

1 Cor Ch 2

A Words, and their source

1 God's, Godly

a **Testimony** (of God), vs. 1

G3466 mustérion

b Paul's **speech, preaching**, vs. 4

G3046 logos

G2782 kérugma

c Of the Spirit and **power** (vs. 4), power of God (vs. 5)

G1411 dunamis

d **Wisdom** of the spiritually mature (vs. 6)

G4678 sophia

e God's **revelation** through His Spirit (vs. 10)

G601 apo-kalupto

f **Knowing** the things of God (vs. 11, 12)

G1492 oida (knowing in vs. 11)

G1097 ginosko (knowing in vs. 12)

g **Knowing** the Mind of Christ (vs. 16)

G1097 ginosko

2 Man's / Human Wisdom

a **Excellence** of speech / **wisdom** (vs. 1)

G5247 huper-oché

G4678 sophia

b **Persuasive** words of human **wisdom** (vs. 4)

G3981 peithos

G4678

c **Wisdom** of men (vs. 5)

G4678

d **Wisdom** of this age, and its rulers (vs. 6)

G4678

e **Knowledge** of the rulers of this age (vs. 8)

G1097 ginosko

f **Wisdom** (natural vs.14) man teaches (vs. 13)

G4678 (vs. 13)

G5591 psuchikós (vs. 14)

B Key, repeated words in this chapter (and the Corinthian epistles overall)

1 **Wisdom:** *sophia* G4678

4678. σοφία *sophía*; gen. *sophías*, fem. noun from *sophós* (4680), wise. Wisdom, skill, tact, expertise in any art.

In the NT, it refers to wisdom:

(I) Skill in the affairs of life, practical wisdom, wise management as shown in forming the best plans and selecting the best means, including the idea of sound judgment and good sense (Acts 6:3; 7:10; Col. 1:28; 3:16; 4:5). *Stóma* (4750), mouth, and *sophían* in Luke 21:15 means wise utterance. See Sept: 1 Kgs. 2:6.

(II) In a higher sense, wisdom, deep knowledge, natural and moral insight, learning, science, implying cultivation of mind and enlightened understanding.

(A) Generally (Matt. 12:42; Luke 11:31 [cf. 1 Kgs. 4:30]; Acts 7:22). Implying learned research (Col. 2:23); a knowledge of hidden things, of enigmatic and symbolic language (Rev. 13:18; 17:9; Sept.: Job 11:6; Prov. 1:2; Dan. 1:17).

(B) Specifically of the learning and philosophy current among the Greeks and Romans in the apostolic age intended to draw away the minds of men from divine truth, and which stood in contrast with the simplicity of the gospel; called by Paul *sarkikḗ* (4559), fleshly, pertaining to the flesh (2 Cor. 1:12); the wisdom of the world (1 Cor. 1:20ff.; 3:19ff.); of men (1 Cor. 2:5); of the wise (1 Cor. 1:19); words of man's wisdom (1 Cor. 2:4, 13); the world through wisdom (1 Cor. 1:21); not in wisdom of words, meaning not with mere philosophy and rhetoric (1 Cor. 1:17; 2:1).

(C) In respect to divine things, wisdom, knowledge, insight, deep understanding, represented everywhere as a divine gift, and including the idea of practical application. It

is used metonymically for *gnōsis* (1108), knowledge or theoretical knowledge (Matt. 13:54; Mark 6:2; Acts 6:10); divine knowledge (Eph. 1:8). *Sophía* stands for divine wisdom, the ability to regulate one's relationship with God, and is distinct from *phrónēsis* (5428), prudence, the ability to know and deal with people (1 Cor. 12:8; Eph. 1:17; Col. 1:9; 2 Pet. 3:15). Specifically of insight imparted from God in respect to the divine counsels (1 Cor. 2:6, 7). Metonymically of the author and source of this wisdom (1 Cor. 1:30). As conjoined with purity of heart and life (James 1:5; 3:13, 15, 17). See Luke 2:40, 52.

(III) The wisdom of God means the divine wisdom, including the ideas of infinite skill, insight, knowledge, purity (Rom. 11:33; 1 Cor. 1:21, 24; Eph. 3:10; Col. 2:3; Rev. 5:12; 7:12). Of the divine wisdom as revealed and manifested in Christ and His gospel (Matt. 11:19; Luke 7:35; 11:49).

(IV) Fear, wisdom, generally the knowledge of how to regulate one's relationship with God, wisdom which is related with goodness. When one is wise unto God, he is *phrónimos* (5429), prudent with others and knows how to regulate circumstances. Deriv.: *philósophos* (5386), philosopher.

Syn.: *sōphrosúnē* (4997), soundness of mind; *súnesis* (4907), the capacity for reasoning, intelligence, understanding; *phrónēsis* (5428), prudence, moral insight; *epínoia* (1963), thought.

