



Kingdom Vision

Expanding The Kingdom Of God In Our Lives And The World Around Us

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Princeton Christian Church



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The Kingdom Vision of Jesus

When Jesus announced the coming of the kingdom of God, he was announcing a revolution. Jesus saw himself as the messenger chosen by God to deliver the good news of God's powerful new activity in the world. God's kingdom was coming to replace the authority of all earthly kingdoms. And it was beginning immediately.

To the people of first-century Palestine, the phrase kingdom of God created an image of the way the world would be if God, not Caesar, sat on the throne. The kingdom of God was Jesus' way of talking about God's powerful presence with humanity and God's dream for our future. The kingdom is God's work to restore the world to the way it was intended at creation. It refers to God's active rule in the world—God's new reign, God's new government, God's new social and economic order.

Divine Liberation

Jesus announced that the day had finally come when God would act to take charge of the earth. The coming of the kingdom is the coming of divine liberation from all oppressive earthly systems.

As such, this announcement was seen as a threat by the ruling powers in Palestine, including the Jewish Sanhedrin and the Roman Procurator, Pontius Pilate. Roman authorities quickly executed Jesus for sedition against the state.

The revolution that Jesus announced was a challenge to all powers, both then and now. But the kingdom of God does not come through violent revolution. It is not the replacement of one ruling group with another ruling group. It is a revolution far greater and deeper.

The Kingdom of Satan

Jesus saw that behind all earthly kingdoms is a greater kingdom—the kingdom of Satan. This is expressed in the temptation story that preceded his ministry.

"Then taking him to a high mountain, the devil showed Jesus in an instant all the empires of the domination system. And the devil said to him, 'I will give you the power and glory of these kingdoms; for it is mine, and I can give it to anyone I want.'" (Luke 4:6)

Matthew, Mark and Luke suggest that all earthly kingdoms and governments—dictatorships and democracies, socialist and capitalist—are under the power of Satan. They embody the politics, economics and social structures of Satan's order, which has termed the "domination system."

The domination system is at the root of most human societies. It is characterized by power and wealth concentrated in the hands of an elite minority, by male domination over women, by legal and religious institutions that support, condone and legitimize the system, and by the use of

violence to enforce it. This was certainly the situation Jesus encountered in first-century Palestine.

To Jesus, the kingdom of God was in conflict with the prevailing domination system of his day. The situation went far deeper than his contemporaries realized. Most first-century Jews were looking for the overthrow of Roman authority and the restoration of the Davidic kingdom in Israel. They wanted a messiah who would lead and win the battle. Jesus had something more fundamental and profound on his mind.



~Continued on Page 2

The Kingdom Vision of Jesus-Continued

God's new order began with Jesus. It exists side by side with the old order of Satan. Someday God's new order will fill the earth. Until that day, we are called to live out God's new order—of equality, humility, servanthood, compassion, forgiveness, nonviolence, and sharing—in the midst of the old. Doing that, however, puts us into conflict with the kingdom of Satan. Because the values of the domination system—the pursuit of power, prestige, wealth, and exclusive community—are the dominant values of any society, followers of Jesus will always find themselves counter-cultural.

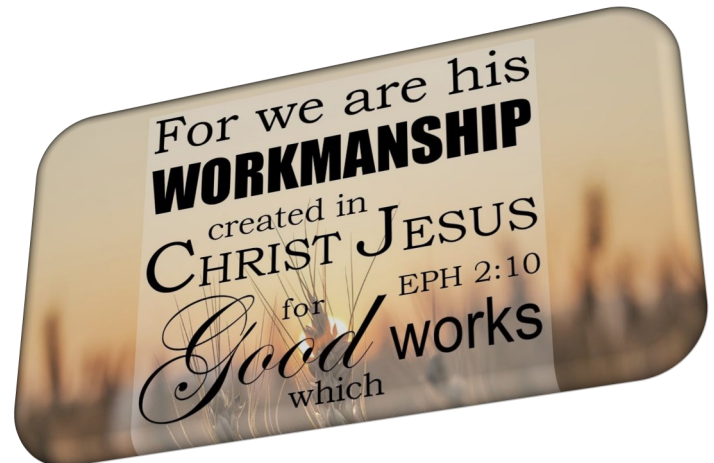
From Self to Others

The values of Satan's kingdom are most clearly identified with the values of "self"—self-interest, self-concern, self-centeredness, selfishness. A focus on the self often leads to alienation, isolation and separation from communion with others and with God. The values of the kingdom of God are most clearly identified with concern for the other—compassion, service, and sharing. Jesus is our model, as "the man for others."

