**Knowing God**

*oida* – intuitive knowing; *ginōskō* – objective knowing, gained from experience

**Isa.45:5** (*LXX*) There is yet no God but Me, and you **have not known** (*oida*) Me. (God’s declaration)

**Isa.45:15** (*LXX*) For You are God, and we **have not known** (*oida*) *You*. The God of Israel – Saviour. (Isaiah’s confession)

Note this contrast in John –

**Joh.3:2** ‘Rabbi, we **know** (*oida*) that You have come from God.’ (Nicodemus’ confession)

**Joh.9:24** ‘Give glory to God. We **know** (*oida*) that this Man is a sinner.’ (confession of ‘the Jews’)

**Joh.8:55** And you have not come to know (*ginōskō*) Him (the Father), but **I know** (*oida*) **Him**. (Jesus’ confession)

**Rom.1:18-23** For wrath of God is unveiled from heaven against all impiety and injustice of men, who *are* restraining the truth by injustice. Because **what *is* known** (*gnostos*) **of God is evident** **among them**, for God revealed *it* to them. For His invisible things since *the* creation of *the* world, being understood by the things *He* made, are clearly perceived, both His perpetual power and deity, for their being without excuse. Because **having recognized** (*ginōskō*) **God**, they glorified *Him* not as God, nor were they thankful, but they were given to vanity by their thoughts and their senseless heart was darkened. Claiming to be wise, they were made foolish. And they changed the glory of the imperishable God by *the* likeness of an image of a perishable man, and of birds and of quadrupeds and of reptiles.

**1 Cor.2:12** And we received not the spirit of the world, but the spirit that is from God, so that we **might know** (*oida*) the things freely given us by God.

**1 Cor.3:16** **Know** (*oida*) you **not** that you are a sanctuary of God, and the spirit of God dwells in you? (part of the 1 Cor.2:12 knowledge)

**1 Cor.6:9** Or **know** (*oida*) you **not** that unjust ones will not inherit God’s kingdom?

**Gal.4:8** But back then, indeed, **not knowing** (*oida*) **God**, you served those by nature not being gods.

**1 Th.4:4-5** each of you **to know** (*oida*) his own vessel, to acquire *it* in holiness and honor, not in passion of desire even as also the nations who *are* **not knowing** (*oida*) **God**.

**2 Th.1:8-9** in fire of flame, rendering **execution of** **justice** (*ekdikēsis*) to those **not knowing** (*oida*) **God** and to those **not obeying the gospel** of our Lord Jesus, who will undergo **justice** (*dikē*) – aionian destruction (ruin) – from the face of the Lord and from the glory of His might.

Compare: **Isa.66:15** (*LXX*) For behold, *the* Lord will come as a fire, and as a wind-blast His chariots to pay back **vengeance** with rage and renunciation with flame of fire.

Comment: The meaning of *ekdikēsis* in *LXX* ranges from “vengeance” and “retribution”, to “punishment” and “rebuke”. Perhaps an instructive example is a song of David in 2 Sam.22:48 (*LXX*) – “A strong God Who is giving me **vengeance (***ekdikēsis*), **disciplining** (*paideuō*) peoples underneath me.” Psa.18:47 (*LXX*) captures this same song, but it transforms *paideuō* into *hupotassō*, “**subordinating**”. This is the word used of Christ’s enemies being placed under His feet in 1 Cor.15:27-28 – the goal is the **subordination** of the nations, and ultimately the subordination of the Son to the Father. Psa.94:1 (*LXX*) addresses “God of **vengeance (***ekdikēsis*)” and then v.2 transforms Him to “the **One Judging** (*krinō*) the earth, **paying back** (*apodidōmi*) a **payback** (*antapodosis*) to the arrogant”. The idea of a just punishment is at the heart of this – one is paid back what he has earned. One of the roles of Yahweh’s people will be “to execute **vengeance** **(***ekdikēsis*) among the nations, **rebukes** (*elegmos*) among the peoples.” Psa.149:7 (*LXX*). So the effect of this vengeance is not wholly destructive – it is ultimately corrective in nature. Another application of *ekdikēsis* is in Hos.9:7 “days of **punishmen**t” (KJV ‘visitation’) against the northern kingdom – not their annihilation.

