

CgiBurlington-2025-AdrianDavis-TheSoundOfSilence-Part1

17:01 Thank you so much, Deacon Jan, and thank you for your prayer.

17:05 I really appreciate that and that certainly is.

17:08 A perspective that I've developed over the past year or so that the leveling is not just individual it is collective it's congregational and I think in the past I've just thought I have to get the 1 out of my life, you get the 11 out of yours and then we show up together versus thinking of the congregation and collectively removing Levin from the congregation.

17:29 I appreciate that greetings brethren and greetings to our brethren online as well.

17:34 Exactly 2 weeks ago.

17:37 Probably about 6 in the morning when I woke up on the Sabbath morning.

17:41 I woke up with a song in my head.

17:44 And I wasn't really familiar with it.

17:46 I I I knew that I knew the song.

17:48 I just wasn't familiar with it and it was just very faint and I'm just thinking, what is that song?

17:52 It sounded very interesting and I just had to work with it in my mind and like what is this song?

17:57 I kind of got the melody of it and then I finally figured out the title, The Sound of Silence.

18:03 And then I remembered maybe one line of it, Sound of Silence, like, how does silence make a sound?

18:11 What is this song about?

18:14 So I went to Spotify.

18:17 And I listened to the songs, that's the song.

18:19 And then I looked at the lyrics.

18:22 And I'll tell you what.

18:24 I'm familiar with Simon and Garfunkel because of Bridge Over Troubled Water, it's a beautiful, beautiful song.

18:30 I wasn't familiar with this song, The Sound of Silence.

18:34 And so I, I'm looking at the lyrics and thinking this is quite profound and in that same Sabbath, Pastor Murray gave the sermon 2nd Ephesians and spoke of the church's report card, the church being evaluated.

18:51 And I think that just sort of validated to me that I can make I can make a sermon out of this.

18:55 And so what I wanna do is go through.

19:00 The song, the sound of silence as a jumping off point for the scriptures.

19:05 I think many times these musicians, these artists have a way of capturing the human condition.

19:12 And then when we get that insight into the human condition, it'll bring the scriptures to life.

19:16 There'll be things that we'll see in the scriptures that we might not otherwise have seen.

19:20 But I do want to go to a passage in Revelation 2.

19:25 Pastor Murray was in Revelation 22 weeks ago.

19:28 And he made the observation that sometimes there's leaven in the congregation that we ourselves don't see, maybe even the leaders don't see it, but Christ certainly sees it.

19:39 But then if we drop down in Revelation 2 to verse 20, There can be leaven in the congregation that everybody sees.

19:49 We just don't do anything about it.

19:52 And with the argument that I want to make today is that that is the sound of silence.

19:58 When there's leaven in the congregation and everybody sees it, and as our brother said last week, once this chemical reaction begins, this leavening process begins, you can't reverse it.

20:09 And a little leaven leavens the whole lump.

20:11 Revelation 2 and verse 20.

20:14 Notwithstanding, Notwithstanding all the good that you've done, I have a few things against you.

20:20 I will condemn you, although you've done a lot of good, and it's easy for us sometimes as a congregation to see the good that we do.

20:27 And God says that's notwithstanding.

20:30 Notwithstanding, I have a few things against you because you allow that woman Jezebel, which calls herself a prophetess, to teach and to seduce my servants to commit fornication we've been saying for many years here doctrine drives behavior.

20:49 So first we allow the teaching.

20:52 And then we allow the behavior.

20:54 And can you believe this?

20:54 A holy people of God.

20:58 Coming together and agreeing together that fornication is OK.

21:04 That we'll, we'll have fornication in front of you.

21:06 We'll talk about our fornication to one another, and it's OK.

21:10 How does that happen?

21:12 It's a leavening process that begins here.

21:15 It begins with teaching.

21:17 It may not be that I say from the podium or Pastor Murray or Deacon and I say from the podium, hey, it's OK to commit fornication, no problem.

21:25 That might not be our teaching.

21:27 But there may be fornication happening in the congregation, and everybody knows, and we don't say anything, in which case we're endorsing it, we're allowing it, and the brethren come to believe that it's OK.

21:41 So she teaches And then following the teaching, God's own servants who should represent him commit fornication and eat things sacrificed to devils, to idols.

21:54 This is the congregation.

21:55 And then God says this.

21:58 And I gave her space to repent of her fornication, and she repented not.

22:05 So she is the teacher of the congregation.

22:08 And God allows her to back up, repent, turn around, but she refuses.

22:15 And nobody in the congregation resists her.

22:18 And so the Leaven takes over the whole congregation and despite all the good that the congregation was doing, it is.