God's kingdom is not established by domination, coercion or violence. It is open to all and is offered as an invitation. But it relies on a profound change of heart and a radical change of life to enter.



Entrance requires a change in priorities—from self-interest (What will I eat? What will I drink? What will I wear?)—to a compassionate interest about the least in society (What will they eat? What will they drink? What will they wear?). The kingdom involves feeding the hungry, clothing the naked, visiting the imprisoned, caring for the sick, accepting the unacceptable.



A Radical Transformation

The kingdom of God is the realization of a fundamental utopia of the human heart. For Jesus, God's reign is both a realization of all our authentically human hopes and dreams and much more than we have ever dreamed of or hoped for. The kingdom of God is a vision of a radical transformation of human beings and human institutions (social, political, economic and religious) to a form that will express the character and nature of God. It is a belief that the rule of God in human lives and institutions will transform the social structures of hierarchy, domination and inequity to structures of equality.

It is the total transformation of this world, free from all that alienates human beings, free from unnecessary suffering, sin, divisions, and the fearful power of death. The divine activity of the kingdom of God is focused on the needs and the desires of the people.

The kingdom of God is a movement, a gathering of people who have decided to follow Jesus. It is a community of people who are committed to the new values of the new order. These are people who listen to the words of Jesus and act on them. Jesus referred to this community as his true family.

While the kingdom of God is great and mighty. Most of the time it appears hidden from view. It is found in action. It involves simple everyday acts of compassion, acceptance, forgiveness and service. Every act that weakens the domination system, strengthens the kingdom of God. Through small actions by many people the world will be transformed.

~Robin Fortner

The Big Tree



We used to have a huge tree in front of our house that had been there for many years before we even lived there. It had a lot of character and stood majestically providing shade in the summer and every fall kept my kids busy raking leaves.

One day during a storm, a huge limb fell out from high up in the tree. Thankfully, no one was hurt or any property damaged when it fell. It proved to be thoroughly rotted because when it hit the street it broke into a hundred pieces. The city truck came by and marked the tree to have it cut down. When they took the tree down you could see from the stump they left behind that over 85-90% of the tree was hollow inside and it was just a matter of time before the whole thing would have come down. As big as it was, it would have caused great harm if it had fell no matter which direction it might have fell. It was hard to believe that big old tree was so dead inside. It looked strong and healthy enough to me. Oh sure, it was a little scraggly here and there but it still leaved out every spring and its roots appeared to go very deep, far-reaching and strong. They were even strong enough to lift and break up our sidewalk. That is why to this day we still have that huge stump in our yard because it would be quite a chore to remove it all.

One day as I was sitting on the porch, I was looking at that big stump and reminiscing about the big tree that once stood in it's place when a couple of scripture popped into my head.

First was Matthew 23:27-28 *Jesus told the scribes and Pharisees that they were like whitewashed tombs that appeared beautiful on the outside but inside they were full of dead men's bones and rotting flesh. They appeared righteous to men but was full of hypocrisy.* Then I thought of *Matthew 3:10* that says, *the ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.* Finally I thought of *Matthew 7:17-23* that says,

So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will recognize them by their fruits. "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.'

PCC offers many opportunities to help those earnestly searching for a deeper relationship with God where we can worship, learn and grow spiritually. We need to be aware though that we could attend every time the church doors are open and still be spiritually sick or dead. That is why Paul says in 2 Cor 3:5 Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you—unless, of course, you fail the test?

We need to always be checking ourselves making sure we are keeping instep with the Spirit. Watch for the signs of "looking a little scraggly here & there" because they may be signs of becoming unhealthy spiritually. Watch that we're not just going through the motions, growing ever more hollow inside spiritually.

