

The Meaning of the Kingdom of God as Social Ethics: A Theological Analysis of Jesus' Teaching in the Gospel of Luke

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ABSTRACT

The concept of the Kingdom of God is one of the central themes in Jesus' teaching, carrying theological significance and practical implications for human life. The Gospel of Luke specifically presents the Kingdom of God not only as an eschatological reality related to the future, but also as a present reality through Jesus' ministry, which brings liberation, restoration, and hope to humanity especially to the poor, the oppressed, and the marginalized. This study aims to analyze the meaning of the Kingdom of God as a social ethic in Jesus' teachings according to the Gospel of Luke. The research method used is library research with a biblical theology approach, specifically by examining biblical texts in the Gospel of Luke as well as various relevant New Testament theological literature. The results of the study show that the Kingdom of God in the Gospel of Luke has a strong social ethical dimension reflected in the values of love, justice, concern for the poor, and solidarity with others. Jesus' teachings emphasize that life in the Kingdom of God demands a transformation of human attitudes and actions in social relationships. Therefore, the Kingdom of God is understood not only as a theological concept, but also as the foundation of social ethics that encourages believers to embody the values of love and justice in their daily lives

Keywords: Kingdom of God, Social Ethics, Teachings of Jesus, Gospel of Luke, Biblical Theology, Christian Ethics.



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INTRODUCTION

The concept of the Kingdom of God is one of the central themes in Jesus' preaching in the Gospels. Nearly all of Jesus' teachings relate to the reality of the Kingdom of God, which is made present through His ministry in the world. In many passages of the Gospels, Jesus speaks not only of the Kingdom of God as a future eschatological reality, but also as a reality that has already begun to manifest in human life through God's work of salvation. Therefore, an understanding of the Kingdom of God cannot be separated from the concrete context of human life, including social relationships, the ethics of communal living, and ethical responsibility toward one's neighbors. Many New Testament theologians emphasize that Jesus' proclamation of the Kingdom of God contains a strong ethical dimension, particularly in relation to the defense of the poor, the marginalized, and those oppressed within the social structures of that time (Manampiring & Tewu, 2025). Thus, the Kingdom of God proclaimed by Jesus is not only about future salvation but also about transforming human life in the present. The Kingdom of God calls people to live in love, justice, compassion, and responsibility toward one another.

In biblical theology, the Kingdom of God is often understood as God's reign manifested through His work of salvation in history. This concept is not only related to divine power of a transcendent nature but also encompasses the transformation of human life within its social reality. The Kingdom of God is God's reign actively manifested in human history through the work of Jesus Christ, so that its presence brings about tangible changes in human life, including in social relationships and the ethics of communal life (Borrong, 2019). Thus, the Kingdom of God is not merely understood as a metaphysical reality, but as a theological reality with tangible social significance.

This understanding of the Kingdom of God as God's reign is also emphasized in New Testament studies. In New Testament studies, the Kingdom of God is understood as a central theme that lies at the heart of Jesus' preaching. Many scholars argue that Jesus' entire ministry cannot be separated from the proclamation of God's reign being revealed to humanity (Tolanga et al., 2025). Therefore, a proper understanding of the Kingdom of God is key to understanding the overall theological message of the Gospels. Thus, the Kingdom of God is at the heart of Jesus' preaching and serves as the foundation for understanding his entire ministry and theological message. The Kingdom of God reveals that God's reign is being manifested and is bringing about transformation in human lives.

If the Kingdom of God is at the heart of Jesus' message and is connected to God's work as revealed in human history, then the Gospel of Luke is one of the most important Gospels to study. Among the four Gospels, the Gospel of Luke is known for its strong emphasis on the social aspects of Jesus' ministry. Luke consistently portrays Jesus as someone who stands with marginalized groups in society, such as the poor, women, sinners, and those considered socially and religiously unworthy. This theme is clearly evident in various passages of the Gospel of Luke, such as Jesus's sermon in Nazareth (Luke 4:18–19), the parable of the Good Samaritan (Luke 10:25–37), and the story of Zacchaeus (Luke 19:1–10). Through these narratives, Luke emphasizes that the Kingdom of God proclaimed by Jesus has tangible social implications namely, bringing justice, restoration, and reconciliation into human life. Thus, the Gospel of Luke demonstrates that the Kingdom of God is not merely about God's rule but also brings about social transformation through justice, restoration, and reconciliation for humanity, especially for those who are marginalized.

