

The Kingdom of God is **Now and Not Yet**

(Please read every Scripture mentioned for the full effect)

What is the Kingdom of God? It is the rule and reign of God where God's enemies are defeated. There are two kingdoms now – the Kingdom of light and the kingdom of darkness. The kingdom of God is advanced when people switch kingdoms from the kingdom of darkness to the kingdom of light. Christians are ambassadors on this planet to help people switch, to help the lost realize they can be pardoned for their rebellion. Read 2 Corinthians 5:17-21; Matthew 28:18-20. The kingdom is also advanced when the enemy is defeated.



A. The kingdom of God is both now and not yet (now/not yet):

Read Amos 5:18-24.

What is the end going to be like? Are we ready for it? Do our lives reflect that we believe it could come any day or are we living as if God's kingdom was a long way off? What is the kingdom of God? What is the Day of the Lord? Amos was an 8th century B.C. prophet to Israel. In Amos' time they still went to church, still sang the songs, but their lives did not reflect their devotion. There was no zeal, no fire, no justice. Now fast forward to the beginning of the first century A.D. after the destruction of Samaria and then Jerusalem, after the deportation and enslavement of God's people first by the Assyrians and then the Babylonians, after the return from exile where things weren't exactly what they thought they should be like; they were still under Roman rule, but the return had already taken place. What was next?

What were the Jews of Jesus' day expecting? Two groups:

1. Zealots: The messiah would come and destroy the Romans and set up the kingdom of David with the Jews ruling the world (This worldly).
2. Apocalyptists: This present age would end, and the demonic realm would be judged. A new age would come where there is no evil, suffering or pain (Other worldly).

Both cataclysmic.

No one foresaw there would be two stages to the coming of Messiah and the kingdom of God. There are also two groups of Christians regarding the kingdom of God:

1. The kingdom of God is future: 1 Corinthians 15:50; Revelation 11:15; Lk 19:11ff. It is not something we experience now; we wait until the King comes and brings the kingdom.
2. The kingdom of God is now: Luke 17:20-21; 11:20. The kingdom of God is already here. We can expect to experience all it has to offer.

Both are partially right! The age to come has entered this age. Hebrews 6:5 says we can taste the powers of the age to come now. Granted a taste is not a full banquet meal, but it is not just a promise. A taste is an actual experience now of the full banquet to come. When Jesus the King came the first time, the kingdom of God was here. When He left, the kingdom wasn't here like it was when He was here. But He poured out His Spirit, so the kingdom is here in some sense. It is here in part but not fully here until the King returns. It is inaugurated but not yet consummated. It is now and not yet.

Implications of the now and not yet kingdom:

1. Miracles are for today, but God does not always heal.
2. We can expect victory over sin, yet we will always struggle with sin in this life.

3. We can experience Christ now yet we long for a fuller experience.
4. There is a real battle going on that can get messy, but we have already experienced victory. Our outward circumstances do not necessarily indicate whether we are in God's favor or not (1 Corinthians 15:22-26). Ladd said, "The kingdom of God therefore is the reign of God through Christ destroying the enemies of God's reign." The kingdom conquers death and the devil in three stages:

- a. Christ's death and resurrection: the triumph over death has begun. The defeat of Satan has begun (Hebrews 2:14).
- b. The second coming of Christ: We receive new bodies that cannot die, and Satan is bound for 1000 years in the abyss.
- c. The end of the millennium: The Great White throne judgment takes place and Satan is cast into the Lake of Fire.

Are you like the people in Amos' day where you are simply going through the motions? Where is your zeal in these four points? Are you praying for the sick even though they aren't getting healed? Have you given up the battle to overcome sin? Heb 11:6. Are you settling for a small taste of Jesus or do you long for more? Have you simply quit concerning the battle?



B. The Kingdom of God is a party (read Romans 14:17; Matthew 6:33; 13:31-33, 44-46. John 10:10):

1. No matter what our outward circumstances, if we are under God's rule we experience righteousness, peace and joy in the Holy Spirit.
2. If we keep our priorities straight God will take care of us.
3. As we allow him to rule, his kingdom grows, and we will see greater and greater things.
4. Nothing is more valuable than his kingdom.



