

Promises that Deliver Forever (v.4)

VERSE 4 For by these He has granted to us His precious and magnificent promises

(δι' ὧν δεδωρήται ἡμῖν τὰ τίμια καὶ μέγιστα ἐπαγγέλματα [*prep. w/pro./rel.gen.nt.p., hos; "For by these", + pf.dep.ind.3.s., doreomai, bestow upon, + def.art.w/adj.acc.nt.p., time, precious, valuable, + conj. + adj./superlative acc.nt.p., μέγιστος, megistos is superlative of megas {great}; "magnificent", + acc.nt.p., ἐπάγγελμα, epaggelma, promise; 2X: 2Pet.1:4; 3:13*]), **so that by them you may become partakers of the divine nature** (ἵνα διὰ τούτων γένησθε κοινωνοὶ θείας φύσεως [*conj./purpose, hina; "so that", + prep.w/pro./demon.gen.nt.p., houtos, this; "them", or "these", + aor.dep.subj.2.p., ginomai, be; "become", + n.m.p., κοινωνός, koinonos, sharer; "partakers", + adj.gen.f.s., theios, divine, + gen.f.s., φύσις, phusis, nature*]), **having escaped the corruption that is in the world by lust** (ἀποφυγόντες τῆς φθορᾶς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ [*aor.act.pt.n.m.p., ἀποφεύγω, apopheugo, 3X: 2Pet.1:4; 2:18,20, + def.art.w/gen.f.s., φθορά, phthora, corruption, decay; depravity, + prep.w/def.art.w/loc.m.s., kosmos, world, + prep.w/instr.f.s., epithumia, desire, lust*]).

ANALYSIS: VERSE 4

1. The sentence beginning in v.2 continues through this verse.
2. "For by these" refers back to the "glory and excellence" (v.3) of our Lord and Savior.
3. Source is the point of emphasis: Christ's divine power bestows in grace all logistical support, which blessings are understood and given based on *epignosis*.
4. *Epignosis* is derived from GAP, or face-to-face teaching.
5. It is the divine attributes which have "granted to us" the "promises", along with the divine operating assets for Ph2 (v.3).
6. Peter repeats the verb δωρέομαι (*doreomai*) from v.3 in its finite form (pf.dep.ind.3.s.).
7. In v.3 the perfect participle is used of God's grace in providing "everything" a positive believer needs for "life and godliness".
8. Here it refers to the Ph 1 promises, designated "His precious and magnificent promises".
9. This verse is a Ph1 verse and applies equally to all believers.
10. The promises include everything a believer inherits simply based on saving faith.
11. The first adjective denotes that which is of value.
12. The second adjective is the superlative form of μέγας (*megas*), which means "the greatest".
13. It could be rendered extraordinary, outstanding, or simply greatest.
14. The promises of God fall into the category of the greatest potential assets that can be realized.
15. There is nothing that even comes close to God's "promises".
16. His promises are found throughout the Bible and are a part of the body of *epignosis*.
17. There are promises for both time and eternity.
18. God, who cannot lie, stands behind all His promises.

