

2 Peter Series

Lesson #026

December 19, 2019

Dean Bible Ministries

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Demonstrating our Calling and Qualifications

2 Peter 1:8-10



Guard Against False Teachers

2 Pet. 1:5, “But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge,

2 Pet. 1:6, “to knowledge self-control, to self-control perseverance, to perseverance godliness,

2 Pet. 1:7, “to godliness brotherly kindness, and to brotherly kindness love.

2 Pet. 1:8, “For if these things are yours and abound, you will be neither unproductive nor unfruitful in the knowledge of our Lord Jesus Christ.

2 Pet. 1:9, “For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins.”

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ὑπάρχω *huparcho*

pres act part neut plur

nom [conditional

adverbial ptcp]

to be, exist; possess,

have advantage

“if you possess ...”

πλεονάζω

pleanazo

pres act part

neut plur nom

[conditional

adverbial ptcp]

to increase,

abound

2 Pet. 1:8, “For if these things are yours and abound, you will be [are] neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.”

καθίστημι *kathistemi*

**3 sing pres act indic
make, cause someone to
experience something**

ἄκαρπος *akarpōs*

**masc plur acc
unfruitful, not
bearing fruit**

ἄργός *argos*

**masc plur acc
idle, lazy;
useless;
unproductive**

**James 2:20, “But do you want to know,
O foolish man, that faith without works is
dead?”**

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O foolish man, that faith without works is
dead?”**

**A “dead” faith is not one that never
existed, but one that is no longer
productive.**

2 Pet. 1:8, “For if these Christlike character qualities are present in you and increasing, then they will keep you from being spiritually useless or unfruitful in the knowledge of our Lord Jesus Christ.”

2 Pet. 1:8, “For if these things are yours and abound, you will be [are] neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.”

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ἐπίγνωσις *epignosis* fem

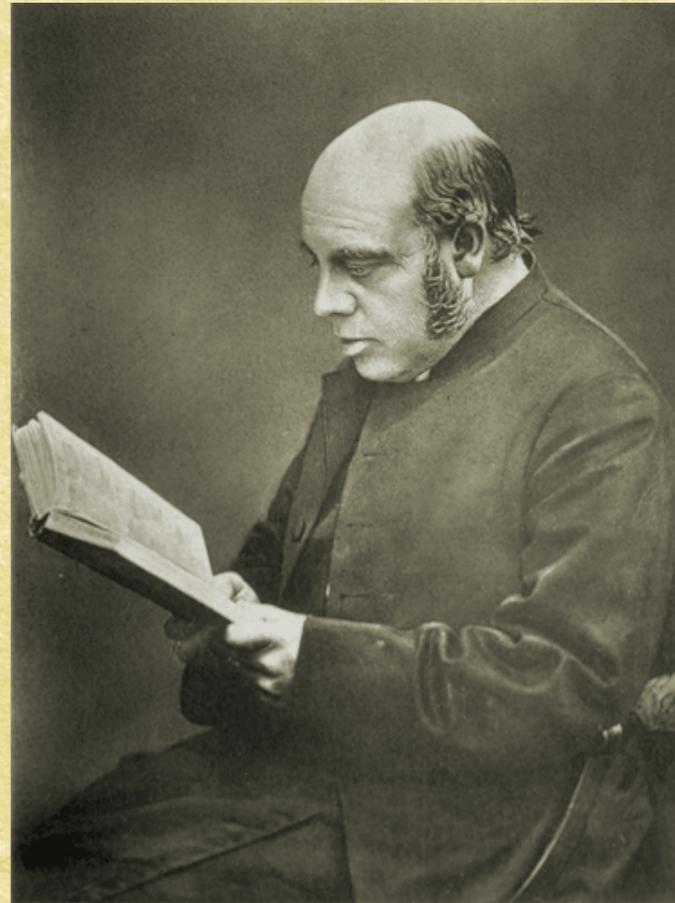
sing acc knowledge

**“as you advance with
respect to your knowledge
of the Lord Jesus Christ”**

Epignosis

Lightfoot:

