



Matthew Lesson 40

November 23, 2021

“The *Megillah* of Matthew”

28:2-20

Scriptures from the TLV.

*Shalom aleichem Mishpacha!* Last week, we concentrated on verse 1 of chapter 28. Tonight we will complete the chapter and our study of the book.

Repeating verse 1 for continuity: *1 Now after Shabbat, as it began to dawn on the first day of the week, Miriam of Magdala and the other Miriam came to look at the tomb. 2 And suddenly there was a great earthquake, for an angel of Adonai descended from heaven and came and rolled back the stone and sat on it.* (Matthew 28:1-2 TLV). Our question last lesson was “when did Yeshua rise from the dead?” Our answer, the correct answer, was: “on the third day.” *Sha’ul* confirmed it for us: *3 “For I also passed on to you first of all what I also received— that Messiah died for our sins according to the Scriptures, 4 that He was buried, that He was raised on the third day according to the Scriptures,..”* (1Corinthians 15:3-4 TLV). The women arrived at the tomb on the fourth day, Sunday, and Yeshua had already risen. According to our reckoning, the third day on which Yeshua rose was Saturday, the *Shabbat*. The angel that rolled back the stone had nothing to do with His rising. He had already risen and did not need the tomb to be opened in order to rise. We don’t know exactly how He rose, but in His risen form He is able to appear instantly. Luke 24:36 tells us that Yeshua appeared in the midst the disciples who according to John 20:19 were behind a locked door.

Referring to the angel: *3 His appearance was like lightning, and his clothing as white as snow. 4 And those keeping watch were shaken for fear of him and became like dead men. 5 But the angel answered and said to the women, “Do not be afraid, for I know you are looking for Yeshua who was crucified. 6 He is not here; for He is risen, just as He said. Come, see the place where He was lying. 7 Go quickly now and tell His disciples that He is risen from the dead. And behold, He’s going before you to the Galilee. There you will see Him. See, I have told you!”* (Matthew 28:3-7 TLV). This angel, *malakh* in Hebrew, fulfilled the role of a *malakh*, a messenger. As ADONAI’s messenger, he told the women that Yeshua had risen, that they were to tell the disciples that He had risen and that they were to meet Him at the Sea of Galilee.

*8 They quickly left the tomb, with fear yet with great joy, and ran to bring news to His disciples. 9 And behold, Yeshua met them. “Shalom!” He said. They drew near, grasped his feet, and worshiped Him. 10 “Don’t be afraid,” Yeshua said to them. “Go tell My brothers to head for the Galilee, and there they will see Me.”* (Matthew 28:8-10 TLV). The women were on their way to tell the disciples when Yeshua met them. As we discussed last lesson, *Miryam* apparently went to the tomb twice, once alone and a second time with other women. Here, only the two *Miryams* are mentioned, but the other women would have also been there. Earlier, in John 20:14, *Miryam* of Magdala was alone when she saw Yeshua. Mark confirms this: *9 After He had risen early on the first day of the week, He appeared first to Miriam of Magdala, from whom He had driven out seven demons.* (Mark 16:9 TLV). Now, she has

returned to the tomb with the other women and sees Yeshua a second time. Regarding when Yeshua rose, this statement tells two stories, depending upon your punctuation. If your theology is that He rose on Sunday you would read it this way: “After He had risen early on the first day of the week.” If your theology is that He rose on *Shabbat*, you would punctuate it with a comma between risen and early: “After he had risen, (comma) early in the first day of the week He appeared, etc.” It also works that way with Strong’s direct translation of the Greek: “Having risen” is followed by *de* (deh), a Greek word that can mean but, and or now. They have translated it as now, but I will use and. “Having risen, (comma) and early the first day of the week He appeared...” It’s not at all clear that Yeshua rose on the first day of the week. My belief is that He appeared to the women on the first day of the week.

*11 Now while they were going, some of the guard came into the city and reported to the ruling kohanim all that had happened. 12 And when they had assembled with the elders and consulted together, they gave a large sum of silver to the soldiers, 13 saying, “Tell them, ‘His disciples came at night and stole Him away while we were sleeping.’ 14 And if this is heard by the governor, we’ll appease him and keep you out of trouble.” 15 So the soldiers took the money and did as they were instructed. And this story was spread among the Judeans to this day.* (Matthew 28:11-15 TLV). From these verses, it is apparent that these guards were Roman soldiers. They told the elders what actually happened. They saw the angel, the stone being rolled away and the empty tomb. The elders did not doubt them for they had seen Yeshua do many miracles. But, they had concocted His trial and caused His death and wanted to continue the illusion that He was just an ordinary man and that His disciples had stolen His body. To keep the guards quiet, they were bribed. It doesn’t seem that the elders solution, “*Tell them, ‘His disciples came at night and stole Him away while we were sleeping.’*” would have kept them out of trouble. They were sleeping on the job. And, that Yeshua’s body was stolen is what many traditional Jews believe today.

