

# ALWAYS IN REMEMBRANCE

## PART II

THINGS WHICH CHRISTIANS SHOULD KNOW AND NEVER FORGET

By Arlen L. Chirwood

“Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance:

Knowing that shortly I must put off this tabernacle, even as our Lord Jesus Christ hath shewed me.

Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty [Gk., superlative; *lit.*, ‘His greatest (regal) magnificence’].

For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

And this voice which came from heaven we heard when we were with him in the holy mount” (II Peter 1:12-18).

That to which Peter referred in verses twelve, thirteen, and fifteen — seeking to make certain that those to whom he was writing always remembered “these things” — had to do with *the way Christians are to presently conduct and govern their lives, with a view*

to the coming kingdom of Christ. And different facets of the matter can be seen throughout the first eleven verses of the chapter.

Christians possess a *calling* “to glory and virtue [‘moral excellence’ (v. 3; cf. v. 5)],” having to do with “exceeding great and precious promises” (v. 4), to be realized in the coming “kingdom of our Lord and Saviour Jesus Christ” (v. 11). And Christians, relative to this kingdom, are to make their “calling and election [*lit.*, ‘out-calling’] sure” (v. 10).

(The words “calling” and “election” in v. 10 are the same word in the Greek text [meaning, “call,” “calling”], with the preposition *ek* [“out of”] prefixed to the latter word. Thus, the latter word, contextually, could only have to do with a *calling out from the called*.

All Christians have been *called* “to glory and virtue” (v. 4); but it will only be those *called out of the called, those removed from the complete body of Christians*, who, in the kingdom of Christ, will realize that to which they had been called.)

In verses three and eight, reference is made to a *mature knowledge of Christ in relation to these things* (the Greek word *epignosis* is used in both verses [also v. 2], calling attention to things beyond that which would be seen by the use of the regular Greek word for knowledge, *gnosis*). And in verse nine, a Christian lacking the qualities described in verses five through seven — with these qualities abounding in his life in association with a mature knowledge (v. 8 [*ref.* Part I of this pamphlet series]), in connection with that seen in verses one through four — is seen as:

1) *One who is blind, who cannot see afar off (having to do with a knowledge of the Word relative to his calling, out-calling, and the kingdom of Christ).*

2) *One who has allowed Christ’s present ministry in the heavenly sanctuary, as it relates to his calling and out-calling, to escape his attention (cf. John 13:5-8).*

### On the Mount

The Christians to whom Peter wrote had already

been well-taught in the things which he was presenting. But Peter considered these things of such import that *he was going to keep on setting these truths before these individuals until they had heard them enough times that they could never get away from them, even after he was dead and gone (vv. 12-14).*

Then, to drive the whole of the matter home, Peter called attention to an event in his life which had occurred years before, probably about three decades before that time, when Christ was on earth. He called attention to *the scene on the Mount, in Matt. 17:1-5, when he, James, and John had been allowed to see “the Son of man coming in his kingdom” (Matt. 16:28).*

He, James, and John had “not followed cunningly devised fables” when they “made known...the power and coming of our Lord Jesus Christ.” These three men had been eyewitnesses of that future day. They had seen “the Son of man coming in his kingdom”; they had actually seen the Son of Man in that future day when He will appear in “His greatest [regal] magnificence” (v. 16).

Peter had seen, with his own eyes, the kingdom to which Christians have been called. He had seen, with his own eyes, the kingdom which Christians can one day enter into, realizing a joint-heirship with Christ therein. And, because of that which Peter knew and had seen, *he was not reluctant to keep on hammering away at things pertaining to a Christian’s calling and Christ’s coming kingdom.*

(For additional information on the preceding, refer to the author’s book, COMING IN HIS KINGDOM.)

### Blinded Christians, Apostates

II Peter chapter two deals with false teachers, apostates, which is simply a continuation from chapter one. And both chapters deal with the saved, not with the unsaved.

Chapter two continues with thoughts on those seen as spiritually blind pertaining to truths concerning Christ’s coming kingdom from chapter one. The appearance of these false teachers, able to lead Christians astray, lead them away from their calling

and out-calling (vv. 1, 2), is something which began very early in the dispensation.

And today, near the end of the dispensation, when the leaven which the woman placed in the three measures of meal back in these early years is doing its final, damaging work (Matt. 13:33), one need only look around at the Churches of the land to see what has happened.

