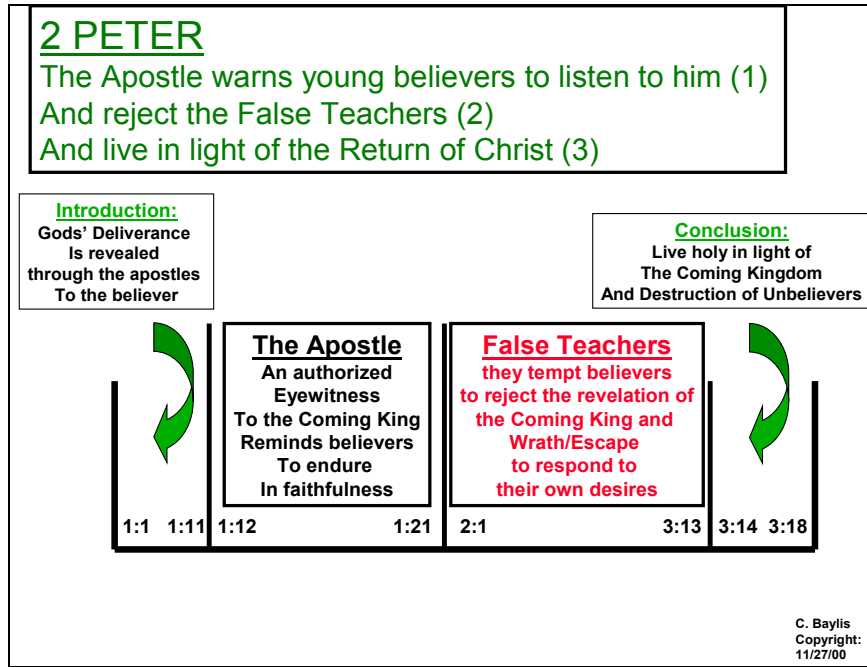
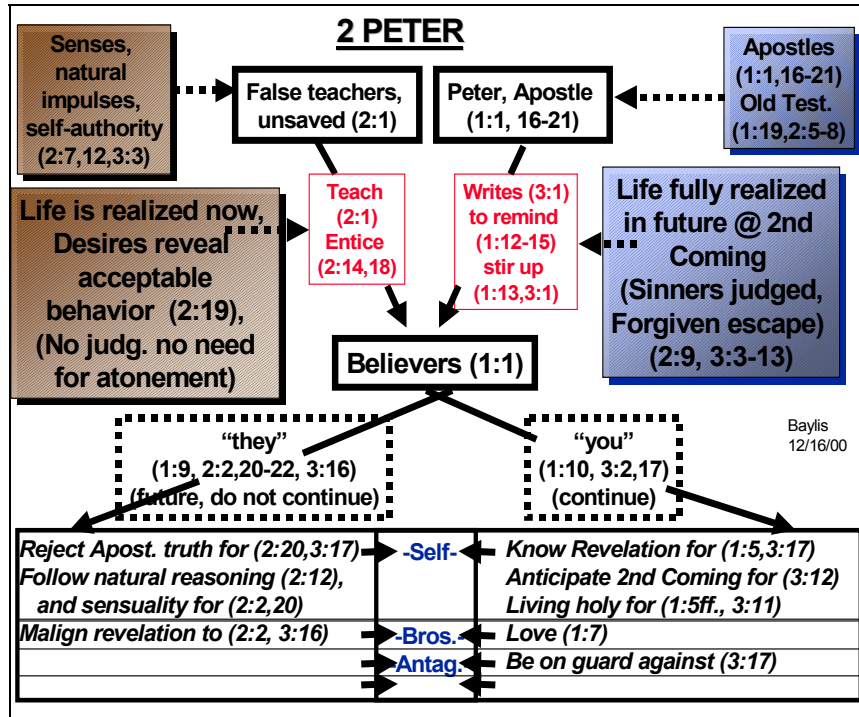
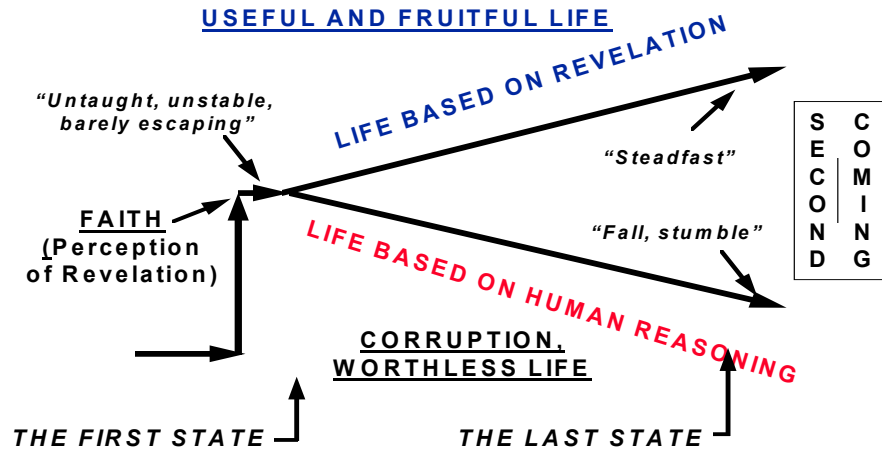


