Ginosko

A. Ginosko has the following cognates:
1. Agnoeo (αγνόεω) (verb), “to not know, to be ignorant of.”
3. Anaginosko (αναγνώσκω) (verb), “to read, to recognize.”
4. Gnosis (γνώσις) (noun), “knowledge perceived in the left lobe”
5. Epignosis (ἐπιγνώσις) (noun), “experiential knowledge”
6. Epiginosko (ἐπιγνώσκω) (verb), “to observe, recognize, comprehend”
7. Kataginosko (καταγνώσκω) (verb), “to condemn, to scorn, to judge, to blame.”
8. Kardiotygnos (καρδιοτυγώστης) (noun), “knower of the heart.”
14. Gnorizo (γνωρίζω) (verb), “to make known, to reveal, to declare.”
15. Gnostos (γνώστης) (adjective), “known, knowable acquaintance, friend, intimate”
17. Diaginosko (διάγνωσκο) (verb), “to decide, to determine by examination.”
18. Diagnorizo (διαγνωρίζω) (verb), “to give an exact report, to make known.”
19. Diagnosis (διάγνωσις) (noun), “decision.”

B. Classical Usage
1. Ginosko denotes in Koine Greek the intelligent comprehension of an object or matter, whether this comes for the first time, or comes afresh, into the consideration of the one who grasps it (“to come to know, to experience, to perceive”) or whether it is already present (“to perceive”).
2. The ingressive aspect of the act of comprehension is originally emphasized but faded into the background and the meaning can be simply “to know,” or “to understand.”
3. The original form gignosko is found from Homer on.
4. The shortened form ginosko was Aeolic and Ionic, but appears in common Greek from Aristotle (384-322 B.C.) and both these words are formed from the root gno-
5. Ginosko and its related terms were a part of the vocabulary of religion, philosophy, and ethics, especially in the Hellenistic period.
6. A distinct characteristic of ginosko in ancient Greek thought was that it accented to a certain extent the idea of understanding what is known in contrast to experiencing something to acquire knowledge.
7. Ginosko means to see things as they truly are and to the Greeks knowledge attained through observation with one’s own eyes was more reliable than hearing which is less tangible.
8. It basically means to notice, perceive, or recognize a thing, person, or situation through the senses, particularly sight.
9. This leads to an intelligent ordering in the mind of what has been perceived in the world of experience.
10. Thus the verb also means experience, learn, get to know: what has been experienced becomes known to the one who has experienced it.
11. Liddel and Scott list the following classical meanings for the word (page 350):
   a. to come to know, perceive
   b. to know by reflection
   c. to know by observation
   d. to discern, distinguish, recognize
   e. to form a judgement, think
   f. to understand
   g. to judge, determine, to decree that
   h. to be pronounced of a sentence or a judgement
   i. to be judged guilty
   j. to know carnally
   k. to make known, celebrate
12. Ernst Dieter Schmitz lists the following secular Greek meanings for the word (The New International Dictionary of New Testament Theology, volume 2, page 392):

a. to notice, perceive, or recognize a thing, person, or situation through the senses, particularly sight (Homer Odyssey 15, 532 and 24, 217).
b. to distinguish, for experience or recognition of a phenomenon among similar or different ones may lead to this (cf. Homer Iliad, 5, 128, 182).
c. to know in a personal way (Heracles Frag. 97), to understand (already in Homer Odyssey 16, 136), to know (Democ. Frag. 198; used par. with oida), to be acquainted with, to be expert (gnostos, an expert, Plato, Republic 1, 347d), and to judge (Demosthones 658, 23).
d. to recognize as a friend, love as a friend (Xenophon Cyr. 1, 4, 27).
e. to reflect, judge, investigate by logical thought-processes.
f. to be judged.
g. to gain insight, to perceive intuitively.

C. LXX Usage

1. The Greek’s usage of the word contrasts with the Hebrew mind in the OT which placed more emphasis upon hearing since the perception of doctrine came through hearing as recorded in Deuteronomy 6:4, “Hear, O Israel.”

