

Oida

A. Morphology

1. *Oida* is the perfect form of the verb *eido*, which occurs so infrequently as to be archaic.
2. *Eido* does not occur in the active present form at all.
3. Although *oida* is in the perfect tense it is translated as if it were a present, “I know.”
4. Yet the perfect idea of “possessed knowledge” rather than the present aspect of “acquiring knowledge” dominate the word’s definition.

B. Classical

1. Scholars maintain that a distinction existed between the perfective kind of knowledge denoted by *oida* and the progressive or “acquired” knowledge expressed by *ginosko*, particularly in classical usage.
2. This distinction is considered by many to have carried over into the Greek New Testament.
3. Some scholars believe that the distinctions were breaking down by the Greek New Testament period.
4. *Ginosko* was originally an inceptive verb as indicated by the stem in *-sk-*, which represents the acquisition of knowledge meaning “to come to know.”
5. *Epistamai* is resultative and points more to the practical faculty of knowing.
6. *Oida* on the other hand in classical Greek denotes the theoretical possession of knowledge meaning “know, be acquainted with.”
7. We know that *oida* in classical literature retained its proper sense in the aorist tense of “to see.”
8. In the aorist form the idea of literal or mental sight is expressed while in the passive sense it could mean “to be visible, to appear.”
9. The verb *oida* in the perfect tense means “to know without a doubt, to know for certain,” or “to acknowledge” depending upon the context.
10. In the perfect tense it expresses the concept of a continued completed state meaning “I have come to know (through experience or event).”
11. Liddel and Scott (under *eido*) (Greek English Lexicon, New Edition, page 483):
 - a. see, perceive, behold
 - b. look
 - c. to be seen, appear
 - d. I see with the mind’s eye, know
 - e. know, have knowledge of, be acquainted with, assured
 - f. c. inf. Know how to do, to be in a condition, be able, to have the power; c. part., to know that such and such is the fact

C. LXX

1. The verb *oida* in the LXX is employed to translate 12 Hebrew words:
 - a. *bin* (בִּין), Qal: perceive, understand (Jb. 23:8; 42:3).
 - b. *dea* (דַּע), opinion (Jb. 32:10).
 - c. *da’ath* (דַּעַת), intention, knowledge (Dt. 4:42; Jb. 21:14; Is. 5:13).
 - d. *zakhar* (זָכַר), remember; hiphil: acknowledge (Is. 26:13).
 - e. *chazah* (חָזָה), see (Is. 26:11).
 - f. *chakham* (חָכַם), skilled (2 Chr. 2:7).
 - g. *yadha* (יָדַע), Qal: know (Ex. 32:22 f.; 1 Sm. 20:3; Jer. 24:7); niphal: be known (Dt. 21:1).
 - h. *y^edha* (יָדַע), know (Ezr. 7:25; Dn. 2:80-Aramaic).
 - i. *nakhar* (נָכַר), recognize; piel: regard (Jb. 34:19).
 - j. *ra’ah* (רָאָה), see (Gn. 39:3; Nm. 35:23; Is. 33:19).
 - k. *sa’ar* (שָׁעַר), know about (Dt. 32:17).
 - l. *shama* (שָׁמַע), hear (1 Kgs. 20:31 [21:31]).
 - m. *shamar* (שָׁמַר), be careful (Jos. 1:8).
2. The verb *oida* translates the Hebrew verb *yadha* is more than any other Hebrew term.
3. The use of both *oida* and *ginosko* to render a Hebrew infinitive absolute (usually translated emphatically) in 1 Samuel 20:3 (LXX 1 Kgs. 20:3) suggests that the LXX translators did not rigidly enforce the classical distinction between the 2 words (Hebrew: *yado`a yada`*; Greek: *ginoskon oiden*).
4. The rule of thumb was more often than not to separate the 2 concepts of knowing.
5. The verb *oida* was a versatile term in the LXX since it was used to translate 12 Hebrew words.

D. NT

1. The verb *oida* appears 320 times in the NT.
2. A Greek-English Lexicon of the New Testament and Other Early Christian Literature (pages 555-556):
 - a. know
 - (1) with accusative of the person know someone, know about someone
 - (2) with accusative of the thing
 - (3) with accusative of the person and the participle in place of the predicate
 - (4) followed by accusative and infinitive
 - (5) followed by *hoti*
 - (6) with indirect question following
 - (7) followed by a relative
 - (8) absolute
 - b. be (intimately) acquainted with, stand in a (close) relation to
 - c. know or understand how, can be able with infinitive following
 - d. understand, recognize, come to know, experience
 - e. remember, respect, recognize, honor someone take an interest in someone, care for someone
3. The Analytical Greek Lexicon Revised (page 283):
 - a. to know
 - b. to know how
 - c. to regard with favor
4. The New Thayer's Greek-English Lexicon (see *eido*, pages 172-174):
 - a. Aorist
 - (1) to perceive
 - (2) like the Latin *video*, to perceive by any of the senses
 - (3) universally to perceive, notice, discern, discover
 - (4) to see, i.e., to turn the eyes, the mind, the attention to anything, to pay attention, observe, to see about something, to inspect, examine, to look at, behold
 - (5) to experience any state or condition
 - (6) with accusative of person, to see, i.e., have an interview with, to visit
 - b. Perfect
 - (1) to know with accusative of thing
 - (2) to know, i.e., get knowledge of, understand, perceive; to know how
 - (3) to have regard for one, cherish, pay attention to
5. A Greek-English Lexicon 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 have knowledge as to how to perform a particular activity or to accomplish some goal – ‘to know how to’ (page 335).
 - c. to comprehend the meaning of something, with focus upon the resulting knowledge – ‘to understand, to comprehend’ (page 380).
 - d. to be able to recall from memory – ‘to remember, to recall, to recollect’ (page 347).
 - e. to acknowledge the high status of a person or event – ‘to honor, to show honor to, to respect’ (page 735).
6. Vine's Expository Dictionary of Biblical Words, “*oida* (Perf. of NT:1492), from the same root as *eidon*, "to see," is a perfect tense with a present meaning, signifying, primarily, "to have seen or perceived"; hence, "to know, to have knowledge of," whether absolutely, as in divine knowledge, e. g., Matt 6:8,32; John 6:6,64; 8:14; 11:42; 13:11; 18:4; 2 Cor 11:31; 2 Peter 2:9; Rev 2:2,9,13,19; 3:1,8,15; or in the case of human "knowledge," to know from observation, e. g., 1 Thess 1:4,5; 2:1; 2 Thess 3:7.”
7. 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."