



VIEWS ON THE KINGDOM OF GOD IN THE GOSPEL OF SYNOPTIC AND JUDAISM

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Abstract: *The Synoptic Gospels talk a lot about the concept of the Kingdom of God in relation to Jesus' teachings about the Kingdom of God, while Paul and other letter writers also teach a lot of it as an important doctrine for the church to know. Jesus not only taught the Kingdom, but Jesus also demonstrated the presence of the kingdom through His ministry. However, even though the Kingdom of God has come and entered the present dimension, the Kingdom of God has been working in secret until the time when the kingdom will appear in its perfection where believers will experience the fullness of the blessings of the Kingdom. The concept of the Kingdom of God is not a mere theoretical concept. He is truly present in the midst of humanity and gives new meaning to every aspect of the lives of believers. The five aspects discussed in this paper (salvation, a victorious life, prayer, ethics and the Church), represent only the broad aspects of the reach of the Kingdom of God. The method in this study uses qualitative methods in the form of descriptive analysis.*

Keywords: *God's Kingdom; Synoptic Gospels, Judaism.*

Introduction

The Kingdom of God (*h'basilei, a tou qeou*)¹ is something that is always interesting, but at the same time is something that is always challenging. Eldon Ladd said that "There is no other teaching in the New Testament that is debated so eagerly like the topic of the kingdom of God."² So, it can be said that the topic of the kingdom of God is something that is always interesting to study and investigate.

George Harkness in his book *Understanding The Kingdom of God* said that "Jesus preached the Kingdom of God, We preach Jesus. In him and through the power of His message the Kingdom is available to us. But can we preach Jesus or even understand him without understanding God's kingly rule, the central note in all his preaching?"³

This quote emphasizes the difficulty to preach Jesus or understand Jesus without understanding the kingdom of God as the center of Jesus' own news. Thus, the understanding of the kingdom of God is really necessary.

RESEARCH METHODS

The focus in this paper is to explain the view of the kingdom of God in the Synoptic and Judaism Gospels and the methods used in this study are qualitative methods with a form of analysis-descriptive.

THE RESULT AND DISCUSSION

The kingdom of God

Some experts' opinions on how they defined the kingdom of God

1. According to the Gordon Fee collected by Glen and David in the book of government ethics, the kingdom of God is "a future event and a reality today"⁴
2. According to George Eldon Ladd. The kingdom of God is the future, which is commonly called *Sorga*. However, the government is here now and we can enjoy some of the blessings of God's rule.⁵
3. According to Albert Schweitzer, collected by Eldon Ladd in his book *Gospel*, "The kingdom of God is not a spiritual statement or a current statement, the whole government of God is a real and younger statement"⁶
4. Green Goldsworthy has summarized a definition of the kingdom of God as "God's people in God's place under God's rule."⁷
5. According to Donald Guthrie, the kingdom of God shows the relationship between the present and the future. This embodiment will be complete only in the next government, but it has been represented today in the Church.⁸

Based on the above opinion explaining the concept of the kingdom of God, the kingdom of God is clearly the rule of God which has entered this age through the presence of Jesus and will be perfect at the time of his arrival for the second time.

¹ Hasan Sutanto, *Perjanjian Baru Interlinear Yunani-Indonesia Dan Konkordansi Perjanjian Baru* (Jakarta: Lembaga Alkitab Indonesia, 2014).

² George Eldon Ladd, *Teologi Perjanjian Baru* (Bandung: Kalam Hidup, 2017).

³ Georgia Harkness, "Understanding the Kingdom of God: Chapter 1," www.religion-online.org, n.d.

⁴ Glen H Stassen, *Etika Kerajaan: Mengikut Yesus Dalam Konteks Masa Kini* (Surabaya: Momentum, 2008).

⁵ Ladd, *Teologi Perjanjian Baru*.

⁶ Ladd.

⁷ "Kingdom of God," www.theopedia.com, n.d.

⁸ Donald Guthrie, *Teologi Perjanjian Baru 3* (Jakarta: BPK Gunung Mulia, 1993).

