

ALWAYS IN REMEMBRANCE

PART I

THINGS WHICH CHRISTIANS SHOULD KNOW AND NEVER FORGET

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“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

According as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue:

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

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.

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” (II Peter 1:2-8).

In verse two, any thought of “peace,” as anything else in Scripture, MUST be preceded by God’s grace. And a multiplication of grace and peace is seen in connection with, or through, “a knowledge [‘mature knowledge’] of God, and of Jesus our Lord.”

Then in verse three, “all things that pertain unto life and godliness” are seen being manifested in a Christian’s life through this same “knowledge

[‘mature knowledge’] of him that hath called us to glory and virtue.”

Then in verse eight, a manifestation of seven qualities in the Christian life, dealt with in verses five through seven, will result in fruitfulness in connection with “the knowledge [‘mature knowledge’] of our Lord Jesus Christ.”

(The regular word for “knowledge” in the Greek text is *gnosis*. The word used in vv. 2, 3, and 8 is an intensified form of this word—*epignosis* [the preposition *epi* prefixed to the word, intensifying the word, referring to a knowledge beyond that described by *gnosis*, *i.e.*, a more mature knowledge of the subject at hand].

Also, the structure of the Greek text beginning the epistle in v. 1 [which should read, “...God, Who is our Saviour Jesus Christ”] would allow v. 2 [a similar structure in the Greek text] to be understood in this same respect — *i.e.*, ...through the mature knowledge of God, Who is the Lord Jesus Christ.)

Note the seven things listed in verses five through seven, inseparably connected with and emanating out of *faith in relation to the things seen in the preceding verses*. And, as well, with these qualities present in a Christian’s life, *that seen in verse eight will be the end result*. Then the succeeding three verses form both negative (v. 9) and positive (v. 10) commentary, taking matters to their full end relative to the issue at hand (v. 11).

“Add to [‘Supply in’] Your Faith”

“Faith” is seen first, separate from *the seven qualities* which are then listed, qualities which should be present in every Christian’s life, though absent in varying degrees in almost every Christian’s life.

None of the seven qualities can be separated from “faith.” That is plainly seen from both the manner in which the Greek text is structured, along with that clearly stated in Heb. 11:6:

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”

Thus, even without the benefit of the structure of the Greek text in II Peter 1:5-7, it could only be plain from Heb. 11:6 that “faith” has to be seen as an inseparable part of each of the seven qualities in these verses.

And “faith,” along with each of the seven qualities, is *articular*. It is not just any faith or any quality among those listed. Rather, a definite “faith” is inseparably connected with *seven definite, particular qualities in relation to the subject matter at hand — things surrounding the manner in which Christians are to conduct their lives in relation to the coming kingdom of Christ*.

Each of the following seven sections in this pamphlet, dealing briefly with these seven qualities, will begin with the verse where the word from the KJV translation is shown at the beginning. The translation of the verse in each instance is the author’s, which one will find to be closer to the NASB than to the KJV. And the use of definite articles from the Greek text, as previously referenced, is shown in brackets.

Also, the way verse five begins as it introduces the first quality should be seen as carrying through into each of the other six qualities, though it is not repeated.

1) Virtue (v. 5)

“For this very reason, having given all diligence, supply in your [the] faith [*the*] morality; and in [*the*] morality [the] knowledge”;

The word translated “morality” (“virtue,” KJV) is *arete* in the Greek text. This word has to do with moral behavior, with every virtue of righteousness being exhibited in one’s life.

2) Knowledge (v. 5)

“For this very reason, having given all diligence, supply in your [the] faith [the] morality; and in [the] morality [*the*] knowledge”;

The word translated “knowledge” is *gnosis* in the Greek text. As previously seen, this is the regular word for knowledge. *Epignosis* (mature knowledge),

as seen in verses two, three, and eight, would not be used here, for the text is referencing an accumulation of knowledge over time which builds into and results in *epignosis*.

