



*The Podcast Focused on
Revitalizing Conventional Christi-
anity*

—One Person at a Time

Inside Jimbo's Head™

Series 1, Cultural Christianity Versus Kingdom
Christianity

Episode 15, Getting Down to the Nitty-Gritty, The
Radical Attitude and Actions of Paul, Part One—Background Information for Phi-
lippians 3:7-10 and Verse 7 Study©

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Introduction

Well, there we go! It's great to have you all inside my head once again as we begin to get into the nitty-gritty of how kingdom Christianity is the antithesis of the cultural Christianity we see taking place all around us.

However, before we get there, I want to say a few words about this episode's "Stories From the Frontlines of Ministry" segment and the one-minute laugh with a punch comedy skit from Lifeline Productions. Every time I listen to that one-minute laugh with a punch comedy skit, I have to laugh. Of course, that laughter doesn't last long when I apply it to our Story From the Frontlines of Ministry. You see, my friends, one of the biggest problems with conventional Christianity, including and especially the Evangelical variety, is that the gospel is almost always presented within the context of going to heaven. And I believe that "almost" in "almost always" is a gift.

I know I have talked about this in the past. Still, easy believeism has so inundated the modern

church that our Story From the Frontlines of Ministry is not an isolated case but generally the rule rather than the exception. If you don't remember the modern church's condition, including the Evangelical church, which we talked about in episode one of this series, you need to go back and relisten to that episode. Those facts are the foundation on which I built this entire series. If you do that and you also listen to what Christian leaders are saying, especially on the local level, you will clearly see the attitude of the captain of the aircraft carrier well represented in how they are dealing with these realities.

If you only look at how the gospel is presented, you need very few other reasons, though there are many for this condition. Accumulatively these problems lead to the results we saw in our Stories From the Frontlines of Ministry. When it comes to presenting the gospel, we are often so desirous to see a person "be saved" that we forget all about the "counting the cost" questions. Jesus asked counting the cost question regularly to people who came to Him and asked to be His disciple.

We have also seen in how most present the gospel that discipleship, and often the Lordship of Jesus, are supplementary to "getting saved." The gospel is no longer about Jesus the Messiah, establishing the kingdom of God, and our transference into His kingdom living under His lordship when we become a disciple. It is not about the call upon our lives to bring glory to God by living as Jesus lived. It's just about "getting saved" and going to heaven. Along the way to this final destination, we expect God to make our journey as easy as possible. Even when we hit hard times, we look for Jesus to soften the hard edges. There is no concept of having communion with the sufferings of Christ and living in conformity to His death—not even in our concepts of authentic ministry.

Because we focus the gospel on going to heaven, we rarely talk to those desirous of becoming Jesus' disciples about changing direction. In the Bible, this is called repentance. If we ever approach that subject, we let people off the hook by saying we must be *willing* to change direction. God forbid if we talk about obedience! We are so afraid of losing the *solo gratia* or solely "by grace" aspect of salvation. Often this leads to us allowing people to "just pray this prayer" who are not ready for the radical change authentic grace produced faith makes in their lives. The emphasis is on "as long as we are on our way to heaven." While there are a few scriptures that seem to connect salvation to "going to heaven," the lion's share of the entirety of scripture is the link between salvation and the kingdom of God. This was established and lost in the garden, promised and exemplified throughout the entire Old Testament, and fulfilled in Jesus the Messiah. It is where we, who have an active faith in Jesus, live and find our new cultural realities.

We will look deeper into this in an upcoming episode. However, I want to make one point. The story of the thirty-nine-year-old-man and his twelve-year-old-son exemplifies what happens when people are not told about the radical change in the direction that takes place when one yields to Jesus as Savior and Lord. The result? They keep heading toward's the rocks like the Navel aircraft carrier (and present-day church leadership), not realizing they are heading for

disaster. They often think people and circumstances need to change around them, rather than the radical attitude adjustment and the lifestyle change that takes place with an authentic active faith in Christ. This goes for not only the Christian life but authentic Christian ministry as well. Speaking of a radical attitude adjustment, let's take a look at today's scripture, which speaks of Paul's life example when He made the radical break with his past to become a disciple of Jesus.

Opening—Where are we Going

At this point in our series, before we start looking at specific areas where kingdom Christianity and cultural Christianity differ, and I mean differ with a capital "D," we will always take a look at a significant passage of scripture. In the next three episodes, we will look at Philippians chapter three, verses seven through ten. Then we will deal with the differences between kingdom Christianity and culturalized Christianity when it comes to the concept of salvation. Today I hope to accomplish several things. First, I want to talk about some preliminary things we need to consider before jumping into this passage, and for that matter, most of the passages we will look at as we finish this series. These will include:

- The primary ways the Bible teaches us about Christ, His kingdom, and the way we are to live in that kingdom.
- I also want to introduce you to what I call my intensified version of the scriptures, which will guide most of these studies.
- I will also share with you where you can find these intensified versions of the scripture we are studying and the work I did to get to these results.

Finally, we will try to get through at least verses seven and eight of this intense, critical, and essential passage concerning the radical way life in Christ affects people with authentic active faith. So let's get started!

Section I—Dealing with the Preliminaries

The first thing I want to bring to your attention is how the Bible teaches us. There are three primary ways the scriptures teach us about Jesus, His kingdom, and how we live in that kingdom.

The first is by direct command. Most Christians realize that the Old Covenant is full of commandments. Keeping these commandments or laws is how the Old Covenant people lived their lives. This way of living is quite different from how the New Covenant people are to live their lives. However, I am often horrified by how many Christians do not realize how many things we are commanded to do in the New Covenant. For most, they think "keeping commands from God" is not a part of grace. They often tell me, "I accepted Jesus into my life as my savior. I know I am to do my best, but I know I am going to fail, and when I do, I'm still going to heaven." Ok, Ok! I know I beat that dog to death with a stick far too many times. However, while there may be a sliver of truth in that statement, I shiver every time I hear someone say such a thing. Why? The attitude behind such a statement does not come from living in the Spirit but living in the flesh. It definitely is not a Biblical attitude.

The second way the Bible teaches about Jesus, His kingdom, and how we live in that kingdom is through direct teaching. Here is where the writer lays a comprehensible series of thoughts together to develop overall principles. The first eleven chapters of the book of Romans and the first part of most of the Pauline epistles and Jesus' Sermon on the Mount are perfect examples of this process.

Finally, the Bible teaches us about Jesus, His kingdom, and how we live in that kingdom through example. Repeatedly, we are called to follow the example, or imitate, those who have an authentic active faith.

