.”
13. The Holy Spirit is mentioned only once by James when he tells us

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that God's indwelling Spirit is jealous for the affections of His people (Jam 4:5). The spirit of the person, not the Holy Spirit, is addressed in 2:26.

Chapter 2—Choices: Life or Death

1. The concept of relationship with God historically refers to the instant of the new birth, the establishment of a new standing before God. Appendix C, *Case Study: Adopting a "Relationship" Gospel* addresses the impact of the current usage of the term *relationship* in the church.
2. Ken Neff, *Hold Fast* (St. Augustine, FL: LeaderQuest, 2010), 79-87.
The saving message to believe in Christ alone for eternal life is a gift to receive, not an offer to accept or reject. Faith is simply a conviction or persuasion of the trustworthiness of Jesus to provide eternal life. Through God's divine initiative, the Spirit moves sinners to the realization of the truth of salvation in Christ alone. Simultaneously at regeneration, God imparts life and faith is realized. In this non-decisional approach, faith is passive.
Unfortunately, evangelistic efforts, which utilize a decide-to-be-saved approach, and theological positions, which envision a response-after-regeneration approach, are both decisional appeals to obtain eternal life. For them eternal life is a willful choice, an offer to be accepted or rejected. These decisional approaches, while popular, lack biblical support.
3. Ken Neff, *Hold Fast* (St. Augustine, FL: LeaderQuest, 2010), 70-72.
4. Ken Neff, *Rethinking Empowerment* (St. Augustine, FL: LeaderQuest, 2011), 15-17.
5. Neff, *Hold Fast*, 103-16; 183-95.
6. *Ibid.*, 187.
7. Ken Neff, *Choice to Live* (St. Augustine, FL: LeaderQuest, 2012), 148-51.
8. A. T. Robertson, *A Harmony of the Gospels for Students of the Life of Christ* (New York, NY: Harper & Row, 1950), xiii-xxxi provides the timetable for Jesus earthly ministry. Appendix C, *Case Study: Adopting a "Relationship" Gospel* addresses in detail the discipleship teaching of Christ during the final year of His earthly ministry.
9. Neff, *Hold Fast*, 120-24.
Rather than the typical use of "to present" or "to surrender" in Romans 6, the rendering "to make available for spiritual service" captures the intent in the context.
10. While Romans 6:23 ("For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.") is unfortunately used in evangelism, the text actually concerns Christian behavior that results in obedience and fellowship with Christ (life) or disobedience and forfeiture of fellowship (death). Remember, eternal life begins in present time and

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lasts forever. The import of “eternal life” in this particular text refers to the present time.

11. There are differing opinions as to whether the life-or-death theme in Romans 8 refers to a relationship with Jesus established at salvation or fellowship with Jesus as the believer lives the Christian life. The former option is a heaven-or-hell issue, whereas the latter concerns mutually shared experiences. The author believes the salvation option fails to align with the context, with believers in view.

Chapter 3—Power: Reality Check, Part One

1. Robert N. Wilkin, *The Ten Most Misunderstood Words in the Bible* (Corinth, TX: Grace Evangelical Society, 2012), 48 (italics added).
2. Typical supporting texts for the following theological distinctions:
 - Penalty of Sin—Gen 15:6; Ps 103:12; Rom 4:1-5; 1 Cor 15:54d-55,57
 - Power of Sin—John 8:30-32; Rom 5:10; Heb 7:25; Jam 1:21
 - Presence of Sin—Rom 13:11; 1 Pet 1:9; Rev 21:4, 8, 27; 22:15
3. A person is not saved or delivered from his sins when he believes in Christ. In fact, Christians will experience physical death because of sin, unless Christ returns before physical death occurs. To gain perspective on deliverance at regeneration consider the following logic:
 - If** the *Question* is “What must I do to be saved?” (Acts 16:30).
 - If** the *Answer* is “Believe in the Lord Jesus!” (Acts 16:31).
 - Then**, initial salvation does not address a deliverance from sins; rather it is a change of status due to Christ’s work, which paid for our sins. Deliverance at new birth is a change of status:
 - from** the dominion of sin **to** the dominion of righteousness (Rom 6:16-23)
 - from** the kingdom of darkness **to** the kingdom of light (Eph 5:8-11)
 - from** the realm of death **to** the realm of life (Eph 2:1-8)Christians were **dead** because of their sins, but were made **alive** by God through faith. On man’s part, that change of status is through faith in Christ, the object, for eternal life, the promise (John 3:16). The “saved from our sins” concept leads to an *Assurance Issue*. **If** a person’s concept is that he is “saved from all his sins” when he puts his faith in Christ, what happens when he sins? **He then** questions his salvation!
4. In a phone conversation with David Janssen, he suggested changing “power” to “practice.” That designation properly represents that aspect of the alliteration.
5. John F. Walwood, *The Holy Spirit* (Grand Rapids, MI: Dunham Publishing Co, 1968), 206; David R. Anderson and James S. Reitman, *Portraits of Righteousness* (Lynchburg, VA: Liberty University Press, 2013), 119; Rene A. Lopez, *Romans Unlocked* (Springfield, MO: 21st Century Press, 2005), 123.

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6. Anderson, 119.
7. Choosing to obey or disobey God's Words is the central issue for the believer's walk with Christ. This differs radically from the theological position that the Christian chooses to allow either the Spirit to empower obedience or sin to empower disobedience in and through the believer.
8. Ken Neff, *Free to Choose* (St. Augustine, FL: LeaderQuest, 2011), 54-56. Document comes from *Myth 3: Sin Is Eradicated at Salvation* and any referenced material is noted in the endnotes of *Myth 3*.
9. *Ibid.*, 56-57.
10. Zane C. Hodges, *Romans* (Corinth, TX: GES, 2013), 151-54. Hodges argued from Romans 5:16, 18 and 8:1 that the word usually translated "condemnation" in each verse should be translated "servitude to sin." Arguing that the particular Greek word used expressed more than a judicial sentence (*kirma*). The emphasis was on the resulting punishment (*katakrima*), indicating servitude. This corresponds to the context of Romans 6 where Christians can be slaves of sin (in servitude to sin) or slaves of God (in servitude to God).
11. Anderson, 72.
12. Hodges, 179.
13. Power (*dunamis*) is used seven times in Romans (1:4, 16, 20; 8:38; 9:17; 15:13, 19). Notice that which each text refers:
 - 1:4—Power of Christ's resurrection declared Him Son of God
 - 1:16—The gospel as power of God for salvation
 - 1:20—Power of God revealed in creation
 - 8:38—Demonic beings at work in the world
 - 9:17—Power from God hardened Pharaoh
 - 15:13—Power of Spirit to bring hope"The exact expression by the power of the Holy Spirit (*en dunamei Pneumatos Hagiou*) occurs only here in the NT...However, we know from other texts that the Holy Spirit enables believers to understand and apply God's Word (cf. Luke 24:32, 45; Acts 6:3; 7:51; 9:31; 11:24). He does this for all who are open and responsive to the truth they have already received" [Hodges, 430].
 - 15:19—Power of signs and wonders, in the power of the SpiritPaul's evangelistic ministry, resulting in the "obedience of the Gentiles" (v 18), involved words and deeds that were authenticated by signs and wonders (2 Cor 12:12) and the Spirit's work (Rom 15:13).
14. Lopez, 32-33, 39-41, 127-28, 132-33, 167-68; Hodges, 26-28; 35-36, 168-69, 173-74, 217-20. Chapter 10, *Spirit: Empowers and Influences*, places "resurrection power" in proper perspective.
15. In the theme verses of Romans (1:16-17), Paul concludes with the quote from Habakkuk 2:4. "But the righteous *man* shall live by faith [righteous by

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faith shall live].” Notice that there are two alternatives in the translation of that verse. Since Paul develops the argument of Romans by first addressing justification, becoming righteous (3:21-5:11), and then sanctification, living righteously (5:12-8:29), the translation indicated in brackets provides the better approach. *The righteous man by faith* possesses a new position in Christ so that he can potentially (*shall*) live abundantly (6:6, 11; John 10:10b). God’s work in justification provides the believer with a new status, but God’s work in sanctification is *not to produce* abundant living. Rather, due to the new status He provides the opportunity for the believer *to experience* abundant living through obedient choices.

Chapter 4—Power: Reality Check, Part Two

1. Examples of typical expressions where “power” represents or conveys an idea and the intent:
 - “Information is power”—Power is used in the respect of using information to gain an advantage in situations or over people.
 - “That is a powerful car”—Power refers to engine size and conveys speed or pulling potential.
 - “The United States is a powerful nation”—Power concerns economic capabilities or military prowess.
 - “That is a powerful gun”—Power conveys increased stopping capability of a firearm’s ammunition (e.g., .22, .38, or .45 caliber).
2. *Webster’s Ninth New College Dictionary* (Springfield, MA: Merriam-Webster, 1983), 634.
3. Zane C. Hodges, *Romans* (Corinth, TX: Grace Evangelical Society, 2013), 36-38; and Rene A. Lopez, *Romans Unlocked* (Springfield, MO: 21st Century Press, 2005), 41-42.

Both Hodges and Lopez understand Paul’s use of Habakkuk 2:4 in Romans 1:17 to be the theme verse for the Book, indicating that the provision for righteousness through faith in Christ should result in an enriched life experience characterized by righteous actions. Appropriately, Habakkuk 2:4 should be translated, *the righteous man by faith shall live*. A believer’s righteous position should manifest itself in righteous conduct. While *faith* occurs 20 times in Romans 3:21-5:11, it is nonexistent in 5:12-8:39. Paul’s particular use of faith in Romans supports the context of *righteousness coming by faith*. In other writings Paul obviously indicates that the believer should walk by faith, but that isn’t the argument of Paul in Romans. Other than for 3 occurrences, with one being the 1:17 theme verse, Paul uses *live* (noun and verb forms) 25 times in 5:12-8:39 where Christian living (*shall live*) is the emphasis.
4. Douglas J. Moo, *The Epistle to the Romans* (Grand Rapids, MI: Eerdmans, 1996), 221-22, 349-50; Lopez, 118, 123; David R. Anderson and James S.