We all desire to see our congregation grow and God's Kingdom glorified but it is vital that we grow internally before we can grow externally. Please pray for your brothers & sisters in Christ as Paul did the Colossians in Col 1:9-12

For this reason, since the day we heard about you, we have not stopped praying for you. We continually ask God to fill you with the knowledge of his will through all the wisdom and understanding that the Spirit gives, so that you may live a life worthy of the Lord and please him in every way: bearing fruit in every good work, growing in the knowledge of God, "being strengthened with all power according to his glorious might so that you may have great endurance and patience, and giving joyful thanks to the Father, who has qualified you to share in the inheritance of his holy people in the kingdom of light.

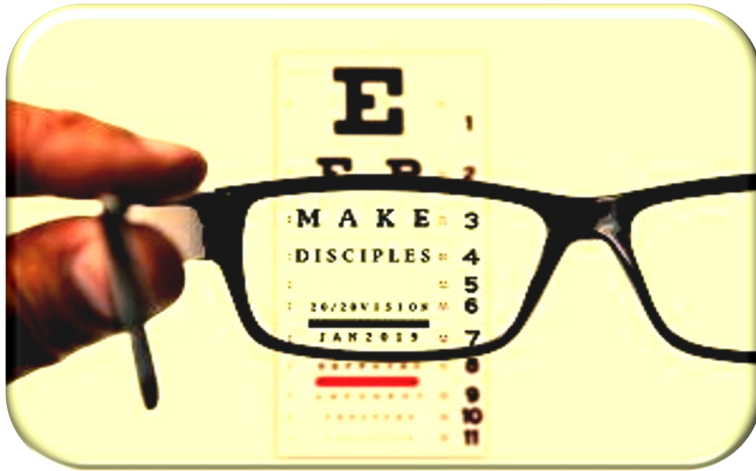
We all need each other's prayers and encouragement.
I know I sure do.

~Angela Jones

A MAN WITH A VISION

One

Bible College professor frequently told his students that they needed to develop an Acts 20:20 vision, and take the Gospel of Christ from door to door as well as in the public. The Apostle Paul was a man with this type of Acts 20 vision. We might describe Paul as a man with an Acts 20:20 vision.



The Apostle Paul came to Ephesus and called a meeting with the elders of the church. He would waste no time on trivial or insignificant matters. Paul's purpose was to say good-bye to the Elders and to help them to focus on the work of winning souls for Jesus Christ.

Paul begins to speak of his ministry with the church in Ephesus and, in fact, all of Asia. Paul was a man of vision. He says he has served the Lord with all humility and with tears and with trials when the Jews plotted against him. He had continued to teach the Elders publicly and from house to house. He emphasized to both Jews and Greeks the repentance toward God and faith in our Lord Jesus Christ. (Ephesians 20:17-21). In his sermon to them Paul demonstrated a vision for the church of Jesus Christ with tears and humility.

In Paul's teaching his attitude was never one of arrogance or a display of his knowledge, but, recognizing his weakness, he relied on the power of the Holy Spirit. Without a doubt, we can view Paul's ministry there as a very productive time. But it had always been a difficult one because of the Jews who constantly opposed him on every point. Their plots to send him packing had been a major test for Paul.

But Paul's focus was on the needs of the people. Like Jesus, he saw their tears and shed his own. These were people with great spiritual needs. Paul watched those with unrepentant hearts, who would not turn to Christ, and it broke his heart. It was upsetting to him to see people who needed Jesus Christ, but would not make that decision to follow Christ.

Paul knew well their need. After all, before his conversion, he had been in the same position as they were. Lost, and without a Savior, but resisting – even to the point of killing those who belonged to Christ.

Paul could identify with those who were lost, and after his own encounter with Christ, he knew that the answer to their spiritual need was Jesus Christ.

Although Paul knew their need, and what makes it so difficult as we try to win others for Christ, is that even though we know the need, neither he, or we, can make that choice to accept Jesus as Lord for anyone else. Each person must choose to accept or reject Jesus Christ himself.

As Paul ministered among the people, he saw them in bondage – especially in the bondage of idolatry. In Romans 1:25 he says they worshipped and served created things rather than the Creator..."