- In First Corinthians chapter four, verse sixteen, Paul tells us to imitate his lifestyle. In chapter eleven, verse one, he says the same thing but to imitate him as he is an imitator of Christ. By the way, both of these are commands!
- In First Thessalonians chapter one, verse six, Paul talks about how the Thessalonians became imitators of "us" and Christ. Here the "us" was Paul, Silas, and Timothy.
- Later in Chapter two, verse fourteen, he talks about how the community of Jesus followers became imitators of the churches of Judea in the way they dealt with suffering.
- In Ephesians chapter five, verse one, Paul commands the Ephesian Christians to be imitators of God as sacrificially loved children. This example, too, was a command!
- In chapter six, verse twelve, the writer of Hebrews urges us to be imitators of those who inherit the promises.
- And Jesus, in John chapter thirteen, verse fifteen, tells His disciples that He was their example and that they should do just as He had done to them.

In all these examples, we cannot say that Paul, or Silas, or Timothy, or the early churches, or even Jesus were so unique that we could not, today, live the way they lived. If we do, we are merely following the example of the culturalized church and making excuses. By now, you should know one of my favorite sayings, "No More Excuses!" whether they be theological or based on cultural differences. We also can never afford to think that one of these three key ways the Bible teaches us about Jesus, His kingdom, and how to live in that kingdom are of higher importance than another. They are all part of the inspired, inerrant, revealed word of God.

We are about to study a description Paul gives of his attitude and lifestyle. If you do not believe the examples I gave you from scripture calling you to be an imitator of his attitude and lifestyle obediently, this final example should place the last nail in the coffin. Soon after Paul talks about his attitude and lifestyle in Philippians chapter three, verses seven through ten, he gives this command to the Philippians and us. "Brothers, join in imitating me and keep your eyes on those who walk according to the example you have in us."

Just in case you are using the old excuse that this is something you have to grow into, you must realize that the verb here, in the Greek translated "keep your eyes on," has a middle voice. This construction means the subject, "brothers," initiates the action and participates in the results of that action. The verb translated "join in imitating me" has an active mood, which means the same subject, brothers, is the initiator of the action. Both have an imperative voice giving them,

in this case, the power of a command from a person in authority. That should clear up any excuse! The idea here is “Just Do It,” not “Grow Into It!”

The second thing I need to share with you before we jump into our study of Philippians chapter three, verses seven through ten, is what I call my “intensified version” of scriptures. This intensified version will become the basis of our discussion as we study this passage and each passage we look at in this final section of our present series. The Cambridge Dictionary defines “intensify” in the following way. “To become greater, more serious, or more extreme, or to make something do this.”ⁱ Now I do not believe we can make scripture any greater than it already is or even more serious. For that matter, I do not think we can make it any more extreme. Frankly, the teachings of the New Covenant are already radically extreme for all people but especially those of us living in twenty-first-century America.

With that said, the Greek language is more expressive and has a more profound, robust sense to it than one word in English or short phrase can convey. This is especially true when it comes to Greek verbs. Thus, often I have given a fuller meaning to words by using either multiple similar understandings of the word, a greater sense of what each verb means, or my definition for such terms such as love and faith. These definitions of terms like “love” and “faith” come from looking at the full usage of these terms throughout the New Covenant. I began writing these intensified versions for contemplative meditation on God’s word. Yet, I have found, once a person gets used to them, they help bring out a fuller understanding of passages I am teaching.

In order to help you understand these intensified versions, I need to give you a short, simple basic lesson on Greek verbs. There are three critical elements to a Greek verb. Each of these is very important in understanding the intent of the author. They are also essential in understanding what the original readers heard when they read the books of the New Covenant.

- The first element is the verb’s tense. Unlike English, there are five basic tenses in Biblical Greek. However, what is called the “aspect” of a verb is far more critical to the Greek writer than when an action took place. The aspect of a verb refers to the kind of action that was taking place. The first thing that came to the mind of a Greek writer or reader was, “is this action continuous, is it once and done and finished, is it speaking of ongoing action in the past with no reference to the present, or is it something completed at a specific time in the past with its results continuing into the present.” Understanding this is essential in bringing clarity to the author’s intent.
- The second element of a Greek verb is its “voice.” The voice of a Greek verb highlights the relationship of the subject to the action of the verb. Again, in the mind of a Greek writer or reader, the question is, “who performs the action or accomplishes the activity, the subject of the sentence or an outside force, and if the subject does act, do they participate in the results of the action.
- Finally, the third element of a Greek verb is its “mood.” The mood highlights the attitude of the verb. Is this an act of certainty (did it, is it, or will it definitely take place), an act of possibility, a command, or a wish or desire.

Just this simple explanation of Greek verbs (especially the aspect of the verb) gives you a clear idea of the robust nature of the Greek language and why one word in English could never convey these ideas. This will become understandable when we look at the intensified version of each verse. The first question that will come to your mind when I read my intensified version will be, "Why did you make this so long?" Understanding the things I just shared with you about the Biblical Greek language is the answer to that question.

Because I try to give a real sense of all these elements of Greek verbs and a fuller understanding of each word, my sentences in the intensified version become quite long. Because of this, if a verse says, if something happens or is true or is a desire and two or three things flow from it, I split these up. I split them up by restating the action, truth, or desire that is necessary for the result before I state each result. I believe this makes my intensified version more understandable. However, the tradeoff is they become even longer.

Because the intensified version that I write can seem complicated the first time you hear it, I would like to suggest something to make this much more manageable. I strongly recommend that you go to jimbo-speaking.org. At the bottom of the landing page, you will see the word "Episodes." Click on that word. There you will find a link to each episode of the Hello, Jimbo Speaking podcast, a description of that episode, and a place to download a pdf transcript of the "Inside Jimbo's Head" segment for that episode. Scroll down to this episode, episode fifteen, and download that pdf file. I have added, at the end of the transcript, the English Standard Version of our text, my intensified version of it, and a copy of the work I did to create the intensified version. I know you will find this very helpful. In fact, if you do not pause this podcast and do this right now, you will get lost in the weeds.

So, now let's get into the scriptures. I want to read to you Philippians chapter three, verses seven through ten in the English Standard Version, and then I will read my intensified version of the same passage. By the way, here is where that pdf transcript add-on will be beneficial. Here we go:

⁽⁷⁾ But whatever gain I had, I counted as loss for the sake of Christ. ⁽⁸⁾ Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus, my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ ⁽⁹⁾and be found in him, not having a righteousness of my own that comes from the Law, but that which comes through faith in Christ, the righteousness from God that depends on faith—⁽¹⁰⁾ that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death . . .