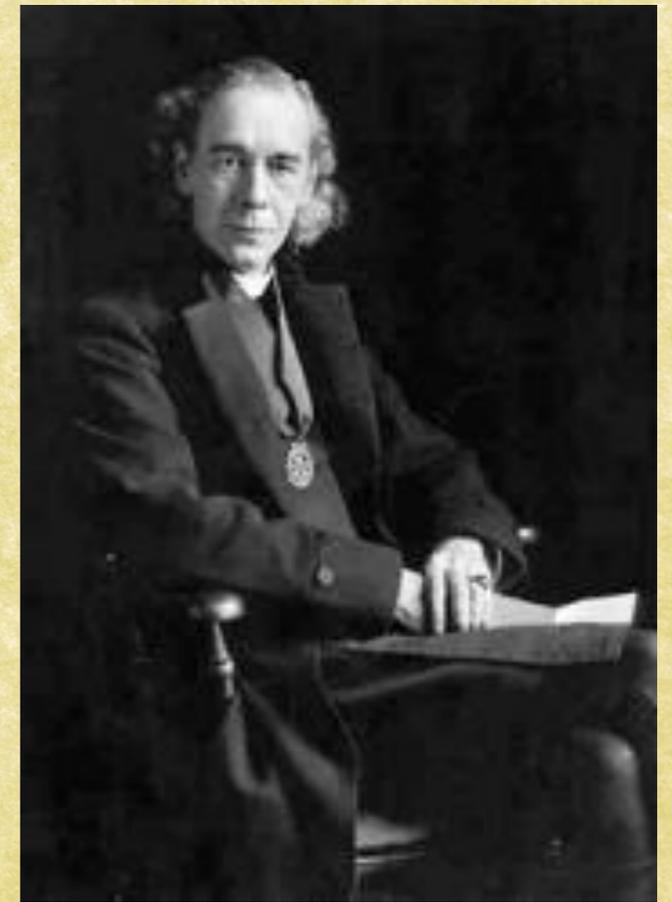
“The compound *epignosis* is an advance upon *gnosis*, denoting a larger, more thorough knowledge ... Hence also *epignosis* is used especially of the knowledge of God and of Christ, as being the perfection of knowledge.”



Joseph Barber Lightfoot (13 April 1828 – 21 December 1889), known as J. B. Lightfoot, was an English theologian and Bishop of Durham

Epignosis

“The preposition is not intensive, but directive (if the word may be allowed): It prepares us to expect the limitation of the verb to a particular object. Thus *ginoskein* means ‘to know’ in the fullest sense that can be given to the word knowledge.”



“An erudite Dean”
As depicted by
“Spy” (Leslie
Ward) in *Vanity
Fair*, December
1905

