



## The DAILY JESUS NEWS #335 Jesus' Resurrection and Eternal Ministry

### The Five Resurrection Appearances of Jesus on Easter Sunday

#### Jesus' Second Resurrection Appearance: To The Women On the Road MT 28.9-10

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9 Look! Jesus met them (the group of women).

*“Greetings,”* he said.

They came to him, clasped his feet and worshiped him.

10 Then Jesus said to them,

*“I command you to stop being afraid. Rather, I command that you go tell my brothers to go to Galilee; for there they will see me.”*

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NOTE: We use superscript identification of the source gospel in "blended texts" as follows: Matthew = <sup>MT</sup>, Mark = <sup>M</sup>, Luke = <sup>L</sup>, John = <sup>J</sup>, Acts = <sup>A</sup>. This “superscript ID” is inserted at the beginning of the quoted text, identifying that Bible book until a different superscript appears. In addition, *red italics identify the words of Jesus*. Old Testament quotations are CAPITALIZED.

	CONTEXT DIGEST
Location	On the Road from the Empty Tomb Into Jerusalem
Timeline	Early April (Month 39)
Jesus' Life Context	Stage IX: The Resurrection and Eternal Ministry of Jesus
	The Resurrection and 40 Day Ministry of Jesus
	The Five Resurrection Appearances of Jesus on Easter Sunday
Title:	Jesus' 2 <sup>nd</sup> Resurrection Appearance: To the Women on the Road

As mentioned in the comments on DJN #333, today's reading from Matthew introduces one of the most confusing apparent contradictions in the gospels.

The problem is the exact timing of Jesus' appearance to the group of faithful women who had first discovered the empty tomb. Matthew seems to indicate that Jesus appeared to the women as a group,

while they were on their way to inform the apostles of the empty tomb, and deliver the message from the Angels.

However, all three of the other gospels and especially John, clearly state that Mary Magdalene was the first person to see the risen Jesus. Furthermore, the message that the women delivered to the apostles was not that they had seen the risen Lord, but the message of the Angels. How do we reconcile this?

This apparent contradiction arose because of two factors.

(1) As we have noted in past readings, John's account concentrates on Mary Magdalene as the only woman involved on Easter morning.

(2) Matthew compresses the timing of Jesus' appearance to the group of women, making it seem to occur on their way to deliver the Angel's message to the apostles. It actually happened later, after they made their initial report and started back to the empty tomb after Mary had already left with Peter and John.

We must remember again that the verse and chapter divisions in our Bibles was not part of the original text. Modern scholars and textual critics arrange the verses in to paragraphs on the basis of the interpretation of a text that was originally a nonstop flow of letters with no spaces from beginning to end, and no punctuation as well.

If a translation groups MT 28.9 with 28.8 in the same paragraph, then the action in those verses seems to have occurred at the same time. However, it is a characteristic of Matthew's writing style that chronological time relations are not part of his approach; he arranges by themes. There are many examples of non-chronological sequences of events in Matthew's gospel, and these two verses are a case in point. The grammatical structure of MT 28.9 also supports this view.

So, as much as MT 28.9 seems to occur at the same time as the action of 28.8 in many English translations, the original Greek does not necessarily indicate that, and may show otherwise. In such a case we must rely on the information from the other gospels, especially when they tend to include more careful, precise chronological development of their narrative than Matthew.

So, it is consistent with both Matthew's non-chronological style, and the Greek of MT 28.9 to interpret this event to have occurred later on, at a different time from 28.8. When we do so, the text blends in seamlessly with the other gospels in the sequence we have used in the DAILY JESUS NEWS.

Jesus' second resurrection appearance occurred after his appearance to Mary Magdalene, when the women left the upper room after delivering their original message from the angel, and headed back out of Jerusalem on the road to the Garden Tomb. They had taken the time to visit further with the apostles and other believers after Peter, John and Mary left in haste.

Like Mary Magdalene, who was with them the first time at the empty tomb, we have noted the courage of these women in past readings. They were faithful to Jesus and consumed with honoring him with the best burial they could devise. They faithfully delivered the message from the Angel, even when they did not fully understand it, and knew that they would be rejected by the apostles when they shared it. Their love motivated their obedience.

Therefore, Jesus revealed himself to them in his second appearance, before appearing to any of the men. Jesus honored those who most sought to honor him, ignoring cultural prejudice against women, and elevating their status as people created in his image, now reconciled to the Father through his

blood, and one with him in the fellowship of the Trinity. Jesus treated them as the royal sisters he had made them to be.

The fact that the women worshipped Jesus in this second encounter is important. It was the resurrection that forced conservative Jews like these women to fully acknowledge the Deity of Christ. Jesus accepted their worship because it was appropriate to his eternal nature as God. We will see the worship of Jesus become the norm for Jewish disciples in the eleven resurrection appearances of our LORD.

Jesus referred again to his disciples as **"my brothers"** here, just as he had done with Mary a few minutes earlier. He had pointed to this when he made his mother Mary and the apostle John spiritual son and mother to each other in his third saying on the cross.

Now, after his resurrection Jesus emphasized the oneness between himself and his disciples in the family of God twice in the first two appearances. Jesus had prayed for this oneness in John 17 with great passion. Now, he was overjoyed to experience it in a new way in these first moments of fellowship with his own. Jesus died and rose again to make us one with himself in the fellowship of the Trinity, and with each other in his household as well.

Finally, this event was only reported by Matthew. It is no accident that Jesus again mentioned meeting in Galilee. He was preparing them for the commission that he would command them to obey later on in Galilee (MT 28.16-20). For Matthew, that Galilee commission would climax his narrative of Jesus' life.

#### APPLICATION:

The resurrection stretched the faith and theology of Jesus' first disciples in ways we have a hard time understanding. We come to faith in Jesus after the resurrection, ascension, coming of the Spirit, completion of the New Testament, and 2000 years of Christian history. We take the gospel truths of the Deity of our Lord for granted, and the truth of the Trinity as our daily bread. However, these were radical, unbelievably revolutionary ideas to the first century Jews who were the first disciples of Jesus.

While our theology will not be challenged and change in the same way as these first disciples, our obedience to Jesus' commands will be every bit as revolutionary and difficult for us it was for the early disciples to accept the truths of his resurrection and the Trinity. Just like them, only the living Jesus can transform us, even as he changed them.

*In what specific areas does obedience to Jesus' commands challenge you the most?*

*Have you accepted a lack of full obedience as inevitable for you?*

*How does looking at the power of Jesus' resurrection encourage you to passionate, full obedience? How does that relate to the power of his example in dying for you?*

*What new, or renewed obedience will you offer Jesus in the coming year?*