*16 Now the eleven disciples went to the Galilee, to the mountain Yeshua had designated.* (Matthew 28:16 TLV). Matthew left out the things which happened before this. They are described in the other three Gospels. There is no conflict here. Matthew just didn’t tell everything. Mark, Luke and John tell more of the story between Yeshua’s resurrection and the meeting in the Galilee, but each of them is also different. What this means is that none of the Gospels alone tell the whole story.

*17 When they saw Him, they worshiped; but some wavered.* (Matthew 28:17-18 TLV).. That “some wavered” initially seems strange. Each of the eleven disciples had seen the resurrected Yeshua and His wounds, even Thomas who initially doubted. The word translated “wavered” is *distazo* (dis-tad'-zo) meaning waver, doubt or hesitate. I, personally, don’t believe that the eleven would not have worshipped Yeshua. This must mean that there were others with them who hesitated to worship Him.

*18 And Yeshua came up to them and spoke to them, saying, “All authority in heaven and on earth has been given to Me.”* (Matthew 28:18 TLV). *Sha’ul’s* words to the Philippians are a statement reflecting Yeshua’s authority: *9 “For this reason God highly exalted Him and gave Him the name that is above every name, 10 that at the name of Yeshua every knee should bow, in heaven and on the earth and under the earth, 11 and every tongue profess that Yeshua the Messiah is Lord— to the glory of God the Father.”* (Ephesian 2:9-11 TLV). At the transfiguration, ADONAI, Himself, said this: *5 ... , “This is My Son, whom I love; with Him I am well pleased. Listen to Him!”* (Matthew 17:5b TLV). There is no question that “all authority” had been given to Yeshua.

19 *“Go therefore and make disciples of all nations, immersing them in the name of the Father and the Son and the Ruach ha-Kodesh, 20 teaching them to observe all I have commanded you. And remember! I am with you always, even to the end of the age.”* (Matthew 28:19-20 TLV). We’ll look at each of these verses individually. Understanding verse 19 gets heavily into Greek grammar. To me, the TLV does not fully convey the sense of what Yeshua was saying. In the Greek, “Go” is not an imperative command. It’s not an imperative “Go.” The Complete Jewish Bible says: “Therefore, go” and that’s a little closer. Several other translations, including the NIV, New Living Translation and the Berean Study Bible say it the same way. Strong’s direct translation from the Greek expresses it best, but is not grammatically good English. It says: “Having gone, therefore, disciple.” In other words, “As you are out teaching as I commanded you, make disciples.” The emphasis is on making disciples as a normal part of what they were already doing. Unfortunately, today, a large part of Yeshua’s body is more focused on salvation, getting people saved. It is important, but that’s not what Yeshua was saying. We are to teach the people of the nations Yeshua’s truth. And, salvation will naturally flow from correct teaching. Yeshua was not giving “the Great Commission, ‘Go and save,’” He was saying “As you continue what you are doing, teach in order to make disciples!”

We are also commanded to immerse the disciples in the name of *ha’Av*, the Father, *haBen*, the Son and *Ruach haKodesh*, the Holy Spirit. The “Oneness” doctrine says that is incorrect and that we are to immerse them in the name of Yeshua. If we are going to start picking apart the Bible, saying this is incorrect and that is incorrect, we are going down the wrong path. We must accept what it says, recognizing that we cannot always understand what it means. To me, this statement is not about the Doctrine of the Trinity, to which the majority of Yeshua’s followers hold. That doctrine is about substance, of what the Father, Son and Holy Spirit are made. It was determined at the Council of Nicaea convened by Constantine that they are of the same substance but exist as three individual persons. While the debate came about because Arius was teaching that Yeshua was not fully divine, the secondary theme was antisemitism and the rejection of the Bible of the Jews. It is also true that the Jewish pastors were not invited to the party. It was an entirely Gentile decision. This proclamation was also in opposition to “G-d is One” in the *Tanakh*. We recognize and believe that ADONAI is One, *echad* in Hebrew, a compound unity, as stated in the *Tanakh*. The Father and Yeshua are one in Spirit, but shown in the Scriptures to sometimes have individual actions. Regardless, ADONAI remains One. The *Ruach Kodesh*, the Holy Spirit is the Spirit of the Father and the Son which expresses their will to us, the disciples. We are commanded to immerse disciples into Yeshua, but we do it in the name of the Father, the Son and the Holy Spirit. Actually, the Greek says: “In the name of the Father and of the Son and of the Holy Spirit.” This shows that there is not one name into which we are being immersed. We are immersed into the name of each, individually.