19. The onus lies with us as to whether we are going to familiarize ourselves with them and whether we are going to claim the promises.
20. All the covenants are covenants of promise (Eph.2:12).
21. They include the Edenic, Noahic, Abrahamic (Rom.4:13; Gal.3:14; Heb.11:9), Mosaic, Davidic (cf. Acts.13:23), and New Covenants to Israel and the Church (Heb.8:6).
22. The first advent of the HS is a promise fulfilled (Lk.24:49; Acts.2:33).
23. Israel's deliverance from Egypt was a promise/prophecy fulfilled (Acts.7:17; cp. Josh.21:45).
24. The provision of Jesus Christ is "according to promise" (Acts.13:23,32,33; 26:6,7).
25. God promises salvation to those who believe (Gal.3:22; 1Jn.2:25).
26. Jesus has promised to return for us and clean up the earth (2Pet.3:9).
27. God has promised us a new creation (2Pet.3:13).
28. We are to imitate those who went before us and are inheritors of the promises (Heb.6:12).
29. All of God's promises are inviolable (2Cor.1:20).
30. The promises should motivate us to holiness (2Cor.7:1).
31. There are promises for Ph2 (Heb.11:33).
32. Phase 3 promises await the resurrection (Heb.11:13).
33. The conjunction "that" (ὅτι) introduces a purpose clause which should be rendered *in order that*.
34. The phrase "through these" (διὰ τούτων) refers to the promises.
35. The verb "you may be" is subjunctive (aor.dep.subj.2.p., *ginomai*) and indicates potential.
36. The subjunctive mood is the mood of probability.
37. God has made provision for all men to be saved and inherit the blessings of the promises, but it is up to the individual to believe; hence, the subjunctive.
38. God granted the promises long before they came to saving faith.
39. The Ph1 positive volition of the hearers determined whether or not they would become "partakers (or sharers) of *the* divine nature".
40. The noun "partakers" has the meaning of those that share something in common with others (cf. Mt.23:30; Lk.5:10; 1Cor.10:20; 2Cor.1:7; 8:23; Philm.1:17; Heb.10:33; 1Pet.5:1).
41. The cognate noun is κοινωνία (*koinonia*, fellowship, participation; contribution, 19X: cf. Acts.2:42; Rom.15:26; 1Cor.1:9; 10:16; 2Cor.6:14; 8:4; 9:13; 13:13; Gal.2:9; Phil.1:5; 2:1; 3:10; Philm.1:6; Heb.13:16; 1Jn.1:3,6,7).
42. The verb is κοινωνέω (*koinoneo*, share, have in common, take part with; 8X: Rom.12:13; 15:27; Gal.6:6; Phil.4:15; 1Tim.5:22; Heb.2:14; 1Pet.4:13; 2Jn.1:11).
43. God's promises enable us to become "partakers" of His perfect essence.
44. Union with Christ is the means whereby believers partake of His immortality (E.L. imputed) and Righteousness (+R imputed).
45. As a foreigner is naturalized, so we are fully transplanted into God's kingdom.
46. We become, at salvation, participants in "*the* divine nature".
47. The term "divine nature" occurs here, in v.3, and in Acts.17:29 (there, what the divine nature is not; God is a spirit, not a material being).
48. The promises related to salvation (Ph1) make it possible for all who believe to become participants in "*the* divine nature".
49. Peter is referring to the new birth, as in 1Pet.1:23.
50. Again, v.4 is strictly a Ph1 verse, and as such applies equally to all believers.
51. It has as its background positional sanctification.
52. The action of the aorist participle "having escaped" takes place at the moment of salvation.

53. This particular verb (ἀποφεύγω *apopheugo*) is featured only in Second Peter (1:4; 2:18,20), while the cognate φεύγω (*pheugo*, flee) occurs 29 times.
54. Each time in Second Peter it refers to the salvation adjustment.
55. Phase 1 salvation is viewed in Scripture as a deliverance from a domain destined for eternal wrath into a domain of life and protection (cp. Eph.2:3; Col.1:13; Heb.6:18; Rom.5:18; 8:1; Jn.3:18; 1Jn.5:4).
56. “Having escaped” is realized via positional sanctification, or union with Christ.
57. The noun “corruption” (φθορά, *phthora*, that which is perishable) refers here to the moral and spiritual depravity that characterizes the cosmos under the Adamic curse of spiritual death.
58. The noun occurs 9X in the N.T.: Rom.8:21; 1Cor.15:42,50; Gal.6:8; Col.2:22; 2Pet.1:4; 2:12.
59. This “corruption” is universal and abides under the wrath of God (cp. Jn.3:36).
60. Or as it is stated in 1Jn.5:19: “We know that we are of God, and the whole world lies in *the power* of the evil one”.
61. The noun “corruption” is translated “perishable” (NAS) in 1Cor.15:42,50 and “corruption” in the NKJ.
62. The idea is something that will perish based on the nature of things (cp. Col.2:22).
63. Fallen mankind will perish apart from the birth produced by the imperishable WOG (1Pet.1:23).
64. The perishable aspect of our humanity that remains after salvation – the human body – will be made imperishable at the resurrection (1Cor.15:52).
65. While still living in the cosmos, we are not of it; it only appears that we share the fate of other people (cf. Jn.15:19; 17:14,16).
66. We are a new species of humanity (Peter’s “chosen race”, 1Pet.2:9; Paul’s “one new man”, Eph.2:15).
67. The noun “corruption” has the extended meaning of ruin, or destruction, as that which is perishable or corruptible will, in the course of time, come under ruination.
68. Individuals who have not “escaped” (unbelievers) will perish forever in the lake of fire.
69. Spiritual death makes man a target for the wrath of God, and his mortality makes it certain that he will perish apart from saving grace.
70. The universal corruption that characterizes the devil’s world is spawned “by lust”.
71. It was the woman’s lust for the wrong kind of knowledge that caused her to sin, and it was the man’s lust for the woman that drew him into disobedience (Gen.3).
72. All the descendants of Adam are facsimiles of their ancestor based on the imputation of Adam’s original sin and on STA-sponsored lust.
73. We have escaped the punitive aspect based on positional sanctification.
74. A distinction must be maintained between what we are positionally and what we are experientially.
75. Positionally we have died to the cosmos, but experientially we may still adhere to its anti-*epignosis* precepts (cf. Col.2:20).
76. After salvation we still fall prey to the lust pattern (Rom.7:5 cp. 8ff; Gal.5:17; Jam.4:2; 1Pet.2:11).
77. The “big escape” took place when we first believed in Christ.
78. There is an added incentive to overruling the IOSN with its lust pattern so as to make and hold the maturity adjustment.
79. That is not the subject of v.4, but is the topic of vv.5-11 (espec. v.11).
80. The experiential issue comes into view in vv.5-11.
81. *Epignosis* gospel brings us out from under the “corruption that is in the world through lust”, and *epignosis* is what enables us to overcome loss and shame at the Bema Seat.

