

Romans 8:29 ("For whom He foreknew, He also predestined. . ."); and 1 Peter 1:1 2 (" . . . who are chosen according to the foreknowledge of God the Father . . .") -- the exact meaning of foreknowledge is the point at issue. However, in Romans 11:2, we seem to have a different kind of use. Paul says, "God has not rejected His people whom He foreknew." This is said in response to the question in verse 1 "I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. God has not rejected His people whom He foreknew." This reference to God's knowing His people before recalls the statement made in Amos 3:2 "Only you [Israel] have I known (יָדַעַתִּי) of all the peoples of the earth." There is obviously something other than simple knowledge of cognition intended in this statement, for God knows all the other peoples of the world equally well in that sense. What, then, can it mean?

This brings into play the distinction between knowledge of personal acquaintance and factual knowledge, between knowledge of fellowship and cognitive knowledge, between knowledge of love or favor based upon choice and knowledge of simple apprehension of mental or physical objects. The difference may be seen in two ways of knowing persons: one may know many facts about a person, but may not personally know that person. Even if one has met that person, one may not feel able to claim that he personally knows that person (enjoys a personal relationship with him).

The Scriptures employ this distinction often. The Hebrew word יָדַעַתִּי and the Greek words γινώσκω and οἶδα are used in a number of instances in the sense of personal knowledge of fellowship, love, or favor. The following Scriptures will serve to illustrate this point.

Judges 2:10 -- "And all that generation also were gathered to their fathers; and there arose another generation after them who did not know (יָדַעַתִּי) the Lord, nor yet the work which He had done for Israel."

Jeremiah 31:34 -- "And they shall not teach again, each man his neighbor and each man his brother, saying, 'Know (יָדַעַתִּי) the Lord,' for they shall all know (יָדַעַתִּי) me, from the least of them to the greatest of them, declares the Lord, for I will forgive their iniquity, and their sin I will remember no more."

Matthew 7:23 -- "And then I will declare to them, 'I never knew (γινώσκω) you; depart from me, you who practice lawlessness.' "

John 7:26-29 -- "And look, he is speaking publicly, and they are saying nothing to him. The rulers do not really know (γινώσκω) that this is the Christ, do they? However we know (οἶδα) where this man is from; but whenever the Christ may come, no one knows (γινώσκω) where he is from.' Jesus therefore cried out in the temple, teaching and saying, 'You both know (οἶδα) me, and know (οἶδα) where I am from; and I have not come of myself, but He who sent me is true, whom you do not know (οἶδα). I know (οἶδα) Him; because I am from Him, and He sent me.' "

John 8:14, 18-19 -- "Jesus answered and said to them, 'Even if I bear witness of myself, my witness is true; for I know (οἶδα) where I came from, and where I am going; but you do not know (οἶδα) where I came from, or where I am going.' . . . 'I am He who bears witness of myself, and the Father who sent me bears witness of me.' And so they were saying to Him, 'Where is your father?' Jesus answered, 'You know (οἶδα) neither me, nor my Father; if you knew (οἶδα) me, you would know (οἶδα) my Father also.' "

John 8:54 55 -- "Jesus answered, 'If I glorify myself, my glory is nothing; it is my Father who glorifies me, of whom you say, "He is our