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The Appearance of Jesus to the Other Women
Matthew 28: 9-10
A little after 7:00 am on the seventeenth of Nisan

The appearance of Jesus to the other women 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 to 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** (Greek: *proskuneo*, meaning *to kiss the face*) **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**.[1665]

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 (Philippians 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 the 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**.[1666]

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.[1667]

The Bible's view of the resurrection is without a doubt genuine and factual, completely lacking pretense or exaggeration. The Scriptures do not argue or beg the issues but simply place 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 us.

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.