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- Reitman, *Portraits of Righteousness* (Lynchburg, VA: Liberty University Press, 2013), 36-41; Steve McVey, *The Secret of Grace* (Eugene, OR: Harvest House Publishers, 2014), 97-98; Lewis Sperry Chafer, *He That Is Spiritual* (Grand Rapids, MI: Dunham Publishing Company, 1965), 174-179; and Neil T. Anderson and Robert L. Saucy, *God's Power at Work in You* (Eugene, OR: Harvest House Publishers, 2001), 206, 261-63.
5. R.C.H. Lenski, *The Interpretation of St. Paul's Epistle to the Romans* (Minneapolis, MN: Augsburg Publishing House, 1936), 263, 376; William Hendriksen, *Romans*, New Testament Commentary (Grand Rapids, MI: Baker Book House, 1985), 181; Anderson, 37, 42; Lopez, 118, 122.
 6. Even though a tyrannical ruler can threaten a person's life if his behavior does not conform to the ruler's desires, it is the person's choice of life or death. It is the person's choice to conform and therefore the person's choice to live or die. God may intervene as in Daniel's case in the Old Testament (Dan 6), but not necessarily. Both John the Baptist (Matt 14) and Stephen (Acts 6) died for their decisions.
 7. "To reign" is used seven times by John in the book of Revelation, referencing to Christ's future kingdom (Rev 5:10; 11:15, 17; 19:6; 20:4, 6; 22:5). It is employed four times in the Gospels. Once by Matthew in reference to Rome's rule over Judea through Ethnarch Archelaus (Matt 2:22). Luke mentions the word in two instances: once in relation to the prophetic word concerning Christ's everlasting reign over Israel (Luke 1:33) and twice in the parable of the minas, regarding the future reign of Christ and the participation of faithful servants in His future kingdom (Luke 19:14, 27). With the exception of Matthew, each of these eleven occurrences, are specific to Christ's future rule. Paul is the only other biblical writer to use the term. Outside of the book of Romans, Paul spoke of reigning in a kingdom four times (1 Cor 4:8 [2 times]; 15:25; 1 Tim 6:15). The remaining six occasions are found in Romans.
 8. Hodges, 154-55.
The "gracious gift of righteousness" concept from Romans 5:17, 21 is suggested by Hodges when he writes, "This phrase, *the abundance of grace*, is combined here by Paul with the following (*and the gift of righteousness*), but we are not to think of two distinct things. Instead the words from *the abundance to righteousness* are undoubtedly a hendiadys meaning *the abundantly gracious gift of righteousness*" (italics his).
 9. Anderson, 37.
 10. *Life* can be understood from three perspectives: (1) physical, (2) everlasting [due to relationship with God], and (3) here and now [due to fellowship with Christ]. Eternal life begins when a relationship with God is established (John 3:16). Nevertheless, abundant (here-and-now) life can and should be a daily experience (10:10b). Christians have here-

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and-now choices: to experience daily life or experience daily death. While eternal life is secure, daily living or daily dying is a choice.

11. Since *death* means separation, it must be determined from that which a person is separated. Death can refer to one of three ideas: (1) separation from physical life, (2) separation from God eternally [i.e., lack of relationship], or (3) separation from God temporarily [i.e., lack of fellowship]. All three “reigning” texts in Romans 5 refer to the consequences of Adam’s offense, with physical death and eternal separation from God being in view. On the other hand, Romans 6:12 addresses the believer’s responsibility to reject sin in order that the deadly experience of forfeiting fellowship with Christ does not occur.
12. Moo, 339.
Moo writes, “This gift is specified to be ‘righteousness,’ here clearly the status of a new relationship with God.”
13. Anderson, 34-36; Hodges, 150-55; Lopez, 116-18.
14. Hodges, 160.
15. “[Recipients] can/may reign” (v 17) and in “grace would/might reign” (v 21) refer to a possible present experience of the Christian rather than reigning in the future with Christ. Support for this view is from the verb forms used in original Greek text:
Verse 17—verb form is a *gnomic future tense* indicating “a tendency for a likelihood that something will happen.” Philip R. Williams, *Grammar Notes* (Greek class notes, Dallas Theological Seminary, 1971), 20; Hodges, 154.
Verse 21—verb form is the *subjunctive mood* and “assumes uncertainty, and is the mood of probability.” Williams, 25.
16. Lopez, 122.
17. To rule *kurieuw* is used only seven times in the New Testament, once by Luke (Luke 22:25) and six times by Paul. Three of the occurrences by Paul come in Romans 6–7 and in each case refers to “control over” a person by “death” (6:9), or by “sin” (6:14), or by “law” (7:1).
18. Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 170.
This leading Greek resource offers two meanings for *basileuw*, which are (1) “to exercise authority at a royal level, be king, rule” and (2) “to obtain royal power, become king.” All six occurrences in Romans (Rom. 5:14, 17a, 17b, 21a, 21b; 6:12) are included under meaning (1). Consequently, “to reign” should be understood merely as an exercise of authority through influence and control.
19. Timothy George, *Galatians*, The New American Commentary (Broadman & Holman Publishers, 1994), 260; William Hendriksen, *Galatians*, New Testament Commentary (Grand Rapid, MI: Baker Book House, 1984),

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- 143; and Tony Evens, *The Promise* (Chicago: Moody Press, 1996), 245.
20. Ken Neff, *Free to Choose* (St. Augustine, FL: *LeaderQuest*, 2011), 135-73. The Spirit's influencing ministries are *filling* (Myth 9, 135-46), *leading* (Myth 10, 147-60), and *teaching* (Myth 11, 161-73).

Chapter 5—Choices: Not Power Sources

1. As previously discussed, the believer's choices are to actually obey God's Word or not and thus walk in obedience or not. Let me make it clear, the Christian does not choose to allow the Spirit to produce obedience through the believer (see chapter 8, *Walk: "In and Through" Whom?*). Rather, believers themselves must choose to live in obedience to God's Word.
2. "According to the flesh" is a valid translation. In the construction (*kata* [preposition] + accusative noun [object of preposition]) of the prepositional phrase, the preposition *kata* is typically represented by "according to" [see H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Ontario, Canada: The Macmillan Company, 1955), 107]. However, the translation depends on the context. See note #5 below.
3. See note #2. "According to the Spirit" is a valid translation. Also see endnote #5 below.
4. Zane C. Hodges, *Romans* (Corinth, TX: Grace Evangelical Society, 2013), 151-54; 206-07
One additional reason for a supposed "power of sin" that in turn requires an alleged special empowerment of the Spirit follows:
The usual translation of Romans 8:1 uses the word *condemnation*. Understanding that God not only delivers one from condemnation for the penalty of sin (v 1) through the justifying work of God, but likewise that God delivers that one from the "power of sin" through the sanctifying work of the Spirit (vv 1, in some manuscripts, and 4), both resurrection power at conversion and the Spirit's power in one's daily walk would be in view in Romans 8. Nevertheless this perspective is unwarranted. Both the word used and the context itself supports an alternative view.
Hodges argues from the particular word (*katakrima*) used in 8:1 (as well as in 5:16, 18) that it should be translated "servitude" rather than "condemnation." Christians are freed from the "servitude to sin" in their daily lives as they walk with respect to the Spirit. The translation, "Therefore there is now no servitude to sin for those who are in Christ Jesus," provides an entirely different perspective to the verse and aligns with the entire context of Romans 5-8.
5. *Ibid.*, 208-09.
"With respect to the Spirit" or "in relation to the Spirit" is also a valid translation for the (*kata* [preposition] + accusative noun [object of preposition]) construction of the prepositional phrase depending on the

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context. Walter Bauer, the author of the leading Greek resource, indicates that *kata* used with an accusative noun can be translated “with respect to” or “in relation to” when denoting a relationship to something [see, Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 513].

6. *Ibid.*, 208.

Notice that Hodges was not addressing Romans 8:4 but rather he was addressing verse 1. Some manuscripts as include “Who do not walk according to the flesh but according to the Spirit” in verse 1 as well as in verse 4. Obviously, Hodges comments would apply to both verses.

7. *Ibid.*, 209; 213-14; David R. Anderson and James S. Reitman, *Portraits of Righteousness* (Lynchburg, VA: Liberty University, 2013), 148.

8. Charles C. Ryrie, *Basic Theology* (Wheaton, IL: Victor Books, 1986), 69.

9. Philip R. Williams, *Grammar Notes* (Dallas, TX: Dallas Theological Seminary Greek class notes, 1971), 12.

A noun in the dative form, denoting the agency by which something is accomplished, is a *dative of agency* and typically indicated with “by.”

10. See Supplement, “Behavior, the Product of Choices.”

11. In this verse the phrase is not a prepositional phrase as in Romans 8:4. Nevertheless, it is translated in a manner to convey the relationship between the noun form of *Spirit* and the word *walk* to which it refers.

12. Williams, 12.

A noun in the dative form, denoting the cause by which something is accomplished, is a *dative of cause* and typically indicated with “by” or “because of.”

13. *Ibid.*, 9, 11.

In Galatians 5:16, “walk *in or with* the Spirit” are contextually available translations. A noun in the dative form, denoting the sphere in which something is done or in which something is true, is a *dative of sphere* and typically indicated with “in.” A noun in the dative form, designating the person or thing with which one associates, is a *dative of association* and typically indicated by “with.” Either the dative of sphere or association properly conveys the context of Galatians 5. A special empowerment of the Spirit for Christian living is *not* the emphasis.

14. Richard N. Longenecker, *Galatians* (Dallas, TX: Word Books, 1990), 105.

Regarding “works miracles among you” (Gal 3:5), Longenecker wrote, “δυναμεις (‘miracles’) refers to outward manifestations of the Spirit’s presence such as enumerated in 1 Cor 12:7-11 (note the use of ενεργηματα δυναμενω [‘working of miracles’] in v 10) and 2 Cor 12:12 (where σημειοις [‘signs’], τερασιον [‘wonders’] and δυναμεσιν [‘miracles’] appear as synonyms). The expression εν υμιν [among you], as contrasted with the simple dative υμιν of the preceding phrase, undoubtedly means

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‘among you’...and so identifies the Galatians themselves as the recipients of the Spirit’s charismatic activities. It is true, of course, that 2 Cor 12:12 speaks of miracles as one of the signs of an apostle, and it might be argued from that that Paul has in mind here the miracles he performed as an apostle while evangelizing Galatia.”

15. Hodges, 214.
16. Ibid., 213-16.
17. See Supplement, “Behavior, the Product of Choices.”
18. Ken Neff, *Rethinking Empowerment* (St. Augustine, FL: LeaderQuest, 2011), 67-69.

Chapter 6—Walk: Focusing on What?

