

A Line In The Sand

A Post-Truth Truth (If There Even Is One)

In a [post-truth world](#), what *isn't* up for debate?

We've inherited a culture shaped by the catchcry "*you do you*" – where truth is subjective, identity is fluid, and even morality is open to reinterpretation. Right and wrong have become personal preferences. The highest good, we're told, is doing whatever feels *right for you*.

But here's the thing: not all choices stay personal. Some ripple outward. And when someone's "truth" causes harm to another, we suddenly pull up short. We say, "*That's not okay.*"

Most of us agree that killing an innocent person is wrong. It violates something sacred – an unspoken but shared belief that each human life has value and should not be taken by another. But even here, the issue gets complicated. What about self-defence? Or tragic accidents? What about nuance?

If someone dies in a car crash because the brakes failed, we grieve – but we don't blame the driver the way we would if they had deliberately run someone down. Why? Because intent matters. Responsibility matters. And whether we realise it or not, we're operating with an invisible framework that tells us where the line is. We sense, deep down, that *some things are just wrong*.

The Line in the Sand

The moment we say something is *wrong*, we're appealing to a standard outside of ourselves. A universal *ought*. But where did that line come from? And who gets to draw it?

It turns out, we believe in moral objectivity more than we'd

like to admit. Our legal systems are built on it. Our shared values depend on it. We don't function as a society without some collective understanding that there are *things humans ought to do – and things we must not do*.

For thousands of years, cultures have reached for frameworks to make sense of this: laws, philosophies, religious teachings. In the West, much of our moral backbone traces back to the Ten Commandments and the teachings of Jesus – whether or not we still claim them. *Do to others as you would have them do to you* (Matthew 7:12) has become common moral shorthand, even among those who've never opened a Bible.

But here's the irony: we've kept the ethics, while forgetting their source.

We still drink from the stream, but we're hesitant to name the spring.

The God-Shaped Ethic

It's hard to make sense of moral responsibility without a foundation beneath it. If we are just random atoms bumping around a meaningless universe, then the idea of "right" and "wrong" becomes nothing more than personal taste. Murder might be unpleasant to us, but we can't call it *wrong* in any absolute sense. There are no rules – just reactions.

But if there *is* a God – if we are made in His image, created with intent and worth – then morality is more than a social contract. It is an echo of His nature.

Our instincts to love, protect, and act justly aren't arbitrary – they're woven into us by the One who made us. The "line in the sand" isn't something we made up. It was drawn by a hand bigger than ours.

Two Kingdoms

Jesus spoke of this line, too. In Matthew 7, he described two paths, two trees, and two foundations – two [kingdoms](#), really. One leads to life. The other, to ruin.

His Sermon on the Mount is often called a kingdom manifesto. It paints a picture of the kind of life that flows from living under God's rule: a life of mercy, humility, justice, and love. And at its heart is the golden rule – *treat others the way you want to be treated*.

In other words: here's the line. This side is life. That side is death. Choose well.

But he didn't just describe the Kingdom – he *announced* it. "*Repent, for the Kingdom of Heaven has come near*," he said (Matthew 4:17).

In him, God's Kingdom broke into the world – not as a political takeover, but as a quiet revolution of hearts, values, and vision. It's already here, in part.

But one day, the line between the two kingdoms will disappear entirely, as the Kingdom of God overtakes all.

So... What Now?

We all want to live well. To do what's right. To be on the side of life, not death.

But if we're honest, we can't make sense of *right* and *wrong* without admitting there's a deeper truth beneath it all. One that doesn't shift with opinion polls or change with the times. *A truth with a source*.

And if that's true – if there *is* a moral law, then maybe there's also a moral Lawgiver. Maybe the line in the sand was drawn not to restrict us, but to *lead us home*.

The invitation isn't just to do better or try harder. It's to ask the bigger question: *What if God is real? What if He's good? What if He made us for something more?*

In a post-truth world, that might just be the most radical truth of all.

"I am the way, the truth, and the life. No one comes to the Father except through me."

– [Jesus] John 14:6

The Kingdom | Now, But Not Yet

(Not a reader? Take a listen instead ↓)

The sovereignty and rule of God has always existed and will always exist ([Psalm 47:7](#), [1 Chronicles 29:11](#), [Exodus 15:18](#), [Psalm 103:19](#)).

He is Almighty God, maker of the earth, sovereign over all, the King of Kings and Lord of Lords. He alone claims the title of the One and Only God and that there is none like Him in all the earth. The Psalmist declares the wonder and worthiness of this Eternal God, who is clothed in light, who stretches out the heavens like a tent, and who walks on the waves of the sea (Psalm 104:2, Job 9:8). All of creation bows in obeisance to His majesty, for all things owe their existence to Him (Psalm 104:30, Psalm 6:4, Psalm 96:11, Luke 19:40).

He is the God of promise, at whose Word the universe came into being and whose Word will never return to Him void, not accomplishing the purpose for which it was sent (Genesis 1:3, Isaiah 55:11). His loving devotion endures forever. He is faithful, true, just, and all glorious (Psalm 136:3, 1 Timothy 1:17).

His sovereignty is over and above all other kingdoms and His rule absolute (Isaiah 37:16, 1 Timothy 6:15). All the earth is His and everything that is therein (Psalm 24:1). This glorious and absolute rule and reign of the only wise and faithful King is what the New Testament terms the '*kingdom of God*'.

In The Beginning

This is the reality of the story in the beginning. Affirming God's sovereignty gives shape and purpose to the role for which humanity was created, that is, to rule wisely and well on behalf of earth's Sovereign.

"Then God said, "Let us make humans in our image, according to our likeness. They will rule the fish of the sea, the birds of the sky, the livestock, the whole earth, and the creatures that crawl on the earth." | Genesis 1:26, CSB

"Yet as surely as I live and as surely as the whole earth is filled with the glory of the LORD." | Numbers 14:21, ESV

Adam and Eve were given the authority and privilege of ruling over God's good creation, filling all the earth with His glory and accomplishing His purpose (Genesis 1:26). However, instead of partnering with God, they choose to undertake this rule on their own terms, enacting their own will instead of the will of the Eternal One.