And now, for my intensified version of this passage. Here we go. Are you ready?

⁽⁷⁾ But, whatever things were continuously taking place in the past, which gave me the benefit of an advantage, those things I have already, in the past, taken into account and have taken authority over them as something damaged, a detriment, and a loss. I have, in all certainty, in the past, considered them as damaged, a detriment and a loss in a way that continues to allow me to presently consider them as damaged, a detriment and a

loss. This has happened because of and through the benefit of a partnership with The Messiah and His kingdom. ⁽⁸⁾ On top of those things and added to them in an accumulative way, I am also now, in all certainty, as a lifestyle, continuously habitually taking into account and having authority over and considering all things (and I mean the whole of every kind and variety of things in their totality) to be continuously habitually damaged, a detriment and a loss for the benefit of partnership in a continuous, habitual lifestyle in the supreme, superior, surpassing worth of a full, complete, intimate, experiential knowledge of Messiah Jesus my Lord and His kingdom. It is because of and through this benefit of a partnership with Him in this full, complete, intimate, experiential knowledge of Him as Lord that I have already in the past, once and for all, with all certainty, forfeited and cast away all and I mean the whole of every kind and variety of things in their totality. In fact, I am now continuously, habitually as a lifestyle taking into account and having authority over them, considering them as worthless and detestable refuse, like the excrement of animals. I do this continuously and habitually, as a lifestyle to the end that I might gain The Messiah and His kingdom as the dominating power over my entire being and every circumstance. ⁽⁹⁾ I also am, in all certainty, as a lifestyle, continuously and habitually taking into account and having authority over and considering all, and I mean the whole of every kind and variety of things in their totality, to be continuously habitually damaged, a detriment and a loss and as worthless and detestable scraps to be thrown out to the dogs so that I might, once and for all, be discovered, be recognized, and show myself as being in Him, The Messiah, and His kingdom. In other words, so that I might be discovered and recognized and show myself as wholly joined in such a way that He is the place where I live and move and the one to whom my power and influence are subject. However, I am not continuously and habitually as a lifestyle wearing, possessing, or owning a righteous condition that yields feelings, thinking, and actions in conformity to the character of God, which emanates from myself or my own legalistic consciousness, that is, my own ability to be obedient to the commands of God. However, *I am* continuously and habitually as a lifestyle wearing and possessing a righteous condition that yields feelings, thinking, and actions in conformity to the character of God that is acceptable to God, which is through a firm foundational conviction that all God said and did, says and does and promises to do is true and truthful leading to a lifestyle of obedience. This righteous condition, which I continuously, habitually as a lifestyle wear and possess, is in and through The Messiah and His kingdom for He is the one in whom I live and move and the one to whom my power and influence are subject. This righteous condition, acceptable to God, that yields feelings, thinking, and actions in conformity to the character of God finds its origin and emanates from God based on faith, that is, a firm foundational conviction that all God said and did, says and does, and promises to do is true and truthful leading to a lifestyle of obedience. ⁽¹⁰⁾ I am continuously and habitually as a lifestyle wearing and possessing this righteous condition acceptable to God that yields feelings, thinking, and actions in conformity to the character of God and that finds its origin and proceeds from God based on a firm foundational conviction that all God said and did,

says and does, and promises to do is true and truthful leading to a lifestyle of obedience so I once and for all fully, completely, intimately, experiential know Him, and once and for all fully, completely, intimately, experientially know the miraculous, powerful, abundant mighty innate force of His resurrection and once and for all fully, completely, intimately, experientially know partnership with, participation in, and communion with His sufferings, so that I am now continuously and habitually assimilated into and conformed to His death as my lifestyle. I do not assimilate into or conform to His death through my own self-knowledge, power, or way of life but am being acted on by this full, complete, intimate, experiential knowledge of The Messiah and His kingdom, and by this full, complete, intimate, experiential knowledge of the dynamic power of His resurrection, and by this full, complete, intimate, experiential, participation in His sufferings which is the result of continuously and habitually as a lifestyle wearing and possessing this righteous condition acceptable to God that yields feelings, thinking, and actions in conformity to the character of God. Even this righteous condition finds its origin and proceeds not from me but from God and is based on that firm foundational conviction that all God said and did, says and does, and promises to do is true and truthful leading to a lifestyle of obedience.

Section II—Verse Seven

Man, that was a long introduction. However, I think without it, you would get lost in the weeds as we look at the texts we are studying. So let's get down to business.

The first thing I want to do is give you an outline of the flow taking place in Philippians chapter three, verses seven through ten. Basically, this passage is a classic example of a person giving up one thing or category of things as a way of life because they wish to participate in something of a higher or more exceptional value. We see this concept throughout the pages of the New Covenant. Let's look at just one example given by Jesus. In Matthew chapter thirteen, verses forty-four through forty-six, Jesus speaks in these terms concerning the kingdom of God/heaven: "The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy, he goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it."

Note: Please always remember, when the New Covenant speaks of the kingdom of God or the kingdom of heaven, it is speaking of the same thing. It is speaking of the kingdom that Jesus, as the Messiah, established. It is not speaking about where we go when we die.

Now, not only do we see Jesus speaking of the great sacrifice one must make for the kingdom of God, but we also see this kind of thing happening every day around us. Think of the soldiers who lay aside their safety to protect their brother soldiers or win a victory.

Then think about the first responders who lay aside their safety to save others. Every day people give up their time, energy, the quality of their relationships, and even what should be their primary purpose in life to gain financial security for the future. Of course, the most exceptional example of this is the attitude of Jesus found in Philippians chapter two. Here we learn that even though he had equality in heaven with the Father and Spirit, he emptied himself becoming a servant-slave, identifying with humanity, and obediently going to the cross.

This is precisely the example Paul gives us to follow in the way he approached discipleship to Jesus and the importance of the kingdom of God. Shortly after Paul shares about the attitude that drove the actions of Jesus, he gives us his example of how the attitude of Christ affected his life. We find this in Philippians chapter three, verses seven through ten. Here we see Paul giving up not only his religious culture. Actually, this was his entire cultural way of life. However, we also see, on top of that, how he gave up all things because he had gained much more. The “much more” Paul had gained was:

- The benefit of a partnership with Messiah Jesus and His kingdom.
- Having the Messiah Jesus and His kingdom as the dominating power over his entire being and every circumstance.
- Being discovered and recognized and showing himself as being in the Messiah Jesus and His kingdom having a righteousness that comes through faith, not keeping the law.
- Finally, Paul lays all things aside because of his full, complete, intimate, experiential knowledge of:
 - Messiah Jesus
 - The power of the Messiah's resurrection
 - And communion with and participation in Messiah's sufferings, thus living a lifestyle in conformity to His death.