2. In the LXX, ginosko replaces 14 different Hebrew expressions as well as variations of these:

   a. 'amar (אָמר), to say (Jgs. 6:29)
   b. bin (יָבֶן), Qal: perceive, understand (Prv. 24:12; Is. 40:21); hiphil: perceive (Jb. 9:11); hithpael: understand (Jer. 30:24 [37:24]).
   c. de'ah (דְּאָה), knowledge (Is. 11:9).
   d. da'as (דַּעַש), knowledge (Gn. 2:176, Prv. 22:17, Is. 44:19).
   e. chazah (חָזָה), see (Is. 26:11).
   f. yadha (יָדְחָה), Qal: know (Ex. 16:12, 2 Sm. 3:25, Jon. 1:12); niphal: be made known (Lv. 4:14, Jgs. 16:9, Ps. 48:3 [47:3]); hiphil: make known (Hb. 3:2); hophal: made known (Lv. 4:23, 28); hithpael: make oneself known (Nm. 12:6).
   g. ye'dha (יֵדְחָה), know (Dn. 2:9, 4:17 [4:14] - Aramaic); learn (Ezr. 4:15 - Aramaic).
   h. ya'adh (יָאָדֵּה), appoint; niphal: meet (Ex. 29:42, 30:6, Nm. 17:4).
   i. ya'ats (יָאָטָס), advise, counsel; niphal: consult together (Is. 45:21).
   j. laqach (לָאַקָּח), take (1 Sm. 17:18).
   k. matsa (מַצָּח), find (Jgs. 14:18).
   l. naghadh (נגַּחַד), hiphil: declare (Is. 48:6).
   m. nakhar (נַכֵּר), Hiphil: regard (Dt. 33:9); recognize (1 Kgs. 20:41 [21:41]).
   n. ra'ah (רָאָה), see (Nm. 11:23, Jgs. 2:7); consider (Ex. 33:13).
   o. shama' (שָׁמָּה), hear (Neh. 4:15, Is. 48:8).
   p. takhan (תַּכָּן), Qal: consider (Prv. 24:12); piel: measure (Is. 40:12 [40:13]).

3. One term clearly predominates as the correspondent to ginosko which is yadha’, “to know.”

4. While the Greeks were concerned with detached knowledge and a speculative interest in the metaphysical nature of things, the OT regards knowledge as something which continually arises from personal encounter.

5. Schmitz lists the following meanings for ginosko in the LXX (The New International Dictionary of New Testament Theology volume 2, page 395):

   a. to notice, experience, observe (e.g. Gn. 3:7; 41:31; Jdg. 16:20; Eccl. 8:5; Is. 47:8; Hs. 5:3), then the observing of things like good and bad (2 Sm. 19:35 [MT 19:36]) or right and left (Jon. 4:11) leads to distinguishing between them.
   b. to distinguish between
   c. to know by learning (Prv. 30:3)
   d. to know by observation
   e. to know how to do something (1 Kg. 7:14 [LXX 7:2]; cf. Gen. 25:27; 1 Sm. 16:16, 18; Is. 47:11).
   f. to concern oneself with, care for, trouble oneself with, or their negatives (e.g. Prv. 27:23; Ps. 1:6; 37:18 [LXX 36:18]; 119:79 [LXX 118:79]), and to want to do with (or its negative) (e.g. Dt. 33:9).
   g. to have sexual relations with (Gen. 4:1; 19:8; cf. 2:23).
   h. to have a personal and confidential relationship with another person (e.g. Dt. 34:10).
   i. man’s knowledge of God, i.e., of his grateful and obedient recognition.
D. NT Usage

1. In the NT, *ginosko* is quite significant in that it occurs in 20 of its 27 books a total of 222 times.

2. It is not found in 2 Thessalonians, 1 Timothy, Titus, Philemon, 1 Peter, 3 John, and Jude.

3. The NT usage presupposes the idea of “to know” in the LXX and Hebrew OT.

4. The basic sense of “to know, to understand” as an intellectual process is contained throughout the NT Scriptures (Matt. 6:3; 9:30; Mark 13:28; Luke 12:47; Acts 1:7; 1 Corinthians 13:9, 12 etc.).