As a result, they experienced disruption in their relationship with the King, and the consequence of their disobedience was

catastrophic. The evil of sin entered God's good world, and would eventually spread like a dark, cancerous mass across the surface of the earth, setting in motion the destructive cycle the world has been subject to ever since.

Another kingdom was willed into existence, the kingdom of this world; earthly, transient, and dispensing death instead of life. It's ruled over by the spirit of corruption; where envy, murder, anger, and strife find footing and flourish. It's a dominion of darkness, from which there is no escape.

Every human is born into this kingdom, enslaved to the ruler of this world. We're born physically alive but spiritually dead. Without our spiritual connection to the King of all the earth, we're nothing more than 'dead men walking', living in darkness and far from the eternal life God intended for us.

Theocracy, Monarchy, Liberation + Redemption

For centuries, God's story of liberation and redemption – part of His 'Kingdom Mission' – has been enacted in the history of the world. He wants to save and rescue His creation from this dominion of darkness, in which labour is futile and the only outcome is death.

God is for us; He loves us and wants to reconcile and transform us so that we can live the life of purpose for which He created us.

"For the creation eagerly waits with anticipation for God's children to be revealed. For the creation was subjected to futility – not willingly, but because of him who subjected it – in the hope that the creation itself will also be set free from the bondage to decay into the glorious freedom of God's children." Romans 8:19-21, Christian Standard Bible

This liberation and redemption was brought into sharp relief

firstly by covenants made to [Abraham](#), through whom God promises to bless all the world ([Genesis 12:1-3](#), [Genesis 13:14-17](#), [Genesis 15:1-21](#), [Genesis 17:1-11](#)).

Abraham's twelve sons and their descendants, those who came to be known as the nation of Israel, were further witnesses to God's promises; the people through whom all the world would come to learn of the One and Only Sovereign over all. God ruled His people at this time through *theocracy*, a system of law and priesthood, and the intention was that the surrounding nations would look upon His chosen people, blessed and ruled over by God, and turn to worship Him also (Isaiah 41:20, 43:10).

The nation of Israel struggled with their unique and privileged identity. They would worship and serve God for a season and then, when things were going well, they would become complacent and selfish, turning aside to worship gods made of wood and stone, like the nations around them. They abandoned their covenant with their King, over and over again, but He did not abandon them (Judges 17:6, Jeremiah 9:6).

Reestablishing His sovereignty over their lives, He reiterates His promises of liberation and freedom, through His just and righteous rulership, to the famous shepherd-boy-turned-king, [David of Bethlehem](#). He makes David king to rule over His people, and promises that, through him and his family, He intends for all nations to find blessing and peace. Ruling by way of *monarchy*, the nation of Israel was to be once again a blessing to all the world and witnesses of the Creator and King of all the earth (2 Samuel 7:8-12).

The tides of human history rose and fell. Israel's fortunes ebbed and flowed with these tides, experiencing periods of glorious peace and stability, as under King Solomon, David's son, but, also, periods of terrible wickedness and decline. In the final days of the monarchy, Israel demonstrated a complete deterioration in both faith and witness until, finally, they

were enslaved and forcibly removed from their land under Babylonian conquest and occupation (Psalm 78:10-11, Jeremiah 32:30, 2 Kings 17:18-20).

The final book of the Old Testament, [Malachi](#), offers a glimpse into the hearts of those who had been specially chosen by God as His witnesses. Even with the perspective of their glorious history and events like the Great Exodus from Egypt, they had completely given in to apathy. They had neglected God's promises; and spiritual lethargy and a corrupt priesthood had spread unfaithfulness, cancer-like, throughout the nation (Malachi 1-4, Ezekiel 21:27).

God reigned still but His people had long since rejected Him. The glory of His presence departed from them and would not return again for over 400 years (Ezekiel 10:15-19).

I Am

It is into this vast length of silence that the King finally speaks, announcing His impending arrival into the story of not just Israel, but the entire world (John 1:19-23,28 cp Isaiah 40:3-10). His rule and sovereignty and indeed, His purpose – that all the earth be filled with His glory – was now to be fulfilled through *christocracy*; a system of rulership in the name of His Son, the Christ, the Messiah.

“The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shone....for to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.” |

[Isaiah 9:6-7, ESV](#)

The message was clear. God was still King – He has always been King – and His reign, fractured early on in human history (Genesis 2), was going to be properly reinstated through His Son, Jesus. The Word of God had been sent out and it would not return to Him void. God's kingdom, advancing for centuries, was now being planted right in the heart of hostile territory, ground that, in the past had not only been dangerous to the King's messengers but, in many cases, fatal (Matthew 21:27).

[The Word became human, like us](#). Anyone who saw him saw all the radiance of God's glory; the exact representation of His being and the imprint of His nature ([Hebrews 1:3](#), [John 14:10-11](#)). The glory of the King had returned to take up residence amongst His people.

Jesus, who was in the very nature of God, emptied himself and took the form of a servant, made in the likeness of humans that sin ([Philippians 2:6-7](#)). He was God-With-Us. who became the representative of us all and in his human body, the war against the ruler of this world would be waged and won.

In Jesus Christ, it would become possible for all families of the earth, of any nationality, to find liberation, redemption and experience the righteous rulership of the King of Kings.

[The gospel](#) was the announcement of good news that Jesus, God's only Son, is both Lord and King of the kingdom and that, in him, God is saving, rescuing, atoning, justifying, ruling, and reconciling people for the glory of His name, all in pursuit of His purpose. The work that God had been at for a long time now culminated in a tiny, obscure town in the middle of the demoralised and Roman-occupied nation of Israel.