In line with this, a number of scholars emphasize that Jesus' teaching on the Kingdom of God is not only about individual salvation but also about the formation of a community that reflects God's will. Such a community is characterized by the practice of love, justice, forgiveness, and care for others as a manifestation of God's reign present in human life (McKnight, 2014). Thus, the Kingdom of God is closely related to the way people build their shared lives and treat one another.

However, in the development of Christian theology, the concept of the Kingdom of God is often narrowly understood as a purely spiritual or eschatological reality. This understanding tends to emphasize the afterlife and overlook the social dimension of Jesus' teaching on the Kingdom of God. As a result, the ethical message contained in the proclamation of the Kingdom of God often does not receive adequate attention in church life or in theological reflection. This creates a disconnect between the theological understanding of the Kingdom of God and the realities of social life faced by Christians in the context of modern society. This issue becomes increasingly relevant when the church is confronted with various social problems such as poverty, injustice, discrimination, and the marginalization of certain groups in society. In such situations, the theological question that arises is how the concept of the Kingdom of God taught by Jesus can be understood as the foundation of social ethics for the lives of believers. In other words, a theological reflection is needed that can bridge the biblical message about the Kingdom of God with the social realities faced by contemporary society. Thus, the concept of the Kingdom of God must be understood as a foundation for social ethics

that connects Jesus' teachings with the various social issues faced by the church and society today.

A relevant previous study conducted by Waraney Alfonsus Matthew Punuh examined the dilemma of the church's social transformation through the economic empowerment of its congregation. The findings of this study indicate that the church plays a crucial role as an agent of social transformation, focusing not only on spiritual ministry but also on efforts to improve the well-being and quality of life of its congregation through economic empowerment (Punuh, 2024). Another study, conducted by Joshua Frans Kumowal, examined the church's public role in civil society through an analysis of the cooking oil shortage in Indonesia (Kumowal, 2024). Furthermore, research by Christopher J. H. Wright on the relationship between God's mission and social responsibility emphasizes that God's work of salvation is not limited to the spiritual aspects of human life but also encompasses the restoration of social relationships, justice, and the well-being of society (C. J. H. Wright, 2006). Although various studies have addressed the social transformation of the church, the social responsibility of believers, and the implementation of Christian values in society, there has been little research specifically examining the concept of the Kingdom of God as the foundation of social ethics based on Jesus' teachings in the Gospel of Luke. Thus, this study contributes to enriching biblical theological scholarship on the relationship between the Kingdom of God, social ethics, and the practice of Christian life within society. Based on these considerations, a study of the meaning of the Kingdom of God as social ethics in the Gospel of Luke is of great importance. Thus, the primary objective of this study is to explain the theological meaning of the Kingdom of God in Jesus' teachings according to the Gospel of Luke and to demonstrate how this concept can be understood as the foundation of social ethics in the lives of believers. Through a theological and biblical approach, this study is expected to provide a more comprehensive understanding of the relationship between the Kingdom of God, social ethics, and church life in the context of modern society.

RESEARCH METHOD

This paper employs qualitative research using a literature review approach. This approach was chosen because the study focuses on an analysis of biblical texts and various works of literature related to the Kingdom of God, Jesus' teachings in the Gospel of Luke, and social ethics. Research data were obtained from written sources, primarily the Bible, as well as New Testament theology books, commentaries on the Gospel of Luke, books on Christian

ethics, scholarly journal articles, and other academic works. Based on the bibliography used in this study, there are 30 literary sources, with publication years ranging from 2016 to 2026. The use of sources within this range is intended to draw upon both classical theological studies and more recent research relevant to the context of contemporary social life (Wijayati et al., 2024).

