

The Phone-Dropping Moment ■■■■■■ (Mark ■■■■■■ 16:1-8)

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[0 : 00] Hallelujah indeed. Hallelujah. What an amazing scene here. Wow, this is a very amazing painting. I haven't seen my church being packed, like fully packed.

We haven't seen so many people sit in this place. What a joyful sight. I was very happy. So let's get our hearts here.

And praise our God. And praise our Savior. And praise our Savior. And we also praise Him by listening to His word.

So today is Easter Sunday. A real highlights in our calendar. Don't you tell us? It's a real highlight in our calendar. Don't you tell us?

Highlights in our calendar. Don't you think? We're lucky to have four public holidays in a row. Wow, we're really happy to have four public holidays in a row.

[1 : 05] Even more than Christmas. Wow, more than the Christmas. And it's the perfect time to binge watch your favorite TV shows. I think we're having a very good time to watch the next episode.

Or hitting the road for a bit of adventure. Or to go out and explore. And who knows? Maybe some of you are joining us in the live stream here. You know, from your holiday spots. But for us as Christians, Easter Sunday is so much more than a long weekend.

But for us as Christians, Easter Sunday is so much more than a long weekend. The day is the heart of our faith. The day is our faith.

Celebrating the extraordinary and supernatural events that happened 2000 years ago. Is realised that late 1,000th, 2000 years ago is the u■yable I think we can do it really well.

It is not about the children or the children. So these things are like a new beginning and a new beginning.

[2 : 36] The joy of Jesus is the true essence of resurrection and the reason for our spiritual rebirth. Before we dive into the scripture, let me ask you a question.

Have you ever come across those videos that just cut off suddenly? Now picture this.

A guy is on a trip to see a live volcano. Now to look at this picture, there is a person who wants to look at a live volcano. He spots a bit of smoke. He has seen a little bit of smoke.

Here is a rumble. He has seen a little■■ of the sound. And thinks this is it. Well, this is the moment for my viral fame. He takes his phone to live stream what could be a once in a lifetime experience.

He takes his phone to live stream what could be a once in a lifetime experience. He is already counting the likes in his head. He is already counting the likes in his head. He is already counting the likes in his head. But then boom.

[3 : 50] The volcano erupts. The volcano erupts. And he is sprinting for his life. Wow, this person is just a crazy person to die. Imagine how thrilling.

And let's say phone dropping. That moment would be phone dropping right there. Which Robles has just kindly demonstrated to us.

So as he dashes to his safety, he drops his phone. When he's ready to run away from a safe place, he'll not be careful of his phone.

The camera frees. Pointing at the sky. The phone is still recording the video. The picture is just■ in the video. The picture is just focusing on the wall. The picture is looking at the sky. Then darkness. Then darkness.

The live stream ends as the lava claims its phone. Because the video of the light is coming from the light. That erupt ending is a lot like the end of the Gospel of Metal.

[4 : 54] of the gospel of Mark. This story is so strange. It's like the end of the gospel of Mark. It's like the end of the gospel of Mark. It's like the end of the gospel of Mark. It is a story cut short. This story is suddenly being cut short.

Leaving us on the edge of our seats. It's like we're very concerned. It makes us feel like we're not safe. Now, would you please open your Bible and follow along as I read Mark 16, verses 1 to 8. Now, let's open our Bible. Let's open our Bible. Let's look at Mark 16, verse 1 to 8. I'll read it for all of us here. Okay. They saw the stone, which was very large, had been rolled away. As they entered the tomb, they saw a young man dressed in white robe sitting on the right side. And they were alarmed. Don't be alarmed, he said.

You are looking for Jesus the Nazarene, who was crucified. He has risen. He is not here. See the place where they laid him. But go tell the disciples and Peter.

[6 : 25] He is going ahead of you into Galilee. There you will see him, just as he told you. Trembling and bewildered. The women went out and fled from the tomb.

They said nothing to anyone because they were afraid. So, let's start with a curious question. We will ask a very interesting question.

Where does the gospel of Mark really finish? Where does the gospel of Mark really finish? If you keep reading on, If you keep reading on, you will find the story ends at verse 20.

In the Bible, the story ends at 20. That's the end of the Bible. Which concludes with Jesus appearing after resurrection. That's the end of the Bible.

There is also that Jesus in the Bible. He is in the Bible. He is in the Bible. He is in the Bible. He is in the Bible. He is in the Bible. However, in the NIV version. However, in the NIV version. You may have noticed something very curious.