*Earth in shadow, restlessly hold.
Labour's waiting, in silent hope.
For the promise, it longs to know, what heaven holds.
Then the angels, in holy haste.
Lift their anthem, your Saviour lays,*

*in a manger, in humble form.
Your King is born.*

Prince of Heaven | Hillsong Worship

Repent, For The Kingdom Of Heaven Is Hand

When Jesus arrived on the scene, he went and resided in the land of Naphtali, the 'way beyond the sea', so that the words spoken so long ago by Isaiah the prophet might be fulfilled: *"the people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death, on them a light has dawned"* (Matthew 4:15-16, ESV). The implications are clearly profound, with deeply spiritual overtones. The light and life of humanity had finally arrived and the hope of liberation and redemption would be realised.

Then, he began preaching, saying *"Repent, for the kingdom of heaven is at hand.* Repent of your willfulness, your self-governing, your persistence in finding identity in false gods who cannot save and who do not, in reality, rule or even exist. Repent and turn to the One who rules heaven and earth, the maker and creator of all things, the King of Kings and Lord of Lords."

"To grasp the significance of the message of the kingdom in the ministry of Jesus, we can also resort to statistical analysis. The term basileia (kingdom) occurs 162 times in the New Testament and 121 of those are in the Synoptic Gospels where the preaching of Jesus is recorded. The formula "kingdom of God" or the "kingdom of heaven" occurs 104 times in the Gospels. This message is not only the inaugural message of Jesus and the focus of His great Sermon on the Mount, it is his final message. "After he had suffered, he also presented himself alive to them by many convincing proofs, appearing during forty days and speaking about the kingdom of God" ([Acts 1:3](#)). | SBC Life

Jesus demonstrated the power and reality of the Kingdom of Heaven, through the miraculous – evidence that he was Lord of all; healing sickness, forgiving sins, multiplying bread and fishes, walking on water...raising the dead (Matthew 15:30, Matthew 14:13-33, Luke 8:49-56).

He qualified what the Kingdom of Heaven looked like; a kingdom defined by mercy and love, failure and forgiveness, exile and homecoming. The citizens of this kingdom, he said, were otherworldly; children of light and salt, whose transformed lives of goodness and steadfast confidence would witness to the glory and power of this kingdom (Matthew 5:2-11, 13-14, Luke 15:11-32).

He stated plainly the way to this kingdom; by believing in him and being born again of water and of spirit, further expanded on throughout his ministry as referring to the representative death in baptism and [regeneration of new life by the Spirit](#) (John 3:5, 16, John 8:24).

He taught that the kingdom was not in some far-off place, out of sight, but here, right now, in their midst (Luke 17:21).

“The kingdom, Jesus taught, is right here – present yet hidden, immanent yet transcendent. It is at hand – among us and beyond us, now but not yet. The kingdom of heaven, he said, belongs to the poor, the meek, the peacemakers, the merciful, and those who hunger and thirst for God. It advances not through power and might, but through missions of mercy, kindness, and humility. In this kingdom, many who are last will be first and many who are first will be last. The rich don’t usually get it, Jesus said, but children always do. This is a kingdom whose savior arrives not on a warhorse, but a donkey, not through triumph and conquest, but through death and resurrection. This kingdom is the only kingdom that will last.” | Rachel Held Evans, 1981-2019

Other places in scripture, particularly the writings of Paul

the Apostle, affirm that the revelation of God's original plan of creation, the redeeming, recreating, and re-ordering of all things, together with the reconciliation of creation to its Creator, all find their true and most meaningful significance in Jesus Christ [the King], the Word-Made-Flesh (Ephesians 1:3-10; Colossians 1:15-20; Hebrews 1:1-3; Romans 16:25-26; 1 Corinthians 8:6).

The invisible God, the King of all the earth, was now revealing Himself visibly through His Word-Made-Flesh, in whose hands the world and all that is therein, has been placed and who is Lord of all (John 3:35; Acts 2:36, Ephesians 1:10; Colossians 1:20).

The Church Of Christ Is Born

"When Jesus came preaching the Kingdom of God, he was preaching much more than personal salvation for the individual. He was preaching "a new day in an old story" – the story of God the King – and God as king in King Jesus. The one gospel is about Jesus the Lord, the King, the Messiah and the saviour. This is the story that alone makes sense of Jesus' choice of the word 'kingdom' to explain the mission of God to the world." (Scot McKnight)

When people give [allegiance to Jesus the King](#), they are transferred out of the dominion of darkness and into the kingdom of light, the Kingdom of God that has always existed and will always exist (Colossians 1:13). To be born again is to be [regenerated](#); the termination of people of the old creation, people enslaved to the ruler of this world, and the germination of them in the new creation with the divine life (Ephesians 4:17-24).

All of the darkness, the failure, the chaos, and ruin of our life is surrendered to the King, who erases it in the water of baptism (Matthew 3:15, Matthew 10:28, Acts 22:16, 1 Peter

3:21, Colossians 2:12, Mark 16:16, Matthew 28:19-20, Ephesians 4:4-6). Light enters the darkness. New life is ignited in us and the new human is reborn.

“The gospel of the kingdom includes the necessity of salvation since the very message begins with the call for repentance, but it goes beyond the call to salvation and includes the demand for kingdom-focused living. It insists that we are saved for a purpose.” – SBC Life

These collective ‘citizens of the Kingdom of Heaven’ are the community of believers that the New Testament calls the church, whose guiding and functioning principle is simply to incarnate Christ, the King. They are his witnesses, empowered and commissioned by him to represent him and the sovereign reign and rule of God to all the world (Acts 8:12-16, 36-38, Luke 24:47).

“You will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” | Acts 1:8. NIV

“Therefore go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.” Matthew 28:19, NIV

‘Kingdom’: King + Rule + Realm + Law + Land

1. A kingdom is a people governed by a **king**. In truth, there is only one kingdom that reigns over all, whose king is God. He has always been king, ruling firstly through *theocracy*, then by *monarchy* and now through *christocracy*. The kingdom of God has gone through many phases and a reasonable chunk of the Old Testament is dedicated to the telling of this story. You can read more about this in the article [‘Jesus, King Of The](#)

World.

