

## Great Rhetorical Questions of the Bible: Part 2

I Peter 4:17-18

### I. INTRODUCTION: I

1. **2** I want to continue our study of the **Great Rhetorical Questions** found in God's word.
2. **3** Remember: God's Word appeals to man on every level: intellectually, logically, and emotionally (Eph. 5:17; Lk. 8:11-15; **Matt. 11:25**: "...You have hidden these things from the wise and prudent and have revealed them to babes.").
3. Also, recall God made His Word "abound toward us in all wisdom and prudence" (Eph. 1:8). He chose exactly the right things to say! Why? He created us in His image; so we too have the ability to exercise wisdom and prudence in understanding and applying His word to our lives...**IF** we take the time and effort (i.e., exercise our own wisdom and prudence) to do so.
4. Last time we considered two rhetorical questions: **\*\*Matt. 16:26; \*\*Heb. 2:1-4**
5. Again this morning I want to focus on passages that appeal to our intellect, our logic, our "common sense." But we are not just seeking knowledge for knowledge's sake! We must let God's Word touch our emotions and **motivate us to take action**.
6. **4** Each of these passages are framed as a rhetorical question. By asking a rhetorical question, God expects us to provide the **right answer**! Thus, by its very existence in the holy text, the rhetorical question is calling on us to **T-H-I-N-K!!**  
**\*\*Prov. 2:2-5**: "So that you incline your ear to wisdom, and apply your heart to understanding; 3 Yes, if you cry out for discernment, and lift up your voice for understanding, 4 if you seek her as silver, and search for her as for hidden treasures; 5 then you will understand the fear of the LORD, And find the knowledge of God."
7. This morning we will focus on a rhetorical question penned by the apostle Peter.
  - A. As we study, let us remember that God has designed this rhetorical question to appeal to our intellect; to appeal to our logic.
  - B. It is meant to drive home the most profound and obvious of divine truths.
  - C. And, if we will read and reflect on this question and apply the intellect and common sense God has given us we will know exactly what course of action we must **not hesitate** to take in our lives.

### II. DISCUSSION:

#### I. **5** Background information:

- A. What's your perception of God? There are many false and conflicting perceptions of God:
  - (1) **\*\* Doting grandfather**: God's is an old, white-haired, albeit stately, grandfatherly figure. Implied in this view is that since God is a God of love; His sole purpose for existence is to spoil and indulge mankind, just as a doting grandfather spoils his grandchildren.
    - (a) Even though He wants us to do good and most of us don't, He will ultimately not hold anyone responsible and accountable for sin.
    - (b) Sin has no consequences, because it is somehow automatically covered by Granddaddy's love.
    - (c) And anyway sin is merely "a lapse in judgement," or "a slight misunderstanding," or "a sign of some immaturity," etc.