1. Steve McVey, *Grace Walk* (Eugene, OR: Harvest House, 1995), 89; Francis Chan, *Crazy Love* (Colorado Springs, CO: David C. Cook, 2008), 170; David R. Anderson and James S. Reitman, *Portraits of Righteousness* (Lynchburg, VA: Liberty University, 2013), 87, 99.
2. Discipleship texts include the following: Matt 10:32-39; 16:24-27; Mark 8:34-38; Luke 9:23-26; 14:25-35; John 12:24-26. Notice that each text occurs in the last year of Christ’s earthly ministry. His concern was the attraction of committed followers, who were already saved, those who would be effective in the establishment of the finite church after His return to the Father.
3. Ken Neff, *Choose to Live* (St. Augustine, FL: LeaderQuest, 2012), 144-49. The discipleship texts are stated and shown on a timeline relative to the earthly ministry of Christ.
4. See Appendix C: *Case Study: Adopting a “Relationship” Gospel*.
5. Christ’s purpose in washing His disciples feet was to teach servanthood, not that foot washing is to be practiced in the church.
6. Earl D. Radmacher, *You & Your Thoughts* (Wheaton, IL: Tyndale, 1977), 46.
7. Likewise instructions in the Epistles, written by men moved by the Spirit, complement Christ’s instructions and are part of the law of Christ (Gal 6:2), the law of liberty (Jam 1:25).
8. There is disagreement as to whether (1) the Spirit’s power causes the believer to be conformed to Christ or (2) constantly beholding Christ transforms the believer so that he is more and more conformed to Christ. By the rules of interpretation, the clearer passage (Rom 12:2) should be used to interpret the far less clear passage (2 Cor 3:18). While many use 2 Corinthians 3:18 to interpret Romans 12:2, George Ladd correctly uses the clearer text to help understand the less clear one. In reference to 2 Corinthians 3:18, he writes, “In this passage the Spirit is not the [Holy Spirit] but is identified with the ascended, glorified Lord. The Christian’s preoccupation with his exalted Lord will mean that he will be more and

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more conformed to the image of Christ” [George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1974), 518.].

9. Radmacher, 47.
10. Steve McVey, *The Secret of Grace* (Eugene, OR: Harvest House, 1998, 2014), 35, 132; David Platt, *Follow Me* (Carol Stream, IL: Tyndale House, 2013), 56-58, 111; Anderson, 140, 154.
The supposed dichotomy between “walking in his own strength” and “walking in the power of the Spirit” is often couched in the terminology of “trying to keep rules to avoid sin” (i.e., supposedly walking in the flesh) versus “trusting in Jesus” (i.e., supposedly walking in the Spirit).
11. Richard N. Longenecker, *Galatians*, Word Biblical Commentary (Dallas, TX: Word Books, 1990), 103; McVey, *Grace Walk*, 31, 36, 92, 93, 94; Anderson, 172.
12. Zane C. Hodges, *Romans* (Corinth, TX: Grace Evangelical Society, 2013), 178.
Hodges wrote, “Paul is not altogether comfortable with describing their Christian obedience as being ‘enslaved to righteousness’ (v 18). He has only adopted such **human** terminology due to **the weakness of their flesh**....His concern is for their comprehension of the truth. A more abstract description—even if accurate—would have failed due to their limitations as human beings.”
13. Longenecker, 190.
14. Hodges, *Romans*, 210.
The central thought of this verse is that “God ‘pronounced sentence’ on sin in the flesh since the Law could not accomplish that action due to being weak by the agency of ‘the dominion of sin in the experience of all sinful human flesh.’” The activity under consideration had only to do with resolving the sin problem in human flesh.
15. McVey, *Grace Walk*, 88-89.
16. Philip R. Williams, *Grammar Notes* (Dallas, TX: Dallas Theological Seminary Greek class notes, 1971), 9, 12.
In Galatians 3:3, “walking *by or with* the Spirit” are contextually available translations. A noun in the dative form, designating the person or thing with which one associates, is a *dative of association* and typically indicated by “with.” A noun in the dative form, denoting the means by which something is accomplished, is a *dative of means* and typically indicated with “by” or “by means of.” Either the dative of association or means properly expresses the context of Galatians 3. A special empowerment of the Spirit for Christian living is not the emphasis since it is an erroneous teaching.
17. Longenecker, 106.
18. *Ibid.*, 102.
Longenecker properly associated Paul’s use of “works of the Law” with legalistic observance “having to do with winning God’s favor by a merit-

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amassing observance of Torah.” Continuing he wrote, “True Jews, both Christian and non-Christian, knew that such a legalistic use of the Mosaic law was invalid.” Note, however, that some Jewish Christians continued to practice Law-keeping as a lifestyle, but not necessarily in a legalistic manner. They continued even though not under the Law but under grace. Rather than seeking and amassing merit, their observance was out of a loving response to God (see chapter 14, *Freedom: Not Antinomianism*).

19. Ibid.
20. Timothy George, *Galatians*, The New American Commentary (Nashville, TN: Broadman & Holman Publishers, 1994), 212.
21. Longenecker, 104.
22. Robert N. Wilkin, *Galatians*, The Grace New Testament Commentary Vol 2, Ed. Robert N. Wilkin (Denton, TX: Grace Evangelical Society, 2010), 832.
23. McVey, *Grace Walk*, 89.
24. Longenecker, 86.
Biblical legalism requiring all to obey the Mosaic law for salvation is found in Acts 15:1, while requiring Gentile Christians to obey the Mosaic law for a lifestyle [sanctification] is found in Acts 15:5. Biblical legalism is discussed in chapter 12, *Law: Good or Bad*.
25. McVey, *The Secret of Grace*, 66-70.
In an attempt to negate the accusation of antinomianism by invalidating the use of any law for Christian living, McVey legitimately used two texts for support. Turning to Colossians 2:20-23, he properly stated that *human religious rules* are invalid for governing the Christian’s life. He likewise pointed to Romans 7:4 to confirm that Christians are no longer under obligation to the *Mosaic Law* and wrote, “I don’t advocate being against the laws of God, but merely want to point out that the law has nothing to do with us anymore” (68). However, he failed to address the law of Christ, which not only supersedes the Mosaic Law but also provides God’s stated dos and don’ts for the Christian walk. Obviously, focusing only on keeping rules is counterproductive since our attention should be on Christ. Nevertheless, focusing on Christ and obedience to the law of Christ go hand in hand.
26. McVey, *Grace Walk*, 80, 87, 89; McVey, *The Secret of Grace*, 11-12, 94.
27. Ken Neff, *Hold Fast* (St. Augustine, FL: LeaderQuest, 2010), 129-64.
Assurance (of salvation) *Myths* are addressed in pages 129-64, while *Faith Myths* and *Salvation Myths* are discussed in pages 33-89 and pages 91-128, respectively.
28. Platt, *Follow Me*, 111; McVey, *Grace Walk*, 99; Anderson, 50.
Focusing on keeping rules in order to “conquer,” “avoid,” or “suppress” sin is an inappropriate concept for Christian living. Chapter 12, *Law: God and Bad*, provides further clarity, addressing a possible Romans 7 stranglehold on Christian experience. Unfortunately, the authors above

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miss the reason for laws, whether the laws of God (law of liberty in Jam 1:25 or law of Christ in Gal 6:2) or laws of government (Rom 13:1-7). Laws present what is acceptable or unacceptable: “don’t lie” or “don’t speed.” Choosing not to lie and not to speed are both pleasing to God. As illustrated in the Old Testament relating to a man’s response to a woman, Joseph chose to flee (Gen 39:7-13) while David chose to pursue (2 Sam 11:1-4). Both men knew the rules and made a choice.

29. Radmacher, 46.
30. Renald Showers, *The New Nature* (Neptune, NJ: Loizeaux Brothers, 1986), 115-19; Steve McVey, *Grace Walk*, 78, 174-75.
31. Zane C. Hodges, *The Epistles of John* (Irving, TX: Grace Evangelical Society, 1999), 60.

While truth in this context relates to “the reality of God’s nature and character,” this author believes Ephesians 5:1-12 provides further perspective. In that text, Paul appeals to Christians “not participate in unfruitful deeds of darkness” (v 11) but rather “walk as children of Light... trying to learn [proving] what is pleasing to the Lord (vv 8, 10). Only “doing” that aligns to God’s desires is pleasing to the Lord.

Chapter 7—Walk: Conforming to What?

1. From the Greek word *metamorphoo*, which is typically translated “transformation,” comes the English word “metamorphosis.”
2. www.merriam-webster.com
3. George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids, MI: Eerdmans, 1974), 518.
4. Earl D. Radmacher, *You & Your Thoughts* (Wheaton, IL: Tyndale, 1977), 47.
5. *Ibid.*, 49.
6. *Ibid.*, 50.
7. Thomas L. Constable, *Notes on Colossians* (www.soniclight.com), 56.
8. John Stott, *Your Mind Matters* (Downer Grove, IL: InterVarsity Press, 1972), 30.
9. *Ibid.*, 31.
10. Non-Christians can understand the Bible without grasping the proper spiritual implications of the Scriptures. For example, religion professors at the University can comprehend the content yet miss the import of the Bible.
11. Radmacher, 41.
12. *Ibid.*, 34.
13. Ken Neff, *Hold Fast* (St. Augustine, FL: LeaderQuest, 2010), 121-24. “Surrendering...is to place oneself at the disposal of another or to make oneself available to another one for service” (122).
14. BDAG, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago, IL: University of Chicago Press, 2000), 495.

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The conjunction $\kappa\alpha\iota$ used “to introduce a result that comes from what precedes” (1, ζ, 495) and therefore translated “and so.”

15. Context of Romans moves from understanding Truth (ch 1–11) to applying Truth (ch 12–16):
 - Chapters 1–2—Sin problem
 - Chapters 3–5—Justification by faith—positional righteousness
 - Chapters 6–8—Sanctification—practical righteousness
 - Chapters 9–11—God in history
 - Chapters 12–16—Apply the Truth of 1-11
16. Douglas J. Moo, *The Epistle to the Romans* (Grand Rapids, MI: Eerdmans, 1996), 754; Rene A. Lopez, *Romans Unlocked* (Springfield, MO: 21st Century Press, 2005), 242.
17. Source unknown.

Chapter 8—Walk: “In and Through” Whom?

1. “Bearing fruit” in John 15:2,5 refers to Christian conduct or Christlikeness, and is analogous to the “fruit of the Spirit” (Gal 5:22-23).
2. “Blessed” in James 1:12, 25 and John 13:17 refers to “happiness” and “contentment.” Those who abide in Christ, knowing and obeying His commands, are happy or content.
3. John Murray, *Redemption—Accomplished and Applied* (Grand Rapids: Eerdmans, 1955), 148-49.

Supporting the Spirit-causes-obedience position of Reformed Theology, Murray wrote, “God’s working in us is not suspended because we work, nor our working suspended because God works. Neither is the relation strictly one of co-operation as if God did his part and we did ours so that the conjunction or coordination of both produced the required result. God works in us and we also work. But the relation is that *because* God works we work” (italics his).

The author adapted Murray’s “*because* God works we work” into “because the pump works the pipes work” for the irrigation-system illustration to show the fallacy of that position.
4. David R. Anderson and James S. Reitman, *Portraits of Righteousness* (Lynchburg, VA: Liberty University Press, 2013), 67, 87; Craig Cramblet, www.sermoncentral.com, Sermon—Like a Hand in a Glove, 9.2004; and John F. MacArthur, www.gty.org, Sermon—Be Filled with the Spirit, Part 1, 12.3.1978
5. Anderson, 46, 133 and Steve McVey, *Grace Walk*, 36-37.

The author does not include the walking or living “in respected with the Spirit” texts from Romans 8 or Galatians 5 since they should *not* be assumed to include any form of empowerment as explained in chapter 5.