Ant.: *ánoia* (454), stupidity, folly, madness; *mōría* (3472), absurdity, foolishness; *aphrosúnē* (877), senselessness, folly, foolishness.

Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

a **sophia** occurrences in Corinthians

1 Corinthians 1:17: "to preach the gospel: not with wisdom of words, lest the cross"

1 Corinthians 1:19: "it is written, I will destroy the wisdom of the wise, and will bring to nothing"

1 Corinthians 1:20: "God made foolish the wisdom of this world?"

1 Corinthians 1:21: "after that in the wisdom of God the world by"

1 Corinthians 1:21: "the world by wisdom knew not God, it pleased"

1 Corinthians 1:22: "and the Greeks seek after wisdom:"

1 Corinthians 1:24: "the power of God, and the wisdom of God."

1 Corinthians 1:30: "God is made unto us wisdom, and righteousness, and sanctification,"

1 Corinthians 2:1: "excellency of speech or of wisdom, declaring unto you the testimony"

1 Corinthians 2:4: "enticing words of man's wisdom, but in demonstration of the Spirit"

1 Corinthians 2:5: "should not stand in the wisdom of men, but in the power"

1 Corinthians 2:6: "Howbeit we speak wisdom among them that are perfect: yet not the wisdom"

1 Corinthians 2:6: "them that are perfect: yet not the wisdom of this world, nor of

the"

1 Corinthians 2:7: "But we speak the wisdom of God in a mystery, even the hidden"

1 Corinthians 2:13: "in the words which man's wisdom teacheth, but which the Holy"

1 Corinthians 3:19: "For the wisdom of this world is foolishness with"

1 Corinthians 12:8: "by the Spirit the word of wisdom; to another the word"

2 Corinthians 1:12: "not with fleshly wisdom, but by the grace of God,"

2 Knowledge 1: oida, or eido G1492

1492. εἶδω *eídō*. To see. This verb is obsolete in the pres. act. for which *horáō* (3708), to see with perception, is used. The tenses derived from the meaning of *eídō* form two families, one of which has exclusively the meaning of to see, the other that of to know.

(I) To see, 2d aor. *eídon*, opt. *ídoimi*, subjunctive *ídō*, inf. *ideín*, part. *idōn*; for the imper. *idé* (Rom. 11:22; Gal. 5:2), later form *íde* (Matt. 25:20; Mark 3:34; John 1:29). These forms are all used as the aor. of *horáō* or *eídō* in the sense of "I saw," trans., implying not the mere act of seeing but the actual perception of some object, and thus differing from *blépō* (991), to see.

(A) Followed by the acc. of person or thing (Matt. 2:2; 5:1; 21:19; Mark 9:9; 11:13, 20; John 1:48; 4:48; Acts 8:39; Heb. 3:9; Rev. 1:2; Sept.: Gen. 9:23). Followed by the acc. with part. (Matt. 3:7; 8:14; 24:15; Mark 6:33; Luke 5:2). Also with the part. *ónta*, being, implied, the pres. part. of *eimí* (1510), to be (Matt. 25:38, 39). With part. of the same verb by way of emphasis, *idōn eídon* (Acts 7:34 quoted from Ex. 3:7). Followed by *hóti* (3754), that, with the indic. (Mark 9:25; John 6:22; Rev. 12:13). Used in an absolute sense in Matt. 9:8; Luke 2:17; Acts 3:12. *Hoi idóntes* means the spectators in Mark 5:16; Luke 8:36. Before an indirect question as in Matt. 27:49; Mark 5:14; Gal. 6:11. Also in various modified senses such as: (1) To behold, look upon, contemplate (Matt. 9:36; 28:6; Mark 8:33; Luke 24:39; John 20:27; Sept.: Num. 12:8). (2) To see in order to know, to look at or into, examine (Mark 5:14; 6:38; 12:15; Luke 8:35; 14:18; John 1:39, 46). (3) To see face to face, to see and talk with, to visit, i.e., to have personal acquaintance and relationship with (Luke 8:20; 9:9; John 12:21; Acts 16:40; Rom. 1:11; 1 Cor. 16:7; Gal. 1:19; Phil. 1:27; 2:28). Also of a city, such as Rome (Acts 19:21). (4) To wait to see, watch, observe (Matt. 26:58; 27:49; Mark 15:36). (5) To see take place, witness, to live to see (Matt. 13:17; 24:33; Mark 2:12). Also "to see one's day" (a.t.) means to witness the events of his life and times as in Luke 17:22; John 8:56.

(B) Metaphorically spoken of the mind meaning to perceive by the senses, to be aware of, to remark (Matt. 9:2, 4; Luke 17:15; John 7:52; Rom. 11:22). Followed by *hóti* (3754), that (Matt. 2:16; 27:24; Mark 12:34; Acts 12:3; 16:19; Gal. 2:7, 14; Sept.: Josh. 8:14; Job 32:5; Eccl. 2:12, 13; Is. 6:9).