C. The Sermon on the Mount gives the ethics of the Kingdom:

There are different opinions concerning the kingdom of God and the Sermon on the Mount, which affects how people interpret the Sermon on the Mount. Here is an overview of the various positions (there are nuances within each position):

1. Postmillennialists believe the Kingdom is gradually brought to the planet as the church spreads its influence. There are two groups within this camp: Liberals don't believe in many of the miracles of the Bible or the bodily return of Christ. They believe the Sermon on the Mount should be implemented in government as people are gradually changed through education. Theonomists believe the Bible, but also believe that the Sermon on the Mount is for governments to enforce on its people. If the kingdom is fully here then this makes sense, but it is not as we have seen above. Postmillennialists believe we enforce the Sermon on the Mount politically on all people.

2. Dispensationalists believe that the Kingdom is completely future, because the Jews refused the offer of the kingdom when Jesus came (this view has been changed by neo-dispensationalists). Because the kingdom is not here, the Sermon on the Mount is not applicable to us, except for general principles gleaned from it. C.I. Scofield stated in his reference Bible, "For these reasons the Sermon on the Mount in its primary application gives neither the privilege nor the duty of the Church." Dwight Pentecost says, "The Sermon on the Mount is to be connected with the offer of the kingdom to Israel at the first advent of Christ, so that its primary application is to that day and time, and must be so interpreted." By the time Matthew wrote the sermon down, it was already obsolete according to this view. But we have seen that the kingdom of God is here in part.

3. Counter-culturalists believe the kingdom of God is both now and not yet and so is applicable today, but only for believers who are in the kingdom. Some counter-culturalists seek to avoid society, while others seek to live counterculturally while fully engaging their society. Paul teaches the second of the two options in 1 Corinthians 9:19-23 as did

Jesus in Luke 5:29-32; 7:31-35. God calls us to be radically different, while fully engaging our cultures for Christ. The kingdom is now/not yet.

4. Pick and choose: Most who have not thought through all the implications simply pick out select passages and make them say what they want; this is what most people opt for, but there is no theological basis for it. Someone has said that if the

proverbial visitor from Mars were to arrive in a characteristic Christian community, having read the Sermon on the Mount *en route*, he would be bewildered. The gulf between the pattern of the Sermon and the pattern of conventional Christian life is so great that the visitor would suspect he had read the wrong Sermon or visited the wrong community. Yet if he were to express this confusion to the members of the community he would find them bewildered at his bewilderment!¹

The Kingdom of God is both now and not yet. The Sermon on the Mount is the ethics of the kingdom for those who are already in the kingdom, not unbelievers. If believers take this seriously, we will be a sweet-smelling savor to the world as it looks in on us (2 Cor 2:14-16). We must walk the talk if we want to influence the lost towards Jesus. It is our job to help unbelievers switch kingdoms by presenting the gospel to them both by our words and actions.



D. The mission of the church advances the kingdom of God:

If the kingdom of God is both now and not yet, what is the mission of the church? Mission strategists disagree on this question. There are two major views to consider: Holism and Prioritism. Holism seeks to know

1 1. Harvey King McArthur, *Understanding the Sermon on the Mount* (New York: Harper & Bros., 1960), p. 105.

the *missio deo* or mission of God. They take in the Old Testament and especially Jesus' statement in Luke 4:16-30 at his inaugural sermon. In that sermon Jesus reads Isaiah 61:1-2 and states that He is the fulfillment of that scripture. John Wimber called this passage the main and the plain of what Jesus came to do and what we should be focusing on as the church. It includes:

1. Preach the good news to the poor. Good news is *euangelidzo* or preach the gospel. He goes on to say that we are to proclaim the year of the Lord's favor, which refers to the year of jubilee. Now is the time for people to be saved. Jesus purposely left out "and the day of God's vengeance" from Isaiah 42:2, because that part comes at His second coming (inaugurated but not consummated). We have a short time to help people switch kingdoms.
2. Set the captives free. He says we are to proclaim release to the captives and to set free the oppressed. Casting out demons, helping people overcome addictions, and ministering to the depressed and hurting are a part of this call.
3. Heal the sick. We are to pray for the sick and many will recover.

The holism view sees all of these things as equal parts of what we are supposed to be involved in while we are here as Christians. Many in this camp would add ministering to the poor and seeking justice for the oppressed as a part of our job description (Micah 6:8; Isa 58:6-8). Many in this camp hold to a postmillennial view of the kingdom. They see that we are to focus on these things in such a way that we bring about a type of utopia in the end. As we pursue the kingdom by engaging in these activities, we will experience opposition, but it will become less and less until the whole world embraces our vision. It's like a takeover. Not everyone who holds the holism view would consider themselves postmillennial, but their actions reflect this. They emphasize the kingdom is now part of the now/not yet equation.