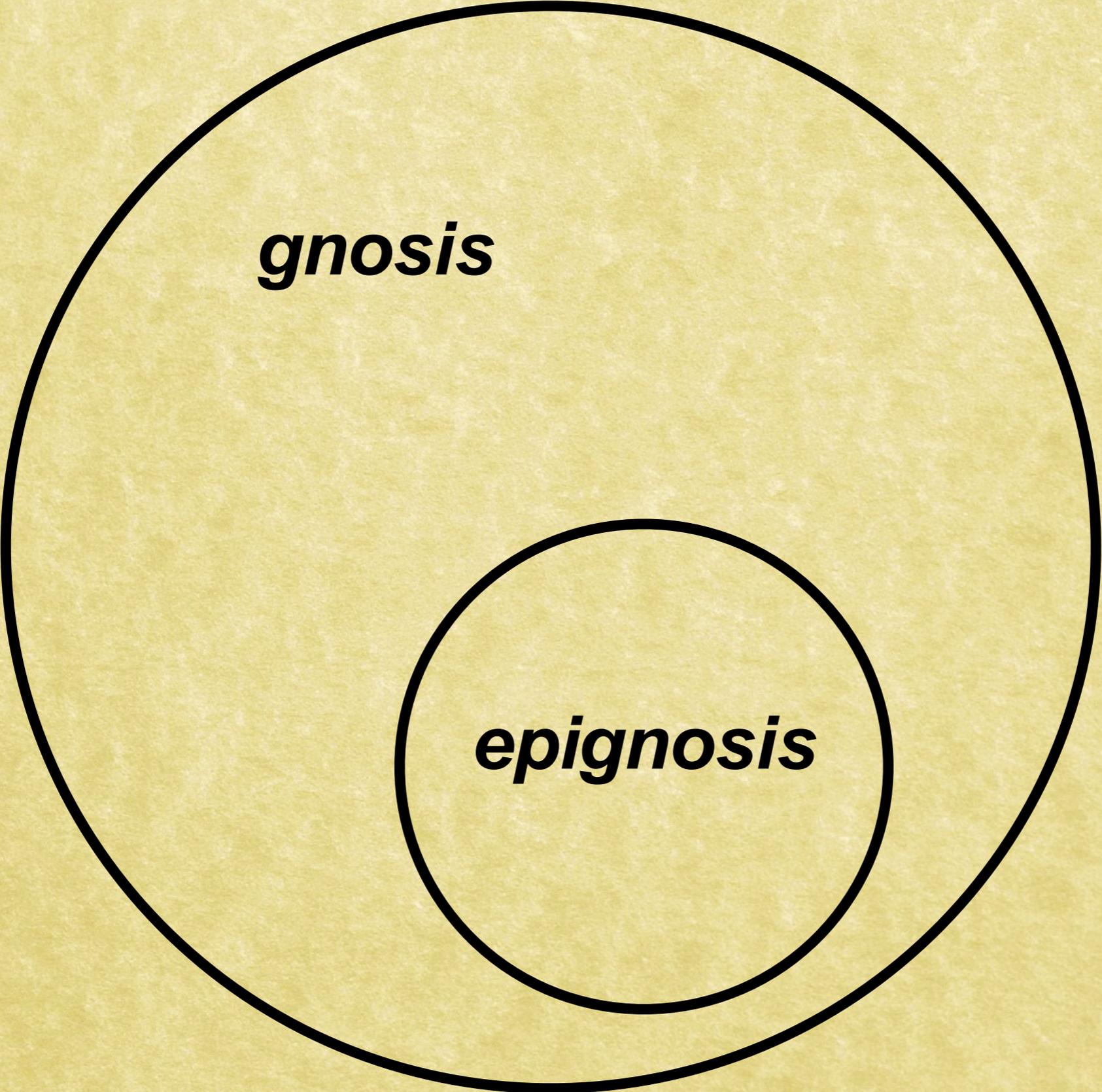
Epignosis

***epiginoskein* directs attention to some particular point in regard to which “knowledge” is affirmed.**

So far then as we are able to distinguish between *gnosis* and *epignosis*, we may say that *gnosis* is the wider word and expresses “knowledge” in the fullest sense: *epignosis* is knowledge directed towards a particular object, perceiving, discerning, recognizing: but it is not knowledge in the abstract: that is *gnosis*.

In its use in Eph. 1:17 Hoehner states:

“It is to know God intimately. This corresponds very closely with Col. 1:9–10 where Paul prays that they will be filled with the knowledge of his will in all spiritual wisdom and understanding and further that they will increase in the knowledge of God.”



gnosis

epignosis

Col. 1:9, “For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding;

Col. 1:10, “that you may walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God;”

Eph. 1:17, “that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him,”

Eph. 4:13, “till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;”

Phil. 1:9, “And this I pray, that your love may abound still more and more in knowledge and all discernment,”

Philem. 6, “that the sharing of your faith may become effective by the acknowledgment [knowledge] of every good thing which is in you in Christ Jesus.”

Conclusions

***Epignosis* is much more specific than *gnosis*, at least in many of its occurrences.**

In the prison epistles it is used to indicate a more intimate knowledge directed toward application.

2 Pet. 1:9, “For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins.”

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πάρειμι *pareimi*

**3 sing pres indic
to be present,
available**

- 1. Blind**
- 2. Near sighted, *myopic***
- 3. Forgetful**

1. Blind: the first term in the Greek. Should not be translated shortsighted even blind.

τυφλός *tuphlos* masc sing nom blind

2. Short sighted

μυωπάζω *myopazo*

pres act part masc

sing nom to be

nearsighted

3. Forgetful that past sins were forgiven.

Recipients were saved.

Peter addresses them in 2 Peter 1:1 as:

“To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:”

2 Pet. 1:10, “Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble;”

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σπουδάζω *spoudazo*

2 plur aor act impera

be diligent; to hasten, labor over

ἐκλογή *ekloge* fem sing acc, choice; appointment, commissioning, appointment for a special task based on qualifications. The qualification is their imputed +R.

2 Pet. 1:10, “Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble;”

σπουδάζω *spoudazo*

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be diligent; to hasten, labor over

βέβαιος *Bebaios*

fem sing acc

confirm, certify,

attest

Judg. 20:16, “Among this army were seven hundred specially-trained left-handed soldiers. Each one could sling a stone and hit even the smallest target.” ~NET

30 tn Heb “seven hundred choice men,”

Judg. 20:16, “Out of all these people 700 choice men were left-handed; each one could sling a stone at a hair and not miss.”

Matt. 22:14, “For many are called, but few are chosen.”

1. Js. 2:14–17 The Principle:

**Doctrine [Faith] without
application is useless**

2. Js. 2:18–19 The Objector:

Doctrine [Faith] is all you need

3. Js. 2:20–26 Illustrations:

Abraham and Rahab

Applied doctrine [Faith]

James 2:17, “Even so faith, if it has no works, is dead [useless, not non-existent], being by itself.”

THUS ALSO FAITH BY ITSELF, IF IT DOES NOT HAVE APPLICATION, IS NON-PRODUCTIVE [sterile, not living or vital].

James:

James 2:20, “But are you willing to recognize, you foolish fellow, that faith without works is useless?”

James 2:21, “Was not Abraham our father justified by works when he offered Isaac his son on the altar?”

James 2:22, “Do you see that faith was working together with his works, and by works faith was made perfect” [*teleioo*, “mature”]?”

Rom. 4:1, “What then shall we say that Abraham our father has found according to the flesh?”

Rom. 4:2, “For if¹ Abraham was justified by works, he has something to boast about, but not before God.”

Gen. 15:6, “And he believed in the LORD, and He accounted it to him for righteousness.”

Justification by faith alone for imputed righteousness (Gen. 15:6)

Justification demonstrated before others in the willingness to sacrifice Isaac, Gen. 22

We confirm or certify our spiritual maturity and imputed righteousness through the manifestation of Christ's character in our lives.

2 Pet. 1:11, “for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.”