

2 Peter 2:6

by John Gill

The sermon explores the destruction of Sodom and Gomorrah as a warning against sin and a testament to God's judgment and mercy.

Scripture: Genesis 19:24, Deuteronomy 29:25, Matthew 10:15, Romans 9:29, Jude 1:7

Topics: "Judgment", "Consequences of Sin"

Description

John Gill emphasizes the severe judgment of God on Sodom and Gomorrah, illustrating how their destruction serves as a warning to future generations about the consequences of ungodliness. He notes that despite previous mercies and intercessions, the cities were ultimately condemned for their wickedness, which serves as an example for those who engage in similar sinful behaviors. The sermon highlights the eternal implications of their actions, suggesting that their fate is a foreshadowing of the judgment awaiting those who persist in sin.

Transcript

Ver. 6. And turning the cities of Sodom and Gomorrha into ashes,.... By raining brimstone and fire upon them from heaven, Ge 19:24 which soon reduced them to ashes, with Admah and Zeboiim, De 29:25, cities delightfully situated, which were as the garden of God, and the land of Egypt, together with the inhabitants of them; and after they had received a signal mercy, in being rescued by Abraham from the kings who had carried them captive; and though Abraham, the friend of God, interceded for them, and righteous Lot dwelt among them. The first of these cities is in the Hebrew language called Sedom; Philo the Jew {w} calls it Sodoma, as in Ro 9:29 and in the Septuagint on Ge 13:10 here it is said to be a city, and Josephus {x} always calls it the city of the Sodomites, but in Mt 10:15 we read of the land of Sodom; and so Philo {y} the Jew speaks of cwra, the region or country of the Sodomites; here the word is of the plural number, as in Mt 10:15 as it is also in the Septuagint in Ge 10:19 and in Philo the Jew {z}, and so is Gomorrah in some copies of this, place, as in Mt 10:15. Solinus, the historian, gives an account of these cities, in agreement with this;

"a good way off of Jerusalem (he says {a}) is opened a sorrowful gulf, which the black ground, "in cinerem soluta", "reduced to ashes", shows it to be touched by heaven; there were two towns, or cities, the one called Sodom, and the other Gomorrah; where an apple is produced, which, although it has an appearance of ripeness, cannot be eaten; for the outward skin that encompasses it only contains a sort of soot, or embers within, which, ever so lightly squeezed, evaporates into smoke and dust;"

and so the author of the book of Wisdom 10:7 speaking of the five cities, on which fire fell, says,

"of whose wickedness, even to this day, the waste land that smoketh is a testimony; and plants bearing fruit, that never come to ripeness."

Philo the Jew {b} says, that

"there are showed to this day in Syria monuments of this unspeakable destruction that happened; as ruins, ashes, sulphur, smoke, and a weak flame, breaking forth as of a fire burning:"

condemned [them] with an overthrow; by this sad "catastrophe" God condemned the sins of those men of Sodom and Gomorrah, and condemned their persons to everlasting damnation; of which their temporal punishment was an emblem and figure; see Jude 1:7, the word "overthrow" is generally used when this destruction is spoken of, De 29:23 and therefore retained by the apostle here:

making them ensamples unto those who after should live ungodly; in the commission of any sins, and be open, bold, and impudent in them, and declare them as they did; and especially that should live in the commission of the same sins, those unnatural lusts and uncleannesses, which to this day go by the name of "sodomy", and "sodomitical" practices; now the punishment of the inhabitants of these cities was an ensample to such wicked conduct, showing what they must expect, and was a representation of those everlasting burnings, which such sinners, as a righteous retaliation for their burning lusts, shall be cast into. The Jews say {c} the same of the men of Sodom and Gomorrah as of the old world;

"the men of Sodom have no part in the world to come, as is said Ge 13:13 "but the men of Sodom were wicked, and sinners before the Lord exceedingly"; wicked in this world, and sinners in the world to come;"

See Gill on "Jude 1:7".

{w} De Temulentia, p. 272. {x} Antiqu. l. 1. c. 8. sect. 3. c. 11. sect. 3. {y} De Abrahamo, p. 381. {z} De Temulentia, p. 272. {a} Polyhistor. c. 48. {b} De Vifa Mosis, l. 2. p. 662. {c} Misn. Sanhedrin, c. 11. sect. 3. Vajikra Rabba, sect. 4. fol. 149. 1.

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