Prioritism embraces the ideas of holism, but they see a priority of mission in the preaching of the gospel and don't believe they will bring

about a utopia. Modern missions began with a prioritism viewpoint. They built hospitals and schools, dug wells, provided water purification, fed the hungry etc. because they saw the needs while they were out doing missions. They believed we are supposed to live out Luke 4 with the priority of sharing our faith and planting churches to advance the gospel, the first point of holism. The priority is made clear with the Great Commission Jesus gave just before He ascended to heaven. He told the disciples to go and make disciples (Mt 28:18-20). Mark's rendition of the Great Commission included signs and wonders, specifically to confirm the word preached (Mk 16:15-20); this is exactly what we see in the book of Acts (e.g. Acts 8:4-8). In the book of Acts we do see compassion, but the focus, the priority, is to share the gospel and plant churches so that people can be saved – the primary way the kingdom of God is advanced (see Acts 2:41; 4:4; 6:7; 8:36; 9:31, 35, 42; 10:48; 11:18, 21, 24; 12:24; 13:12, 48; 14:7; 15:11; 16:5, 15, 31; 17:4, 17, 34; 18:28; 19:5, 20; 20:21; 28:23-24, 31). Notice in the passages of Acts above, they all speak of people getting saved, entering the kingdom, being added to the Lord and church (Mk 10:25-26 where entering the kingdom is synonymous with being saved). Sometimes God used signs and wonders, sometimes He used reasoning, sometimes He used the simple proclamation of the gospel, but the verses reveal that the priority of the kingdom is to get people saved through the gospel. Acts does not emphasize taking over governments, regions, or institutions. The New Testament writers were not social revolutionaries and did not believe overhauling social structures would transform culture. Societies certainly change when revival and awakening takes place but as a consequence not the priority.

The problem with holism is that it gives people an excuse not to proclaim the gospel. Most people don't mind if you serve the poor or stand up for justice. But when you tell people they are sinners who cannot save themselves, it gets uncomfortable. With the holism view most see themselves in the other categories, rather than gospel presenters. They want to be missionaries, but they want to be accepted. We all have different parts to play, and God wants us to do all the things

the holism view teaches, but the priority is the gospel. We are all commissioned to be ambassadors for Christ, preaching the good news that sinners can be reconciled to God (2 Cor 5:17-21; Ro 5:6-11). We are all called to do the same mission as Jesus stated in Luke 19:10: “For the Son of Man has come to seek and to save the lost.” Prioritism makes more sense especially when you consider eternity. If we feed the hungry, heal the sick, stop the oppressor, but don’t share the gospel, they will just be well fed, healed, not oppressed sinners that go to hell for eternity. When we compare 70-80 years with eternity, there is no comparison. The priority is the gospel.

The kingdom of God is advanced when demons are cast out and people are set free (Lk 11:20). The kingdom of God is increased when the needy are taken care of. The kingdom of God is amplified when the sick are healed. But the kingdom of God is enlarged the most when the lost are saved. Let me say it again; a perspective of eternity reveals this to be true. If someone is fed, but not saved, or healed but not saved, or delivered but not saved, they still go to hell. We have only helped them temporarily. But when someone is born again, their life is changed forever. The Now/not yet kingdom view is the only biblical view, and it reveals that eternity is more important than the brief time we live on earth.



E. The now/not yet kingdom reveals that the way we minister is similar but not exactly the same as Jesus:

There is a debate between charismatics and non-charismatics concerning how we minister. Those on the Pentecostal side sometimes say we are supposed to minister exactly like Jesus did, including healing the sick every time and instantaneously. They usually appeal to John 14:12-14:

Truly I tell you, the one who believes in me will also do the works that I do. And he will do even greater works than these, because I am going to the Father. Whatever you ask in my name, I will do it

so that the Father may be glorified in the Son. If you ask me anything in my name, I will do it.

These are very important verses, and we do not want to miss out on all the promises they give, but we also don't want to take them out of the context of the whole teaching of Jesus. First, allow me to explain the passage and then reveal how it fits the now/not yet kingdom theology.

