

2nd Peter

Lesson 4: The Divine Characteristics

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;
And to knowledge temperance; and to temperance patience; and to patience godliness;
And to godliness brotherly kindness; and to brotherly kindness charity.

2 Peter 1:5-7

What is left when each characteristic is Added or Subtracted

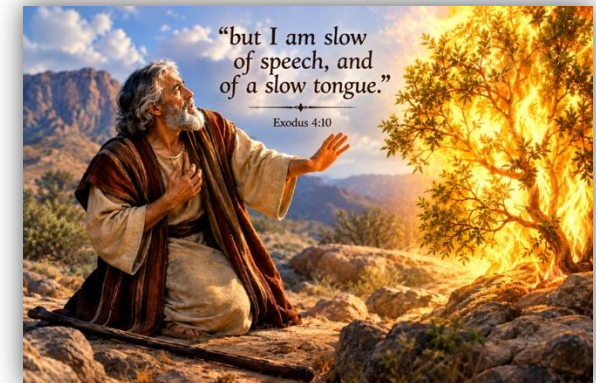
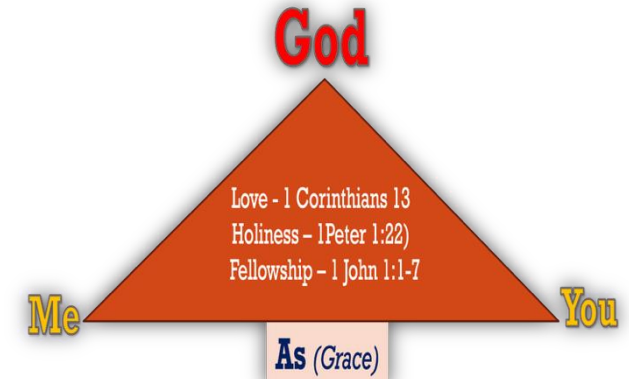
The Divine Nature – Diligence (2 Peter 1:4)

- For the believer, diligence means quickly obeying what the Lord reveals is His priority
 - Diligence elevates the better over the good
 - ... The more important over the important
 - ... and does so with earnest swiftness (intensity)
- Diligence brings Love into the proper perspective
 - Love God “more than” Me and Me “as” You
- Diligence outpaces the negative stigmas we place on ourself (*Exodus 4:10-16*)
 - “I can’t / I am not / Not my calling / Not my gift/etc.”

Mary and Martha

Luke 10:38-42

Love God with all thy Heart, Soul, Mind and Strength
Love your Neighbor as Thyself
Duet 6:5 | Mark 12:29-31 | Matt 22:37



Participating in the Divine Nature (1:1-10)

2 Peter 1:1-4

It starts with receiving Faith in Jesus Christ our Savior

Obtain Knowledge of God and of Jesus our Lord

God's Divine Power provides everything we need to live godly

He promised that we can participate in the Divine Nature

2 Peter 1:5-7

Faith

Love

Brotherly Kindness

Godliness

Perseverance

Virtue / Goodness

Knowledge

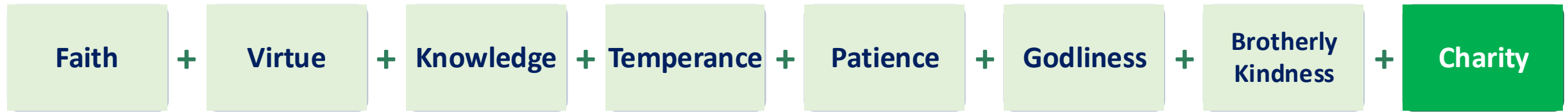
Temperance / Self Control

2 Peter 1:8-10

Results:

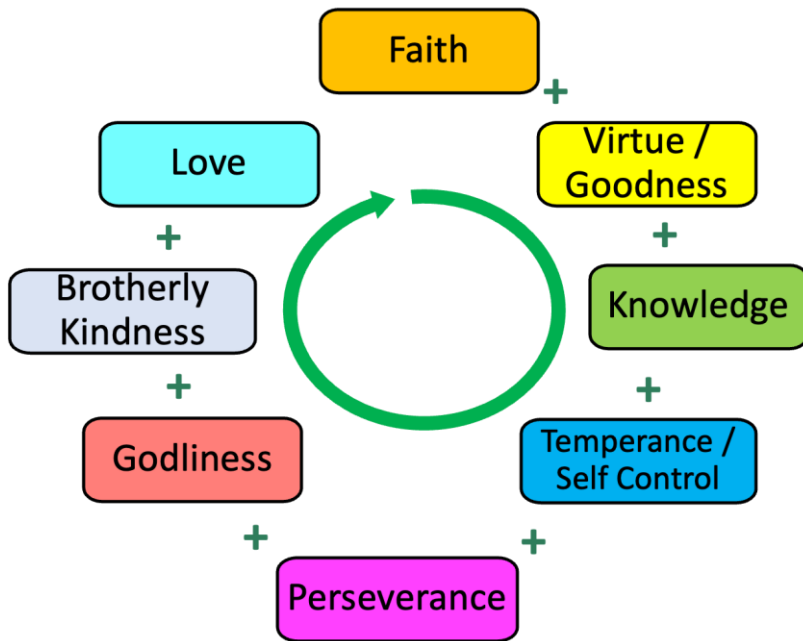
Growing these qualities keep us from becoming Ineffective and Unproductive

The Chain As Peter Builds It (2 Peter 1:5-7)



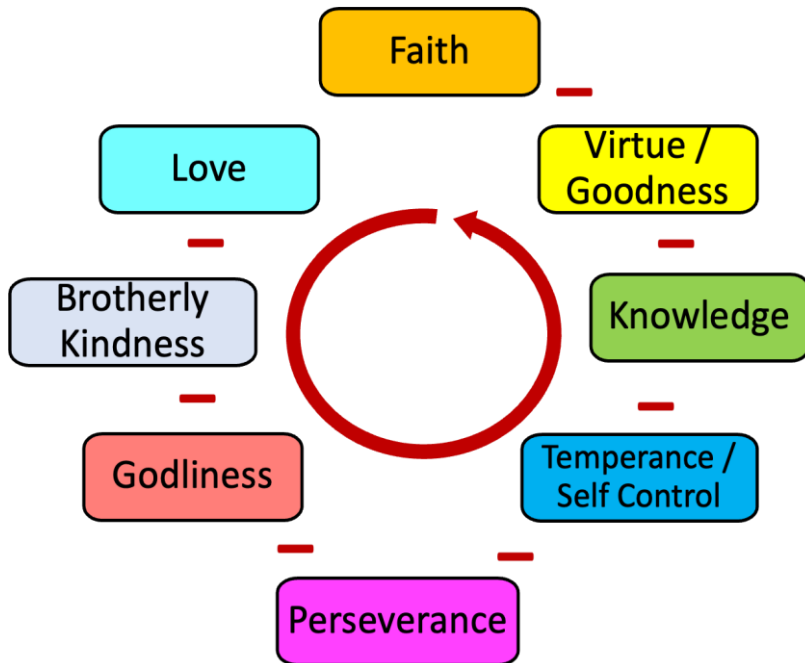
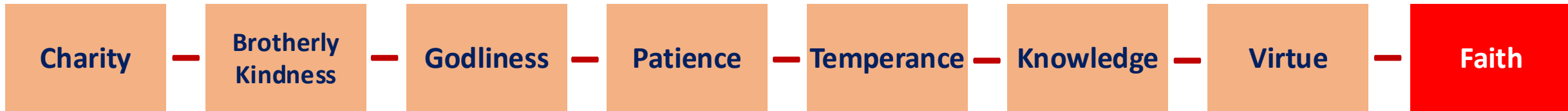
These Spiritual Characteristics are a chain not a list.

- Pull any single link and everything after it comes down with it.
- Knowledge without temperance does not merely stall ... It takes patience, godliness, kindness and charity down the line behind it, because each one was resting on the last.



Addition takes Diligence...

The Chain As We Often Live it (2 Peter 1:5-7)



Subtraction is almost never a decision.

Nobody wakes up in the morning and removes patience or knowledge from his life.

We simply stop adding it — and in a season it is gone, and what is left is the subject of this lesson.