Data were collected through a process of searching, reading, recording, and categorizing various literary sources relevant to the research focus. The literature search was conducted using academic sources and digital libraries, including Google Books, Google Scholar, as well as relevant journals and publishers. The literature used was selected based on its relevance to the themes of the Kingdom of God, the Gospel of Luke, the teachings of Jesus, biblical theology, and social ethics. In addition to the Bible as the primary source, this study utilized various books and academic works listed in the bibliography, including works by Ladd, Ridderbos, Green, Bock, Bailey, Tannehill, Wright, and other sources related to the research themes (Iwan Hermawan, 2019). Qualitative data collection was chosen because the data analyzed consists of texts, ideas, theological perspectives, and the findings of experts, rather than numerical or statistical data.

Data analysis was conducted using descriptive-theological analysis and biblical text analysis. The analysis began by identifying and examining passages in the Gospel of Luke related to the Kingdom of God and Jesus' teachings. Next, these passages were examined in light of their theological and social contexts and compared with the views of scholars found in the literature reviewed. The scholars' views were critically analyzed to gain a clearer understanding of the meaning of the Kingdom of God and its relationship to social ethics. The results of the analysis were then grouped based on indicators of social ethics found in Jesus' teachings, namely love for one's neighbor, justice, concern for the poor and marginalized groups, solidarity and compassion, acceptance of those who are different, and changes in social behavior (Hartono, 2018). This method of analysis was employed because the study aims not only to explain the meaning of the Kingdom of God in the Gospel of Luke but also to demonstrate how Jesus' teachings on the Kingdom of God can serve as the foundation for social ethics in the lives of believers.

Thus, the research process was conducted through the collection and review of literature, the analysis of key texts in the Gospel of Luke, the examination of expert opinions, and the theological synthesis of the analysis results. Through these methods, this study seeks to gain a systematic understanding of the meaning of the Kingdom of God in Jesus' teachings as

presented in the Gospel of Luke and to demonstrate its implications as a foundation for social ethics in the lives of believers.

RESULTS AND DISCUSSION

The Concept of the Kingdom of God in the Gospel of Luke

The Gospel of Luke shows that the concept of the Kingdom of God cannot be separated from the social conditions of society in Jesus' time. Luke specifically highlights Jesus' concern for the poor, women, tax collectors, sinners, and marginalized groups. This concern is evident in Jesus' proclamation of the good news to the poor (Luke 4:18–19), his concern for those who suffer (Luke 6:20–23), and the stories of the Good Samaritan and Zacchaeus (Aleng, 2023). Thus, the proclamation of the Kingdom of God in Luke is not only about spiritual salvation but also brings about change in human social life.

This context helps us understand the Kingdom of God in the Gospel of Luke more fully. Within the framework of biblical theology, the Kingdom of God is understood as God's reign that is present and active in history through Jesus Christ. The Kingdom of God does not merely refer to a place, but to God's actions as He reigns and works in human life. The Kingdom of God is God's reign that is actively at work in history through Jesus Christ. The presence of the Kingdom of God has implications for human life, including social relationships and ethical responsibilities (Yustinus, 2025). Thus, it can be concluded that the Kingdom of God in the Gospel of Luke not only signifies God's rule in a theological sense but also brings about tangible change in human life. The presence of the Kingdom of God encourages people to live in love, justice, care, and responsibility toward others.