Seven Qualities for Ph2 Success (vv.5-7)

Moral Excellence, and Knowledge (v.5)

VERSE 5 **Now for this very reason also** (δὲ αὐτὸ τοῦτο καὶ [conj., now, + pro.acc.nt.s., autos, very; “very reason”, + pro./demon.acc.nt.s., houtos, this; auto touto occurs 9X in the N.T.: Rom.9:17; 13:6; 2Cor.5:5; 7:11; Gal.2:10; Eph.6:22; Phil.1:6; Col.4:8; 2Pet.1:5, where it is translated “very purpose”, or “very thing”, + conj./adjun., also]), **applying all diligence** (παρεισενέγκαντες πᾶσαν σπουδὴν [aor.act.pt.{imper.}n.m.p., παρεισφέρω, pareisphero, exert; 1X, + adj.acc.f.s., pas, all, + acc.f.s., σπουδὴ, spoude, diligence]), **in your faith supply moral excellence** (ἐν τῇ πίστει ὑμῶν ἐπιχορηγήσατε τὴν ἀρετὴν [prep.w/def.art.w/loc.f.s., pistis, faith, + pro.gen.p., su, your, + def.art.w/acc.f.s., ἀρετή, arete, moral excellence; 5X: Phil.4:8; 1Pet.2:9; 2Pet.1:3,5]), **and in your moral excellence, knowledge** (ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν [conj., de, “and”, + prep.w/def.art.w/loc.f.s., arete, moral excellence, + def.art.w/acc.f.s., gnosis, knowledge]);

ANALYSIS: VERSE 5

1. “Now for this very reason also” looks backward to the wonderful fact of our positional deliverance from the “corruption that is in the world by lust”.
2. The subject matter shifts from our positional participation in the divine nature to the challenge to exploit our strategic advantages.
3. Verse 4 deals with positional truth, while verses 5 and following deal with experiential truth.
4. “Now” is the weak adversative conjunction δέ which here marks the fact that what follows is different from what precedes.
5. The phrase “for this very reason” (αὐτὸ τοῦτο, auto touto) constitutes two accusative neuter singular pronouns (personal followed by a demonstrative).
6. This construction occurs 9X in the N.T.: Rom.9:17; 13:6; 2Cor.5:5; 7:11; Gal.2:10; Eph.6:22; Phil.1:6; Col.4:8; 2Pet.1:5.
7. The first pronoun (αὐτός, “this”) stands in the place of an antecedent (*anaphoric*).
8. The antecedent is our positional participation in the divine nature.
9. The second pronoun (οὗτος) is a pointer, singling out an object in a special way; hence, “very reason”.
10. The conjunction “also” (καί) is adjunctive.
11. So in addition to having made the salvation adjustment, they are to devote themselves to Ph2 excellence by cultivating the seven virtues of vv.5-7.
12. The verb “applying” (aor.act.pt./imper.2.p., παρεισφέρω, pareisphero, exert, do one’s best, try very hard, with the adj.acc.f.s., πᾶς) occurs only here and is a triple compound of “alongside” (*para*), “toward” (*eis*), and “carry/bear” (*phero*).
13. The word “applying” calls for a serious effort to accomplish an objective.
14. The objective is the cultivation of the seven virtues which follow: “moral excellence”, “knowledge”, “self-control”, “perseverance”, “godliness”, “brotherly kindness”, and “love”.
15. The words “exerting (or ‘applying’) all diligence” stand at the head of the list of seven and set forth what our approach to the incorporation of these virtues should be.

