



## Theological Biblical Reflection on Women and Mission Based on the Hermeneutic Study of Mark 16:180

Mieke Nova Sendow<sup>1\*</sup>, Deny Adri Tarumingi<sup>2</sup>  
UKIT Tomohon

**Corresponding Author:** Mieke Nova Sendow [sendowmn@gmail.com](mailto:sendowmn@gmail.com)

---

### ARTICLE INFO

*Keywords:* Women,  
Mission, Resurrection

*Received :* 8, January

*Revised :* 24, February

*Accepted:* 18, March

©2024 Sendow, Tarumingi (s): This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/).



### ABSTRACT

The Resurrection of Jesus is a part of history which has a great impact for the Christian's life. The Resurrection is not only a story, but a real history which encourage the Christian to keep on believing in God and the Living Jesus Christ. This research with historical criticism aims to reveal how The Resurrection was primarily witnessed by the women. The women whom did not have a place and voiceless in the community carry the mission to deliver the good news of resurrection. The result of biblical theology reflection shown that God's Mission been carried by the women being the reflectional base for the church now to not be afraid and hesitate to tell the Good News about The Risen Jesus Christ.

## **INTRODUCTION**

Women among the Jewish community in their community are seen as having less of an honourable place compared to men. Women are classified as weak, completely limited including their rights and obligations. However, in Jesus' ministry many things were raised about women being equal to men. This is the greatest award by Jesus and provides an opportunity for women to play an active role in various events in the ministry of Jesus Christ. In the text Mark 16:1-8, the Resurrection of Jesus Christ is narrated, starting from the role of women with very noble aims and objectives. Based on tradition, the women (Mary Magdalene, Mary the Mother of James and Salome) had a desire to anoint the body of Jesus, but then they were shocked; the stone has moved, Jesus is not where he was laid, the angel speaks about the true whereabouts of Jesus. Then the women went to tell Jesus' disciples. From this event, it is not a coincidence but Jesus gave space for women to become the first bearers of the news as God's instruments in God's missionary service to the world. Because of this, an equal mission is that women and men are seen as the same, in fact women are not weak people who have to be afraid to move forward, but are those who can provide theology for the world.

## **METHODOLOGY**

This research was carried out using hermeneutic work with a historical critical approach. Historical criticism of documents is based on the assumption that a text is historical in at least two senses: it is related to history and it also has a history of its own. On this basis, "history in the text" and "history of the text" can be distinguished. The first refers to things related to history that the text itself tells, whether certain figures, events, social conditions, or ideas. In this case, the text functions as a window through which the reader can view a historical period. If you critically read the text, conclusions can be drawn regarding the religious, social and political conditions of one or a number of historical periods in which the text was written. Meanwhile, "text history" refers to something that has nothing to do with what the text itself tells or describes, namely the history or

history of the text itself: how the text appeared, why, where, when and under what circumstances who wrote it, and for who wrote it, compiled it, edited it, why the text was written, and other things related to the text itself. Through historical criticism, the history of the text will be traced in the context of Jesus and how the situation and conditions of the world around at that time influenced the text, but also for the Gospels we will see the history of the initial recipient congregation and how they understood these texts according to the context but also how these texts were present to answer the congregation's struggles at that time.

## **RESULTS AND DISCUSSION**

### **GOSPEL OF MARK**

According to ancient church tradition, the author of Mark's Gospel was John Mark. We meet him in several NT texts. His mother's house was in fact the centre of the Christian congregation in Jerusalem (Acts 12:12); This Mark accompanied Paul on part of his journey (cf. Acts 12:25; 13:5, 13; 15:37-39 and Col. 4:10; from these passages it is clear that Mark was also named John Mark or John). According to Papias (a bishop in Asia Minor in the 2nd century), this Mark followed Peter and wrote what he remembered from Peter's message. It is possible that Mark composed his gospel after Peter died. What is the meaning of this ancient congregational tradition? Many NT scholars accept John Mark as an evangelist but there are also those who doubt it.