- (d) After all, “Don’t you know everyone is going to heaven!”
- (2) **\*\* Impersonal scientist:** In this view, God created the Universe as some grand laboratory experiment, but it eventually went awry.
- (a) And now he has shut himself up in his great celestial office and only periodically glances out.
  - (b) And when he does, he usually shakes his head and mumbles, “Boy, aren’t they having a hard time of it.”
  - (c) This is a very “fatalistic view” of God; in this view, God has secluded and hid himself from us and has only occasional and passing interest in our affairs.
  - (d) At best, his interest in us is cold, detached, and impersonal.
- (3) **\*\* Merlin the magician:** This is the Pentecostal view of God.
- (a) In this view God constantly runs around, at our behest, performing miracles upon our command.
  - (b) These miracles are designed to make our life on this planet more physically comfortable and enjoyable.
  - (c) In this view, God is some grand “David Copperfield” that is meant to entertain us and provide us with a more comfortable life in the here and now.
- (4) **\*\* Cosmic bug zapper:** In this view, God sits in heaven with the cross hairs of his trillion gigawatt ray gun aimed directly at us just waiting for us to make the slightest misstep...then ZZZAP!, we’re toast! This view of God robs Him of his grace, mercy, compassion, and love.
- (5) **\*\* Celestial Santa Claus:** This view of God can manifest itself in several ways; however, two are most common:
- (a) First, is what I call the “the god of the health, wealth, and prosperity gospel.” This is the god promoted so often by the “tele-evangelists.” For example, Oral Robert’s “seed money”; “send me your money and God will bless you with financial prosperity and good health.”
  - (b) Second, is what I call the god of “break glass only in case of emergency.”
    - ✓ This view of God means you don’t have to pay any attention to him whatsoever **until** you have an emergency in your life.
    - ✓ For example, there is an old saying that “there are no atheists in foxholes.”
    - ✓ You don’t call on God unless you are really, really in urgent need and dire circumstance.
    - ✓ Then quickly break the glass and pull him out like a fire extinguisher; but once the fire is out, put him back and don’t pay him any attention until the next emergency.
    - ✓ If God does not respond exactly as we wish, then we accuse God of not caring and withhold our love for Him.
- B. **\*\* Each of these perceptions of God is false, because that is exactly what they are...perceptions.** They are based on what people feel and not what the Bible says.
- C. We often preach, and rightly so, that the sum total of man’s reason for existence is expressed in:

**Eccl. 12:13-14:** “Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is man’s all. 14 For God will bring every work into judgment, including every secret thing, whether good or evil.”

- D. Certainly this passage is true and we can never minimize the importance of obedience to God’s commands. However, we must always remember that there is much more to it than mere “robotic” obedience to God’s commands. Notice:

**Jer. 9:23-24:** “Thus says the LORD: ‘Let not the wise man glory in his wisdom, Let not the mighty man glory in his might, Nor let the rich man glory in his riches; 24 But let him who glories glory in this, **That he understands and knows Me**, That I am the LORD, exercising lovingkindness, judgment, and righteousness in the earth. For in these I delight, says the LORD.”

**Hosea 6:6:** “For I desire mercy and not sacrifice, and the **knowledge of God** more than burnt offerings.”

**Jn. 17:3:** “And this is eternal life, that they may **know You**, the only true God, and Jesus Christ whom You have sent.”

- E. **6** I submit to you there is nothing more important than our **concept of God**. Actually, it goes much, much further than mere **concept**.
- (1) Our knowledge of God, not merely knowledge about God; but deep, intimate knowledge of every facet of His personality, character, and attributes is our most important pursuit.
  - (2) Why? Because, this knowledge or lack thereof; molds our entire perception of:
    - (a) The world we live in and how we relate to it.
    - (b) Our relationships (nature and quality) with our families, brethren, friends, neighbors, co-workers, government, etc.
    - (c) Our concept of God affects whether we truly understand His Word; its message and **application** in our life.
    - (d) And, very importantly, it affects our goals and aim in life (Phil. 1:21).
- F. Thus, it is impossible to spend too much of our time in searching God’s book from cover-to-cover, from front-to-back, and back-to-front, in order to **KNOW HIM!** And, remember, His word alone reveals Him! (Rom. 1:20; 1 Cor. 2:6-13)
- G. But, I must admit, the study of the nature, character, personality, and attributes of God is a daunting task:
- (1) Certainly not because it is boring or tedious,
  - (2) But, rather, because it is so vast.
- H. It is my earnest hope and desire in the coming months to present a series of lessons on “Knowing God.”
- I. However, I want to very briefly touch on some aspects of God’s nature, character, personality, and attributes this morning because it has such an important bearing on the rhetorical question we will consider today.

2. **7** God’s nature, character, personality, and attributes: A brief overview.

- A. The Holy Scriptures reveal a God that is very different from the “anthropomorphic” false perceptions we have already mentioned.

**Anthropomorphic:** described or thought of as having a human form or with human attributes (Webster). It is true that the Bible uses “anthropomorphic” language to describe

God (hand of God, arm of God, eyes/ears of God). However, it is important to remember that this language is meant to aid our understanding of a Being that is **unlimited** in time, space, or power! It is not meant to put human limitations on Him.