The reality here is that when Jesus Christ and our God are not worshipped, something, or someone else, will be worshipped in the heart of sinful man. In Romans 1:21, 28 Paul says that that by their rejection of God and his Word, that man in his natural state is given over to every kind of wickedness. They were in the bondage of unbridled passion.

Seeing this condition of the people caused Paul to have a tender vision for the lost, because he saw their need for Jesus Christ. These are all characteristics of the natural man who is without Christ, and the working of God's Spirit in their lives.

~Continued on Page 5

A MAN WITH A VISION-Continued

Paul had a strong love for these people, because he realized that what he was seeing was merely the lack of the saving influence of Jesus Christ in their lives. Paul had a very tender vision of these people because he knew they were in bondage. Paul knew that it was because of the bondage to this world and to Satan, that these individuals acted the way they did.

Paul was getting ready to leave the church at Ephesus to continue to teach and preach in other cities. He wanted to remind the Elders of his passion for lost souls. Paul wanted them to know his passion for the lost. Paul also wanted to instill this same passion for the lost into these leaders of the church at Ephesus.

Paul also has a targeted vision. He saw that winning souls for Christ must be done not only publicly – as in preaching – but also from house to house. Most of Paul's preaching, at least that which we have a record of, was carried out in the public arena. This allowed the greater number of people to hear his message. But Paul also knew that the message could be truly effective when carried out house to house. This is simply going to the people where they are and teaching one on one. Paul understood the impact that personal contact is effective for leading people to Christ

Paul also had total vision. That is, he did not limit his preaching and witnessing to one specific people group. He would preach and teach all peoples because when they were without Jesus Christ they were lost and without hope. So, he brought the message to the Jews and to the Greeks. He saw all of them as potential repentant followers of Christ. He taught the same to all groups. They must turn in repentance to God, accept His Son as Savior and be baptized for the remission of sin, and begin to walk in the newness of life. As Paul was preparing to leave Ephesus he was trying to pass on his vision to them.

There was no prejudice in Paul's passion for souls to come to Christ. He saw all people as lost and in need of Christ. Each of us was once in that condition of needing a Savior. So we, as those who have believed and made Christ the Lord of our lives also need that same vision and love for the lost.

~Gary K Fair



Rest Your Spiritual Eyes

The apostles gathered around Jesus and reported to him all they had done and taught. Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, *"Come with me by yourselves to a quiet place and get some rest."* So, they went away by themselves in a boat to a solitary place. Mark 6:30-32

Sometimes life can get too busy and overwhelm us. The cares of this world can become so great that we cannot take time for our physical and spiritual needs. Jesus' command to his disciples *"Come with me by yourselves to a quiet place and get some rest"* shows us that Jesus fully understood and expects us to take time to minister to ourselves in order to be prepared to minister to others.

Paul instructed his young understudy Timothy to "Be prepared, preach the Word in season and out of season". Being prepared means we must allot time for preparation. This is just as important as allotting time for preaching, teaching, calling, visiting shut ins, etc.

As I write this, I am blessed to be sitting on the front porch of a log cabin in the Hoosier National Forest. To my left is the Ohio river, to my right is a high rocky cliff. Yesterday I got on my iron horse and rode the Ohio River Scenic Byway to get here. The American Motorcyclist Association ranks this among the top 10 motorcycle roads in America, I most definitely agree. Every time I ride the Byway I marvel at God's awesome power.

The road hugs the Ohio river on one side and rocky cliffs on the other as it passes through the Hoosier National Forest. The old hymn How Great Thou Art, runs through my head as I ride this route. Seeing the river, sometimes calm, sometimes rushing and sometimes whitecapped as a storm blows in, seeing the rocks carved by the river and the large puffy "Simpson's" clouds make me marvel at God's power. Especially when I realize that those clouds are the same water that carved the rocks, and it will hang there in the sky until God tells it to fall.

I love the peace, tranquility, and restfulness of being here at the cabin alone with Jesus. When I arrived, it looked as though a close friend had prepared the cabin just for me. The lights and air conditioning were on, there was a black and white western playing on TV and the jacuzzi was filled and set to 104. I hung my vest on a chair, my holster on the bedpost scrubbed off the sunscreen and road grime then settled in with my bible and commentaries.

