

Does God Know You?

Series: Understanding God Helps You To Understand You.

Have you ever met anyone famous?

None of these people would remember me.

However, the creator of the universe knows me thoroughly!

What Does The Bible Say?

The book of Job teaches us much:

- **About human suffering**
- **Why do bad things happen to good people**
- **The role Satan plays in our problems**
- **How friends can sometimes give us lousy counsel**
- **God doesn't owe us any answers,**
- **God is perfect and just.**

However, there is something else the Book of Job teaches us.

8 Then the Lord asked Satan, “Have you noticed my servant Job? He is the finest man in all the earth. He is blameless—a man of complete integrity. He fears God and stays away from evil.” (Job 1:8 NLT)

God knows His children!

30 And the very hairs on your head are all numbered. 31 So don’t be afraid; you are more valuable to God than a whole flock of sparrows. (Matthew 10:30–31 NLT)

God knows you physically.

2 You know when I sit down or stand up. You know my thoughts even when I’m far away. 3 You see me when I travel and when I rest at home. You know everything I do. 4 You know what I am going to say even before I say it, Lord. (Psalm 139:2–4 NLT)

God knows what you are thinking.

13 The temptations in your life are no different from what others experience. And God is faithful. He will not allow the temptation to be more than you can stand. When you are tempted, he will show you a way out so that you can endure. (1 Corinthians 10:13 NLT)

God knows what you can handle.

We can make our plans, but the Lord determines our steps.
(Proverbs 16:9 NLT)

God knows what is best for you.

19 But God's truth stands firm like a foundation stone with this inscription: "The Lord knows those who are his," and "All who belong to the Lord must turn away from evil." (2 Timothy 2:19 NLT)

21 "Not everyone who calls out to me, 'Lord! Lord!' will enter the Kingdom of Heaven. Only those who actually do the will of my Father in heaven will enter. 22 On judgment day many will

say to me, ‘Lord! Lord! We prophesied in your name and cast out demons in your name and performed many miracles in your name.’ 23 But I will reply, ‘I never knew you. Get away from me, you who break God’s laws.’ (Matthew 7:21–23 NLT)

God knows who His children are.

How Can You Obey

How do you know if you are one of God’s children?

If you are passionate about obeying the Lord.

Additional Notes:

If you would like to use your home to disciple others, check out our training at www.crosswaveschurch.com/host. Cross Waves has produced short videos to train you how to use your home to reach others for Christ. So please check it out.

Notes:

This series is originated from the book, Thurman, C. (2017).
The Lies We Believe About God: Knowing God For Who He
Really Is. Colorado Springs, CO: David C Cook.

Notes:

This Deep Dive Into The Bible originated from the book,
Michael S. Heiser, I Dare You Not to Bore Me with the Bible,
ed. John D. Barry and Rebecca Van Noord (Bellingham, WA:
Lexham Press; Bible Study Magazine, 2014), 68–69.

Explore:

an ancient tower symbolizing human pride and rebellion. It was
built during the period after the Flood.

The narrative of the Tower of Babel appears in Genesis 11:1–9
as the climax to the account of early mankind found in Genesis
1–11. The geographical setting is a plain in the land of Shinar

(Gen. 11:2). In the light of information contained in Genesis 10:10, Shinar probably refers to Babylonia.

The tower was constructed of brick, because there was no stone in southern Mesopotamia. It corresponds in general to a notable feature of Babylonian religion, the Ziggurat or temple tower. The one built at Ur in southern Mesopotamia about 2100 b.c. was a pyramid consisting of three terraces of diminishing size as the building ascended, topped by a temple. Converging stairways on one side led up to the temple. Its surviving lower two terraces were about 21 meters (70 feet) high. The outside of the structure was built of fired bricks and bituminous mortar, just like the tower described in Genesis 11:3.