2. The king must **rule** over the kingdom. In biblical language, this is always firstly redemptive, and then secondly through wise governing. As Scot McKnight, historian of early Christianity, theologian, and author comments, *"kingdom redemption' is the work of God, through Jesus, and by virtue of his sin-solving cross and new-life creating resurrection, unleashed to those who are needy because of their sins. Any kind of "redemptive" activity that does not deal with sin, that does not find strength in the cross, that does not see the primary agent as Jesus, and that does not see it all as God's new creation life unleashed is not kingdom redemption, even if it is liberating and good and for the common good."*
3. There has to be **people** for there to be a kingdom. In the Old Testament (OT), this was the nation/kingdom of Israel. But Israel, like a tree, has deep roots and grafted-in branches, seen in the New Testament (NT) to be the church (Romans 11:1-28).
4. A kingdom must have a governing **law**. In OT times, this was achieved through the Torah, also known as the Law of Moses. When Jesus arrived, scripture takes care to tell us that he didn't destroy this law but fulfilled it completely. By his life, death and resurrection, a greater law came into being – the Law of Cruciformity; loving as Jesus loved. Jesus stated that the entire law of the new covenant, the law which governs people of the kingdom, is summarised in these words "Love the Lord your God with all your heart, soul, and mind. Love others as much as you love yourself" (Matthew 22:37-40).
5. A kingdom must have a **land**. In the past, this has been, at various phases, in literal places like the Garden of Eden or the land of Israel. But right now, 'the land' is wherever the church (the community of kingdom people) takes up physical space. Wherever kingdom people reside, God, in Jesus, rules. One day, this 'tree of the

kingdom' will fill all the earth and God's rule and glory will be seen in all things – as He intended from the beginning (Numbers 14:21, Habakkuk 2:14, Matthew 6:10, Revelation 21: 1, 4, Matthew 13:31-32, Mark 4:3-32).

"[This] good news is as epic as it gets, with universal theological implications, and yet the Bible tells it from the perspective of fishermen and farmers, pregnant ladies and squirmy kids. This story about the nature of God and God's relationship to humanity smells like mud and manger hay and tastes like salt and wine...It is the biggest story and the smallest story all at once – the great quest for the One Ring and the quiet friendship of Frodo and Sam." | Rachel Held Evans

What About God's Promises To Israel?

Jesus was [born King](#), destined to inherit the ancient throne of David, his royal ancestor through his human descent. He will rule wisely and well, not just over Israel but over the whole world. Not only was he the descendant of King David and therefore the legitimate heir to the throne of Israel, he was also the Son of God and therefore the promised saviour and King of the world. The confluence of these two aspects is no coincidence and we can only be astonished at how God chose to bring all these things together to achieve His purpose.

God has in no way forgotten His promises to individuals or to groups of people and implicit in that are literal promises to the people of Israel, elements of which still await fulfillment ([Isaiah 52:7-9](#), [Luke 2:25](#), [Acts 26:6](#)).

"And he shall set up a banner for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the

earth.” [Isaiah 11:12, NASB](#)

“But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.” – [Micah 5:2, NIV](#)

Jesus left his [fledgling church](#), those first disciples who represented the expansive and diverse family that God would build through him, with a promise: that He would one day return, to take them to himself, to restore and renew all the earth, to overthrow all the different manifestations of the kingdom of this world, and to fully establish the Kingdom of God, filling the earth with His glory. Those who confess him as Lord, Saviour and Christ [King] will be saved, including those from the nation of Israel (John 14:3, Acts 1:10-11, Romans 10:9, Titus 2:13, Revelation 1:7, Romans 11:14, Ephesians 1:10, Revelation 5:13).

When he returns, *to bring salvation* to those who eagerly wait for him (Hebrews 9:28), Israel, the people who had been God’s witnesses, and indeed all the peoples of the earth, will hear the final entreaty of the King of Kings: *“Turn to me and be saved, all you ends of the earth; for I am God, and there is no other.”*

“By myself I have sworn, my mouth has uttered in all integrity a word that will not be revoked: Before me every knee will bow; by me every tongue will swear. They will say of me, ‘In the LORD alone are deliverance and strength.’ ”All who have raged against Him will come to Him and be put to shame. But all the descendants of Israel will find deliverance in the LORD and will make their boast in Him.” | [Isaiah 45:22-25, NIV](#)

One day, all the earth will be filled with the glory and

sovereignty of the King of Kings and the Lord of Lords and God will once again dwell with His people. *“The kingdom of the world will become the Kingdom of our Lord and of His Christ, and He will reign forever and ever”* (Revelation 11:15).

What God began in the [resurrection of Jesus](#) is what He intends to do for all of creation; to regenerate, to restore, and to fully dwell with His creation in all His glorious sovereignty.

“One day the veil will be lifted; earth and heaven will be one; Jesus will be personally present, and every knee will bow at his name; creation will be renewed; the dead will be raised; and God’s new world will at last be in place, full of new prospects and possibilities.” | N T Wright

“In the days of those kings, the God of the heavens will set up a kingdom that will never be destroyed, and this kingdom will not be left to another people. It will crush all these kingdoms and bring them to an end, but will itself endure forever.” | Daniel 2:44, Christian Standard Bible

The kingdom is described in the Bible in several ways, such as ‘the kingdom of heaven’ (the gospel of Matthew), ‘the everlasting kingdom of our Lord and Savior Jesus Christ’ (2 Peter 1:11), ‘the kingdom of Christ and God’ (Ephesians 5:5) and ‘the kingdom of God’ (the gospels of Mark and Luke). You can read more about its people in the article ‘[The People Of The Kingdom](#)’. You may also enjoy [this podcast](#), produced by The Bible Project: Jesus and the Kingdom of God.

This article was first published 12 July 2021

People Of The Kingdom

[Deciding to become a Christian](#) has its origins in believing the things about Jesus, certainly, in an intellectual sense; who he is and what he came for – but there's more to it than that. We are also choosing to surrender to his guidance and leadership in our life as a willing subject of God's designated king.