George L. Faull in his book *How To Study The Bible*, says that you need a place where that is all that you do. So when you get there you are automatically in study mode. The cabin is the perfect study environment, completely free from the distractions of everyday life. It is very similar to the study area I am putting together at home.

When we are physically tired our eyes become heavy and do not focus well. This is equally true of our spiritual eyes. We were not created to multitask. Let me repeat that we were not created to multitask. Unfortunately, modern society tells us we must concentrate on multiple things at once. The result is nothing ever gets our complete attention, nothing ever gets our best.

Our relationship with Jesus deserves our best. Jesus is our "Sabbath Rest". Jesus loved his disciples enough to command them to get physical rest. I am at my best when I get plenty of rest and plenty of quality time in the Word. I am better prepared to preach, teach, and assist others. And also, better prepared to deal with Satan's attacks.

There remains, then, a Sabbath-rest for the people of God; for anyone who enters God's rest also rests from his own work, just as God did from his. Let us, therefore, make every effort to enter that rest, so that no one will fall by following their example of disobedience.

Hebrews 4: 9-11



I would urge you all to create a quiet place in your home. A place where you only go to meditate on God's word and pray. A place to rest your eyes from the cares of this world and get your "Spiritual Spectacles" adjusted so you can clearly see the things God is calling you to do and also the things He wants you to avoid.

~Ron Smith

Examples of Kingdom Vision

Like Jesus, Paul used many illustrations to explain the inner workings of God's kingdom and the spiritual world. In I Corinthians 3, he begins by comparing working in the kingdom of heaven on Earth (which is the church) to working on a farm. I think the reason he does this is to help us understand in a practical way what our ministries in the church actually mean in relation to the "big picture."

It is easy to become frustrated and discouraged if we don't see how/ what we are doing in a specific area fits into the whole.

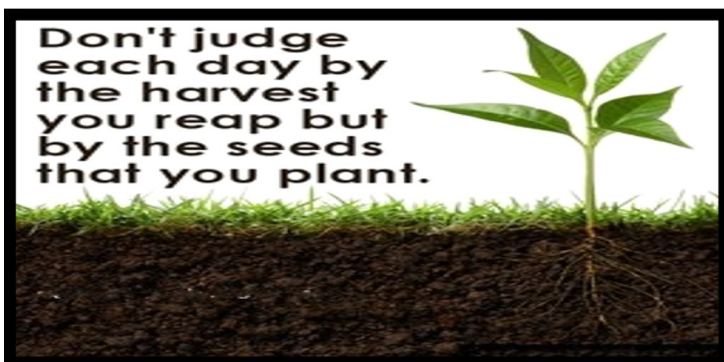
This is why smart companies give employees orientation training in the goals and over all operation of their business, so that the individual can see the place and importance that his/her contribution makes to the final product.

Paul is doing this in I Corinthians 3 by explaining the over-all cycle that must take place in the normal development of a church. In doing so, he was hoping to dispel feelings of pride or despair felt by various individuals because they happened to be at some high or low point in the normal cycle of church growth.

He chooses the "farming" illustration to explain this because his readers would easily understand this imagery, since farming was the oldest of cycles known to man. With the "farm" model, he explains the natural evolution of growth in the church and how each player is an important part for that growth to happen.

And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men? For when one says, "I am of Paul," and another, "I am of Apollos," are you not mere men? What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one. I planted, Apollos watered, but God was causing the growth. So then neither the one who plants nor the one who waters is anything, but God who causes the growth. Now he who plants, and he who waters are one; but each will receive his own reward according to his own labor. For we are God's fellow workers; you are God's field, God's building.

- I Corinthians 3:1-9



He begins by rebuking his readers for their immature attitude. He compares them to spiritual babies who are not ready to begin eating a regular diet of spiritual foods. The reason for this rebuke is that they are jealous of one another and are dividing into groups. Paul says that in doing this they are worse than "spiritual babes," they are "mere men" or unspiritual men, men without God's Spirit. The reason for their jealousy and division was that they were aligning themselves with different church leaders and claiming their work and their success as their own.

In response to their partisanship, Paul explains the true role of these people as equal servants in a cycle of growth begun and maintained by God. In explaining the tasks of he and Apollos (a great speaker and preacher of the time), Paul establishes a model for all future workers to refer to when comparing what they are doing to the overall work and growth of the church.

