

Luke 24:10

Authorized King James Version (KJV)

It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

Analysis

It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. Luke now names the witnesses, establishing their credibility. **Mary Magdalene** (Maria hē Magdalēnē, Μαρία ἡ Μαγδαληνή) leads the list—the woman from whom Jesus cast seven demons (Luke 8:2), transformed into His devoted follower and now first resurrection witness. Her prominence across all Gospel resurrection accounts (Matthew 28:1, Mark 16:1, John 20:1) establishes her historical importance.

Joanna (Iōanna, Ἰωάννα) was wife of Chuza, Herod's steward (Luke 8:3)—a woman of means who supported Jesus' ministry financially. Her inclusion shows the gospel's reach across social classes. **Mary the mother of James** (Maria hē Iakōbou, Μαρία ἡ Ἰακώβου), likely "the other Mary" mentioned in Matthew 28:1, may be the wife of Clopas (John 19:25). The phrase **and other women that were with them** (kai hai loipai syn autais, καὶ αἱ λοιπαὶ σὺν αὐταῖς) indicates a larger group of female disciples, though Luke spotlights these three leaders.

These women's faithfulness contrasts with the male disciples' absence. While Peter and John would eventually visit the tomb (verse 12, John 20:3-10), the women arrived first, demonstrating superior devotion and courage. Their reward was becoming apostles to the apostles—bringing resurrection news to those who would later preach it worldwide.

Historical Context

The named women had followed Jesus from Galilee (Luke 8:1-3, 23:49, 55), witnessed His crucifixion, noted the tomb's location, prepared spices, and returned at earliest opportunity. Their sustained presence throughout passion and resurrection establishes them as reliable witnesses. In contrast, most male disciples fled after Jesus' arrest (Mark 14:50).

Ancient historians like Celsus mocked Christianity for relying on women's testimony. Yet this very embarrassment argues for the accounts' authenticity—if fabricating resurrection stories, early Christians would have featured male witnesses to gain credibility. Instead, they faithfully recorded what happened: women discovered the empty tomb, encountered angels, and proclaimed resurrection first. This historical honesty strengthens the Gospels' reliability.

Related Passages

1 John 4:8 — God is love

John 15:13 — Greatest form of love

Study Questions

1. What does the prominence of women witnesses teach about faithfulness being more important than social status in God's kingdom?
2. How does Mary Magdalene's transformation from demon-possessed to resurrection witness demonstrate the gospel's transforming power?
3. Why would God choose those whom society dismissed to be the first proclaimers of Christianity's central truth?

Interlinear Text

ἦσαν	δὲ	ἡ	Μαγδαληνὴ	Μαρία	καὶ	Ἰωάννα	καὶ
It was	G1161	G3588	Magdalene	Mary	and	Joanna	and
G2258			G3094	G3137	G2532	G2489	G2532
Μαρία	Ἰακώβου	καὶ	αἱ	λοιπαὶ	σὺν		
Mary	the mother of James	and	G3588	other	women that were with		
G3137	G2385	G2532		G3062	G4862		
αὐταῖς	αἱ	ἔλεγον	πρὸς	τοὺς	ἀποστόλους	ταῦτα	
them	which	told	unto	G3588	the apostles	these things	
G846	G3739	G3004	G4314		G652	G5023	

Additional Cross-References

Matthew 27:56 (Parallel theme): Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.
