

Luke 24:9

Authorized King James Version (KJV)

And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

Analysis

And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. The women's immediate response to resurrection revelation was proclamation. The verb "returned" (hypostrepsasai, ὑποστρέψασαι) indicates purposeful movement back to Jerusalem from the garden tomb. They didn't delay or debate but swiftly **told all these things** (apēngeilan panta tauta, ἀπήγγειλαν πάντα ταῦτα)—the empty tomb, angelic appearance, resurrection announcement, and Jesus' remembered predictions.

The audience specified is significant: **the eleven** (tois hendeka, τοῖς ἑνδεκά) — the apostolic circle minus Judas—**and to all the rest** (pasin tois loipois, πᾶσιν τοῖς λοιποῖς), referring to the broader disciple community. Luke emphasizes the comprehensive nature of this first gospel proclamation: everyone needed to hear. These women became the first resurrection witnesses, the first evangelists of Christianity's central truth.

Their role defied cultural expectations. In first-century Judaism, women's testimony was often dismissed in legal settings. Yet God chose women as first witnesses to history's most important event, demonstrating the gospel's radical reordering of social hierarchies. The pattern established here—experience Christ, tell others—becomes the blueprint for Christian witness across all ages.

Historical Context

The phrase "the eleven" indicates this occurred after Judas's death but before Matthias's selection (Acts 1:26). The apostles and broader disciple community had gathered in Jerusalem, likely in the upper room where the Last Supper occurred (Luke 22:12, Acts 1:13). They were in hiding, fearful after Jesus' crucifixion (John 20:19).

The women's report would have seemed incredible to a first-century Jewish audience for multiple reasons:

1. resurrection before the end times was unprecedented
2. women's testimony carried little weight
3. the disciples' hopes had been crushed by crucifixion.

Verse 11 confirms the apostles' initial disbelief, calling the women's words "idle tales." This skeptical reception actually strengthens the account's historical credibility—had the story been fabricated, inventors wouldn't portray disciples as doubting or women as primary witnesses.

Related Passages

Matthew 25:31 — Final judgment

Romans 2:1 — Judging others

Study Questions

1. What does God's choice of women as first resurrection witnesses teach about the gospel's reversal of worldly status and honor?
2. How should the women's immediate proclamation shape believers' response to experiencing God's work in their lives?
3. Why is it significant that they told 'all these things' to everyone, not selectively editing their testimony?

Interlinear Text

καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν
And **returned** **from** **the sepulchre** **and told**
G2532 G5290 G575 G3588 G3419 G518

ταῦτα πᾶσιν τοῖς ἔνδεκα καὶ πᾶσιν τοῖς λοιποῖς
these things **all** **unto the eleven** **And** **all** **the rest**
G5023 G3956 G3588 G1733 G2532 G3956 G3062

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