

God;" and you have not come to know (γινώσκω) Him, but I know (οἶδα) Him; and if I say that I do not know (οἶδα) Him, I shall be a liar like you, but I do know (οἶδα) Him, and keep His word.' "

John 17:3 -- "And this is eternal life, that they may know (γινώσκω) Thee the only true God, and Jesus Christ whom Thou hast sent."

Galatians 4:9 -- "But now that you have come to know (γινώσκω) God, or rather to be known (γινώσκω) by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again?"

Titus 1:16 -- "They profess to know (οἶδα) God, but by their deeds they deny Him, being detestable and disobedient, and worthless for any good deed."

Hebrews 8:11 -- "And they shall not teach every one his fellow-citizen, and every one his brother, saying, 'Know (γινώσκω) the Lord,' For all shall know (οἶδα) me, From the least to the greatest of them."

1 John 3:1 -- "See how great a love the Father has bestowed upon us, that we should be called children of God; and such we are. For this reason the world does not know (γινώσκω) us, because it did not know (γινώσκω) Him."

1 John 4:6-8 -- "We are from God; he who knows (γινώσκω) God listens to us; he who is not from God does not listen to us. By this we know (γινώσκω) the spirit of truth and the spirit of error. Beloved, let us love one another, for, love is from God; and every one who loves is born of God and, knows (γινώσκω) God. The one who does not love does not know (γινώσκω) God, for God is love."

Note: On the distinction between γινώσκω and οἶδα, much has been written. Thayer admits that certain Scriptures "seem to indicate that, sometimes, at least, γινώσκω and οἶδα are nearly interchangeable," but still wishes to retain some distinction. Arndt and Gingrich do not address themselves to the issue. Kittel's *Theological Dictionary of the New Testament* states that οἶδα "can also be synonymous γινώσκω; in the abs. use in the koine it is hard to establish any distinction of meaning . . . . One must thus beware of pressing the distinctive senses. Thus in Mk. 4:13 ["You do not know (οἶδα) this parable, and how will you know (γινώσκω) all parables"], one can hardly demonstrate any difference, and it is hard to see any distinction in nuance as between Mt. 7:2 ("I never knew (γινώσκω) you") (cf. Lk. 13:27) ("I do not know (οἶδα) where you are from"] and Mt. 25:12 "I do not know (οἶδα) you"]." Kittel also refers to Moulton and Milligan as holding the same view, and to Cremer, who does not. Of course, the only proper way to establish distinction of meaning is by inductive study of each usage of both words. If a distinction can be discovered there, then we have a basis on which to claim and employ it.

This brief study of some of those uses of γινώσκω, and οἶδα in which knowledge of personal relationship is meant (there are a number of such uses) may serve as background for the understanding of this view. Romans 8:29 is understood in this view to mean that those whom God foreknew (προγινώσκω), in the sense of personal fellowship arising from God's loving choice, He also predetermined (προώρισεν) to share the likeness of the Image of His Son. Just as γινώσκω is used in the same sense of knowledge of personal relationship, so it is contended that προγινώσκω is used here in the sense of foreknowledge of personal