Synthetic Chart



Observation – Problem/Solution Chart





2 PETER
Warning the Untaught Believer

Argument of the Book

Book Background (Why?)

There appears to be no immediate problem with the reader which prompts Peter to write this letter. The pressure seems to come from his approaching death,¹ and the related desire to give instructions which they might retain after his departure² (1:12, 15). He uses the future tense in 2:1 when speaking of the false teachers who will arise among them, as well as the future tense³ when speaking of the reader's undesirable response (2:2). In fact the whole letter, while written to present tense believers bears the nature of a warning for the future.

Definitions

Holy Spirit: In the absence of Jesus' physical presence, the Holy Spirit is the third person of the Godhead who functions as the imparter of the words of Jesus Christ to the apostles who recorded them in the Scriptures (John 14:5-16). The Scriptures are then read by the believer, and the Holy Spirit imparts (through the words of the Scripture) the understanding of who Jesus is, just as the words of Jesus imparted this (1 Thess. 2:13). Thus, no one can perceive that Jesus is the Christ (fully and personally) without the work of the Holy Spirit (1 Cor. 12:3). And no one can walk the path of sanctification (which is based on the continued and increasing perception of God's revelation in Christ) without having the Holy Spirit to understand the fullness of Jesus Christ in the Scriptures (Romans 8:12-13).

Imparts the unseen: To an Old Testament Jew it was difficult to pass from the validity of his sacrifice which he could see to a sacrifice which he could not see. Now he must reject all symbols and partials (which were of necessity, visible) for the invisible, since the visible was to indicate the invisible. The Holy Spirit would be the One who opened their eyes to see that Jesus was the full sacrifice.

Imparts the fullness: While the O.T. believer was confident in God to provide to Him what was yet to come, now the N.T. believer has the total fullness of Christ in the heavenlies. Thus the believer realizes that this life is dead, and that his life is with Christ, a full guaranteed life.

Apostles: These selected men (John 17:20) were the avenue through which Jesus word (the fullness of God's revelation, Heb. 1:1-2) came to the common believer (Heb. 2:3-4). It is only through the apostolic word, verified by signs and wonders, that

¹ It would appear that Peter is saying that he is getting quite near to death. He uses the same word in 2:1 to indicate the fast approach of the judgment of the false teachers (even though it has been 2000 years, the word indicates swift, or speedy).

² Note here that the word Peter uses for "departure" is ἔξοδον, a word used only in Luke 9:31 (ἔξοδον) and Hebrews 11:22 (ἐξόδου). The Hebrews' usage is a reference to the Exodus of Israel from Egypt. However, in Luke the Lord uses it to speak of His *departure* at Jerusalem. Thus it is interesting that Peter should use this word in the same manner, especially when describing the same event in which the Lord spoke this word. The Lord used it during the Transfiguration, which is the event Peter discusses in the next verse (1:16). What Peter is doing is demonstrating the parallel between Himself and the Lord. The Lord was departing and leaving the apostles with His word to carry on. Peter (an apostle) is departing and leaving the believers with His word.