Discussions regarding the Kingdom of God in the Gospel of Luke have also received attention in more recent research. Jang demonstrates that the theme of the Kingdom of God is closely linked to the portrayal of Jesus as Lord and Messiah in the Gospel of Luke. Although references to the Kingdom of God are not predominant in Luke 1–2, the backdrop for the kingdom has been established through the portrayal of Jesus as a descendant of David and as the Son of God (Jang, 2016). The concept of the Kingdom of God in Luke cannot be separated from Jesus' identity and work as the one who brings God's reign into human life. One key passage illustrating the concept of the Kingdom of God in the Gospel of Luke is Luke 4:18–19, when Jesus reads a prophecy from the Book of Isaiah in the synagogue at Nazareth. In this

passage, Jesus declares that the Spirit of the Lord has anointed Him to proclaim good news to the poor, to set the captives free, to restore sight to the blind, and to set the oppressed free.

Luke emphasizes that the coming of the Kingdom of God brings about changes in human social relations. This is evident in various stories that show how Jesus interacted with groups often marginalized by society, such as the poor, tax collectors, women, and sinners. Jesus' attitude of acceptance and service toward them demonstrates that the Kingdom of God establishes a new community founded on love and acceptance (Marmidi et al., 2023). Furthermore, the Gospel of Luke also affirms that the Kingdom of God possesses a moral dimension that demands a response from humanity. Jesus' proclamation of the Kingdom of God is always accompanied by a call to repent and transform one's life. This is evident in Luke 13:3, which emphasizes the importance of repentance as a response to God's work (N. T. Wright, 2019). Thus, entering the Kingdom of God is not merely a matter of professing faith but also involves a transformation of one's way of life that reflects the values of that Kingdom. In this context, life in the Kingdom of God demands a commitment to living in truth, love, and justice in our relationships with our fellow human beings.

By grasping this concept, the Gospel of Luke presents the Kingdom of God as a dynamic and transformative reality. The Kingdom of God is present through the ministry of Jesus, revealed through God's saving work, and brings about change in both the personal and social lives of human beings. Therefore, understanding the Kingdom of God in the Gospel of Luke serves as a crucial foundation for comprehending how Christian faith has tangible implications for human social life and ethics.

Jesus' teaching about the Kingdom of God

Jesus' teaching on the Kingdom of God in the Gospel of Luke is conveyed through various means, including sermons, dialogues, and parables. On many occasions, Jesus used parables to explain the nature and character of the Kingdom of God to His listeners. Through this method of teaching, Jesus demonstrated that the Kingdom of God embodies values distinct from the value systems prevalent in the society of that time (Blomberg, 2012). Thus, it can be concluded that Jesus' teaching on the Kingdom of God introduces a different set of life values and guides people to live in accordance with God's will.

To understand this teaching, it is important to first consider the social context found in the Gospel of Luke. Society in Jesus' time was marked by various forms of social differences and divisions, whether based on economic status, social standing, ethnic background, or religious position. In this context, the poor, women, widows, sinners, tax collectors, and other groups considered lowly often found themselves in socially vulnerable or marginalized

positions. The Gospel of Luke pays particular attention to these groups and features them in various accounts of Jesus' ministry (Sahardjo, 2021). Thus, the social context in the Gospel of Luke reveals the existence of marginalized groups, making Jesus' concern for them a crucial aspect of understanding the values of the Kingdom of God.

The focus on the vulnerable in the Gospel of Luke is also closely linked to the understanding of the Kingdom of God as a reality that brings about social renewal. Afulike points out that the use of themes from Isaiah in the Gospel of Luke not only has spiritual significance but also has a practical dimension related to social justice. Within this framework, the Kingdom of God serves as the overarching theme shaping the portrayal of Jesus' ministry in Luke and Acts, while the principles of liberation and restoration form an integral part of life in the Kingdom of God (Afulike, 2018). Thus, Jesus' concern for the poor, the oppressed, and marginalized groups cannot be viewed as a separate aspect of the proclamation of the Kingdom of God, but rather as a tangible manifestation of the presence of God's reign.