Subtraction only takes **Complacency**

The Seven Subtractions At a Glance (2 Peter 1:5-7)

THE EQUATION		WHAT IS LEFT <i>(The Remainder)</i>
Faith – Virtue	=	<i>A creed with no courage in it</i>
Virtue – Knowledge	=	<i>Zeal aimed at the wrong thing</i>
Knowledge – Temperance	=	<i>A teacher his own life contradicts</i>
Temperance – Patience	=	<i>Discipline with a short shelf life</i>
Patience – Godliness	=	<i>Endurance with the reverence gone out of it</i>
Godliness – Brotherly Kindness	=	<i>Piety with no door in it</i>
Brotherly Kindness – Charity	=	<i>A social circle with a membership requirement</i>

Faith – Virtue (2 Peter 1:5)

Faith

(*pistis*)

– Virtue

(*aretē*)

*moral excellence; the valor that makes a thing
do what it was made to do*

EQUALS

***A creed with no courage
in it***

Question

*What have I believed for twenty years
that has never once cost me anything?*

WHAT REMAINS

What is left is assent. Doctrine that is airtight and has never once been asked to cost anything. This is not unbelief — it is belief with nothing downstream of it, a conviction that has never had to stand up in a room where standing up was expensive.

THE WITNESSES

“The devils also believe, and tremble... faith without works is dead”
James 2:19-20

“Having a form of godliness, but denying the power thereof”
2 Timothy 3:5

THE PORTRAIT

Israel at Kadesh-barnea. Not one of the twelve spies doubted that God existed; ten of them doubted Him in the presence of giants. They had faith enough to survey the land and not enough valor to take it — and it cost that generation forty years. **(Numbers 13-14)**

Virtue – Knowledge (2 Peter 1:5)

Virtue

(aretē)

– Knowledge

(gnōsis)

discerning, practical knowing — not merely knowing that, but knowing how

EQUALS

Zeal aimed at the wrong thing

Question

Where am I certain I am right about something I have never actually studied?

WHAT REMAINS

What is left is sincerity that does damage — and the sincerity is exactly what makes it dangerous. This man is not a hypocrite. He is in earnest, and he is in earnest about the wrong target, or about the right target by a forbidden method.

THE WITNESSES

“They have a zeal of God, but not according to knowledge”

Romans 10:2

“That the soul be without knowledge, it is not good”

Proverbs 19:2

THE PORTRAIT

Two men, both meaning well. Uzzah puts out his hand to steady the ark and dies for it — the intent protective, the method forbidden. And Saul of Tarsus, breathing threatening and slaughter with a perfectly clear conscience: “I verily thought with myself that I ought to do many things contrary to the name of Jesus.” **(2 Samuel 6:6-7 • Acts 26:9)**

Knowledge – Temperance (2 Peter 1:6)

Knowledge

(gnōsis)

– Temperance

(enkrateia)

self-mastery; holding the reins on your own appetite

EQUALS

***A teacher whose own life
is a contradiction***

Question

Name one thing I know to be true and am not doing. That single item is the whole subtraction.

WHAT REMAINS

What is left is information that inflates instead of forming. Truth received and not obeyed does not sit there neutral — it hardens. And the gap between what a man can explain and what he will actually do does not stay a gap. Over time it becomes his character.

THE WITNESSES

“Knowledge puffeth up, but charity edifieth” **1 Corinthians 8:1**

“Thou therefore which teachest another, teachest thou not thyself?”
Romans 2:21

THE PORTRAIT

Solomon. No man in Scripture ever knew more or restrained himself less. He wrote the manual on appetite and then failed the exam he set: “his wives turned away his heart.” And the scribes, of whom the Lord said simply, “they say, and do not.” **(1 Kings 11:4 • Matthew 23:3)**

Temperance – Patience (2 Peter 1:6)

Temperance

(enkrateia)

– Patience

(hypomonē)

remaining under — endurance that stays put while the weight is still on

EQUALS

Discipline with a short shelf life

Question

What did I start for God that I have quietly stopped, without ever deciding to?

WHAT REMAINS

What is left is a sprint that never becomes a walk. Self-control is cheap for a season; anyone can be temperate in January. What Peter adds is the capacity to still be doing it in the eleventh month, when the novelty is gone, nobody is watching, and no one has thanked you for it once.

THE WITNESSES

“Which for a while believe, and in time of temptation fall away”

Luke 8:13

“Ye did run well; who did hinder you?”

