Matthew 5:17–19

Does Fulfilling the Law Mean That It "Hath an End"?

By Larry and June Acheson

There is one Bible passage in which the Messiah establishes that His earthly mission had *nothing* to do with destroying the law. Ironically, much of the religious world has retooled His words in such a way as to persuade others that, although He didn't come to destroy the law, His fulfilling its requirements simultaneously meant that it nevertheless came to an end at His death and resurrection. Over the years, I have read numerous articles designed to validate the above understanding, but it wasn't until June and I were given a religious magazine containing an article titled "Should You Keep the Weekly Sabbath?" that I decided it was time to present our personal insight regarding this very significant passage. As we seek the truth of the matter, I invite you to compare our understanding with that of the author of the magazine article. Before we proceed any further, let's review the passage in question, Matthew 5:17-19:

> [17]Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
> [18]For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
> [19]Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Do these sound like the words of a Man who knew the law was about to be abolished? If we take the Messiah's words literally, I'm persuaded it is safe to say He cautioned His followers to *not think* that He had come to destroy the law. Yet it is this very thing—the destruction, eradication and elimination of the law—that many of today's religious leaders, including the author of "Should You Keep the Weekly Sabbath?" teach their constituents to believe. Here is what he wrote as his explanation of what Matthew 5:17 "really means":

> True, Jesus did say: "Do not think I came to destroy the Law or the Prophets. I came, not to destroy, but to fulfill." (Matthew 5:17) But what does the expression "to fulfill" mean? To illustrate: A builder fulfills a contract to complete a building, not by ripping up the contract, but by finishing the structure. However, once the work has been completed to the client's satisfaction, the contract is fulfilled and the builder is no longer under obligation to it. Likewise, Jesus did not break, or rip up, the Law; rather, he fulfilled it by keeping it perfectly. Once fulfilled, that Law "contract" was no longer binding on God's people.[1]

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[1] *The Watchtower* magazine, "Should You Keep the Weekly Sabbath?" by Watchtower Bible and Tract Society of New York, Inc., Brooklyn, NY, February 1, 2010, p.13.

According to the above anonymous author, Yeshua didn't actually "destroy" the law; rather, He kept it perfectly, thus fulfilling it, i.e., completing the contract and negating any further need to Yahweh's people to obey its precepts. Once He "fulfilled" the law, it ceased to be binding on mankind. In other words, to paraphrase this author's treatment of Matthew 5:17-19, Yeshua didn't come to destroy the law; rather, He came to fulfill its obligations and *thus* bring it to an end. Or, to break it down even further, the author expects us to believe Yeshua didn't come to actually destroy the law; He came to bring it to an end. From my perspective, the results of both are the same—obedience to the law is no longer needed or required.

In deference to the above reasoning, I maintain it should be obvious that when the Messiah testified He had not come to destroy, but rather to fulfill the law, He did not intend for His followers to understand that by His keeping the law, His fulfilling its obligations would thus mean that it is no longer binding. If you can, please imagine yourself as the author of the book of Matthew. Keep in mind the Apostle Matthew, who was one of Yeshua's disciples, most likely heard the words uttered by Yeshua, but by the time Matthew composed his Messianic account, Yeshua had long since been crucified and resurrected. In fact, many scholars do not believe the book of Matthew could have been authored before the year 63 CE, which was at least thirty years after Yeshua's ascension.

If you can imagine that you are the Apostle Matthew and that you are now in the process of composing your account of Yeshua's earthly ministry long after the fact, *and* if you can pretend you "just know" that the law had been nullified at Yeshua's death and resurrection, how would you convey that message to your reading audience? Would you clearly spell it out for them or would you leave it open to interpretation?

Would you just expect your reading audience to understand Yeshua's words to mean that when His job was through, so was the law? That is the reasoning we are up against, not only with Jehovah's Witnesses, but with nearly all of mainstream Christianity.