Where are those proclaiming the message seen in II Peter chapter one? The question is self-answering.

### Septenary Structure of the Epistle

Chapter three then continues the matter of false teachers from chapter two, with a reference back to blinded Christians and a septenary structure of the epistle introduced in chapter one. And the latter, in turn, is a reference back to the opening chapter of Genesis, dealt with in chapter three.

“Knowing this first, that there shall come in the last days scoffers walking after their own lusts [‘their own desires’],

And saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation [contextually, a reference back to the creation of the heavens and the earth in Gen. 1:1].”

God’s actions occur in relation to *set times* which He Himself has established. Things may appear to go on and on, relatively unchanged, for long periods of time — for centuries, even millenniums. But this is no indication that changes have not occurred in the past, or that changes will not occur in the future. The only thing seen by long periods with seemingly no change is very simple and singular:

*God’s set times when He will step into man’s affairs and bring about changes have yet to arrive.*

But these set times will arrive, for they are set. And when they do arrive, things will begin to change, evidently quite rapidly at times. Matters will then be seen as described in the two continuing verses, describing

*past set times* arriving on God’s calendar (vv. 5, 6):

“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

Whereby the world that then was, being overflowed with water, perished.”

Though these individuals could have known that all things had not continued unchanged “from the beginning of the creation” — for the Word reveals that they hadn’t — they had chosen to ignore the Word, living their own lives, after their own desires. And, ignoring the Word, the only true means by which these things could be known, *they found themselves attempting to deal with, often questioning, something which they really knew nothing about* — “Where is the promise of his coming...?”

Continuing in the passage, attention is then called to that which these individuals could have known. *Had they only gone to the Word*, they would have found that a time had arrived in the past when God stepped in and destroyed “the world that then was” through raging waters covering the earth (not the Flood of Gen. 6-8 but that seen in Gen. 1:2a) — a destruction resulting from Satan’s fall, the ruler over the earth then and now.

(Sixteen hundred and fifty-six years following the restoration of the ruined earth, God once again stepped in and destroyed the earth by water [the Noachian Flood]. This though was not the destruction referenced in II Peter 3:6. The Flood during Noah’s day was a destruction having to do with the present earth, not the earth “that then was.”

The destruction of the earth “that then was” included the heavens as well, for the heavens were darkened [the heavens associated with this earth; Gen. 1:2a]. This would parallel a future destruction of both seen in the passage [v. 7], which the subsequent Flood during Noah’s day did not do.

The Flood during Noah’s day is not seen in the passage, though it does show another example of things not continuing indefinitely apart from change.)

The passage in II Peter chapter three then continues with a future time when God will once again step into the affairs having to do with man and the

earth. And this time major changes will result — *the complete destruction of the present heavens and earth*, followed by the creation of “a new heavens and a new earth” (cf. II Peter 3:7,10-13; Rev. 21:1ff).

Then the passage shows how to avoid ever falling into the type uniformitarian thinking held by the scoffers back in verses three and four. And that is seen in verse eight:

“But, beloved, be not ignorant of this one thing [lit., ...‘stop allowing this one thing to escape your notice’ (Gk. text — a command to stop doing something which they were doing)], that one day is with the Lord as a thousand years, and a thousand years as one day.”

This verse is the apex toward which thoughts in the preceding verses in the chapter move; and, as previously seen, the allusion in the near context is back to a septenary structure of the book first seen in the opening chapter (vv. 16-18) and in the far context all the way back to the opening verses of Genesis, where this septenary structure is introduced and established.

In other words, *get the matter straight in your thinking at the outset of Scripture concerning how Scripture begins and can only continue. Then you will have no problem with false uniformitarian teaching when it arises, for you will know what the Word has to say about the matter.*

And, having an understanding of these things will allow an individual to see and understand not only what is happening in the world today but that which is about to happen as well. Such an individual will then know *about where we are on God’s prophetic calendar, that the next set time is about to arrive, and that major changes are in the offing.*

(For additional information on the preceding, refer to the author’s pamphlets, “It’s Almost Over” and “Without Form and Void.” Or, see the author’s book, THE STUDY OF SCRIPTURE, Chapter II, “The Septenary Arrangement of Scripture.”)

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