In verse 5, he says that all workers, regardless of their task or where they are in the cycle, are all equal because all are working toward the same end - producing faith in Jesus Christ in the hearts of others. And, no worker can boast since the opportunity to serve, the tools to serve with (and later on he will say, even the results), all of these are provided by God. No servant therefore can boast because all begin with nothing and are completely supplied for the task by God. By implication, Paul is telling his readers that if he and Apollos cannot boast, then neither can their so-called followers boast.

In verse 6, he applies the cycle found in farming and gardening to the cycle of growth we experience in God's kingdom here on earth - the church. He mentions 3 phases in that cycle, and the fact that each one represents a place and type of work we find ourselves in as Christians serving in the church of our Lord.

1. Planting

There is no crop without first the seeds being sown into the earth. In the church, sowing of seed or planting is essentially spreading the gospel to all nations. Jesus alluded to this in the parable of the sower and the seed (Mark 4:1-14). As a matter of fact, he even says in verse 14, "The sower sows the word" by way of explaining the parable to His disciples. The Lord also made this to be His basic command as the first task of the Apostles after his resurrection. - Mark 16:15 says "Go into all the world and preach the gospel to all creation." You begin or re-start with seeding, and there are many ways to do this "seeding".

Missionaries who go into foreign countries.
Advertising, Radio, T.V., the Internet, and VBS.
Visitation Programs.

~Continued on Page 8

Examples of Kingdom Vision - Continued

Every effort to bring the gospel to those who have not heard it before is part of the planting effort.

Planting is hard work; it's an uphill type of work. You need great faith, must be able to work with little encouragement, and must be ready not to receive much credit for what you've done. It's usually a lovely kind of work because you labor with hope and a vision that only a few people can see.

Abraham, Noah, and the Apostle Paul were seed planters and set our example for modern day seed sowers even in this congregation. People who had a vision back in the 50's and 60's to plant churches in Princeton. People we don't even know who are gone now. Of course, the reward for visionaries is a faith that is rock solid as a result of the vision they have received in serving the Kingdom.

In the end, the planters, the sowers, the visionaries feel close to God and are continually and easily filled with awe and praise as we see in Paul's writings where he spontaneously breaks out in praise and joy - even in the most difficult of circumstances. This is the true spirit of planters and seed sowers.

2. Watering

Paul claims that Apollos was a waterer, a nourisher, a builder upper. This is usually the largest stage in the cycle of farming and church growth. The seed is planted with hard work to break up the soil and remove the debris. Then the farmer waits patiently for the rain to nourish the seed and the earth. For the church, this watering stage involves:

- Organizing, ministering to others, persevering in a task.
- Teaching Bible study year in and year out.
- Building buildings, training teachers, helping ministers to mature.
- Strengthening families, developing leaders, as well as establishing good community relationships.



Planting is hard; watering is tedious. It's slow, grinding, sometimes repetitive and monotonous. It's discouraging at times because it is often a case of one step forward and two steps back. There are many late nights, large responsibilities, sacrifices, and not much immediate gratitude. People like Solomon who consolidated, his father, David's gains and later spent decades building an elaborate temple. This

sometimes shames us because we want construction in a month or a year!

Barnabas, the early mentor of Paul and later Mark, was a waterer.

The Apostle John, who did not have to move around much for his ministry, remained a long time in teaching and building the church in Ephesus and Asia Minor.

We have these kinds of servants today, for example:

Elders who serve with their wives and keep a steady hand for years.

Deacons/Servants who work hard with little to no recognition.

Teachers and ministers who are there day in and day out - to the point that we take them for granted; they are always there when we need them.

Those brothers and sisters who are responsible for a thousand acts of kindness - visiting the sick, preparing food, serving in childcare; they are the quiet waters that continually nourish this church.

I have not mentioned all who deserve to be mentioned, only a few to help you understand the kind of person and the kind of work "watering" is. The reward for waterers is that their work etches into their character over time, and you begin to see the true workings of hope, strength, and the most precious of virtues - Godly humility in them. Waterers feel close to God's people and know His ways intimately. This gives them great confidence for the future and a hope that cannot be shaken. You are judged and compared to others who come before you and, as leaders, have to cope with new problems that have not been faced before.