The author of this gospel does not mention his name clearly. There is an essay written by Papias entitled "Interpretation of the Words of God" which was later quoted by Eusebius (260-340 AD), a historian and bishop of Caesarea. In this essay it is stated that Mark was Peter's translator who wrote this work carefully. So, Peter is seen as the person who stood behind the writing of Mark's gospel. Papias himself acquired this tradition from the followers of the elder John. He states that Mark wrote this gospel based on verbal instructions from Peter. The author of this gospel also does not mention his reading congregation at all. The

oldest tradition states that this gospel was addressed to the church in Rome, because in this book there are many words that use Latin (Mark 4:21; 5:9, 15; 6:27, 37; 7:24; 15:15; 16:39, 44-46).

We can propose a date for its composition with greater certainty. Article 13:5 ff. Together 13:4 shows through the 'signs' that were thought to be occurring at that time (war, news of war, etc.) up to the period of the Jewish war (66-70 AD) before the destruction of Jerusalem (70 AD). Thus, this gospel was most likely written instead of 67-69 AD.

Mark's Gospel appears to have been addressed to a mixed audience of Jews and Gentiles who faced persecution because of their devotion to Jesus Christ. Early church tradition saw a connection with the Christian community in Rome, where Nero punished Christians as scapegoats for the fire that occurred around 64 AD. Because of this context, chapters 16:1-8 are specifically seen within the framework of The narrative of Mark's Gospel also wants to show the suffering experienced by Jesus Christ through his suffering and death, but this suffering and suffering ended in the victory of Jesus Christ over the power of death which is depicted in the narrative of the event of Jesus' resurrection itself.

#### **HERMENEUTIC STUDY OF MARK 16:1**

Perhaps some ancient readers assumed that, as a crucifixion victim, Jesus would not be buried. But Mark's Gospel mentions Jesus being buried. Mark also shows scenes such as Joseph of Arimathea and three women involved in Jesus' ministry, namely Mary Magdalene, Mary the Mother of James, and Salome. These women seem to connect the events of the crucifixion and burial, and the empty tomb itself. The statement that Jesus was placed in a stone tomb with a stone rolled over the door provides an explanation that there was a specific location for Jesus' body, not a mass burial. Mark also assures the reader that when the women arrived there, the tomb was empty.

The empty tomb event led to the declaration of resurrection and the reactions that emerged. This passage is parallel to Matthew 28:1-8, Luke 24:1-11, and John 20:1, 11-12. Resurrection according to Judaism involves a physical dimension, whether expressed in bodily form or in a noble form such as an angel. It is important to note how the Jewish movement teaches about an executed messiah and the dilemma that non-revivalist views and approaches to that passage find difficult to answer. There is no teaching or hope about a dead messiah, or one who rose from the dead. What is even more interesting is that this incident is rooted in the testimony of women. The Church has never created such a scenario to convey the essence of the claim about the resurrection. Conveying a difficult idea, in this case the revival, through the testimony of women who were not counted as witnesses in the culture at that time. The women become part of the story because they are part of the events.

When the Sabbath passed, Mary Magdalene, Mary the Mother of James, and Salome, the women in Mark 15:40, bought fragrant spices to anoint Jesus' body and pay homage to Jesus' death. Whether they did something they thought no one else had done or whether they wanted to show their respect for Jesus in their own way, no one knows. They clearly knew that He was dead and was there when they were about to take the spices to the tomb. These women not only had the willingness to sacrifice their time to go to Jesus' tomb, but if you note that spices (Gr. ἄρωμα aroma), spices that smell fragrant must be obtained by buying them in some kind of market, this can be seen from the words ἀγοράζω (agorazō) meaning going to the market in order to buy something. This also indicates a willingness to make material sacrifices for their desire to anoint (Gk. ἀλείφω aleipso) or anoint Jesus' body.

Such activities for the dead are permitted on days such as the Sabbath or festival days. The purpose of these spices is to overcome the smell of the bodies of dead people. For Mark himself, Jesus' body had been anointed (Mark 14:3-9), but the women went to the tomb in their veneration of Jesus. As the women headed to the grave, they thought about how they could roll away the large stone.

