

## 2 Peter 2:9

by John Gill

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*The Lord knows how to deliver the godly from afflictions and will reserve the unjust for punishment on the day of judgment.*

**Scripture:** Psalm 34:19, Isaiah 41:10, Matthew 25:46, John 16:33, Romans 8:28, 1 Corinthians 10:13, Hebrews 10:30-31, 1 Peter 5:10, 2 Peter 2:9, Revelation 20:12-15

**Topics:** "God's Deliverance", "Justice and Mercy"

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### Description

John Gill emphasizes that the Lord knows how to deliver the godly from their afflictions and tribulations, just as He did for Noah and Lot. He reassures believers that God is both able and willing to support them through trials, ultimately delivering them in His perfect timing. Conversely, Gill warns of God's justice in reserving the unjust for punishment on the day of judgment, highlighting the distinction between the righteous and the unrighteous. This sermon serves as a reminder of God's mercy towards the faithful and the inevitable justice awaiting those who live unrighteously.

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### Transcript

Ver. 9 The Lord knoweth how to deliver the godly,.... That "fear him", as the Syriac version renders it; or that "rightly worship", as the Arabic; such as Noah and Lot, men that know God in Christ spiritually and experimentally; that believe in him, love him, fear him, worship him in spirit and truth, and live soberly, righteously, and godly. This verse is a conclusion from the preceding instances and examples, respecting both the mercy and justice of God; the mercy of God in delivering the godly and righteous "out of temptations"; by which are meant, not the temptations of Satan to sin, distrust, and despondency, though the Lord knows how, and is both able and willing to, and does deliver them from them; but afflictions and tribulations, such as Noah and Lot were exposed to; and which are so called, because they try the graces, particularly the faith and patience of the godly; and to deliver from these is the Lord's work: he grants his presence in them; he supports under them; he sanctifies them to them, and in his own time delivers out of them; for he knows how, and by what means, and when to do it, and is both able and willing: he has determined to do it, for the nature, measure, and duration of afflictions are fixed by him, and in his providence he does do it, as the instances before given prove.

And to reserve the unjust unto the day of judgment to be punished. This is that part of the conclusion from the above premises, respecting the justice of God; and by "the unjust" are designed, persons without a righteousness, and that are full of all unrighteousness, and take pleasure in it, and live unrighteous lives,

committing acts of injustice, both with respect to God and men; and the Lord, that has reserved the fallen angels in chains of darkness unto judgment, knows how to reserve "in prison", as the Arabic version renders it, the souls of those in hell, and their bodies in the grave "unto the day of judgment"; of the last and general judgment, when Christ shall judge both quick and dead, and bring every secret thing to light, which that day shall declare, God has appointed to judge the world in; in order "to be punished" in soul and body, with everlasting and complete destruction, which, as yet, is not. This phrase, "the day of judgment", is used in Judith and is a Jewish one.

"Woe to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; and they shall feel them, and weep for ever."  
(Judith 16:17)

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