16. The first of the seven virtues is *not* diligence (σπουδῆ, *spoude*), nor “faith”, but “moral excellence”.
17. Diligence, when used of travel, means “with haste” (Lk.1:39).
18. Other references include: Rom.12:8,11; 2Cor.7:11; 8:7,8,16; Heb.6:11; Jude.1:3.
19. This virtue is akin to zeal (Rom.12:11); zeal is the mental attitude, while diligence is the manner in which a duty is carried out.
20. Its motto could well be Col.3:23: “Whatever you do, do your work heartily, as for the Lord rather than for men”.
21. We are to engage in the Lord’s work with “all diligence”.
22. God wants us to give our best in whatever we do in His name (Rom.12:8).
23. This includes the grand objective of appearing blameless at the Bema (Heb.6:11).
24. Diligence with respect to the Lord’s work is something that is in the heart of those who are fully committed to him (2Cor.8:6).
25. Another way of expressing this virtue is eagerness in the doing of the task at hand.
26. Diligence is characterized by steady, earnest, and energetic application.
27. Here “exerting all diligence” is directed toward the seven virtues that follow the words “in your faith supply...”.
28. Each of the seven virtues is preceded by the definite article.
29. “Faith” is like the Greek chorus which needs to be underwritten in order to be a success.
30. “Faith” is what we refer to as “positive volition”, or faith’s content, BD.
31. Do we view “faith” here as faith in the active sense, or as faith’s content?
32. It could be argued either way, but I prefer the latter.
33. The seven virtues adorn the doctrine present (cf. Ti.2:10).
34. The verb “supply” (aor.imper.2.p., ἐπιχορηγέω, *epichoregeo*) was used of someone who underwrote a chorale production (5X: 2Cor.9:10; Gal.3:5; Col.2:19; 2Pet.1:5,11).
35. “Faith” is the spark that ignites the engine that drives the seven components.
36. For Ph2 faith to be dynamic, it must be accompanied by action.
37. This is akin to James’ “Even so faith, if it has no works, is dead, *being* by itself” (Jam.2:17), or “I will show you my faith by my works” (Jam.2:18b).
38. “Faith” (pos.vol., or resident BD) without works is useless.
39. “Faith” is assumed, as Peter is writing to positive believers.
40. This finite imperative (aorist) goes with the list of seven virtues even though the verb is only used once; it is implied to the end of the paragraph.
41. Faith should be underwritten by the list of seven.
42. The first virtue is “moral excellence”.
43. The noun ἀρετή (def.art.w/loc.fem.s., *arete*) occurs only 4X: Phil.4:8; 1Pet.2:9; 2Pet.1:3,5.
44. It is used of moral excellence/virtue/uprightness and is ascribed to people in Phil.4:8 and 2Pet.1:5.
45. It is used of God in 2Pet.1:3 and of His works and ways in 1Pet.2:9.
46. “Moral excellence” is absolutely necessary, as we are God’s people and we are to be holy, as He is holy.
47. “Moral excellence” is acquired by adopting the norms and standards of the WOG that address all aspects of our conduct.
48. The absence of this virtue makes our Christianity a mockery.
49. The second virtue is “knowledge”.
50. The noun used is *gnosis*.
51. *Gnosis* is acquired via GAP.

52. The more information acquired from the Bible, the better.
 53. Ignorance of the WOG makes one susceptible to false concepts.

Self-control, Perseverance, and Godliness (v.6)

VERSE 6 and in your knowledge, self-control (ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν [*conj., de, and, + prep.w/def.art.w/loc.f.s., gnosis, knowledge, + def.art.w/acc.f.s., ἐγκράτεια, egkrateia, self-control; 4X: Acts.24:25; Gal.5:23; 2Pet.1:6*]), **and in your self-control, perseverance** (ἐν δὲ τῇ ἐγκρατεία τὴν ὑπομονὴν [*conj., de, and, + prep.w/def.art.w/loc.f.s., egkrateia, self-control, + def.art.w/acc.f.s., ὑπομονή, hupomone, patience*]), **and in your perseverance, godliness** (ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν [*conj. + prep.def.art.w/loc.f.s., hupomone, + def.art.w/acc.f.s., εὐσέβεια, eusebeia, godliness, piety, devotion*]);