Everything changed when they arrived and it turned out that the stone problem had been resolved. When they arrived they saw that the large rock had been rolled away. Most stones in ancient graves were square, but the rich sometimes had round grave stones. Mark does not reveal the shape here, but the main idea of overturning seems to refer to the stone being round.

Markus does not try to explain how the stone was knocked out of place. He only noted that the stone (Gr. λίθος lithos) was very large and had been rolled away or toppled. Initially, the women asked questions using the Greek word αποκυλισει (apokulisei) which is an active future indicative verb, which would indicate their imagination that in the future, who would roll the stone. A question that shows the true complexity of these women's preparations, that they have planned and imagined the stages they will go through until they reach Jesus' tomb.

In line with the women's questions, when they had arrived the Greek word αποκεκυλισται was used in the passive direction to refer to a kind of "divine passive", indicating that God did it. This verb is also a verb in the perfect tense, apart from being in the passive form. This would indicate that the action that has been carried out by a certain person or person is complete, complete and complete, in this case the obstacles or barriers for women have been resolved, namely the big rock, because the rock has been rolled away. Matthew provides more information by describing an earthquake and an angel who came down and rolled away the stone (Matt. 28:2). It should be noted that the rolling of the stone was not for the sake of the resurrection, because the resurrection had already occurred, the rolling of the stone would provide proof that the grave was now empty. When they went inside, they saw a young man (νεανισκον) wearing a white robe. His clothing seems to suggest he is an angel, although Mark does not explicitly identify him as an angel as Matthew does. The women's reaction is described as εξεθαμβηθησαν, very surprised, shocked, a verb used only by Mark in the New Testament.

The use of the verb ἐξεθαμβήθησαν (eksethambēthēsan) from the root ἐκθαμβέω (ekthambeō), in the passive direction too, indicates that these women were “in” shocked, shocked, amazed, amaze, astonish, by the presence of the figure they saw in the tomb of Jesus. The shocked women were calmed by the reassuring words μη εκθαμβεισθε, do not be afraid or literally understood, never be afraid or worried. The angel then gave a revealing speech that ηγερθη (ēgerthē) is a verb in the aorist passive indicative form which would indicate that the event had occurred at some time in the past and the passive direction again would indicate that someone had done this, a verb which means He has risen. Then he showed them the proof, namely that the tomb was empty. If you only see an empty tomb, it might only raise the question, what happened to Jesus' body? It takes words from God to be able to interpret the meaning of the empty tomb itself, and through His angel it is real, namely the Resurrection. Throughout the centuries many explanations have been proposed, Jesus' body was stolen, the women came to the wrong tomb, and Jesus did not actually die and walked out of the tomb, and so on. Some of these opinions succeeded in leading to various doubts, but none could truly reconcile the facts surrounding the event. The only explanation that makes sense is what the angel said to the women, namely: He has risen!

He who was crucified, said the angel, has risen. The angel invites the women to see the place where they last saw Jesus' body (15:47). The reference to the place where Jesus was buried and Jesus as the crucified one is important. The women were not led to mystical or spiritual experiences. They were directed specifically to Jesus, who had died through the crucifixion they witnessed, was buried in the place they witnessed, and had now been resurrected. The announcement of this divine messenger established an inseparable continuity between the historical Jesus and the risen Jesus. The one the angel wanted to tell was the one the women knew. This announcement from the angel was the gospel, good news, and the place where the gospel was first proclaimed was in the empty tomb. In the NIV translation it says "He has risen" but in the NRSV it says "He

has been raised", in line with the Greek verb *ἠγέρθη*, which would imply that Jesus was raised by God. It was at this moment that the women witnessed "the kingdom of God coming with power" (cf. 9:1).

The women were instructed to convey this to the disciples and to Peter. Two verbs in the imperative mode have been used to describe the assignments ordered to these women. The first imperative verb is *ὑπάγετε* (*hupagete*), namely the second person plural active present imperative verb, which explains that this is an order for them, not just for one person, but "all of you" and the content of the command is "go" so that this command is understood "You all go on and on." The second verb used is *εἰπατε* (*eipate*), which is an imperative verb in the active aorist (II) tense which indicates that the second command is within a certain time, they convey, express, tell. In this case first of all to Peter and the disciples. This shows how God's guarantee was for Peter. He seemed to have been marginalized after he denied Jesus and now needed reassurance that he had not been expelled from the group of disciples. Jesus has forgiven and renewed him. Jesus not only predicted the scattering of the sheep (14:27) but also their reunion in Galilee (14:28). Jesus not only wanted to meet the disciples but also the community of believers in Galilee to give the final command before He ascended to heaven. Galilee seemed a suitable place to convey a mission to other nations.

