

In Christ P2 02 (Below versus Above)

20190912al_02a NCR 02 (20190919)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.

(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>

sons {υἱοίς}<5207>

Noun, neuter, plural, nominative case

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 {υἱοίς}<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.



Below versus Above

-Everything that can be seen with Natural eyes (whether good or evil) *demand*s the attention of our heart “Below” on the earth in the temporal realm.

-But God is *continually* directing the soul and heart “Above” in the heavens In Christ

The Testimony Directs Above unto Christ

Exodus 12:31-33 (NKJV) 31 Then he called for Moses and Aaron by night, and said, “Rise, go out from among my people, both you and the children of Israel. And go, serve the Lord as you have said. 32 Also take your flocks and your herds, as you have said, and be gone; and bless me also.” 33 And the Egyptians urged the people, that they might send them out of the land in haste. For they said, “We *shall* all be dead.”

Exodus 19:1-4 (NKJV) 1 In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came *to* the Wilderness of Sinai. 2 For they had departed from Rephidim, had come *to* the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain. 3 And Moses went up to God, and the Lord called to him from the mountain, saying, “Thus you shall say to the house of Jacob, and tell the children of Israel: 4 You have seen what I did to the Egyptians, and *how* I bore you on eagles’ wings and brought you to Myself.

Acts 7:54-60 (NKJV) 54 When they heard these things they were cut to the heart, and they gnashed at him with their teeth. 55 But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, 56 and said, “Look! I see the heavens opened and the Son of Man standing at the right hand of God!” 57 Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; 58 and they cast him out of the city and stoned him. And the witnesses laid down their clothes at the feet of a young man named Saul. 59 And they stoned Stephen as he was calling on God and saying, “Lord Jesus, receive my spirit.” 60 Then he knelt down and cried out with a loud voice, “Lord, do not charge them with this sin.” And when he had said this, he fell asleep.

Law vs. Faith

Genesis 26:1-6 (NKJV) 1 There was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went to Abimelech king of the Philistines, in Gerar. 2 Then the Lord appeared to him and said: “Do not go down to Egypt; live in the land of which I shall tell you. 3 Dwell in this land, and I will be with you and bless you; for to you and your descendants I give all these lands, and I will perform the oath which I swore to Abraham your father. 4 And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed; 5 because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws.” 6 So Isaac dwelt in Gerar.

Colossians 3:1-4 (NKJV) 1 If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. 2 Set your mind on things above, not on things on the earth. 3 For you died, and your life is hidden with Christ in God. 4 When Christ who is our life appears, then you also will appear with Him in glory.

(Wuest) Wuest New Testament: An Expanded Translation by Kenneth S. Wuest: Colossians 3:1-4

Colossians 3:1-4 (Wuest) In view of the fact, therefore, that you were raised with Christ, the things above be constantly seeking, where Christ is, on the right hand of God, seated. The things above be constantly setting your mind upon, not the things on the earth; for you died, and your life has been hidden with Christ in God. Whenever the Christ is made visible, our life, then also you with Him shall be manifested in glory.

Philosophy Versus The Person

(IVP-NT) NT Bible Background Commentary: Romans 8:1-11

People of the Spirit Versus People of the Flesh

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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. ...