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6. Eugene Van Ness Goetchius, *The Language of the New Testament* (New York, NY: Charles Scribner's Sons, 1965), 149.
The preposition *en* used with its object in the dative mood can be translated "in, within; by, by means of, with, on, among." This is the case in 1 Corinthians 12:6, 11; Ephesians 3:20; and Colossians 1:29. In Galatians 2:8, "in Peter" and "in me [Paul]" are not prepositional phrases. Instead, they are a noun and pronoun in the dative case, indicating the sphere in which something occurs.
7. For a further explanation of Ephesians 3:20, see chapter 9, *Spirit: Shades of Power*.
8. Goetchius, 153.
The preposition *dia* used with its object in the genitive mood can be translated "through, by, by means of, during, with (in the sense by means of, by the agency of)." This occurs in all three texts.
9. *Ibid.*, 149.
The preposition *en* used with its object in the dative mood can be translated "in, within; by, by means of, with, on, among." This occurs in both texts.
10. The word form used for *preparing* or *equipping* indicates the conceivability and possibility of the action occurring, not the assurance of the action.
11. Goetchius, 153.
The preposition *dia* used with its object in the genitive mood can be translated "through, by, by means of, during, with (in the sense by means of, by the agency of)." This occurs in all this texts listed, with the exception of Philippians 4:13 which uses the preposition *en*. As addressed in Endnote #8, the preposition *en* used with its object in the dative mood can be translated "in, within; by, by means of, with, on, among."
12. For a further explanation of Ephesians 3:16, see chapter 9, *Spirit: Shades of Power*.
13. Harold W. Hoehner, *Ephesians* (Grand Rapids, MI: Baker Academic, 2002), 478.
14. Goetchius, 149.
The preposition *en* used with its object in the dative mood can be translated "in, within; by, by means of, with, on, among." While the phrase *through Him* (Christ) in this text uses the preposition *en*, nevertheless *en* can legitimately be translated *through* and the phrase is equivalent to the other "through Christ" texts, meaning "by means of." Nevertheless, this seldom use of the preposition *en* for *through* in no way negates the argument of this chapter.
15. *Ibid.*, 153.
The preposition *dia* used with its object in the accusative mood can be translated "because of, on account of, for (in the sense of *because of*)." .
16. *Ibid.*

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As in Endnote #8, the preposition *dia* used with its object in the genitive mood can be translated “*through, by, by means of, during, with (in the sense by means of, by the agency of).*”

17. www.abundantgraceintl.org/what-is-exchanged-life/
“‘Exchanged Life’ is a term coined by Howard Taylor to describe the life-changing realization that occurred in the life of his father, famed missionary to China, Hudson Taylor.”
18. www.x-changedlife.org/#!statement-of-faith/c23si
The Statement of Faith of The International Fellowship of Exchanged Life states “the life-transforming message of the Exchanged Life” is “Not I but Christ.”
19. www.network220.org/#!/about-us/our-beliefs
“Network 220 (named after Galatians 2:20) is an international network of more than 110 churches, counseling ministries, and training ministries throughout the United States and beyond.”
20. Ken Neff, *Choose to Live* (St. Augustine, FL: LeaderQuest, 2012), 143-97. In *Choose to Live*, the author addresses the aspects of the exchanged-life paradox concerning the progressive, *experiential exchange in life*, which Christ desires for His followers in discipleship.
21. As addressed in chapter 5, “walking with respect to the Spirit” in Romans 8 and Galatians 5 does *not* correspond to the supposed concept of the Spirit working *through* the Christian for living.
22. Some respond by saying, “The world is not impacted by the church because the Church is filled with those who are not even believers.” No doubt non-believers attend church services. Nevertheless, they attend because we ask them to attend and they typically observe nothing different from the rest of society most of the time.

Chapter 9—Spirit: Shades of Power

1. Joseph S. Nye, Jr., *The Future of Power* (New York, NY: Public Affairs, 2011), 5.
2. *Ibid.*, 6.
3. *Ibid.*
4. *Ibid.*, xiii.
5. *Ibid.*
With his international affairs and diplomacy focus, Nye “defined *smart power* as the ability to combine hard and soft power resources into effective strategies” (24, italics added).
6. *Ibid.*, 20.
7. If the Christian has the gift to evangelism, then God works through him to save the lost. Nevertheless, the issue then is not the believer’s walk but rather God’s giftedness.

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8. Ezekiel 36 and Jeremiah 31 are addressed further in chapter 10, *Spirit: Empowers and Influences*; chapter 11, *Mind: Making Choices*; chapter 12, *Law: God and Bad*; and Appendix B: *Theological Distinctions: Kingdom and New Covenant*.
9. Ken Neff, *Rethinking Empowerment* (St. Augustine, FL: LeaderQuest, 2011), 127-36 and Appendix B.
A development of the different approaches to a future earthly kingdom are addressed in these sources
10. Neff, 89-93.
11. As with the Apostles, “signs,” “wonders,” and “miracles” performed through Christ by God authenticated Christ and His message (Acts 2:22).
12. Zane C. Hodges, *Notes on Acts* (Class notes, Dallas Theological Seminary, 1973), 4.
Hodges states that only the apostles “are μαρτυρεσ [witnesses] (vs. 8) in the technical sense (cf. 1:22) of this term. (In a secondary sense, of course, so are we, but in reference to the Christian martyria the technical use is the only one found in Acts.) The power (δυναμιν) which the official witnesses are to receive apparently refers basically to the miraculous manifestations which in this book are mainly, though not exclusively, apostolic. (Stephen who also works miracles is called a martus at 22:20, but Philip is not. Stephen, of course, saw Christ in heaven—cf. 7:55). For the connection of δυναμις with miracles, cf. 3:12 and 4:17, and note 4:33 which in context is formally parallel with 2:43.”
13. Harold W. Hoehner, *Ephesians* (Grand Rapids, MI: Baker Academic, 2002), 269.
14. Zane C. Hodges, *Romans* (Corinth, TX: Grace Evangelical Society, 2013), 189.
15. In Romans 8:8-9 Paul presents the same contrast when he wrote, “8 and those who are *in the flesh* cannot please God. 9 However, you are not *in the flesh* but *in the Spirit*, if indeed the Spirit of God dwells in you” (italics added). There Paul contrasted being “in the flesh” to being “being in the Spirit” (v 9). The contrast is that the non-believer “who is in the flesh cannot please God” (v 8) but the believer in which “the Spirit of God dwells” can now please God.
16. Hodges, *Romans*, 187; Rene A. Lopez, *Romans Unlocked* (Springfield, MO: 21st Century Press, 2005), 146; and Dave R. Anderson and James S. Reitman, *Portraits of Righteousness* (Lynchburg, VA: Liberty University Press, 2013), 96.
17. Hodges, *Romans*, 187-88.
Hodges sets for the case that “yearnings” rather than “passions” captures the idea of the Greek word used. “These yearnings were the ones *that the law* actually produced” (188).

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18. Walter Bauer, *A Greek-English Lexicon of the New Testament*, rev. and ed. by Frederick William Danker (Chicago, IL: University of Chicago Press, 2000), 335.
19. Even Satan could not cause Eve to pursue evil. Nevertheless, he persuades her to question God's motives and love for her and that led to her disobedience.
20. Zane C. Hodges, *A Free Grace Primer* (Denton, TX: Grace Evangelical Society, 2011), 263 (italics his).
21. Bauer, *A Greek-English Lexicon of the New Testament*, 531.
Examples of "bring about or produce," *katergazomai*, follow:
Romans 4:15—"For the Law brings about wrath."
Romans 7:8—"But sin, taking opportunity through the commandment, produced [brought about] in me coveting of every kind."
James 1:3—"Knowing that the testing of your faith produces [brings about] endurance."
22. Hodges, *A Free Grace Primer*, 263-66 and Ken Neff, *Hold Fast* (St. Augustine, FL: LeaderQuest, 2010), 25-26.
23. Gordon D. Fee, *God's Empowering Presence* (Peabody, MA: Henderson Publishers, 1994), 695-97 and Hoehner, 478, 493.
24. Hoehner, 477-478.
25. Appendix B, *Theological Distinctions: Kingdom and New Covenant* address the composition of the inner man (mind and spirit) and the outer man (physical body). In Ephesians 3:17 the heart is the mind of the inner man.
26. Hoehner, 479.
27. *Ibid.*, 478.
28. *Ibid.*, 477.
Hoehner understands the verb "would grant" to be in the subjunctive mood, assuming uncertainty, probability and potential. When the verb in the subjunctive mood is used in a subordinate clause introduced by the conjunction *ina*, it is translated "that God *will give* you" (Eph 1:17) according to Philip Williams [Philip R. Williams, *Grammar Notes* (Dallas, TX: Dallas Theological Seminary Greek class notes, 1971), 25-26]. The subjunctive mood is likewise used in Ephesians 3:16 and should be translated "that He *may grant* you."
29. Williams, 12.
The italic indicates that "power" is not the object of the italicized preposition *by*, but rather is translated as such to express the intent of power's dative form. A noun in the dative form, denoting the means by which something is accomplished, is a *dative of means* and typically indicated with "by" or "by means of."
30. Eugene Van Ness Goetchius, *The Language of the New Testament* (New York: Charles Scribner's Sons, 1965), pp. 153-154
The construction of the prepositional phase "through His Spirit" includes

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the preposition *dia* and its object in the genitive form. The use of the preposition *dia* with a *genitive form* of its object conveys the meaning “through, by, by means of,” indicating that the Spirit are the basis on which action is taken or is experienced.

31. Hoehner, 481.
32. Ibid.
33. The inner man is discussed in Appendix B, *Theological Distinctions: Kingdom and New Covenant*. The Spirit’s teachings ministry is discussed in chapter 10, *Spirit: Empowers and Influences*.
34. While different Greek words are used for “strengthening” in Ephesians 3, 2 Corinthians 12, and Ephesians 3, the weakness-to-strength principle remains the same.