The women left the grave in fear. Overpowered by fear to an emotional level, they remain silent, saying nothing to anyone. Markus ends his narrative with these words "They didn't say anything to anyone because they were afraid." However, anyone in the first century who read the end of this narrative would have known that the women, although shaken by their circumstances, finally found their voices to convey and preach. They had surpassed their initial fears. Compare this with Matthew's explanation that they left the tomb in fear but with great joy then reported this to the disciples. The great joy of the resurrection overcame fear, so that they could convey the glory of the resurrection of Jesus Christ.



## MEANING THE EVENT OF THE RESURRECTION

The women who went to Jesus' tomb were initially confused and confused about how they would be able to enter Jesus' tomb. The large stone that covered Jesus' grave seemed to be something that prevented them from continuing to move forward in their steps. However, through Jesus' resurrection, which was followed by the rolling of the stone, bringing a new glimmer of hope to the women, they no longer hesitated to continue walking to meet Jesus' body. Jesus' resurrection provided space for those who were blocked from reaching Him. The event of Jesus' resurrection provides certainty that there is always a way in Him, that He acts in His power and plan which is always right.

At the resurrection, the women received evidence, namely the empty tomb, but also received information from God's messenger himself. The evidence is real and more than enough for them to truly believe in the resurrection of Jesus. Even though they had nothing to say when they saw the empty tomb, just as they had believed as long as Jesus lived and worked, so they also believed in the divine revelation they received that Jesus had risen and that was what then strengthened them even amidst the fear they experienced. . There was no doubt, only true belief that the Jesus they knew had truly risen.

Tremendous fear and shock seemed to silence the women, but the news of Jesus' resurrection was too extraordinary to just keep it a secret. They have overcome their fears, whether it be fear of events they have seen, or fear that people will not believe them. They did what they were assigned to do, namely to convey, proclaim that Jesus had risen. From their preaching, the gospel, the good news, continues to spread, becoming joyful news for everyone.

## REFLECTIONS ON WOMEN AND MISSIONS

Understanding the existence of mission itself can be seen in the definition of mission itself, which in Dutch is *Missie* which is used in the Roman Catholic Church but Protestant Churches generally use the term *sending*. In English, the singular form is *Mission*, which means God's Mission. it's in the middle of the world.

Plural form of mission is part of the church's missionary movement but refers to specific forms and has a relationship regarding time, existence or place, as well as certain needs, in participation in the mission of Dei itself.

In carrying out God's mission, sometimes we are faced with various doubts in life. Sometimes there are things that hinder us from moving forward, but also sometimes things that prevent us from carrying out good goals, but in the spirit of Christ's resurrection, there is encouragement but also assurance of certainty. Just as God was willing to roll away the big stone that covered the grave, so is certainty in Him, in the risen Christ, enabling us to keep going because we can overcome the various obstacles ahead with Him who has risen.

As humans, there are times when we demand various proofs before we believe. However, in faith in Jesus Christ, even though we do not witness His resurrection directly, that spirit continues to live in us. Having faith means we believe even without seeing. We believe that His resurrection is real and it is through His resurrection that we have been won to continue living in belief in God.

Believers are given a mission or task to not only believe in the gospel but also preach it to all creatures. Sometimes doubts exist, whether people will believe, whether people will accept. But this is a task that we must carry out. Preach and proclaim that Jesus Christ is Lord. He died to atone for the sins of the world and He rose to defeat the power of death so that we may have eternal life in Him.