5. The word has appeared three already in the Philippian epistle (1:12; 2:19; 2:22).

6. Johannes Behm lists the following NT meanings for the verb (Theological Dictionary of the New Testament volume 1, page 703):
   a. to detect (Mk. 5:29; Lk. 8:46)
   b. to note (Mk. 8:17; 12:12; Mt. 26:10; 2 Cor. 2:4; Jn. 5:42; 8:27).
   c. to recognize (Lk. 7:39; Mt. 12:15; 22:18; Gl. 3:7; Jn. 2:20; Jn. 4:1; 5:6; 6:15).
   d. to learn (Mk. 5:43; 15:45; Lk. 9:11; Ac. 17:13, 19; Phlp. 1:12; 2:19; Jn. 11:57; 12:9).
   e. to confirm (Mk. 6:38, 13:28 f.; Lk. 1:18; 1 C. 4:19; 2 Cor. 13:6; Jn. 4:53; 7:51).
   f. to know in the sense of awareness or acquaintance (Mt. 24:50 and par.; Lk. 2:43; 16:4; Hb. 10:34; Rv. 3:3; Jn. 2:24 f.; 7:27; 1 Jn. 3:20).
   g. to know in the sense of acquaintance (Mt. 25:24; Lk. 12:47 f.; 16:15; Ac. 1:7; R. 2:18; 7:1; 2 C. 5:16; Jn. 1:48; 7:49).
   h. to know in the sense of understanding (Lk. 18:34; Ac. 8:30; Jn. 3:10).

7. Bauer, Ginsrich and Danker list the following meanings for the word (A Greek-English Lexicon of the New Testament and Other Early Christian Literature pages 160-162):
   a. know, come to know
      (1) with accusative of the thing
      (2) with personal object
      (3) with *hoti* following
   b. learn (of), ascertain, find out
      (1) with accusative as object
      (2) with *hoti* following
      (3) abstract
   c. understand, comprehend
      (1) with accusative following
      (2) abstractly
   d. perceive, notice, realize
      (1) with accusative
      (2) with *hoti* following
   e. euphemistically of sex relations
   f. have come to know, know
      (1) with the accusative of the thing
      (2) with accusative and infinitive
      (3) with *hoti* following
      (4) with indirect question
      (5) with adverb modifier
      (6) abstractly
   g. acknowledge, recognize as that which one is or claims to be

8. Louw and Nida list the following usages (Greek-English Lexicon of the New Testament Based on Semantic Domains volume 2):
   a. to possess information about - to know, to know about, to have knowledge of, to be acquainted with, acquaintance’ (page 334).
   b. to acquire information by whatever means, but often with the implication of personal involvement or experience - ‘to learn, to find out’ (page 326).
   c. to learn to know a person through direct personal experience, implying a continuity of relationship - ‘to know, to become acquainted with, to be familiar with’ (page 328).
   d. to come to an understanding as the result of ability to experience and learn - ‘to come to understand, to perceive, to comprehend’ (page 382).
   e. to indicate that one does know - ‘to acknowledge’ (page 369).
   f. to have sexual intercourse with’ (page 258).
g. (an idiom, probably an adage or traditional saying, literally, ‘do not let your left hand know what your right hand is doing’) an admonition to do something without letting people know it - ‘to do something secretly, to do something without letting the public know’ (page 344).

9. Walter Schmithals lists the following NT usages (Exegetical Dictionary of the New Testament volume 1, pages 250-251):
   a. One learns or comes to know a fact from information
   b. One notices or observes a hidden intent
   c. One ascertains or seeks to learn through investigation, inquiry and discovery
   d. One knows (about) on the basis of experience
   e. Of persons: know someone; someone is or becomes known
   f. felt/sensed, perceived, decided, understood
   g. sexual relations
   h. to be skilled at, be able, command of (a language)