There are *two* possible ways of understanding what Yeshua meant. On the one hand, references such as *Greek-English Lexicon of the New Testament* plainly assert that by "fulfil," Yeshua meant that He had come to cause Yahweh's law to be obeyed as it should be obeyed. Let's take a moment to examine the meaning of the word Greek word translated "fulfill" (Greek πληρόω, "plērŏō"), as presented by this lexicon:

> Universally and absolutely, to *fulfil*, i.e. *to cause God's will* (as made known in the law) *to be obeyed as it should be, and God's promises* (given through the prophets) *to receive fulfillment*: Mt. v. 17; cf. *Weiss*, Das Matthäusevang. u.s.w. p. 146 sq. [COMP.: ανα-, αντ-ανα-, προσ-ανα-, εκ-, συμ-πληρόω.][2]

As presented by *Greek-English Lexicon of the New Testament*, Yeshua's use of the word "fulfill" had *nothing* to do with "completing a contract" that would result in the law being abolished (destroyed), but *everything* to do with causing and demonstrating how the Almighty's will should be obeyed. In this way, Yeshua not only fulfilled the law, but He also showed us how we should live *our* lives—by following His example of obedience.

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[2] *Greek-English Lexicon of the New Testament*, being *Grimm's Wilke's Clavis Novi Testamenti*, Translated by Joseph Henry Thayer, D.D., Harper and Brothers, New York, 1886, p. 518.

June and I wholeheartedly agree with the *Greek-English Lexicon of the New Testament* that this is indeed what Yeshua meant. On the other hand, as we have seen, mainstream Christina religious leaders teach that by "fulfil," what Yeshua *really* meant was that as soon as His earthly ministry was over, thus fulfilling His obligation to obey the law, the rest of mankind would be released from having to obey it.

The latter of the two possible interpretations presented above seems incredulous to us, but since many religious leaders accept it as valid, I would like to offer an illustration to further validate the understanding as presented by *Greek-English Lexicon of the New Testament*. Since the religious leaders of today are so quick to explain that Yeshua's testimony can *only* mean that the law would only be in effect until His death and resurrection, it's only fair for us to ask them how they would have written and described Yeshua's words if they had been the Apostle Matthew. If you share the understanding held by those who maintain that the law came to an end when it was fulfilled by Yeshua, I would pose you the same questions that we are aiming at today's religious leaders.

One of the primary questions that needs to be answered is why the Apostle Matthew, in composing Matthew 5:17-19, didn't just come right out and explain to his reading audience that by the word "fulfil," Yeshua intended for His followers to understand that the law would be brought to an end. Please keep in mind that from time to time, the Apostle Matthew understood the need to clarify some of Yeshua's hard-to-understand statements to his reading audience. For example, in Matthew chapter 17, when Yeshua informed His disciples that Elijah had already come, Matthew made certain his readers knew who Yeshua was referring to:

> [13]Then the disciples understood that he spake unto them of John the Baptist.

Since it was important to the Apostle Matthew that he clarify any possible ambiguous comments from Yeshua, it stands to reason that if Yeshua had intended for us to understand that the law would come to an end with His death and resurrection, Matthew would have clarified His remark by writing something akin to the following:

> [17]Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Then the disciples understood that the law would come to an end at his death and resurrection.

Of course, the Apostle Matthew did *not* add that last part to verse 17, so it's up to us to glean the proper interpretation and understanding of what Yeshua meant. For those who insist that Yeshua's fulfilling the law must mean its coming to an end at His death and resurrection, I might ask them why, according to the Apostle Paul, the law is supposed to be fulfilled *in us*. Here is what Paul wrote in Romans 8:4:

> [4]that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit.

How can the righteousness of the law be fulfilled in us if it was "taken away"? And if it truly is supposed to be fulfilled in us, then doesn't that mean that it comes to an end when we die? Does this line of reasoning make any sense?

If you had been the Apostle Matthew, would *you* have added a clarification to Yeshua's words in Matthew 5:17-19? June and I have visited with various individuals over the years who insist that the way Yeshua worded things in Matthew 5:17-19 is "just fine," and that no further clarification should be needed. If they are truly being honest with this answer, then why are they content to leave us saddled with an incorrect interpretation? Of course, their "just fine" understanding is that the law came to an end at His death and resurrection, which is, of course, "just fine" with them. In spite of their claim, the fact remains that there is more than one way to interpret Yeshua's words. Moreover, I have strong evidence that those who believe the law was "taken away" would indeed have added a clarification in a heartbeat.

