

# 2 Peter 2:7

by John Gill

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*The sermon explores the character of Lot, his righteousness, and the burden of living among the wicked, culminating in his divine deliverance from Sodom.*

**Topics:** "Righteousness", "Living in a Corrupt World"

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## Description

John Gill emphasizes the righteousness of Lot, who, despite living among the wicked inhabitants of Sodom, was justified by Christ's righteousness and delivered from destruction. He highlights that Lot was a just man, burdened by the sinful actions of those around him, and contrasts the negative views held by some Jews with the biblical portrayal of Lot as a righteous individual. Gill points out that Lot's distress over the immorality surrounding him reflects the struggles of a good man living in a corrupt world, illustrating the importance of maintaining one's faith and righteousness amidst adversity.

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## Transcript

Ver. 7. And delivered just Lot,.... Who was a just man, being justified by the righteousness of Christ imputed to him; and having the new man formed in him, which is created in righteousness and true holiness; and living soberly, righteously, and godly, though not without sin: for there is not a just man that lives and sinneth not; this righteous man was delivered from the burning of Sodom by the means of angels, Ge 19:16. The Jews are very injurious to this good man's character, and give a very different one of him from this of the apostle's; they call him a wicked man, a perfect wicked man, as wicked as the inhabitants of Sodom {d}; and say, that because they abounded in sin, therefore Lot chose to dwell among them {e}; and affirm {f}, that all the time he was with Abraham, God did not join himself to him, and did not commune with Abraham on his account; but, when he was separated from him, did; they call him the evil imagination, and the old serpent that was accursed, and cursed Lot {g}; but Philo the Jew {h} speaks better of him, and says that he did not embrace and delight in the iniquities of the inhabitants, though he did not arrive to the perfection of wisdom; and the author of the book of Wisdom calls him the "righteous man",

"When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities." (Wisdom 10:6)

as the apostle does here; and very truly, since it follows:

vexed with the filthy conversation of the wicked; the inhabitants of Sodom, who had no regard to the laws of God or man, or to the law and light of nature; but as worse than brute beasts, lived daily in the commission of unnatural lusts; and therefore their conversation is rightly said to be filthy, and was a grievous burden to righteous Lot: for to a good man, not only his own sins, but the sins of others, whether professors or profane, are a burden, and make him groan under them, being grievously fatigued with them, as this good man was, and weary of life because of them, as Rebekah was, through the daughters of Heth.

{d} Tzeror Hammot, fol. 14. 4. & 16. 4. & 20. 2. {e} Jarchi in Gen. xiii. 10. {f} Zohar in Gen. fol. 57. 2. Jarchi in Gen. xiii. 13. {g} Zohar in Gen. fol. 56. 1, 2. Tzeror Hammor, fol. 7. 3. & 14. 3. & 20. 2. Bereshit Rabba, sect. 44. fol. 39. 1. {h} De Vita Mosis, l. 2. p. 662.

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