The narrative in Genesis 11 is told with irony and with a negative attitude toward the people involved. Human beings delight in bricks, but the narrator and readers know that these are an inferior substitute for stone (Is. 9:10). To people the tower

is a skyscraper (Deut. 1:28), but to God it is so small that He must come down from heaven to catch a glimpse of this tiny effort. The construction of the tower and city is described as an act of self-glorification by the builders (Gen. 11:4). People seek for their own security in community life and culture, independent of God. This is human initiative apart from God (Ps. 127:1). As such, the activity is evil and sinful.

The account moves from a description of the sin to a narration of the punishment. God has to step in to prevent mankind from seizing yet more power for themselves and going beyond the limits of their creaturehood (Gen. 3:22; 11:5–8). Their communication with each other to advance their efforts is frustrated because they begin to speak different languages. Finally, they abandon the building of the city and go their own way, becoming scattered over the earth.

The climax of the story occurs when the city is identified with Babel, the Hebrew name for Babylonia. This nation's sophisticated culture and power deliberately excluded God. Just as the Old Testament prophets foresaw the future downfall of Babylonia in spite of its glory (Is. 13:19; Rev. 18), this downfall is anticipated in Genesis 11: The end corresponds to the beginning. Babel derives ultimately from an Akkadian word that means "gateway to God." A similar Hebrew word, balal, means "confuse" and provides the author with a useful wordplay that stresses God's confusing of the builders' languages and His scattering of them throughout the earth (Gen. 11:9).

God's rejection of the nations symbolized by the Tower of Babel is reversed in Genesis 12:1–3 by the call of Abraham, through whom all nations would be blessed. Ultimately the sinful and rejected condition of mankind, which is clearly shown by the diversity of human language and territory described in this account, needed Pentecost as its answer. On this day the Holy

Spirit was poured out on all people so they understood one another, although they spoke different languages (Acts 2:1–11; Eph. 2:14–18). The barriers that divide people and nations were thus removed.

Ronald F. Youngblood, F. F. Bruce, and R. K. Harrison, Thomas Nelson Publishers, eds., *Nelson's New Illustrated Bible Dictionary* (Nashville, TN: Thomas Nelson, Inc., 1995).

Explore:

Naaman the Syrian (נַמְנַם, n'mn). Captain of the army of the king of Aram (Syria). Healed of leprosy through the prophet Elisha (2 Kgs 5:1–27).

Overview

Second Kings 5:1 introduces Naaman as a highly respected and a valiant warrior who was also a leper. Some leprosy can cause lesions that ultimately disfigure the face and limbs. This kind of affliction would have been an ironic contrast to Naaman's name, which means "beautiful" or "pleasant."

Naaman's Healing

An Israelite slave girl serving Naaman's wife informed Naaman of the healing power of Elisha, the Israelite prophet (2 Kgs 5:2–4). The king of Aram wrote a letter of introduction and sent Naaman to the king of Israel. The text doesn't specifically name the kings of Aram and Israel, but they were likely Ben-Hadad II (r. 860–841 bc) and Joram (r. 849–842 bc), respectively. Ben Hadad sent along 10 talents (750 pounds) of silver, 6,000 shekels (600 pounds) of gold, and 10 extra garments (2 Kgs 5:5), suggesting he valued Naaman greatly. Joram, believing that only a god could heal leprosy, initially thought that Ben Hadad's

letter was a pretext for war. Such anxiety and mistrust were understandable, as Israel and Aram were regularly in conflict.

Elisha assured Joram that he was capable of healing leprosy (2 Kgs 5:7–8).

Elisha instructed Naaman to wash himself seven times in the Jordan River. Initially Naaman was insulted by this instruction, protesting that the Abanah and Pharpar Rivers of Damascus were much greater and cleaner than the small, muddy Jordan.

However, Naaman's servant persuaded him to obey Elisha, and upon washing himself in the Jordan, Naaman's "skin was restored like the flesh of a little child" (2 Kgs 5:10–14 NASB).

As a result of the healing, Naaman declared, "I know that there is no God in all the earth, but in Israel" (2 Kgs 5:15 NASB).