Jesus has been given all authority in heaven and earth, he becomes the first claimant on our affections, the motivating force in our decisions and the final judge of our soul (Matthew 28:18-20, Isaiah 9:6, Luke 1:33, Acts 10:36, 1 Corinthians 15:27, Colossians 1:27, Romans 8:10, Ephesians 3:16, Acts 10:42, John 5:22. 2 Timothy 4:8, James 1:21, 1 Peter 2:25).

Becoming a Christian is, therefore, primarily a matter of the heart; a reorienting of our life and decisions in line with our allegiance to the king.

The People Of The Kingdom

An intrinsic part of our identity as Christians is to recognise that we have given our allegiance to the king and that we have been transferred into his kingdom (Colossians 1:13). This kingdom's advancement, day by day in the lives of those who surrender to King Jesus, is demonstrated in a kingdom community that we call 'the church'. **The church is the tangible evidence of the reality of the kingdom of God.** Church people are kingdom people, living in a fellowship under King Jesus, with lives that *"are literally connected to things before the creation of the world and extending far into eternity"* (Ecclesiastes 3:11) (Matter Of The Heart)

Yet, for many Christians, the 'kingdom of God' is something that takes place solely in the future. Jesus' words *"the*

kingdom is near" (Luke 17:20-21) are understood to mean, in reality, "the kingdom is coming at some later time, that time being hundreds or even thousands of years away". The idea of 'the kingdom' is as a future hope for faithful Christians, only realised at the return of Jesus, and not as a present reality. Entrance to this 'kingdom' (in the future) is by believing in Jesus now, receiving the forgiveness of sins in baptism, and then living a morally faithful life; and this is commonly described and preached as 'the gospel of good news' (in its entirety). In other words, *"I am a sinner. I need saving. I believe Jesus came to save me. In Jesus, I am forgiven (I hope! – one can never be too sure) and I hope to be in 'the kingdom', at some point in the future (again, all going well)."*

Yet the kingdom of God – the sovereignty and rule of God – has always existed and will always exist (Psalm 47:7, 1 Chronicles 29:11, Exodus 15:18, Psalm 103:19). 'The kingdom' existed in the past, it exists now and it will exist in the future. Our hope, as Christians, is not just some distant, far-off expectation but a reality that exists right now as we choose to yield to Jesus' rule and live 'kingdom lives' under his dominion. Believing in Jesus and being baptised doesn't just grant us forgiveness of sins; through God's grace, we also receive an entirely new identity; our small, individual stories becoming part of the much bigger story that is being told. We become kingdom people right now! (Matthew 13:38, Philippians 3:20-21, Ephesians 2:19).

Five Things That Make A Kingdom

Kingdom = King + Rule + Realm + Law + Land. Here are some thoughts about the idea of 'kingdom' in the Bible:

1. A **kingdom** is a people governed by a KING. The king is God; He has always been king, ruling firstly through *theocracy*, then by *monarchy* and now through *christocracy*. The kingdom of God, therefore, has gone through many phases, one of which was

the phase exhibited during the time of Israel's monarchy. A reasonable chunk of the Old Testament is dedicated to the telling of this story. You can [read more about this in the article 'Jesus, King Of The World'](#).

2. The king must **RULE** over the **kingdom**. In biblical language, this is always firstly redemptive, and then secondly by governing.

3. There has to be **PEOPLE** for there to be a **kingdom**. In the Old Testament (OT), this was the nation/**kingdom of Israel**. But Israel, like a tree, has deep roots and grafted-in branches, seen in the New Testament (NT) to be the church (which does not replace Israel but expands it) (Romans 11:1-28).

4. A **kingdom** must have a governing **LAW**. In OT times, this was achieved through the Torah, also known as the Law of Moses. When Jesus (God's perfect king) arrived, he didn't destroy this law but fulfilled it completely, and by his life, death and resurrection, a greater law came into being – the Law of Cruciformity; loving as Jesus loved. Jesus stated that the entire law of the new covenant, the law which governs people of the kingdom, is summarised in these words "Love the Lord your God with all your heart, soul, and mind. Love others as much as you love yourself." (Matthew 22:37-40, CEB)

5. A **kingdom** must have a **LAND**. Land is big in the OT and moving into the NT, we see the 'tree of the kingdom' expanding to (eventually) encompass the whole world (Matthew 13:31-32, Mark 4:3-32). In the past, this has been, at various phases, in literal places like the Garden of Eden or the land of Israel. But right now, 'the land' is wherever 'the church' (the community of kingdom people) takes up physical space. Wherever kingdom people reside, God, in Jesus, rules. One day, this kingdom will fill all the earth and God's rule and glory will be seen in all things – as He intended from the beginning (Numbers 14:21, Habakkuk 2:14, Matthew 6:10, Revelation 21: 1, 4)

This reality – that church people are kingdom people – is one of the most ***exciting and empowering aspects of a Christian's***

existence in this life – we are living for the king! So why don't we talk much about kingdom living or being kingdom people? And why don't we speak more often of the church as the kingdom community?

Soteriology: “Small-Story” Gospel

Well, here's what I think the reason might be. For many Christians, the gospel of “the good news of the kingdom of God” (which, incidentally, is what Jesus came preaching!) has unfortunately been reduced to simply a system of personal salvation and sin management. It has become **a gospel of soteriology alone**; a doctrine of salvation which has somehow become disconnected from the larger big-story **gospel of ecclesiology**; **theology about the nature and structure of the church**.

The truth is; when we are saved by Jesus, God also brings us into family and puts us in community! The gospel is not just about our own personal salvation but includes larger theological implications of ecclesiology – that Christian people, gathered together, are church people, who are kingdom people!

“The movement that has long called itself “Evangelical” is in fact better labelled “Soterian.” That is, we have thought we were talking about “the gospel” when in fact we were concentrating on “salvation.” | Scot McKnight

If we have a small-story gospel understanding, our trajectory as a Christian may go something like this: we (individually) repent, we (individually) are then baptised...and then life gets kind of weird for a lot of Christians. We're saved – but what now?

