

# 2 Peter 3:6

by John Gill

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*John Gill's sermon on 2 Peter 3:6 explores the historical and theological significance of the flood as a demonstration of God's judgment and the fallacy of assuming perpetual stability in creation.*

**Scripture:** Genesis 6:11, Genesis 7:23, Matthew 24:37, 2 Peter 2:5

**Topics:** "Divine Judgment", "Historical Accountability"

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## Description

John Gill expounds on 2 Peter 3:6, emphasizing the historical account of the flood as a demonstration of God's judgment on a corrupt world. He explains that the flood was a universal event that destroyed all life except for Noah and his family, illustrating the seriousness of sin and the reality of divine retribution. Gill argues against the scoffers who claim that all things remain unchanged since creation, highlighting that God's intervention in history proves otherwise. The sermon serves as a reminder of God's sovereignty and the eventual fulfillment of His promises, including future judgment.

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## Transcript

Ver. 6. Whereby the world that then was,.... The old world, as it is called in 2Pe 2:5; and as the Ethiopic version here renders it; the world before the flood, that had stood from the creation 1656 years:

being overflowed with water; by the windows of heaven being opened, and the waters over the earth poured down upon it; and by the fountains of the great deep being broken up in it; thus by these waters from above and below, a general inundation was brought upon it; for that the deluge was universal is clear from hence, and from the account by Moses; for as the earth was filled with violence, and all flesh had corrupted its way, God threatened a general destruction, and which was brought by a flood, which overflowed the whole earth; for all the hills that were under the whole heaven were covered with it, and everything that had life in the dry land died, and every living substance was destroyed that was upon the face of the ground; see Ge 6:11; and hence it follows, that hereby the then world

perished; not as to the substance of it, whatever alteration there might be in its form and position; but as to the inhabitants of it; for all creatures, men and cattle, and the creeping things, and fowls of the heaven, were destroyed, excepting Noah and his wife, and his three sons and their wives, and the creatures that were with him in the ark; see Ge 7:23; and by this instance the apostle shows the falsehood of the above assertion, that all things continued as they were from the beginning of the creation; for the earth was covered with water first, and which, by the command of God, was removed, and, after a long series of time, was brought on it again, and by it drowned; and from whence it also appears, that this sort of

reasoning used by those scoffers is very fallacious; for though the heavens and the earth may continue for a long time, as they did before the flood, in the same form and situation, it does not follow from thence that they always will, for the contrary is evident from what follows.

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