The Kingdom of God in the Gospel of Synoptic

The synoptic gospel talks about the concept of the kingdom of God in relation to the teaching of Jesus about the kingdom of God, while Paul and other letter writers also teach him as an important doctrine for the church. The ideas contained in the synoptic gospel:

a. The Gospel of Matthew

The first call to the kingdom of heaven or the kingdom of God in the Gospel of Matthew began by the presence of John the Baptist who preached so that the Jews repent because of the kingdom (*h'basilei, a tw/n ouvrnw/n*)⁹ was near (Matthew 3: 1-2). After the arrest of John the Baptist, then Jesus appeared for the first time in Galilee and spoke the same thing that was conveyed by John: "Repent, because the kingdom of heaven is close!" (Matthew 4: 12-17). Jesus then continued to teach the concept of God even though in the Gospel of Matthew mostly used the term Kingdom of Heaven. This is Matus's expression as a Jew who wrote this book to avoid the use of the word God which for him is very holy. That is why in the Gospel of Matthell the term of the kingdom of God is only used 5 times, while the term Kingdom of Heaven is used 32 times.¹⁰ Expulsion of Satan and Healing of Diseases is also a part that is inseparable from the news of the kingdom of God. This will be clearer when reading Matthew 12: 22-28, where Jesus shows that He expels Satan with the power of the Spirit of God and that means the kingdom of God. George Eldon Ladd said that "Matthew Article 12 clearly declares the eviction of evil spirits as the work of the kingdom of God. Jesus teaches the concept of the kingdom of God in the form of parable, in the Gospel of Matthew there are at least 14 parables that Jesus teaches. Understanding every parable taught by Jesus is an important thing that needs to be done to understand the kingdom of God.¹¹ The kingdom of God has come among humans, but humans can reject it. The kingdom did not experience the same success. Not everyone wants to accept it.

The kingdom of God is working among humans, but God will not force humans to submit to the kingdom. They must accept the kingdom willingly and with obedient will.¹²

So, it is clear that the presence of the kingdom of God has begun since Jesus' presence, however, his presence is still confidential; Where he was not present in full power but worked secretly in the lives of each of those who openly accept it in their lives. When the kingdom will be present with full power that will be marked by the second coming of Jesus. Matthew gave a good referral in Article 24-25. Jesus explained the signs of the times that needed to be recognized. Paying attention to Jesus' explanation, Matthew Henry said that, "We don't need to know the time and time set by the Father (Acts 1: 7).¹³

b. The Gospel of Markus

Markus also performed Jesus' initial ministry in Galilee after the arrest of John, with the call "The time was even; The Kingdom of God is near (Mark 1: 14-15). However, the interesting thing in the way Markus formulates its words, is the statement "Time is

even" (*peplh, rwtai o kairos*)¹⁴

If we pay attention to the formulation of the sentence in the Gospel of Mark, it is clear that the formulation is arranged in the form of a sentence. The form of the sentence marks a continuity of action that occurred at a certain time in the past and continued to the present. So Mark saw the past, to Jesus' ministry in Galilee and understood that in Jesus, the kingdom of God had arrived. But he realized that the kingdom had lasted today. In this connection, Mark is to emphasize an eschatology that has manifested as the key to hermeneutic in his theology. Because according to Mark, with the start of Jesus' ministry in Galilee, the time of fulfillment has arrived and a new beginning is starting. The new beginning was the entry of the kingdom of God in human history.¹⁵

It is said that the kingdom of God is "close" (*h;ggiken*).¹⁶ This word is used both by Mark, Matthew and Luke. Samuel Hakh explained that; This translation more describes the present aspects of present (reaching) and futuris (eating) of the kingdom. So on one hand this word illustrates the present aspect of the presence of the kingdom of God in the present time of Jesus' ministry, but on the other hand, maintaining the aspects of the kingdom. God's government has been in force and the time that has been set is even. Even so the perfect fulfillment is not perfect that fulfillment is still in front.¹⁷ The kingdom of God is seen as the current government of God, despite having a futurist aspect where it will be realized in full in the future.

c. The Gospel Luke

Luke's emphasis on history made a difference in the quoters of Jesus' teaching about the kingdom of God in Mark 1: 14-15 with Luke 4: 14-15, where Luke quoted differently from what Matthew did (Matthew 14: 12-17). But further Samuel Hakh explained that it did not mean Luke ignored the news about the kingdom of God as the main news of Jesus. This will be clear, if you read Luke 4:43; 8: 1 and 9:11.¹⁸ Thus, it is clear that Luke also paid attention to the kingdom of God; It's just different from Matthew and Mark, Luke emphasizes the "action or action of God than the news about the kingdom of God itself"¹⁹ However, however Luke also agrees that the kingdom of God has a contemporary dimension and also futuris that will occur in the future (Luke 9 : 27 ; Luke 10: 9).

Based on the explanation of the synoptic gospels above, it can be concluded that the three Gospels pay serious attention to the kingdom of God. In addition, the three Gospels also display that the kingdom of God has begun through the presence of Jesus. Jesus not only taught the kingdom, but Jesus had also demonstrated the presence of the kingdom through His ministry. However, even though the kingdom of God has come and entered the dimensions at the present time, but the kingdom of God has worked in secret until the time when the kingdom will appear in its perfection where believers will experience fullness thanks to the kingdom.