Chapter 10—Spirit: Empowers and Influences

1. Nevertheless, there are times when God’s own are turned over to the Satan if they continue to rebel against God (e.g., 1 Cor 5:5).
2. While God does not tempt (Jam 1:13), but He does test (1:2) His own.
3. Ken Neff, *Rethinking Empowerment* (St. Augustine, FL: LeaderQuest, 2011), 103-08.
4. Ibid., 108-10; Ken Neff, *Free to Choose* (St. Augustine, FL: LeaderQuest, 2011), 141-42.
“Luke used the phrase ‘filled with the Spirit’ fourteen times: four times in his Gospel and ten times in the Book of Acts. The phrase is used only *one* additional time by Paul in Ephesians 5:18....The predominant focus of a number of texts concerns *service or ministry* by a believer [Luke 1:15, 42, 67; 4:1; Acts 2:4; 4:8, 31; 9:17; 13:9]. In each of these occasions and by God’s sovereign choice, He made provision for the believer’s role in ministry. The remaining examples concern the believer’s *walk or character* [Acts 6:3, 5; 7:55; 11:24; 13:52; Eph 5:18]. The context of each passage determines whether the filling with the Spirit refers to a special, sovereign empowerment for ministry and service, or to living by faith with the assistance of the Spirit.”
5. Ibid., 138-40.
6. Ibid., 150-53.
7. Ibid., 164-65.
8. Ibid., 171.
9. Harold W. Hoehner, *Ephesians* (Grand Rapids, MI: Baker Academic, 2002), 274.
10. Hodges, *Romans*, (Corinth, TX: Grace Evangelical Society, 2013), 168, 128; Lopez, *Romans Unlocked*, 127, 168.
11. Hodges, 35-36.
In support of this translation Hodges wrote, “[I]n Rom 5:9-10, the

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experience from which we are saved or delivered is specified as ‘wrath’ (5:9). Although this word...has a traditional meaning (i.e., the wrath associated with hell), Paul’s epistle does not support this. In Romans *wrath* is a manifestation of God’s *temporal* displeasure. This is clear from 1:18ff and 2:5-8. Given the close proximity of 1:16 to 1:18, and in light of 5:9-10, we may conclude that in Rom 1:16 *deliverance* refers to being rescued, or ‘saved,’ from the divine temporal anger that is so vividly described in Rom 1:18-32.”

12. Ibid., 36-38.
Hodges contends for the “righteous by faith shall live” translation. Regarding verse 17, he wrote that Paul “is thinking principally of *the righteousness of God* that is imputed to those who believe,” indicating that righteousness comes by faith and referring to a “righteous man” (Rom 3:21-22). Discussing Habakkuk 2:4 specifically, he wrote, “The righteous man, therefore, is the one who can *live* in precisely the sense Paul elaborates in Romans 6–8...*Life* in the truly Christian sense of the term can only be ‘lived’ by *the one who is righteous by faith!*”
13. John F. Walvoord, *Philippians* (Chicago, IL: Moody Press, 1971), 85-86.
Walvoord summarized the four words in Greek for *knowledge*: *ginosko* (“to know experientially”), *oida* (“to comprehend mentally”), *epistomai* (“to know by acquaintance”), and *sunieimi* (“to a deep insight based on logical analysis of facts”). After a discussion of these four words, Walvoord wrote regarding knowledge in 3:10, “Although all these words were available to Paul, he used the common word meaning ‘to know experientially.’” Although other forms of knowledge may be involved in the Christian life, it is evident that here he emphasized knowing Christ in a personal way.”
14. Hodges, 218.
Hodges believes the preposition *dia* should be translated “on account of” rather than “through.” He wrote, “[T]he words *on account of* (*dia*) suggest...the nuance that the indwelling Spirit is *the reason for*, and *the ground of*, this whole experience.”
15. J. Dwight Pentecost, *The Joy of Living* (Grand Rapids, MI: Zondervan, 1973), 140.
Pentecost used Paul’s “thorn in the flesh” incident to illustrate that suffering produced a reorientation in Paul’s thinking.
16. Thomas L. Constable, *Notes on Philippians* (www.soniclight.com: 2017), 61-63.
17. Prefix *ex* inserted before *anastasin* indicates “out from + resurrection.”

Chapter II—Mind: Making Choices

1. Ken Neff, *Hold Fast* (St. Augustine, FL: LeaderQuest, 2010), 79-87.

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2. As explained in Appendix B, *Theological Distinctions: New Covenant and the Kingdom*, the “new heart [mind] and new spirit” of Ezekiel 36:26 is a promised future event in which the mind and human spirit is replaced by a new mind and new human spirit, indicating that the old mind and old human spirit operated contrary to God.
3. Flesh (human body) is the instrument through which the choices of the mind are manifested.
4. When a non-believer gives a million dollars to charity, that is an example of “good” behavior, but not “godly” behavior that is pleasing to God.
5. Acts 15:5 indicates that biblical Law-keeping was observed by first-century Jewish believers.
6. See chapter 12, *Law: Good and Bad*.
7. First John 4 picks up this theme, informing us “God is love, and the one who abides in love abides in God, and God abides in him” (4:16b). As a believer “keeps His word, in him the love of God has truly been perfected” (2:5). John tells us that when “love is perfected” then “we may have confidence in the day of judgment” (4:17). Continuing with verse 18: “There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love.” Notice that abiding in Christ, which is to keep His commands, leads to experiencing confidence toward judgment since there is not any behavior for which he will be ashamed.
8. Colin Brown, General Editor, Vol 2, *The New International Dictionary of New Testament Theology* (Grand Rapids, MI: Zondervan, 1982), 538-39. Three additional Greek words are also used to describe love: *philia*, *storge* and *eros*. *Philia* indicates “a general attraction towards a person or thing,” relating to friendship, devotion, and favor. *Storge* concerns “affection, especially of the mutual love of parents and children.” *Eros*, which never referenced in the Bible, denotes “the love between man and woman which embraces longing, craving and desire.” Notice that both *philia* and *storge* would naturally relate to the motivation of gratitude, while *eros* would gravitate to the motivation of merit.
9. Ken Neff, *Free to Choose* (St. Augustine, FL: LeaderQuest, 2011), 137-40 and Ken Neff, *Rethinking Empowerment* (St. Augustine, FL: LeaderQuest, 2011), 108-11.
10. Richard N. Londenecker, *Galatians* (Dallas: Word Books, 1990), 103; David R. Anderson and James S. Reitman, *Portraits of Righteousness* (Lynchburg, VA: Liberty University Press, 2013), 77; Francis Chan, *Crazy Love* (Colorado Springs, CO: David C. Cook, 2008), 170; and Steve McVey, *The Secret of Grace* (Eugene, OR: Harvest House Publishers, 1998), 12, 28-30.
This erroneous position was thoroughly addressed in chapter 8, *Walk: “In and Through” Whom?*

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11. Renald Showers, *The New Nature* (Neptune, NJ: Loizeaux Brothers, 1986), 115-19; Steve McVey, *Grace Walk* (Eugene, OR: Harvest House Publishers, 1995), 78, 174-75.
12. Appendix A, *Biblical Analysis: Old Man/New Man Controversy*, delineates five different ways authors understand the “new man” concept and the Christian life. The notion of “identity” varies in emphasis depending on the author.
13. Anderson, 67, 51-52, 98; David C. Needham, *Birthright* (Portland, OR: Multnomah Press, 1979), 104, 111, 157-58; Steve McVey, *Grace Walk*, 130-31, 175.

Chapter 12—Law: Good and Bad

1. Zane C. Hodges, *Romans* (Corinth, TX: Grace Evangelical Society, 2013), 185, 189, 205, 214-215; Richard N. Longenecker, *Galatians* (Dallas, TX: Word, 1990), xcvi, 283-284.
Biblical legalism requiring all to obey the Mosaic law for salvation is found in Acts 15:1, while requiring Gentile Christians to obey the Mosaic law for a lifestyle [sanctification] is found in Acts 15:5.
2. A relationship with God is only established through faith alone (Rom 3:28; 4:2-6). It certainly is not established by keeping the Law. Paul argued, “If righteousness comes through the Law, then Christ died needlessly” (Gal 2:21).
3. Zane C. Hodges, *The Epistle of James* (Irving, TX: Grace Evangelical Society, 1994), 44-45.
Hodges wrote, “In fact, James’ concept of the Christian life as a law of liberty implicitly sets it in contrast with the OT law and is very analogous to Paul’s statement that we are to fulfill the law of Christ (Gal 6:2).”
Also Richard Longenecker provides two alternatives, both of which contrast with the Mosaic Law (*Galatians*, 275-276).
4. Douglas J. Moo, “The Law of Christ as the Fulfillment of the Law of Moses,” in *Five Views on Law and Gospel*, ed. Wayne G. Strickland (Grand Rapids, MI: Zondervan, 1996), 344.
In reference to Meredith G. Kline, *Treaty of the Great King* (Grand Rapids: Eerdmans, 1963), 27-44, Moo wrote concerning the nature of the Mosaic Law, “The form of the Sinaitic covenant closely resembles second millennium B.C. Hittite ‘suzerainty’ treaties, through which a king entered into a solemn agreement to provide certain benefits for his vassals, contingent on their abiding by the covenant stipulations (see particularly Ex 19-24 and the Book of Deuteronomy).”
5. While the NASB translates Romans 1:17, quoting Habakkuk 2:4, “But the righteous man shall live by faith,” a preferred reading is “But the righteous by faith shall live.” As part of the theme of the Book of Romans

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(1:16-17), the preferred translation corresponds to the flow of the book from “righteous by faith” (3:21-5:21) to “shall live” (6:1-8:39). Paul expectations are that those who believe in Christ will desire to live up to their godly potential and experience an enriched life.

6. Moo, 343.
7. Steve McVey, *The Secret of Grace* (Eugene, OR: Harvest House Publishers, 2014), 131.
8. Ibid.
9. Ibid., 130.
10. Steve McVey, *Grace Walk* (Eugene, WA: Harvest House Publishers, 1995), 87-88.
11. Ibid., 82 (italics his).
12. Ibid., 21, (italics his).
13. Ibid., 87.
14. Ibid., 80.
15. McVey, *The Secret of Grace*, 130.
16. Ibid., 88.
17. Ibid., 99 (italics added).
18. McVey, *The Secret of Grace*, 132 (italics added).
McVey’s support of empowerment for Christian living was based on his assumption from Ezekiel 36:26-27, particularly “I will put My Spirit within you and cause you to walk in my statutes” (131). Resultantly, he wrote, “He [God] would cause us to live a godly lifestyle. The grace walk doesn’t depend on our feeble efforts, but on His faithful empowerment within us!” (132).
Appendix B: Theological Distinctions: Kingdom and New Covenant presents a different and proper perspective of empowerment in relation to Ezekiel 36:26-27. That future promise that God would *cause* a godly lifestyle is exclusively associated with the millennial kingdom.
19. McVey, *Grace Walk*, 77.
20. Ibid., 90 (italics added).
21. Ibid., 80.
22. Moo, 325.
Moo wrote, “This verse may mean no more than that the pious Israelite should ‘live out life’ in the sphere of the law. But the use of the language of ‘life’ elsewhere in the Pentateuch to denote the reward God gives for obedience to the law (e.g., Deut. 30:15, 19) makes it more likely that ‘will live’ in Lev. 18:5 is a promise of reward for obedience. Later in Leviticus 18, for instance, disobedience of the law is said to bring expulsion from the land for the nation (v. 28) and from the people of God for the individual (v. 29).”
23. Ibid.
24. Ibid.