(C) To see, i.e., to experience either good (meaning to enjoy) or evil (meaning to suffer), followed by the acc. referring to death in Luke 2:26; Heb. 11:5. Sept.: Ps. 89:48, *óptomai*, same as *optánomai* (3700), corruption (Acts 2:27, 31; 13:35; Sept.: Ps. 16:10); *pénthos* (3997), grief, mourning (Rev. 18:7). In 1 Pet. 3:10, "see good days"; Sept.: Ps. 34:12. In John 3:3, to see and enjoy the privileges of the divine kingdom (cf. Sept.: Ps. 27:13; Eccl. 6:6).

(II) To know, in the 2d perf. *oída*, subjunctive *eidō*, in the inf. *eidénai*, in the part. *eidōs*, in the pluperf. *édein*, in the fut. *eidēsō* (Heb. 8:11). The pl. forms *oídamen* (John 9:20),

oídate (1 Cor. 9:13), and *oídasi* (Luke 11:44) belong to the later Gr. instead of the forms *íste* (Heb. 12:17) and *ísasi* (Acts 26:4). *Oída* strictly means to have seen, perceived, apprehended; hence it takes the pres. meaning of to know, and the pluperf. becomes an imperf.

(A) To be acquainted with, followed by the acc., spoken of things (Matt. 25:13; Mark 10:19; Luke 18:20; John 4:22; Rom. 7:7; 13:11; Jude 1:5, 10; Sept.: Ex. 3:7; Job 8:9. See also 1 Cor. 16:15; 1 Thess. 2:1). Spoken of persons (Matt. 25:12; Mark 1:34; John 6:42; Acts 7:18; Heb. 10:30; 1 Pet. 1:8, "whom having not seen," i.e., by sight, personally). Also followed by the acc. with an adj. the part. *ónta*, being, implied as in Mark 6:20, "knowing him to be a just man" (a.t.). See also Mark 1:24; Luke 13:25; John 7:27; Sept.: 2 Sam. 17:8. Followed by the acc. and inf. (Luke 4:41; 1 Pet. 5:9). Followed by *hóti* (3754), that, with the indic. instead of the acc. and inf. (Matt. 15:12; Mark 12:14; Luke 8:53; Acts 3:17). Followed by *perí* (4012), about, and the gen. (Matt. 24:36; Mark 13:32). Used in an absolute sense (Luke 11:44; 2 Cor. 11:11). Before an indirect question with the indic. (Matt. 24:43; Mark 13:35; Luke 12:39; Col. 4:6; 1 Thess. 4:2; 2 Thess. 3:7). With the subjunctive (Mark 9:6).

(B) In the sense of to perceive, be aware of, understand. Followed by the acc. of thing (Matt. 12:25; Mark 4:13; 12:15; Luke 11:17). Followed by *hóti* (3754), that, with the indic. (Mark 2:10; Luke 5:24; John 6:61; 1 John 5:13). Followed by *pós* (4459), how, in what way, with the indic. (1 Tim. 3:15). Before an indirect question (Eph. 1:18). *Oída*, perf. tense of *eídō*, expresses the knowledge which comes from one's state of being, intuitive knowledge.

In the following verses, the word refers to the absolute knowledge of God the Father or the Lord Jesus Christ: Matt. 6:8, "The Father knows intuitively what your needs are" (a.t.), also Matt. 6:32; John 6:6, Jesus Christ knew intuitively what He was going to do, which would not be dependent on Philip's answer; John 6:64 indicates the innate knowledge that Jesus Christ had of who would not be true believers. John 8:14 refers to the intuitive knowledge of Jesus Christ as to where He came from and where He was going, indicating the consciousness of His deed. John 11:42 indicates that whenever Jesus Christ was heard praying publicly, it was for the sake of His hearers. He intuitively knew that the Father always heard Him for there was always an identity of purpose between the Father and the Son. In John 13:11, Jesus reveals that He knew all the time who was going to betray Him. This was not something that was revealed by the experience of a final betrayal by Judas. In John 18:4, we have the indication that Jesus knew intuitively everything that was going to take place against Him and nothing would have happened unless He permitted it. See 2 Cor. 11:31; 2 Pet. 2:9; Rev. 2:2, 9, 13, 19; 3:1, 8, 15.

