

March 9, 2025 sermon “Devoted: Know Him”

additional notes by Luke Watkins

Knowing of someone	Knowing someone
No relationship	Relationship
Facts	Character
Decisions	Motivations
Declarations	Desires
Stories about	Stories with

Description of God

Old Testament repeats this thought verbatim: “compassionate and gracious, slow to anger, abounding in love and faithfulness”

- **Exodus 34:6** – God describes Himself this way for the first time as He speaks to Moses on the mountain after leaving Egypt
- **Numbers 14:18** – Moses says this to God about God in the middle of a major attempt at mutiny
- **Psalms 86:15** – in a prayer of lament by King David
- **Psalms 103:8** – in a psalm of praise by King David
- **Psalms 145:8** – in a song of praise by King David
- **Nehemiah 9:17** – returning exiles crying out together in confession
- **Joel 2:13** – a prophetic call to lament
- **Jonah 4:2** – used by the angered prophet, Jonah after Nineveh’s repentance

How we know we know

“Know” appears 40 times in 1 John: using **εἶδω (eidō)** 15 times, and **γινώσκω (ginōskō)** 25 times

- **eidō** – to perceive with the senses; to immediately know, as in observable facts (2:11, 2:20, 2:21x2, 2:29, 3:2, 3:5, 3:14, 3:15, 5:13, 5:15 x2, 5:18, 5:19, 5:20)
- **ginōskō** – to learn something via experience; to gradually come to know (2:3 x2, 2:4, 2:5, 2:13 x2, 2:14, 2:18, 2:29, 3:1 x2, 3:6, 3:16, 3:19, 2:20, 3:24, 4:2, 4:6 x2, 4:7, 4:8, 4:13, 4:16, 5:2, 5:20)
- **Note:** every time John writes about someone proving this knowledge of God or seeing the proof in someone else, it’s always **ginōskō** (2:3-5 as example). Every time he mentions being sure of a reality of truth, it’s always **eidō** (5:13-19 as example).
- **Food for thought:** Could this difference between **eidō** and **ginōskō** be the difference between “knowing of someone” (**eidō**, like facts) and “knowing someone” (**ginōskō**, experiential knowledge)?
- **Study:** compare this to/with “love” (**ἀγάπη, agape**) that shows up 46 times in 1 John

Divine revelation

This is when God reveals Himself in the physical world. There are two main categories in which God’s divine revelation is present: *general* and *special*. “General” refers to ways God has revealed Himself to everyone. This would include nature (Romans 1:18-20), humanity (Genesis 1:26-27), morality and conscience (Romans 2:15). “Special” refers to specific or supernatural ways God has revealed Himself. This would include miracles (Exodus 6:1, Acts 14:3), incarnation of Jesus (John 1:1-14, Colossians 1:15-17 and Hebrews 1:1-3), and Scripture (John 20:31, 2 Tim. 3:16, and many more)

Since one of the objective and tangible ways to know God is through reading the Bible, then it seems fit for even this time to include a brief list of internal evidence to support its reliability and divine connection.

- The Scriptures are so important, they should be a life commitment (Joshua 1:8)
- Meditate on Scripture day and night as opposed to going astray (Psalm 1)
- All but a small handful of the 176 verses in Psalm 119 specifically mention God's words (decrees, law, commands, statutes, etc), giving the utmost weightiness to the Scriptures
- The gospel accounts were even intensely vetted by an outside, non-Jewish source and found to be evidentially accurate (Luke 1:1-4)
- There is a direct connection between Jesus and the Word (John 1:1-14 and 12:48)
- Its purpose and focal point is and always was Jesus (John 5:36-40)
- The Spirit helps us understand the Scriptures, since He's the source! (1 Corinthians 2:6-16)
- Look at all the things Scripture is good for! (2 Timothy 3:16-17)
- What else has the supernatural ability to impact us? (Hebrews 4:12)
- The Bible isn't just for hearing and "enjoying" but for true life change (Rom 12:1-2, James 1:22-24, & 1 John)
- What you're reading comes from those who were right there with Jesus (1 John 1:1-5)
- Everything in the Old and New Testaments was given and guided by the Spirit, not just man's made-up opinion and tidbits of wisdom (1 Corinthians 14:37-38, 2 Peter 1:16-21)

Note: There are many false claims today about how the Scriptures came together. A common claim is that Constantine was the one who decided to put it together. There is absolutely zero evidence for this, to the point where such a statement makes no sense to exist. There is too much to unpack on the canonization (process of determining which books were actually divinely inspired), so I encourage you to dive into how the church fathers (Eusebius, Origen, Irenaeus, Ignatius, etc) as well as the apostles themselves identified which writings were clearly giving by God.

Sin's role

Sin hinders both our relationship with God and our ability to represent Him to others in order that they may get to know Him, too. What Scripture tells the Christian to do with sin. This, of course, is not an exhaustive list.

- Don't continue, you're free of it! (Romans 6)
- Remove it (Ephesians 4:31)
- Run/flee from it (1 Corinthians 6:18, 1 Timothy 6:11, 2 Timothy 2:22)
- Kill it (Colossians 3:5-10)
- Do all you can to avoid it (Matthew 5:27-30)
- Confess it to God (1 John 1:9) and others (James 5:16)
- Get help from another, mature believer (Galatians 6:1-4)