22:26Sidelined, God says it's notwithstanding.
22:31Last week, Our brother Deacon Jan spoke.
22:37Of unleavened living or living unleavened.
22:40And I want to go to Deuteronomy 17.
22:43Where he was And tie it together with Revelation 2, where Pastor Murray was.
22:52Deuteronomy 17.
22:55And as we read Deuteronomy 17 again this, this, metaphor that Pastor Murray put in front of us.
23:02That the it's report card time.
23:05How are we doing as a congregation and and fortunately as a congregation we're small as Deacon Jan said in his prayer, we're a small congregation which enables us to work cooperatively and collaboratively and and very decisively around removing Levin as a congregation and I think our brethren who are online, no matter how big your congregation is compared to our past glory days in worldwide, you are also a small congregation.
23:32And you can also focus on removing Len not just individually, but also congregationally.
23:39Deuteronomy 17.
23:42And Deacon Jen was in verse one.
23:43I'm just gonna pick up just a couple of verses.
23:46But he highlighted this.
23:48You shall not sacrifice unto the Lord your God.
23:52Any bullock or sheep wherein is blemish.
23:55Or any evil favoredness, for that is an abomination unto the Lord your God, and we know that the scriptures are rooted in the Torah.
24:07That we don't have, you know, the Old Testament and like let's put that away and now we've got the New Testament.
24:12What we have is scriptures.
24:14And the scriptures, the foundation of the scriptures is the Torah.
24:19And everything that we're reading from the apostles and the prophets and Christ himself is rooted in the Torah.
24:26So when we get to Revelation.
24:28Where there is worship of God, that's an abomination.
24:34Because they were not careful to follow the Torah that when we're offering to our God, it must be without blemish.
24:42It's a disrespect to God, to bring something with blemish, to not honor who he is.
24:47And then in verse 4.
24:50Deacon Jan was here in verse 4, and if it be told you, so there's some.
24:56Misbehavior, sinfulness in the congregation.
24:59If it be told you And you've heard of it.
25:03And inquired diligently.
25:05This, this matters.
25:07The, the, the holiness of God may be compromised.
25:10Oh, the holiness of God may be compromised, but that's not my business.
25:14Oh well.
25:15How is your weak brother?

25:16How is your weak sister?

25:17But I know there's unholiness.

25:19No, we must inquire diligently to see if these things are so.

25:25If you've heard of it and inquired diligently and behold it be true.

25:29And the thing certain that such abomination is wrought in Israel then he gives us the steps how to remove the leaven from Israel so that Israel doesn't become leavened as Deacon Jan said it's a chemical process that once it starts you can't reverse it and so this is really the foundation.

25:47Of first of Paul's judgment in 1 Corinthians 5.

25:52When the brethren are quite comfortable.

25:55With sexual impurity in the congregation, and Paul's like cut this off immediately.

26:02Basically sentenced this man to spiritual death.

26:05Because we cannot risk Levin taking over the whole congregation.

26:10So, just a reminder then of where our brothers were.

26:14Over the past two weeks since, as I said, I woke up with this song.

26:19And I was like, what is this song?

26:21And so I did some research on, on the artist, art Art Garfunkel and Paul Simon.

26:29And they met in the 1950s, 2 Jewish boys that had a love for music.

26:36And could sing and they began to sing together.

26:40They broke up for a little while, came back together and in the 1960s.

26:45is when they released this song in March, this folk song of March'64 called The Sound of Silence.

26:52And it was a failure.

26:54It, it just didn't really go anywhere.

26:58Someone heard it, a producer heard it and did a remix and put some bass in it and just gave it a bit more of a, contemporary sound and re-released it in September of 1965 and immediately went to number one on the Billboard and number one in various countries.

27:15It was a huge hit.

27:18And as I say, for some reason, I was not familiar with this song.

27:22I was familiar with Bridge Over Troubled Water, which by the way, led to their demise.

27:26So they broke up over bridge over troubled water.

27:29That's another story.

27:31But according to Cora, people were asking what is, what is this song about?

27:36And they say there are 4 key themes in this song.

27:41The first is that it's about silence and isolation.

27:45The sound of silence symbolizes a profound sense of loneliness and the inability to communicate effectively with others.

27:54This is amazing.

27:56And, and the more technologically sophisticated we become.

28:00The more this is true.

28:02That you see unfortunately young people today who don't know how to communicate with one another certainly don't know how to communicate with one another over intense emotional issues.

28:12And it's not just children.

28:15We as adults, we, we don't know how to do this.

