

2 Peter 2:4

by John Gill

The sermon discusses the sin of the angels, their punishment, and their ultimate fate, serving as a warning to false teachers.

Scripture: Isaiah 14:12, 2 Peter 2:4

Topics: "Judgment", "Truth of the Gospel"

Description

John Gill expounds on 2 Peter 2:4, emphasizing that God did not spare the angels who sinned, illustrating the severity of divine judgment against rebellion. He explains that these angels, once pure and holy, fell due to pride and a refusal to abide in the truth, leading to their eternal punishment. Gill warns that false teachers, like the fallen angels, will face similar consequences for denying the truth of the Gospel. He describes their current state as one of darkness and despair, reserved for judgment, highlighting the importance of remaining steadfast in faith. The sermon serves as a sobering reminder of the consequences of straying from God's truth.

Transcript

Ver. 4. For if God spared not the angels that sinned..... By whom are meant the devil and his angels; who are spirits created by God and as such were good; their first estate which they left was pure and holy, as well as high and honourable; they, were at first in the truth, though they abode not in it; they were once among the morning stars and sons of God, and were angels of light; their numbers are many, and therefore are here expressed in the plural number, "angels", though it cannot be said how large; a legion of them was in one man; one at first might be in the rebellion, and draw a large number with him into it, at least was at the head of it, who is called Beelzebub, the prince of devils: what their first sin was, and the occasion of it, is not easy to say; it is generally thought to be pride, affecting a likeness to, or an equality with God; since this was what man was tempted to by them, and by which he fell, as they are thought to do; and because this is the sin of such who fall into the condemnation of the devil; 1Ti 3:6 and is the sin, that goes before a fall in common; as it did before the fall of man, so it might before the fall of angels, Pr 16:18. The passage in Joh 8:44 seems most clearly of any to express their sin, which was "not abiding in the truth"; in the truth of the Gospel, particularly the great truth of the salvation of men, by the incarnate Son of God; and which they could by no means brook and which might spring from pride, they not bearing the thought that the human nature should be exalted above theirs; hence the Jews, in opposing Christ as the Messiah and Saviour, are said to be of their father the devil, and to do his lusts; and Judas that betrayed him, and fell from his apostleship, and the truth, is called a devil; and the heresies of men,

respecting the person and office of Christ, are styled doctrines of devils; and men that have professed this truth, and afterwards deny it, are represented in the same irrecoverable and desperate case with devils, and must expect the same punishment, Joh 8:44, and also it may be observed on the contrary, that the good angels that stand, greatly love, value, esteem, and pry into the truths of the Gospel; particularly the scheme of man's salvation, by the incarnation, obedience, sufferings, and death of Christ: now these

God spared not; or "had no mercy on", as the Arabic version renders it; he did not forgive their sin, nor provide a Saviour for them; but directly, and at once, notwithstanding the dignity and excellency of their nature, in strict justice, and awful severity, without any mercy, inflicted due punishment on them; wherefore it cannot be thought that false teachers, who, as they, abide not in the truth, but deny and oppose it, should escape the vengeance of God:

but cast them down to hell; they were hurled out of heaven, from whence they fell as lightning, into the "lowest", or inferior places, as the Syriac version renders it; either into the air, as in Eph 2:2 or into the earth; as in Re 12:9 or into the deep, the abyss, the bottomless pit, where they are detained, as in a prison, Lu 8:31 though for certain reasons, and at certain times, are suffered to come forth, and rove about in this earth, and in the air: and these, when removed from their ancient seats in heaven, were not merely bid to go away, as the wicked will at the day of judgment; or were "drove" out, as Adam was from the garden of Eden; but "cast down"; with great power, indignation, wrath, and contempt, never to be raised and restored again:

[and] delivered [them] into chains of darkness: leaving them under the guilt of sin, which is the power of darkness, and in black despair; shutting them up in unbelief, impenitence, and hardness of mind; being holden with the cords of their sins, and in the most dreadful state of bondage and captivity to their lusts, in just judgment on them; and in the most miserable and uncomfortable condition, being driven from the realms of light, deprived of the face and presence of God, in the utmost horror and trembling, and fearful looking for of judgment, and fiery indignation to consume them; and in utter darkness, without the least glimmering of light, joy, peace, and comfort; and where there is nothing but weeping, wailing, and gnashing of teeth; and being also under the restraints of the power and providence of God, and not able to stir or move, or do anything without divine permission; and being likewise, by the everlasting, unalterable, and inscrutable purposes and decrees of God, appointed to everlasting wrath and destruction; by which they are consigned and bound over to it, and held fast, that they cannot escape it:

to be reserved unto judgment: to the day of judgment, to the last and general judgment; the judgment of torment, as the Syriac version here calls it; the words may be rendered, "and delivered them to be kept at judgment, in chains of darkness"; when they will be in full torment, which they are not yet in; and then they will be cast into the lake of fire prepared for them, and be everlastingly shut up in the prison of hell from whence they will never more be suffered to go out; till which time they are indeed under restraints, and are held in by Christ, who has the power of binding and loosing them at pleasure; and who then, as the Judge of men and devils, will bring them forth, and pass and execute sentence on them. The Jews give an account of the dejection, fall, and punishment of the angels, in a manner pretty much like this of Peter's, whom they speak of under different names; so of the serpent that deceived Adam and Eve, whom they call Samael, and because of that sin of his, they say {k} that the Lord

"cast down Samael and his company from the place of their holiness, out of heaven;"

and of Aza and Azael, angels, who, they say, sinned by lusting after the daughters of men, they frequently affirm, that God cast them down from their holiness {l}, and that he attl Nwl lypa, "cast them down below in chains" {m}; and that God cast them down from their holiness from above; and when they descended, they were rolled in the air--and he brought them to the mountains of darkness, which are called the mountains of the east, and bound them "in chains" of iron, and the chains were sunk into the midst of the great deep {n}: and elsewhere they say {o}, that God cast them down from their holy degree, out of heaven--from their holy place out of heaven--and bound them in "chains" of iron, in the mountains of "darkness".

{k} Sepher Bahir in Zohar in Gen. fol. 27. 3. {l} Zohar in Gen. fol. 25. 3. {m} Ib. fol. 32. 3. {n} Midrash Ruth in Zohar in Gen. fol. 45. 1. 2. vid. fol. 77. 3. {o} Zohar in Numb. fol. 84. 1. vid. Tzeror Hammor, fol. 6. 4. & 9. 4. & Raziel, fol. 14. 2. & 18. 2.

Source: <https://sermonindex.net/speakers/john-gill/2-peter-24/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net