³ Peter uses a present tense to describe them later on in chapter 2. However, this usage seems to come under the more dominant future tense in 2:1, and Peter's desire for them to have the letter for the future in 1:15. In other words the present tense is used to describe their characteristics ("They are . . .") which will be applied to the church in the future ("They will . . .").

one comes to know Jesus Christ (2 Thess. 2:13, 4:8). It is necessary to understand that the function of the apostles was unique and cannot be duplicated by the common believer (Acts 10:39). Very specifically, an apostle was an eyewitness to Jesus' words and works (especially the resurrection) as the fulfillment of the Old Testament scriptures.

- Lust:** Lust is primarily indicating, not simply sexual sins, as it is commonly utilized, but the natural desires of one's mind. Thus, lust is human reasoning which focuses on fulfilling one's desires through the reasoning of sight (cf. 1:18).⁴ It is the source of all self-centered (as opposed to God-centered) acts.
- Life:** Life is representing God, which is, of necessity, according to the self-revelation of Who He is, that is, in the Bible. The believer is not innately given life, since he inherited a dead (not representing God) character from Adam, and thus is able to live as the Holy Spirit imparts the knowledge of God and Christ through the Scriptures, and thus is able to act on the eternal life given (imputed) to him at salvation. A believer, who has eternal life (eternal positional security) however, may be able to do deeds of death (not represent God), and thus be dead while he lives physically (cf. 1 Tim. 5:6) and has eternal security.
- Death:** Death is not representing God. One is removed from positional death when one is saved (has eternal security). However, one may live physically, but act in ways of death.

Interpretive Argument

Main Problem: False prophets, teaching that there is no judgment, will exhort the believers to leave the apostolic revelation to fulfill their own desires in the present world.

- I. **Source Theology(1:1-21):** *The apostolic doctrine alone establishes the truth of the future kingdom and the glory of God which gives the believer the proper incentive for holy living.*

The apostolic revelation is key to a belief in the Second Coming as Peter describes the process (1:1-11) and then backs it up with his experience of seeing Christ in the glory of His Second Coming to establish the kingdom (1:16-18), summarizing it by stating that his revelation is from God and not from his own mind (1:19-21).

- A. **Source Theology to Content Theology to Application Theology (1:1-11):** *The apostles were given the doctrine of God in Jesus Christ so that they could give it to the believers to enable them to live holy lives.*

⁴ "Lusts" are used this way throughout the New Testament. Normally the reader thinks of sexual immorality. However, it is speaking of the natural reasoning of the mind, which always results in sensuous results. Sensuous results are those which please the senses, which includes lying, cheating, sexual sins, and in fact, all sins which focus on the elevation of self. Refer to James 1:14-15 for this process. However, while one thinks of the negatives, even what man thinks of as positives are under the category of lusts. For instance, one's drive to be well off financially, to have comfort, etc., are the lusts of the mind. These things are only to be obtained as they are directed by revelation.

After an introduction regarding their relative positions (author (apostle/revealer) to the reader (believer in the revelation)), the process is outlined, establishing the apostles (“we/us”) as the receivers of the revelation (“the promises”), which was passed on to the readers (“you”). By this revealed knowledge (ἐπιγνωσις⁵) the believers have become partakers of the divine nature, which enables them to escape corruption.⁶

1. **Introduction (1:1-2): Believers are able to receive imputed righteousness through the revelation given to the apostles by God.**

Peter is established as an apostle/revealer. The readers are established as sharers in the apostolic belief, which is based on imputed righteousness through the death of Christ.

2. **Source Theology (1:3-4a): God has granted to the apostles to be the channels through which the knowledge of His deliverance flows.**
3. **Content Theology (1:4b): It is the knowledge of these promises to the apostles that allows the believer to escape the judgment⁷ and have a source of revelation that replaces the evil reasoning of the natural mind.**
4. **Application Theology (1:5-7): The process is continued, pointing out that the reception of the revelation gives understanding which should produce kindness, godliness, perseverance, et. al.**
5. **Content Theology: Results (1:8-11): A believer has two choices, either to live based on the apostolic revelation of forgiveness of sins in the face of judgment resulting in a joyful life headed for the kingdom or negate it resulting in a ruined life contradictory to the future kingdom.**

⁵ ἐπιγνωσις (“true knowledge”) reflects the reception of the apostolic revelation, which is the full truth *demonstrated* in real time in the death of Christ on the cross. This death fully demonstrated to man the love of God (mercy) and has been *experienced* in the believer, since he has now a full down payment kept in heaven for him, having received that full mercy. Thus he has *true knowledge* as opposed to a knowledge based on prophecy, without *full* demonstration, and without *full* participation. This word is used throughout the New Testament to speak of an action based on the clear revelation of God’s activities in time. In the case of belief it is belief based on the atonement as opposed to an Old Testament believer who had not experience it, but anticipated it. The New Testament believer possesses it, and it is kept with Christ.