Strong evidence that antinomians—those who are opposed to the law—would have added a clarification supportive of the belief that the law came to an end when Yeshua fulfilled it comes from the Mormons. The Mormons, in their *Book of Mormon*, offer a clarification/interpretation of Yeshua's words, demonstrating that if they could take the Apostle Matthew's place and rewrite Matthew 5:17-19, they would specify that Yeshua intended for us to believe that "fulfilling the law" means the law came to an end. Of course, we all hopefully recognize that *The Book of Mormon* is, in fact, an uninspired sham; it is simply the result of Joseph Smith's attempt to produce his own set of Scriptures. However, in producing his misrepresentation of Yeshua's words, Mr. Smith inadvertently produced his personal commentary on Matthew 5:17-19, proving what June and I have known all along: If the Apostle Matthew had been an antinomian disciple, he would have added his own interpretational spin to what Yeshua said in Matthew 5:17-19 of his account. Let's take a look at the interpretational slant that Joseph Smith, in *The Book of Mormon*, put on Yeshua's words. It should be easy to recognize the similarity between Matthew 5:17-19 and *The Book of Mormon's* spin on that passage.

Before I produce the quote, a brief overview will help you to become familiar with the setting. *The Book of Mormon* includes a section describing Yeshua's post-ascension visit to the American continent. This appearance is alleged to have occurred in the 34th year after Yeshua's birth. In this account, Yeshua essentially gives His audience a repetition of the teachings found in Matthew chapter 5, including the Sermon on the Mount. It is in the Sermon on the Mount where Yeshua also informed His listeners to not think that He had come to destroy the law, but to fulfill it. As we are about to see, when Joseph Smith retooled Yeshua's words, he made certain his readers understood that the law had indeed come to an end. What follows is taken from 3 Nephi 15:1-10:

> [1]And now it came to pass that when Jesus had ended these sayings he cast his eyes round about on the multitude, and said unto them: Behold, ye have heard the things which I taught before I ascended to my Father; therefore, whoso remembereth these sayings of mine and doeth them, him will I raise up at the last day.
> [2] And it came to pass that when Jesus had said these words he perceived that there were some among them who marveled, and wondered what he would concerning the law of Moses; for they understood not the saying that old things had passed away, and that all things had become new.
> [3] And he said unto them: Marvel not that I said unto you that old things had passed away, and that all things had become new.
> [4] Behold, I say unto you that the law is fulfilled that was given unto Moses.
> [5] Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to fulfil the law; therefore it hath an end.

> [6] Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily I say unto you, shall all be fulfilled.
> [7] And because I said unto you that old things have passed away, I do not destroy that which hath been spoken concerning things which are to come.
> [8] For behold, the covenant which I have made with my people is not all fulfilled; but the law which was given unto Moses hath an end in me.
> [9] Behold, I am the law, and the light. Look unto me, and endure to the end, and ye shall live; for unto him that endureth to the end will I give eternal life.
> [10] Behold, I have given unto you the commandments; therefore keep my commandments. And this is the law and the prophets, for they truly testified of me.

There are several problems with *The Book of Mormon's* reconstruction and manipulation of Yeshua's words in Matthew 5:17-19. For one thing, the author has Yeshua offering His explanation (that the law "hath an end") as being a part of a clarification of what "old things have passed way, and all things have become new" means. This verbiage seems to be a reconstruction of Revelation 21:4-5, where we read of the New Jerusalem descending from heaven, and all tears having been wiped away from the eyes of the righteous. This passage in Revelation does not allude to any laws having been "taken away" or otherwise brought to an end. Here is what it says:

> [4]And the Almighty shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
> [5]And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

The New Testament does not present the "former (old) things are passed away" as being a reference to the law; rather, it is a reference to the new heavens and the new earth in the still yet-to-come future. For us to accept and believe the "all things have become new" reference to the law by *The Book of Mormon's* Yeshua is to ignore the yet-future promise of a new heaven and a new earth as outlined in the book of Revelation. Since the book of Revelation was given to the Apostle John by Yeshua, it seems reasonable to conclude that either *The Book of Mormon* or the book of Revelation must be a fraud.