Verse 20 says: *20 teaching them to observe all I have commanded you. And remember! I am with you always, even to the end of the age.”* (Matthew 28:20 TLV). What Yeshua commanded His disciples to observe has primarily been interpreted in an antinomian manner by the greater part of Yeshua’s body, teaching that the Law has been done away with. We understand it from a Jewish perspective. Yeshua said: *17 “Do not think that I came to abolish the Torah or the Prophets! I did not come to abolish, but to fulfill. 18 Amen, I tell you, until heaven and earth pass away, not the smallest letter or serif shall ever pass away from the Torah until all things come to pass.* (Matthew 5:17-18 TLV). Yeshua didn’t come to do away with the Law. Abolish and fulfill are Hebrew idioms for “incorrectly interpret” and “correctly interpret.” Heaven and earth have not yet passed away. All of *Torah* is still in

effect, that which has not been inactivated by the lack of a Temple and Levitical priesthood. Yeshua is with us in the indwelling of the Holy Spirit during this time that He is physically away from us. We are currently in the *olam hazeh*, the present age. At the end of the *olam hazeh*, He will return physically to us. We will then be in the *olam haba*, the world to come. This statement was encouragement to the people with whom He had spent the majority of His time during the last three and one-half years. Some days later, after He had returned to Jerusalem, Yeshua ascended into heaven as His disciples watched as reported in Acts chapter 1. The angels who were there told them that He would return in this same way, in the clouds.

This ends our study of *HaMegillah leMattityahu*, the “Scroll of Matthew.” We have called it that because it is very much a Jewish document and very possibly was originally “a scroll” written in Hebrew. Its sentence structure is Hebraic and it contains many Hebrew words and idioms. Yeshua in His teaching uses Hebrew teaching methods, including the frequent use of *remez*, hinting back at various Scriptures in order to make His point.

I will close with a very Hebraic verse which we discussed in Lesson 2. The angel, referring to *Miryam*, said: *21 She will give birth to a son; and you shall call His name Yeshua, for He will save His people from their sins* (Matthew 1:21 TLV). I strongly believe that Matthew was originally written in Hebrew. The TLV’s rendering captures its Jewishness by using Yeshua’s Hebrew name. Yeshua means “salvation.” The word “for” used as a conjunction to connect two phrases follows Yeshua to indicate a relationship with that which follows. The word “save” in Hebrew is *yoshia*. Yeshua, whose name means salvation, will *yoshia*, save, His people the Jews, from their sins. Matthew chapter 1, verse 1 sums up the whole book of Matthew: *1 The book of the genealogy of Yeshua ha-Mashiach, Ben-David, Ben-Avraham:* (Matthew 1:1 TLV). *Yeshua haMashiach*, Yeshua, the anointed one who brings salvation, is the long awaited Son of David. He will save His people, the Jews. *Sha’ul* said: *26 ... , “The Deliverer shall come out of Zion. He shall turn away ungodliness from Jacob. 27 And this is My covenant with them, when I take away their sins.”* (Romans 11:26b TLV). Quoting Isaiah (59:20-21, 27:9), *Sha’ul* also alluded to Jeremiah: *32 “But this is the covenant I will make with the house of Israel after those days” —it is a declaration of Adonai— “I will put My Torah within them. Yes, I will write it on their heart. I will be their God and they will be My people.”* (Jeremiah 31:32 TLV). ADONAI made that covenant with Israel when Yeshua died on the stake. Some Jews have responded positively to what the whole of the Bible teaches and have been saved. But, in His perfect timing, ADONAI will soon take away “all Israel’s” sins as they mourn for and recognize Yeshua as their long awaited *Mashiach*. Shalom aleichem!