

## In Christ 15 (“In Christ” 09, The Love of God in Christ Jesus)

20190117al\_15a NCR 15 (20190620)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>

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 walked according to the course of this world, according to 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 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 {ἐν}<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.

Romans 6:8-11 (NKJV) 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{*ἐν Χριστῷ*}<1722> <5547> Jesus our Lord. 12 Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.

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

Rom. 8:1 There is therefore now no condemnation to those who are in Christ{*ἐν Χριστῷ*}<1722> <5547> Jesus, who do not walk according to the flesh, but according to the Spirit.

Rom. 8:2 For the law of the Spirit of life in Christ{*ἐν Χριστῷ*}<1722> <5547> Jesus has made me free from the law of sin and death.

Rom. 8:39 nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ{*ἐν Χριστῷ*}<1722> <5547> Jesus our Lord.

Believer's Bible Commentary (William McDonald): Romans 8:1

**8:1** From the valley of despair and defeat, the apostle now climbs the heights with the triumphant shout, **There is therefore now no condemnation to those who are in Christ Jesus!** This may be understood in two ways.

First, there is **no** divine **condemnation** as far as our sin is concerned, because we are in Christ. There was condemnation as long as we were in our first federal head, Adam. But now we are in Christ and therefore are as free from condemnation as He is. So we can hurl out the challenge:

Reach my blest Savior first,  
Take Him from God's esteem;  
Prove Jesus bears one spot of sin,  
Then tell me I'm unclean.

—*W. N. Tomkins*

But it may also mean that there is no need for the kind of self-condemnation which Paul described in chapter 7. We may pass through a Romans 7 experience, unable to fulfill the law's requirements by our own effort, but we don't have to stay there. Verse 2 explains why there is **no condemnation**.

## **People of the Spirit Versus People of the Flesh**

...

8:5-8. Philosophers often urged people to set their minds on eternal things rather than on the transitory affairs of this world. Philo condemned those [p. 429] whose minds were taken up with the matters of the body and its pleasures. Philosophers divided humanity into the enlightened and the foolish; Judaism divided humanity into Israel and the Gentiles. Paul here divides humanity into two classes: those who have the Spirit (Christians) and those left to their own devices.

\*Philo. A first-century Jewish philosopher committed to both Judaism and Greek thought; he lived in Alexandria, Egypt, and held a position of great influence and prestige in the Jewish community there.

8:9. Most Jewish people did not claim to have the Spirit; they believed that the Spirit would be made available only in the time of the end. After the Messiah had come, all those who were truly God's people would have the Spirit working in them (cf. Is 44:3; 59:21; Ezek 39:29).

8:11. Jewish people believed that God would raise the dead at the end of the age. ...

## ***The Everlasting Eternal Love of God***

Romans 8:31-39 (NKJV) 31 What then shall we say to these things? If God is for us, who can be against us? 32 He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? 33 Who shall bring a charge against God's elect? It is God who justifies. 34 Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. 35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written: "*For Your sake we are killed all day long; We are accounted as sheep for the slaughter.*" 37 Yet in all these things we are more than conquerors through Him who loved us. 38 For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, 39 nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ {ἐν Χριστῷ} <1722> <5547> Jesus our Lord.