Of greater interest to the subject at hand is the fact that *The Book of Mormon's* Yeshua, as dictated by Joseph Smith, plainly elucidates that "fulfil" means "bring to an end." We can be certain that *The Book of Mormon* is a fraudulent account of Yeshua, and we can also be certain that its author, Joseph Smith, deliberately put his interpretational spin on the word "fulfilled" so as to cause it to mean "brought to an end."

Based on the interpretational liberty seized upon by Joseph Smith in his *Book of Mormon*, I can see that anyone who might resent Yeshua's words in Matthew 5:17-19 might incorporate his or her understanding of what Yeshua meant when presented with the opportunity to do so. Certainly, the true author of the actual account, the Apostle Matthew, had every opportunity to clarify that Yeshua's intended meaning was that the law would come to an end at the time of His death and resurrection, especially when we consider that he authored his account some 30 years "after the fact." However, he apparently saw no need to comment any further, thereby freeing up his reading audience to take Yeshua's words at *face value*.

Antinomian man, in his zeal to remove himself from the obligation of obeying Torah, will seek out whatever pretexts he can find in order to justify eradicating the law. As I mentioned earlier, we can either view "fulfilling the law" as causing the law to be obeyed as it should be obeyed—*or* we can view "fulfilling the law" as bringing the obligation to obey it to an end. Yeshua plainly taught His followers to obey the law. It would make no sense for Him to, in one place, state that he had come to fulfill the obligation to obey that law (meaning that it would come to an end at his death/resurrection), then in another place instruct His followers that if they would enter into life, keep the commandments (Matthew 19:17):

> 16 And, behold one came and said unto him, Good Teacher, what good thing shall I do, that I may have eternal life?
> 17 And he said unto him, Why callest thou me good? *There is* none good but one, *that is*, Elohim: but if thou wilt enter into life, keep the commandments.

To put the above instruction in perspective, it should be noted that when Yeshua spoke those words, He and His disciples were on their final journey toward Jerusalem, where He would be crucified within a matter of weeks. It hardly seems logical that He would teach others to "keep the commandments" if He knew His death was about to bring them to an end.

Luke, in describing Yeshua's treatment of the law, has Yeshua remarking that it is easier for heaven and earth to pass than for one tittle of the law to fail (Luke 16:17). Scholars agree that the book of Luke, in similar fashion to Matthew, in or around the year 60 CE.[3] Thus, **if** we are to presume that Luke knew the law had been "done away," he really needed to do a better job of explaining that, even though heaven and earth had not yet passed away at the time of his authoring his account, the law had in fact *already* been "taken away" many years prior.

Do we need someone like Joseph Smith to rewrite and redefine Yeshua's words? Can we not take Yeshua's words at face value? Why would He tell His followers to not think He had come to destroy the law if He knew in the back of his mind that the law was about to be "taken away"? If the law is destroyed, is it not "taken away"?

Two Different Greek Words Translated "Fulfill" in the Same Verse?

I originally composed this study in 2010, and I thought I did an adequate job of covering all the bases—until we received some feedback from a fellow truth seeker named Kyle Hester in 2022. Kyle agrees with our conclusion, but he offered even *more* compelling evidence validating our understanding that when Yeshua told His followers that He came to "fulfill the law," He *truly* meant **"… cause the Almighty's law to be obeyed as it should be,"** just as previously cited from the *Greek-English Lexicon of the New Testament*. I think Kyle did an outstanding job of explaining his finding, so I've decided to post the following excerpt from the e-mail he sent us (with minor grammar tweaks):

> Years ago, I decided the law was done because of this exact verse. Nothing would change about the law until all was fulfilled and Yeshua fulfilled it, so it *could*

[3] Cf., for example, *The Zondervan Pictorial Encyclopedia of the Bible*, Vol. 3, Merrill C. Tenney, General Editor, Zondervan Publishing House, Grand Rapids, MI, 1976, item "Luke, the Gospel of," p. 1002, where author W. T. Dayton, after weighing various scholarly opinions, concludes, "On this basis, a date of A.D. 58 would be a good approximation, as near the end of Luke's residence in Pal. And before the strenuous events described in the latter part of Acts."

