

sions—to see to, to see after, to look after. In classical Greek *to know* may be used in the sense of to judge—either mentally, by forming a decision for one's self, or in a legal process, by deciding a case. And in like manner *foreknow* occurs in the sense of judge or determine beforehand—in some way involving a practical element that goes beyond mere intelligence, by giving effect to it. It may be worth while to cite an example. In Xen. Cyr. II., Cyrus being present at a conference between his uncle and Cyaxares and ambassadors of the King of India, asks leave to say what he *knows*—*i.e.*, what he thinks, the resolution he has formed in his own mind. What he wants to tell is not a piece of information he has picked up, but his mind in the matter—the conclusion he has come to. For on obtaining leave he at once turns to the Indians, and announces an important decision in reference to the business on which they had come. After they were gone he tells Cyaxares that he had not had much money when he came and now he had spent most of it on the soldiers. True, their rations were provided by Cyaxares. But he thought it a wise policy to attach them to his person by a lavish bestowment of prizes and rewards when they did what pleased him as their commander. He then goes on to add, “*Foreknowing* these things as now explained, I find that I need more money.” The *foreknowing* here obviously denotes not merely the perception of a wise method of training his army, but the adoption of it, and the actual practice of it to the extent of almost emptying his coffers. He had provided for the carrying out of a plan or policy which his insight suggested. *Foreknowing* includes prearranging with a view to ultimate results—seeing to these things, carrying out these views. The object of this practical foreknowledge, however, is a policy not a person. As regards grammatical construction, we may find a closer analogy in the usage of the Hebrew. “Lord, what is man that thou shouldst *know* him? or the Son of Man that thou shouldst make account of Him?” (Ps. CXLIV. 3). *Know* here means attend to, care for. The question is not about God's omniscience. The wonder is that God should notice man, take an interest in his affairs. “You only have I *known* of all the families of the earth” (Amos III. 2)—*i.e.*, cared for, made the objects of special favor. We might render it—you only have I chosen. The thought is slightly different in Ps. I. 6, “The Lord