[7 : 26] You may have noticed something very curious. It says the earliest manuscripts and some other ancient witnesses. Do not have verses 9 to 20. It's a bit like those warnings on medicine bottles.

Use it with caution. And now, the Chinese Union version, popular among the many of us, doesn't have this yellow flag. The andes of the Bible, actually, it's not that speciality.

Now, time won't let us explore all the intriguing debates around these verses. But now, we don't have enough time to look at about this one's a bit of a question. It's a bit of a question.

It's a bit of a question. But let's jump to the consensus most scholars agree on. But we're very confident that most of the scholars agree on. Mark wraps up his story at verse 8.

Mark wraps up his story at verse 8. Surprising, isn't it? ■■■■■■■■■■■■? Let's take another look at verse 8. Let's look at the 8th verse.

[8 : 38] The women said nothing to anyone because they were afraid. They were afraid. They were afraid to go to the grave and they were afraid to go to the grave. There was a bit of a fear. There was a bit of a fear. There was a bit of a fear. What? Ending on such a somber note.

Really marked. You might ask Mark, Mark, is it not? The story is so profound. We all enjoy a bit of a cheer at the end.

We all enjoy a bit of a cheer at the end. So why this mysterious ending? Why is it so hard to understand the end of the end? Let's unpack that as we delve into Mark's story.

Let's unpack that as we delve into Mark's story. So as we do that, we'll think through three questions together. When we look at this story, we'll ask three questions.

First, who are these women and what can we learn from them? First, who are these women and what can we learn from them? And second, what is this stunning good news being proclaimed at the climax of the story?

[9 : 40] The second question is, this story's story is not the best news that it's not the best news to us. And third, why is there such an anticlimax at the end?

And the third question is, why is it at the end of the end of the end? First, Mark introduces us to the three women who are exemplars of faith.

First, Mark has introduced three women who are a■■■ of faith. Let's look at verses 1-5. Let's look at verses 1-5.

We've got three women visiting the tomb. Mary Magdalene, Mary the mother of James and Salome. We've seen three women who are visiting this■■■. Now, if you are new to the Bible, If you are new to the Bible, If you are new to the Bible, All these Mary's makes your head spin.

I think so many of the Mary's will make you the head big. Mary Magdalene is a female disciple of Jesus. The other Mary, the mother of James, very likely isn't famous Mary that we all know, who is the mother of Jesus.

[10:57] The other Mary is a female mother of Jesus. She is probably not a very familiar Mary of Jesus. Anyway, these two Mary's and Salome, these women were devoted followers of Jesus.

These two men, Mary and Salome, they were all of Jesus' and holy followers of Jesus. They had been by His side supporting His ministry throughout.

They used to be in the following verse. As mentioned in Mark chapter 15. These were all of them in the 15th chapter. They even stood by Him during His crucifixion. They even stood by Him during His crucifixion.

The love for Jesus is unquestionable. They were all of them in the 15th chapter. Faithful followers through and through. They were all of them in the 15th chapter.

After Jesus' death, they saw it as their faithful duty to anoint His body with spices. They were all of them in the 15th chapter.

[12:02] These two men who were all of them in the 15th chapter. They were all of them in the 15th chapter. These spices weren't for preservation, but to gently mask the tomb's natural scent.

These hongong are not used to be able to preserve the body. It's used to be able to preserve the body. It's used to be able to preserve the body. It's used to be able to preserve the body. It's clear. These women's hearts are overflowed with love for Jesus.

We can see that these women are very much for Jesus. They want the best for Him even after His death. They want the best for Him even after His death. They want the best for Him even after His death.

And here is something striking. They also see a very special thing. Mark puts these women front and center as the first witnesses to the empty tomb.

Mark puts these women in the first place. They want to be able to show up the first place. They want to be able to show up the first place. And keep in mind, back in those days, women's words weren't given much weight in Jewish society.

[13:02] We must remember that the women's words in the Yeruath group in the Yeruath group, we don't really see them. But the Gospels, including Mark's, are up front about it.

But you can see that the four of them, including the Mark's book, all of them are in the same way. Why? Because these women were genuinely the first to see it all. Because these women were genuinely the first to see it all.

Also, Mark is shining a light on these women as true models of faith. Actually, Mark is shining a light on these women as true models of faith. They stuck with Jesus every step of the way, from His ministry to the cross, and now right up to the tomb.

