

The Condition and The Garment

(20190224ts)i

Reality & The Knowledge of Reality

It is ALWAYS the Miracle First, then the Knowledge of the Miracle

Miracle of New Birth (Born Again) —> then —> The Knowledge of the New Birth (Born Again)

John 10:27-30 (NKJV) 27 My sheep hear My voice, and I know them, and they follow Me. 28 And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. 29 My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand. 30 I and My Father are one.”

Genesis 28:15 (NKJV) 15 Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have spoken to you.”

“In” {ἐν} <1722>

ἐ = Epsilon

ν = Nu

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.

(Louw & Nida) *Greek-English Lexicon of NT: "in" <1722>*

13.8 ἐν: a marker of a state or condition — ‘in, with.’ ἐν μαλακοῖς ἡμφιεσμένον ‘dressed in soft clothes’ Mt 11:8; ὑπάρχων ἐν βασάνοις ‘being in torment’ Lk 16:23; σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ ‘it is sown in a state of being mortal, and it rises in a state of being immortal’ 1Cor 15:42.

83.9 μέσος, η, ον; ἀνά μέσον; ἐντός; ἐν; μετά; εἰς; ἐπί; πρός; παρά: a position [p. 714] within an area determined by other objects and distributed among such objects — ‘among, with.’ μέσος: μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε ‘among you stands one you do not know’ Jn 1:26; ἀφοριούσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων ‘gather the evil from among the good’ Mt 13:49; ἐν μέσῳ ὑμῶν ‘in your midst’ 1Th 2:7. ἀνά μέσον: ἐπέσπειρεν ζιζάνια ἀνά μέσον τοῦ σίτου ‘he sowed weeds among the wheat’ Mt 13:25.

ἐντός: ἡ βασιλεία τοῦ θεοῦ ἐντός ὑμῶν ἐστίν ‘the kingdom of God is among you’ or ‘... in your midst’ Lk 17:21. For another interpretation of ἐντός in Lk 17:21, see discussion at 26.1.

ἐν: προφήτης μέγας ἠγέρθη ἐν ἡμῖν ‘a great prophet has appeared among us’ Lk 7:16.

μετά: τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; ‘why do you seek the living among the dead?’ Lk 24:5.

83.13 ἔσω; ἐν; εἰς: a position defined as being within certain limits — ‘inside, within, in.’

[p. 715]

ἔσω: ἀνοίξαντες δὲ ἔσω οὐδένα εὔρομεν ‘when we opened (the gate), we did not find anyone inside’ Ac 5:23; εἰσελθὼν ἔσω ‘he went into (the courtyard)’ Mt 26:58.

ἐν: ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν ‘who lived in the tombs’ Mk 5:3. Some translations render Mk 5:3 as ‘he lived among the graves,’ but it is likely that the Greek expression refers to living within relatively elaborate tombs. κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας ‘preaching in the desert of Judea’ Mt 3:1;...

εἰς: τὰ παιδιά μου μετ’ ἐμοῦ εἰς τὴν κοίτην εἰσίν ‘my children are with me in bed’ Lk 11:7; πρῶτον δὲ ἐπίτρεφόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου ‘but first let me say goodbye to those in my home’ Lk 9:61.

84.22 εἰς; ἐν: extension toward a goal which is inside an area — ‘into.’

εἰς: εἰσῆλθεν εἰς τὸ μνημεῖον ‘he entered into the tomb’ Jn 20:6; ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ‘he got into the boat’ Mt 8:23.

ἐν: ἄγγελος γὰρ κυρίου κατὰ καιρὸν κατέβαινε ἐν τῇ κολυμβήθρᾳ ‘an angel of the Lord from time to time went down into the pool’ Jn 5:4 (apparatus).

