

In Christ P2 01 (Introduction and The Genesis of The Soul)

20190912al_01a NCR 01 (20190912)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.

John 3:1-8 (NKJV) 1 There was a man of the Pharisees named Nicodemus, a ruler of the Jews. 2 This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him." 3 Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again {γεννηθῆ ἄνωθεν} <1080><509>, he cannot see the kingdom of God." 4 Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" 5 Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 Do not marvel that I said to you, 'You must be born again.' 8 The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."

(TDNT-A) Theological Dictionary of the NT (Little Kittel Abridged ed.): Jn 3:3 “born” γεννηθῆναι <1080> [“Lexeme Search”]

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C. Generation by the Deity.

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4. *gennēthēnai* in John. John always gives the point of origin of *gennēthēnai*: God in 1 Jn. 2:29; Jn. 1:13, the Spirit in Jn. 3:5, water in Jn. 3:5, the flesh in Jn. 3:6, the will in Jn. 1:13. The seed of 1 Jn. 3:9 is the Spirit rather than the word. Birth from God or the Spirit is a reality but also a mystery. Statements about it are not based on experience but are made in faith and are true in virtue of the believer’s fellowship with God (1 Jn. 1:3, 6ff.; 3:9). This birth results in doing righteousness (1 Jn. 2:29), in not sinning (3:7ff.), in love (4:7), in overcoming the world (5:4), in faith in Jesus as the Christ (5:1). Birth from above belongs first to Jesus himself (5:18) and then to believers who, as members of the new aeon, have a share in the Spirit and are thus united to Christ, passing from death to life (3:14; Jn 5:24). This concept of divine *gennán* has little in common with what may be found in the mysteries; the view of piety is totally different.

(TDNT) Theological Dictionary of the NT (Kittel Complete 10 Vol.): Jn 3:3 “again” ἄνωθεν <509>

[“Inflected Search”]

† ἄνωθεν

Both in and outside the NT a. an adv. of place “from above” Mt. 27:51: ἀπ’ ἄνωθεν ἕως κάτω (the veil of the temple). b. adv. of time “from an earlier period” (Ac. 26:5; cf. Ditt. Syll., 685, 81: νόμοις γὰρ ἱεροῖς καὶ ἐπιτιμῖαις ἄνωθεν διεκεκώλυτο ἵνα μηδεὶς . . .; Jos. Ap., 1, 28: ἐκ μακροτάτων ἄνωθεν χρόνων etc.). c. “From the first” (Lk. 1:3; cf. Epict. Diss., II, 17, 27: ἄνωθεν ἄρξασθαι). d. “anew” (Gl. 4:9; cf. Artemid. Oneirocrit., 1, 13: ἄνωθεν αὐτὸς δόξειε γεννᾶσθαι; Jos. Ant., 1, 263: φιλίαν ἄνωθεν ποιεῖται πρὸς αὐτόν, of the renewal of an original friendship).

As regards Jn. 3:3, 7 the original usage does not help us to decide, but inclines in favour of a. “born from above.” For it is only with a. that we can link Job 3:4: μὴ ἀναζητήσαι αὐτὴν ὁ κύριος ἄνωθεν (Jm. 1:17; 3:15, 17), and in Philo a strong religious sense “of God.” It is decisive that elsewhere Jn. always uses ἄνωθεν in the sense of a. (3:31; 19:11, 23), and he always describes birth in terms of its origin, i.e., of God (1:13; 1 Jn. 2:29; 3:9; 4:7; 5:18), of the Spirit or flesh (3:6), of water and the Spirit (3:5). To presuppose an originally purely formal description of birth in the sense of d., and thus to make the misunderstanding of Nicodemus more pardonable, may correspond to modern sensibility but not to the dealings of Jesus with Nicodemus according to John. Recourse to an underlying Hebrew would suggest a., since *הַיְהוּדִי* has this meaning. Declension from d. to c. gives a dreadful pleonasm. For at birth a life always begins at the beginning and not at some point in its course. The suggestion that both a. and d. are meant is both superfluous and unprovable. Distinguished representatives of ecclesiastical tradition testify that ἄνωθεν here means “from above” Orig. Fr., 35 (p. 510, Preuschen) and Chrys. Hom. in Joh. 24, 2 (MPG, 59, p. 145 f.) mention both a. and d. in relation to Jn. 3:5, and come down more or less decidedly in favour of the former. Cyr. does not consider any other meaning. The Syr. versions are overwhelmingly for a.: syr syr syr; though the Lat. and Copt. favour d., as also Tert. and Thdr. Just. has the form: ἄν μὴ ἀναγεννηθῆτε οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν (Apol., I, 61), similarly Ps.-Clem. Hom., XI, 26, Recg., VI, 9 and Iren. Fr., 35, Stieren.

Büchsel

(GNT28-T) Novum Testamentum Graece (Nestle-Aland, 28th Greek NT):

ἐν Χριστῷ <G1722> <G5547> “Lexeme Search” in the NT of words “in Christ”
“ἐν” <FOLLOWED BY> “Χριστῷ”

211 results

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 Χριστῷ}<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 Χριστῷ}<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 Χριστῷ}<1722> <5547> Jesus for good works, which God prepared beforehand that we should walk in {ἐν}<1722> them.