They from the■■ to the cross, from the cross, from the cross, from the cross, from the cross, from the cross, from the cross. By the way, there is a funny trip right before they reach the tomb.

Let's see. We see these women in the tomb in the tomb. In verse 3, they have this, wait! moment. They ask each other, who is going to move that massive stone, blocking the tomb?

[14:18] They ask each other, who is going to move that stone from the tomb? It's not like we women can handle it ourselves.

I think these women in the world are very difficult to do this. What if we can't even get in? If we can't even go there, that would be how to do it? Mark's writing style is straight to the point.

No beating around the bush. Actually,■■■■■■■■ is very■■■ and not going to be in the mud. The next thing you know in verse 4, they are already there, and their problems have been taken care of. We see the next one, they have to go there, they have to go there, the problem has been taken care of. And now, they have to win something that is truly out of ordinary. And now, they have to win something that huge stone already rolled aside.

The scripture says they have to look up, and that stone must have been enormous. In the Bible, they have to go there, and they have to go there.

[15:20] You can imagine the big stone is how big. That is the first wow moment. This is the first thing that makes people not happy. Then, brace yourselves. Inside the tomb, sits a young man in white robe.

Wait a minute. There is another thing that is in the■■■, there is a young man wearing a white robe. And we have a lot of young men in white robe right in front of us. There is a young man wearing a white robe in front of us.

It makes you wonder, did he move the stone? You can imagine, this man is not going to be the stone's burning? But the burning question is really, where is Jesus' body?

But the burning question is really, where is Jesus' body? The question is, where is Jesus' body? So, what is our takeaway from these devoted women? What is our takeaway from these devoted women?

First, always bring a few strong folks with you, just in case you need to lift a big stone? So, let's say, remember to bring a few young men to come together.

[16:23] You may need to take them and take them to take them and take them to take them. Just kidding. Now, seriously though, across different gospels, there is a beautiful consensus.

If you can see the four of the book in the same book, the same book, there is a beautiful consensus. These women are the first to meet the angel or the young man. These women are the first to meet the angel or the young man.

And to step inside the empty tomb even. They are the first to meet the angel or the young man.

Even as Matthew's Gospel records to encounter the risen Jesus.

Even as Matthew's Gospel records to encounter the risen Jesus. They are the first to meet the real Jesus. These women, often seen as less capable in their time, are the first to experience the miracle of Jesus' resurrection.

These women, in certain times in the community, they are not able to have the ability but they are the first to experience the miracle of Jesus' resurrection.

[17:22] Jesus didn't appear to his male disciples but to these humble devoted women. That's just incredible, isn't it?

It's like Jesus' own words coming to life. It's like Jesus' own words can be reflected in our eyes. As the Lord said, he said, if you ever feel like you are not the strongest or the most privileged, you are in good company.

For us, that are more amazing than we can imagine. He cherishes the humble and faithful and makes his presence known to their lives.

Next, Mark gives us the climax of the story. It's about the ultimate good news for humanity.

This is about the ultimate good news for humanity. So we'll dive into verses 6 and 7. Let's look at the chapter 6 and 7. Can you imagine this?

[19:01] This young man in striking white robe, noticing the woman's amazement. the people who are in the last year. He saw this young man in the last year. He saw this young man in the last year. So he steps in with a comforting word. So he steps in with a comforting word.

He can encourage them. He can encourage them. Don't be alarmed. Don't be alarmed. Don't be alarmed. Hey, it's all good. No need to be frightened. You don't need to be frightened. You don't need to be afraid. He gets it.

They are here for Jesus of Nazareth. He's going to understand that these two men are here for the Nazareth. The one who was crucified. That is the one who was crucified.

Then comes the bombshell. He has risen. He's not here. Check out where they laid him. Then he brings a very■■■ of the news. He already has a revival.

He's not here. He's not here. Now, this is a groundbreaking news. Which is the very heart of our faith. This is a very■■■ of a revelation.

[19:55] It is our faith in our faith. First, the man makes it clear. This isn't just any Jesus. This is not just any Jesus.

Remember Jesus was like John or David today. Pretty common name. Actually, in the world of John, Jesus is a very famous name. Like we today often hear John or David.

These common names. But he's talking about Jesus the Nazarene. The one who turned Jerusalem upside down. And then sadly arrested and crucified.

He's very clear. He's a very clear. He's a very clear. He's a very clear. And let's be real.

Surviving a crucifixion is impossible. I think that you should understand the fact that that no one was still alive.