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25. Longenecker, xcvi.
After an extend investigation to identify Paul's opponents in Galatia, Longenecker wrote, "We conclude, therefore, that Paul's opponents were Jewish Christians...who came from the Jerusalem church to Paul's churches in Galatia with a message stressing the need for Gentiles to be circumcised and to keep the rudiments of the cultic calendar, both for full acceptance by God and as a proper Christian lifestyle."
26. *Ibid.*, 86.
27. *Ibid.*
28. The three-part moral, civil, and ceremonial distinction within the Mosaic Law is not delineated in the Scriptures. It is merely a theological division used to classify the various stipulations within the Law.
29. Moo, 338.
Moo's temporal approach concurs with BDAG under 2.a. relative to time, suggesting the preposition be translated by "until." [Bauer, Danker, Arndt, and Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago, IL: University of Chicago Press, 2000), 289.] Longenecker likewise concurs with Moo. [Longenecker, 148-149.] Interestingly, Moo wrote, "The ancient 'pedagogue' was not a teacher but a babysitter" (338). While usually translated "tutor," as one who provides instruction that leads to Christ, Moo uses "custodian" to indicate "that the Mosaic Law functioned among the people of Israel to direct their behavior until the time of their maturity, when the promised Messiah would be revealed (cf. Gal. 4:1-7)" (338). Again Longenecker agrees with this approach (145-148).
Providing clarity, Tom Constable wrote, "The Mosaic Law was never intended to provide salvation for lost Israelites. God gave it to His redeemed people, after the Exodus, to let them know their responsibilities as redeemed people. It had a *regulatory* purpose and a *revelatory* purpose, but never a *redemptive* purpose. It *led them* 'to Christ' in the sense that it prepared them for the coming of Christ, by showing them that human righteousness was inadequate, and that they needed a righteousness that only God could supply" (italics his). [Thomas L. Constable, *Notes on Galatians* (www.soniclight.com, 2016), 47-48.]
30. *Ibid.*
31. Hodges, *Romans*, 192; John Murray, *The Epistle to the Romans* (Grand Rapids, MI: Eerdmans, 1971), 256-260; William Hendriksen, *Exposition of Paul's Epistle to the Romans* (Grand Rapids, MI: Baker Book House, 1981), 225-230.
32. Longenecker, 238.
33. See Appendix A, *Biblical Analysis: Old Man/New Man Controversy*.
34. Hodges, *Romans*, 198-199.
35. *Ibid.*, 200.

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Chapter 13—Law: “Doing” or “Fulfilling”

1. Ken Neff, *Hold Fast* (St. Augustine, FL: LeaderQuest, 2010), 144-47; Ken Neff, *Free to Choose* (St. Augustine, FL: LeaderQuest, 2011), 88-89.
2. Zane C. Hodges, *Romans* (Corinth, TX: Grace Evangelical Society, 2013), 211-12; Douglas J. Moo, *Romans* (Grand Rapids, MI: Eerdmans, 1996), 481-82.
Hodges prefers “righteous action” based on Paul’s use of the Greek word *dikaioma* previously used in Romans 5:16 being rendered “not as ‘justification’ . . . , but in conformity to 5:18 a ‘righteous act.’”
Moo, on the other hand, while acknowledging that “behavior” is an option, prefers “right requirement.”
3. Hodges, *Romans*, 294 (italics his).
4. Harold W. Hoehner, *Ephesians* (Grand Rapids, MI: Baker Academic, 2002), 489.
Biblical love (*agape*) “means seeking the highest good in the one loved.”
5. Zane C. Hodges, *Absolutely Free* (Grand Rapids: Zondervan, 1989), 133.
6. Neff, *Free to Choose*, 135-73.
The ministries of the Spirit are found in the following chapters: filling, *Myth 9: All Spirit Fillings Are the Same*, 135-46; leading, *Myth 10: Spirit Directed Christian Life*, 147-60; and teaching, *Myth 11: Anointed by the Spirit*, 161-73.
7. Hodges, *Absolutely Free*, 133.
8. *Ibid.*, 129.
9. Hebrews 11 recognizes Enoch (v 5), Noah (v 7), and Abraham (vv 8, 17).
10. Zane C. Hodges, *The Epistles of John* (Irving, TX: Grace Evangelical Society, 1999), 153.
11. *Ibid.*, 83-84.
In 1 John 2:7 the “old commandment” referred to Jesus’ “new commandment” to love one another given to the Eleven in the Upper Room (John 13:34). It was “old” in the sense that it was known to the readers in their own Christian experience. Nevertheless, the command to love one another was “new” (v 8) in the sense of being new “because it belongs to the new age that was is in the process of dawning.”
12. Robert N. Wilkin, *John*, The Grace New Testament Commentary Vol 1, Ed. Robert N. Wilkin (Denton, TX: Grace Evangelical Society, 2010), 441.
13. Gary Derickson and Earl Radmacher, *The Disciplemaker* (Salem, OR: Charis Press, 2001), 81.
14. Here we do not address the obviously difficulties regarding the Law in the transitional period between the first coming of Christ and the establishment of the Church at Pentecost. Previously, it was noted that Jewish Christians followed the Law, but only as a means of experiencing a Christian lifestyle.
15. Steve McVey, *Grace Walk* (Eugene, OR: Harvest House Publishers, 1995), 89 (italics his).

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16. Ibid., 20.
17. Ibid., 87.
18. Ibid., 89.
19. Ibid., (italics added)
20. Ibid., (italics added)
21. Richard N. Longenecker, *Galatians*, Word Biblical Commentary (Dallas, TX: Word Books, 1990), 106.
Longenecker wrote, “The Judaizers in Galatia, it seems, claimed not to be opposing Paul but to be supplementing his message, and so to be bringing his converts to perfection...So the strategy of the Judaizers was not to deny the importance of faith in Christ for salvation, but to affirm the necessity for Gentiles to accept at least the minimal requirements of the Mosaic law for filling out their commitment to God and perfecting their Christian lives. It was not, therefore, an overt advocacy of legalism per se, but a call for Gentile believers to accept a lifestyle of Jewish nomism.”
22. McVey, 89.
23. Ibid.
24. Fellowship and discipleship are typically considered synonymous terms.
25. <http://www.eharmony.com/dating-advice/dating-advice-for-you/15-ways-to-have-a-successful-define-the-relationship-talk>.
26. McVey, 80.
27. Ibid., 88 (italics added).
28. Ibid., 87-88.

Chapter 14—Freedom: Not Antinomianism

1. Richard N. Longenecker, *Galatians*, Word Biblical Commentary (Dallas, TX: Word Books, 1990), xcvi, 95.
Longenecker suggest that a *nomistic lifestyle* is equivalent to a *Jewish lifestyle* under the Mosaic Law. He considered nomism to be “the response of faith to a God who has acted on one’s behalf by living a life governed by Torah.”
2. Louis Berkhof, *Systematic Theology* (Grand Rapids: Wm. B. Eerdmans, 1997), 615; Charles C. Ryrie, *Balancing the Christian Life* (Chicago, IL: Moody Press, 1969), 151-152; Zane C. Hodges, “Legalism: The Real Thing” (JOTGES, Spring 09), 116-118.
Each of these authors addressed law as a *rule of life*.
3. Longenecker, 85-86.
4. Ibid., 86.
5. Ibid.
6. Hodges, 115.
7. The context of Romans indicates that the Mosaic Law is contrasted from grace. Galatians supports this comparison.
8. Hodges, 117.

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Quotation from Douglas Moo [Douglas J. Moo, “‘Law,’ ‘Works of the Law,’ and Legalism in Paul,” *Westminster Theological Journal* 45 (1983): 85.]

9. Ibid.
10. A comparison between Hebrews 8:10 and 10:16 reveals that *heart* and *mind* are interchangeable terms:
I will put My laws into their minds,
and I will write them on their hearts (Heb 8:10).
I will put My laws upon their heart,
and on their mind I will write them (Heb 10:16).
11. See Appendix B, *Theological Distinction: New Covenant and the Kingdom..*
12. Longenecker, 219.
13. Ibid., 232.
14. Hodges, 116.
15. Ryrie, 151-152.
16. Longenecker, 229.
17. Ryrie, 152-153
18. Ibid., 159.
Ryrie wrote, “Of course, it must be realized that legalism is not a biblical word, so any definition is derived from implications of the Scripture, not direct statements.”
19. Robert N. Wilkin, *Confident in Christ* (Irving, TX: Grace Evangelical Society, 1999), 224
20. Ryrie, 160.
21. Ibid., 159.
22. Hodges 109.
23. Ken Neff, *Hold Fast* (St. Augustine, FL: LeaderQuest, 2010), 45-52.
A comparison of faith from the Free Grace and Reformed perspectives are presented.
24. Longenecker, xcvi.
25. Hodges, 116.
26. Ibid., 118.
27. Longenecker, 225.
28. Ibid, 253.
29. Ryrie, 159.
30. Longenecker, 224.
Many commentators understand the Greek word *ελευθερια*, which is translated “for freedom,” is “a ‘dative of goal, destiny, or purpose’ and so parallel in meaning to *επ ελευθερια* of 5:13.”
31. John F. MacArthur, Jr., *Faith Works* (Dallas, TX: Word Publishing, 1993), 95.
32. Ibid., 95-96.
Numbers added for ease of identifying the location of the key words or phrases.

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33. *Ibid.*, 93.
34. Hodges, 116-117.
Indicating that a threefold-stipulation distinction within the Mosaic Law is not supportable, Hodges quotes Douglas Moo:
“As has been often pointed out, the threefold distinction of moral, ceremonial, and civil law as separate categories with varying degrees of applicability is simply unknown in the Judaism of the first century, and there is little evidence that Jesus or Paul introduced such a distinction.”
[Douglas J. Moo, “‘Law,’ ‘Works of the Law,’ and Legalism in Paul,” *Westminster Theological Journal* 45 (1983): 85.]
35. Berkhof, 615; MacArthur, 90.
Berkhof wrote, “The law is a rule of live for believers, reminding them of their duties and leading them in the way of life and *salvation*” (italics added). MacArthur concurred, “Justification is distinct from sanctification. . . . The two must be distinguished but can never be separated. . . . Both are essential elements of *salvation*” (italics added).