Deciding that he could no longer worship Rimmon, the god of Ben Hadad, Naaman loaded two mules with earth in order to build an altar to the Lord in Aram (2 Kgs 5:17–19).

The story ends with Gehazi, Elisha's servant, deceitfully acquiring silver and clothing from Naaman—gifts that Elisha had refused to accept. Elisha discovers his servant's actions and rebukes him. Gehazi immediately becomes afflicted with Naaman's leprosy (2 Kgs 5:20–27).

John A. McLean, "Naaman the Syrian," ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

Explore:

Elisha the Prophet Son of Shaphat of Abel-meholah; successor of the prophet Elijah. Elisha was active in Israel for 60 years (892–832 bc), performing miracles, teaching students, and acting in state affairs during the reigns of kings Joram (Jehoram), Jehu, Jehoahaz, and Jehoash (Joash).

Overview

Elisha the prophet is a “man of God” who works on behalf of the nation of Israel. His unique call and relationship with the prophet Elijah sets the stage for a fruitful ministry. At the heart of Elisha’s calling is a concern for the internal and external well-being of the nation. He ministers to everyone, from the foreign leper on the edge of society to the royal household around which the nation revolves. Because of the power that the Lord places upon him, Elisha saves Israel from military threats on more than one occasion, while at the same time showing great care for the downtrodden of society.

Biblical Account

Elisha’s prophetic career is an integral part of the political history of Israel in the ninth century bc. His name means “my God saves” (eli = “my God”; sha = “saves” [from yasha])—the perfect name for a prophet who is repeatedly and miraculously rescued from precarious situations (e.g., 2 Kgs 6:8–23). While

his story may be read in connection with that of his mentor, Elijah (1 Kgs 17–2 Kgs 2); King Jehu (2 Kgs 9–10); or even Moses (Exodus—Deuteronomy; Gilmour, Juxtaposition and the Elisha Cycle, 219–26), Elisha’s story as an agent of God stands alone.

Amy Balogh, “Elisha the Prophet,” ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

Explore:

The importance of Elisha in the biblical narrative is signaled by his title “man of God” and by parallels between Elisha and other formative leaders. The title “man of God” (ish elohim) is used no less than 30 times in reference to Elisha by royalty, students, and villagers (e.g., 2 Kgs 4:7, 40; 8:7). This title is used in the book of Kings to designate a prophet (e.g., 1 Kgs 13:1, 18) or

messenger of God (1 Kgs 12:22; compare Judg 13:6–8; 1 Sam 2:27). At first, the title appears to be straightforward: Elisha works on God’s behalf, so it is fitting that he is called “man of God.” However, this is a loaded term. Its first use is to describe the leader par excellence—Moses. Even then, Moses is not known as such during his life, but only in memories of him (Deut 33:1; Josh 14:6). Elijah, Elisha’s mentor, also is known as a “man of God” (2 Kgs 1:9–13), although he is not referred to as such nearly as often as Elisha. This title places the prophet Elisha in a particular line of tradition, from Moses to all of the unnamed men of God found throughout Judges, Samuel, and Kings to his predecessor, Elijah. Combined with the tradition that Elisha carries double the spirit of Elijah, the book of Kings argues for a high level of authority and functionality on the part of Elisha. If any man is worthy of being sought by kings (2 Kgs 3:10–12), it is this “man of God.”

Yet the “man of God” title and its link to Moses is only one piece of a larger argument that the narrative of Elisha has many parallels to the exodus and conquest narratives in the books of Exodus and Joshua (Moore, *God Saves*, 137–42). Since both periods of Israelite history are characterized by foreign oppression and military strife, the material is ripe for such a comparison. However, unlike Yahweh’s relationship with Moses, who served as the foremost leader of Israel for 40 years and filled many social and political roles, Elisha’s power is confined to a limited scope of action (Bergen, *Elisha and the End of Prophetism*, 1). He is presented not as an alternative to the political and social structures of monarchy, but as a supplement, designed to influence those structures toward proper behavior (Bergen, “The Prophetic Alternative,” 128).