⁶ This word is very important in Peter’s theology. It is defined as moral decay or that which is perishable. The difference between a believer and an unbeliever is that the believer has the ability to live a godly life which is the fullness of God’s intent for life. An unbeliever cannot do so. Everything he does is death, since it is based on natural (self-centered) reasoning. Thus corruption means that a believer can actually live for God. To misunderstand this principle and neglect the apostolic reasoning results in a return to lust and a worthless life (cf. 2:20-22).

⁷ The word translated ‘corruption’ is better translated ‘death’ or ‘destruction’ as it is in 2:12 and 2:19. This is not referring simply to the escape from sensual living, but is the escape from *all* the things that natural reasoning brings (“in the world through lust”). Since they have the apostolic revelation, they have the knowledge that allows them to live holy.

Verse 9 is a contrast to the other verses of this section, outlining the state of one who is a believer but forsakes the revelation of the apostles, thus forgetting⁸ his atonement, and losing the applicational effects.

The opposite is the one who continues on in the apostolic process and has the holy results. He is fruitful in this knowledge (1:8). Thus he should be diligent to bring about those results through continued study⁹ (1:10), so that he will not be classed with those in 1:9, and thus will be fully fulfilled at the welcome of the Lord Jesus when He comes for the kingdom¹⁰ (1:10).

- B. **Source Theology: Peter gives His Apostolic purpose of writing to preserve them in holiness and proof of his authority in Jesus (1:12-21):** Since the apostle is a revealer of the message, he moves to write them (1:12-15), to offer proof of the revelation of the Second Coming of Christ (1:16-18), and to declare that such revelation was from God, not from his human reasoning (1:19-21).
1. **The Apostolic Purpose is to teach believers in perseverance (1:12-15):** The apostolic purpose was to funnel information from God to the believer, and Peter expresses his desire to do so in this letter. He recognizes that this letter will be used after his death to instruct the believer.
 2. **The Proof of the Revelation of the Second Coming is found in his experience of seeing Jesus in His Kingdom appearance (1:16-18):** The Transfiguration was witnessed by Peter during his training as a disciple (who were ultimately being trained to take the word of Christ forward after His ascension). The point of the transfiguration was to testify to Jesus as the One who would establish the ultimate kingdom¹¹ (1:16). Peter thus saw Him in that glory, heard the testimony from God (1:17-18).

⁸ The point of “having forgotten his purification from his former sins” is a sanctificational issue. The person was transformed at belief, realizing that the sins which he had done are forgiven. He has realized the importance of the death of Christ on the cross, the vileness of his sins, and the new personal clean status to which he had been raised. Yet, having realized that he plunges knowingly back into the sins, valuing them above what he had known.

⁹ The issue of “making certain about His calling and choosing you” is not, as is normally preached that one needs to check out to be sure he is saved. This, has no corresponding contextual verse anywhere in the book. The very address (1:1) is to those who *have* a faith of the same kind as the apostles. The word here “make certain” should be translated “strengthen” or “make firm”. It is in contrast to the “stumble” later on in the verse. A parallel verse is 3:17 which urges them to be “steadfast”. This means that they should follow the apostolic doctrine. It is that which will make them steadfast. The same word is used in 1:19 in the sense that the O.T. prophecies were made more firm by the fulfillments.

¹⁰ The meaning of this verse is very similar to 3:13 where he speaks again of the promise of the eternal kingdom. The “entrance” or “coming” (ἐἴσοδος) is that of the Lord in His Second Coming, although the word typically used for that is “presence” (*parousia*, 1:16, 3:4, 3:12). The focus of this word is more of a welcome. Thus one would anxiously await (3:12, “looking for and hastening”) that day, and would very eagerly await his welcome. In other words the believer will see the fullness of what he hoped for and enjoy it fully, not having to be ashamed at that coming (cf. 1 John 2:28).