Does that cause you to rethink how you approach your life in Christ? Does it make you rethink the way the modern church approaches the “salvation message,” and its methodology of ministry?” How about the amount of time, energy, and finances you use to develop comfort, entertainment, adornment, and financial security? If just that fundamental breakdown of what Paul is saying here does not cause you to rethink all those things, then guess what? You are in for a shock as we breakdown this section of scripture phrase by phrase.

Let's start with verse seven, and its first phrase. “But whatever gain I had . . .” Here the word “gain” carries with it the concept of external advantage. The word is plural. Thus Paul is talking about the external gains he had, which gave him an advantage in this life. What were these things that gave Paul the benefit of an advantage? We find these in verses four through six. Look at what he says about them.

First, he calls them things of the flesh. However, before Paul calls them things of the flesh he states that those in Christ do not put their confidence in the things of the flesh. Instead of placing confidence in the things of the flesh, we worship by or in the Spirit and glory or boast in and find our joy only in Jesus, the Messiah. Now all of the verbs in this statement are present tense. So Paul is saying those in Christ, the authentic New Covenant people of God, do not continuously, habitually as a lifestyle put confidence in, or obey, trust or yield to, the things of the flesh. He is saying those authentic New Covenant people of God continuously, habitually as a lifestyle worship Jesus the Messiah in or by the Spirit and only glory, or boast or find joy, only and exclusively in Him.

Did you hear what Paul is saying? He is saying only those who do not obey, trust, or yield to the flesh, but as a lifestyle worship Jesus in or by the Spirit, as well as find their joy only in Jesus *are* the New Covenant people of God! Did you catch the emphasis here that *only those who continuously, habitually, as a lifestyle do these things* are the New Covenant people of God? Do you think it's time to put easy believism in the grave? Do you think it's time to get serious about your walk in Christ? Do you think it's time to lay aside the excuses?

It is also clear from verses three through six that in verse seven, Paul is speaking of his advantages from his Jewish religion. Most importantly, we see all these things that were a part of his Judaism were taking place in the past and have nothing to do with his present life in Christ. We see this in the tense of the verb translated "had."

What did Paul do with the religious elements of his Judaism? He took account of them, taking command over them, ruling over them as things that were damaged, a loss, and a detriment to his new life in Christ. In other words, Paul saw all of his life in Judaism and any continuation of that life as a determinant to his new life in Christ! In fact, he took, in a very decisive way, in the past, an account of the religious and cultural elements of his Judaism, taking command over them and ruling over them as a detriment to his new life in Christ in such a way it continued to affect the way he lived his life in the present. The tense of the verb "counted" tells us this was a completed action in his past whose results continue into the present. This means he had already finished doing this. It was not a continuing action. It was not a matter of Christian growth. It is the voice of that verb which tells us not only was it Paul who did this and not an outside force, but he continued to participate in those results. He did not fall back into his practices nor the legalistic consciousness of Judaism. The mood of the verb tells us he did this in a very decisive manner or with all certainty.

Why did Paul do this with the religious and cultural elements of his Judaism? He took this decisive action because of the benefits of his new partnership with Messiah Jesus and His kingdom. We know that Paul was talking about this because Thayer, in his Greek lexicon, tells us the Greek word translated "for the sake of" means "for the benefit of, to become a partner of" something. We know this is the reason for Paul's actions because Strong's

Definitions tell us that the same Greek word indicates the channel through which this action was taken.

Finally, we know that Paul saw this new partnership with the Messiah and all its benefits included His kingdom. Why? Because of the mindset of all Jews when they saw the Greek word translated Christ. All Jews were looking for the coming Messiah. Not just because of him but because of what he would do. What was the Messiah to do? Take away their sins and establish the new kingdom of God. So the term "Christ," which meant "the anointed one" or "Messiah," always, in the minds of the writers of the New Covenant, carried with it the concept of the kingdom He was to establish. Thus, whenever you see the word Christ, it is not just talking about Jesus but also the new kingdom or nation He established. This understanding is essential if we are to have a proper comprehension of scripture. It is equally vital if we want to move from a failing culturalized Christianity into the reality of God's kingdom Christianity.

Section III—Concluding Thoughts

Look at that, my friends. The clock is ticking away, and we are quickly running out of time. By now, you should know I never get as far as I want to in our studies. Let me wrap this up by giving you what I feel is the most critical application of these truths. In the next episode, we will see that Paul's attitude toward the advantages he received in his past religious and cultural experiences extended to all things. We will develop that concept in a way that leaves us with nothing to hold onto but our partnership with Jesus and His kingdom. For now, trust me, that is what verse eight is all about.

What we see here, as Paul teaches us through his example, that becoming a Jesus follower includes making a radical departure from our cultural and religious way of life and external conformity to the law. In verse eight, we will see how Paul added to this all things. We will also see "all things" means "all things." Because this happened in the past and was a finished act that continued to affect his life, we can assume correctly that this took place at or as a part of his conversion. At that time, he made a conscious accounting of all these things, saw them as detrimental to his partnership with Christ and His kingdom, and took authority over them by ruling over them. This is what conversion is all about. It is moving from one culture to another, one way of life to another.

It is so important that we realize that because the verb translated "count" has a middle voice, it was Paul who actively took authority over them and ruled over them. This was not an outside force, such as the Holy Spirit. The effects of this continued throughout Paul's life. Remember, Paul, just a few verses after this section of scripture, commands the Philippians and thus us to imitate him. He also commands them to keep their eyes on those who walk according to the example they have in us. Are there people in your life who walk like this? Do you have a close enough relationship with members of your community of faith? In other words, do you spend enough time with them to know how they live their lives?

How could this be Paul's attitude, and how could these things happen in Paul's life, the Philipian's lives, and in our lives? First, remember Paul's description of the authentic New Covenant people of God in verse three? He states that the actual people of God are those whose lifestyle is one of worshiping by or in the Spirit, finding joy solely in the Messiah and His kingdom, and who put no confidence, no trust, in the flesh! Instead, we focus on the benefits of being in partnership with the Messiah and being in His kingdom.

