

Word Study Omniscience, Omniscient

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Introduction

I have a lot of ToDo in this article

We were doing an in-depth bible study at LMM and these most famous verses in Jeremiah 31 came up. I want to focus on one verse and in particular one word.

Jer 31:33 | YHVH “puts” ^{naTatti H5414} the covenant on the hearts of the House of Israel

³³ But this *shall be* the covenant that I will make with the house of Israel; After those days, saith YHVH, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

What bothered me about this translated word *put* (Strong’s #H5414) ^A is that that word runs afoul of my understanding of man’s free will. If God is etching this new covenant ^B on the hearts of men, then it sounds like man doesn’t have an option of accepting it. One of my fundamental rules is “a covenant is a special form of contract, but a contract nonetheless”, therefore this new covenant must take on all the elements necessary for a contract one of which is “meeting of the minds”. ToDo: Expand/Review this

^A Of 1,984 occurrences give, gave, given, giveth, givest, gavest and giving sum up to 1,100 times or 55%. In contrast the translation of put is only used 189 times or < 10% (see Word-Study-H5414-nathan-give-put, article #1365).

^B Renewed makes more sense than new ^{חֲדָשָׁה} *chadashah*, see

Here's another related verse

Eze 37:6 | YHVH will **put** *eten* breath *ruach* in you

⁶ And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and **put** נָתַן *eten* H5414 breath רוּחַ *Ru ach* in you, and ye shall live; and ye shall know that I *am* YHVH. ^C

Give is a more common translation than **put**

According to King James Strong's concordance this very common word (used 1,984 times) is more often translated as give and much less put.^D On its surface, *put* sounds like God is doing something without regard to man's participation, in contrast *give* implies that there is an element of, if you will, give-and-take. Yeshua is God's Lamb as a gift ^E to those who need it...the House of Israel. Whether the House of Israel takes this most sacred and awesome gift is the free will action of Ephraim.

Unnecessarily confusing abstract theological word e.g. Omniscience

Biblical verses suggesting "omniscience". ToDo: there's probably better verses than this.

Mat 10:29-30 | Yeshua says "the vary hairs of your head are numbered"

²⁹ Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.
³⁰ But the very hairs of your head are all numbered.

Summary

It's one thing to say that God knows all, but does he know all the choices that man and his free will make? My answer, respectfully, is no. Why should I be beholding to abstract concepts invented by theologians like monotheism?^F God may have a overarching plan what He wants to do with His creation and he may intervene at times when that plan get's off course but either God has delegated duties and responsibilities to man or he did not. God is either going to micromanage man or he is not. God may send Angels/Messengers to assist man but that would be at a macro level.

At the end of the day I'm really not interested in theological debates, I want to know what my duties and responsibilities are and then take action ... theological abstractions be damned. ToDo: talk about how understanding how to perfect your attitude is more important than understanding abstract theologies.

ToDo: Give examples that strongly suggest that God doesn't know what man is going to do with his free will.

ToDo: This would be a great discussion for IReligion, e.g. describe an application that the developer can log into it in "God Mode" and be "omniscient".

^C See Eze-37-15-28-Valley-of-Dry-Bones-Vision, article #[1341](#) where I point out that the context of that chapter is the House of Israel.

^D See Word-Study-**H5414-nathan**-give-put, article #[1365](#)

^E See Word-Study-**H4976-matan**-gift, article #[1495](#), where I discuss the poorly KJV translation of Joh 1:17 | The Torah was given through Moses, *but*, grace and truth came by Yeshua. This article shows how *mattan* is from *natan* (H5414).

^F See Deu-6-4-and-Monotheism, article #[273](#).

Appendix

ToDo: In my search on H5414, I got a LXX cross reference to G1096 which would tie nicely into the fulfillment of the promises given by God in e.g. Jer 31:33 and Eze 37:6. I definitely believe that this is a work of the Messiah, but my initial investigation with this specific wordy study as evidence for that is a stretch.

Mat 5:17-20 | "...not one jot or one tittle shall in no wise pass from the Torah, till all be **fulfilled**."

¹⁷ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to **fulfil**. ^{G4137} ¹⁸ For verily I say unto you, Till heaven and earth pass, one **jot** or one **tittle** shall in no wise pass from the law, till all be **fulfilled**. ^{G1096} ¹⁹ Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. ²⁰ For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. ^G

G1096 γίνομαι ginomai

A prolonged and middle form of a primary verb; to cause to be ("gen" -erate), that is, (reflexively) to become (come into being), used with great latitude (literally, figuratively, intensively, etc.): - arise be assembled, be (come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, be done, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Webster's Definitions

Omniscience

OMNIS'CIENCY, n. [L. omnis, all, and scientia, knowledge.]

The quality of **knowing all things at once**; universal knowledge; knowledge unbounded or infinite. Omniscience is an attribute peculiar to God.

Omniscient

OMNIS'CIENT, a. Having universal knowledge or knowledge of all things; **infinitely knowing**; all-seeing; as the omniscient God.

https://en.wikipedia.org/wiki/Argument_from_free_will

The **argument from free will**, also called the **paradox of free will** or **theological fatalism**, contends that **omniscience** and **free will** are **incompatible** and that any conception of **God** that incorporates both properties is therefore inherently **contradictory**. ^[note 11/11/2] These arguments are deeply concerned with the implications of **predestination**.

^G D:\SkyDrive\Articles\Word Study\Word Study, C_Files_Copied_to_New_ToshibaReligion\Mat 5 17-19, Fulfil G4137, Kalah H3617, Kallah H3618.doc