Jesus promises that we will do greater works than He did. He specifically says that it is so because He is going to the Father. He goes on to say that the disciples are better off when He leaves, because He will send the Spirit. Jesus, as human, can only be in one place at a time, but when He ascends to heaven, He will pour out His Spirit who can be with all the disciples and be everywhere all at once as God. Some think the greater things refer to greater miracles; this would be very difficult since Jesus performed the greatest miracle of all in His death and resurrection, which brings about our greatest miracle of all, redemption. In a careful study of the book of Acts (see the passages above), we discover that the greater works are the salvations that take place when the gospel is presented in the power of the Spirit. Jesus had approximately 120 followers after three years of work, which is decent church growth, but Peter led 3000 to the Lord in one day. The greater works includes miracles as the church reaches out to the hurting world, but it primarily refers to the greatest miracle of all that humans will experience when a spiritually dead person comes alive through the gospel. Of course, getting saved is just the beginning of the life of the Christian, who is to love, serve and glorify God the rest of his or her life together with the rest of the church, but it must start there. This is kingdom stuff. Jesus said in John 3:3, "Truly I tell you, unless someone is born again, he cannot see the kingdom of God."

Jesus then gives the promise that if we ask for anything in His name, we will get it. This is a marvelous promise. We definitely don't want to throw this one away. When I get to heaven, I don't want God to show me a giant room full of things I didn't get simply because I didn't ask

(James 4:2b). But what does He mean by asking in His name? In our 21st century thinking we come to the conclusion that He gives us something if we tag His name on the request; this is not what Jesus meant. To pray “in His name” meant to pray under His authority. Just like a good father would not give a child everything the child asks for, our heavenly Father sometimes says “no” to us for our good and for the good of His kingdom. A very important hermeneutical rule (rule of interpretation) is that we should interpret Scripture with Scripture. 1 John 5:14-15 explains our John passage:

This is the confidence we have before him: If we ask anything according to his will, he hears us. And if we know that he hears whatever we ask, we know that we have what we have asked of him.

Both passages are written by the same author, and they each mention that we get what we ask for under certain conditions. The John 14 passage says the condition is praying “in His name,” and the 1 John 5 passage states the condition is that it must be in accordance to God’s will. Both passages are saying the same thing. To pray in His name, under His authority, is to pray if it be your will. Of course, a good Christian would not want something outside of God’s will. So, we see that the John 14 passage is not a cart blanche invitation to get whatever we want. Some in the health/wealth movement have abused this passage to refer to getting rich. Others have suggested it means God will always heal if we have faith. From a full understanding of the Bible, this is simply not true. God does not always want us rich (Heb 11:35-38), and He does not always want us healed (2 Tim 4:20; 2 Cor 12:7-10). The fact that everyone dies is evidence that God doesn’t always heal. I know of two people in the past who stated that if you have enough faith, you don’t ever have to die – they are both dead. A proper understanding of John 14 helps us not make these kinds of mistakes, but we don’t want to throw out the baby with the bathwater. God did give us a wonderful promise that we can ask for financial provision or restored health, and He will answer those prayer affirmatively in many cases, but not always.

A side issue concerning the 1 John 5 passage deals with the concept of asking for things and ending the prayer with “if it be your will.” There is nothing wrong with the ending, because Jesus prayed this way at the Garden of Gethsemane (Mt 26:39), where He specifically said, “Yet not as I will, but as you will.” James teaches us to pray this way in James 4:15: “Instead, you should say, ‘If the Lord wills, we will live and do this or that.’” However, most prayers in the Bible do not include this tag, and it can be a sign of unbelief. If we ask for something and we say, “If it be your will,” and inside we are thinking, “and it probably isn’t,” then we are praying in unbelief (Mt 13:58). We are probably best off if we leave off that phrase in most of our prayers but have the heart attitude that we only want God’s will and are satisfied if He answers the prayer negatively, because He is all we really need (Ps 73:25-26).