Spoken of man's knowledge as a result of and only in view of his relationship with God the Father through Jesus Christ. There are certain things that human beings simply cannot know intuitively unless they become the children of God. The verb is used in that respect in Rom. 2:2; 3:19; 5:3; 6:9; 7:14, 18; 8:22, 26–28; 1 Thess. 1:4, 5; 2:1; 2 Thess. 3:7. Contrasted with *oída*, *ginōskō* (1097), to know experientially, frequently suggests the inception or progress in knowledge, while *oída* suggests fullness of knowledge. The contrast is shown in John 8:55: "Yet ye have not known him [egnōkate {perf. act. indic. of ginōskō}, you never had the initial experience of knowing Him]; but I know Him [oída,

I intuitively know Him because I am God as the Father is God]: and if I should say, I know Him not [ouk oída, that I do not intuitively know Him], I shall be a liar like unto you: but I know Him [oída, I know Him intuitively], and keep His saying.” This means that Jesus did the will of His Father not through obedience only but in the identity that He had as God. Jesus Christ here confesses that His knowledge of God was not acquired and progressive, but it was intuitive and full because He and the Father were one (John 10:30) and the Father was in Him and He in the Father (John 14:10, 11). The contrast between oída and ginōskō is apparent in John 13:7, “Jesus answered and said unto him, What I do thou knowest not now [ouk oídas, i.e., you do not intuitively]; but thou shalt know hereafter [gnōsē, the fut. mid. indic. of ginōskō, to experientially know].” Peter could not believe and perceive on his own that Jesus who was omnipotent would allow Himself to be put to death by others, but he would understand it all when he saw it taking place before his eyes. That one must be attuned to God Himself in order to understand what God teaches is demonstrated by Mark 4:13 where Jesus, speaking to His disciples after the first parable which He realized they did not understand, said to them, “Know ye not [ouk oídate, you do not understand intuitively] this parable? And how then will ye know [gnōsethe] all parables [will know the meaning and teaching of each parable in your own experience]?” In Matt. 7:23, to the hypocrites who call upon the name of the Lord but who never come to experientially know Him, the Lord said, “And then will I profess unto them, I never knew you [égnōn {the 2d aor. indic. act. of ginōskō}, there was never a time that I acknowledged a relationship between you and Me].” On the other hand in Matt. 25:12, the Lord in speaking to the imprudent five virgins in the parable said, “Verily I say unto you, I know you not [ouk oída, you are not related to me].”

(C) By implication, to know how, i.e., to be able, followed by an inf. (Matt. 7:11; Luke 12:56; Phil. 4:12; 1 Thess. 4:4; 1 Tim. 3:5; James 4:17; 2 Pet. 2:9). With the inf. implied (Matt. 27:65).

(D) With the idea of volition, to know and approve or love; hence spoken of men, to care for, take an interest in (1 Thess. 5:12; Sept.: Gen. 39:6). Of God, to know God, i.e., to acknowledge and adore God (Gal. 4:8; 1 Thess. 4:5; 2 Thess. 1:8; Titus 1:16; Heb. 8:11; Sept.: 1 Sam. 2:12; Job 18:21; Jer. 31:34).

Deriv.: Hádēs (86), Hades; apeídō (542), to see fully; eídos (1491), appearance, shape, sight; íde (2396) and epeídon (1896), behold, look upon; idéa or eidéa (2397), aspect, countenance, idea; ísēmi (2467), to confirm; proeídō (4275), foresee; suneídō (4894), to understand together, metaphorically meaning to become aware; hupereídon (5237), to overlook.

Syn.: blépō (991), to see, to perceive, take heed; horáō (3708), to see; emblépō (1689), to look earnestly; theōréō (2334), to scrutinize; theáomai (2300), to behold with wonder; eopteúō (2029), to witness as a spectator or overseer; atenízō (816), to gaze upon; katanoéō (2657), to comprehend, apprehend, perceive fully; óptomai (3700), to see, both objectively and subjectively, sometimes optánō, to allow oneself to be seen; noéō (3539), to perceive with the mind; katanoéō (2657), to perceive clearly; logízomai (3049), to consider, use one’s mind, take into account; analogízomai (357), to consider well; sunīēmi (4920), to understand, consider; ginōskō (1097), to know; proséchō

(4337), to pay attention to, take heed.

Ant.: *tuphlóō* (5186), to blind; *pōróō* (4456), to harden; *agnoéō* (50), not to know, to ignore; *lanthánō* (2990), to forget, to skip.

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a Key example uses of **oida** in NT as a verb, subject, or object

Predicator

Mt 6:8	...e them. For your Father	knows	the things you have ne...
Mt 25:26	...icked and lazy servant,	you knew	that I reap where I hav...
Mt 24:43	...e master of the house	had known	what hour the thief wo...
Mk 4:13	...to them, " Do you not	understand	this parable? How the...

