

# GOD'S KINGDOM, CHURCH AND SOCIETY (Reaction)

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I would like to thank Giovanni Traettino because of the inversion he has done, of his time and his work of preparation of the document about "God's Kingdom, Church and Society", and I would also like to value his spiritual sensibility to communicate God's thoughts expressed in the spiritual revelation. Because of the profundity and width of the proposal's topic, we understand that it does not finish with this present work but it shows us that the meditation is a process, which depends on the revelation.

The Kingdom has the church as the first fruits of His manifestation on earth, and as an agent through which it is expanded vastly, without limits. God is the Lord of the history.

Giovanni makes mention of **Daniel 2: 31 – 45**; 'The Great God has shown the King what is going to happen'; from this statement we understand that the dream was a revelation about the kingdom of God. As Daniel, Joseph also interpreted the dream of Pharaoh, which was a coming revelation. To whom did God reveal His purposes? God calls King Cyrus 'My pastor, and my anointed', **Isaiah: 44: 28; 45:1**. What position would these men have in the Ecclesiastical design? Up to where is the purely ecclesiastical vision blinding the vision of the Kingdom's reaches? Is in this sense that the Catholic Church's document talks about: 'It occasionally may betray the Kingdom? Or does it refer to that theology which sees the establishment of the Kingdom from and through the political power and not from and through the Cross?

In this report, our brother tells us that: the Lord ask us to pray: 'Come and set up your Kingdom'; that the kingdom is announced: 'The kingdom will soon be here'; that we must search it: 'It has come'; and that God enters everywhere He is allowed to do so. Without entering in the Kingdom, Is it possible to have signs of it in the society and its governments by allowing God to enter or intervene in them? Nicodemus asked 'How to enter in the Kingdom of God', in another place says: 'the Kingdom of Heaven makes strength itself and everyone is trying hard to get in'. Is there a difference between giving place to the kingdom and entering in the kingdom? Jesus said to the teacher of the Law of Moses. 'You are not far from God's kingdom. **Mark: 12: 34**. There is an action of approach between the Kingdom and People.

Further on, he makes clear that the kingdom and people of Christ are inseparable; those who receive the Kingdom also receive Christ as Lord. The Kingdom brings liberation of demons, health and miracles, but the question emerges again: May a person minister the benefits of the Kingdom without being under the dominion of Christ? 'Lord, Lord, they will say: we prophesied in your name and forced out demons' and He will say: I do not know you'. In another place it is said: why do you keep on saying Lord, Lord when you refuse to do what I say? Jesus does not deny the liberating evidences of His Kingdom, but that they do not live under His dominion.

Finally, I would like to say that many of us come from traditional churches where the concept of "world" was wrongly focused on. Nowadays, we may make the separation between world as creation, world as people (John: 3: 16) and world as a system of life. (Do not love the world, in John's letter) We have to understand that "if we accept the idea that Christ is the only and enough personal Saviour", it eclipses the communitarian dimension of the divine salvation. We have to understand that there is not a division between the spiritual and material things. That the whole life is sacred and that any simple action of life is an action of worshipping God: 'When you eat or drink or do something else, always do it to honour God.

God established man and woman to rule over all, but they resigned the government to the darkness. Not a few Christians left the entire society without light and salt. It was built a theology, which impeded the transformation of the society's structures, focusing on giving palliative assistance according to the different errors of the system. Because of the scatological fatalism inculcated "the person had to do nothing for those things which were going to be destroyed by fire". The end, as a chaotic picture where everything was going to be destroyed and not transformed as Giovanni says and sees: ***a new heaven and a new earth, a new earth where justice and good dwell. The new man as a new result of the Good News, of the new covenant, of the new life, of a new, real and priestly nation, a new name and a new canticle.***

**Jesus says that the woman (the church) put a measure of yeast into batches of flour (Society) and waited that everything were leavened.** The Gospel of the Kingdom is proclaimed by people who live in the normative of the Kingdom, where it is clarified that all the creatures and things, all things are become new. **2°Corinthians 5: 17**