It is within this context that Jesus' teaching on the Kingdom of God possesses a strong social dimension. Jesus spoke not only of the life to come but also demonstrated how the presence of the Kingdom of God transforms the way people view and treat one another. Those in vulnerable positions frequently received special attention in Jesus' ministry and teaching. Luke even shows that individuals considered socially insignificant or unimportant can serve as examples of faith, love, perseverance, and repentance (Tobing, 2021). Thus, it can be concluded that the Kingdom of God transforms how people view their neighbors by directing attention toward the weak and marginalized, and by holding them up as models of faith, love, perseverance, and repentance.

One important example is the parable of the Good Samaritan in Luke 10:25–37. In this parable, Jesus answers a question from a teacher of the Law regarding who counts as a neighbor. The Samaritan who, in social and religious terms, was often viewed as belonging to a different group from the Jews is portrayed as the one who showed compassion to an injured person. Through this story, Jesus broadens the understanding of what it means to be a neighbor and shows that love should not be limited by social, ethnic, or religious differences (Bailey, 2008b). Thus, it can be concluded that the Kingdom of God teaches love and compassion that transcend social, ethnic, and religious differences in how we treat one another.

Jesus' concern for marginalized groups is also evident in the way He treated women and widows. In the Gospel of Luke, women do not merely appear as supporting characters; rather, some of them are portrayed as models of faith and perseverance. Similarly, the story of the widow who persistently sought justice in Luke 18:1–8 depicts a woman in a socially

vulnerable position who nonetheless serves as an example of perseverance in faith. This demonstrates that Jesus can use the lives of those who are socially considered weak to convey the values of the Kingdom of God (Liud et al., 2024). Thus, it can be concluded that the Kingdom of God pays attention to the weak and marginalized and shows that they can serve as examples of faith and perseverance.

Based on these teachings, it is clear that the Gospel of Luke reveals a close connection between the Kingdom of God and human social life. Jesus not only taught people to believe in God, but also taught how that faith is manifested in relationships with others. Love, compassion, justice, concern for the poor, acceptance of the marginalized, and a willingness to make amends for one's mistakes are all part of a life that reflects the values of the Kingdom of God. Thus, Jesus' teachings on the Kingdom of God in the Gospel of Luke show that social transformation is not only about changing societal structures but also begins with changes in people's lives and actions. Luke shows that even those in vulnerable positions can serve as examples and even become key figures in proclaiming the values of the Kingdom of God. Therefore, the Kingdom of God can be understood not only as a theological reality but also as a call to build social relationships characterized by love, justice, compassion, and care for others.

Dimensions of Social Ethics in the Kingdom of God

One of the distinctive features of the Gospel of Luke is its emphasis on the social dimension of Jesus' ministry. Luke consistently portrays Jesus as someone who has a special concern for the poor, sinners, women, and marginalized groups in society. This demonstrates that the Kingdom of God proclaimed by Jesus has strong social-ethical implications. When considered in light of the indicators of social ethics described earlier, the social ethical dimension of the Kingdom of God can be seen through several key forms: love for one's neighbor, justice, concern for the poor and marginalized groups, solidarity and compassion, acceptance of those who are different, and changes in social behavior. These indicators are evident in Jesus' various teachings and actions in the Gospel of Luke (Ibu & Nendissa, 2023). Thus, social ethics is not merely a theoretical concept, but can be observed in the way Jesus treated others and taught His followers to treat their neighbors.

The discussion of the poor in the Gospel of Luke must be understood in concrete terms and not merely interpreted as a depiction of spiritual poverty. Barus points out that the concept of the poor in Luke and the Acts of the Apostles is primarily related to economic poverty. This understanding reveals that Luke's concern for the poor is connected to real-life circumstances and people's material needs (Barus, 2021). Therefore, concern for the poor in the ethics of the

Kingdom of God is not merely a matter of inner attitude but also demands attention to their actual needs.

In addition to concern for the poor, the Gospel of Luke also emphasizes the importance of justice and compassion in social relations. In Luke 10:25–37, the Samaritan's act of helping the victim of a robbery demonstrates that love for one's neighbor is a central principle in the life of the Kingdom of God. This love is not merely emotional but is manifested in concrete actions that bring healing to others (Bailey, 2008a). Thus, it can be concluded that justice and compassion in the Kingdom of God must be realized through concrete actions that demonstrate love and bring healing to others.