Subject

Jn 1:26–27	...ou whom you do not	know.	It is He who, coming a...
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Object

Lk 20:7	...ered that they did not	know	where it was from.
1 Th 5:12–13	...we urge you, brethren,	to recognize	those who labor amon...

b **oida** occurrences in Corinthians

1 Corinthians 1:16: "household of Stephanas: besides, I know not whether I baptized any other."

1 Corinthians 2:2: "For I determined not to know any thing among you, save"

1 Corinthians 2:9: "it is written, Eye hath not seen, nor ear heard,"

1 Corinthians 2:11: "For what man knoweth the things of a man, save the"

1 Corinthians 2:11: "so the things of God knoweth no man, but the Spirit"

1 Corinthians 2:12: "is of God; that we might know the things that are freely given to us of"

1 Corinthians 3:16: " Know ye not that ye are the temple of God, and that the"

1 Corinthians 5:6: "glorying is not good. Know ye not that a little leaven"

1 Corinthians 6:2: "Do ye not know that the saints shall judge the world?"

1 Corinthians 6:3: " Know ye not that we shall judge angels? how much more things that pertain to this life?"

1 Corinthians 6:9: " Know ye not that the unrighteous shall not inherit the kingdom"

1 Corinthians 6:15: " Know ye not that your bodies are the members of Christ?"

1 Corinthians 6:16: "What? know ye not that he which is joined to a harlot is one"

1 Corinthians 6:19: "What? know ye not that your body is the temple"

1 Corinthians 7:16: "For what knowest thou, O wife, whether thou shalt save thy

husband? or"

1 Corinthians 7:16: "thy husband? or how knowest thou, O man, whether thou shalt save thy wife?"

1 Corinthians 8:1: "Now as touching things offered unto idols, we know that we all have knowledge."

1 Corinthians 8:2: "if any man think that he knoweth any thing, he knoweth nothing yet"

1 Corinthians 8:4: "the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in"

1 Corinthians 8:10: "For if any man see thee which hast knowledge sit at meat"

1 Corinthians 9:13: "Do ye not know that they which minister about holy things live of the things of the"

1 Corinthians 9:24: " Know ye not that they which run in a race run all,"

1 Corinthians 11:3: "But I would have you know, that the head of every"

1 Corinthians 12:2: " Ye know that ye were Gentiles, carried away unto these dumb idols,"

1 Corinthians 13:2: "I have the gift of prophecy, and understand all mysteries, and all"

1 Corinthians 14:11: "Therefore if I know not the meaning of the voice,"

1 Corinthians 14:16: "thy giving of thanks, seeing he understandeth not what thou sayest?"

1 Corinthians 15:58: "work of the Lord, forasmuch as ye know that your labor is"

1 Corinthians 16:7: "For I will not see you now by the way;"

1 Corinthians 16:15: "I beseech you, brethren, ye (know the house of Stephanas, that"

2 Corinthians 1:7: "of you is steadfast, knowing, that as ye are partakers"

2 Corinthians 4:14: " Knowing that he which raised up the Lord Jesus shall raise up us"

2 Corinthians 5:1: "For we know that if our earthly house of this tabernacle"

2 Corinthians 5:6: "Therefore we are always confident, knowing that, whilst we are at home in the"

2 Corinthians 5:11: " Knowing therefore the terror of the Lord, we persuade men;"

2 Corinthians 5:16: "Wherefore henceforth know we no man after the flesh:"

2 Corinthians 9:2: "For I know the forwardness of your mind, for which I boast of"

2 Corinthians 11:11: "you not? God knoweth."

2 Corinthians 11:31: "which is blessed forevermore, knoweth that I lie not."

2 Corinthians 12:2: " I knew a man in Christ above fourteen years ago, (whether"

2 Corinthians 12:2: "ago, (whether in the body, I cannot tell; or whether out of the"

2 Corinthians 12:2: "or whether out of the body, I cannot tell: God knoweth;)"

2 Corinthians 12:2: "of the body, I cannot tell: God knoweth;) such a one caught up"

2 Corinthians 12:3: "And I knew such a man, (whether in the body, or"

2 Corinthians 12:3: "out of the body, I cannot tell: God knoweth;)"

2 Corinthians 12:3: "body, I cannot tell: God knoweth;)"

3 Knowledge 2: **ginosko** G1097

1097. γινώσκω *ginōskō*; fut. *gnōsomai*, 2d aor. *égnōn*, perf. *égnōka*, fut. pass.

gnōsthēsonai, aor. pass. *egnōsthēn*, perf. pass. *egnōsmai*. To know, in a beginning or completed sense.

(I) To know, in a beginning sense, that is, to come to know, to gain or receive a knowledge of, where again the perf. implies a completed action and is often to be taken in the pres. sense, to know. In the pass., to become known.