Now going back to the John 14 passage, I want to discuss how it fits into the now/not yet kingdom. The kingdom now people interpret it to mean that we always get what we want. The kingdom future people believe it doesn’t apply today. The now/not yet people believe our prayers can be powerfully answered now, but since we live in a broken, corrupted world, we don’t always get what we want, including perfect health. Death is inevitable unless the rapture comes, and death is a humiliating and often painfully slow event. This world is not our home (Heb 13:14; 11:13; Php 3:20; 1 Pe 1:17; 2:11; 1 Co 7:31). This world is corrupted and longs to be redeemed (Ro 8:19-22). The curse of Genesis 3 is still on this planet (Rev 22:3; 21:4). But remember that death is our enemy (1 Co 15:26). We advance the kingdom when people are healed (Lk 4:18). What should be our focus? If we look at the New Testament, it seems to advocate healing a lot, so I think we should too. We pray with expectancy, because the kingdom of God is here. But we also recognize that many are not healed because the kingdom is not yet. We want to make sure we don’t trample on those who are suffering with the prayers going unanswered. We don’t want to give the impression that they are not healed because of lack of faith or sin in their life. In the now/not yet kingdom we need a good theology of glory as well as a good theology of

suffering. God uses suffering for His glory and will bring about good things through it (Ro 8:28).

Jesus had a unique ministry. It is good to ask, “What would Jesus do?” but we don’t do everything He did. He healed everyone instantaneously and all who asked. The one exception where a man saw partially and then fully might show that some healing takes time, but even that instance was simply two prayers. Our experience is different, and I don’t think God meant for us to expect the identical experience of Jesus. We shouldn’t settle for our experience, but the Bible indicates there is a uniqueness to Jesus’ ministry, as well as the Apostles ministry. The Apostles were signaled out in the book of Acts in a special way with a unique ministry (Acts 2:42-43; 4:33; 5:12-16; 19:11-12; 28:9). The Apostles healed all, instantly and in extraordinary ways – shadow and hanky ministries should not be pursued by us. In Acts 19 it says the miracles were *extraordinary*; this means they were not the usual miracles we should expect. In Acts we also see non-apostles healing the sick (Acts 6:8; 8:4-8), sometimes in tremendous ways, so I am not suggesting we shouldn’t expect incredible things from our God, but I am saying that the emphasis in Acts seems to indicate there is a difference between the Apostles’ ministry and our own. We don’t speak and write *the* very words of God equal to the Bible, and we don’t heal all without exception instantaneously. Acts is not just a history book (the view of the not yet camp), and it is not a manual to be copied without contextualizing (the now camp). It is a blueprint for how we should do ministry in the now/not yet kingdom of God.



F. Bible Faith:

I want to conclude by talking about faith. Once again, I think there are three views concerning faith that tend to follow these three views of the kingdom. Some on the kingdom now side believe that you have to come to a place where you believe God is going to do the miracle before you get the miracle. I remember a man once asked me to pray for his wife who had been in a coma for several years whom he had in his living

room with machines keeping her alive. Before he let me in, he asked me, “I want to make sure you believe that when you pray, you know that she will come to, you believe God *will* heal her.” I told him I didn’t have that kind of faith, and he almost didn’t let me in. I did pray, but she wasn’t healed. But this kind of faith is not what the Bible teaches. It reveals a mean god who will only reluctantly answer our requests if we have super faith. Jesus said all we need is faith the size of a mustard seed (Lk 17:6).

The second kind of faith corresponds with the kingdom future view and is really a lack of faith. A man asked Jesus to help his son who was demonized. He said, “But if you can do anything, have compassion on us and help us.” Jesus responded, “If you can? Everything is possible for the one who believes.” The man’s response is wonderful, “I do believe; help my unbelief.” Then Jesus cast out the demon. At first the man had unbelief. He didn’t even know if Jesus could do it or not. At the end he had mustard seed faith. He was honest and asked for help in his faith and Jesus obliged. This brings us to what I call Bible faith.

Bible faith holds three tenants:

1. First, we believe God is able all the time and willing many times Mt 9:27-30; Lk 5:12-13, 17; 2 Cor 12:7-10; Dan 3:16-18; 1 Jn 5:14-15; Mk 10:35. In Matthew 9:28 Jesus asked the blind men simply if they believed that He was able to do it. Notice Jesus didn’t say, “Do you believe I am going to do it?” A belief in His ability is all it takes for Bible faith. Jesus responded to them that he would heal them according to their faith – they had enough faith. In Luke 5:12-13 a man came up to Jesus and put the tag on his prayer, “Lord, if you are willing, you can make me clean.” Jesus, full of compassion, stated, “I am willing,” and healed him. 2 Corinthians 12:7-10 is the case where Paul asked God to deliver him from a thorn in the flesh, which the passage calls “a messenger of Satan to torment me.” God said, “No.” Some people say this wasn’t a physical healing. Whatever it was, God said “no” even though Paul had faith, and even though it was a messenger of Satan. It

