

# THE CERTAINTY OF DIVINE JUDGMENT – PART 2

2 Peter 2:4-9

## INTRODUCTION

- In recent decades, as sodomy has been decriminalised, tolerated, celebrated and promoted as a desirable lifestyle in society, so have professing Christians and so-called churches begun to accept the sodomite lifestyle
- They do not want to offend sodomites, and they do not want to incur the wrath of the militant LGBT lobby
- More and more as our society becomes increasingly antichrist, there is going to be a price to be paid by those of us who remain faithful to the truth of Scripture
- As we saw last time, the theme in vv.4-9 is the certainty of God's judgment upon the wicked, and particularly upon the false teachers that that Peter is focussed on
- Peter was just one man in a long line of godly preachers throughout history who thundered God's judgment to the world, and warned of hellfire and damnation (cf. Jude 14-15)
- Fire and brimstone preaching may be regarded as antiquated, unsophisticated, ineffective, offensive and many other negative things, but it is Biblical
- Here Peter in describing the judgment of God, gives three examples of God's past judgment and his deliverance of the righteous, showing that we can be absolutely certain that God will not fail to judge the wicked in our day, as well as deliver those who trust in him

## I. GOD'S JUDGMENT OF THE DISOBEDIENT SPIRITS (4)

## II. GOD'S JUDGMENT OF THE DROWNED SINNERS (5)

### III. GOD'S JUDGMENT OF THE DEPRAVED SODOMITES (6-8)

#### A. The nature of the Sodomite's sin (Genesis 19)

1. They are prosperous and proud (Genesis 13:10; Ezekiel 16:49-50)
2. They are guilty of "giving themselves over to fornication, and going after strange flesh" (Jude 7)
3. They are sinners "exceedingly" and their sin was "very grievous" (Genesis 13:13; 18:20)
4. They recruit children into their perversion – "both old and *young*" (Genesis 19:4)
  - a. They cannot reproduce and therefore must recruit from other families
  - b. Today they use the media and education system to corrupt and groom the innocent minds of children
  - c. They have successfully legalised gay adoption so that sodomites can now access children in an attempt to give the appearance of being in a normal relationship, while deliberately denying the child a mother
  - d. Children raised by sodomites are seven times more likely to become sodomites, disproving the myth that they are "born that way"
5. They infiltrate and capture the positions of power and influence in society so that there is no way to oppose them
  - a. People "from every quarter" of the city (Genesis 19:4) joined together in the *mardis gras* outside Lot's house
  - b. No authorities intervened, indicating that they all supported their behaviour

6. They aggressively force their ways on others (Genesis 19:5,9; cf. Judges 19:22)
7. They will not be appeased by negotiation or offers of compromise – they must have their way (Genesis 19:8-9)
8. They abandon the natural use of their bodies (Romans 1:26-27)
  - a. Lot's politeness and conciliation were met with fury and threats of violence
  - b. Lot's offer of his daughters (Genesis 19:8-9) was taken as an insult by them, and they felt that Lot was judging them
  - c. Sodomites take the deepest offence when they are told their behaviour is contrary to the natural order that God established from the creation of Adam and Eve
9. They will not be deterred by the afflictions and diseases that attend their lifestyle
  - a. Though smitten with blindness by the angels, the sodomites continued to search for the door in order to fulfil their perverse lusts (Genesis 19:11)
  - b. Sodomites experience many diseases and afflictions as a result of their behaviour such as HIV, Monkeypox, cancer and shorter life span – yet they are driven by their beastly lusts to continue in the path of self-destruction
10. Their conduct is described as “the filthy conversation of the wicked”, and “unlawful deeds” (2 Peter 2:7-9)

## B. God's judgment upon the Sodomites

1. They were destroyed with fire from heaven (Genesis 19:24-25)
2. They were turned to ashes
  - a. That once “well watered plain” is today a barren desert, picturing the fate of those who go after strange flesh as they did
  - b. The balls of sulphur (brimstone) found abundantly in that area are unique and a testimony to the fire that God rained down upon them in judgment
3. The word for “overthrow” is *katastrophe*
4. They were sent to the eternal fires of hell (Jude 7)
5. The account of the sodomites is frequently referenced in both Testaments as they are “an ensample unto those that after should live ungodly” (v.6), “set forth for an example, suffering the vengeance of eternal fire” (Jude 7; Deuteronomy 29:23; Deuteronomy 32:32; Amos 4:11; Isaiah 1:9; Isaiah 3:9; Isaiah 13:19; Jeremiah 23:14; Jeremiah 49:18; Jeremiah 50:40; Zephaniah 2:9; Lamentations 4:6; Ezekiel 16:46; Ezekiel 16:49; Ezekiel 16:53; Ezekiel 16:55; Matthew 10:15; Matthew 11:24; Luke 10:12; Luke 17:29; Romans 9:29; 2 Peter 2:6; Revelation 11:8)
  - a. “The glare of Sodom and Gomorrah is flung down the whole length of Scripture history” (William Barclay)