**Psa. 50:16-21:** “But to the wicked God says: ‘What right have you to declare My statutes, or take My covenant in your mouth, 17 Seeing you hate instruction and cast My words behind you? 18 When you saw a thief, you consented with him, and have been a partaker with adulterers. 19 You give your mouth to evil, and your tongue frames deceit. 20 You sit and speak against your brother; you slander your own mother’s son. 21 These things you have done, and I kept silent; **You thought that I was altogether like you**; But I will rebuke you, and set them in order before your eyes.’”

**Isa. 55:8-9:** “For My thoughts are not your thoughts, Nor are your ways My ways,’ says the LORD. 9 ‘For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.’”

B. Let’s very briefly consider some aspects of Gods character as revealed in His word:

(1) God is sovereign:

(a) God expresses His sovereignty as **absolute ruler of the universe:**

**Dan. 4:34-35:** “And at the end of the time I, Nebuchadnezzar, lifted my eyes to heaven, and my understanding returned to me; and I blessed the Most High and praised and honored Him who lives forever: For His dominion is an everlasting dominion, and His kingdom is from generation to generation. 35 All the inhabitants of the earth are reputed as nothing; He does according to His will in the army of heaven and among the inhabitants of the earth. No one can restrain His hand or say to Him, ‘What have You done?’”

(b) God expresses His sovereignty, by **His faithfulness in always keeping His word:**

**Psa. 89:8:** “O LORD God of hosts, who is mighty like You, O LORD? Your faithfulness also surrounds You.”

**Num. 23:19:** “God is not a man, that He should lie, nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?” (BTW: this is a rhetorical question!)

**Isa. 46:9-10:** “Remember the former things of old, for I am God, and there is no other; I am God, and there is none like Me, 10 Declaring the end from the beginning, and from ancient times things that are not yet done, saying, ‘My counsel shall stand, and I will do all My pleasure.’”

(c) God expresses His sovereignty, in that **His words are truth and never change:**

**Psa. 31:5:** “Into Your hand I commit my spirit; You have redeemed me, O LORD God of truth.”

**2 Sam. 7:28:** “And now, O LORD GOD, You are God, and Your words are true,”

**1 Pet. 1:22-23:** “Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, 23 having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever,”

(2) God is judge: **Heb. 12:23:** “...God the Judge of all...”

(a) **Rom. 3:10:** “As it is written: ‘There is none righteous, no, not one;’”

Because of sin, man is, as so succinctly and elegantly stated by Isaac Watts, “...in a state of utter lostness.”

Therefore, our “...**only claim from him [is] justice—and justice, for us, means certain condemnation. God does not owe it to anyone to stop justice taking its course.**” (J. I. Packer. *Knowing God*, p. 132),

- (b) “**The final proof that God is a perfect moral Being, not indifferent to questions of right and wrong is the fact that he has committed himself to judge the world.**” (J. I. Packer. *Knowing God*, p. 143)

- (c) God’s judgment is sure and righteous:

**Acts 17:31:** “...He has appointed a day on which **He will judge the world in righteousness** by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.”

**Jn. 12:48:** “He who rejects Me, and does not receive My words, has that which judges him; the word that I have spoken will judge him in the last day.”

**Jn. 8:31:** “...If you abide in My word, you are My disciples indeed.”

- (3) God is wrath and love: **God’s wrath and love are simultaneously demonstrated in “the heart of the gospel.”**

- (a) What is the heart of the gospel? **Propitiation!**

- (b) **Propitiation:** is a word borrowed from the pagan Greeks.

(i) The Greek gods (false!!) were capricious, their tempers were uniformly uncertain; they took offense at the smallest thing.

(ii) Because of this nature; they would take it out on men by manipulating the circumstances of life to your hurt.

(iii) The only course was to humor them and mollify them through sacrifices and the bigger the sacrifice the more likely they would return you to favorable circumstances. (BTW: One reason why human sacrifice became popular.)