10. Vine's Expository Dictionary of Biblical Words states that ginosko signifies "to be taking in knowledge, to come to know, recognize, understand," or "to understand completely," e. g., (Mark 13:28,29; John 13:12; 15:18; 21:17; 2 Cor. 8:9; Heb. 10:34; 1 John 2:5; 4:2,6) (twice), (7,13; 5:2,20); in its past tenses it frequently means "to know in the sense of realizing," the aorist or point tense usually indicating definiteness, (Matt. 13:11; Mark 7:24; John 7:26); in (10:38) "that ye may know (aorist tense) and understand, (present tense)"; (19:4; Acts 1:7; 17:19; Rom. 1:21; 1 Cor. 2:11) (2nd part), (14; 2 Cor. 2:4; Eph. 3:19; 6:22; Phil. 2:19; 3:10; 1 Thes. 3:5; 2 Tim. 2:19; Jas. 2:20; 1 John 2:13) (twice), (14; 3:6; 4:8; 2 John 1; Rev. 2:24; 3:3,9). In the passive voice, it often signifies "to become known," e. g., (Matt. 10:26; Phil. 4:5). In the sense of complete and absolute understanding on God's part, it is used, e. g., in (Luke 16:15; John 10:15) (of the Son as well as the Father); (1 Cor. 3:20). In (Luke 12:46), KJV, it is rendered "he is... aware." In the NT ginosko frequently indicates a relation between the person "knowing" and the object known; in this respect, what is "known" is of value or importance to the one who knows, and hence the establishment of the relationship, e. g., especially of God's "knowledge," (1 Cor. 8:3), "if any man love God, the same is known of Him"; (Gal. 4:9), "to be known of God"; here the "knowing" suggests approval and bears the meaning "to be approved"; so in (2 Tim. 2:19); cf. (John 10:14,27; Gen. 18:19; Nah. 1:7); the relationship implied may involve remedial chastisement, (Amos 3:2). The same idea of appreciation as well as "knowledge" underlies several statements concerning the "knowledge" of God and His truth on the part of believers, e. g., (John 8:32; 14:20,31; 17:3; Gal. 4:9) (1st part); (1 John 2:3-13,14; 16:5,20); such "knowledge" is obtained, not by mere intellectual activity, but by operation of the Holy Spirit consequent upon acceptance of Christ. Nor is such "knowledge" marked by finality; see e. g., (2 Pet. 3:18; Hos. 6:3), RV. The verb is also used to convey the thought of connection or union, as between man and woman, (Matt. 1:25; Luke 1:34).

11. Vine commenting on the distinction between ginosko and oida, writes, “The differences between ginosko (No. 1) and oida demand consideration: (a) ginosko, frequently suggests inception or progress in "knowledge," while oida suggests fullness of "knowledge," e. g., (John 8:55), "ye have not known Him" (ginosko), i. e., begun to "know," "but I know Him" (oida), i. e., "know Him perfectly"; (13:7), "What I do thou knowest not now," i. e. Peter did not yet perceive (oida) its significance, "but thou shalt understand," i. e., "get to know (ginosko), hereafter"; (14:7), "If ye had known Me" (ginosko), i. e., "had definitely come to know Me," ye would have known My Father also" (oida), i. e., "would have had perception of": "from henceforth ye know Him" (ginosko), i. e., having unconsciously been coming to the Father, as the One who was in Him, they would now consciously be in the constant and progressive experience of "knowing" Him; in (Mark 4:13), "Know ye not (oida) this parable? and how shall ye know (ginosko) all the parables?" (RV), i. e., "Do ye not understand this parable? How shall ye come to perceive all..." the intimation being that the first parable is a leading and testing one; (b) while ginosko frequently implies an active relation between the one who "knows" and the person or thing "known" (see No. 1, above), oida expresses the fact that the object has simply come within the scope of the "knower's" perception; thus in (Matt. 7:23) "I never knew you" (ginosko) suggests "I have never been in approving connection with you," whereas in (25:12), "I know you not" (oida) suggests "you stand in no relation to Me."

12. Thayer's New Greek-English Lexicon lists the following meanings (page 117-118):
   a. To learn to know, come to know, get a knowledge of; pass. To become known
   b. To know, understand, perceive, have knowledge of
   c. By a Hebraistic euphemism to have sex
   d. To become acquainted with, to know
13. Moulton’s Analytical Greek Lexicon Revised lists the following (pages 79-80):
   a. To know, whether the action be inceptive or complete and settled
   b. To perceive
   c. To mark, discern
   d. To ascertain by examination
   e. To understand
   f. To acknowledge
   g. To resolve, conclude
   h. To be assured
   i. To be skilled, to be a master of a thing
   j. To know carnally
   k. From the Heb. To view with favor

14. *Ginosko* denotes the attainment or the manifestation of knowledge and is used for the following:
   a. where there is reference to some earlier state of ignorance, or to some prior facts on which the knowledge is based.
   b. where the ideas of thoroughness, familiarity or of approbation are involved.

15. Both ideas arise out of the stress *ginosko* lays on the process of reception.