

# The Appearance of Jesus to the Other Women

## Matthew 28: 9-10

A little after 7:00 am on the seventeenth of Nisan

**DIG:** Who did the women see earlier and what were they told to do? What was the reaction to their message? What was different about their reaction when they saw Yeshua than when Mary saw Him? How did they react? Why did John report in his Gospel account that Mary was not to cling to Jesus, but in Matthew's account the women took hold of Christ's feet as they fell down in front of Him? What did it mean when Jesus called the talmidim His brothers?

**REFLECT:** What are the six basic truths of the resurrection? Do you think you would have responded to Yeshua - like Mary or the women? Why? Do you hold on to Messiah for dear life? Or do you let go too easily? Why? Is Jesus Christ your brother?

This was the second appearance of Jesus after His resurrection. Once again, this appearance is to women, which points against the account being fabricated.

The group of women who followed Mary to the tomb soon reinforced her testimony. Earlier Sunday morning when they went to the tomb of the Savior they saw two angels inside. One of the angels asked: Why do you look for the living among the dead? He isn't here! He has risen from the dead, just as He said would happen (Matthew 28:6a NLT; Luke 24:5b-6a). The women were instructed: Go quickly and tell the other apostles and Peter, "He has risen from the dead and is going ahead of you into Galilee." This was the second time that word came to the talmidim that they were to go to Galilee. "There you will see Him, just as He told you" (Mark 16:7; Matthew 28:7).

But when they reached the men, all of the apostles but Peter and John did not believe the women because their words seemed to them like nonsense (Luke 24:11). On their way back to the tomb, however, Yeshua suddenly met them and greeted them, saying: **Shalom**. But unlike Mary Magdalene, those women recognized Him immediately when they saw Him and heard His voice. Like Miryam from Magdala they demonstrated their devotion by prostrating themselves at His feet.

Filled with joy and awe, they came up and took hold of Christ's feet as they fell down in front of Him and worshiped (Matthew 28:9 CJB). There is an interesting contrast between the women taking hold of Yeshua's feet, apparently without being repulsed, and His instruction to Mary: **Stop clinging to Me, since I haven't yet gone back to the Father** (John 20:17a NASB). In his Gospel account, under the inspiration of the Ruach, Yochanan explained his prohibition of not **clinging to the Messiah** by speaking of His future ascension to heaven, but that is not Mattityahu's theme. The women's touch, like the invitation to **touch Him** and the **eating** of food (Luke 24:39-43), demonstrates to the reader the physical reality of the Lord's risen body: **He is not a ghost**.<sup>1665</sup>

Then they knew with certainty that Yeshua was the risen Messiah, the divine Son of God, and that praise and adoration were the only proper responses to His presence. They did what every person, unbeliever and believer, will do one day. When He comes again: **Every knee [will] bow and every tongue [will] confess the Jesus Christ is Lord** (Phil 2:10-11).

Then in the flurry of emotions, Jesus alleviated their fears and repeated the same message that angel had previously said to them: **Do not be afraid**. If the biblical account were fabricated, it would have pictured the women as heroic and strong, but Matthew's account is very believable when we consider that reality of the situation.

At last the full reality of the resurrection was solidifying in the minds and hearts of those women. They had heard the angel's proclamation of the resurrection, they had seen the empty tomb, they had beheld the risen Lord, and had even touched His glorified body. They could now do nothing but adore and worship Him.<sup>1666</sup>

The Lord quieted their fears and then commissioned them, as He had commissioned Miryam: **Go and tell My brothers** (Greek: *adelphos*), the context clearly points to the apostles, as no family members are in view. The apostles were **to go to Galilee** and Christ said that **there they would see Him** (Matthew 28:10). This was the third time the talmidim were told meet Jesus in Galilee. The women then continued their journey, energized by their personal encounter with the risen Messiah.

The concept of the talmidim being Yeshua's spiritual brothers was not new (Matthew 12:46-50 and 25:40). This time however, despite the apostles lack of faith, their cowardice, and their defection, the Lord graciously spoke of them as His brothers. When they arrived in Galilee their meeting would restore the family relationship that they must surely have thought they had lost at Gethsemane.<sup>1667</sup>

The Bible's view of the resurrection is without genuine and factual, completely lacking pretense or exaggeration. The Scriptures do not argue or beg the issues by simply places the truths before the reader to be accepted for what they are. **There six basic truths of the resurrection.**

**First, it gives evidence that the Word of God is totally true and reliable. Yeshua rose from the dead precisely when and in the way He had predicted (Matthew 12:40, 16:21, 17:22-23).**

**Second, the resurrection means that Jesus Christ is the Son of God, as He claimed to be, and that He has the power over life and death. I AM the way and the truth and the life. No one comes to the Father except through me (John 14:6).**

**Third, it proves that salvation is complete.** On the cross Yeshua Messiah conquered sin, death, and hell . . . and rose victorious.

**Fourth, the resurrection proves that the Church, comprised of Jews and Gentiles (Ephesians 2:14-15) has been established. Yeshua Messiah had declared: I will build My Church and the gates of Sh'ol will not overcome it (Mattityahu 16:18). The gates of Sh'ol is an idiom of the TaNaKh for physical death (Psalms 9:13, 107:18; Job 38:17; Isaiah 38:10; Jonah 2:6b). His resurrection proved that death itself could not prevent Christ from establishing His Church.**

**Fifth, it proves that judgment is coming. Jesus declared that the Father judges no one, but has entrusted all judgment to the Son (John 5:22), and since the Son is now risen and alive, His judgment is certain.**

**Sixth, the resurrection of Messiah proves heaven is waiting. Jesus promised: In My Father's house are many dwelling places; if it were not so, I would have told you (John 14:2 NASB). Because Christ is alive by the resurrection, believers have the assurance that He is now preparing a heavenly dwelling place for them.**

There was great joy and anticipation among **the women**; but as we will see next, the situation was quite the opposite for the religious and political authorities.