¹¹ And thus will be coming back to judge. The Second Coming validates all that was done in the First Coming.

3. **Contrast between validated revelation and natural reasoning is that one is from God and the other is lies (1:19-21):** Revelation always comes from God through the Holy Spirit and does not conform to the natural reasoning (self-oriented) of man. Peter is affirming that his writings (“interpretation”) are from God (“Holy Spirit”) as well as those of the prophets. His writings are unlike the false teachers that are sourced in their own lusts. Thus the reader must turn to revelation, not reasoning.

II. **Source Theology: False teachers contradict the apostles and are destined for judgment (2:1--3:13):** The false teachers are contrasted to the apostolic message (chapter 1) in their own observations which conflict with revelation.

- A. **Source Theology (2:1-3) Selfish reasoning brings judgment:** The basis of the false teachers is selfish desires and will result in judgment, since their reasonings have led them away from God. They have secretly¹² introduced heresy, the major one being the denial of the atonement.¹³ However, the source of their denial is prominent here, sensuality (2:2), greed (2:3). The result of this fleshly reasoning is judgment (2:3) and swift destruction (2:1). Even though this judgment does not seem to be coming, Peter affirms that it is “not asleep” (2:3), referring to the delay instituted by God following the atonement (cf. 3:9, 15).
- B. **Old Testament Revelation reveals judgment on those who reject the revelation, yet escape for believers in the revelation (2:4-17).** References to fallen angels¹⁴ (wrath on those rejecting authority), Noah (escape) and the fallen world (wrath), Lot (escape) and Sodom and Gomorrah (wrath) indicate the Old Testament validation of God’s ultimate wrath coming on those who reject the revelation, and end up in sensuous living, yet escape for those who believe the revelation.

¹² Some have used this word “secretly” to try to demonstrate that these people pass themselves off as Christians. However, if they advocate the denial of the atonement in the same verse, then this is not the case. What they do pass themselves off as is ‘revealers/searchers of truth’. In other words they do not try to approach the believer as an enemy or an opponent, but as one who is interested in the truth for each one’s good. They look like they have life (acting on lusts, desires) but are dead.

¹³ This is a prime verse used against limited atonement. If ‘limited atonement’ were true then this verse would mean that these were believers, which indicates in the following verses that they were destined to hell, a denial of eternal security. Contextually, only ‘unlimited atonement’ will work here.

¹⁴ Note here that there is no evidence within this passage that this not a reference to Genesis 6. Genesis 6 contains no reference to judgment of angels in hell or pits of darkness, nor even of angels (The “sons of God” in Genesis 6 is a reference to humans created in the image (as representatives) of God). Note also that there is a “*ka*” between verses 4 and 5 which can indicate a break in different stories (cf. vs. 5-6), or a break in two aspects of the same story (cf. vs. 6-7). But notice that if verse 4 is included with verse 5 as the same event, then there is the judgment of angels (in hell) and the judgment of the ancient world (in the flood) and the escape of Noah. Thus you have two judgments and an escape, which varies with the pattern of judgment/escape. Noah’s contrast is to the evil wicked world, not to angels, and so also in Gen. 6. An additional note is that in the parallel book of Jude, he includes the story of angelic destruction, but leaves out the story of Noah. There is no notable literary or theological connection between the angels here and that in Genesis 6. Note that there is no inclusion of angels in any other of the four New Testament references to Noah and the ark and the problems that occurred there. Note also that Jesus condemns the Noahic word as “eating and drinking, marrying and giving in marriage” (Matt. 24:38) indicating they were ignoring the pronouncement of judgment for their daily life as is the case in these last days (cf. 2 Peter 3:4)

The references in the remaining verses stress their reasoning as being from “instinct (2:12), a “heart trained in greed” (2:14), like Balaam¹⁵ receiving enjoyment (money) for evil (2:15). Their judgment is sure (2:12).