And this would go hand-in-hand with “faith,” for “knowledge” is simply *an accumulation of facts, which, in this case, would come from the Word; and “faith” is believing that which God has stated about a matter in His Word.*

3) Temperance (v. 6)

“And in [the] knowledge [the] self-control; and in [the] self-control [the] patient endurance; and in [the] patient endurance [the] godliness”;

The word translated “self-control” (“temperance,” KJV) is *egkrateia* in the Greek text. This word has to do with exercising control over oneself, one’s actions, in all aspects of life.

4) Patience (v. 6)

“And in [the] knowledge [the] self-control; and in [the] self-control [the] patient endurance; and in [the] patient endurance [the] godliness”;

The word translated “patient endurance” (“patience,” KJV) is *hupomone* in the Greek text. This word has to do with steadfastness, perseverance, as one exercises continual patience in all things (sufferings, etc.) that life brings one’s way.

5) Godliness (v. 6)

“And in [the] knowledge [the] self-control; and in [the] self-control [the] patient endurance; and in [the] patient endurance [the] godliness”;

The word translated “godliness” is *eusebeia* in the Greek text. This word has to do with a godly manner of day-by-day living.

6) Brotherly Kindness (v. 7)

“And in [the] godliness [the] brotherly love; and in [the] brotherly love [the] love.”

The word translated “brotherly love” (“brotherly kindness,” KJV) is *philadelphia* in the Greek text. This is a compound word (*philos*, “love”; and *adelphos*, “brother”), and a combination of the two words has to do with exactly what the words mean — “brotherly love,” Christians loving one another.

7) Charity (v. 7)

“And in [the] godliness [the] brotherly love; and in [the] brotherly love [the] love.”

The word translated “love” (“charity,” KJV) is *agape* in the Greek text.

There are two words in the Greek text for “love” — the previous word, *philos* (usually referenced in its verb form, *phileo*), and *agape* (verb form, *agapao*).

The two words are, at times, used interchangeably in Scripture (e.g., both words are used of the Father’s love for His Son [John 3:35; 5:20], and the Father’s love in this respect cannot change). But, in relation to a Christian’s love for God, only one word is used in the New Testament (*agape*).

Though the words can be used interchangeably, when compared one with the other, *agape* is always seen as the higher form of the two, *the highest form which love can take*; and, as previously stated, it is the only form which man is commanded to exercise toward God (cf. Matt. 22:37; Luke 10:27; I Cor. 8:3).

Note I John 4:7, 8 in this respect, where *agape*, or a form of the word, is used throughout:

“Beloved, let us love one another; for love is of God; and everyone that loveth is born of God [has been brought forth from above, not from below], and knoweth God [Gk., *gnosis*, having to do with a knowledge gained by experience].

He that loveth not knoweth not God; for God is love” (cf. I Cor. 13:1ff).

“If These Things Be in You, and Abound...”

Thus, there are seven qualities which should be present in the life of every Christian — *morality, a*

knowledge (of the Word), self-control, patient endurance, godliness, brotherly love, and love (agape, the highest form). And these seven qualities are seen, contextually, in relation to Christians possessing a mature knowledge of the things having to do with present Christian living in relation to the coming kingdom of Christ (vv. 1-11).

Continuing from the thought of “love” (*agape*) in verse seven, beginning verse eight, one thing in the entire matter (that seen through the introductory seven verses) goes hand-in-hand with all else. The abounding presence in one’s life of the seven things listed in verses five through seven — one built upon the other, all in connection with “faith” and that seen in the opening four verses, with nothing left out — will result in that stated in verse eight.

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

For all practical purposes, *that seen in verse eight will automatically occur. It can’t help but occur.* These seven things present and abounding in one’s life will result in that person being “fruitful in the knowledge [‘mature knowledge’] of our Lord Jesus Christ.” And this, in turn, will lead to that seen in verses eleven and twelve — *realizing one’s calling* (being called out of the called [*ref. Part II of this pamphlet series*]) through having *an abundant entrance into the coming kingdom.*

But the Christian lacking these things is seen in a completely opposite respect in verse nine. He is seen as blind, one who could not possibly be fruitful, and one who is completely separated from anything having to do with his calling in the following verse (v. 10 [seen in the latter part of v. 9 relative to the purpose for his salvation]).