[20:57] Especially with those Roman soldiers making absolutely sure the job is done. And that's what we have done. We know that the people of the Lord are very careful. They're always going to

be real. So yes.

Jesus really did die. So it's not wrong. Jesus really died. No trickery. No escaping. Jesus is not going to be able to escape. But here is the twist.

He has risen. He is not here. But what is the twist. It's very strange that Jesus is that Jesus is not here. What does that mean? That's what does that mean?

Jesus has risen to death himself. He's not limited by his physical body anymore. He's not at the first time of death. He's not at the first time of death. He's back to his eternal glorious state.

He is now back to his eternal glorious state. He's now back to his eternal glorious state. He's not at the first time of death. Now he can pop up anywhere, anytime. And like the other gospels tell us, he did just that, appearing to the women and his disciples in the flesh.

[22 : 06] He can also eat and walk.

The man invites them points out the proof. See the place they laid him.

But now, just some linen strips left behind. Jesus isn't here. But that doesn't mean he can't be found.

Next, the man gives them a mission with a promise. Go tell his disciples and Peter, he's heading to Galilee, you'll see him there, just as he told you.

Just as he told you. That's the key.

[23 : 17] Jesus mentioned this back then in chapter 14 verse 28. He says, After I've risen, I'll go ahead of you into Galilee. In the 14th verse 28 verse 28, Jesus said, When I was born after I was born, I'll go to Galilee.

Why did Galilee go to Galilee? It's like returning to where it all began. It's like they're going to the beginning of the whole thing. His main ministry spot.

That is Jesus' entire book of Galilee. Where he met his first disciples. And that is, he's going to see and look at the first disciples. It's like a homecoming tour.

And imagine if this young man was standing among us today. Can you imagine if this young man was standing among us today? He'll probably say something like this.

He'll probably say something like this. Hey, relax. I know this may be confusing. I know this may be confusing. And maybe you are wrestling with what Christianity really means.

[24 : 27] You may be still flying with what Christianity means. That is, in ■■■■■■■■ where it competes on the key. But you don't need respond to start believing. But actually you don't need all the answers to start believing. the answer to the answer, then I will believe him.

Because he is the truth. Jesus conquered death. Jesus has been the sin of death. He is risen. He is risen. He is the only one who completely transcended our human limits.

He is the only one who can overcome all of human limits. Yet, he is also the God who chose to become one of us in the first place. But at the same time, he is the only one who has chosen to do this.

The only one who has chosen to become one of us in the first place. To make the ultimate sacrifice. To make the ultimate sacrifice. I can't give you much more than an empty tomb as proof.

Because the priest says, I can't give you much more than an empty tomb as proof. But think about it. But think about it. If we trust eyewitness accounts in court today.

[25 : 22] If you believe in the court today. Why not trust those from the first century. Why not trust those from the first century. So, if you believe.

If you really believe. Go and share this incredible news. You can go and share this incredible news. And keep believing. And keep believing. And keep believing.

And one day you will see Jesus yourself. Because there will be one day you will see Jesus yourself. And finally, out of all the options.

Mark leaves us with a cliff hanging anticlimax at the end. And finally, Mark leaves us with a lot of different sins. But he has led to a different sins. But he has led to a very different sins. But he has led to a very different sins. But he has led to a very different sins.

How dare him. This man is really horrible. Picture this. How might the women react. You can imagine. That's when the women are going to be able to react.

[26 : 16] If I were marked. If I was marked. I would probably put. How would I like this? They left with joy. Telling Jesus is risen to everyone they met. They are led to a great joy.

And to the people who are loved. And to the people who are loved. Hallelujah. Hallelujah. That's it. That's it. We all cherish stories that wraps up happily, don't we? We all want to see a happy story,

don't we?

But Mark throws us a curveball. But Mark throws us a curveball. Let's look at verse 8 again. Let's look at the 8th. Trampling and bewildered.

The women went out and fled from the tomb. They said nothing to anyone, because they were afraid. They then out there, to the ■■■ that way, ■■■. You're scared. You're going to be angry. They can't even tell them.

They can't even tell them. Because they're very scared. This is the phone dropping moment. This is the very moment. If the women had our technology today. If this women had our technology today. [27 : 15] They would be doing a live stream at the tomb. And now they're so scared that they dash away dropping their phones They're afraid that they're going to be in a way of dropping their phones Let's dwell on the final words of the story Because they were afraid Why would someone end the story on such a note?

