

In Christ 10 (“In Christ” 04, All is Found in Christ Jesus)

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In {ἐν}<1722>

John 14:20 (NKJV) 20 At {ἐν}<1722> that day you will know that I am in {ἐν}<1722> My Father, and you in {ἐν}<1722> Me, and I in {ἐν}<1722> you.

Strong’s Greek Dictionary of the NT: “in” <1722>

1722. ἐν en, en; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); “in,” at, (up-)on, by, etc.: — about, after, against, + almost, x altogether, among, x as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), x mightily, (because) of, (up-)on, (open-)ly, x outwardly, one, x quickly, x shortly, (speedi-)ly, x that, x there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition.

1519. εἰς eis, ice; a primary preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: — (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, + continual, + far more exceeding, for (intent, purpose), fore, + forth, in (among, at, unto, -so much that, -to), to the intent that, + of one mind, + never, of, (up-)on, + perish, + set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with. Often used in composition with the same general import, but only with verbs (etc.) expressing motion (literally or figuratively).

1537. ἐκ ek, ek; or

ἐξ ex, ex; a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote): — after, among, x are, at, betwixt(-yond), by (the means of), exceedingly, (+ abundantly above), for(- th), from (among, forth, up), + grudgingly, + heartily, x heavenly, x hereby, + very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, x thenceforth, through, x unto, x vehemently, with(-out). Often used in composition, with the same general import; often of completion.

In {ἐν}<1722> **Christ** {Χριστῶ / Χριστός}<5547> [KEY G1722] [KEY G5547]
in Christ {ἐν Χριστῶ}<1722> <5547>

children {τέκνα}<5043>

Noun, neuter, plural, nominative case

sons {υἱοῖς}<5207>

Noun, masculine, plural, dative case

Ephesians 2:1-10 (NKJV) 1 And you He made alive, who were dead in trespasses and sins, 2 in which {ἐν}<1722> you once <4218> walked {περιεπατήσατε}<4043> according to <2596> the course{αἰῶνα}<165> of this world{κόσμου}<2889>, according to<2596> the prince of the power of the air, the spirit who now works in {ἐν}<1722> the sons {υἱοῖς}<5207> of disobedience, 3 among {ἐν}<1722> whom also we all once conducted ourselves in {ἐν}<1722> the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature {φύσει}<5449> children {τέκνα}<5043> of wrath, just as the others. 4 But God, who is rich in {ἐν}<1722> mercy, because of His great love with which He loved us, 5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), 6 and raised us up together, and made us sit together in {ἐν}<1722> the heavenly places in Christ {ἐν Χριστῶ}<1722> <5547> Jesus, 7 that in {ἐν}<1722> the ages to come He might show the exceeding riches of His grace in<1722> His kindness toward us in Christ {ἐν Χριστῶ}<1722> <5547> Jesus. 8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, 9 not of works, lest anyone should boast. 10 For we are His workmanship, created in Christ {ἐν Χριστῶ}<1722> <5547> Jesus for good works, which God prepared beforehand that we should walk in {ἐν}<1722> them.

(CWSD-NT) The Complete Word Study Dictionary NT (Spiros Zodhiates): “course” <165>

165. αἰών *aíōn*; gen. *aíōnos*, masc. noun. Age, referring to an age or time in contrast to *kósmos* (2889), referring to people or space. Denotes duration or continuance of time, but with great variety.

Vine’s Complete Expository Dictionary of NT Words: “course” <165>

Age, A. Nouns.

1. *aion* (G165), "an age, era" (to be connected with *aei*, "ever," rather than with *ao*, "to breathe"), signifies a period of indefinite duration, or time viewed in relation to what takes place in the period.

The force attaching to the word is not so much that of the actual length of a period, but that of a period marked by spiritual or moral characteristics. This is illustrated in the use of the adjective [see Note (1) below] in the phrase "life eternal," in Joh 17:3, in respect of the increasing knowledge of God.

The phrases containing this word should not be rendered literally, but consistently with its sense of indefinite duration. Thus *eis ton aiona* does not mean "unto the age" but "for ever" (see, e.g., Heb 5:6). The Greeks contrasted that which came to an end with that which was expressed by this phrase, which shows that they conceived of it as expressing interminable duration.

The word occurs most frequently in the Gospel of John, the Hebrews and Revelation. It is sometimes wrongly rendered "world." see COURSE, ETERNAL, WORLD. It is a characteristic word of John's gospel.