(A) Generally: (1) Followed by the acc. of thing (Matt. 12:7; John 8:32, “you will know the truth” [a.t.]; Luke 12:47; Acts 1:7; 1 Cor. 4:19, “And I shall know, not the speech . . . , but the power” [a.t.]; 2 Cor. 2:9). With an acc. implied (Mark 6:38; 1 Cor. 13:9; Sept.: 1 Sam. 20:3; 21:2; 2 Sam. 24:2). Followed with *ek* (1537), from or of and the gen. (Matt. 12:33, to know from or by anything; Luke 6:44; 1 John 3:24; 4:6). Followed by *en* (1722), by means of, and the dat. (John 13:35, to know by means of anything; 1 John 3:16, 19, 24; 4:13; 5:2; Sept.: Gen. 24:14; 42:33). Also with *hóthen* (3606), whence (1 John 2:18). With *katá* (2596), according to, followed by the acc. *ti*, what (Luke 1:18; Sept.: Gen. 15:8). (2) With the acc. of person (John 14:7, “If ye had known me”; Luke 24:35; 19:15; Rom. 1:21; 2 Cor. 5:16; Gal. 4:9, *gnóntes*, “since you knew God” [a.t.]; 1 John 2:3; 3:1; Sept.: 1 Sam. 3:7). Also with an acc. and *hóti* (3754), that (Matt. 25:24, *égnōn se*, “I knew you [hóti] that you are a hard man” [a.t.]; John 5:42; Sept.: 1 Sam. 20:32). (3) With *hóti* (3754), that, instead of an acc. and inf. (John 6:69, *egnōkamen hóti sú eí ho Christós*, “we have known that you are the Christ” [a.t.]; John 7:26; 8:52; 19:4; James 2:20; Sept.: Gen. 8:11; 42:34). (4) Pass., to be known or distinguished (1 Cor. 14:7).

(B) In a judicial sense, to know by trial, to inquire into or examine the reason or cause (John 7:51; Acts 23:28).

(C) In the sense of to know from others, learn, find out. In the pass., to be made known, disclosed (Matt. 10:26; Acts 9:24). With the acc. of thing expressed or implied (Mark 5:43; Acts 21:34; Col. 4:8; Matt. 9:30; Luke 9:11; Sept.: 1 Sam. 21:2). With *hóti* (3754), that (John 4:1; Acts 24:11; Sept.: 1 Sam. 4:6). Also with *apó* (575), from, with the gen. (Mark 15:45).

(D) In the sense of to perceive, observe, be aware of, with the acc. expressed or implied (Matt. 16:8; 22:18, “their wickedness”; Matt. 26:10; Sept.: Ruth 3:4). With *hóti* (3754), that (Mark 5:29, *égnō tó sōmati hóti*, knew in her body; John 4:53; 6:15; Acts 23:6; Sept.: 1 Sam. 20:33). With the acc. and part. (Luke 8:46, “I knew that power came out of me” [a.t.]).

(E) In the sense of to understand or comprehend, with the acc. expressed or implied (Matt. 13:11, the mysteries; Mark 4:13, parables; Luke 18:34; John 3:10; 7:49, the law; 1 Cor. 2:8, 14; John 10:6; 12:16; 13:12; Acts 8:30; Rom. 11:34; Sept.: 1 Sam. 20:39; Prov. 1:2).

(F) By euphemism, to lie with a person of another sex as spoken of a man or men (Matt. 1:25; Sept.: Gen. 4:1, 17; 24:16); of a woman or women (Luke 1:34; Sept.: Gen. 19:8; Num. 31:17, 35).

(II) To know in a completed sense, that is, to have the knowledge of.

(A) Generally: (1) As in Matt. 6:3, “let not your left hand know what your right hand does” (a.t.); see Matt. 24:50; Luke 2:43; 7:39; 16:15; John 2:25; Rom. 2:18; 10:19;

2 Cor. 5:21; 1 John 3:20. Also the imper. *ginōskete*, know, be assured of with the acc. (Matt. 24:43; Luke 10:11; 12:39). Also *iste ginōskontes touto*, you are knowing this (Eph. 5:5; Sept.: Job 20:4; Eccl. 8:7; Jer. 3:13). With the acc. and *hóti* (3754), that, by attraction, “the Lord knoweth the thoughts of the wise” (1 Cor. 3:20). With the acc. and part. (Acts 19:35, “who does not know how that the city of the Ephesians is [lóusan, being] a worshiper” [a.t.]; Heb. 13:23). With the adv. (Acts 21:37, “Do you know Greek?” [a.t. {cf. Sept.: Neh. 13:24}]). (2) With the acc. of person, to know as by sight or person (John 1:48; 2 Cor. 5:16); to know one’s character (John 1:10; 2:24; 14:7, 9; 16:3; Acts 19:15; Sept.: Deut. 34:10; Ps. 87:4; 139:1). (3) With *hóti* (3754), that, instead of an acc. and inf. (John 21:17; James 1:3). (4) With the inf. alone (Matt. 16:3). (B) In the sense of to know, as being what one is or professes to be, to acknowledge, with the acc. (Matt. 7:23). Pass. (1 Cor. 8:3; Gal. 4:9; Sept.: Is. 33:13; 61:9; 63:16). (C) With the idea of volition of good will, to know and approve or love, to care for, with the acc. of person (John 10:14, 15, 27; 2 Tim. 2:18, “The Lord knoweth them that are his [toús óntas autoú]”; Sept.: Ps. 144:3; Amos 3:2; Nah. 1:7); of men (Ps. 36:11; Hos. 8:2). With the acc. of thing (Rom. 7:15, “That which I do, I do not know” [a.t.], meaning I do not approve, or as the KJV has it, “allow not”; Sept.: Ps. 1:6).