At this point, Christians can become obsessed with getting other unbelievers 'over the line' (saved!) but still aren't really sure what to do with them after that. Our Christian

lives seem mostly about sin management (ourselves or for others) and we can tend to also be a little self-absorbed in this. All we know of 'gospel' is that we're sinners who need saving. Others are sinners who need saving. 'Christian living' (gospel living) is only about being, firstly, saved from sin and then executing a moral life thereafter.

Christianity can take a sudden and exhausting turn into the territory of works-based living, eventually leading to [church burnout](#) and, for many Christians, [the question of whether church-going is even relevant anymore](#).

Don't get me wrong. **Sin is absolutely a problem for us, as is mortality.** It is the thing that separates us from a whole relationship with God and absolutely needs addressing in our individual lives as well as in the collective human experience (Isaiah 59:2, Isaiah 53:6, Acts 3:19, Galatians 5:19-21, Romans 5: 12-21, Hebrews 7:25).

But the problem with thinking the gospel is only about personal salvation or forgiveness of sins is that we fail to recognise we are being invited into something much bigger than just a solution for our own individual stories. When we receive the good news of the gospel, our little stories are actually becoming intertwined and woven into God's larger kingdom story. We are supposed to begin experiencing life, personally and collectively, as people of the kingdom, connected to something that extends far into eternity. The fascinating reality of the gospel is that *"we are invited into a story that is bigger than our culture, bigger even than our own imaginations, and yet we get to experience it and tell that story to others with the particularity of our own moment and place in time"* (Rachel Held Evans).

"The good news is as epic as it gets, with universal theological implications, and yet the Bible tells it from the perspective of fishermen and farmers, pregnant ladies and squirmy kids. This story about the nature of God and God's

relationship to humanity smells like mud and manger hay and tastes like salt and wine...It is the biggest story and the smallest story all at once – the great quest for the One Ring and the quiet friendship of Frodo and Sam.” | Rachel Held Evans

When we become a Christian, we become a kingdom person, living in a fellowship with other kingdom people. Church isn't just something we go to, it's the tangible evidence of the reality of the kingdom. Church isn't just an event we attend, it's a fellowship we belong to. It's the Fellowship of the King! (1 John 1:3, Acts 2:42, 1 Corinthians 1:9)

A New Day In An Old Story

While our individual salvation is absolutely bound up in what we have come to describe as the gospel, the good news that was preached in the first century had its roots in a much older, much larger story, that of the long-promised king and saviour of the world. The power of Jesus' sacrifice and the wonder of [his resurrection](#) form the foundation of a Christian's faith and hope but it is the fact that Jesus is **the Christ** ("the anointed one"), that is at the heart of the gospel (2 Timothy 2:8). Our forgiveness and redemption sits inside this much larger gospel message – that of the rule and dominion of the king. Recognising the gospel as "the good news of the kingdom of God" (which, in the gospel of Matthew is also called the kingdom of heaven) helps correct our gospel theology and realign it to the larger story that's being told. **You are part of a much bigger story than your personal salvation alone!**

Author Scot McKnight argues that Western Christians conceive 'the kingdom' too individualistically.

In both the Old and New Testaments, God's kingdom is defined in terms of God's people. This reality means that one may not put the kingdom and the church in antithesis. On the

contrary, “you can’t be kingdom people without being church people”. McKnight, in fact, claims that “there is no kingdom now outside the church” and that “there is no kingdom mission that is not church mission” (The King Jesus Gospel pages 79, 87, 96). Kingdom living consists, then, of the church being the church – “liv[ing]” together “as a fellowship under King Jesus” (p.99). | Scot McKnight

“When Jesus came preaching the kingdom of God, he was preaching much more than personal salvation for the individual. He was preaching “a new day in an old story – the story of God the King – and God as king in King Jesus. The one gospel is about Jesus the lord, the king the messiah and the saviour. This is the story that alone makes sense of Jesus’ choice of the word kingdom to explain the mission of God to the world.” (Scot McKnight)

“Truly I say to you, among those born of women there has not arisen anyone greater than John the Baptist! Yet the one who is least in the kingdom of heaven is greater than he. From the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men take it by force.” | Matthew 11:11, NASB

“From then on Jesus began to preach, “Repent, for the kingdom of heaven has come near!” | Matthew 4:17, NIV

“The time is fulfilled, and the kingdom of God has come near, Repent and believe in the good news! | Mark 1:15, NIV

“Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, “The kingdom of God is not coming with signs to be observed; nor will they say, ‘Look, here it is!’ or, ‘There it is!’ For behold, the kingdom of God is in your midst.” | Luke 17:20-21, NASB

The Significance Of “The Kingdom”

“To grasp the significance of the message of the kingdom in the ministry of Jesus, we can also resort to a statistical analysis. The term *basileia* (kingdom) occurs 162 times in the New Testament and 121 of those are in the Synoptic Gospels where the preaching of Jesus is recorded. The formula “kingdom of God” or the “kingdom of heaven” occurs 104 times in the Gospels. This message is not only the inaugural message of Jesus and the focus of His great Sermon on the Mount, it is his final message. “After he had suffered, he also presented himself alive to them by many convincing proofs, appearing during forty days and speaking about the kingdom of God” (Acts 1:3). The gospel of the kingdom includes the necessity of salvation since the very message begins with the call for repentance, but it goes beyond the call to salvation and includes the demand for kingdom-focused living. **It insists that we are saved for a purpose.**” – SBC Life

‘Kingdom redemption’ is the work of God, through Jesus, and by virtue of his sin-solving cross and new-life creating resurrection, unleashed to those who are needy because of their sins. Any kind of “redemptive” activity that does not deal with sin, that does not find strength in the cross, that does not see the primary agent as Jesus, and that does not see it all as God’s new creation life unleashed is not kingdom redemption, even if it is liberating and good and for the common good. | Scot McKnight

The kingdom of God is more than social justice or personal salvation. ‘The kingdom’ is the promise of God from the beginning to fill the earth with Himself and to rule justly in the hearts and lives of all humanity. It includes the promise of total reconciliation with humanity; only made possible in Jesus (Ephesians 1:11-12, 1 Timothy 1:16-17, 2 Timothy 4:18, 1 Peter 4:11, Romans 11:36, Revelation 1:16).