ANALYSIS: VERSE 6

1. “Self-control” is the third virtue.
2. The noun occurs 4X in the N.T.: Acts.24:25; Gal.5:23; 2Pet.1:6.
3. This is the very self-control the antinomians lack.
4. They give free reign to their lusts.
5. Because of knowledge we have the power to keep our STAs in check.
6. Next (fourth) comes “perseverance” (ὑπομονή, *hupomone*).
7. The noun means, literally, “remaining under”.
8. It is used of patience with respect to circumstances (things).
9. We need endurance to complete our course (Heb.12:1; 10:36).
10. The fifth item is “godliness” (εὐσέβεια, *eusebeia*) and is used of behavior directed devotedly towards God.
11. This noun occurs 15X: Acts.3:12; 1Tim.2:2; 3:16; 4:7,8; 6:3,5,6,11; 2Tim.3:5; Ti.1:2; 2Pet.1:3,6,7; 3:11).
12. The noun incorporates attitude, conduct, and worship.
13. Godliness enables them to be true to God and resist the lawlessness of the false teachers.

Brotherly Kindness and Love (v.7)

VERSE 7 and in your godliness, brotherly kindness (ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν [*conj., de, and, + prep.w/def.art.w/loc.f.s., eusebeia, godliness, + def.art.w/acc.f.s., philadelphia, brotherly love; 6X: Rom.12:10; 1Thess.4:9; Heb.13:1; 1Pet.1:22; 2Pet.1:7*]), **and in your brotherly kindness, love** (ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην [*conj. + prep.w/def.art.w/loc.f.s., philadelphia, + def.art.w/acc.f.s., agape, love*]).

ANALYSIS: VERSE 7

1. The sixth item is “brotherly kindness” (φιλαδελφία, *philadelphia*).
2. It occurs 6X: Rom.12:10; 1Thess.4:9; Heb.13:1; 1Pet.1:22; 2Pet.1:7.

3. The godly must cling together like so many brothers in a family that is under assault.
4. It is important that we exude the friendliness of those who share a common bond.
5. The seventh item, “love” (ἀγάπη), is broader than “fraternal friendliness”.
6. “Love” includes the love of God, one another, and even enemies.
7. The importance of the cultivation of these qualities is seen in the three verses that follow.

Guarantee of Productivity (v.8)

VERSE 8 For if these *qualities* are yours and are increasing (ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα [*conj., gar, for, + pro./demonstr.n.nt.p., houtos, this, + pro.dat.p., su, + pres.act.pt.n.nt.p., ὑπάρχω, huparcho, be at one's disposal; “are”, + conj. + pres.act.pt.n.nt.p., πλεονάζω, pleonazo, increase*]), **they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ** (καθίστησιν οὐκ ἀργούς οὐδὲ ἀκάρπους εἰς τὴν ἐπίγνωσιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ [*pres.act.ind.3.s., καθίστημι, kathistemi, appoint, put in charge, appoint; “render”, + neg., ouk; “neither”, + adj.acc.m.p., ἀργός, argos, idle, unemployed; “useless”, + conj./coord., oude, used to reinforce a neg., + adj.acc.f.p., ἄκαρπος, akarpos, unfruitful, + prep.w/def.art.w/acc.f.s., epignosis, full knowledge, + pro.gen.p., ego, + gen.m.s., Iesus Christos*]).

ANALYSIS: VERSE 8

1. “For if these *qualities*” refers to virtues with which we are to compliment our “faith”.
2. The words “are yours” consist of a verb (pres.act.pt.n.nt.p., ὑπάρχω, *huparcho*, be present; be at one's disposal) and a pronoun (dat.p., *su*).
3. The participle “are increasing” (pres.act.pt.n.nt.p., πλεονάζω, *pleonazo*, increase) indicates continued spiritual growth, as evidenced by improvement in the virtues.
4. The virtues do not come about in a day, and “all diligence” will produce a steady increase in these virtues.
5. The verb “they render” (pres.act.ind.3.d., καθίστημι, *kathistemi*, put in charge) occurs with the negative.
6. The verb occurs with two negative adjectives.
7. The negative adjectives, “useless” (ἀργός, *argos*, unemployed; lazy; useless) and “unfruitful” (ἄκαρπος, *akarpos*, unfruitful, barren), declare in a negative and mild way what is intended to be positive and strong.
8. The cultivation of the virtues of a dynamic faith result in much divine good production.
9. *Epignosis* is again brought forward to show the basis for divine good.
10. Jesus Christ is the source of *epignosis* (gen. of source).
11. Believers should be increasing in divine good and *epignosis* (Col.1:10).