Does that sound like your life? Before you answer that question, realize this was not something Paul grew in throughout his life as a Jesus follower. It was a finished action in the past whose effects continued to affect his life as he wrote those words. So now, does that sound like your life? Is this what you do with your past? Is this what you do with your native culture, no matter how right it seems to be to you? Remember, next week we will see Paul has the same attitude and took the same action over all things in his life.

My friends, if this is not the case in our lives, it's time to draw into the conscious recognition of the presence of God through worship. It's time to stop finding our joy in things that bring us comfort, entertainment, adornment, and financial security. Now is the time to boast and find joy in our partnership with Jesus and His kingdom! It's the time right now to stop putting our trust in the things of the flesh! If we do not do this—right now—we will never know the reality of that partnership. We will never have a full, complete, intimate, experiential relationship with Christ and the power of His resurrection. On top of that, our ministry will be that of the culturalized Christians who never live in communion with the sufferings of Christ with their lives demonstrating His death. In other words, you will never truly have a full, complete, intimate, experiential knowledge of nor walk in His love as the basis of our ministry.

But hey! We will get into the fullness of those things in the next episode of the Inside Jimbo's Head segment of the Hello, Jimbo Speaking podcast.

Philippians 3:7-10 Intensified Version Based on the English Standard Version

(The Cambridge Dictionary defines the word intensify in the following manner: "to become greater, more serious, or more extreme, or to make something do this.")

Full Version

Philippians 3:7-10 ESV

⁽⁷⁾ But whatever gain I had, I counted as loss for the sake of Christ. ⁽⁸⁾ Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ ⁽⁹⁾and be found in him, not having a righteousness of my own that comes from the Law, but that which comes through faith in Christ, the righteousness from God that depends on faith—⁽¹⁰⁾ that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death . . .

Philippians 3:7-10 JBWIV

⁽⁷⁾ But, whatever things were continuously taking place in the past, which gave me the benefit of an advantage, those things I have already, in the past, taken into account and have taken authority over them as something damaged, a detriment, and a loss. I have, in all certainty, in the past, considered them as damaged, a detriment and a loss in a way that continues to allow me to presently consider them as damaged, a detriment and a loss. This has happened because of and through the benefit of partnership with The Messiah and His kingdom. ⁽⁸⁾ On top of those things and added to them in an accumulative way, I am also now, in all certainty, as a lifestyle, continuously habitually taking into account and having authority over and considering all things (and I mean the whole of every kind and variety of things in their totality) to be continuously habitually damaged, a detriment and a loss for the benefit of partnership in a continuous, habitual lifestyle in the supreme, superior, surpassing worth of a full, complete, intimate, experiential knowledge of Messiah Jesus my Lord and His kingdom. It is because of and through this benefit of partnership with Him in this full, complete, intimate, experiential knowledge of Him as Lord that I have already in the past, once and for all, with all certainty, forfeited and cast away all and I mean the whole of every kind and variety of things in their totality. In fact, I am now continuously, habitually as a lifestyle taking into account and having authority over them, considering them as worthless and detestable refuse, like the excrement of animals. I do this continuously and habitually, as a lifestyle to the end that I might gain The Messiah and His kingdom as the dominating power over my entire being and every circumstance. ⁽⁹⁾ I also am, in all certainty, as a lifestyle, continuously and habitually taking into account and having authority over and considering all, and I mean the whole of every kind and variety of things in their totality to be continuously habitually damaged, a detriment and a loss and as worthless and detestable scraps to be thrown out to the dogs so that I might, once and for all, be discovered,

be recognized, and show myself as being in Him, The Messiah, and His kingdom. In other words, so that I might be discovered and recognized and show myself as wholly joined in such a way that He is the place where I live and move and the one to whom my power and influence are subject. However, I am not continuously and habitually as a lifestyle wearing, possessing, or owning a righteous condition that yields feelings, thinking, and actions in conformity to the character of God, which emanates from myself or my own legalistic consciousness, that is, my own ability to be obedient to the commands of God. However, *I am* continuously and habitually as a lifestyle wearing and possessing a righteous condition that yields feelings, thinking, and actions in conformity to the character of God that is acceptable to God, which is through a firm foundational conviction that all God said and did, says and does and promises to do is true and truthful leading to a lifestyle of obedience. This righteous condition, which I continuously, habitually as a lifestyle wear and possess, is in and through The Messiah and His kingdom for He is the one in whom I live and move and the one to whom my power and influence are subject. This righteous condition, acceptable to God, that yields feelings, thinking, and actions in conformity to the character of God finds its origin and emanates from God based on faith, that is, a firm foundational conviction that all God said and did, says and does, and promises to do is true and truthful leading to a lifestyle of obedience. ⁽¹⁰⁾ I am continuously and habitually as a lifestyle wearing and possessing this righteous condition acceptable to God that yields feelings, thinking, and actions in conformity to the character of God and that finds its origin and proceeds from God based on a firm foundational conviction that all God said and did, says and does, and promises to do is true and truthful leading to a lifestyle of obedience so I once and for all fully, completely, intimately, experiential know Him, and once and for all fully, completely, intimately, experientially know the miraculous, powerful, abundant mighty innate force of His resurrection and once and for all fully, completely, intimately, experientially know partnership with, participation in, and communion with His sufferings, so that I am now continuously and habitually assimilated into and conformed to His death as my lifestyle. I do not assimilate into or conform to His death through my own self-knowledge, power, or way of life but am being acted on by this full, complete, intimate, experiential knowledge of The Messiah and His kingdom, and by this full, complete, intimate, experiential knowledge of the dynamic power of His resurrection, and by this full, complete, intimate, experiential, participation in His sufferings which is the result of continuously and habitually as a lifestyle wearing and possessing this righteous condition acceptable to God that yields feelings, thinking, and actions in conformity to the character of God. Even this righteous condition finds its origin and proceeds not from me but from God and is based on that firm foundational conviction that all God said and did, says and does, and promises to do is true and truthful leading to a lifestyle of obedience.