Notes: (1) Aionios, the adjective corresponding, denoting "eternal," is set in contrast with *proskairos*, lit., "for a season," 2Co 4:18. It is used of that which in nature is endless, as, e.g., of God, Rom 16:26, His power, 1Ti 6:16, His glory, 1Pe 5:10, the Holy Spirit, Heb 9:14, redemption, Heb 9:12, salvation, Heb 5:9, life in Christ, Joh 3:16, the resurrection body, 2Co 5:1, the future rule of Christ, 2Pe 1:11, which is declared to be without end, Luk 1:33, of sin that never has forgiveness, Mar 3:29, the judgment of God, Heb 6:2, and of fire, one of its instruments, Mat 18:8; Mat 25:41; Jud 1:7. See ETERNAL, EVERLASTING.

(NIDNTT-A) New Int’l Dictionary of NT Theology (Abridged Ed.): “world” <2889> [GK G3180]

GK G3180 | κόσμος

κόσμος (*kosmos*), adornment, world (GK G3180); κοσμέω (*kosmeō*), arrange, put in order, adorn (GK G3175); κόσμιος (*kosmios*), respectable, honorable (GK G3177); κοσμικός (*kosmikos*), earthly, worldly (GK G3176).

CL 1. The noun *kosmos* denoted originally building and construction, but more esp. order, both generally and specifically (e.g., battle array, the regulation of life in human society, the constitution). It could also mean ornament and adornment (esp. of women). In Gk. philosophy *kosmos* came to be the basic term for the world order, the world system, the cosmos, the universe, and also the inhabitants of the earth, humanity.

(Greek Parsing) Parsing Guide to the Greek text of the KJV, Edited by Stephen Marler: Eph 2:2 “sons”

Eph 2:2 “sons” {υἱοῖς} <5207>

Common nouns refer to a person, place, or thing in a general sense.

A **noun** is a word which designates a person, place, or thing. Greek nouns possess **gender**, **number**, and **case**.

The **dative** case generally indicates the recipient of the action of a verb (known as the indirect object) or the one in whose interest that action is performed.

The **nominative** case is generally used to indicate the subject of a sentence or a predicate nominative (the object of a linking verb or verb of being).

1 John 3:1-6 (NKJV) 1 Behold what manner of love the Father has bestowed on us, that we should be called children {τέκνα} <5043> of God! Therefore the world does not know us, because it did not know Him. 2 Beloved, now we are children {τέκνα} <5043> of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. 3 And everyone who has this hope in Him purifies himself, just as He is pure. 4 Whoever commits sin also commits lawlessness, and sin is lawlessness. 5 And you know that He was manifested to take away our sins, and in {ἐν} <1722> Him there is no sin. 6 Whoever abides in {ἐν} <1722> Him does not sin. Whoever sins has neither seen Him nor known Him.

Strong's Greek Dictionary of the NT: "son" <5207>

5207. υἱός *huios*, hwee-os´; apparently a primary word; a "son" (sometimes of animals), used very widely of immediate, remote or figuratively, kinship: — child, foal, son.

Vine's Complete Expository Dictionary of NT Words: "son" <5207>

huios (G5207) primarily signifies the relation of offspring to parent (see Joh 9:18-20; Gal 4:30). It is often used metaphorically of prominent moral characteristics (see below). ...

"The Apostle John does not use *huios*, 'son,' of the believer, he reserves that title for the Lord; but he does use *teknon*, 'child,' as in his Gospel, Joh 1:12; 1Jn 3:1, 1Jn 3:2; Rev 21:7 (*huios*) is a quotation from 2Sa 7:14.

(NIDNTT-A) New Int'l Dictionary of NT Theology (Abridged Ed.): "son" <5207> [GK G5626]

GK G5626 | υἱός

υἱός (*huios*), son (GK G5626); υἱοθεσία (*huiiothesia*), adoption (GK G5625).

***huios* in General**

CL & OT 1. (a) *huios* denotes son in the widest sense, both son of human parents and the offspring of animals and plants. *huios* can also mean descendant in general.

