

What were the names of the women who found Jesus' tomb empty?

In the account of the women at the tomb of Jesus (Lk 24:9-12) those involved were: Mary Magdalene, Joanna, Mary the mother of James, “and others”. The women told the disciples what they saw (vv. 24:9, 11-12); but, they did not believe them (vv. 9-11). Only one, Peter, went to the tomb to see for himself (v. 12).

Regarding this passage I. H. Marshall wrote:

Only towards the end of the narrative does Luke include the names of the women involved; for a similar procedure see Ac 1:13 which suggests that the positioning may be due to Luke himself...¹

Simon Peter finally came to the conclusion that Jesus died and rose again.

¹ ...On the other hand, the list of names may be drawn from a source in view of its contents, although Taylor, *Passion*, 108, regards v. 10a as an insertion by Luke from Mk. The syntax of the verse is obscure, and the obscurity is compounded by the textual uncertainty. The following possibilities arise: 1. ‘Now (the women) were Mary ...; and the other women with them told ...’ (RV). 2. ‘Now (the women) were Mary ...; the other women with them also told ...’ (JB; cf. NEB; TNT; TEV; Lagrange, 401). 3. With asyndeton: ‘Now (the women) were Mary ... and the other women with them; they told ...’ (B. Weiss, as reported in *Synopsis*); 4. With anacolouthon: ‘Now (the women) were Mary ... and the other women with them told ...’ 5. Omitting ἦσαν δέ (A D W sy s c) to avoid the anacolouthon (but at the cost of asyndeton at the beginning of the verse): ‘Mary ... and the other women with them told ...’ 6. Inserting αἱ (xc Θ al; TR; Diglot): ‘Now (the women) were Mary ... and the other women with them who told ...’ (RSV; NIV; similarly 157 inserts καί). The textual changes are clearly secondary simplifications. Translation 4. gives the required sense (as does translation 3.); translations 1. and 2. lay the stress on the other women who confirm the message of the three named ones (Lagrange, 601). Either there is some primitive corruption in the text (rectified in xc Θ al), or else Luke has failed to revise his text correctly, as is the case not infrequently in Acts. Mary Magdalene figures in all the lists of women at the tomb (Mk. 16:1; cf. 15:40, 47; Jn. 20:1, 18; cf. 19:25); cf. 8:2. The order of words ἡ Μαγδαληνὴ Μαρία is unparalleled, although it is a perfectly regular form (Jos. Bel. 2:520), and suggests use of a source other than Mk. Ἰωάννα appears elsewhere only in 8:3** as one of Jesus’ companions in Galilee. The third woman is Μαρία ἡ Ἰακώβου, which in the absence of further definition would presumably mean ‘Mary the wife of James’ (cf. https://ref.ly/logosref/BDF.BDF_5C25A7162BD 162). In Mk. 15:40, however, we hear of Mary the mother of James and Joses; in Mk. 15:47 we have Mary the (?) of Joses, and in 16:1 Mary the (?) of James. If the same woman is meant throughout in Mk. then we should supply ‘mother’ in each case. It is possible that the same interpretation of ἡ Ἰακώβου should be given in the present verse, although in the absence of other guidance it would be more natural to think that the wife of James was meant. It is unlikely, however, that Luke would misunderstand Mk. 16:1 if he had also read Mk. 15:40, 47, and we should probably interpret here in the light of Mk. (as do all the translations). For αἱ λουπαὶ cf. 23:49. The imperfect ἔλεγον perhaps indicates that they tried repeatedly to get their story across to the apostles (i.e. the Eleven; cf. 6:13), or that they spoke one by one (Lagrange, 601). Marshall, I. H. (1978). *The Gospel of Luke: a commentary on the Greek text*. Exeter: Paternoster Press.