

# Developing a Christ-like Character

## 5 Study Series

### Study # 1

#### A warning from the Apostle Peter.

- - When someone knows that their time is short, they usually choose their words carefully, 2Pe. 1:12-15. This whole epistle is built around warning and exhortation.
- - Throughout this letter, Peter both warns and exhorts, 2Pe. 2:1-2, 2Pe. 3:1-4, 2Pe. 3:17-18.
- - His very final command to those he leaves behind found in 2Pe. 3:18.

#### Growing in the knowledge of Christ, by application, James 1:22-25.

- What does this knowledge provide, 2Pe. 1:1-4?

#### How do we grow in the knowledge of the Lord Jesus Christ?

- - First by ‘Giving all diligence,’ implying work, time, and effort.
- - Then we must add things unto ourselves with the help of the Holy Spirit, 2Pe. 1:5-8.
  - **Faith**, unwavering confidence in God through his word, Heb. 11:6.
  - **Virtue** – intrinsic (built in) moral excellence and goodness.
  - **Knowledge (Gnosis** 2 Peter 1:5, 1:6, 3:18) – correct insight into God, his truths and principles, head knowledge.
  - Also **Epignosis** = intimate knowledge, full discernment 2 Peter 1:2, 1:3, 1:8, 2:20.
  - **Temperance** – self-control, mastering your passions, desires, and sensual appetites, 1 Co. 9:24-27.
  - **Patience** – consistency of character, endurance throughout trials, Col. 1:9-11, Heb. 10:36.
  - **Godliness** – godly character out of devotion to God, devout (totally committed to God).
  - **Brotherly kindness** – love toward the brethren.
  - **Love (agape)** – the love of Christ operating through us, 1 Co. 13:13.

#### Developing a Chorus.

- - The word ‘add’ (v5) is the Gk. word “epichoregeo.” “Choregeo,” means to lead a stage chorus. This word implies that as a chorus must work together, so to must all of these virtues or graces work in harmony with the others.

- - To what extent should these things be? They must ABOUND, v1:8

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## Study # 2

**Peter's second letter is designed to warn and to exhort us.**

- - When someone knows their time is short, they choose words carefully, 2Pe. 1:13-14.
  - - Throughout this letter, Peter both warns and exhorts.
  - - His very final command to those he leaves behind found in 2Pe. 3:18.
  - - There are two types of knowledge that Peter refers to in this letter.
- **‘Gnosis’ which means head knowledge**, seeking to know, inquiry or investigation. Peter uses these 3 times in this letter, in vs. 1:5, 6 and in 3:18.
- **‘Epignosis’ which is exact or full knowledge, discernment**, recognition, what I call an intimate knowledge of. Peter uses these 4 times in this letter, in vs. 1:2, 3, 8, and in 2:20.
- ‘Gnosis’ implies a growing knowledge that leads to ‘epignosis.’
- - How do we grow in the knowledge of the Lord Jesus Christ. **‘Giving all diligence,’ implying work, time, effort. We do not grow accidentally or naturally.** We must add 8 things (or graces) unto ourselves with the help of the Holy Spirit, **2Pe. 1:5-8.**
  - - The word ‘add’ both said and implied each time (v5) is the Gk. word “epichoregeo.” “Choregeo,” means to lead a stage chorus. **The implication is a connected, harmonious activity, Ecclesiastes 4:9-12.**

### **Faith.**

- - Faith is choosing to believe what someone says, in this case it is God.
- - Our faith in God is based upon his word, **Ro. 10:17.**
- - Faith is the substance of what it is that we hope for, **He. 11:1.**
- - Faith:
  - Is the very foundation of our salvation, **Eph. 2:8.**
  - Is evidence of things not physically discerned, **2 Co. 5:7.** ○ Causes us to please God, **Heb. 11:6.**
  - Faith grows in the heart, not the head, **Mk. 11:23-24.**

**Faith and moral excellence or virtue work together.**

- - Our faith as well as our virtue, is drawn from God.
- - Any grace or goodness in us stems from the Father of lights, **James 1:17, Matt 19:16-17.**
- - Excellence does not mean just ok, it means above normal, better than average. Good is the enemy of better, better is the enemy of best.
- - The scriptures were designed to shape us and mold us into creatures that do the right thing, that succeed at life, **2 Tim 3:16-17, Psalms 119:105, Prov. 6:23.**
- - Paul lived this life of excellence, **Phil 3:12-14.**
- - He and Peter encourage us to do the same.

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## Study # 3

**Peter's second letter is designed to warn and to exhort us.**

- - When someone knows that their time is short, they usually choose their words carefully, 2Pe. 1:13-14.
  - - This letter is a letter of exhortation and warning, 2Pe. 3:1-2 exhorts, 2Pe. 3:3-4 warns, 2Pe. 3:17 warns, 2Pe. 3:18 exhorts.
  - - His very final command to those he leaves behind found in 2Pe. 3:18.
  - - There are two types of knowledge that Peter refers to in this letter.
- 'Gnosis' which means head knowledge, seeking to know, inquiry or investigation. Peter uses these 3 times in this letter, in vs. 1:5, 6 and in 3:18.
- 'Epignosis' which is exact or full knowledge, discernment, recognition, what I call an intimate knowledge of. Peter uses these 4 times in this letter, in vs. 1:2, 3, 8, and in 2:20.
- We must "add" or interweave and "choreograph" together the graces that Peter mentions in 2Pe. 1:5-8.