Blindness Associated with Neglect (v.9)

VERSE 9 For he who lacks these qualities (ὃ γὰρ μὴ πάρεστιν ταῦτα [*conj., gar, for, + pro./rel.dat.m.s., hos; “he”, + neg., me, + pres.act.ind.3.s., πάρειμι, pareimi, be present; w/neg., “lacks”, + pro./demon.n.nt.p., houtos, this; “these”*]) **is blind or short-sighted** (τυφλός ἐστιν μυωπάζων [*pres.act.ind.3.s, eimi, + adj.n.m.s., tuphlos, blind, + pres.act.pt.n.m.s., μυωπάζω, muopazo, nearsighted; 1X*]), **having forgotten his purification from his former sins** (λαβὼν λήθην τοῦ καθαρισμοῦ τῶν παλαι αὐτοῦ ἁμαρτιῶν [*aor.act.pt.n.m.s., lambano, receive; “having”, + acc.f.s., λήθη, lethe, forgetfulness; literally, “having received forgetfulness”, + def.art.w/gen.m.s., καθαρισμός, katharismos, cleansing, purification, + def.art. w/adverbial adjective, palai, formerly; “former”, + pro.gen.m.s., autos, “his”, + abl.f.p., hamaria, sin*]).

ANALYSIS: VERSE 9

1. Having stated in a positive way (using negative terms) what the seven virtues of faith will do for believers, Peter introduces here the consequences of the rejection of the *epignosis* that makes these virtues operational in the CWL.
2. Another “for” states the case for adhering to *epignosis* doctrine (γάρ; cp. v.8) using a negative example.
3. Peter drops the personal “you” and switches to the third person.
4. This probably hints at the false teachers who at some stage in their spiritual enlightenment rejected *epignosis* truth.
5. The construction “he who lacks these things” has the negative μὴ with the relative pronoun (“who”) with the pres.act.ind.3.s., πάρειμι (*pareimi*, to be present; have [not have, or lack]).
6. “These things” refers to the virtues that are the outgrowth of *epignosis*.
7. Peter describes such a man as being “blind” (first adjective, τυφλός), but more specifically a particular kind of blindness called “short-sightedness” (hapax, vb., μυωπάζω, *muopazo*, be shortsighted, pres.act.pt.n.m.s.).
8. The near-sighted, or shortsighted, person has trouble seeing for distance.
9. Defective vision of distant objects is called myopia.
10. Here we have spiritual myopia, but what is it?
11. It refers to someone who has known *epignosis* doctrine, but having walked away from it only has a very imperfect image of it before the eyes of the soul.
12. The present indicative of “is” (*eimi*), as in “is blind or short-sighted”, and indicates such a person’s continuous myopic condition.
13. The aorist participle, translated “having forgotten”, is less exact than the literal “having received forgetfulness”.
14. The Greek has the aorist active participle (n.m.s.) of *lambano* (to receive) plus the noun λήθη (*lethe*, forgetfulness n.m.s.).
15. Rejection of *epignosis* has resulted in a state of “forgetfulness”, which is akin to physical myopia.
16. In fact, failure to prepare ahead is sometimes called myopic.
17. Spiritual myopia and amnesia progress.

18. In the extreme stages he is like a man who is virtually (or legally) blind, or like someone who has lost their capacity at recall.
19. In the advanced stages, the reversionist is described as “having forgotten *his* purification from his former sins”.
20. This is truly a sad state of affairs: to be a believer and not to remember the most important event in one’s existence.
21. The phrase “purification/cleansing from his former sins” refers to the forgiveness associated with the salvation adjustment (cp. Acts.10:43).
22. This is the only place where we have this exact expression, “former sins”.
23. The language of cleansing and forgiveness is often interchangeable.
24. We can speak of a person being forgiven, or cleansed (cf. 1Jn.1:9).
25. The hypothetical person is clearly a believer.
26. His advanced myopia and amnesia did not happen overnight.
27. But in the advanced stages, the person would be taken for an unbeliever!
28. Those who abandon *epignosis* may end up not even knowing who they are.
29. It depends upon the nature of their repudiation of the truth.
30. A person may arrive at this point rather rapidly, depending on the circumstances of their repudiation of *epignosis*.
31. Believers who repudiate the core truths of the gospel are definitely candidates for this extreme kind of reversionism.
32. The point of Peter’s negative example is that when there is a repudiation of *epignosis* doctrine, there is a corresponding erosion of the “things” specified in vv.5-7.
33. The seven virtues associated with diligence and faith is key to a healthy and robust Ph2.