

# 2 Peter 2:14

by John Gill

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*The sermon explores the dangers of lust, false teachings, and the consequences of a heart inclined towards sin.*

**Scripture:** Exodus 20:14, Job 31:1, Jeremiah 22:17, Matthew 5:28, 1 Timothy 3:3

**Topics:** "False Teachers", "Lust"

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## Description

John Gill expounds on 2 Peter 2:14, emphasizing the dangers of lust and the corrupting influence of false teachers who entice unstable souls. He highlights that the eyes can lead to sin, as they are often the gateway to lustful thoughts and actions, paralleling the teachings of Jesus on adultery in the heart. Gill warns that those who are consumed by covetousness and immorality are like cursed children, destined for destruction unless they turn from their ways. The sermon serves as a reminder of the importance of guarding our hearts and minds against temptation and falsehood.

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## Transcript

Ver. 14. Having eyes full of adultery,.... For the seventh command is not only violated by unclean actions, and obscene words, but also by unchaste looks: and so the Jews explain {k} that precept,

""thou shalt not commit adultery", Ex 20:14; you shall not go after your hearts, nor after "your eyes"; says R. Levi, the heart and the "eye" are sin's two brokers."

Hence we read {} of wyneb Pawn, "one that commits adultery with his eyes"; See Gill on "Mt 5:28"; compare

Job 31:1. Some read the words, "having eyes full of the adulteress": that is, having a lewd and infamous woman always in mind and sight, continually looking at her and lusting after her:

and that cannot cease from sin: which may be understood either of these wicked men, who are like the troubled sea, that cannot rest, but are continually casting up the mire and dirt of sin out of their polluted heart; who live and walk in sin, and are always committing it, their conversation being nothing else but one continued series of sinning; nor can they do otherwise, since they are slaves to their lusts, and are carried away with the force and power of them: or of their eyes, which were always rolling after unlawful objects; their eyes and their hearts were only, and always, for their lust, as the prophet says of others, that they were but for their covetousness, Jer 22:17; a sin also which reigned in these men:

beguiling unstable souls: such as were unsteady in their principles, and unstable in their ways; were like children tossed to and fro with every wind of doctrine, not being rooted in Christ, nor established in the faith; these, as the serpent beguiled Eye, they corrupted from the simplicity that is in Christ; imposed false doctrines on them, and deceived them by false glosses and outward appearances; and by fair words and good speeches, and by their wanton looks and carnal lusts, they allured them into the sin of adultery; or ensnared them, drew them into the net and snare of Satan, and so they were taken and led captive.

An heart they have exercised with covetous practices; an immoderate love of money, a covetous desire after it, is the root of all evil, the bane of religion, and source of heresy, and is a vice which has always prevailed among false teachers; and the character here given well agrees with Simon Magus, the father of heresies, and his followers: hence care is always taken to insert, among, the characters and qualifications of Gospel ministers, that they be not greedy of filthy lucre, 1Ti 3:3; this iniquity, when it is a reigning one, and is become an habit, as it was in the persons here described, for it had its seat in their heart, they were habituated to it, and continually exercised it in a multitude of instances and wicked practices, is insatiable and damnable:

cursed children; or "children of the curse"; which may be understood either actively, children that do curse, as children of disobedience are such as commit acts of disobedience; so these were cursing children, who, though their mouths might not be full of cursing and bitterness, as openly profane sinners be, yet they inwardly, and from their hearts, cursed the true followers of Christ, and their principles; or passively, cursed children who were under the curse of the law, and from which there was no redemption for them, but at the last day will have the awful sentence pronounced on them, Go, ye cursed, into everlasting fire.

{k} T. Hieros. Beracot, fol. 3. 3. {l} Vajikra Rabba, sect. 23. fol. 165. 1. Vid. A. Gell. Noct. Attic. I. 3. c. 5.

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Source: <https://sermonindex.net/speakers/john-gill/2-peter-214/>

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