Sometimes there can be no distinction between the two verbs *ginōskō* and *epiginōskō* (Mark 2:8; 8:17; Mark 5:30; Luke 8:46). In both cases the meaning is to perceive, while *epiginōskō* may also mean to learn (Luke 7:37), understand (2 Cor. 1:13, 14), or to know (Acts 25:10). Sometimes, however, *epiginōskō* suggests advanced knowledge or special appreciation (Rom. 1:32, “when they knew full well” [a.t.], while Rom. 1:21 “they knew God” [*ginōskō*] simply suggests that they could not avoid the perception of God). In the Gospel of John, *ginōskō* denotes personal fellowship with God or Christ and also between the Father and the Son (John 10:14, 15, 27). Since the Father and the Son know each other they love each other (John 3:35). The same relationship exists between the Lord Jesus and His disciples (John 13:1). To know (*ginōskō*) the Father and the Son, since They have life, is to have Their life which is eternal life (John 5:26; 17:3). To know God is to be directed by love (1 John 4:7, 8) and is, therefore, followed by a life of love and the execution of Christ’s commandments (1 John 2:3ff.). See also John 15:9; 13:34. Thus, it could be said that *ginōskō* means to believe, for it is through faith that we come to love the Lord. Knowing God is certainly more than just knowing about Him (John 6:42; 7:28). It is knowing the relation that He has with the Father (John 10:38; 14:31ff.). He who knows God sees Him (John 14:7ff.). He who believes also knows (John 5:24; 6:60ff.) and he who knows believes (John 10:38; 14:20). Without faith one cannot know either initially or progressively (John 16:30; 17:7, 8). Sometimes *epiginōskō* implies a special participation in the object known and gives greater weight to what is stated (John 8:32), in which it is equivalent to believing and then knowing the truth. In 2 Tim. 4:3 the word *epiginōskō* stresses the participation in the truth, not simply believing it. *Epiginōskō* indicates a closer relationship resulting from a fuller knowledge (see Col. 1:6). In 1 Cor. 13:12 the two words are used together, *ginōskō* as our knowledge here on earth, and *epiginōskō* as our knowledge in our perfect state in heaven, even as we are known (*epiginōskō*) in a fuller way by Him here on earth. *Epiginōskō* also has the sense of to discover, ascertain, determine (Luke 7:37; 23:7; Acts 9:30; 19:34; 22:29; 28:1).

Epígnōsis (1922), meaning full knowledge, as well as the verb *epiginōskō*, have a particular object in mind, that is, almost a technical meaning, e.g., the conversion to Christianity (1 Tim. 2:4; 2 Tim. 2:25; Titus 1:1). *Gnōsis* (1108), knowledge, as well as the verb *ginōskō*, may have a more general meaning. In Rom. 1:28 the *epígnōsis* is the same as *gnōsis*. *Epígnōsis* may refer rather to edification than learning (Rom. 15:14; 1 Cor. 14:6).

The contrast between *ginōskō* and *oída* (1492), is that the first often suggests an acquired knowledge, but *oída* suggests intuitive knowledge, that is, I know what I know because I am what I am. Man, for example, does not have the intuitive knowledge or instinct that an animal has because he is not an animal, and vice versa. In the same sense, man cannot know as God knows because he is not God. This is made clear in John 8:55, “Yet ye have not known [*egnōkate*] him, but I know [*oída*] him.” Man cannot know the Father experientially, but the Lord Jesus knows the Father intuitively because He and the Father are one, of the same essence. In John 13:7 the Lord Jesus said to Peter, “What I do [the washing of his feet] you do not know [intuitively because you are not what you will one day be in order to understand the deeper significance of My actions] now, but thou shalt know hereafter [*gnōsē*, it will be shown to you, it will be explained to you and then you will understand]” (a.t.). In Mark 4:13 the Lord Jesus said to His disciples: “Know ye not [*oídate* {1492}], you have not intuitively perceived in spite of the fact that you are My disciples, which you should have been able to perceive] this parable? And how then will ye know [*gnōsēthe*, know by observation even if somebody tells you and explains it] all parables?” In Matt. 7:23, “And then will I profess [*homologēsō* {3670}], confess or I shall agree] unto them, I never knew you [*égnōn* {1097}], came to observe you as having experienced Me.” However, in Matt. 25:12 the Lord spoke to the unprepared virgins, “I know you not [*ouk oída*, I do not intuitively know you as being my own, I do not recognize you intuitively].” The unprepared virgins were not rejected because they did not have oil in their lamps, but because they were not related to Jesus Christ. And in Matt. 26:13 our Lord said, “for ye know [*oídate*, intuitively know because you are still in the imperfect body and God’s revelation to you is only partly known by you {1 Cor. 13:9}].”

