

Luke 11:20

Authorized King James Version (KJV)

But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

Analysis

But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. This verse contains one of Scripture's clearest proclamations of the kingdom's arrival. The phrase "finger of God" (ἐν δακτύλῳ Θεοῦ, en daktulō Theou) echoes Exodus 8:19, where Pharaoh's magicians recognized God's power in the plagues. It's an anthropomorphism indicating divine power and authority—Matthew's parallel uses "Spirit of God" (Matthew 12:28), showing these are equivalent expressions.

The phrase "the kingdom of God is come upon you" (ἐφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ, ephthasen eph' humas hē basileia tou Theou) uses the verb φθάνω (phthanō), meaning to arrive, reach, or come upon. The aorist tense indicates a definite arrival, not mere approach. Jesus declares that His exorcisms are not mere healings but kingdom manifestations—wherever Satan's power is broken, God's reign advances. This is realized eschatology: the kingdom has invaded history in Christ, though its consummation awaits His return. The present power of God's kingdom confronts them now, demanding response.

Historical Context

Jewish eschatological expectation centered on God's kingdom—a future age when Messiah would reign, Israel would be restored, and God's enemies defeated. The prophets foretold this age (Isaiah 9:6-7, Daniel 2:44, Zechariah 14:9). Jesus' radical claim is that this kingdom has arrived in His person and ministry. His exorcisms

are not isolated miracles but kingdom warfare—the binding of the strong man (vv. 21-22), the overthrow of Satan's tyranny, and the liberation of captives. This inaugurates the 'already but not yet' tension of kingdom theology.

Related Passages

Psalms 19:1 — Heavens declare God's glory

Genesis 1:1 — Creation of heavens and earth

Study Questions

1. What does the phrase 'finger of God' reveal about Jesus' divine authority and the nature of His exorcisms as God's direct action?
2. How do Jesus' exorcisms demonstrate that the kingdom of God is not merely future hope but present reality breaking into history?
3. In what ways should the kingdom's arrival in Christ's ministry shape Christian understanding of spiritual warfare and deliverance today?

Interlinear Text

εἰ	δὲ	ἐν	δακτύλῳ	θεοῦ	ἐκβάλλω	τὰ	δαιμόνια
if	But	I with	the finger	of God	cast out	G3588	devils
G1487	G1161	G1722	G1147	G2316	G1544		G1140
ἄρα	ἔφθασεν	ἐφ'	ὑμᾶς	ἡ	βασιλεία	τοῦ	θεοῦ
no doubt	is come	upon	you	G3588	the kingdom	G3588	of God
G686	G5348	G1909	G5209		G932		G2316

Additional Cross-References

Exodus 8:19 (References God): Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

Matthew 12:28 (Kingdom): But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Luke 10:9 (Kingdom): And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

Matthew 3:2 (Kingdom): And saying, Repent ye: for the kingdom of heaven is at hand.

Luke 10:11 (Kingdom): Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

Daniel 2:44 (Kingdom): And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.