- (c) So within paganism, the appeasement of the wrath of the gods was known as **propitiation**. (It is sort of like buying your wife flowers after a spat!! Just kidding!!)

- (d) So why do I say propitiation is at the heart of the gospel? Even though the word is only used four times in the NT (Rom. 3:25; Heb. 2:17; 1 Jn. 2:2; 4:10), propitiation is the theme of the NT. Notice:

**1 Jn. 4:8-10:** “He who does not love does not know God, **for God is love**. 9 In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. 10 In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.”

- (e) But, unlike the pagan gods where man provided the sacrifice to appease the wrath of the gods; **propitiation** in the gospel is opposite. The true and living God’s wrath is not **propitiated** by what man provides, but by what God Himself provides!

**1 Jn. 4:10:** “In this is love, not that we loved God, but that He loved us and **sent His Son** to be the **propitiation** for our sins.”

- (f) I submit to you that the propitiation of our sins by the death of Christ on the cross **simultaneously** expresses the great depth of God’s **wrath** against sin and the immenseness of His **love** toward sinners.

- (g) The propitiation of our sins and our obedience to the gospel leads us into the closest relationship of all: adopted children in God’s family.

“It is a staggering thing, but it is true---the relationship in which sinful human beings know God is one in which God, so to speak, takes them onto his staff, to be henceforth his fellow workers (see 1 Cor. 3:9) and personal friends. The action of God in taking Joseph from prison to become Pharaoh’s prime minister is a picture of what he does to every Christian: from being Satan’s prisoner, you find yourself transferred to a position of trust in the service of God.” (Packer, J. I. *Knowing God*, p. 36)

### 3. **8** Today’s rhetorical question: 1 Peter 4:17-18

- A. Peter is writing to Christians that were very likely to suffer severe trials/persecution. Most scholars agree that the epistle was written in 64 A. D., shortly before the outbreak of persecution under the infamous Roman Emperor, Nero (or destruction of Jerusalem?!).

**1 Pet. 4:12-16:** “Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; <sup>13</sup> but rejoice to the extent that you partake of Christ’s sufferings, that when His glory is revealed, you may also be glad with exceeding joy. <sup>14</sup> If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified. <sup>15</sup> But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people’s matters. <sup>16</sup> Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter.”

- B. Why would anyone, especially a Christian who supposedly has all these “blessings” from God, rejoice in trials and sufferings?
- C. Because, God **allows** persecution/suffering of the righteous since it serves as one way to “judge” “the house of God” (i.e., God’s family, the church).

- (1) Judge “primarily denotes “to separate, select, choose;” hence, “to determine,”” (Vine).
- (2) That is, trials provide a way of **determining** who is really faithful and helps those who understand suffering to perfect their faith:

**1 Pet. 1:3-7:** “Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup> to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, <sup>5</sup> who are kept by the power of God through faith for salvation ready to be revealed in the last time. <sup>6</sup> In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, <sup>7</sup> that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ,”

- D. Suffering has always been a puzzling thing to most Christians.
- E. Most of us need a good dose of the book of Job.

- (1) A primary theme of the book of Job is: **“Will man serve God, even when there is no immediate gain, even when it appears that serving Him results in loss?” “Will man serve God just because it is the right thing to do?”**

**Job 1:9-11:** “So Satan answered the LORD and said, ‘Does Job fear God for nothing?’ <sup>10</sup> ‘Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land. <sup>11</sup> But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!’”

**Job 1:21:** “...Naked I came from my mother’s womb, and naked shall I return there. The LORD gave, and the LORD has taken away; Blessed be the name of the LORD.”

**Job 2:4-5:** “So Satan answered the LORD and said, ‘Skin for skin! Yes, all that a man has he will give for his life. 5 But stretch out Your hand now, and touch his bone and his flesh, and he will surely curse You to Your face!’”