does say it was a thorn in the *flesh*. In Galatians 4:13-15 Paul spoke of a physical condition that was a trial for the Galatians, but that they were willing to tear out their eyes to help him. Some scholars suggest the physical condition was something to do with his eyes, possibly a condition from malaria which was prevalent in the area of Galatia, which is why Paul ended his letters with big letters when he signed them (Gal 6:11); he had an amanuensis write the bulk of the letter as he dictated it but would sign it at the end. I have heard some people claim that Paul didn't have enough faith. Paul believed God could do it, which is enough faith as we have seen; it simply wasn't His will this time. Daniel 3:16-18 is the famous response of Shadrach, Meshach and Abednego when threatened to be thrown into the fire. Verse 17-18 states,

If the God we serve exists, then he can rescue us from the furnace of blazing fire, and he can rescue us from the power of you, the king. But even if he does not rescue us, we want you as king to know that we will not serve your gods or worship the gold statue you set up.

Notice they only believed that God was able to rescue them, not that He was going to rescue them. They were not sure, which is why they said that even if He doesn't rescue them, they were not going to sin. Shadrach, Meshach, and Abednego are shining examples of Bible faith – They believed God could rescue them and would unless God knew that it was better not to. We already covered the 1 Jn 5 passage, but in Mark 10:35-40 the disciples specifically asked Jesus, “Teacher, we want you to do whatever we ask you.” Jesus basically said, “No.” The first point of Bible faith is that we only need to believe in God's ability to heal, not necessarily that He will heal at our request.

2. Second, our hearts and minds are at least neutral concerning whether God will heal or not Mk 9:22-25; 6:5; Lk 21:16-18. Mark 9 is the passage we discussed about the man who started out with unbelief. He didn't think Jesus was going to heal his son. He said, “If you can.” Mark

6:5-6 is a tragic passage where most of Jesus' hometown didn't believe. It says, "He was not able to do a miracle there, except that he laid his hands on a few sick people and healed them. And he was amazed at their unbelief." Luke 21:16-18 is an interesting passage. It talks of persecution and admits in verse 16 that "they will kill some of you." In verse 18 it promises, "but not a hair of your head will be lost." Verse 18 cannot mean we won't suffer, because He just said some of us would be killed. It is a principle that He will take care of us one way or another. Many times, we don't know what God is going to do, but in confidence we believe He has our best interest in mind, and therefore we pray in faith, believing that He can heal, and we have no reason not to believe that He just might heal in this instance of our prayer. We don't know, but we lean in the direction that He just might. If we go into the prayer thinking, "I don't think He is going to answer my prayer," we honestly pray, "I believe, help my unbelief." We have a great God who wants to show off. He wants to use signs and wonders to bring the lost to Himself, which is why in the book of Acts most of the miracles were performed on unbelievers. Our desire is for His glory, and unbelievers coming to Christ advances the kingdom like nothing else, so we pray for healing. We also pray because we know God is full of compassion (Mt 14:14).

3. Third, the best results come when we hear from God Jn 5:19. In John 5:19 it states, "Jesus replied, 'Truly I tell you, the Son is not able to do anything on his own, but only what he sees the Father doing. For whatever the Father does, the Son likewise does these things.'" While on the earth, Jesus totally relied on the Father's direction and the Spirit's power. He would regularly go out early in the morning to pray, to hear what the Father wanted Him to do that day (Mk 1:35; Lk 5:16). We don't try to get God in on our plans when we pray Bible faith prayer. We want to get in on His plans. When He reveals to us a part of His plan, our faith exponentially grows. Prayer should include a lot of listening. I remember once Nancy Losey asked for prayer for her husband who was going to have an angioplasty done. When we were praying, she believed God spoke and assured her he was already healed. When he went in for

the procedure, they said he didn't need it; somehow, he got better without it. God does not always reveal to us exactly what He is going to do, but when He does it makes prayer a lot easier.



Conclusion:

This life is difficult. We are all growing in our faith and walk with God. We all have different gifts, and we all emphasize different truths in the Bible depending on what God is showing us. The whole body is needed. We need some to encourage us toward increased faith, to go beyond, "Help my unbelief." We need others to remind us that suffering is a part of God's plan in this life (1 Pe 2:21). This world is not our home. The kingdom of God is both now and not yet.