Galatians 5:7

THE PORTRAIT

The author of this letter, in a courtyard. Peter had self-control enough to draw a sword against an armed detachment in the garden. Six hours later he could not hold under the questioning of a servant girl at a fire. Courage is a moment; patience is a season — and it was the season that broke him. **(John 18:10, 25-27)**

Patience – Godliness (2 Peter 1:6)

Patience

(hypomonē)

– Godliness

(eusebeia)

Reverence; a whole life turned Godward

EQUALS

***Endurance with the
reverence gone out of it***

Question

*Am I enduring toward God, or have I just
been enduring?*

WHAT REMAINS

What is left is gritted teeth. A man can carry the load for years after he has stopped loving the One he is carrying it for. This is the hardest subtraction to detect, because from the outside endurance and godliness are identical — same attendance, same service, same decades. From the inside, one of them is worship and the other one is a wall.

THE WITNESSES

“Thou hast borne, and hast patience... nevertheless I have somewhat against thee, because thou hast left thy first love” **Revelation 2:2-4**

“This people draw near me with their mouth... but have removed their heart far from me” **Isaiah 29:13**

THE PORTRAIT

The elder brother, standing out in the field keeping the accounts: “These many years do I serve thee, neither transgressed I at any time thy commandment.” A flawless endurance record with not one line of affection in it — and it is spoken from outside the house, at a party thrown for somebody else. **(Luke 15:29)**

Godliness – Brotherly Kindness (2 Peter 1:7)

Godliness

(eusebeia)

— Brotherly Kindness

(philadelphia)

the affection of a family; brothers who belong to one another

EQUALS

Piety with no door in it

Question

Who in this congregation is worse off for having been near me?

WHAT REMAINS

What is left is devotion held vertically and never released horizontally. The prayers are real, the reverence is real, and none of it ever turns sideways toward a person. This is the one form of godliness that Scripture flatly refuses to accept as godliness at all — not weak, not immature: false.

THE WITNESSES

“If a man say, I love God, and hateth his brother, he is a liar”

1 John 4:20

“Pure religion and undefiled... is this, To visit the fatherless and widows in their affliction” **James 1:27**

THE PORTRAIT

The priest and the Levite on the Jericho road. Both were coming from or going to the service of God, both of them saw the man, and both of them “passed by on the other side.” Their religion was entirely intact. It simply had no door in it that opened toward a ditch. **(Luke 10:31-32)**

Brotherly Kindness – Charity (2 Peter 1:7)

Brotherly Kindness

(philadelphia)

– Charity

(agapē)

the love that gives itself to someone who has no claim on it

EQUALS

A social circle with a membership requirement

Question

Who is outside my circle right now, and what exactly am I gaining by keeping them there?

WHAT REMAINS

What is left is genuine warmth with a boundary drawn around it. Philadelphia is love for the brother; agapē is the love that makes a brother out of a stranger. Subtract it and the church does not go cold — it stays warm but it is closed. That is far harder to see from the inside, because it still feels like love. It is love. It has just been issued to a list.

THE WITNESSES

“If ye love them which love you, what reward have ye? do not even the publicans the same?” **Matthew 5:46-47**

“Love ye your enemies, and do good, and lend, hoping for nothing again” **Luke 6:35**

THE PORTRAIT

Peter at Antioch. The man writing this verse is the same man Paul “withstood to the face” for getting up from the Gentile table when certain men came down from James. Peter had philadelphia in abundance — for his own kind. He is not theorizing in verse 7. He is naming the exact thing that was once subtracted from him, in public, by name. **(Galatians 2:11-13)**

Peter Does the Subtraction First (2 Peter 1:8-9)

“For if these things be in you, and abound, they make you that ye shall neither be **barren** nor **unfruitful** in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.”

WHAT “MORAL LACK” PRODUCES

1. Blindness

Unable to see the thing at all — including the lack itself, which is why no one who is subtracting ever reports it.

2. Cannot see afar off

In the Greek is **Nearsighted**. We still sees what is close: this week, this paycheck, this grievance. Eternity has gone soft at the edges.

3. Forgot we were Purged

The last thing to go is the memory of the cross. A person can lose the whole chain and keep the vocabulary. What we loses is the wonder that we were ever cleansed.