- C. **Application (Problem) (2:18-19): The false teachers will entice the untrained believers into sensuality.** These transition verses move from the character of the false teachers to their actions to entice the unstable¹⁶ believers (2:14) into their philosophy¹⁷ and sensuality (2:18). Their theology is freedom (to respond to natural lusts), yet they are slaves of corruption.¹⁸
- D. **Content Theology: (2:20-22): Rejection of Apostolic Revelation by a believer so as to involve oneself in sensual activities, makes one worse of than if he had never understood the apostolic power for holy living.** If a believer rejects the apostolic revelation that could deliver him from defilement (cf. 1:3-4), then he is worse of than when he was first saved and was working on those defilement issues (cf. 1:5-8). The “way of righteousness” here is the results of righteousness, that is holy living¹⁹. In other words, he would have been better off to have not realized the benefits²⁰ of the apostolic revelation (sanctificationally) than to have realized them and then rejected them. For what will convince him to be holy if he rejects them, certainly not human reasoning. Thus this believer enters a state paralleled by 1:8,9 and 3:17. The unstable, young believer (2:14, 18), who is not grounded in the word has not proceeded, and is moving into sensuality. Observationally to the one knowing the apostolic word, this one is disgusting having rejected his only hope for godliness to return to vile living.

¹⁵ Balaam was a pagan seer (Numbers 22--24) who, for money, sought to have God curse His people Israel. He fails and thus entices (cf. Numbers 31:16) the Israelites into blatant sensuality and disregard for the revelation in Numbers 25:1-9 which results in their judgment. It should be noted here that the phrase “forsaking the right way . . .” as referring to one like Balaam, is not unknown of the unsaved antagonists. They do interact with the Scripture as in 3:4 when they question the Second Coming, or deny the atonement. Thus Balaam was confronted by the right way, and in fact, carried the Word of God with him, yet never embraced it personally.

¹⁶ Those “who barely escape from the ones who live in error” is contrasting the untrained believer to the unsaved antagonist. The only difference between them is their point of salvation. In other words the believer has not progressed at all in his “diligence”, and other than what God has done for him he has done nothing (other than initial faith, and thus the “barely”).

¹⁷ “Arrogant words” emphasizes their knowledge above the apostolic revelation.

¹⁸ This really means that they can do nothing to please God. All that they do is death. Since they do not know God they cannot represent him. They are locked into human greedy reasoning.

¹⁹ The “holy commandment” is the commandment of *holiness*. In other words he is not speaking of a commandment that is holy (although it is), but of a commandment that relates the holiness requirement (Lev. 19:2), a genitive of description.

²⁰ The “way” of righteousness, here indicates the “means by which righteousness brings about its benefits.” This is part of the apostolic revelation (cf. 1:5-8). This is not the same exactly as 1:4, since Peter uses “corruption” or “destruction” in 1:4, and in 2:20 uses the word “defilements” which refers to those things which are unclean or objectionable. The word in 1:4 indicates a new access to life through the apostolic revelation, and an avoidance of ultimate destruction. The word in 2:20 indicates actions which would be fleshly or sensuous. This would refer to 1:5-8, the actions which would be resultant to the obtaining of the understanding of the apostolic revelation. “The way of righteousness” is derived from Proverbs. In Proverbs it is always the sanctificational path of one who has already acknowledged “the fear of the Lord is the beginning of knowledge”. (cf. the following Proverbs verses in the LXX; Prov. 2:8, 4:18, 8:20, 10:17, 11:5, 12:26, 12:28, 15:9, 16:7, 16:17, 16:31, 17:23, 21:16, 21:21, 28:18, 29:27).

The dog returning to its vomit, is simply a statement that one returns to what is natural for him to do, but disgusting to the knowing observer. Thus the believer returns to natural, sensual reasoning and thus returns to what the apostolic revelation intended him to leave.²¹

The sow illustration is much the same way. This is not indicating 'head' knowledge. It is simply indicating that one had escaped these practices, and now is back in them. It is observationally abominable (cf. 2:3 "the way of the truth will be maligned" by their return to sensuality). It parallels 1:4 having escaped the corruption of the world, and 1:9 who has forgotten that removal from sins.

- E. **Applicational Theology: Response of each (believer and unbeliever) to their belief is that the believer endures in holy living while the unbeliever's judgment is simply delayed to confirm them in their rejection (3:1-13):** The apostles predicted that mockers would come in the last days²² These mockers, however, are simply not observing (their prime basis for reasoning) correctly. They say that all things continue and will continue normally, yet they do not realize that the flood occurred in history. That flood was a prototype of the ultimate judgment to come.