> change or end....right? But then in searching things out years later, I found something. In the KJV of the Bible, it uses "fulfill" *twice* when only the *first* word should have been translated as "fulfill". The first "fulfill" is *Strong's* G4137 or *plērŏō* "to make full". The second fulfill is G1096 or *ginŏmai* "to be made, finished". The second "fulfill" *should* have been translated "finished" or something like that. I noticed this when comparing KJV to NASB. I found other differences that back up what you say as well. Like the word "but" being added. So in my simple re-telling, Yeshua fulfilled the law or, showed us how to do it. He was the perfect example. Then He said nothing will change about it until all is finished. I think the "all is finished" is the end of the world. And this lines up with the law being perpetual, or lasting until the end of time.[4]

Frankly, I was caught off guard by the above commentary about two completely different Greek words having been translated into one English word (fulfill/fulfilled). It seemed too incredible to be true, and if it *is* true, then how did I, all these years, not notice the *completely different Greek word* so blatantly mistranslated as "fulfilled" in the King James Version? For over 35 years, I have personally used Matthew 5:17-19 as a foundational proof text validating that when Yeshua "fulfilled" the law, He merely showed us how it's supposed to be kept, *not* that when He "fulfilled the contract," its end has come. But to discover that the *second* word translated "fulfilled" should have been translated "… until all is finished" *seals the deal*! Not a jot or a tittle shall pass from the law until ALL is finished—until every-thing foretold in the law and prophets comes to pass!

I immediately reached for our copy of *The Interlinear Bible*, edited and translated by Jay P. Green, Sr., which I consider to be one of the most valuable resource tools in our bookcase. Sure enough, Kyle's commentary is affirmed within the Greek text. Thus, a reasonable paraphrasing of Yeshua's words in Matthew 5:17-18 would be: "Do NOT think I have come to destroy/annul the law! I have not come to *destroy* it, but to *fulfill* it, as in exhibiting how the Almighty intends for it to be observed. For verily I tell you, until heaven and earth pass away, not a jot or a tittle shall by any means pass from the law until *everything*, and I mean **EVERYTHING**, has come to pass/is finished."

This new revelation, which I believe the Almighty led Kyle to share with us, on the one hand makes me want to rejoice. On the other hand, it irritates me. I am disheartened that the KJV translators chose to translate two completely different Greek words as the *same* word in English. I can only think of one reason for why I might have opted to translate BOTH *plērŏō* and *ginŏmai* as the same word in English: it would have been out of a desire to create the appearance that the latter "… all is fulfilled" is a reference to Yeshua's own words telling His followers that He came to "fulfill" the law. This subliminally creates the impression that the latter "fulfillment" came about after Yeshua's final act of "fulfillment," which in turn might suggest that the law was destroyed when Yeshua was executed, specifically when He said, "It is finished." When He took His last breath, the law was then, in the minds of many, "fulfilled," which simultaneously marked the moment of its destruction.

But Yeshua said nothing about any part of the law coming to an end after a "fulfillment"; it was after all things have come to pass, as clearly brought out in *The Interlinear Bible*:[5]

