

# Kingdom of god in luke's gospel term paper

[Technology](#), [Future](#)



## Religious studies

One of the elements to consider when understanding the kingdom of God is about the timing. Some scholars in the theology field argue that the kingdom of God is after the time of Jesus on earth, others hold that the kingdom is a present reality in the time of Jesus. The recent scholars argue that the Kingdom of God is about the present and the future time of Jesus. Scholars on favor of the future timing of Jesus argued that Jesus was crucified, not because he was willing to, but because he wanted God to set His kingdom. According to Mathew (12: 28), the Kingdom of God can be considered to be a present reality during the time of Jesus. The current scholars attempt to prove that the Kingdom of God takes both the future consummation and the present view. They see the kingdom as a long run program that was acknowledged and established in the work and teaching of Jesus. However, the finale of this Kingdom is anticipated to be on the judgment day. Through the thorough reading of the Luke's work, it is possible to get facts to support this argument.

One of the significant verses to support the future consummation and the present view of God's Kingdom is Luke 11: 20. When the Pharisees accused Jesus of casting out demons with the use of the Beelzebub's power, he responded by showing the presence of the God's Kingdom. Jesus said to the Pharisees, " But if I with the finger of God cast out devils, no doubt the kingdom of God is come on you." Therefore, it is evident from this verse that there is a present nature of the Kingdom of God. Contrary, some scholars argue that the presence of the Kingdom of God revealed after the life of Christ. They support their argument with a scenario where the Kingdom

arrives after classification of God. The present reality of God's rule began during the life of Jesus on earth. It is, therefore, suggestive that the miracles performed by Jesus were the sign of the God's rule.

Another verse from the book of Luke that indicates the present nature of the God's Kingdom is Luke 17: 21. The verse shows how Jesus responded when the Pharisees asked him about the timing of Kingdom of God. Jesus answered to them "nor will people say, 'Here it is,' or 'there it is,' because the kingdom of God is in your midst" (NIV). Jesus meant that the King is in the midst of the Pharisees, who could not realize that the kingdom of God is with them.

Therefore, as Jesus claimed that the Kingdom of God is in the midst of the people, it is relevant to say that the Kingdom was there during the time of Jesus.

However, in some instances, the Kingdom according to the gospel of Luke appears to be forthcoming. For instance in Luke 10: 11 when Jesus was commissioning the seventy-two men, he informed them that "even the dust of your town we wipe from our feet as a warning to you. Yet be sure of this: The kingdom of God has come near" (NIV). On the cross, the thief suggests that Jesus coming into the kingdom as forthcoming. Contrary, these arguments suggest that the Kingdom of God is imminent, after the death of Christ.

The Lord's Prayer, according to Luke, reveals how the people should prepare and have future expectation of the God's kingdom. Jesus said to his disciples, "When you pray, say: 'Father, hallowed be your name, your kingdom come'" (NIV). This request point out the future envisions of the Lord's Kingdom.

People should, therefore, keep waiting and hoping for the Kingdom of God.

Some scholars suggest that the Lord's Prayer provide an insight of awaited judgment day that will be followed by the Kingdom of God. Verse 13: 28 enlightens about the anticipated judgment to separate the righteous from unrighteous. The righteous will be promoted to the Kingdom of God, which is by now occupied by Isaac, Jacob and Abraham. The scenario probably prepares Christians to anticipate the joining of earth and heaven as the final and optimal stage of the God's Kingdom.

One might review the Old Testament and conclude that God is the creator and has always been in charge of this world. However, He allows the effects of sin and the fall of humankind. This is a clear presence, which one could still argue the absence of God. There is an undeniable fact left in St. Luke's presentation that Jesus is the 'agent' through which the kingdom comes. Therefore, by removing Jesus from the contest, there would be no kingdom. The obvious way left to prove this is the proclamation that Jesus brought. In Luke 4: 43, there was a gathering crowd challenging Jesus, but Jesus declares that he is going to leave in order to spread the good news of the kingdom since that was the main reason he was sent. Later in Luke 16: 16, Jesus make it manifest that from the period of John the Baptist onwards, there is going to be a new era that has dawned marking the coming of the kingdom. This period is noticeable by preaching of good news that Jesus himself initiates.

Perhaps, most important is Jesus' sermon in Nazareth that was his hometown. (4: 16-30). The incorporation of Jesus' sermon in Luke early narratives was in order to notify us about the good news of the kingdom of God. It is in this point there was fulfillment of the prophet Isaiah. Jesus

declares himself the anointed one that will bring and announce about restoration of beggarly Israel. Luke's description clearly betrays his belief that the kingdom comes through the presence and work of the messiah, whom Luke takes to be Christ. In many miracles and exorcisms that Jesus performs, one could suggest that Jesus was the Messiah and the agent through which the kingdom comes. Luke 11: 14-20 suggest that, Jesus' work was to crush Satan, which is an initiation of the kingdom of God. For instance, he resisted the satanic temptation not only in the wilderness but also upon the cross.

According to St. Luke, there was the main purpose of the kingdom. Christ as the agent of this kingdom comes with a purpose, which was to bring a complete restoration of Israel as well as accompanying Israel to a new age that extends beyond the land of Israel to all who will enter it. By giving attention to Nazareth sermon (Luke 4: 16-30), which was Luke synopsis of the kingdom message. Jesus proclaimed that there are some brief comments about Nazareth manifesto. In the manifesto, there was an overarching theme of restoration preaching the gospel to the poor, feeding the prisoners, making blind see again and release people who are oppressed. By use of jubilee language, Jesus conveys the message of the kingdom of God. Therefore, he concluded that the purpose of the kingdom was to set free and bring about the restoration of Israel.

At casual glance in the history, the Israel nation was not at any time restored. Even in the modern day, the Israel land is a pale reflection of the once glorious kingdom under David and Solomon. So did Jesus succeed in his kingdom plan? However, by giving attention to St. Luke for guidance that he

explains in his synopsis. He describes the kingdom as a mustard seed that grows from a tiny seed to the enormous tree proportionally providing shelters for birds. Jesus also enhances about the kingdom of god by saying that whoever will see the kingdom must behave just like a child. He declares that, those who will enter the kingdom must use the narrow door. Therefore, for those who will use the narrow door will have great feasting at the banquet, which is the kingdom of God. The restoration extends beyond the Israel country to every universe, which is the main purpose of the kingdom and is one of the St. Luke gospel evidence.

## **Bibliography**

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