

# **First Baptist Church Smiths Falls**

Palm Sunday March 25, 2018

## **Scripture Reading:** Luke 19:28-40 (NIV)

28 After Jesus had said this, he went on ahead, going up to Jerusalem. 29 As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, 30 “Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. 31 If anyone asks you, ‘Why are you untying it?’ say, ‘The Lord needs it.’” 32 Those who were sent ahead went and found it just as he had told them. 33 As they were untying the colt, its owners asked them, “Why are you untying the colt?” 34 They replied, “The Lord needs it.” 35 They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. 36 As he went along, people spread their cloaks on the road. 37 When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen: 38 “Blessed is the king who comes in the name of the Lord!” “Peace in heaven and glory in the highest!” 39 Some of the Pharisees in the crowd said to Jesus, “Teacher, rebuke your disciples!” 40 “I tell you,” he replied, “if they keep quiet, the stones will cry out.”

## **Congregational Prayer:** “Our Father”

Our Father, Which Art In Heaven, Hallowed Be Thy Name. Thy Kingdom Come. Thy Will Be Done, On Earth As It Is In Heaven. Give Us This Day, Our Daily Bread, And Forgive Us Our Trespases, As We Forgive Those Who Trespass Against Us. And Lead Us Not Into Temptation, But Deliver Us From Evil. For Thine Is The Kingdom, The Power And The Glory. Forever And Ever. Amen

## **Message:** "The Silence of the Lamb"

Introduction: The Courtroom:

- The grey haired man towered above the room from behind

the large desk. The room was filled with people. The robed man sat looking down over the familiar scene. He was now a retired judge, and made a living as an entertainment personality, judging real cases for television. Rusty brought before the court the next case. On the one side, the accused, a man in his twenties. He was tall, handsome, and slick. Cool, confident, he stood tall before the Judge. The courtroom behind him was filled with his supporters. Beside him cowered an older woman. She was plainly dressed, could hardly look up, and seemed unable to control her emotions. She told her story of injustice to the Judge in few words, using short, faltering sentences, in such a quiet voice that she was barely heard. The man seemed to be impatiently waiting to tell his story to the judge. When his turn came, he began an eloquent speech, full of antidotes, and whimsy - fluid from start to finish. It seemed that he would easily win

because of his style. Unfortunately he kept on talking, and talked himself into a corner and the Judge found him guilty.

- Sometimes silence is one of the greatest defences. Being quiet is one of the best practises we can do for ourselves. Silence can be powerful.
- Let's talk about the silence of the lamb of God who stood before Pilate that Good Friday, and how this silence was a contrast from the great, joyous celebration of Palm Sunday.

#### Part 1: Rocks Sing Out

- Jesus knew the importance of silence, and when to use it (as we shall see), but He also knew when silence just does not fit. On that first Palm Sunday, Jesus set the scene for anything but silence. He commanded His disciples to get a white colt (v. 29), the symbol of the conquering ruler. Then He made an entry into Jerusalem worthy of a King (v. 37). There was anything but silence that day. In fact, Jesus says

that the joy was so great, that if the people tried to be quiet, the rocks on the road would sing (v. 40).

- Let me read to you Mark 11:1-10: *“As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples, 2 saying to them, “Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. 3 If anyone asks you, ‘Why are you doing this?’ say, ‘The Lord needs it and will send it back here shortly.’” 4 They went and found a colt outside in the street, tied at a doorway. As they untied it, 5 some people standing there asked, “What are you doing, untying that colt?” 6 They answered as Jesus had told them to, and the people let them go. 7 When they brought the colt to Jesus and threw their cloaks over it, he sat on it. 8 Many people spread their cloaks on the road, while others spread branches they had cut in the fields. 9 Those who went ahead and those who followed shouted, “Hosanna! [a]” “Blessed is he who comes in the name of the Lord!” [b] 10 “Blessed is the coming kingdom of our father David!” “Hosanna in the highest heaven!” This was no time to be silent.*
- The reading from Luke 19 tells us of the joy, the noisy joy in one sentence: *“if they keep quiet, the stones will cry out (v. 40).”*
- Ecclesiastics 3:7 says, *“There is a time to be silent, a time to speak.”*

- The Triumphal Entry reminds us that we are to be noisy for Jesus when we should. We are to dare to shout out our praise, and joyously demonstrate our love for the Messiah, the Lord.