Chapter 15—Freedom: Susceptible to Sin’s Bondage

1. As James 4:17 teaches, sin is not confined only to actions. “Therefore, to one who knows *the* right thing to do and does not do it, to him it is sin.” Our thoughts can be sinful as well. Nevertheless, the emphasis of this chapter concerns sinful actions.
2. Genesis 22:1 and Hebrews 11:17 indicate that this event in Abraham’s life of offering up Isaac was a trial.
3. If you think that a believer’s faith cannot falter, then one’s positional relationship is lost [Arminian view]. If you think that proof of a believer’s faith is required to substantiate one’s positional relationship, then a failure would indicate that that a positional relationship never existed [Reformed view].
4. Zane C. Hodges, *The Epistle of James* (Irving, TX: Grace Evangelical Society, 1994), 40-42.
5. Ken Neff, *Choose to Live* (St. Augustine, FL: LeaderQuest, 2012), 143-65. The author addresses the secret of “saving your life” as explained by Jesus in His losing-life-to-save-life teaching.
6. One’s interpretation of the “demon” issue in James 2:19 distinguishes theological positions. One theological position holds that the demons can believe everything about Christ and obviously not be saved positionally. To this point, I completely agree. That position, however, says, “The believing demons illustrates dead faith; and if one does not have works, you can believe all the facts about Christ and say that you are saved, but you don’t have ‘saving’ (positional salvation) faith. Without works, your faith is dead.” The problem with that claim is first the context and then the

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explanation. The context of James 1 and 2 screams out that the issue is not initial, positional faith in Christ. Second, demons know who Christ is and know their future fate (see Matt. 8:28–29 and Mark 1:23–24). They can never experience what we call positional salvation, but they know Who has authority over them and Who will judge them. This is the very reason they “shudder.” The argument of James 2:20 is that a believer is foolish if he thinks he need not obey God’s word—even the demons who are not saved “shudder” at the thought of the consequences of their choice!

7. The context of James 1–2 only addresses believers and their potential growth towards maturity. There is no reference to or discussion of people who think they are believers, but are not since they do no evidence works. Not only is the latter concept foreign to the passage, but also the logical conclusion of that interpretation would be that if Abraham had not been willing to offer up his son, he would not have been saved. That, however, is the view of Reformed Theology (salvation is by faith alone, but not by faith that is alone) or Arminian Theology (salvation is by faith alone, but can be lost through no works). Both of these positions require works either as a proof of salvation or to remain saved. As a result, both views always carry legalistic baggage along with them, because in either view — no works = no salvation!

Additionally, assurance of salvation (eternal security) is not the issue of this James 1–2. In fact, it is not the issue in the appeal to “fruit inspection” in Matthew 7, “you shall know them by their fruits” (v 20). There it addresses exclusively the words or doctrine of prophets—their teachings are their fruit. You can know whether a prophet is true or false by what he teaches! Assurance is never determined by the continued introspection of our own works, but always based upon the integrity of God and His word. For assurance we look to Christ, not ourselves!

8. See chapter 11, *Mind: Making Choices* and Appendix B, *Theological Distinctions: Kingdom and New Covenant*.
9. Author’s translation of verse 14.
10. Commentaries that understand Paul in Romans 7 was a believer include John Murray, *The Epistle to the Romans*, Vol I (Grand Rapids, MI: Eerdmans, 1971), 256–59; Zane C. Hodges, *Romans* (Corinth, TX: Grace Evangelical Society, 2013), 192–93; Rene A. Lopez, *Romans Unlocked* (Springfield, MO: 21st Century Press, 2005), 152.
11. Ken Neff, *Free to Choose* (St. Augustine, FL: LeaderQuest, 2011). 57–58.
12. *Ibid.*, 58–60.
13. *Ibid.*, 59.
14. Hodges, 197.
15. See Appendix B, *Theological Distinctions: Kingdom and New Covenant*.
16. Hodges, 199.
17. *Ibid.*, 189.

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18. Rewards from God are a by-product, not the goal of obedience.
19. In 1 Corinthians 10:1-13 Paul listed examples of God's people responding improperly to events in their lives. He then warned the readers that they should not be self-confident in their walk with God, since they could fall into disobedience as well. Nevertheless God provides a way of escape.

Chapter 16—So, Just Do It!

1. 1. "Nike's Brilliant Marketing Strategy—Why You Should Be (Just) Doing it Too," <https://www.referralcandy.com/blog/nike-marketing-strategy/>

Appendix A—Biblical Analysis: Old Man/New Man Controversy

Alternative One

1. Charles Caldwell Ryrie, *Balancing the Christian Life* (Chicago, IL: Moody Press, 1969), 34-35.
2. *Ibid.*, 35.
3. *Ibid.*
4. *Ibid.*
5. *Ibid.*, 34-35.
6. *Ibid.*, 54-55.
7. *Ibid.*, 45.
8. *Ibid.*, 36.
9. *Ibid.*, 55.
10. *Ibid.*, 33.
11. *Ibid.*, 48.
12. *Ibid.*, 189.
13. *Ibid.*, 33.
Ryrie explains that the believer is responsible for his own actions even though the Spirit enables obedience. "Whatever is done, whether for good or for evil, I do, for there is no other way for the old nature, the new nature...to express itself than through me. Therefore, I am responsible for my actions." Ryrie explains further, "Otherwise, if He does it all apart from me or through a completely passive me, then He ought simply to reward Himself at the judgment."
14. *Ibid.*, 54-55.
15. *Ibid.*, 35.

Alternative Two

1. David C. Needham, *Birthright* (Portland, OR: Multnomah Press, 1979), 114.
2. *Ibid.*, 81.

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3. Ibid., 32.
4. Ibid., 30.
5. Ibid., 25, italics his.
6. Ibid., italics his.
7. Ibid., 53, 129.
8. Ibid., 78.
9. Ibid., 61.
10. Ibid., 78.
11. Ibid., 61.
12. Ibid., 75.
13. Ibid., 46.
14. Ibid., 13, 16, 81, 136.
Needham wrote, "The 'sin nature' concept of necessity assumes that there is always somewhere inside of me something that is essentially evil. And whether or not those who hold this view actually say it, that something clings so tightly to my essential personhood that it is right to describe myself as sinful" (81).
15. Ibid., 81.
16. Ibid., italics his.
17. Ibid., 34, 129, 158.
18. Ibid., 81.
19. Ibid., italics his.
20. Ibid., 114.
21. Ibid., 113-14.
22. Ibid., 75.
23. Ibid., 36.
24. Ibid., 136.
25. Ibid., 81.
26. Ibid.
27. Ibid., 103.
Giving a millions dollars to charity by a non-believer or for the wrong motive by a Christian illustrates that a "good" thing does not demonstrate biblical righteousness.
28. Ibid., 107.
29. Ibid., 54.
30. Ibid., 75.
31. Ibid.
32. Ibid., 78.
33. Ibid., italics his.
34. Ibid., 137.
35. Ibid., 138.
36. Ibid., 35.
37. Ibid., 104, italics his.

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- 38. Ibid., italics his.
- 39. Ibid.
- 40. Ibid., 146.
- 41. Ibid., 143.
- 42. Ibid., 104.
- 43. Ibid., 151.
- 44. Ibid., 158.
- 45. Ibid., 92.
- 46. Ibid., 88.
- 47. Ibid., 92.
- 48. Ibid., 96.
- 49. Ibid., 130.

The Christian must choose to align his behavior with his new identity, the new management with new directives. Needham wrote, "New management is in position to issue new directives. Directives which move form the top down (or from the inner man out) to all the departments of my flesh. Directives in perfect harmony with my new identity."

- 50. Ibid., 92.
- 51. Ibid., 114.
- 52. Ibid., 138, 162.

Alternative Three

- 1. Renald Showers, *The New Nature* (Neptune, NJ: Loizeaux Brothers, 1986), 33.
- 2. Ibid., 9.
- 3. Ibid., 67.
- 4. Ibid., 49.
- 5. Ibid.
- 6. Ibid., 9.
- 7. Ibid., 9, 34, 38.
- 8. Ibid., 42.
- 9. Ibid., 42-43.
- 10. Ibid., 62.
- 11. Ibid., 36.
- 12. Ibid., 37.
- 13. Ibid., 36.
- 14. Giving a millions dollars to charity by a non-believer or for the wrong motive by a Christian illustrates that a "good" thing does not demonstrate biblical righteousness.
- 15. Ibid., 48.
- 16. Ibid., 10.
- 17. Ibid., 42-43.

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18. Ibid., 43
19. Ibid., 45.
20. Ibid., 10.
21. Ibid.
22. Ibid.
23. Ibid., 10-11.
24. Ibid., 157.
25. Ibid., 11.

Alternative Four

1. Steve McVey, *Grace Walk* (Eugene, OR: Harvest House Publishers, 1995, 50.
2. Ibid., 49.
3. Ibid., 51.
4. Ibid., 44.
5. Ibid., italics his.
6. Ibid., 45.
7. Ibid.
8. Ibid., 51, italics added.
9. Ibid., 48.
10. Ibid., 58.
11. Ibid., 59.
12. Ibid.
13. Ibid., 124, italics his.
14. Ibid., 57.
15. Ibid., 71.
16. Ibid., 59.
17. Ibid., 57.
18. Ibid., 55.
19. Ibid., 57, italics his.
20. Ibid., 56, italics his.
21. Ibid., 45.
22. Ibid., 45, italics added.
23. Ibid., 59.
24. Ibid., 45.
25. Ibid., 71.
26. Ibid., 36.
27. Ibid., 29.
28. Ibid., 51.
29. Ibid., 65.
30. Ibid., 92.
31. Ibid., 93.

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32. Ibid., italics his.
33. Ibid., 31, italics his.
34. Ibid., 92.
35. Ibid., italics his.
36. Ibid., 57.
37. Ibid., 65.
38. Ibid., 30.
39. Ibid., 93, italics his.
40. Ibid., 101.
41. Ibid., 99.
42. Ibid., 65.
43. Ibid., 175.
44. Ibid., 21.
45. Ibid., 22.
46. Ibid., 88, italics his.
47. Ibid., 94, italics his.
48. Ibid., 95.
49. Ibid., 89.
50. Ibid., 93, italics his.
51. Ibid., 129.
52. Ibid., 80.
53. Ibid., 130-31.
54. Ibid., 100.
55. Ibid., 131.
56. Ibid., 38.
57. Ibid., 18.
58. Ibid., 77, italics added.
59. Ibid., 18, italics added.
60. Ibid., 101.
61. Ibid., 71.
62. Ibid., italics added.
63. Ibid., 36.

Alternative Five

1. Zane C. Hodges, *Romans* (Corinth, TX: Grace Evangelical Society, 2013), 170.
2. Ibid. 171.
Hodges referred to sinful, physical flesh as “the seat of sin.”
3. Harold W. Hoehner, *Ephesians* (Grand Rapid, MI: Baker Academic, 2002), 584.
4. Giving a millions dollars to charity by a non-believer or for the wrong

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motive by a Christian illustrates that a “good” thing does not demonstrate biblical righteousness.

5. Zane C. Hodges, *The Epistles of John* (Irving, TX: Grace Evangelical Society, 1999), 141.
6. Bob Wilkin, during a personal conversation on 11.24.15.
7. The “new heart/mind” is given to the nation of Israel when the new covenant is fully realized at the establishment of the 1,000-year (millennium) kingdom (see *Appendix B*).
8. Hoehner, *Ephesians*, 584.