The Kingdom of God in Judaism

What was conveyed by Jesus was sourced from the Old

⁹ David Iman Santoso, *Theologi Matius: Intisari Dan Aplikasinya* (Malang: SAAT Literatur, 2009).

¹⁰ Ladd, *Teologi Perjanjian Baru*.

¹¹ Leon Morris, *Teologi Perjanjian Baru* (Malang: Gandum Mas, 2001).

¹² Ladd, *Teologi Perjanjian Baru*.

¹³ Matthew Henry, *New Testament Commentary-Tafsiran Perjanjian Baru* (Jakarta: BPK Gunung Mulia, 2000).

¹⁴ Sutanto, *Perjanjian Baru Interlinear Yunani-Indonesia Dan Konkordansi Perjanjian Baru*.

¹⁵ Samuel Benyamin Hakh, *Pemberitaan Tentang Yesus Menurut Injil-Injil Sinoptik* (Bandung: Jurnal Info Media, 2007).

¹⁶ Sutanto, *Perjanjian Baru Interlinear Yunani-Indonesia Dan Konkordansi Perjanjian Baru*.

¹⁷ Hakh, *Pemberitaan Tentang Yesus Menurut Injil-Injil Sinoptik*.

¹⁸ Hakh.

¹⁹ Hakh.

Testament, and of course familiar to the Judaism at that time who was closely holding this time.²⁰

In general, experts agree that the kingdom of God that developed in Judaism is not in the meaning of the area of power or a territorial with a king who rules on it.²¹ This is what causes many people who are less agreed with the term Kingdom of God, and more agree with the Terminology Reign of God.²² The Hebrew word for the kingdom of God is *Malkuta De-Adonai*. A New Testament Expert, C.H. Dodd said that *Malkut* is an abstract noun that can mean: Kingraan (kingship), governmental power (kily rule), government (reign) or sovereignty (sovereignty).²³ He simply interpreted The *Malkuth Oh God* (the kingdom of God) as "God Reigns as King" or the question of God as king. Kaufmann Kohler, gave another definition but similar to "Reign or Sovereignty of God as Contrained with the Kingdom of the Wordly Powers"(King of the Universe).²⁴ Both of these definitions explain that the kingdom of God did not referto a location or place that was special and full of happiness (like heaven that was widely understood by Christians so far) but referred to God's government for his people and for the universe of his creation, which was different and even contradictory From this world government. This shows a close relationship between God as king and the people as the servants he govern, not in the sense of a territorial scope.²⁵

The term "kingdom of God" is not in the writings of the Prophets PL. God is referred to as king, both over Israel, and over the whole earth (Ex 15:18, Bil 23:21, 2 Raj 19:15, Jer 46:18, etc.). The Israelites see God, not as an invisible king, but also as a king who manifests his government in human life and nations.²⁶ Based on the understanding of the kingdom of God, the Jews can be divided into three groups:

Jews who expect the establishment of the Kingdom of God physically in the history of humanity in the future (Qumran group).²⁷

1. Jews who feel pessimistic about the hope of the arrival of the kingdom of God. They believe that God will eventually establish his kingdom, but not at this time, but in an erato come, which is completely new, their hopes are buried in the restoration of the Kingdom of Daud²⁸
2. Jews who want to realize the kingdom of God as soon as possible, this group calls themselves Zelot. They are radical Jewish groups who argue that political action is absolutely necessary as an introduction to the arrival of the kingdom of God. They also did not hesitate to use the sword as a tool to achieve that goal.²⁹

From the concept of the Jews, it shows that the actual appreciation of the Jews is not in line with the true meaning of the calls of the prophets about government by Allah. The Jews understand the kingdom of God more historically (present or

future) and worldly (state security, political victory, life welfare, etc.). Even though the Prophets never called on the form of the kingdom of God as a worldly order (Isa 24-27; Mi 4: 3; Zef 3:15; Zak 14: 16-17).

CONCLUSIONS AND RECOMMENDATIONS

The kingdom of God is not showing a place or physical form but the kingdom of God Is spiritual (spiritual). The arrival of the kingdom of God, which has been made since the Old Testament, has been fulfilled by the arrival of Christ. The kingdom was present at the present time and believers will see the fulfillment of their perfection in the future.

The concept of the kingdom of God is not a concept that involves steel theory.³⁰ He is trulypresent in the midst of humanity, and gives a new meaning to every aspect of the life of the believers. Five aspects expressed in this paper (safety, life that is permanent, prayer, ethics and church), only representing the broad aspects of the reach of the kingdom of God. And the five aspects, we can see that the concept of the kingdom of God turns out to provide a new and broad Christian insight, as well as true strength and joy in the lives of believers. Let the life of every believers full of praise for the king!

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²⁴ "Kingdom of God."

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