

Into the Holy of Holies, from Silence to Song

Text: Revelation 4:8-5:14

John 1:19-36. The delegation of priests and other members of the priestly family of Levi were commissioned to go to John the Baptist, the mighty representative of the last of the Old Testament prophets who thundered repentance and in the spirit and power of Elijah announcing that the Messiah was coming. He told them he was not the Messiah, the Christ, but that he was only the voice of one crying in the wilderness. The next day John identified Christ and defined the reason for the Messiah's coming to earth, i.e., not to reign at this time on David's throne, but to redeem fallen man and woman from all our sins by being the Lamb of God, who would take away "...the sin of the world" (John 1:29b). Christ is going to take care of all our sins by taking care of the original sin that Adam and Eve introduced us to when the fall in the Garden took place. It appears that it was this day that John baptized Jesus and the Trinity is at the baptism in full force. On the day after Christ's baptism, John is still so overwhelmed by the presence of Christ in the earth that as he beholds the Creator walking across His creation, he repeats again with more enthusiasm, "Behold the Lamb of God!" (John 1:36b).

I. THE SILENT NIGHT AND THE SONG

Habakkuk 2:18-20.

God rebukes His people for looking to His creation in idolatrous worship to find the answers to life's most complex questions. Man will always be confused as to why there is evil in the world, why he is here and what purpose is there in life itself if he looks to the creation rather than the Creator.

We see the Majesty on High in the celestial realm: Job 9:8-10; Job 38: 31-33. We are moved into awe, as God's heavenly realm remains the silent witness as the tears of our Lord in Gethsemane begin to fall. In this moment it is time to obey Amos 5:8. And if we could listen in to the heavenly choir, we can imagine the Heavenly Father begins to notify Heaven that the Lamb is taking His place for His ultimate purpose.

We see the Majesty in the Earth: Psalm 72:18,19; Job 12:7-10. And again, although the earth remains silent, we see with our limited understanding its witness: Romans 1:20; Psalm 121:1, 2.

And yet, in the silence of Gethsemane, save for the weeping of Jesus, we can imagine in the same way that one day Heaven will sing of the wrath of God that shall come on the earth; Heaven now begins to sing of the mercy of the Lord that is about to come into the earth as the Lamb prepares for Passover. Revelation 15:3: "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

II. THE SILENCE OF THE LAMB

Genesis 1:3 reads: “And God said, Let there be light: and there was light.” There are ten verses in Genesis 1 that use the exact phrase, “And God said...,” (Genesis 1:3, 6, 9, 11, 14, 20, 24, 26, 28 and 29). The first three verses in the Gospel of John confirm the truth that Christ spoke the universe into existence: John 1:1-3. The writer of Hebrews affirms the same in Hebrews 1:1-3.

Christ says nothing in His own defense through His trials, as was prophesied in Isaiah 53:7; Isaiah 42:1-3; Mathew 12:18-20--as He stood before Caiaphas (Matthew 26:62, 63; Mark 14:60, 61) and before Herod (Luke 23:9) and also before Pilate (Mark 15:4, 5; John 19:8, 9).

Amazing! Christ who spoke the worlds into existence and now through His silence brings our eternal life into existence.

To illustrate the power of Calvary’s silence, I take you back to May 10, 1924, where the African American tenor Roland Hayes made his controversial debut in one of the premiere artistic hubs of Western Europe—Berlin. Among those in the audience at the 1,000-seat Beethoven-Saal was a healthy dose of Germany’s recently formed National Socialist German Workers’ Party (NSDAP), more commonly known as the Nazi Party. Hayes referred to his Berlin debut as one of his “greatest triumphs over hatred.” The song that Roland Hayes remembered most on that day was not Schubert’s celebrated “Du Bis die Ruh” (You are calm), but rather the words of the old spiritual, They crucified my Lord, and He never said a mumbalin’ word; they crucified my Lord, and He never said a mumbalin’ word. Not a word, not a word, not a word.”

III. THE SILENCE IS BROKEN

- A. The Word of Forgiveness: Luke 23:34
- B. The Word of Redemption: Luke 23:40-43
- C. The Word of Responsibility: John 19:26, 27
- D. The Word of Rejection: Matthew 27:46; Luke 23:45; Amos 8:9
- E. The Word of Acceptance: John 19:28
- F. The Word of Completion: John 19:30
- G. A Word of Resignation: Luke 23:46; Hebrews 9:11-15

IV. THE SAVIOR GETS THE FINAL REFRAIN

Hebrews 12:24, 25: “And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.”

Hebrews 1:6-8; Hebrews 12:3.

I Corinthians 15:19-27

Revelation 19:11-16.

I read a story that took place in a western town in the late 1800s. It told of a horse that was spooked and then bolted, running away uncontrollably with a small boy in the bed of the wagon. Seeing the child was in grave danger, a young man risked his life to catch the horse and stop the wagon, thus saving the boy's life.

The child who was rescued grew up to become a lawless man, and was finally arrested for killing an unarmed man over a disagreement. He was arrested and eventually stood before the judge. As he looked up at the judge, recognizing the judge to be the man who had rescued him so many years before. Seizing an opportunity that might save him, the killer told the judge that he was the boy who the judge had saved those years ago and then he asked the judge for mercy.

The response from the judge left the guilty man stammering for words. The judge said, "Young man, I came to you before as your savior, and I gave you the chance to become something good. You ignored that chance and lived according to your own rules. Today, I come before you as your judge, and I must hold you accountable for what you have done. I sentence you to death."

-Pastor Pope-