Comparisons

1. Page references by alternative for each issue on table A-1 is provided in table A-7 (see next page).
2. Harold W. Hoehner, *Ephesians* (Grand Rapid, MI: Baker Academic, 2002), 322-23.
Hoehner segments the use of the term *nature* (*phusis*) into three senses. “First, it can denote origin, source, or descent, as lineal descent. Second, it can have the idea of the natural condition, state, or quality, like the natural lay of the land or the nature of the existence of the gods. Third, it can refer to the created world or nature.”
3. *Ibid.*, 323.
4. *Ibid.*
5. *Ibid.*, 324.
6. *Ibid.*, 323.
7. Word form of the verb used is in the subjunctive mood, indicating the potential or probability for the action to occur.
8. Zane C. Hodges, *Second Peter* (Denton, TX: Grace Evangelical Society, 2015), 19.
9. *Ibid.*, 20.
10. *Ibid.*
11. Steve McVey, *Grace Walk* (Eugene, OR: Harvest House Publishers, 1995, 77, italics added.
12. *Ibid.*, 71, italics added.
13. Charles Caldwell Ryrie, *Balancing the Christian Life* (Chicago, IL: Moody Press, 1969), 33.
14. *Ibid.*
15. David C. Needham, *Birthright* (Portland, OR: Multnomah Press, 1979), 34, 129, 175; Renald Showers, *The New Nature* (Neptune, NJ: Loizeaux Brothers, 1986), 93, 97, 112; McVey, 30, 77, 93.
Self-produced behavior is often couched in the following terminology: self-effort, trying in one’s own power, or relying upon one’s own power.
16. Ryrie, 33; Needham, 104, 111; Showers, 157; McVey, 71, 96, 175.

NOTES

A-7 COMPARISONS OF ALTERNATIVES

ISSUE	ONE	TWO	THREE	FOUR
Old Man	34, 36	61, 82, 96, 114, 165, 244	9, 10, 67-68, 123	44, 58-60
New Man	35-36	52, 82, 155, 236, 244, 253	10, 68, 123	27-28, 42, 44-45, 49, 58-59, 71, 90, 98
Conflict in Christian Life	35, 45-46, 48, 55	25, 66, 82, 86, 113-14, 135-36, 138, 141, 158, 251	10, 93, 115-16	30-31, 33, 37, 56-57, 65, 90, 93, 131, 174
Sin's Power (for living)	46, 54-56	30, 129, 154	10-11, 62, 97, 101- 02, 104, 110, 115-16	93, 99-100, 102-03
Human's Ability (for living)	33, 35, 37-38, 41, 64-65, 187-89	34, 129, 175	10-11, 93, 97, 103-05, 111-12	21, 30, 36-37, 77, 81, 87-88, 90, 93, 131, 174
God's Power (for living)	45, 55, 189	143-52, 156, 158-59, 236, 266	11, 74, 96-97, 105, 108, 110, 115-18	65, 96-98
Spirit's Power Through Believer	33	104, 111, 158-60, 251	157	70-71, 88, 96- 97, 99, 106, 175
Accessing Spirit's Power (for living)	189	35, 96, 110, 114, 151	115-17, 119	78, 174-75
Produces the Fruit of the Spirit	189	158, 194	148-149	Assumed ("through believer")
Flesh	34-35	36, 79, 149, 258	71-72, 113	30-31, 33, 36, 92
Sinful Flesh (Rom 8; Gal 5)	NI	82, 253, 257-58	62, 71-77, 113	NI
Body of Sin (Rom 6:6)	54-55	113, 129, 135, 241, 248-49	71-72	NI

NI = Not Indicated

17. Ryrie, 115, 189.
18. Needham, 151, 158.
Needham expands the means of accessing to include “conscious openness, dependency, and expectation of receiving energy in the Person of the Holy Spirit” (151).
19. Showers, 115-117, 119; McVey, 78, 174-75.
20. Ryrie, 77-78, 114-115.
21. Ken Neff, *Rethinking Empowerment* (St. Augustine, FL: LeaderQuest, 2011), 68-69.
22. *Ibid.*, 69.

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Appendix B—Theological Distinctions: New Covenant and the Kingdom

1. The “mind and spirit” designation for the inner man is based on Ezekiel 36:26. That text addresses the New covenant and the capabilities God provides to His people to live obediently before Him. From that context of obediently living, it seems natural that those aspects of the inner man encompass any consideration for understanding man and godly living.
2. Those who hold the Amillennial position do not believe Old Testament Saints could obey God, even though Hebrews 11 is replete with illustrations of obedience by Saints of old.
3. Those who hold the Amillennial position believe New Testament Christians experience the fulfillment of all the prophecies of Ezekiel 36.
4. Those who hold the Amillennial position do not believe there will be a millennial kingdom. They believe all the prophecies of Ezekiel 36 are fulfilled in the Church, which they believe replaced Israel in God’s program.
5. Kenneth L. Barker, “The Scope and Center of Old and New Testament Theology and Hope,” in *Dispensationalism, Israel and the Church*, ed. Craig A. Blaising and Darrell L. Bock (Grand Rapids: Zondervan, 1992), 307-10.
6. Ibid.
7. Ibid., 308-09.
8. Ibid., 310.
9. Ken Neff, *Rethinking Empowerment* (St. Augustine, FL: LeaderQuest, 2012), 116-17.
10. Barker, 307.
11. Neff, *Rethinking Empowerment*, 192.
12. Ken Neff, *Hold Fast* (St. Augustine, FL; LeaderQuest, 2010), 131-38; Ken Neff, *Free to Choose* (St. Augustine, FL: LeaderQuest, 2011), 97-104.

Appendix C—Case Study: Adopting a “Relationship” Gospel

1. Kyle Idleman, *not a fan* (Grand Rapids, MI: Zondervan, 2011), 32.
2. Ibid., 149.
3. Ibid., 13.
In His bread-of-life teaching of John 6, Jesus taught the necessity of eating His flesh and drinking His blood. The teaching created tension within the group of His followers. “Therefore many of His disciples, when they heard *this* said, ‘This is a difficult statement; who can listen to it?’ (v 60) and “As a result of this many of His disciples withdrew and were not walking with Him anymore” (v 66). Addressing this text Idleman wrote, “Many of the fans turn to go home. I was struck by the fact that

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Jesus doesn't chase after them...it wasn't the size of the crowd Jesus cared about; it was their level of commitment."

4. Ibid.
5. David Platt, *Radical* (Colorado Springs, CO: Multnomah Books, 2010), xix.
6. Platt, *Radical*, 48-49.
Platt presented a "few key elements" that would "draw a crowd in our culture":
"First, we need a good performance. In an entertainment-driven culture, we need someone who can captivate the crowds. If we don't have a charismatic communicator, we are doomed....
Next, we need a place to hold the crowds that will come... We must make sure that all facets of the building are excellent and attractive....
Finally, once the crowds get there, we need to have something to keep them coming back. Do we need to start programs—first-class, tip-of-the-line programs...."
7. Ibid., 2.
8. Ibid.
9. Francis Chan, *Crazy Love* (Colorado Springs, CO: David C. Cook, 2008), back cover.
10. Ibid., 19-20.
11. Ibid., 83-84.
12. David Platt, *Follow Me* (Carol Stream, IL: Tyndale House Publishers, 2013), 3 (italics added).
13. Idleman, 116.
14. Ibid., 32.
15. Ibid.
16. Ibid., 25.
17. Ibid., 116 (italics his).
18. Ibid., 33 (italics added).
19. Ibid., 36.
Idleman clarifies when a relationship with Christ is established. He wrote, "When Jesus defines the relationship he wants with us he makes it clear that being a fan who believes without making any real commitment to follow isn't an option."
20. Ibid., 47.
21. Ibid., 78.
22. Ibid., 90.
23. Ibid., 88.
24. Platt, *Radical*, 36-37.
25. Platt, *Follow Me*, 10.
26. Platt, *Radical*, 39.
27. Platt, *Follow Me*, 140.

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28. Platt., *Radical*, 39.
29. Platt., *Follow Me*, 66.
30. *Ibid.*, 76.
31. *Ibid.*, 54.
32. Platt., *Radical*, 8.
33. Chan, 139.
34. *Ibid.*, back cover.
35. *Ibid.*, 183.
36. *Ibid.*, 85.
37. *Ibid.*, 110.
38. www.english.stackexchange.com—search, Is there any relation between the suffix “-ship” and actual ships?
39. www.etymonline.com—search, Relationship.
40. *Ibid.*
41. www.leaderquest.org—see article, Theological Positions on Salvation.
42. A. T. Robertson, *A Harmony of the Gospels for Students of the Life of Christ* (New York, NY: Harper & Row, 1950), xiii-xxxi.
43. J. Dwight Pentecost, *Design for Discipleship* (Grand Rapids, MI: Zondervan, 1971), 13-21.
Dr. Pentecost distinguished between “curious” disciples, who are non-believers; “convinced” disciples, who believe in Christ and therefore are Christians; and “committed” disciples, who are Christians that follow after Christ in committed devotion.
44. In the discipleship texts, certain phrases are equivalent: “Follow Me” (Mark 10:21, Luke 9:23, John 12:26); “Follow after Me” (Matt 10:38); and “Come after Me” (Matt 4:19; Luke 9:23; 14:27). For example, the phrase “Come after me” (Matt 4:19) is translated “Follow Me” (NASB), “Come, follow me” (NIV), and “Come with me” (MSG).
45. See endnote 43.
46. John F. MacArthur, Jr., *The Gospel According to Jesus* (Grand Rapids, MI: Zondervan, 1988) 30, italics added.
47. See endnote 43.
48. David Janssen, a friend, suggested that “go” required “initiation” in a private phone conversation.
49. Some translated Matthew 28:19-20: “As you are going, make disciples... baptizing them...and teaching them.” All three participles (words ending with “ing”) are understood to be subordinate circumstantial (or adverbial) participles, which express the manner the action of the main verb (“make disciples”) is carried out. The difficulty with that translation is that the first participle translated “going” has the structural pattern of a different participle type.

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Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids, MI: Zondervan, 1996), 640-43.

Wallace informs us that the first participle is an attendant circumstance participle, which is dependent on but not subordinate to the main verb. Having the structural pattern where it precedes the main verb, it takes on the mood (imperative force) of the main verb and is translated as a finite verb, being connected by “and.” In fact, the structural pattern indicates that “go” is a prerequisite to beginning the process of “making disciples.” The two-trailing participles are subordinate circumstantial participles, which express the manner by which the action of the main verb (“make disciples”) is accomplished. Therefore, the translation of Matthew 28:19-20 should be “go and make disciples...baptizing them...and teaching them.”

50. W. Graham Scroggie, *The Unfolding Drama of Redemption* (Grand Rapids: Zondervan, 1972), pp. 175, 183; H. Wayne House, *Chronological and Background Charts of the New Testament* (Grand Rapids: Zondervan, 1981), p. 127.
51. MacArthur, 15.
52. *Ibid.*, italics his.
53. *Ibid.*, 17.
54. *Ibid.*, 15.
55. *Ibid.*, 21, italics added.
56. *Ibid.*, 27.
57. *Ibid.*, 28.
58. *Ibid.*, 29-30.