

# 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

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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

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**1 John 4:8** — God is love

**John 15:13** — Greatest form of love

## Study Questions

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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

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ἵσαν 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

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**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.

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