**2 Th.2:3-12** Let no one lead you away in no way, because unless the apostasy should come first and the Man of Lawlessness, the Son of Destruction, should be unveiled, who is opposing and puffing himself up against all being called god or reverence, so that he *is* to sit in the Sanctuary of God, claiming himself that he is God … *then the day of the Lord has not arrived (a possible ellipsis to complete the sentence)*. Remember not that I being yet with you was telling you these things? And now you know what *is* restraining, until his having been unveiled in his own season. For the Secret of Lawlessness is already at work, only what is restraining now, until it should come out of *the* midst. And then will be unveiled the Lawless One, whom the Lord Jesus will destroy by the breath of His mouth, and He will nullify by the shining forth of His *Parousia*. The *parousia* of him is according to *the* in-working of Satan, by every power and signs and lying wonders, and by **every deception of injustice** to those perishing, because they **received not the love of the truth** for them to be saved. And on account of this God will send them an **in-working of deception, for them to believe the lie**, so that **all who believed not the truth, but took pleasure in the injustice**, might be judged.

Comment: The worship of the Man of Lawlessness will be the ultimate idolatry, and idolatry is the darkness that covered the nations when Isa.60:1-2 was written. Isa.60:1 is a picture of Israel having put aside their idolatries, so that they may become the light of the world. This begins premillennially, with Israel fulfilling their evangelical role of Mat.24:14.

**Tit.1:16** They profess **to know** (*oida*) **God**, but by the deeds they deny *Him*, being abominable and rebellious, and toward every good work disapproved. (spoken of those giving heed to Jewish fables)

**Heb.8:10-12** because this is the covenant which I will covenant to the house of Israel after those days, says *the* Lord, giving My laws into their mind, I will even inscribe them upon their hearts. And I will be to them for God, and they will be to Me for people. And they should in no wise teach each one his *fellow* citizen and each one his brother, saying, ‘Get to know (*ginōskō*) the Lord,’ because all **will know** (*oida*) **Me** from small up to great of them, because I will be merciful to their injustices and their sins I should in no wise remember still. (almost verbatim the *LXX* of Jer.31:33-34)

**Rom.10:16** But **not all obeyed the gospel**, for Isaiah says, ‘Lord, who believed our report?’ (quoting Isa.53:1) – the gospel as revealed in the prophets emphasized the Messianic prophecies

**Psa.40:9** (*LXX*) I **evangelized (***euaggelizō*) righteousness in the great assembly. Behold, I may in no wise restrain my lips. Lord, you know *this*.

**Psa.96:1-13** (MT)Sing to Yahweh a new song. Sing to Yahweh, **all the earth**. Sing to Yahweh. Bless His name. **Proclaim tidings** (*LXX*, *euaggelizō*) from day to day of His salvation. Declare among *the* **nations** His glory, among **all the peoples** His wonders. For great *is* Yahweh and praised greatly. Feared *is* He above all gods. For all the gods of **the peoples** *are* worthlessnesses, but Yahweh made *the* heavens. Majesty and honor *are* before Him, strength and beauty in His sanctuary. Reckon to Yahweh, **clans of peoples**, reckon to Yahweh glory and strength. Reckon to Yahweh *the* glory of His name. Take a gift and come into His courts. Bow down to Yahweh in adornment of holiness. Dance before Him **all the earth**. Say among **the nations**, ‘Yahweh has reigned – yea, the world is established. It will not totter. He will judge **peoples** with equity.’ Let the heavens rejoice and the earth be glad. Let thunder the sea and its fullness. Let the field exult and all that is in it. Then will sing out all *the* trees of the forest before Yahweh, for He *is* coming, for He *is* coming to judge **the earth**. He will judge *the* **world** with righteousness (justice), and **peoples** in His faithfulness.

Comment: This Psalm presents the positive aspect of the Lord’s coming to earth in judgment. It is evangelical, like the gospel that will be proclaimed in the whole world to all the nations (Mat.24:14).

**Isa.52:7** How lovely upon the mountains have been the feet of **one bearing tidings** (*LXX, euaggelizō*), proclaiming peace, **one bearing tidings** of good, proclaiming salvation, saying to Zion, ‘Your God has reigned.’

**Isa.61:1** Spirit of Lord Yahweh *is* upon Me, because Yahweh anointed Me **to bear tidings** (*LXX, euaggelizō*) to *the* poor. He sent Me to bind up those broken of heart, to proclaim to captives liberty, and to *the* imprisoned an opening up.