28:18We, we've lost the role models, you know, if you look at some of the, some television back in the 70s, even of young people, high school students, you see them totally disagree on topics that are emotional in nature.

28:33And engage with each other in such a civil and logical and reasonable way.

28:38But we've lost this today.

28:40So it forces people into this profound sense of isolation.

28:44And loneliness.

28:46So it's also a societal critique.

28:48The lyrics critique modern society's superficiality and the failure to address deeper issues.

28:56That's Levin.

28:58And I think we can have congregations.

29:01Hey, happy Sabbath, happy Sabbath.

29:03And there are big issues.

29:05There's an elephant in the room.

29:07But we lack the maturity.

29:09To say let's deal with this and so we go from Passover to Passover with Levin.

29:15Says the lyrics critique modern society's superficiality and the failure to address deeper issues.

29:22The people talking without speaking suggest a culture where true communication is rare.

29:29And one thing I think we're blessed with here is learning how to communicate.

29:35To have true authentic communication with each other.

29:39A third theme darkness and enlightenment.

29:44The song contrasts light and darkness.

29:47Where darkness represents the ignorance or despair.

29:52The narrative's visions in the darkness highlight a longing for understanding and clarity.

29:58Which is often obscured by societal noise.

30:03And then finally the search for meaning.

30:05The song conveys a sense of searching for truth and understanding in a confusing world.

30:14So what I'd like to do I use this incredible poetry.

30:20Paul Simon was the one who wrote it and, and again they were both good singers.

30:23I think Art Garfunkel was the better singer, but clearly Paul Simon was very artistic and maybe his, his Jewish upbringing gave him a biblical perspective that he was able to bring out poetry that I think most artists would be incapable of.

30:40Let's, let's go to verse one.

30:41So I just want to go verse by verse and use each verse as a jumping off point.

30:45To the scriptures.

30:47And again, my, my position here is that the sound of silence.

30:53Is the awareness of Levin.

30:55And the tolerance of love.

30:58That we just allow it to take place.

31:01So verse one, Hello darkness.

31:06My old friend.

31:09So this association with darkness is not new.

31:12It's his old friend.

31:15I've come to talk with you again.

31:18So are you not seeing it?

31:19Yeah.

31:20So I've come to talk with you again.

31:22My old friend, so this is a retreat.

31:25This is, and I think what the, the history, he would go to his bathroom and turn off the lights, and he liked the acoustic sound in the bathroom and he could concentrate, but he used that as a metaphor for society.

31:37And so here is somebody that is unable to communicate with others.

31:42And has to then commune with darkness, his old friend.

31:46And it's something that happens repeatedly.

31:48So why has he come to talk with darkness again?

31:51Because a vision softly creeping left its seeds while I was sleeping.

31:58And that vision that was planted in my brain still remains.

32:04Within the sound of silence.

32:08So he's been given a vision.

32:11And he's done nothing with it.

32:13And it still remains.

32:15But it's it it's trapped within the sound of silence.

32:21There's a there's a silence that we all agree to.

32:24And because of that silence, I cannot communicate this vision that's within me.

32:30Which means I have to show up in a way that is inauthentic.

32:36I'm putting on a persona.

32:38You're seeing, you're seeing my face, you're not seeing my heart.

32:42And it's quite amazing, I was with a company this week.

32:45And I was teaching a part and the chief marketing officer was teaching a part and she was sharing with them their values.

32:53And one of the things she said to them is authenticity.

32:57We must be authentic.

32:59She said, you know, most people have a work persona.

33:01And a home persona, and they're different.

33:05And she asked them the question, why?

33:07Why why are you showing up at work, a different person than who you are at home?

33:11Why not be the same person and wherever you are, there you are.

33:15And I thought, wow, that's a very, very good question.

33:19And what about me?

33:21When I show up in front of my customer, do I have a work persona?

33:25But then when I'm in front of my congregation, I have a, a congregational persona, and then when I'm at home, I have a home persona.

33:32And so there's sort of this spiritual schizophrenia.

33:36Or am I the same person?

33:38And if you happen to be in the room when I'm with my customer, you would just see the same person.

33:43And if you come to my home, you would see the same person.

33:46 But or or am I trapped inside my own head and I just agree to be oppressed by the sound of silence.

33:56 So let's look at Hebrews 10.

34:01 Yeah Hebrews 10 Because God Has put a vision in each one of us.

34:13 There there's a there's spiritual truth in each one of us.

34:19 And when we see Levin, Do we allow that spiritual truth to remain trapped inside our head?

34:28 Because we want to please men.

34:31 What do we call it?

34:33 You say, I need to talk about something.