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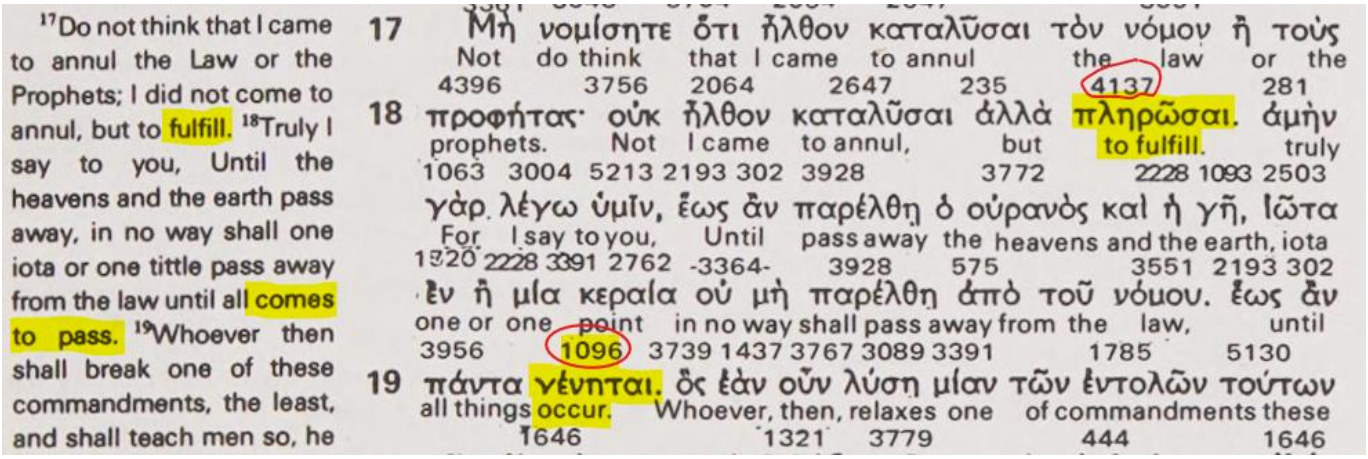
[4] Excerpt with minor grammatical corrections taken from the e-mail we received from Kyle Hester on 08/15/2022.
[5] Cf., *The Interlinear Bible*, Jay P. Green, Sr., General Editor and Translator, Hendrickson Publishers, Peabody, MA, 1985, p. 740.



[17]Do not think that I came to annul the Law or the Prophets; I did not come to annul, but to fulfill. [18]Truly I say to you, Until the heavens and the earth pass away, in no way shall one iota or one tittle pass away from the law until all comes to pass. [19]Whoever then shall break one of these commandments, the least, and shall teach men so, he

17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς
Not do think that I came to annul the law or the
4396 3756 2064 2647 235 4137 281
18 προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. ἀμὴν
prophets. Not I came to annul, but to fulfill. truly
1063 3004 5213 2193 302 3928 3772 2228 1093 2503
γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα
For I say to you, Until pass away the heavens and the earth, iota
1063 2228 3391 2762 -3364- 3928 575 3551 2193 302
ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου. ἕως ἂν
one or one point in no way shall pass away from the law, until
3956 1096 3739 1437 3767 3089 3391 1785 5130
19 πάντα γένηται. ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων
all things occur. Whoever, then, relaxes one of commandments these
1646 1321 3779 444 1646

As displayed above, the first Greek word commonly translated "fulfill" is *plerosai*, from the Greek word *plērŏō*, which truly means "fulfill," as in "*to cause Yahweh's will* (as made known in the law) *to be obeyed as it should be.*" The second Greek word commonly translated "fulfill" is *genetai*, from the word "*ginŏmai*," to finish or as Green renders it, "occur" or "comes to pass."

I understand that nominal Christianity is going to continue teaching that Yeshua's having fulfilled the law effectively brought it to an end, and they will even go a step further by teaching that anyone who observes the law is under a curse (Galatians 3:10-14).[6] I am persuaded that those who, like our friend Kyle, are willing to dig deeper will reach a different conclusion.

Finally, we would like to present yet another piece of reasoning demonstrating how illogical it is to believe that Yeshua's fulfilling the law could mean that its observance is consequently nullified. At the giving of the law, the children of Israel, in one accord, swore to be obedient:

> 7And he took the book of the covenant, and read in the audience of the people: and they said, All that Yahweh hath said will we do, and be obedient (Exodus 24:7).