Vine's Complete Expository Dictionary of NT Words: "children" <5043>

Child, Children, Childbearing, Childish, Childless

1. *teknon* (G5043), "a child" (akin to *tikto*, "to beget, bear"), is used in both the natural and the figurative senses. In contrast to *huios*, "son" (see below), it gives prominence to the fact of birth, whereas *huios* stresses the dignity and character of the relationship. Figuratively, *teknon* is used of "children" of (a) God, Joh 1:12; (b) light, Eph 5:8; (c) obedience, 1Pe 1:14; (d) a promise, Rom 9:8; Gal 4:28; (e) the Devil, 1Jn 3:10; (f) wrath, Eph 2:3; (g) cursing, 2Pe 2:14; (h) spiritual relationship, 2Ti 2:1; Phm 1:10. See DAUGHTER, SON.

The Parable of The Lost Son (Reality [not I, but Christ] & Knowledge of Reality)

Luke 15:11-32 (NKJV) 11 Then He said: "A certain man had two sons{υιούς}<5207>. 12 And the younger of them said to his father, 'Father, give me the portion of goods that falls to me.' So he divided to them his livelihood. 13 And not many days after, the younger son{υιός}<5207> gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. 14 But when he had spent all, there arose a severe famine in that land, and he began to be in want. 15 Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. 16 And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything. 17 "But when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, 19 and I am no longer worthy to be called your son{υιός}<5207>. Make me like one of your hired servants.'" ' 20 "And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. 21 And the son{υιός}<5207> said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son{υιός}<5207>.' 22 "But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. 23 And bring the fatted calf here and kill it, and let us eat and be merry; 24 for this my son{υιός}<5207> was dead and is alive again; he was lost and is found.' And they began to be merry. 25 "Now his older son{υιός}<5207> was in the field. And as he came and drew near to the house, he heard music and dancing. 26 So he called one of the servants and asked what these things meant. 27 And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.' 28 "But he was angry and would not go in. Therefore his father came out and pleaded with him. 29 So he answered and said to his father, 'Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. 30 But as soon as this son{υιός}<5207> of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.' 31 "And he said to him, 'Son{τέκνον}<5043>, you are always with me, and all that I have is yours. 32 It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost{ἀπολωλώς}<622> and is found.' "

Vine's Complete Expository Dictionary of NT Words: "lost" <622>

Destroy, Destroyer, Destruction, Destructive

A. Verbs.

1. *apollumi* (G622), a strengthened form of *ollumi*, signifies "to destroy utterly"; in middle voice, "to perish." The idea is not extinction but ruin, loss, not of being, but of wellbeing. This is clear from its use, as, e.g., of the marring of wine skins, Luk 5:37; of lost sheep, i.e., lost to the shepherd, metaphorical of spiritual destitution, Luk 15:4, Luk 15:6, etc.; the lost son, Luk 15:24; of the perishing of food, Joh 6:27; of gold, 1Pe 1:7. So of persons, Mat 2:13, "destroy"; Mat 8:25, "perish"; Mat 22:7; Mat 27:20; of the loss of well-being in the case of the unsaved hereafter, Mat 10:28; Luk 13:3, Luk 13:5; Joh 3:16 (Joh 3:15 in some mss.); Joh 10:28; Joh 17:12; Rom 2:12; 1Co 15:18; 2Co 2:15, "are perishing"; 2Co 4:3; 2Th 2:10; Jas 4:12; 2Pe 3:9. Cf. B, II, No. 1. See DIE, LOSE, MARRED, PERISH.

I have sinned against heaven (15:18, 21). “Heaven” is a Jewish expression for God, a way to avoid using the divine name.

The best robe ... a ring ... sandals (15:22). These items represent full reinstatement into the family. The best robe was probably the father’s own, since the patriarch had the finest robe in the house. For the robe as a symbol of honor and royal authority see Esther 6:6-11. There may also be eschatological significance here since glorified believers are said to receive white robes (Rev. 6:11; 7:9, 13). The ring may be a signet ring, indicating membership and authority in the family (cf. Gen. 41:42; Est. 3:10; 8:2). Sandals distinguished sons from servants.

Bring the fattened calf (15:23). A fattened calf was selected and fed for a special occasion such as a wedding feast. Bailey claims that the choice of a calf over a goat or a sheep indicates that the whole village is to be invited, confirming the father’s desire to reconcile his son to the community.

The older brother became angry (15:28). According to Middle Eastern custom, the oldest son should have been the key reconciler between the father and his rebellious sibling. Moreover, to refuse to join in a banquet given by his father would be viewed as a great public insult. Instead of confronting the father privately later, he dishonors him by arguing while the guests are present. His failure to use an honorific title (“my father” or “sir”) in 15:29 also demonstrates a disrespectful attitude.