Versus by Versus Intensification

Verse Seven ESV

⁽⁷⁾But whatever ¹gain I ²had, I ³counted as ⁴loss ⁵for the sake of ⁶Christ

Versus Seven Breakdown of Main Verbs and Nouns

- 1) "gain" (plural noun) *kerdos*
 - a) Strong'sⁱⁱ = gain or lucre (money gained dishonestly)
 - b) Barn's Notesⁱⁱⁱ = the advantages of birth, of education, and of external conformity to the law
- 2) "had" (imperfect active indicative) *emi*—continuous action in the past produced by the subject of the sentence with a mood of certainty^{iv}
- 3) "counted" (perfect middle indicative) *hegeomai*—action completed at a specific point of time in the past with the results continuing into the present which were initiated by the subject and in which the subject participates in with a mood of certainty
 - a) Strong's = command with official authority, account, have the rule over
- 4) "loss" (singular noun) *zemia*
 - a) Strong's = damage, loss, or detriment
- 5) "for the sake of" (preposition) *dia*
 - a) Strong's = denotes the channel of an act
 - b) Thayer's^v = for the benefit of, to become a partner of
- 6) "Christ" = When a New Covenant author uses the term "Christ" (*Christos*), they are always referring to Jesus as The Messiah and His kingdom with the idea of the kingdom established by Him implicit

Intensified Version Verse Seven

Ⓛ But, whatever things were continuously taking place in the past, which gave me the benefit of an advantage, those things I have already, in the past, taken into account and have taken authority over them as something damaged, a detriment and a loss. I have, in all certainty, in the past, considered them as damaged, a detriment and a loss in a way that continues to allow me to presently consider them as damaged, a detriment and a loss. This has happened because of and through the benefit of partnership with The Messiah and His kingdom.

Verse Eight ESV

Ⓜ[Ⓛ] 1Indeed, I 2count 3everything as 4loss 5because of the 6surpassing worth of 7knowing Christ Jesus my Lord. 8For his sake I 9have suffered the loss of 10all things and 11count them as 12 rubbish, 13in order that 14I may gain Christ . . .

Versus Eight Breakdown of Main Verbs and Nouns

- 1) "Indeed" (plural conjunction) *alla*
 - a) Neuter plural of *allos* meaning different
 - b) Thayer's = properly other things namely, than those just mentioned
 - c) JBW: this Greek is a phrase *alla menoun kai*.
 - i) *menoun* (participle) Thayer's = nay surely, nay rather

- ii) *kai* (conjunction) Strong's = having an accumulative force
 - iii) This then speaks of different things than those just mentioned and these new things will be added to those from verse seven in an accumulative way. Thus this is not a restating of the things referred to in versus seven but different things that Paul adds in an accumulative manner. The sense here is the Paul is saying, "I have not said enough. I have even more to add to this list."
- 2) "count" (present middle indicative) *hegeomi* [This is the same word with the same meaning as the "I count" in verse seven but with a different kind of action taking place at a different time but with the same voice and mood.]
 - a) Instead of taking place in the past with the results flowing into the present, this is a continuous, habitual action presently taking place in such a way it forms a lifestyle. This is both initiated and participated in by the subject, Paul, and is stated with the same sense of certainty.
 - b) Strong's = Command with official authority, account, have the rule over.
 - 3) "everything" (plural adjective) *pas*
 - a) Strong's – everything, the whole
 - b) Thayer's = whole, altogether, in all ways in all things in all respects
 - c) Vine's^{vi} = radically means all, i.e., every kind and variety
 - 4) "loss" (singular noun) *zemia* See #4 of Verse Seven
 - 5) "because of" (preposition) *dia* See #5 of Verse Seven
 - 6) "the surpassing worth" (present active participle) *hyperecho*
 - a) Strong's = better, excellency, higher, supreme
 - b) Thayer's = Excellency, surpassing worth
 - 7) "knowing" (singular noun) *gnosis* NOTE: This is the noun form of the verb *ginōskō* found in verse ten. If this is the noun form of the primary verb, the meanings should be similar though this is not reflected in the word study materials. Thus, I choose to use the meanings of *ginōskō* for *gnosis*.
 - a) Strong's = To know, be aware of, feel, knowledge, perceived, be sure, understand
 - b) Thayer's = to know, to understand, to perceive, to have intimacy with (sex), to become acquainted with.
 - c) Vine's = In the NT *ginōskō* frequently indicates a relationship between the person "knowing" and the object "known;" in this respect what is known is of value of importance to the one who knows and hence the establishment of the relationship . . . the verb is also used to convey the thought of connection or union (physically) as between a man and a woman, Matthew 1:25, Luke 1:34
 - d) JBW a full compete, intimate, experiential knowledge
 - 8) "for" (preposition) *dia* See #5 versus seven
 - 9) "I have suffered the loss" (aorist, passive, indicative) *zemioo*
 - a) an aorist, passive, indicative verb shows a one-time single action that took place successfully and effectively in the past. It is like a snapshot in past time. When this tense is joined with a passive voice it speaks of such a past action where the subject is being

acted upon by an outside force or power. The subject is the recipient or receiver of the verbal action or effect. An indicative mood is one of all certainty.

- b) Strong's = be cast away, receive damage, loss, suffer loss
 - c) Thayer's = sustain damage, to receive injury, suffer loss, forfeited, gave up
 - d) Vine's = What is in view here is the act of "forfeiting" what is of the greatest value
- 10) "all things" (plural adjective) *pas* See # 3
- 11) "count them" (present, middle, indicative) See #2
- 12) "rubbish" (plural noun) *skybalon* [Used Only Here]
- a) Strong's = what is thrown to the dogs, dung
 - b) Thayer's any refuse as the excrement of animals, worthless detestable
- 13) "in order that" (conjunction) *hina*
- a) Strong's = for the purpose of or the result of
 - b) Thayer's = to the intent that; to the end that, in order that, of purpose or end (result)
- 14) "I may gain" (aorist, active subjective) *kerdaino*
- a) An aorist tense with a subjective mood is usually a one-time, a one-time single action that will take place successfully and effectively in the future. Just because this is considered to take place in the future does not mean Paul had to wait for the second return or that he had not already gained. Here Paul speaks in a phrase concerning one thing happening so that another thing may take place. "I suffered the loss in the past so that once that happened I would be able to gain." Because the suffering of loss already took place, it can also be taken that the gaining followed right on the heels of the loss. An active voice means that the subject, Paul, performed or produced the action. A subjective mood is one of possibility. Again, this simply means that the action of losing something happened so that the possibility of gaining something could take place.
 - b) Strong's = to gain
 - c) Thayer's = to gain, to acquire
 - d) Vine's = of so practically appropriating Christ to oneself that He become the dominating power in and over one's whole being and circumstances.
 - e) MacLaren^{vii} connects "may gain Christ" to the phrase the excellency of the knowledge of Christ. He also adds that this is speaking of the loss of something so that one may gain something else
 - f) Expositor's^{viii} = There is nothing mechanical or fixed about fellowship with Christ. It may be interrupted by decay of zeal, the intrusion of the earthly spirit, the toleration of known sins, the easy domination of the self-will, and countless other causes. Hence, to maintain it, there must be the continuous estimating of earthly things at their true value.