The social dimension of the Kingdom of God is also evident in Luke 4:18–19. Jesus' declaration of good news for the poor, freedom for the captives, sight for the blind, and liberation for the oppressed shows that His ministry was concerned with the holistic well-being of humanity. Susanto explains that Jesus' ministry in Luke 4:18–19 reveals a strong social character and can serve as the foundation for understanding the church's calling and social responsibility (Susanto, 2020). Thus, the proclamation of the Kingdom of God does not stop at personal salvation but also encourages believers to pay attention to the social issues faced by humanity.

Jesus's critique regarding the use of wealth also demonstrates that the ethics of the Kingdom of God address the issue of social inequality. In Luke 16:19–31, the story of the rich man and Lazarus illustrates the contrast between the life of someone living in abundance and that of a poor person living in want. Sagala and Situmeang point out that the critique of the rich man in this passage remains relevant to the issues of poverty still faced by society and the church today (Sagala & Situmeang, 2024). Thus, Jesus's teaching on wealth concerns not only an individual's personal relationship with material possessions but also their responsibility toward others who are in need.

The value of solidarity is also evident in various stories in the Gospel of Luke that show how Jesus interacted with different groups in society. Jesus not only served those considered righteous but also welcomed sinners and those looked down upon by society. This inclusive attitude demonstrates that the Kingdom of God brings about a new community based on love and acceptance (Bock, 1994). Therefore, it can be concluded that the Kingdom of God forms a community that lives in solidarity, love, and acceptance of all people, including those who have long been looked down upon by society.

Thus, the social-ethical dimension of the Kingdom of God demonstrates that the life of a believer cannot be separated from social responsibility toward others. The Kingdom of God

calls people to live in just and loving relationships, to show concern for the vulnerable, and to be willing to accept and help others. Using the indicators of love, justice, compassion, solidarity, acceptance, and social behavioral change, the social ethical dimension in Jesus' teachings can be analyzed more concretely in the Gospel of Luke.

The Kingdom of God and Social Transformation

The Kingdom of God in the Gospel of Luke brings not only spiritual change but also tangible social transformation to human life. The presence of the Kingdom of God renews the relationship between humans and God while simultaneously restoring relationships among people that have been damaged by sin, injustice, and various forms of social oppression. From this perspective, the Kingdom of God becomes a transformative force that drives the formation of a more just society oriented toward the common good (Bosch, 2011). Thus, it can be concluded that the Kingdom of God brings about a transformation that touches both spiritual and social life, thereby fostering relationships that are more just, loving, and concerned for the common good.

Social transformation as an implication of the Kingdom of God is clearly evident in the story of Zacchaeus (Luke 19:1–10). After encountering Jesus, Zacchaeus demonstrated repentance through concrete social actions: giving a portion of his wealth to the poor and compensating those he had wronged. This story shows that salvation in the Gospel of Luke does not stop at inner change but produces changes in social behavior that reflect the values of the Kingdom of God (Nolland, 1993). Thus, it can be concluded that the presence of the Kingdom of God brings about tangible life changes, in which repentance is manifested through social actions that demonstrate care, justice, and responsibility toward others.

The story of Zacchaeus further illustrates that salvation in the Gospel of Luke has social implications. Zacchaeus's encounter with Jesus brought about visible changes in his relationships with those he had previously wronged. Research on Luke 19:1–10 shows that the story of Zacchaeus can be understood as a depiction of relational and social restoration, particularly through actions related to restorative justice (Pattirousamal et al., 2026). Thus, repentance within the framework of the Kingdom of God does not stop at inner change but results in actions that repair relationships and address the harm experienced by others.

Through this transformation, the Kingdom of God brings about a community built upon the values of love, justice, and solidarity. People living under God's reign are called to be witnesses who embody these values in social life (Dondokambey & Nendissa, 2026). Thus, the Kingdom of God is understood not only as an eschatological hope for the future but also as a reality at work in history to renew human life and society.