**Let's continue to look at these virtues/characteristics that we must interweave with our faith.**

- - Already we have looked at faith and virtue.
  - - To virtue, we must add knowledge (gnosis). We cannot have intimate knowledge (epignosis) of God until we gain general knowledge (gnosis) of God.
- - God wanted Israel to gain knowledge of him, **Deut. 6:6-9, Prov. 15:14, Prov. 2:1-6.**
  - - This was part of Paul's most sincere prayers for the CHURCH, **Col 1:9-13.**
  - - A lack of knowledge of God, is dangerous. It is destructive, and if we reject the knowledge of God, God will reject us AND our children, **Hosea 4:6-7.**
- - Jesus, the Word made flesh, is the source of all knowledge & wisdom. Therefore, when we study Christ & his Word, we are studying the true source of all knowledge, **Col 2:1-3. The ultimate end of our knowledge, Jer. 9:23-24. Lastly, our knowledge must always be tempered with love, 1 Cor. 8:1. ...and humility, James 3:13.**



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## Study # 4

**Peter's second letter is designed to warn and to exhort us, 2Pe. 1:13-14.**

- - There are two types of knowledge that Peter refers to in this letter: 'Gnosis' meaning general knowledge, and 'Epignosis' which is full discernment, or intimate knowledge.
- - We grow in the knowledge of Jesus by "giving all diligence," and "adding" things to our faith, 2Pe. 1:5-8.
- - We are powerless to generate these qualities, we simply draw upon God Himself, Ja. 1:17.

**Adding (or intergrating) temperance (or self-control) and patience (continuance) .  
Self-control (temperance).**

- - Jesus said that self-control was necessary in order to follow him, Luke 9:23.
- - The **secret to real strength** is to allow the power of God to work through us by

recognizing that we truly are unable to completely control ourselves. Paul understood this and expressed it in Ro. 7:21-25 and also in 2 Co. 12:7-10.

- - Hebrews tells us that the senses can be controlled by continuous training, Heb 5:13-14.
- - Through the Holy Spirit, we must begin to govern our own spirits, Prov 16:32.
- - Control your heart (spirit) by controlling what you treasure, Matt 6:21.

**Patience (patient endurance).**

- - The Christian walk is like a marathon.
- - James has something to say about this, James 1:1-4.
- - Results only come with patience, Luke 8:15, Heb. 6:11-12.
- - Many times long before the fruit is to be realized, we give up because we do not see

anything, we do not see results.

- - It is necessary to run the Christian race all the way to the end, Luke 21:19, Heb 12:1-2,

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## Study # 5

**1 Peter 1:1-15.** In these few short verses, Peter gives us a lot.

- Through intimate knowledge (epignosis) of God, God gives us: ○ Multiplied grace & peace

- All things that pertain to life & godliness
- Exceedingly great & precious promises
- Allowing us to be *partakers of the divine nature* & escaping the corruption in the

world

- - He instructs us to be diligent of characteristics/spiritual fruits to our faith (this is what we

have been studying). Through this synergistic approach (epichorego) we: ○ Will not be barren or unfruitful in the knowledge of Jesus

- Will not be spiritually shortsighted
- Will not stumble (v10)

○ Will have an entrance “supplied” to us into God’s everlasting Kingdom

- - Peter constantly reminded them of these truths (v12) in order to stir them up.
- - He also insured that he would provide “a reminder” even after his death. *This is how*

*important he felt these things were to them (and to the entire Body of Christ!!)*

**To patience or perseverance, we are to mix in or choreograph godliness.**

- - The word godliness in the Greek is the word “eusebeia” and it signifies a piety or holiness that is accompanied by an “attitude toward God.”
- - Godliness is in essence living like God, doing what He would do, thinking what He would think, etc., **Mt. 10:24-25.**
- - To do this, you need to develop a consciousness of the presence of God; we must become God inside minded.
- - Paul admonishes Timothy to pursue godliness, **1 Tim. 6:11.**
- - He also admonishes him to “exercise himself” toward godliness, **1 Tim. 4:7-8.**
- - And Godliness with contentment, **1 Tim 6:6-7.**

**To godliness, we are to mix in or choreograph brotherly kindness.**

- - The Greek word for this is “Philadelphia.” It is derived from two separate Greek words “phileo” which means deep-seated affections. The other word is the word “adelphos,” which means from the same womb.
- - The concept is to love those who are born of the same source, John 1:12-13.
- - It is the Holy Spirit who gives us this deep-seated affection for one another.
- - Paul admonishes us that our love be genuine, Ro. 12:9-10.
- - There is no greater authority on love than the John, the Apostle of Love, Mk. 3:17,

Lk. 9:54, Matt. 20:20-21.

- - It is John who brings our focus to the love of God, John 13:34-35.
- - He tells us that love should be the hallmark of the Christian, especially love for the

brethren, 1 John 4:20-21, 1John 3:10-23.