Intensified Version Verse Eight

⑧ On top of those things and added to them in an accumulative way, I am also now, in all certainty, as a lifestyle, continuously habitually taking into account and having authority over and considering all things (and I mean the whole of every kind and variety of things in their

totality) to be continuously habitually damaged, a detriment and a loss for the benefit of partnership in a continuous, habitual lifestyle in the supreme, superior, surpassing worth of a full, complete, intimate, experiential knowledge of Messiah Jesus my Lord and His kingdom. It is because of and through this benefit of partnership with Him in this full, complete, intimate, experiential knowledge of Him as Lord that I have already in the past, once and for all, with all certainty, forfeited and cast away all and I mean the whole of every kind and variety of things in their totality. In fact, I am now continuously, habitually as a lifestyle taking into account and having authority over them, considering them as worthless and detestable refuse like the excrement of animals. I do this continuously and habitually, as a lifestyle to the end that I might gain The Messiah and His kingdom as the dominating power over my entire being and every circumstance.

Verse Nine ESV

⁽⁹⁾. . . and ¹be found ²in him, ³not having ⁴a righteousness ⁵of my own that ⁶comes from ⁷the Law, but that which ⁸comes through ⁹faith ¹⁰in Christ, ¹¹the righteousness ¹²from ¹³God that ¹⁴depends on ¹⁵faith—

Versus Nine Breakdown of Main Verbs and Nouns

- 1) “be found” (aorist passive subjunctive) *heurisko*
 - a) Once again, an aorist tense with a subjective mood is usually a one-time single action that will take place successfully and effectively future. The use of this verb form in a specific phrase here is the same as in the case of #14 in versus eight “I may gain.” However, in this verb we find a passive instead of an active voice. a passive voice speaks of such a future action where the subject is being acted upon by an outside force or power.
 - b) Strong’s = to find, get, obtain, perceive, see
 - c) Thayer’s = to be discovered, recognized, detected, to show oneself out of one’s character or state as found out by others
- 2) “in Him” (two words “in” is a preposition and “Him” is a personal/possessive singular pronoun) *en autos*
 - a) Thayer’s = to be wholly joined in such a way that the one in whom one finds themselves is the place one lives and moves and the one to whom one’s powers and influence is subject.
- 3) “not having” (two words, “not” adverb and “having” present, active participle) *me echo*
 - a) *me* Strong’s = absolute denial
 - b) the meaning of a present tense and active voice have already been discussed
 - i) Strong’s = to hold as a possession
 - ii) Thayer’s = to own, possess, wear
- 4) “a righteousness” (singular noun) *dikaiosyne*
 - a) Strong’s = equity of character
 - b) Thayer’s = Broadly the state of him who is a he ought to be, righteousness, the condition acceptable to God; integrity, virtue, purity of life, uprightness, correctness in thinking,

feeling and acting

- c) JBW = conformity to God's character
- 5) "of my own" (adjective) *emos*
 - a) Strong's = that which I have
 - b) Thayer's = what I possess, mine, proceeding from me, appointed by me
- 6) "comes from" (preposition) *ek*
 - a) Strong's = a primary preposition denoting origin
 - b) Thayer's = denotes exit or emission out of
- 7) "the Law" = Note: While it is obvious Paul is speaking about the Old Covenant law and the way the Jews interacted with it, i.e., obedience, I have chosen to translate this "legalistic consciousness." The reason for this is often Christians simply assert that they are not under the OT law yet when it comes to obeying the commands of the New Covenant, they seek to simply implement them or obey them in the same manner as OT people implemented or obeyed the Law. Thus, the idea of a legalistic consciousness deals with both the mindset of people under the Old Covenant and many if not most people today under the New Covenant. Paul deals with this in Romans 5:12-8:39. In the last half of chapter five, he tells us that the Law was given so that sin might hyper increase. Yet, where sin hyper increases, God's grace hyper, hyper increases. In chapter six, he tells us that this hyper, hyper abundance of grace does not allow us to continue in sin because we have been set free from the power of sin through the death and resurrection of Jesus. We are no longer slaves to sin but slaves to righteousness. In chapter seven he speaks to those who try to live with this legalistic consciousness, (whether they are in Christ or outside of Christ is of no matter) and how that leads to increased sin and total frustration. Finally, in chapter eight he gives us the solution. Living/walking in the Spirit as we set our minds on the things of the Spirit and not the things of the flesh. This is the only way to please God and fulfill the righteous requirements of the Law. Trying to implement the commands of the New Covenant is legalistic consciousness, which is exacerbated by a mind set upon the things of the flesh. Living/walking in the Spirit with our minds continuously, habitually, set upon the things of the Spirit is the only lifestyle for the follower of Jesus allowing them to participate in the work of God's kingdom.
- 8) "comes through" (preposition) *dia* See #5 versus seven
- 9) "faith" (singular noun) *pistis*
 - a) Based on Hebrews chapter eleven and other primary versus I define *pistis*, faith, as the a firm foundational conviction that all God said and did, says and does and promises to do is true and truthful leading to a life of obedience. When the verb form of this noun is used *pisteuō*, which is generally translated "believe" I always use the term "active faith."
- 10) "in Christ" (singular noun) *Christos* See #6 verse seven
- 11) "the righteousness" (singular noun) *dikaiosyne* See #4
- 12) "from" (preposition) *ek* See #6
- 13) "God" (singular noun) *theos*
 - a) Strong's = the supreme divinity
- 14) "depends on" (preposition) *epi*
 - a) Strong's = superimposition (of time, place, order, etc.), as a relation of distribution
 - b) Thayer's = for, on account of

15) “faith” (singular noun) *pistis* See #9

Intensified Version Verse Nine

⁽⁹⁾ I also am, in all certainty, as a lifestyle, continuously and habitually taking into account and having authority over and considering all, and I mean the whole of every kind and variety of things in their totality to be continuously habitually damaged, a detriment and a loss and as worthless and detestable scraps to be thrown out to the dogs so that I might, once and for all, be discovered, be recognized, and show myself as being in Him, The Messiah, and His kingdom. In other words, so that I might be discovered and recognized and show myself as wholly joined in such a way that He is the place where I live and move and the one to whom my power and influence are subject. However, I am not continuously and habitually as a lifestyle wearing, possessing, or owning a righteous condition that yields feelings, thinking, and actions in conformity to the character of God, which emanates from myself or my own legalistic consciousness, that is, my own ability to be obedient to the commands of God. However, *I am* continuously and habitually as a lifestyle wearing and possessing a righteous condition that yields feelings, thinking, and actions in conformity to the character of God that is acceptable to God, which is through a firm foundational conviction that all God said and did, says and does and promises to do is true and truthful leading to a life of obedience. This righteous condition, which I continuously, habitually as a lifestyle wear and possess, is in and through The Messiah and His kingdom for He is the one in whom I live and move and the one to whom my power and influence are subject. This righteous condition, acceptable to God, that yields feelings, thinking, and actions in conformity to the character of God finds its origin and emanates from God based on faith, that is, a firm foundational conviction that all God said and did, says and does and promises to do is true and truthful leading to a lifestyle of obedience.