People like Joshua who took over from Moses and settled a land already subdued by others was one who worked a harvest period. And Peter, along with the other Apostles, enjoyed a great harvest from Jesus' ministry but had the task of leading the early church through the first difficult years of its existence. Today your present elders, deacons, and ministers are very much into this phase as they strive to find the direction and new goals to reach based on the achievements of past generations. Of course, there is a reward for harvesters too.

Their task is a joyful one.

They have many resources to work with.

They have the blessing of seeing God's power at work.

Harvesters get an early taste of heaven and experience the pleasure of having a thankful heart.

~Continued on Page 9

Examples of Kingdom Vision- Continued

3. Harvesting

The third phase in the cycle is harvesting. Jesus promised that those who are faithful to sow seed and work the soil will have a harvest of some kind - sometimes 30, 60, 100. The work of harvesting includes:

Baptizing souls who want to come to Christ.

Managing the growth caused by years of work by others (i.e., operating Christian schools/events, writing Bible lessons or articles for newsletter, organizing praise and worship, having a fruitful childrens ministry).

Planning for the next plateau of growth in the congregation.

Funding other good works to glorify God and edify the church.

Harvesting has its own unique set of challenges, however. You are the steward of the hard work of others and receive little credit for what you accomplish.

Before the reward there must be labor. You plant before you harvest. You sow in tears before you reap joy.

Now that we've had a "bird's-eye" view of this model of growth, let's draw a few practical lessons for our own situation here today as we follow in Jesus' footsteps in doing the work of the kingdom as planters, waterers, and harvesters.

Lesson #1 - Church Work/Growth is Cyclical

No one person or no one congregation is exclusively in one place. We go from one stage to another in our personal ministries as well as the development of a congregation. Knowing this helps us not become too proud or too discouraged or get into a rut. Because it is a cycle, we should always be prepared for change and learn to be flexible in order to accommodate the various phases in the life of a congregation.

Lesson #2 - Know Where You Are in the Cycle

A church with empty pews shouldn't waste its time on a building program. A church with crowded classrooms needs both a building program and a teacher training program. Wise leaders learn to discern where the congregation is in its cycle and plan for the next phase. This breeds confidence in the leadership and clear direction for the congregation.

Lesson #3 - Jesus is the Lord of Every Harvest

Paul says it this way in I Corinthians 3:7-9:

So then neither the one who plants nor the one who waters is anything, but God who causes the growth. Now he who plants, and he who waters are one; but each will receive his own reward according to his own labor. For we are God's fellow workers; you are God's field, God's building.

He reminds us that no matter where we are in the cycle, and what task has been assigned to us, the Lord is the one who will cause the seed to grow - verse 7. Then Paul reassures them that each point in the cycle and each task performed is the same in God's eyes. Seed planters have no greater glory than waterers or harvesters - they are all equal tasks in God's eyes. He will reward based on how you worked, not what you worked at (i.e. if you served well keeping the nursery, you will be rewarded; if you neglected your responsibility as an elder you will receive your due).

Finally, in verse 9, Paul explains that while you are busy working at your ministry, whatever that is and at whatever point in the cycle, God is busy working on you. Your theatre of operation is this world, and the task is to fill it with the knowledge of Christ. His theatre of operations is your heart, and His task is to fill it with the love of Christ through the Holy Spirit. You see, as you work for Him in this world, He is at work to prepare you for the world to come - this is also part of the cycle.

~Aaron Jones



Kingdom Vision for PCC in 2021



Develop Godly Men Willing To Lead
~~Expand Community Outreach~~
 Resume 5th Sunday Rally With Area Congregations
~~Resume SOS Women's Ministry~~
~~Start Men's Development Ministry~~
~~Plan a Fall Revival~~

CONGREGATIONAL GOALS

- Individual Growth Is Intertwined With Church Growth.
- A primary function of the church is the edification of the saints... Ephesians 4:11-16. We are challenged to minister our gifts to one another... 1 Peter 4:11.
- As we grow individually, so we grow as a church, and vice versa.

The Princeton PathFinder

Kingdom Vision



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