Lazarus & The Grave Clothes

John 11:38-44 (NKJV) 38 Then Jesus, again groaning in Himself, came to the tomb. It was a cave, and a stone lay against it. 39 Jesus said, “Take away the stone.” Martha, the sister of him who was dead, said to Him, “Lord, by this time there is a stench, for he has been dead four days.” 40 Jesus said to her, “Did I not say to you that if you would believe you would see the glory of God?” 41 Then they took away the stone from the place where the dead man was lying. And Jesus lifted up His eyes and said, “Father, I thank You that You have heard Me. 42 And I know that You always hear Me, but because of the people who are standing by I said this, that they may believe that You sent Me.” 43 Now when He had said these things, He cried with a loud voice, “Lazarus, come forth!” 44 And he who had died came out bound hand and foot with graveclothes, and his face was wrapped with a cloth. Jesus said to them, “Loose him, and let him go.”

Baptism & The Pickle

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.

1 Corinthians 12:13 (NKJV) 13 For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.

Colossians 2:9-12 (NKJV) 9 For in Him dwells all the fullness of the Godhead bodily; 10 and you are complete in Him, who is the head of all principality and power. 11 In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, 12 buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead.

Isaiah 61:10 (NKJV) 10 I will greatly rejoice in the Lord, My soul shall be joyful in my God; For He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, As a bridegroom decks himself with ornaments, And as a bride adorns herself with her jewels.

Romans 13:11-14 (NKJV) 11 And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed. 12 The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. 13 Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. 14 But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.

Galatians 3:27-28 (NKJV) 27 For as many of you as were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

Ephesians 4:20-24 (NKJV) 20 But you have not so learned Christ, 21 if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: 22 that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, 23 and be renewed in the spirit of your mind, 24 and that you put on the new man which was created according to God, in true righteousness and holiness.

Colossians 3:9-11 (NKJV) 9 Do not lie to one another, since you have put off the old man with his deeds, 10 and have put on the new man who is renewed in knowledge according to the image of Him who created him, 11 where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.

John 1:19-28 (NKJV) 19 Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” 20 He confessed, and did not deny, but confessed, “I am not the Christ.” 21 And they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” And he answered, “No.” 22 Then they said to him, “Who are you, that we may give an answer to those who sent us? What do you say about yourself?” 23 He said: “I am The voice of one crying in the wilderness: “Make straight the way of the Lord,” ’ as the prophet Isaiah said.” 24 Now those who were sent were from the Pharisees. 25 And they asked him, saying, “Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?” 26 John answered them, saying, “I baptize with water, but there stands One among you whom you do not know. 27 It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.” 28 These things were done in Bethabara beyond the Jordan, where John was baptizing.

John 1:29-34 (NKJV) 29 The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world! 30 This is He of whom I said, ‘After me comes a Man who is preferred before me, for He was before me.’ 31 I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water.” 32 And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him. 33 I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’ 34 And I have seen and testified that this is the Son of God.”

John 1:34-37 (NKJV) 35 Again, the next day, John stood with two of his disciples. 36 And looking at Jesus as He walked, he said, “Behold the Lamb of God!” 37 The two disciples heard him speak, and they followed Jesus.

Online Bible Greek Lexicon: “baptize” <907>

907 βαπτίζω baptizo bap-tid'-zo

from a derivative of 911; verb; TDNT-1:529,92; {See TDNT 123}

AV-baptize (76), wash 2, baptist 1, baptized + 2258 1; 80

- 1) to dip repeatedly, to immerse, to submerge (of vessels sunk)
- 2) to cleanse by dipping or submerging, to wash, to make clean with water, to wash one's self, bathe
- 3) to overwhelm

++++ Not to be confused with 911, bapto. The clearest example that shows the meaning of baptizo is a text from the Greek poet and physician Nicander, who lived about 200 B.C. It is a recipe for making pickles and is helpful because it uses both words. Nicander says that in order to make a pickle, the vegetable should first be ‘dipped’ (bapto) into boiling water and then ‘baptised’ (baptizo) in the vinegar solution. Both verbs concern the immersing of vegetables in a solution. But the first is temporary. The second, the act of baptising the vegetable, produces a permanent change. When used in the New Testament, this word more often refers to our union and identification with Christ than to our water baptism. e.g. #Mr 16:16. ‘He that believes and is baptised shall be saved’. Christ is saying that mere intellectual assent is not enough. There must be a union with him, a real change, like the vegetable to the pickle! (Bible Study Magazine, James Montgomery Boice, May 1989).