Verse Ten ESV

⁽¹⁰⁾₁that I may know him and the ₂power of his resurrection, and ₃may share his ₄sufferings, ₅becoming like him in his death . . .

Versus Ten Breakdown of Main Verbs and Nouns

- 1) “that I may know” (aorist, active infinitive) *ginōskō*
 - a) Whenever the aorist infinitive is used, it expresses the aspect of the verb or the type of action the tense indicates not the time. In other words, to Paul whether this is past, present, or future is irrelevant. He is simply trying to express that this is an effective, successful, single, one-time action as opposed to an ongoing action. Simply put he is stating that he is not growing into these things in a continuous manner but “knew” Christ, the power of His resurrection, and the participation in His sufferings through a one-time, single, action. The fact that this verb has an active voice means that Paul performed or produced this action.
 - b) Strong’s = to know, be aware of, feel, knowledge (know), perceive, be sure, understand

- c) Thayer's = to know, to understand, to perceive, to have intimacy with, to become acquainted with
 - d) Vine's = In the NT *ginōskō* frequently indicates a relationship between the person "knowing" and the object known; in this respect what is known is of value or importance to the one who know and hence the establishment of the relationship . . . the verb is also used to convey the thought of connection or union (physically) as between a man and a woman, Matthew 1:25; Luke 1:34.
 - e) JBW Note = a full, complete, intimate, experiential knowing or knowledge
- 2) "power" (singular noun) *dynamis*
- a) Strong's = force, miraculous power, mighty work
 - b) Thayer's = strength, ability, power, inherent power residing in a thing by virtue of its nature which a person or thing puts forth.
 - c) JBW Note = In Ephesians chapter one Paul prays that the Ephesians would receive the Spirit of wisdom and revelation in the *epiginosis* i.e., full, complete, intimate, experiential knowledge of God so that their inner persons may be lit up and enlightened so that they may "know" *odia* i.e., comprehend three key elements of the Christian life. These include 1) the hope to which God calls us, 2) the riches of His glorious inheritance in the saints, and 3) the greatness of his power, *dynamis*, toward us who believe according to the working of this great might that He worked in Christ when He raise Him from the dead and set Him at His right hand in the heavenly places. These passages enlighten the supernatural, impactfulness of the full, complete, intimate, experiential knowledge of Christ's resurrection Paul now both experiences and understands. They also give us insight into the fact that the comprehension of the knowledge of the realities of Christ proceeds from a spiritually produced full, complete, intimate, experiential knowledge not the other way around.
- 3) "may share" (singular noun) *koinonia* Note: NASB = "the fellowship of"
- a) Strong's = partnership, participation, distribution
 - b) Thayer's = fellowship, association, community, communion, joint participation, intercourse. Also the share which one has in anything, participation, intercourse, fellowship, intimacy
 - c) Vine's = to have in common
- 4) "suffering (plural noun) *pathema* Note: NASB = "becoming like Him"
- a) Strong's = something undergone, i.e., hardship or pain
 - b) Thayer's = suffering, evil, calamity, misfortune
- 5) "becoming like" (present, passive, participle) *symmorphizo*
- a) Strong's = to render like, to assimilate
 - b) Vine's = to make of like form with another person or thing. Indicating the practical apprehension of the death or the carnal self and fulfill his share of the sufferings of following upon the sufferings of Christ.

⁽¹⁰⁾ I am continuously and habitually as a lifestyle wearing and possessing this righteous condition acceptable to God that yields feelings, thinking, and actions in conformity to the character of God and that finds its origin and proceeds from God based on a firm foundational conviction that all God said and did, says and does, and promises to do is true and truthful leading to a lifestyle of obedience so I once and for all fully, completely, intimately, experiential know Him, and once and for all fully, completely, intimately, experientially know the miraculous, powerful, abundant mighty innate force of His resurrection and once and for all fully, completely, intimately, experientially know partnership with and participation in and communion with His sufferings, so that I am now continuously and habitually assimilated into and conformed to His death as my lifestyle. I do not assimilate into or conform to His death through my own self-knowledge, power, or way of life but am being acted on by this full, complete, intimate, experiential knowledge of The Messiah and His kingdom, and by this full, complete, intimate, experiential knowledge of the dynamic power of His resurrection, and by this full, complete, intimate, experiential, participation in His sufferings which is the result of continuously and habitually as a lifestyle wearing and possessing this righteous condition acceptable to God that yields feelings, thinking, and actions in conformity to the character of God. Even this righteous condition finds its origin and proceeds not from me but from God and is based on that firm foundational conviction that all God said and did, says and does, and promises to do is true and truthful leading to a lifestyle of obedience.

ⁱ Cambridge Dictionary, Cambridge.org; <https://dictionary.cambridge.org/us/dictionary/english/intensify>

ⁱⁱ Strong's Definitions, Blue Letter Bible

ⁱⁱⁱ Barnes' Notes on the Bible, Bible Hub

^{iv} All the notes on verbs and their structure comes from a compilation of sources including but not limited to discussions with those well versed in Biblical Greek; Quick Greek Reference Guide, Precept Austin; Various lessons from Greek Language and Linguistics; various lessons from Three Graduated Courses in New Testament Greek; Time and Aspect in New Testament Greek by K. L. McKay; various lessons from Ancient Greek for Everyone, Essential Morphology and Syntax for Beginning Greek, Wilfred E. Major and Michael Laughy; Resources for Learning New Testament Greek, created by Corey Keating; Tense and Aspect in Greek Brian Lanter, T. A. (All of these are readily available on line by search for their titles.

^v Thayer's Greek Lexicon, Blue Letter Bible

^{vi} Vine's Expository Dictionary, Blue Letter Bible

^{vii} MacLaren Expositions of Holy Scripture, Bible Hub

^{viii} Expositor's Greek Testament, Bible Hub