Outside of the book of Kings (and parallel stories in the book of Chronicles), Elisha is mentioned in the Bible only once, in the Gospel of Luke (Luke 4:27). When Jesus is rejected in his

hometown of Nazareth, he states that “no prophet is acceptable in his own hometown” (Luke 4:24) and appeals to the examples of Elijah and Elisha. Of all the widows and lepers, the Lord sent Elijah and Elisha, respectively, to heal those belonging to another people rather than healing those from the prophets’ own community. All those who hear Jesus are “filled with wrath” to the point of trying to throw him off a cliff (Luke 4:28–30). The people are upset at Jesus not only because of his implied statement that he will not help them in a time of need, but also because he compares himself to important religious figures—and they do not believe that he should hold himself in such high esteem (Luke 4:23). Yet, despite the fact that Elisha is referenced only once outside of Kings and Chronicles, the narrative of his ministry may have influenced the way in which the Gospel writers organized the traditions about Jesus (Brodie, *The Crucial Bridge*; Kloppenborg and Verheyden, *The Elijah-Elisha Narrative in the Composition of Luke*). If this is the case,

then the legacy of Elisha is greater than that of a “man of God” who shaped the history of ancient Israel and reaches into the foundation of Christian tradition.

Amy Balogh, “Elisha the Prophet,” ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

Explore:

Naaman (5:1–27) is the supreme commander of the army of Aram—that is, Syria. Syria is Israel’s northern neighbour, with whom she has recently been at war. Naaman’s fame rests on the fact that God granted him victory. His wife’s serving girl is an Israelite who was captured in a raid across the border.

Naaman is his nation’s strong man—and yet he is a leper.

Leprosy is an incurable skin disease, which will certainly isolate

him from other people, and may eventually kill him. But the Israelite serving girl advises her master to seek help from Elisha.

Naaman travels to Israel. He takes with him a large amount of silver and gold, together with valuable clothes or rolls of cloth.

He also bears a letter addressed to the king of Israel, requesting a cure.

The king of Israel is dismayed and powerless, but Elisha offers help. When Naaman and his impressive company arrive at Elisha's house, the prophet merely sends out a message. The Syrian commander is to wash himself seven times in Israel's river! Naaman feels grossly insulted and starts for home in a rage, but his servants persuade him to do as the prophet says.

Naaman washes himself in the River Jordan and is healed. He tries to reward Elisha from his treasury of gifts, but the holy man refuses. This is God's work and he wants no payment. Naaman

resolves to worship the God of Israel—and takes some local soil to make a place of prayer at home.

Elisha's servant Gehazi can't bear to see so much wealth on offer without taking any of it. He runs after Naaman with a story that some silver and clothes are needed after all—and then lies to Elisha that he hasn't been anywhere.

Elisha confronts Gehazi with the truth. This is a serious abuse of God's grace as well as a breach of trust between them. He condemns Gehazi to contract Naaman's leprosy and dismisses him from his service. A mighty act of God has been spoiled by human sin. A similar greed corrupted Achan after Israel's conquest of Jericho (Joshua 7:20)—and he was just as severely punished.

Naaman is mentioned by Jesus when he preaches in Nazareth. Naaman's cure is an example of God responding to true faith, wherever he finds it, even if the person is an enemy, a foreigner

and a leper. God has the right to bless and heal whoever he chooses, however much popular opinion may disapprove (Luke 4:27)!

Andrew Knowles, *The Bible Guide*, 1st Augsburg books ed. (Minneapolis, MN: Augsburg, 2001), 159–160.

Question 1 of 5

Define what Holy Ground is?

Question 2 of 5

Why was God angry with humanity at the tower of Babel when He disinherited the nations of the world and then started Israel?

(Notes in the app)

Question 3 of 5

Who in your life has known you the most deeply for who you are?

Question 4 of 5

In what ways have you been hurt by people not taking the time to get to know you or perhaps even misjudging you?

Question 5 of 5

Do you genuinely believe that God knows everything about you on the deepest level possible?