The delay here is for people to escape based on the atonement, before God brings the wrath. It is similar to Noah's waiting before the flood came for any to escape with him.

Of course, the results of this observation are simply that a man should be holy, conform to God based on the revelation. Sanctification on this earth, representing God, is the goal of man. Thus man should be anticipating the coming with great enthusiasm. His hope is not in this earth (3:13), but in the new earth.

III. **Application (3:14-18): The believer is to persevere to the kingdom in holy living and the study of the doctrine.**

While application has occurred throughout the book, the final verses are quite succinct.

1. Be spotless and blameless: i.e., be holy in living clinging to the atonement for forgiveness (3:14)
2. Pay attention to the revelation of the apostles (including Paul) regarding the understanding of the time of delay between atonement and wrath. It is this understanding that will prevent a fall from the ability to be representative of God (3:15-18).

²¹ Note that this is a quote from Prov. 26:11 where the "fool" is said to return to his folly (11 Like a dog that returns to its vomit is a fool who repeats his folly.) A fool in Proverbs is one who, having the choice between the "knowledge of YHWH" and human reasoning (which benefits him selfishly) takes the latter. And so the case here. One after having realized its truth, rejects the apostolic revelation for sensuality. (Proverbs 1:7 "The fear of the LORD is the beginning of knowledge; Fools despise wisdom and instruction").

²² The "last days" are the days following God's full demonstration of his wrath/escape in time in the atonement. These continue on through the kingdom and eternal state.

Application

Historical

1. **Regard the apostolic revelation of atonement/wrath.** It is only this revelation that will allow one to live a holy, blameless life as a representative of God.
2. **Holy Living:** The understanding of the apostolic revelation of God in Jesus Christ will enable one to imitate God and reflect His desires on earth.

Preaching Application

1. **Know the Bible:** Understanding of the whole Bible's progress in time from the prophecy (OT) to the fulfillment in Jesus (Gospels) to the exhortations during the time of delay (Epistles) to the excitement of the return of the Lord (Rev.), one can only live a life for God through that knowledge.
2. **Holy Living** Based on that revelation, one should proceed in his sanctification, that is a holy life. To not proceed in this process invokes the possibility of removal from sanctification and removal from God's will.

Specific Application

1. **Regular Bible Study:** Have a regular in-depth Bible study based on a desire to know the truth of the word, utilizing objective tools to ascertain the meaning of God not the reader meaning.
2. **Reassessment of Holiness in Life:** Review the literature, places, and things seen, to determine if they are a compromise with the desire to be holy for God is holy. It is important to realize that movies, books, literature that is authored by pagans will always justify their value system. That is an exact parallel to what is happening in 2 Peter. Pagans are influencing the believers to their way of thinking instead of the apostolic revelation.

IDENTIFICATION AND INTERACTION

Characters (Who?)

Antagonist(s)

Physical Traits:

Teachers (2:1, "false teachers among you . . .")

Theology:

Unbelievers

They are denying the atonement (2:1, “denying the Master who bought them”), and are under ultimate eternal judgment (2:3b, 2:12, 18, “for whom the black darkness is reserved forever”).

Reader(s)

Physical Traits:

Identified only as those to whom he had written a previous letter (3:1, “the second letter I am writing to you”)

Theology:

Believers in the apostolic message (1:1, “who have received a faith of the same kind as ours”)

Author(s)

Physical Traits:

Simon Peter, physical observer of the Transfiguration (1:1, 16-18, “we were eyewitnesses of His majesty . . . when we were with Him on the holy mountain”).

Theology:

Beliefs:

One who has faith in the atonement of Jesus Christ (1:1; “a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ”)

Positions:

Peter is an apostle, a servant of Jesus Christ (1:1, “a bond-servant and apostle”, 16-18, “eyewitnesses . . . when we ourselves heard this utterance”).

Problem (What?)

Problem Physical Activities

Antagonist Action Toward Reader

Teaching: The antagonists were false teachers (2:1, “false teachers”). Thus their message was that of convincing. They were introducing heresies (2:1, “introduce destructive heresies”), exploiting (2:3, “exploit you with false words”), enticing with fleshly desires, by sensuality (2:18, “entice by fleshly desires, by sensuality”), and promising freedom through this sensuality (2:19, “promising them freedom”).

