

Thy Kingdom Come

By

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Tamlieh malchutechah (Thy Kingdom come)

Perhaps no other aspect of the teachings of the Moshiach has been so misunderstood than the concept of the Kingdom of Heaven. A correct understanding of the Kingdom is necessary in order to understand the Messiah and his teachings. Unfortunately, the church and Christians view the kingdom as meaning some place called “heaven” or some future monarchy that YHWH will establish in the future. Nothing could be further from the Hebraic thought of the Kingdom and what the Messiah meant when he spoke about the Kingdom of Heaven.

The words, “Thy Kingdom come” , express a desire or a longing of the heart. The Greek form of the verb “come” (*eltheto*) does not have an exact equivalent in English. It can mean “may it be” or as the Beatles wrote “let it be”. But, Yahshua was a Jew, lived in Yisrael, and spoke Hebrew or Aramaic, not English or Greek. So one has to ask, what does this saying of the Messiah mean in Hebrew? We always have to interpret the words of the writers of the *Brit Chadasha* from a Hebraic perspective rather than a Greek or Roman viewpoint.

NOWHERE in the four accounts of the life of Yahshua do we read about a Kingdom that “Comes”!¹ In Hebrew one would never speak of a Kingdom “coming”. This familiar phrase in the Master’s Prayer is very similar to the phrase in the *Kaddish* that says, “*May He cause His Kingdom to reign.*” The Hebrew word for “to cause to reign” is used of Shlomo (Solomon) when he was made king over all Yisrael and is connected to the idea of the eternal Davidic Kingdom found in **1 Chronicles 28:4-5**. The Hebrew verb used here means “to make someone king.” This is the true meaning of the words of the Messiah in the Master’s or Disciples prayer. Yahshua’s words could best be translated, “May you continue establishing your Kingdom.”

YHWH is establishing His reign in the heavens and in the earth. The Hebrew language emphasizes the kind of action and not the time of the action. The Hebrew emphasizes the force of YHWH’s eternal Kingship being realized as His will is being done in heaven and in earth. The phrase would have been in the imperfect tense, which means incompleted action. The concept is that a slow process is taking place. This is exactly like the parables that the Messiah told of the growth process of the Kingdom. The form of the Hebrew verb would have

¹ To imply that YHWH is not ruling denies His sovereignty over creation and mankind.

stood behind the “Greek text” strongly alluding to the person who rules. The King is the person, because He is the Kingdom and it is the King who reigns.

What did the Messiah mean when he taught about the Kingdom? How can a Kingdom be coming in the future when Yahshua taught that that it had arrived in his ministry (**Luke 11:20; Matt.12:28**)? Yahshua alluded to the redemption of Yisrael when he used the Hebraic idiom of the “finger of Elohim.” This Hebraic expression is only used twice in Scripture. It is used when the Egyptian magicians stood powerless before the miracles of Moshe and when YHWH gave the two tablets of stone to Moshe at Mt. Sinai (**Ex.8:19; 31:8**). We have to conclude that Yahshua is speaking of his redemptive acts of deliverance and making a connection to the redemption of Yisrael from Egypt. The first time the Kingdom concept appears in Scripture is the song of victory that Yisrael sings when the army of Pharaoh is drowned in the sea (**Ex.15:18**). YHWH establishes His Kingship by redeeming his people. His people are delivered and set free from slavery by His mighty miracles. He is actively involved with His people and their redemption.

Yahshua saw the realization of YHWH’s Kingship in his teaching and miracles. The work of the Kingdom continued by his *talmidim* as they were instructed to proclaim that the Kingdom had arrived (**Matt.10:7**). The Greek word in that text “*engiken*” is in the perfect indicative and is understood as a completed action. A better translation would be, “*The Kingdom of Heaven is HERE.*” The Messiah was saying that the Kingdom has come near or has arrived!

The word “kingdom” in Hebrew is “*malchut*”. It is a verbal noun based upon the Hebrew verb for ruling or reigning, *malach*. The Hebrew word for king is *melech*. The word “heaven” as in the “Kingdom of Heaven” refers to Elohim himself. The term “Heaven” was used in place of the Name “YHWH” because of the holiness of the Name. This was used in the **Book of Daniel (Daniel 4:25)** and was common in the second Temple Period. A person who has accepted the “yoke of the Kingdom of Heaven” has accepted the authority of the King and had entered the reign of Elohim. When the people obey YHWH, they accept His rule and authority because He has redeemed them.

The Messiah’s call for *teshuvah*, his redemptive acts of liberation, and his teachings were a realization of the Kingdom. Anyone who is following the Messiah is an active member in the Kingdom. No one can “own the Kingdom” as a poor translation of **Mattitayahu 5:3** implies in the English. The Greek words, *hoti auton estin*, should be understood as a partitive genitive not as a possessive genitive as translated. In Hebrew the phrase would be *ashrei aniyeh ruach ki mahem malchut shamayim*, “*For they are citizens of the Kingdom of Heaven or they make up the Kingdom of Heaven.*” The poor have accepted the rulership and the authority of Heaven (YHWH) and are playing an active part in the Kingdom movement

The saying, “*May You continue establishing Your Kingdom*” is followed by the parallelism of “*Thy will be done.*” Parallelisms are a Hebraic way of reinforcing the preceding statement or concept. Doing the will of YHWH is being part of His Kingdom. By taking the yoke of the Kingdom (the Torah) and doing the will of Elohim one becomes an active member and partner with YHWH in continuing to establish His kingdom in the Heavens and in the earth.

The Kingdom of Heaven is not some future pie in the sky or coming future kingdom. It is here and now. The Kingdom is a dynamic force in the present, connected with the ministry of the Messiah, his teachings, and the work of his followers.