### C. The deliverance of Lot

1. Lot is something of a paradox – there are many serious flaws in his character and life, yet he was a saved man
2. Consider the many negative things in Lot’s life

- a. He made many poor choices that crippled his faith and testimony, and resulted in moral failure
  - b. He walked by sight, not by faith (Genesis 13:10)
  - c. He chose to dwell among the wicked instead of separate from them (Genesis 13:12; 14:12; 19:1)
  - d. He regarded sodomites as his brethren (Genesis 19:7)
  - e. He married an unbeliever (Genesis 19:26)
  - f. He allowed his daughters to marry sodomites (Genesis 19:14)
  - g. Rather than protect his daughters, he was willing to have them abused by the sodomites in order to deliver himself and his guests (Genesis 19:8)
  - h. He lingered in Sodom when he should have immediately fled (Genesis 19:15-16)
  - i. He became drunk and committed incest with his daughters (Genesis 19:30-36)
3. Yet Peter, by inspiration, reveals Lot as being a recipient of God's grace by faith
- a. Lot is described here as "just" (v.7), "righteous: (v.8) and "godly" (v.9)
  - b. Peter here teaches us a lesson that when judging others we should focus more on their redeeming qualities, rather than their shortcomings – even as we would hope others do for us
  - c. Lot shows us that Christians are not perfect, but they are forgiven

- d. He also shows us that Christians will suffer the consequences of poor decisions that are not in God's will
4. We can find numerous godly traits in Lot that give evidence of his saving faith
- a. Lot was "vexed" by the wickedness of the Sodomites
    - i. "Vexed" in v.7 (*kataponeo*) is to be "worn down" and "oppressed"
    - ii. "Vexed" in v.8 (*basanizo*) is to be "tortured" and "tormented"
    - iii. A mark of a child of God is grief over sin, both in himself and in those around him (Psalm 119:136)
  - b. He continued in his opposition to their depravity "from day to day"
  - c. He showed hospitality to strangers, seeing the angels as distinct and different from the Sodomites, and seeking to protect them from abuse by sheltering them in his house (Genesis 19:1-3)
  - d. He maintained a distinction from the sodomites, even as they did not regard him as one of them (Genesis 19:9)
  - e. He bravely withstood the men of the city, reproving them for their wickedness (Genesis 19:4-7)
    - i. Note he called their sin "wickedness", not a "sexual orientation"
  - f. He obeyed God's command, even when others did not (Genesis 19:26)

#### **IV. GOD'S JUSTICE IN DAMNATION AND SALVATION (9)**

- A. This is the conclusion of the argument of vv.4-8
1. God has proven repeatedly in the past that he judges the wicked and delivers the righteous
- B. The Lord will deliver the godly
1. “Temptations” (*peirasmou*) refers to trials, afflictions, dangers and temptations that the godly will face in this life
  2. This is a promise to tempted believers, enduring the assaults of the world, the flesh and the devil, that God knows how to deliver from all these enemies
  3. Note that these verses support a pre-tribulational rapture – both Noah and Lot were removed before judgment fell upon the world, so believers will be delivered from the wrath to come (1 Thessalonians 1:10) and kept from the hour of temptation which shall come upon all the world (Revelation 3:10)
- C. The Lord will judge and punish the unjust
1. They are “reserved” (*terein*), “kept”, “guarded” unto the day of judgment
  2. The believer is reserved and kept by God’s power unto eternal life in glory (John 14:1-3; 1 Peter 1:4)
  3. But the unbeliever has another place reserved for him – the judgment of the great white throne and the eternal punishment of the lake of fire (Revelation 20:11-15)

## CONCLUSION

1. It is a fearful thing to fall into the hands of the living God. (Hebrews 10:31)

2. How foolish are the wicked, ignoring all these examples of divine judgment in the past, and thinking they can escape the judgment of God!
3. All of us deserve the severest judgment of God in hell forever for our sins
4. Only those who flee to Christ and his atoning blood can be delivered from the wrath of God
5. Have you repented and put your trust in Jesus Christ alone as your only hope of justification and eternal life?
6. Those who refuse Jesus as their Saviour will face Him as their Judge
7. Are you doing your duty to your fellow man by faithfully warning them of their condemnation before God and the hell that awaits them?
8. “When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.” (Ezekiel 3:18)