**Job 2:9-10:** “Then his wife said to him, ‘Do you still hold fast to your integrity? Curse God and die!’ 10 But he said to her, ‘You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity?’ In all this Job did not sin with his lips.”

(2) **Only** a tested faith is a “genuine” faith; a “Job-like” faith!

(a) Peter says a faith refined by trials is purified, even more than gold purified by fire.

(b) A tested faith, Peter said, will bring us “praise, honor, and glory” at final judgment.

F. That brings us to our passage of interest 1 Peter 4:17 & 18: Each verse contains a rhetorical question:

**\*\*1 Pet. 4:17-18:** “For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God? 18 Now ‘If the righteous one is scarcely saved, where will the ungodly and the sinner appear?’”

G. **9** To understand each of these questions; we need to examine the context. What leads Peter to ask these two rhetorical questions?

(1) These Christians would soon be facing “the fiery trial which is to try you” (v. 12).

(2) What is the purpose of trials? **1 Pet. 1:7:** “that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ,”

(3) We might say “fiery trials” “separate the men from the boys,” so to speak.

(a) The Christian who successfully deals with trials proves his/her faith to be genuine; they prove themselves the “real article.”

(b) The Christian who does not deal successfully with trials proves themselves to be a fake, a phony.

**Acts 5:41:** “So they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name.”

**Rom. 8:17:** “and if children, then heirs — heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.”

(4) Importantly, how does one successfully deal with trials? Complete faith and trust in God (think Job!).

(5) Therefore, this time of trial would judge the “house of God” insofar as making it crystal clear who is a faithful Christian and who is not.

(6) **\*\*** That God allows His people to undergo such “fiery trials” also tells mankind something else:

(a) God’s is “for” His people, yet He allows them to experience “fiery trials,” albeit for a good purposes! Proves who among them have a genuine faith! Proves Satan is wrong! Man will serve God, even when there is no immediate gain, even when it appears that serving Him results in loss! Man will man serve God just because it is the right thing to do!



- (b) If God will allow His people to suffer such “fiery trials”; “...what will be the end of those who do not obey the gospel of God?” They don’t have a chance! Not one! “If those who are the object of God’s care will soon fall into sore trial, how much greater will be the misery of those who do not rely on the Lord?” (p. 46, Harkrider)

H. Now the second question in v. 18: “Now ‘If the righteous one is scarcely saved, where will the ungodly and the sinner appear?’”

- (1) **10** v. 18: “righteous one is **scarcely** saved” “Scarcely” (*molis*) denotes that which is accomplished only with great difficulty. It does not suggest doubt as to the outcome; only wonder that such a thing is possible!” (G. Woods. *A Commentary on the New Testament Epistles*, p. 119-120)

- (a) Paul alluded to this in preaching to the Christians at Lystra, Iconium, and Antioch:

**Acts 14:22:** “strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, ‘We must through many tribulations enter the kingdom of God.’”

- (b) Remember, God **allows** these things to happen to the faithful, because it is to our benefit. He allows such because He CARES, not because He does not care!

**Psa. 56:8:** “You number my wanderings; put my tears into Your bottle; are they not in Your book?”

- (2) “scarcely saved” does not mean we will barely make it to heaven by “the skin of our teeth”:

**2 Pet. 1:10-11:** “Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; I I for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.”; 1 Cor. 10:13

Our home in heaven is guaranteed if we are “even more diligent to make our call and election sure”; however, that doesn’t mean that the path to heaven is not filled with many obstacles that can cause us to fall short **IF** we allow them to!

- I. Our passage, 1 Peter 4:18, through the rhetorical question is addressing a vital proposition:

**\*\*If God is willing to permit the “fiery trials” of persecution to “judge” His own faithful children; those whose tears He keeps in a bottle and records in His book, “what will be the end (ultimate outcome) of those who do not obey the gospel of God?”**

- J. The answer to the question should be obvious, especially as we consider all that God is: He is the Sovereign of the Universe, He is Judge of all, He saves the tears of the faithful in a bottle and records them in His book, He loved us so much that He provided the propitiation for our sins in the person of His only begotten Son!

