

In Christ 13 (“In Christ” 07, Alive to God in Christ Jesus)

20190117al_13a NCR 13 (20190530)i

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>

Romans 6:11 (NKJV) 11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ {ἐν Χριστῶ}<1722> <5547> Jesus our Lord.

Romans 6:23 (NKJV) 23 For the wages of sin is death, but the gift of God is eternal life in Christ {ἐν Χριστῶ}<1722> <5547> Jesus our Lord.

Dead to Sin, But Alive to God in Christ Jesus, Our Lord

Romans 6:1-4 (NKJV) 1 What shall we say then? Shall we continue in sin that grace may abound? 2 Certainly not! How shall we who died to sin live any longer in it? 3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

Romans 6:5-11 (NKJV) 5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, 6 knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. 7 For he who has died has been freed from sin. 8 Now if we died with Christ, we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. 10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. 11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ {έν Χριστῶ} <1722> <5547> Jesus our Lord.

Romans 6:12-14 (NKJV) 12 Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. 13 And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. 14 For sin shall not have dominion over you, for you are not under law but under grace.

From Slaves of Sin to Slaves of God

Romans 6:15-19 (NKJV) 15 What then? Shall we sin because we are not under law but under grace? Certainly not! 16 Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness? 17 But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. 18 And having been set free from sin, you became slaves of righteousness. 19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness.

Romans 6:20-23 (NKJV) 20 For when you were slaves of sin, you were free in regard to righteousness. 21 What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. 22 But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. 23 For the wages of sin is death, but the gift of God is eternal life in Christ {έν Χριστῶ} <1722> <5547> Jesus our Lord.

(BK) Bible Knowledge Commentary: Romans 6:11

Rom. 6:5-7. The first clause should be translated, “Since (not if) we have become united in the likeness of His death,” because the statement is assumed to be true and is true. It affirms the certainty of the second clause of the sentence, which promises that believers are united with Christ in the likeness of His resurrection.

(RV 1995) Notas de la Biblia Reina Valera Revisión 1995: Romanos 6:11

[12] 6.11 *Consideraos*: El verbo griego es el mismo que aparece en el cap. 4 con el sentido de *tener en cuenta* (véase Ro 4.3 n.). No se trata de una simple opinión, sino de que el creyente reconozca que, por su unión con Cristo, está realmente muerto con respecto al pecado, pero vivo para Dios (v. 3-8).

(IVP-NT) NT Bible Background Commentary: Romans 6:11

Rom. 6:8-11. Jewish teachers believed that the “evil impulse” (see comment on 7:14-25) would trouble even the most pious until the time of the Messiah, when the evil impulse would be slain. For Paul, the Messiah has come, and sin’s power has been killed. The finished work of Christ means that the believer has already died to sin and now needs to acknowledge this—to “reckon” it done in faith (6:11; this is the same term for God’s reckoning righteousness in chap. 4). Such faith in God’s complete work was not common in ancient religion, nor is it in most religions today.

[the believer]

Wuest’s Word Studies from the Greek New Testament: Romans 6:11

He is to do two things, one, reckon himself dead to sin, two, reckon himself alive to God. The word "reckon" is *logizomai*, "to reckon, count, compute, to take into account," Here Paul is exhorting the saints that in their endeavor to live a life in accordance with the Word of God, they should take into account the fact that they are dead to sin, that they have been disengaged from the evil nature, that it has no power over them anymore, that they are scot free from it and can say a point blank NO to it, also to take into account the fact that they are alive to God, that is, that the divine nature has been imparted with the result that that nature gives them both the desire and the power to regulate their lives in accordance with the Word of God. Now, reckoning one’s self dead to sin and alive to God does not make one so. God constituted the saint so when He saved him. But the act of reckoning brings into better operation with beneficial results, the working of this inner spiritual machinery. For instance, there is a game in which a blindfolded person is brought into the room, and made to stand on a table board which rests on some books on the floor. Two young men lift the board about a foot, and warn the young man not to bump his head against the ceiling. Thinking that he is near the ceiling, he loses his balance and falls off. He lost his balance and fell because he reckoned himself where he was not. Just so, a Christian who fails to count upon the fact that the power of the sinful nature is broken in his life, fails to get consistent victory over it, with the result that he lives a mediocre Christian life. He reckoned himself where he was not.

Another young man is blindfolded and stood on the board. He knows the game. When the board is lifted and he is warned not to bump his head against the ceiling, he remains perfectly straight and maintains his equilibrium, because he reckoned himself where he was. And so it is with a Christian who counts upon, the fact that the power of the sinful nature is broken. He knows that he does not have to obey it, and that he has the power to say NO to it, and he turns his back on it and does what is right.

Albert Barnes' Notes on the OT & NT: Romans 6:11

Rom. 6:2. *God forbid.* By no means. Greek, It may not be. See Note on Rom. 3:4.

The expression is a strong denial of what is implied in the objection in Rom. 6:1.

How shall we, etc. This contains a *reason* of the implied statement of the apostle, that we should not continue in sin. The reason is drawn from the fact, that we are dead in fact to sin. It is impossible for those who are *dead* to act as if they were alive. It is just as absurd to suppose that a Christian should desire to live in sin, as that a dead man should put forth the actions of life.

That are dead to sin. That is, all Christians. To be *dead* to a thing is a strong expression denoting that it has no influence over us. A man that is dead is uninfluenced and unaffected by the affairs of this life. He is insensible to sounds, and tastes, and pleasures; to the hum of business, to the voice of friendship, and to all the scenes of commerce, gaiety, and ambition. When it is said, therefore, that a Christian is *dead* to sin, the sense is, that it has lost its influence over him; he is not subject to it; he is in regard to that, as the man in the grave is to the busy scenes and cares of this life. The expression is not infrequent in the New Testament. Gal. 2:19, "For I am dead to the law." Col. 3:3, "For ye are dead, and your life is hid with Christ in God." 1 Pet. 2:24, "Who—bare our sins—that we, being dead to sin," etc. The apostle does not here attempt to prove that Christians are thus dead, nor to state in what way they become so. He assumes the fact without argument. All Christians are thus, in fact, dead to sin. They do not live to sin; nor has sin dominion over them. The expression used here by the apostle is common in all languages. We familiarly speak of a man's being dead to sensual pleasures, to ambition, etc., to denote that they have lost their influence over him.

Rom. 3:4. *God forbid.* Greek, Let not this be. The sense is, *Let not this by any means be supposed.* This is the answer of the apostle, showing that no such consequence followed from his doctrines; and that if any such consequence should follow, the doctrine should be at once abandoned, and that every *man*, no matter who, should be rather esteemed false than God. *The veracity of God was a great first principle,* which was to be held, whatever might be the consequence.

Web 1828: "veracity"

1. Habitual observance of truth, or habitual truth; ...