And if we want to know how Jesus understands the collective Christian life – ‘church life’ – the place to begin is with what he called the kingdom of God. When we think of the church – the one body of Christ, the community of believers, we need to understand how this connects in tangible, relatable ways to the ‘kingdom of God’ and how we see this illustrated in the people of the kingdom today. A true and full telling of the gospel must include the reality of the church, not as individuals gathered together in a building but as a kingdom of people – priests, rulers and images bearers on behalf of the King – King Jesus.

“For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son” | Colossians 1:13, ESV

Author’s Note: This article should in no way be taken to imply that ‘the kingdom of God’ is merely spiritual. Jesus’ context was, clearly, the nation of Israel and historical implications are at work for these people who had been chosen to be God’s witnesses. The idea of ‘the kingdom of God’ was certainly consistent with the Jewish hope of a saviour and the arrival of the one who would be the ‘consolation of Israel’. The prophet Isaiah speaks poetically about the one who would bring peace, justice and righteousness again to Israel. This national hero would be from David’s royal line and Isaiah predicted that his kingdom would have no end.

Jesus was born to be king, destined to inherit the ancient throne of David, his royal ancestor, and to rule wisely and well, not just over Israel but over the whole world. Not only was he the descendant of David and therefore the legitimate heir to the throne of Israel, he was also the Son of God and therefore the promised saviour of the world. The confluence of these two important aspects is no coincidence and we can only be astonished at how God chose to bring all these things

together to achieve His purpose.

God has in no way forgotten his promises to individuals or to groups of people and implicit in that are literal promises to the people of Israel that still await fulfilment (Isaiah 52:7-9, Luke 2:25, Acts 26:6).

“And he shall set up a banner for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.” Isaiah 11:12, NASB

“But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.” – Micah 5:2, NIV

“Has not the Scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?” – John 4:42, NIV

There are many layers to God’s great story, which finally converge in Jesus. “Jesus is all of Israel’s major leaders and more, he’s a new Moses and especially a new David and a new Solomon and a new servant and a new son of man and whole new redemptive order. His name – *Yeshua* – means ‘he will save his people from their sins’ (Matthew 1:21). The story is that in Jesus God now rules and God’s kind of ruling is saving, rescuing, atoning, justifying, and reconciling.” (Scot McKnight)

Jesus: King Of The World

The final pages of the Old Testament come to a close with the prophetic words of Malachi, written around 460-430 BC. We find the people of Israel have returned from nearly 130 years of exile and are back in the land of their ancestors. Yet the

nation is vastly diminished. The temple has been restored under the leadership of Nehemiah but it is a much smaller building than the previous, gloriously constructed temple of King Solomon's days. The royal line, although still in existence, no longer occupies the throne. Israel is a shadow of her former glory; a vassal state under the domination of the Persians, the great world power of the day. Ezekiel's prophecy against Israel – a result of their rebellion of God's sovereignty and their faithlessness as His witnesses – has been utterly effective:

"You profane and wicked prince of Israel, whose day has come, whose time of punishment has reached its climax. This is what the Sovereign Lord says: Take off the turban, remove the crown. It will not be as it was: The lowly will be exalted and the exalted will be brought low. A ruin! A ruin! I will make it a ruin! The crown will not be restored until he to whom it rightfully belongs shall come; to him I will give it." | Ezekiel 21: 25-27, NIV

Demoralised and disloyal, the people of Israel continued to go about their religious obligations but they had completely lost faith in God and doubted His love for them. They believed that nothing good ever came from following God and forgot, as they had many times before, His blessings and favour of them as a people. They had no confidence He even cared about their future.

This final book of the Old Testament offers a glimpse into the hearts of those who had been specially chosen by God as His witnesses to the nations around them. Even with the perspective of their glorious history and events like the Great Exodus from Egypt, they had completely given in to apathy. They had neglected God's promises; and spiritual lethargy and a corrupt priesthood spread unfaithfulness, cancer-like, throughout the nation.

Malachi's words are the last message from God to His people and, for 400 years after, there will be silence.

God's Announcement – I Am Arriving!

It is to this vast length of silence that God finally speaks, announcing His impending arrival into the story of not just Israel, but the entire world. The work that God had been at for a long time was about to culminate in a tiny, obscure town in the middle of the demoralised and now Roman-occupied nation of Israel. The glory of God was about to be revealed to all humanity.

John the Baptist, God's messenger, bursts onto the scene, "preaching a baptism of life-change that leads to forgiveness of sins" (Mark 1:4). But there was more.

"As he preached he said, "The real action comes next: The star in this drama, to whom I'm a mere stagehand, will change your life. I'm baptising you here in the river, turning your old life in for a kingdom life. His baptism—a holy baptism by the Holy Spirit—will change you from the inside out." | Mark 1:7-8, MSG

John was simply the messenger. The 'star in this drama' was none other than God's own son, Jesus Christ. He was coming, not only to save people from their sins but to be God's perfect image-bearer and to restore God's righteous rulership. Jesus had been prophesied to be king of the world ([Luke 1:30-33](#), [Matthew 21:5](#), [John 12:13](#), [Luke 19:38](#)) and his message of good news would totally change people's lives.

God's Kingdom And The Arrival Of The King

We were created intentionally and with purpose, to be the image-bearers of God, the king of the earth. We were destined to be like Him and enact His will throughout the world. The first humans, Adam and Eve, were given the authority and

privilege of ruling over God's good creation, filling all the earth with His glory and accomplishing His purpose. This is where we first see the concept of God's reign – His sovereignty – displayed (Genesis 1:26).

However, instead of partnering with God, Adam and Eve sought to undertake this rule on their own terms, setting in motion the destructive cycle the world has been subject to ever since. The story of human history is really the story of human failure in accomplishing God's purpose, and God's continual involvement in the chaos and mess that we have created, to save us from ourselves.