## Part 2: The Silence of the Disciples

- There are different types of silence. What type of silence did the disciples have that horrible day, when Jesus was hung to die in shame and agony on the cross? The disciples displayed the silence of omission, as seen by them sleeping in the garden of Gethsemane (Mark 14:32-42). Theirs is the silence of neglect as shown in their ignorance and apathy. Their silence was of fear, as we see from them putting their own personal concerns before any other, and therefore not looking past their own needs. Their silence was a silence of apathy and carelessness, of self-preservation and inability.
- The disciples were guilty of the silence of omission - that of terror and despair. After the arrest of Jesus, the fear of the

disciples crippled and tormented them into inactivity.

- Maybe you too have been caught in the same fear, in the same crippling inability to speak or act for Jesus. Silence may be golden, but neglectful silence is not. Make me bold, Lord. Make me speak for you, Lord. Make me say that I dare to love and follow you in a fallen and broken world. May I speak for you at my home. May I speak for you at my school. May I speak for you at my work and in my neighbourhood, and even when I am alone, and feel that I am being tempted.
- There is no place for the Christian to have the silence of omission - instead I will have the boldness to speak for Jesus, my Saviour, and my God.

## Part 3: Silence of the Lamb

- What a contrast the ride into Jerusalem was on Palm Sunday to just one week later. In this week, the joy of Jesus entering into Jerusalem like a conquering hero was changed into a

deadly silence as Jesus did what He had to do: as He allowed Himself to be killed for the sins of everyone.

- Jesus proved time and again that He could speak, and speak well. But He also knew that there are times when speaking will prove to be ineffective. There are times to be quiet. 2 Timothy 2:23 (NIV) says: *“Don't have anything to do with foolish and stupid arguments, because you know they produce quarrels.”* Maybe these words that God would inspire Paul to write to Timothy years later were going through the thoughts of Jesus that day as He stood before the Sanhedrin and then later before Pilate, the Roman Governor. We must pick our fights, and we must stand firm in the right way, resolutely asserting the truth of Jesus Christ as Lord and Saviour, even in silence, as did Jesus that terrible Good Friday morning.

- Let me read to you about Jesus standing before Pilate from

Matthew 27:11-14: *“Meanwhile Jesus stood before the governor, and the governor asked him, “Are you the king of the Jews?” “You have said so,” Jesus replied. 12 When he was accused by the chief priests and the elders, he gave no answer. 13 Then Pilate asked him, “Don't you hear the testimony they are bringing against you?” 14 But Jesus made no reply, not even to a single charge—to the great amazement of the governor.”*

- Silence - a stunning, powerful silence. Jesus was silent in a way in which no words were spoken, but much was said. Silence. The silence of the Lamb of God.
- So let's turn back to John 19:8-12: *“When Pilate heard this, he was even more afraid, 9 and he went back inside the palace. “Where do you come from?” he asked Jesus, but Jesus gave him no answer. 10 “Do you refuse to speak to me?” Pilate said. “Don't you realize I have power either to*

*free you or to crucify you?" 11 Jesus answered, "You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin." 12 From then on, Pilate tried to set Jesus free..."*

- Jesus showed another side of silence - trust, commitment, and prayerful confidence in God's ability. Picture Jesus and Pilate, both men standing eye to eye, toe to toe - everyone knows who holds the power - or do we? One man interrogates and shoots out a constant barrage of questions. The other stands before the earthly ruler using the tool of silence. A silence that thunders through the heavens and the earth even until today. It was the silence of power.

Conclusion:

- Words can be our best friend, or our worst enemy. Sound, noise, the power of our voices, the power of words can be

effective tools - this is true. But then there is the power of silence. On Palm Sunday, Jesus made a triumphal entry into the city of Jerusalem, a scene in which the sound was loud and proud. Even the rocks threatened to join in the noisy celebration.

- But just a few days later, though, words were unnecessary, and silence thundered louder than any words could. It was not a silence of omission, one of fear and despair, or ignorance and apathy, but a silence of power, of belief, of confidence, a silence of service.
- It was the powerful, awe inspiring silence of The Lamb of God, of the Christ, whom we worship today, with our hands to heaven on this Palm Sunday.