We all know the Israelites failed to live up to their commitment, but what is eerily missing from the text is any hint that if one man should completely and perfectly keep all the commandments, then the contractual obligation on the rest of Israel would thereby be removed. No such instruction or prophecy is found in all of Scripture. Why, then, are we expected to believe that this was the end result of Yeshua's obedience?

[6] I address Galatians 3:10-26 in my study "Is the Torah Relevant Today?" That study is not currently available due to ongoing delays in its completion. However, my 2006 Unity Conference presentation of the same name is currently available on YouTube. For those who want an extremely brief encapsulated summary, I would ask why the Apostle Paul, in Acts 25:8 and Acts 28:17, would boldly proclaim that he had not offended (sinned against) the law of the Jews (which is actually Yahweh's law), and *simultaneously* teach that if you should likewise obey that law, then you're under a curse? And why and how would he teach that the doers of the law are justified (Romans 2:13), and why and how he "upholds the law" (Romans 3:31), and why and how he taught that the law is "holy" (Romans 7:12), but if you should likewise obey that law, then you're under a curse?

When Is/Was Passover Fulfilled?

In 2016, I submitted an answer to the online question "1 John 5:3 — What are 'his commandments?' and how are they 'not heavy?' (Protestantism)."[7] It was not well-received because I establish a case for understanding that when the Apostle John states that the commandments are not "grievous" in 1 John 5:3, he had Deuteronomy 30:11 in mind, and that understanding clashes with antinomian Christians. Antinomian Christians teach that the law was "brought to an end" at Calvary. In my response, I brought out the fact that Yeshua, at the Last Supper, told His disciples that He would not again eat of the Passover until its fulfillment in the kingdom. Here's what we read in Luke 22:15-16:

> 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:
> 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of the Almighty.

Do you see what Yeshua told His disciples? Read it again. He said He would not eat any more of the Passover *until its fulfillment in the kingdom of the Almighty*. Has the kingdom of the Almighty come yet? Aren't we supposed to pray for it to come? Here's how Yeshua instructed His disciples, when they asked Him how to pray:

> 2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. **Thy kingdom come**. Thy will be done, as in heaven, so in earth.
> 3 Give us day by day our daily bread.
> 4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

Why would Yeshua instruct His disciples to pray "Thy kingdom come"? We have already determined that Luke composed his gospel narrative in and around the year 60 CE. If "thy kingdom came" in the year Yeshua was crucified, why didn't Luke mention such a phenomenon or occurrence?

It's because the kingdom hasn't come yet! We're *still* supposed to pray, "… Thy kingdom come, Thy will be done on earth, as it is in heaven."

As expected, my submitted response to the Christian Stack Exchange, was not warmly received. A contributor named Mike replied:

> In Luke 22 :15 and 16 Jesus is speaking of the Passover being fulfilled not the Kingdom, which he clearly said was at hand. I think it can be argued that in his death he did fulfill the Passover, the one the yearly memorial pointed towards both backward and forward.[8]

I replied as follows:

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[7] Cf., Christian Stack Exchange, question "1 John 5:3 — What are 'his commandments?' and how are they 'not heavy?' (Protestantism)," originally asked in 2019, © 2026 Stack Exchange Inc; user contributions licensed under CC BY-SA . rev 2026.11.10.47484.
[8] Ibid.

> With all due respect, I stand by the literal reading of the text. Here's how the English translation of the Greek text reads as taken from *The Interlinear Bible*, by Jay P. Green: "For I say to you that never in any way I eat of it until when it is fulfilled IN THE KINGDOM of *Theou* [the Almighty]." This is speaking of a future fulfillment (and I'm not referring to the next day). For even greater context, continue reading to where He adds the following in verse 18: "For I say to you, I will not drink of the fruit of the vine, until the kingdom of *Theou* [the Almighty] SHALL COME." It's a coming kingdom. It's not here yet.[9]

I added the following commentary:

> Also, the Church Father Tertullian, although he apparently misquoted Luke 22:16 in his commentary *Against Marcion* XL.8, expressed the understanding that the Passover would be fulfilled in the kingdom of heaven and that the feast would include both Yeshua AND His disciples. Here's what he wrote: "For if we diligently celebrate the feast here, we shall doubtless receive the perfect joy which is in heaven, as the Lord says; 'With desire I have desired to eat this Passover with you before I suffer. For I say unto you, that I will not eat it, until it is fulfilled with you in the kingdom of *Deus* [the Almighty].'"[10]

Mike replied with a semi-laudable effort to defend not obeying Torah:

> First, I take the text at face value as well: "I will not any more eat thereof, until **it** be fulfilled in the kingdom of God". The 'it' refers to Passover (see verse 15). Second, there is an 'already aspect of the Kingdom (Luke 17:20-21) because it is sphere of influence within which we have ordered ourselves under God's anointed King. So, if you don't think the Passover, first given in Egypt and memorialized from then on, has been fulfilled in Christ, which aspect or aspects of Passover has yet to be accomplished?[11]

In other words, Mike is persuaded the Passover was fulfilled at Calvary. Here was my response:

> John Piper, in his 11/11/1984 article "Until It Is Fulfilled in the Kingdom of God," understood a future fulfillment of Passover. Here's an excerpt: "Here's the key. Jesus the Passover Lamb was slain to ransom people from every tribe and tongue and nation. So the Passover can't be fulfilled until all those peoples are reached and the ransomed are gathered in and the kingdom is established."[12]

I concluded as follows:

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[9] Ibid.
[10] Ibid.
[11] Ibid.
[12] Ibid.

> Passover reaches its ultimate fulfillment with the Marriage Supper of the Lamb (Rev 19). Since Yeshua makes reference to kingdom of the Almighty which "shall come" (future), it makes sense for Passover to point to its ultimate fulfillment in the coming kingdom. Walter Liefeld, in his "Luke" commentary in The Expositor's Bible Commentary, vol. 8, pp. 1026-27, understood its fulfillment "sometime in the future, when the longed-for kingdom finally comes, or, in Luke's characteristic vocabulary, 'finds fulfillment' (*plērōthē*, v. 16." Yeshua taught a future fulfillment.
>
> I should note that the understanding as expressed above by John Piper is at odds with his view that the commandments, such as fourth commandment (the weekly Sabbath), are no longer required. I see it as a possibility that Piper does not understand the difficulty of reconciling Luke 22:16-18 with Matthew 5:17-18. Yeshua told us to pray, "... Thy kingdom come." It hasn't come yet. We need to keep praying for it! When it comes (future, *not* past), at the Marriage Supper of the Lamb, the Passover will THEN be fulfilled. Who can accept this?
>
> The dilemma faced by John Piper and those who are persuaded the precepts of Torah came to an end at Calvary AND that the Passover will not be fulfilled until the future is they must concede that, indeed, the law is not fulfilled until it meets its actual fulfillment in the kingdom of heaven. This may explain why the majority of Bible scholars teach the Passover was fulfilled at Calvary, in the past, in contradistinction to Yeshua's words.[13]

The above commentary was *not* met with Mike's approving words. Instead, he wrote:

> I guess it's a matter of whose economy is being referenced. In God's economy everything's finished and we're seated with him in heavenly places in Christ even though we're still alive. Peace.[14]

I thought, "What is he talking about? We're living in a world dominated by unregenerate heathens who have no regard for unborn children, a world wherein birth males can participate in girls' sports, a world no one would have dreamed of 30 or 40 years ago, a world in which same-sex marriage is endorsed and enforced—and Mike is persuaded we're seated with the Messiah in "heavenly places"? And in fall 2026, those who favor abortion ("a mother's right to choose") won the majority of elections. So who, exactly, is Mike kidding? Nevertheless, I gave him the following watered-down reply:

> Thank you for sharing your perspective. In your economy, are you persuaded that we should pray "the Lord's prayer"? If so, do you include, "…Thy kingdom come"?[15]

If Mike responds, I will do my best to update this study.

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[13] Ibid.
[14] Ibid.
[15] Ibid.

October 23, 2010
Revised August 21, 2022
Updated November 11, 2026

A Truth Seekers Publication

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