

“Disciples Are Fruit Bearing People” (lesson #15)

2 Peter 1: 1-11

1. God does not want his children to be (vs. 8).

“**A**” in the Greek is a negative particle, reversing the meaning of the word.

“**Barren**” – argos (ar-gos’); *inactive*, i.e. *unemployed*; (by implication) *lazy*, *useless*; from ergon (er’-gon), which is from ergo (to work); toil (as an effort or occupation); by implication, an act.

“**Unfruitful**” – akarpōs (ak’-ar-pos); *barren*; from karpos (kar-pos’); fruit (as plucked).

Jesus said that we cannot be disciples unless we (John 15:8).

“**Bear** much fruit”

How do we bear much fruit according to Jesus (John 15:5)?

“**Abide** in Me” Jesus said, & He is the Vine.

Jesus & His disciples are joined together to do what (Rom 7:4)?

“**Bear** fruit to God”.

{Discuss how the context of Rom 7 can apply to us. See (Gal 5:22-26).

2. What verse in our text plainly teaches the all sufficiency of divine revelation?

2 Pet 1:3 (Jude 3; 2 Tim 3:16-17; John 17:17, 6-8)

Adam Clarke: Macknight observes that it refers to the ***gifts which the Holy Spirit communicated to the apostles***, to enable them to bring men to life & godliness; which were:

1. A complete knowledge of the doctrines of the Gospel.
2. Power to preach & defend their doctrines in suitable language, which their adversaries were not able to gainsay or resist,
3. Wisdom to direct them how to behave in all cases, where & when to labour; & the matter suitable to all different cases, & every variety of persons.
4. Miraculous powers, so that on all proper & necessary occasions they could work miracles for the confirmation of their doctrines & mission.

By life & godliness we may understand,

1. a godly life; or,
2. eternal life as the end, & godliness the way to it; or,
3. what was essentially necessary for the present life, food, raiment, etc., & what was requisite for the life to come.

3. Before we can partake of divine nature we must escape what (vss. 3-4)?

“Corruption that is in the world through lust”

What does the word “corruption” signify? phthora (fthor-ah’); decay, i.e. ruin

Lust will eat away at a Christian’s soul until he dies spiritually from sins his lusts leads him into.

4. The disciple must add to his life certain qualities; define each (vss. 5-8):

a. Faith –

“**Pistis**” (pis’-tis) – (by hearing & acting upon God’s word [Rom 10:17](#); [Heb 11](#)).

A firm conviction ([1 Thess 2:11-12](#))

A personal surrender ([Jn 1:12](#))

A conduct inspired by surrender ([2 Cor 5:7](#))

R.V. says “In your faith supply....”

b. Virtue –

“**Arete**” (ar-et’-ay) – Moral excellence.

We are to think on things of this nature ([Phil 4:8](#)).

God has this nature ([2 Pet 1:3](#); [1 Pet 2:9](#)).

c. Knowledge –

“**Ginosko**” (gno’-sis) – To be taking in knowledge; to come to know, recognize, understand ([Jn 7:17](#); [1 Jn 2:5](#); [4:2, 6, 7, 13](#); [5:2, 20](#)).

d. Self control –

“**Enkrateia**” (eng-krat’-i-ah) – The right use of the faculties God has given us ([Acts 24:25](#); [Gal 5:23](#); [1 Cor 9:24-27](#); [Phil 3:12-16](#); [1 Tim 4:7-8](#); [Pro 16:32](#); [25:28](#)). Power under control, like the training of a horse.

e. Perseverance –

“Hupomone” (hoop-om-on-ay’) – *Under to abide*. To be cheerful & hopeful; to have endurance & constancy through trials, under chastisement or undeserved affliction (see the context of [Luke 21:19](#); [Jas 1:2-8](#)).

A necessary quality to one who will “bear fruit” ([Luke 8:15](#)).

f. Godliness –

“Eusebes” (yoo-seb-ace’) – well-reverent, i.e. pious; “to worship well” by living above the petty passions & pressures of life.

g. Brotherly kindness –

“Philadelphia” (fil-ad-el-fee’-ah); fraternal affection ([1 Pet 1:22](#); [Heb 13:1](#); [Rom 12:10](#); [1 Jn 5:2](#)).

h. Love –

“Agape” (ag-ah’-pay); affection or benevolence ([1 Cor 13](#); [Jn 3:16](#); [Rom 5:5](#); [Gal 5:22](#)).

A word used to describe the attitude of God toward His Son ([Jn 5:20](#)); & to convey His will to His children concerning their attitude toward one another ([1 Thess 3:12](#); [1 Cor 16:14](#); [Jn 13:34](#)).

5. What is the promise to those who “abound” in these virtues (1:8)?

“...**You** will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

“**Abound**” – pleonazo (pleh-on-ad'-zo); to do, make or be more, i.e. increase; by extension, to superabound

6. Verse 9 speaks of “spiritual myopia.” Explain.

Peter used a metaphorical expression describing the condition of one who once redeemed from his spiritual condition in sin, gradually returns to that condition by refusing to add to his life the graces or virtues mentioned.

He will be like the “dog” & the “sow” mentioned in (2 Pet 2:22).

7. In our text the word “diligence” is used twice. How is it used?

Noun (1:5); spoude – “earnestness, zeal”

Verb (1:10); spoudazo – “to hasten to do a thing, to exert oneself, endeavor, give diligence”

Diligence in adding the virtues will make our calling & election sure (stable).