And this is why various endings for Mark have written They're not sure why they're so sad So they're going to be able to improve the original ending The original ending didn't sit well with early Christians The original ending didn't sit well with early Christians So they borrowed bits from Matthew and Luke And created alternative endings So they borrowed bits from Matthew and Luke But we know that through many years of biblical research Verse 8 is probably the most reliable ending of all The 8th verse is probably the most reliable ending of all You would not think about what happened If Mark deliberately concludes here What's his point?

If Mark deliberately concludes here What's his point? If Mark deliberately concludes here Because they were afraid Why would they use them as an end? First of all, I reckon Mark is trying to anchor us in reality I think Mark is trying to anchor us in reality I think Mark is trying to try to anchor us in reality The fact that the fact is still happening And the fact is still happening And the fact is still happening It didn't happen in the first century In the first century Even in our times Today in our times We are all in a state of suspense awaiting Jesus' return Until then We grapple with uncertainty And unease We always have to deal with These not-for-one And peace And peace Fear and trepidation Are perfectly natural responses To an unknown future To a not-for-one To a not-for-one To a not-for-one To a not-for-one

To a not-for-one To a not-for-one To a not-for-one Or from an un ■■■-force Who is just negative Jesus' work on the earth and the new world has been over 2000 years but the last chapter of the story is not yet as believers, our wait continues Secondly, Mark seems to highlight this phone dropping moment and see Jesus in that place

We were hoping to see a reunion the narrative offers silence and unanswered questions but this is only for us to bring a few of the problems and a few of the answers to the story the storyteller steps back the story tells us to take a step back leaving us as stunned as the fleeing woman and the other■■■ of the woman what's the next move?

[31 : 11] what's the next move? what's the next move? and what's ours? what's our? what's our? in the face of the unknown can we cling to the solid proof of Jesus' resurrection? we might also know what's the number of paths that started having the rebirth of Jesus whether the next cycle esttfer and the ny■■■ Whatever is the name of the OG Husband If he truly rose as he thr■■■d He is God himself.

To build the classic movie matrix, we are given the red pill and blue pill, we are given the red pill and blue pill, we are given the red pill and blue pill, accept him as God and Savior, or reject the entire gospel narrative, or we are given the entire gospel narrative, what would you do now?

Let us pray. Dear Lord, we acknowledge our frailty, just like the three devoted women who felt overwhelmed and puzzled, just like the three of the wise and wise and wise we are feeling very worried, we are in a whirlwind of emotions, torn between the stark realities of wars and suffering, and the uplifting news of your transformative works through Christians around the world, and the same way, we are also able to through the different people and through the different people of the world, to transform our lives and work, and to feel very proud.

This is a mix of excitement and perplexity, worry and anticipation. We are grateful, Lord, for you to understand all these very human emotions.

We are grateful, Lord, for you to understand all these very human emotions. We are grateful, Lord, for you to understand all these things. As the book of Hebrews says, You are the high priest who can truly empathize with our struggles.

[33 : 34] As you have walked this earth as one of us, because you have done all these things. And now I would like to turn to those among us who are still contemplating their faith journey.

Now I would like to share with us some of the■■■■ that are still in the world of faith. Have you considered welcoming Jesus into your life as your Lord and Savior?

Have you ever thought to accept Jesus to enter your life into your life, and become your■■■? His love for you is so profound that He bought the cross. He really loves you, and even wants to be in the■■■■.

Paying the price for all our sins. For all our sins. His resurrection is not just to affirm His status as God. His resurrection is not just to affirm His status as God.

But to offer you and all of us a chance at eternal life. He also wants to offer you and all of us a chance at eternal life. If this resonates with you, I invite you to join me in a silent prayer.

[34 : 45] Right where you are. Lord God, please forgive me for my sins.

I believe that you came to die on the cross for my sins. I believe that you love me. I believe in my heart that you are the son of God.

I confess that I'm a sinner. I accept you Lord Jesus as my savior. Please cleanse me and create a new and clean heart in me.

I now want to live for you as my Lord and my God. I now want you as my Lord and my God. I know that I have eternal life in you.

Because of the work you did on the cross for me. Thank you God in Jesus name.

[36 : 01] If you have prayed this prayer, please come and say hi to me afterwards. If you have prayed this prayer, please come and talk to me.

Let's keep praising our God, our risen Lord. Let's pray in■■■ with us. Thank you. you