Deriv.: *anaginōskō* (314), to read; *gnōmē* (1106), cognition; *gnōsis* (1108), knowledge; *gnōstēs* (1109), a knower, expert; *gnōstós* (1110), well-known, acquaintance; *diaginōskō* (1231), to know thoroughly; *epiginōskō* (1921), to observe, fully perceive, notice attentively, discern; *kardiognōstēs* (2589), heart-knower; *kataginōskō* (2607), to blame condemn; *proginōskō* (4267), to know beforehand.

Syn.: *epístamai* (1987), to know or acquire knowledge; *sunoída* (4894), to know together, be conscious of; *theōréō* (2334), to be a spectator and thus to understand or perceive; *aisthánomai* (143), to perceive with the senses, while *ginōskō* is to perceive through the mind; *noéō* (3539), to perceive with the mind, to understand; *katanoéō* (2657), to understand more fully; *katalambánō* (2638), to lay hold of, apprehend, perceive; *blépō* (991), to see and perceive; *sunīēmi* (4920), to mentally put it together, to perceive, understand; *punthánomai* (4441), to inquire in order to know; *parakolouthéō* (3877), to follow, observe, understand; *gnōrízō* (1107), to come to know, know; *diagnōrízō* (1232), to make known widely; *gnōstós* (1110), known; *ágnōstos*

(57), unknown; agnōsía (56), ignorance; kardiognōstēs (2589), one who knows the heart; anagnōrízō (319), to recognize, to make oneself known; diagnōrízō (1232), to make known; diagnōskō (1231), to determine by thorough examination; gnōrízō (1107), to make known, understand.

Ant.: agnoéō (50), to be ignorant; lanthánō (2990), to fail to know, to be lacking or missing as far as understanding is concerned

Zodhiates, S. (2000). *The complete word study dictionary: New Testament (electronic ed.)*. Chattanooga, TN: AMG Publishers.

a Key example uses of **ginosko** in NT as a verb, subject, or object

Predicator

Mt 1:25	and did not	know	her till she had brou...
Mt 10:26	...idden that will not	be known.	
Mt 7:23	...lare to them , ' I never	knew	you; depart from Me...
Mk 4:13	...is parable? How then	will you understand	all the parables?

Subject

Mt 13:11	...s been given to you	to know	the mysteries of the...
2 Jn 1	...ut also all those who	have known	the truth,

Object

Mk 7:24	...e and wanted no one	to know	it, but He could not...
Lk 24:35	...on the road, and how	He was known	to them in the break...
Ac 21:34	...o when he could not	ascertain	the truth because of...
2 Co 5:21	For He made Him who	knew	no sin to be sin for u...

b **ginosko** occurrences in Corinthians

1 Corinthians 1:21: "world by wisdom knew not God, it pleased God"

1 Corinthians 2:8: "princes of this world knew: for had they known it, they would not"

1 Corinthians 2:8: "knew: for had they known it, they would not have crucified the"

1 Corinthians 2:14: "unto him: neither can he know them, because they are spiritually discerned."

1 Corinthians 2:16: "For who hath known the mind of the Lord, that he may instruct him?"

1 Corinthians 3:20: "And again, The Lord knoweth the thoughts of the wise,"

1 Corinthians 4:19: "Lord will, and will know, not the speech of them which are puffed up,"

1 Corinthians 8:2: "think that he knoweth any thing, he knoweth nothing yet as he ought"

1 Corinthians 8:2: "yet as he ought to know."

1 Corinthians 8:3: "love God, the same is known of him."

1 Corinthians 13:9: "For we know in part, and we prophesy in part."

1 Corinthians 13:12: "face to face: now I know in part; but"

1 Corinthians 14:7: "in the sounds, how shall it be known what is piped or harped?"

1 Corinthians 14:9: "words easy to be understood, how shall it be known what is spoken? for ye shall speak"

2 Corinthians 2:4: "ye should be grieved, but that ye might know the love which I have"

2 Corinthians 2:9: "also did I write, that I might know the proof of you, whether"

2 Corinthians 3:2: "in our hearts, known and read of all"

2 Corinthians 5:16: "after the flesh: yea, though we have known Christ after the flesh,"

2 Corinthians 5:16: "after the flesh, yet now henceforth know we him no more."

2 Corinthians 5:21: "him to be sin for us, who knew no sin; that we"

2 Corinthians 8:9: "For ye know the grace of our Lord Jesus Christ,"

2 Corinthians 13:6: "But I trust that ye shall know that we are not"