Arrogant: In addition they have no regard for theological authority (2:10, “despise authority”; 2:12, “reviling where they have no knowledge”; 2:18, “speaking out arrogant words of vanity”), disregarding revelation from

God through Jesus Christ and the apostles, substituting their own greedy philosophy.

Reader's Actions resulting from errant theology (and Affected)

Self: Following the antagonists they become involved in sensuality (2:2, "many will follow their sensuality"; 2:20, "they are again entangled in them and are overcome".)

They reject the very revelation of the apostles by which they were saved (1:9, "blind or short-sighted, having forgotten *his* purification from his former sins.").

Brothers: Brotherly love is mentioned as a sacrificial duty of the believer (1:7, brotherly kindness, and in your brotherly kindness, love).

Author: Their move to sensual living maligns the gospel of the apostles that has the power to free them (2:2, "because of them the way of the truth will be malignd"; 3:16, "which the untaught and unstable distort").

Problem Theology

Source of Antagonist's Theology

Sensual, natural, fleshly reasoning is the source of their philosophy (2:12, "creatures of instinct . . . they have no knowledge"; 3:3, "following after their own lusts").

Content of Antagonist's Theology

Since they only believe what they can reason and see ((3:4, "all continues just as it was from the beginning of creation") they reject any need for atonement (2:1, "even denying the Master who bought them"), and thus any requirement for the judgment of the Second Coming (3:4, "Where is the promise of His coming?"). They thus advocate 'freedom' from any restrictions of the revelation of God (2:19, "promising them freedom").

Problem Summary Statement

*Based on the theology that **natural reasoning brings freedom from restrictions with no need for atonement or judgment, false teachers** are enticing **believers** to **deny the truth of the apostles and involve themselves in sensual living (for themselves)**.*

Solution (What?)

Physical Activities

Author's Action Toward Reader

Peter writes (3:1, "stirring up your sincere mind by way of reminder") to remind (1:12, "I shall . . . remind you") them of the apostolic doctrine. He wants to be sure to stir them up by way of reminder (1:13, "to stir you up by way of reminder").

Reader's Actions resulting from author's theology (and Affected)

Self: Respect for the apostolic message (1:4, "granted to us His . . . promises"; 3:14 "be diligent"; 3:17, "be on guard") of the atonement and Second Coming (3:10, "looking for . . . the coming of the day of God.").

Holy living (1:5, "moral excellence . . . godliness"; 3:10 "in holy conduct and godliness"; 3:14, "spotless and blameless")

Brothers: Regard the brother's interest ahead of selfish interest, i.e., represent God's interest in the brother sacrificially (1:5; "brotherly kindness . . . Christian love")

Antagonist: Be on guard against teachers who teach against the apostolic doctrine (3:17, "carried away by the error of unprincipled men").

Theology

Source of Author's Theology

Author is an apostle (1:1, "apostle"; 1:3 "granted to us"; 1:4, "granted to us")

Godly understanding of the Old Testament (1:9, "the prophetic word made more sure", 2:5, "Noah", 2:6, "Sodom and Gomorrah"; 2:15, "Balaam", 3:2, "remember the words spoken beforehand by the holy prophets.")

The revelation of the words and works of Jesus Christ (New Testament revelation, 1:16, "we made known to you . . . eyewitnesses of His majesty", " 3:2, "the commandment of our Lord and Savior")

Content of Author's Theology

The ungodly will be judged for their ungodly acts (2:1,3; "brining swift destruction upon themselves", "their destruction is not asleep"). Atonement has been provided for all men through Jesus Christ (2:1, "the Master who bought them"). Judgment is yet to come in the Second Coming of Christ on all those who have not received the atonement by faith (3:7-13; "kept for the day of judgment and destruction", "the day of the Lord . . . destroyed . . . the earth and its works will be burned up").

Solution Summary Statement

Based on the theology that *the atonement and the Second Coming for judgment on sin are sure as revealed by the apostles, Peter, the apostle is writing to remind believers to pay attention to the apostolic revelation, and pursue holy living (for themselves).*