Jesus' Teaching about the Kingdom of God as the Basis for Social Ethics

Jesus' teaching on the Kingdom of God is at the heart of the entire Gospel message and also serves as the foundation for Christian social ethics. The Kingdom of God is not merely an eschatological concept referring to life after death, but a reality present in the midst of the world that demands a transformation of human relationships with God and with one another. In Jesus' preaching, the Kingdom of God is presented as God's reign of love, justice, and peace, so that everyone who accepts this reign is called to embody its values in communal life (Ly, 2024). Thus, the social ethics that arise from Jesus' teachings are not a set of rigid moral rules, but rather a way of life rooted in the experience of God, who reigns in love.

Jesus began His ministry with a call that the Kingdom of God was near and that people were called to repent and believe in the Gospel. Repentance here is not merely a change of mind, but also a change in one's life orientation that impacts social actions. Those who repent will abandon ways of life that harm others and turn to a way of life that prioritizes justice, compassion, and solidarity. In the Sermon on the Mount, Jesus declares blessed those who hunger and thirst for righteousness, the merciful, the peacemakers, and those who are persecuted for righteousness' sake (Rotua et al., 2026). These words show that the ethics of the Kingdom of God are countercultural, as they prioritize the weak, the marginalized, and the powerless, rather than the powerful and the wealthy.

One of the most prominent features of Jesus' social ethics is love for one's neighbor even for one's enemies. The commandment to love God and to love one's neighbor as oneself is a summary of the entire Law and the Prophets. However, Jesus gave it new meaning by emphasizing that love must not be limited by religious, ethnic, or social status boundaries (Tolanga et al., 2025). The parable of the Good Samaritan shows that our neighbors are anyone in need of help, regardless of their identity. Such love demands concrete action, not just feelings, and that is the foundation of a transformative social ethic.

The Kingdom of God is closely linked to justice and liberation. Jesus took the side of the poor, the sick, women, children, tax collectors, and sinners. This stance does not mean hating the rich, but rather shows that God is present in a special way among the oppressed. In a social context, the ethics of the Kingdom of God demand the elimination of all forms of oppression, injustice, and the exploitation of human beings by other human beings. Jesus taught that leaders must be servants, that the greatest must become the least, and that a life of abundance is measured not by material possessions but by a right relationship with God and with others.

Finally, the social ethics of the Kingdom of God are both eschatological and practical. Believers await the fullness of the Kingdom of God at the end of time, but at the same time are

called to bring forth signs of that Kingdom in the present through acts of love, justice, and peace. Thus, Jesus' teaching on the Kingdom of God is not merely a theological discourse but a transformative power that changes the way people live together. A social ethic rooted in the Kingdom of God calls everyone not only to hear Jesus' words but also to put them into practice, so that this world may increasingly reflect God's loving and just will.

CONCLUSION

Based on the results of this study, it can be concluded that the Kingdom of God in Jesus' teachings according to the Gospel of Luke is God's reign that is present and at work through the ministry of Jesus Christ. The Kingdom of God does not merely point to the hope of future salvation, but has already been revealed through Jesus' work, which brings salvation, liberation, restoration, repentance, and transformation to human lives. The Gospel of Luke also shows that the presence of the Kingdom of God brings about changes in human relationships with one another, especially through Jesus' concern for the poor, the marginalized, women, widows, sinners, and those looked down upon in society.

The Kingdom of God in the Gospel of Luke can also be understood as the foundation of social ethics for the lives of believers. Jesus' teachings and actions demonstrate that faith in God must be manifested in social life through love for others, justice, compassion, mercy, acceptance of others, and behavioral change. Thus, the objective of this study has been achieved, namely, to explain that the Kingdom of God is not merely a theological and spiritual reality but also serves as the foundation for believers to build a social life that reflects God's will within society.

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