

**A.L.I.V.E. Bible Study**  
**Date: March 20, 2022**  
**2 Peter 1:1-11**

1. How does Peter greet his readers in verse 2?  
\_\_\_\_\_ and \_\_\_\_\_ be yours in \_\_\_\_\_ through the \_\_\_\_\_  
of God and of Jesus Christ our Lord.
2. How does Peter anticipate his readers receiving this abundance of grace and peace?
  - a. Through the knowledge of God and of Jesus our Lord.
  - b. Through a “full knowledge” (epignosis) of Jesus.
  - c. Through a personal understanding of Jesus as Lord.
3. Do you truly know Jesus, who brings grace and peace, or do you just know about Him? \_\_\_\_\_  
\_\_\_\_\_
4. What does verse 3 tell us that God has given us?
  - a. Not much.
  - b. Enough to make do.
  - c. Everything we need...
  - d. Everything we need for a godly life through our [full] knowledge of him...
5. What is our excuse when we fall short of God’s plan for our lives?
  - a. God can’t possibly expect that much of me...
  - b. I’m only human...
  - c. There is no excuse because His divine power has given us everything we need!What, then, is the answer if we don’t feel that we have everything we need for a godly life? \_\_\_\_\_  
\_\_\_\_\_
6. What, according to verse 4, has God given us through his own glory and goodness?
  - a. His very great and precious promises.
  - b. The opportunity to participate in His divine nature.
  - c. The power (and necessity) to escape the corruption in the world caused by evil desires.
7. What part do we play in this “participation,” according to verses 5-7?
  - a. We just let him do it.
  - b. We “make every effort”
  - c. We “add to our faith”
8. What will possessing these qualities in increasing measure do in our life, according to verse 8?  
Keep us from being \_\_\_\_\_ and \_\_\_\_\_ in our [full] knowledge of our  
Lord Jesus Christ.
9. What, according to verse 9, does it say about us if we do not have these? We are \_\_\_\_\_  
and \_\_\_\_\_, forgetting that we have been \_\_\_\_\_ from our \_\_\_\_\_  
\_\_\_\_\_.
10. What, according to verse 10, are we supposed to do?
  - a. Go to church.
  - b. Do as little as possible because you are already saved anyway.
  - c. Make every effort to make one’s calling and election sure...or confirm your calling.
11. What will be the result of growth and confirming your calling, according to verse 11? \_\_\_\_\_

## Greek Verbs for Know

1. *Ginosko*: “signifies “to be taking in knowledge, to come to know, recognize, understand,” or “to understand completely,” e.g.,... [1 John 2:5](#), [4:2](#), [6](#) (twice), 7, 13; 5:2,20; in its past tenses it frequently means “to know in the sense of realizing;” the aorist or point tense usually indicating definiteness,... In the NT [New Testament –translation mine] *ginosko* frequently indicates a relation between the person “knowing” and the object known; in this respect, what is “known” is of value or importance to the one who knows, and hence the establishment of the relationship, e.g., especially of God’s “knowledge,” [1 Cor. 8:3](#), “if any man love God, the same is known of Him”; [Gal. 4:9](#),”to be known of God”; here the “knowing “ suggests approval and bears the meaning “to be approved”; ... The same idea of appreciation as well as “knowledge” underlies several statements concerning the “knowledge” of God and His truth on the part of believers, e. g. ,... [1 John 2:3](#), [13](#), [14](#); [4:6](#), [8](#), [16](#); [5:20](#); such “knowledge” is obtained, not by mere intellectual activity, but by operation of the Holy Spirit consequent upon acceptance of Christ...”
2. *oida*: “from the same root as *eidon*, “to see, “ is a perfect tense with a present meaning, signifying, primarily, “to have seen or perceived”; hence, “to know, to have knowledge of,” whether absolutely, as in divine knowledge,...or in the case of human “knowledge,” to know from observation, ... The differences between *ginosko* and *oida* demand consideration: (a) *ginosko*, frequently suggests inception or progress in “knowledge,” while *oida* suggests fullness of “knowledge,”... (b) while *ginosko* frequently implies an active relation between the one who “knows” and the person or thing “known” ... *oida* expresses the fact that the object has simply come within the scope of the “knower’s “ perception;...”
3. *epiginosko*: “denotes (a) “to observe, fully perceive, notice attentively, discern, recognize” (*epi*, “upon,” and *ginosko*); it suggests generally a directive, a more special, recognition of the object “known” than does *ginosko*; it also may suggest advanced “knowledge” or special appreciation; ... J. Armitage Robinson (on Ephesians) points out that *epignosis* is “knowledge directed towards a particular object, perceiving, discerning,” whereas *gnosis* is knowledge in the abstract.”
4. *proginosko*: “to know beforehand,” is used (a) of the divine “foreknowledge” concerning believers, ... (b) of human previous “knowledge,” of a person ...”
5. *epistamai*: ““to know, know of, understand” (probably an old middle voice form of *ephistemi*, “to set over”)...”
6. *sunoida*: “sun, “with,” and *oida*, a perfect tense with a present meaning, denotes (a) “to share the knowledge of, be privy to,” ... (b) “to be conscious of, “ especially of guilty consciousness,...”
7. *agnoeo*: ““not to know, to be ignorant””
8. *gnorizo*: “signifies (a) “to come to know, discover, know,” ... (b) “to make known,” whether (1) communicating things before “unknown,” ... (2) reasserting things already “known,” ...”

## Greek Nouns for Know

1. *gnosis*: “primarily “a seeking to know, an enquiry, investigation” ... denotes , in the NT, “knowledge,” especially of spiritual truth; ...”
2. *epignosis*: “denotes “exact or full knowledge, discernment, recognition,” and is a strengthened form of *gnosis*, expressing a fuller or a full “knowledge,” a greater participation by the “knower” in the object “known,” thus more powerfully influencing him. It is not found in the Gospels and Acts. Paul uses it 15 times... out of the 20 occurrences;...”
3. *agnosia*: “the negative of *gnosis*, “ignorance, “ is rendered “no knowledge” ...”