**Joe.2:32** (*LXX*) And it will be – everyone, whoever may call upon the name of *the* Lord will be saved, because in Mount Zion and in Jerusalem will be an escaping, because *the* Lord said *so*, even *the* **evangelized** whom *the* Lord has summoned.

**Mic.5:15** (*LXX*) And I will execute **vengeance** (*ekdikēsis*) in wrath and in rage among the nations because they did not obey. MT says “with the nations which listened not” – but this mirrors what Jer.7:28 spoke against Israel “this is the nation which listened not upon the voice of Yahweh their Elohim”. When Jeremiah prophesied, there was little difference between Israel and the nations.

**Mic.7:4** (*LXX*) Woe, woe, your **punishments** (*ekdikēsis*) have come – now are their wailings.

**How far will the Spirit of God advance in the day of the Lord?**

**Joe.2:28** And it will come to pass afterwards thus – **I will pour our My spirit upon all flesh**. And your sons and your daughters will prophesy. Your old ones will dream dreams. Your young men will see visions.

**How are we to understand “all flesh”?** (*NAS* translates “all mankind”)

* Gen.6:19 uses “**all flesh**” of the whole animal creation, although vv.13, 17 would include mankind also (also 7:21), and v.12 was limited to mankind only.
* Gen.8:17 – “**all flesh**” was now the animals in the Ark.
* Gen.6, 7, 9 – contain 13 occs. of “**all flesh**” and “**all the flesh**”.
* Lev.17:14 – “the soul of **all flesh** *is* its blood”.
* Num.18:15 –firstborn “of **all flesh**” among man or beast – obviously restricted to Israel.
* Deu.5:26 – “who of **all flesh**” has heard the voice of the living God as we have, and lived? – they meant all mankind.
* Job 34:15 – “**All flesh** would perish together, and man would turn back to dust.”
* Psa.145:21 – its conclusion “My mouth will speak the praise of Yahweh, and **all flesh** will bless the name of His holiness for an age and perpetuity.” This is His covenant name, but the Psalm is about the glory and lastingness of His kingdom – this may be universal in scope.
* Isa.40:5 – “And the glory of Yahweh will reveal itself, and **all flesh together** will see *it*.” But “the people” of v.7 is singular. V.6 “**all the flesh** is grass”.
* Isa.49:26 – “**all flesh** will know that I *am* Yahweh your Saviour” – the context here includes “the nations”, “the peoples”, “kings” and oppressors (vv.22-26).
* Isa.66 – v.16 “for by fire Yahweh *is* judging, and by sword with **all flesh**” (context includes rebels as well as the nations); v.23 “from as often as sabbath by sabbath will come **all flesh** to bow down before Me”; v.24 “and they (corpses) will become an abhorrence to **all flesh**”
* Jer.12:12 – “for Yahweh’s sword *is* consuming from end of land up to the end of land. *There is* no peace for **all flesh**.” Then v.14 condemns “all My evil neighbors”. So the land may be Israel-Land, but the peoples there include numerous invaders.
* Jer.25:31 – “A roar has come up to the end of the earth, for a dispute to Yahweh *is* among nations. He *is* judging for **all flesh**. The wicked He has given to *the* sword.”
* Jer.32:27 – “Behold, I *am* Yahweh Elohim of **all flesh**.”
* Jer.45:5 – “for, behold, I am bringing in evil upon **all flesh**” but v.4 shows He spoke of “this whole land”, Israel.
* Eze.10:12 – “**all their flesh**” was spoken of the cherubim.
* Eze.20:48 – a parable of a fire in the South – “**all flesh** will see that I Yahweh have kindled it. It will not be quenched.” The chapter refers repeatedly to judgments Y’ withheld from Israel, because of the nations, so the nations are likely included here as witnesses.
* Eze.21:4-5 – a prophecy against the land of Israel – “because which I have cut off from you *the* righteous and *the* wicked *one*. Therefore My sword will go out from its sheath to **all flesh** from south *to* north. And **all flesh** will know that I Yahweh have brought out My sword from its sheath. It will not turn back again.”
* Zec.2:13 – “Hush, **all flesh**, from before Yahweh, for He has roused Himself from the refuge of His holiness.” The context in v.11 has “many nations” joined to Yahweh “for a people”.