- K. **\*\*** Paul provides the answer, in **2 Thess. 1:4-10**

- (1) Those God will “repay with tribulation.”

- (2) Jesus will come “in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ”

- (3) Yes, they “shall be punished with everlasting destruction.” They will be lost!

#### 4. **II** Take home message from 1 Peter 4:17-18:

- A. Christians:

- (1) Never even contemplate turning back to the world! **1 Pet. 3:17:** “For it is better, if it is the will of God, to suffer for doing good than for doing evil.”; **Gal. 6:9:** “And let us not grow



*weary while doing good, for in due season we shall reap if we do not lose heart.”; 2 Pet. 2:20-22; Heb. 10:26-31*

- (2) We should be totally awestruck with the vast, immense, and weighty importance of remaining faithful and giving diligent attention to growing.
- (3) Make no mistake about it: in some way, shape, or form we will all face “*our fiery trial*.” Because we have chosen to serve God, we may:
  - (a) Be rejected by family/friends (to the point of divorce, complete loss of contact, etc.),
  - (b) Have to settle for a “less than ideal” job/career, or even lose our job,
  - (c) Even lose our possessions, our home and our very lives!
- (4) We most certainly will be affected in some way by the tragedies that are common to all men: death, illness, natural disaster, broken relationships.
- (5) How we handle these situations “judge” us; trials and tribulations separate the “men from the boys”!
- (6) Thus, we need to be prepare ourselves to handle those situations and not lose our faith. Never forgetting that God CARES!! *Psa. 56:8* (saves our tears as “keepsakes” in His bottle, and also remembers them by recording them in His book!)  
**Psa. 56:8:** “*You number my wanderings; Put my tears into Your bottle; Are they not in Your book?*”

- (7) We also should feel the extreme urgency we need to exercise in reaching the lost to the gospel:

**Acts 26:28-29:** “*Then Agrippa said to Paul, ‘You almost persuade me to become a Christian.’ 29 And Paul said, ‘I would to God that not only you, but also all who hear me today, might become both almost and altogether such as I am, except for these chains.’*”; 2 Cor. 5:10-11a

## B. **12** Non-Christians:

**1 Pet. 4:18:** “*If the righteous one is scarcely saved, where will the ungodly and the sinner appear?*”

- (1) It is not difficult for us to agree with the lost condition of the drunk who kills three people in an auto accident, or the prostitute who sells her body to buy more “crack” cocaine.
- (2) But what about the good people we love. What about Grandma Edna? (Explain: example of an absolutely wonderful person, the dearest of relatives; that never obeyed the gospel.)
- (3) What does the Bible teach?
  - (a) Good works not enough (Read: Acts 10:1-3; 11:13-14),
  - (b) Being “religious” is not enough (Read: Matt. 7:21-23),
  - (c) Can’t judge using human standards:

**Isa. 55:8-9:** “*For My thoughts are not your thoughts, Nor are your ways My ways,’ says the LORD. 9 ‘For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.’*”

**If good works or just being “religious” were enough there would have been no need for God to offer His Son as a propitiation for sin!**

- (4) Would God allow His faithful to be tried with “fiery trials” to prove the “genuineness” of their faith and then allow those with no faith in the **propitiation** He provided to be saved? Cf. Eph. 2:1-13

**Rev. 20:15:** “And anyone not found written in the Book of Life was cast into the lake of fire.”

### III. CONCLUSION: 13

**1 Pet. 4:17-18:** “For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God? 18 Now ‘If the righteous one is scarcely saved, Where will the ungodly and the sinner appear?’”

1. Where do you stand today my friend?
2. Have you obeyed the gospel?
  - A. Hear (Rom. 10:17),
  - B. Believe/Faith (Heb. 11:6),
  - C. Confess (Mt. 10:32),
  - D. Repent (Acts 2:38),
  - E. Baptism (Acts 22:16).
3. Don’t delay!!