In carrying out God's mission by reflecting on the story of Jesus' resurrection, the role and significance of women is a prominent aspect. The evangelists did not use male disciples as the first eyewitnesses, instead using women as eyewitnesses to the great event that had occurred, namely the resurrection of Jesus. In fact, if you look at the situation and circumstances of that time, women were often seen as second class people, women's testimonies were not even taken into account in the courts, but they were the first witnesses to the events of Jesus' resurrection.

Through the resurrection of Jesus, we can see a transformation that occurs in women. Those who previously were not counted, whose testimony was not believed, now through Jesus' resurrection have been transformed into a new status, in a new condition, which is not just to be a witness but also commanded to be a preacher. Even though initially the women felt fear, they were even described as not saying anything to anyone.

Perhaps readers will question again how significant the women were in the mission to preach the resurrection of Jesus if they felt afraid and afraid even when they did not convey anything to anyone. However, what needs to be remembered and paid attention to is that this fear and trepidation is something real, a normal response to the series of events they have just experienced. How could it not be, they met a figure who could be called an angel, they heard and saw that Jesus was no longer there because he had risen, and they were assigned to go and preach. This series of events certainly affected the women to some extent. However, what needs to be reflected here is that they do not persist or continue to be controlled by this fear.

The reflection of the mission for believers from the incident experienced by these women is that, sometimes believers, in carrying out God's mission in the midst of this world, do have to deal with difficult, uncomfortable situations and circumstances, which sometimes lead to fear and even trepidation. So fiercely. There are consequences of mission work faced by believers in various areas of

reporting. However, from these women, believers are reminded that the Good News about the risen Jesus Christ is far greater than all fears and even worries in life. Therefore, it is the joy of Jesus' resurrection that continues to encourage and encourage believers to "go" and "tell" all creatures about the good news they have received. What guarantees that these women will finally find their voice in the news? It is clear that because they have found their voice in the task of preaching that disciples and even believers today can hear and continue to believe. You can imagine if they didn't speak up to convey this to the students. But on the contrary, because brands have been given the reinforcement to "don't be afraid", they do not dwell on fear and obstacles, but are able to find the voice of their mission for many people. Those who previously were not taken into account, were not heard, now through the resurrection of Jesus have a place in God's work through God's mission so that through them the Gospel is preached and the spirit of preaching and the spirit of mission of women continues to be internalized in the life of the church and the lives of believers today.

## **CONCLUSION AND RECOMMENDATIONS**

Thus, it can be concluded that through the interpretation of this resurrection story, there is a significant role that has been shown by women. Even though they were looked down upon by the community at that time, it was through them that the news of Jesus' resurrection could be spread widely. The spirit of mission that these women have demonstrated is also the mission spirit of the church today. Therefore, this research suggests awareness and missionary spirit for today's church, not to be afraid to face various challenges and difficulties, but to joyfully preach about the risen Jesus Christ.

## REFERENCES

- Bock, Darrell. *Mark*. New York: Cambridge University Press, 2015
- Bond, Helen K. *The First Biography of Jesus: Genre and Meaning in Mark's Gospel*. Michigan: Wm. B. Eerdmans Publishing, 2020
- Bosch, David J. *Transformasi Misi Kristen*. Jakarta: Gunung Mulia. 2018
- Coogan, Michael David (ed). *The New Oxford Annotated Bible*. New York: Oxford University Press, 2018
- Drewes, B.F. *Satu Injil Tiga Pekabar*. Jakarta : BPK Gunung Mulia
- Edwards, James R. *The Gospel According to Mark*. Michigan: Wm. B. Eerdmans Publishing, 2002
- Hakh, Samuel B. *Perjanjian Baru*. Jakarta : BPK Gunung Mulia
- Hayes, John H. dan Holladay, Carl R. *Pedoman Penafsiran Alkitab*. Jakarta: Gunung Mulia, 2013
- Kuiper Arie de. *Misiologia*. Jakarta: Gunung Mulia. 2010
- Longman, Tremper Longman dan Garland, David E. *The Expositor's Bible Commentary: Mark*. USA: Zondervan, 2010
- Marxsen Willy. *Pengantar Perjanjian Baru*. Jakarta : BPK Gunung Mulia

Swindoll, Charles R. *Living Insight New Testament: Mark*. Illinois: Tyndale House  
Publisher, 201a