For centuries, God's story of liberation and redemption – part of His 'Kingdom Mission' – has been enacted, over and over again in the history of the world. Firstly, with covenants made to [Abraham](#), through whom God promises to bless all the world (Genesis 12:1-3, Genesis 13:14-17, Genesis 15:1-21, Genesis 17:1-11). Then with Abraham's descendants, those who came to be known as the people of Israel, who were intended to be God's witnesses to His Kingdom Mission.

"But you are my witnesses, O Israel!" says the LORD. "You are my servant. You have been chosen to know me, believe in me, and understand that I alone am God. There is no other God – there never has been, and there never will be. Yes I am the LORD, and there is no other Saviour." | [Isaiah 43:10-4, NLT](#)

Finally, God personally steps into the drama in the person of His Son; [born as a human like us](#), yet expressing and embodying the entire fullness of God's nature (Matthew 21:37, Matthew 1:22-23, Isaiah 7:14, John 1:14, John 14:9, John 12:45, Hebrews 1:3, Colossians 2:9). The relationship between humanity and God, broken in the Garden of Eden, was going to be reconciled. God's good creation, damaged by Adam and Eve's disobedience, was going to be restored. Not only that – God's Kingdom Mission – that all the earth be filled with His glory

– was finally breaking through into the kingdoms of mankind. It had been advancing for centuries but finally, it had arrived and the message was clear. God was still king – He has always been king – and His reign, fractured early on in human history (Genesis 2), was going to be properly reinstated through His Son, Jesus.

“From the days of John the Baptist until the present, the kingdom from heaven has been forcefully advancing, and violent people have been attacking it.” | Matthew 11:12, ISV

“The time promised by God has come at last!” he announced. “The Kingdom of God is near! Repent of your sins and believe the Good News!” | Mark 1:15, NLT

God’s Upside-Down Kingdom

The idea of ‘the kingdom of God’ was consistent with the Jewish hope of a saviour and the arrival of the one who would be the ‘consolation of Israel’. (Isaiah 52:7-9, Luke 2:25, Acts 26:6). The prophet Isaiah speaks poetically about the one who would bring peace, justice, and righteousness again to Israel. This national hero would be from David’s royal line and Isaiah predicted that his kingdom would have no end.

“The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shone....for to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.” | Isaiah 9:6-7, ESV

“And he shall set up a banner for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.” | Isaiah 11:12, NASB

“But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.” | Micah 5:2, NIV

“Has not the Scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?” | John 4:42, NIV

“Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end.” | [Luke 1:30-33, ESV](#)

Yet God's kingdom was not going to arrive in the way that the nation of Israel expected. In reality, this kingdom had very little to do with Israel's nationalistic hopes of liberation from the Romans. This messianic saviour was also intended to be the saviour of the world and the righteous king of God's choosing. Israel was correct to expect him to be from David's royal family line but pitifully ignorant to think that he would only be coming to overthrow the Romans and restore Israel's monarchy.

So while the nation of Israel expected a royalist and a revolutionary, one who would come to conquer and overthrow by violence and force, their saviour arrives instead in the humblest of forms, a small baby, born to an insignificant

family. As this child grows into a man, he teaches of a kingdom of service and love, not of domination or force. This kingdom is about repentance and return to the one true king of the world. This kingdom will deliver humans from the worst kind of domination; slavery to sin and death, and bring them back to a whole and restored relationship with God.

This is not what the nation of Israel expected and even Jesus' disciples, his closest companions who knew him best, were dismayed and confused by his arrest, trial, and subsequent death, not fully understanding his purpose and mission:

"And they stood still, looking sad. Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened." | Luke 24:17-21

The Kingdom Of The King

Jesus came as the perfect example of what God is like. [The Word became a man](#), like us, that we might truly know and appreciate the depth of God's reconciling work on our behalf. In the person and ministry of Jesus Christ and his death and resurrection, all families of the earth, of any nationality, are able to be blessed and experience the righteous rulership of God.

Jesus was born to be king and He is God's perfect king. He upholds the requirements of God's righteous laws and enacts justice on behalf of his people. His power is not demonstrated

in ruthless coercion, but in love, poured out on the cross. His might is not revealed in political coups and military advances, but by redeeming humanity and transforming our hearts.

“We need to shed our unearthly and nonsocial and idealistic and romantic and uber-spiritual visions of kingdom and get back to what Jesus meant. By kingdom, Jesus means: God’s Dream Society on earth, spreading out from the land of Israel to encompass the whole world.” | Scot McKnight

As more people come to believe in Jesus and the power of his message, surrendering to his rulership in their lives, God’s kingdom grows and develops, until one day it will fill the whole earth. One day, the relationship between humanity and God will be totally restored, [the earth will be completely filled with God’s family](#) and the last great enemy, even death itself, will be destroyed ([1 Corinthians 15:25-26](#)).

“In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever.” | Daniel 2:44, NASB

This is a kingdom that has been advancing for thousands of years. It is the core message of the gospel, which confirms to us God’s purpose with humanity and how God’s Kingdom Mission can become our story too. And the king of this kingdom is none other than Jesus Christ, born to be king of the world!

“Hail, the prince of heaven comes, angel choirs sound the call, for this babe wrapped in a cloth is the incarnate word of God. All the kingdom and its power, resting now in this child, prince of heaven, Jesus: hope of the world.” | [Prince of Heaven](#)

“Something happens when people tell the story of Jesus and start living like he really is the king of the world. That’s when this gospel becomes the best news that you’ve ever heard.” | [The Bible Project](#)

The kingdom is also described in the Bible in other ways, such as ‘the kingdom of heaven’ (the gospel of Matthew), ‘the everlasting kingdom of our Lord and Savior Jesus Christ’ (2 Peter 1:11), ‘the kingdom of Christ and God’ (Ephesians 5:5) and ‘the kingdom of God’ (the gospels of Mark and Luke). You can read more about the kingdom in the article ‘[The Kingdom | Now, But Not Yet](#)’. You may also enjoy [this podcast](#), produced by The Bible Project: Jesus and the Kingdom of God.