



# FORGED IN THE FURNACE

## Live with the End in Mind (1 Peter 4:1-11) Pastor Tim Peck Forged in the Furnace (1 Peter) pt. 8

### THE BIG IDEA

We live in light of Christ's return when we seek God's will above all else, cultivate a life of prayer, remain in loving Christian community, and use the gifts God gives us to serve other people.

### OPENING

- What comes to your mind when you think about Bible prophecy and end times?

### DIGGING DEEPER

- Read Romans 12:1-2. How can a person know God's will for their lives? How does Paul characterize God's will?
- Pastor Tim suggests that life is a "school of prayer." Read 1 Thessalonians 5:17. What do you think it would take to live this command out?
- Read 1 Corinthians 12:7-11; Romans 12:6-8; and Ephesians 4:11-12. Which of these gifts do you most identify with?

### PUTTING IT TO WORK

- Spend time each day this week telling God of your commitment to do whatever he asks you to do, no matter what the cost. What feelings and thoughts do you experience as you tell God this?
- Take one step this week to use your gift to serve another person. Report back to your group how this went.

### PRAYER REQUESTS

More about the differences between Dispensational and Covenant (Reformed) Theology<sup>1</sup>

<b>Dispensational Theology</b>	<b>Covenant (Reformed)Theology</b>
The Bible is divided into seven dispensations, each with its own unique arrangement for humanity to relate to God. <sup>2</sup>	The Bible is divided into two covenants, the old covenant before Jesus and the new covenant after Jesus. The new covenant fulfills the old covenant, and both covenants are based on grace.
Only the parts of the Bible found in the dispensation of Grace are directly applicable to Christians. <sup>3</sup>	The entire Bible applies to Christians. The Bible presents a unified story with a single plan of salvation.
Jesus came to offer God’s Kingdom to Israel. After Israel’s leaders rejected him, Jesus postponed the arrival of God’s Kingdom and created the Church instead. <sup>4</sup> God’s kingdom is <i>not</i> active in the world today.	Jesus <i>inaugurated</i> God’s Kingdom through his life, death, and resurrection. God’s Kingdom is invisibly active in the world today. Jesus will <i>consummate</i> God’s Kingdom when he returns at the end of history as judge.
God has two distinct peoples: the nation of Israel and the Christian Church. God only deals with one people at a time.	God has only one people. The Church is grafted into Israel, and all believers from both covenants belong to God’s people.
People are saved by grace through faith during the dispensation of Grace. <sup>5</sup>	People have been saved by grace through faith from the very beginning.
Jesus will rapture the church seven years before a great tribulation that will be characterized by an outpouring of God’s judgment. This will be followed by Christ’s return.	Jesus will return to earth as judge at the end of the age. Bible verses about the rapture are describing Christ’s return, not a separate event.

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<sup>1</sup>For more about these differences, see, Brent Parker and Richard Lucas (editors), *Covenantal and Dispensational Theologies: Four Views on the Continuity of Scripture* (InterVarsity Press, 2022). For more about the history of dispensationalism, see Daniel Hummel, *The Rise and Fall of Dispensationalism* (Eerdmans Publishing, 2023).

<sup>2</sup>The seven dispensations are Innocence (from Creation to the Fall of humanity), Conscience (from the Fall to the Flood), Civil Government (from the Flood to Abraham), Promise (from Abraham to Moses), the Law (from Moses to the Resurrection of Jesus), Grace (from the creation of the Church to the Second Coming), and the Millennial Kingdom (Thousand-year reign of Jesus).

<sup>3</sup>Classic dispensationalists did *not* believe that the teachings of Jesus are applicable to Christians since the dispensation of Grace did not start until the Church began on the Day of Pentecost in Acts 2.

<sup>4</sup>Classic dispensationalists viewed the Church as a “parenthesis” in God’s plan, created after the leaders of Israel rejected Jesus’ conditional offer of God’s Kingdom. Because of this, dispensationalists claim that the Old Testament does not contain anything about the Church but instead is focused exclusively on the nation of Israel. Thus, other than containing prophecies, the the Old Testament has little relevance to Christians.

<sup>5</sup>Classic dispensationalists believed that salvation was by works in other dispensations. See C. I Scofield, *Scofield Reference Bible* First Edition (Oxford University Press, 1909), note on John 1:17.