34:35 Here when we have our pre-sermon, or post sermon discussions, we spend a lot of time together.

34:40 Am I OK to put up my hand and say, hey, everybody.

34:43 I'd like to talk about something.

34:45 Or maybe I have to pull a brother or sister aside and say, can we talk?

34:50 Or or do we agree?

34:52 Yeah, Jezebel's teaching God's servants to seduce, to, to, to she's seducing them to commit fornication.

34:59 It's happening right in front of us, but the pastor doesn't talk about it.

35:02 So why who am I?

35:04 And we allow the Len to continue.

35:07 Hebrews 10.

35:09 And verse 35 cast not away therefore your confidence which has great recompense of reward have this vision of of where God is taking us and and be confident in that.

35:24 Don't throw it away.

35:26 We, we have a future together with Christ.

35:28 Don't throw it away.

35:31 Yeah, there may be persecution.

35:33 But don't be inauthentic.

35:36 For you have need of patience.

35:38 That after you have done the will of God, you might receive the promise.

35:43 Doing the will of God is the issue.

35:45 It's going to be met with resistance.

35:48 It's not, it's not something that everybody's going to celebrate you for, but you have we have need of patience, and we're going to do the will of God so that we might receive the promise for yet a little while, and he that shall come will come.

36:04 He's coming.

36:05 And he will not tarry.

36:06 So it just, it seems so long.

36:08 When, when is Christ coming?

36:09 He's coming, and there's gonna be this point where he's coming, he's here.

36:14 Now, in this time period.

36:17 The just shall live by faith.

36:22 But if any man draw back, hello darkness, my old friend.

36:27I'm afraid I lack courage.
36:29I'll talk with you, darkness.
36:31I won't have the courage to speak up.
36:33I'll be inauthentic.
36:35I'll put on a persona.
36:36I'll put on a mask.
36:38If any man draw back, my soul shall have no pleasure in him.
36:45God has no pleasure in inauthenticity.
36:48He has no pleasure in cowardice.
36:51He has pleasure in our commitment to follow him.
36:55Why should I apologize for Jesus Christ?
36:57You should apologize for not believing in Christ.
37:00We don't apologize for Christ.
37:02We just believe Him.
37:04And do what he says, and we will not draw back.
37:08If any man draw back, so this hello darkness, my old friend, it's not, it's not acceptable, unacceptable behavior.
37:14Come out of the darkness.
37:16And provide light.
37:18My soul shall have no pleasure in him.
37:24In verse 2, And we know that God says that any man putting his hand.
37:30To the plow and turning back, it's not worthy of the kingdom.
37:34Verse 2, I think in the poetry is just mind blowing to me.
37:39In restless dreams, I walked alone.
37:42So you're sleeping.
37:44This is the time of rest, but his time of rest is restless.
37:49And so he has these dreams that are restless that and and in these dreams, he's alone.
37:54Narrow streets of cobblestone.
37:57So there's the sense of being constricted and being alone and isolation and not free.
38:03Beneath the halo of a street lamp.
38:07So even though there's darkness, there's light.
38:10I turned my collar to the cold and damp.
38:13It's an unpleasant situation.
38:15He's turning his collar to the cold and damp.
38:17When my eyes were stabbed by the flash of a neon light.
38:22Something has happened that split the night.
38:26And touched The sound of silence.
38:30This, this poetry is mind blowing to me.
38:33Like, how do you come up with this?
38:35So there's this light that that his eyes were stabbed by.
38:40He's not used to this.
38:42And this light, it split the night.
38:45So now there's light in the middle of the night.
38:49And this light touched.

38:53The sound of silence.
38:56The sound of silence is part of the darkness.
38:59And the light removes it, or at least it warns us that we should remove it.
39:04First Thessalonians.
39:091 Thessalonians chapter 5.
39:17Is it just me or is this phenomenal poetry?
39:21This this is just popular music.
39:24And I got to tell you this, this man is gifted.
39:28So this light stabbed his eyes.
39:32And it touched the sound of silence after splitting the night.
39:371 Thessalonians 5 and verse 4, but you, brethren, are not in darkness.
39:45That that day should overtake you as a thief.
39:48You are all the children of light.
39:52And the children of the day.
39:54We are not of the night nor of darkness.
39:57The the the light should not stab us in the eyes.
40:00The light should not be something that's foreign to us.
40:03The light is where we dwell.
40:05We are children of the light.
40:07And children of the day.
40:08We're not children of the darkness.
40:10Wherefore comfort yourselves together and edify one another.
40:17That situation.
40:18Where we see.
40:20The the the Jezebel.
40:23Being able to take over the whole congregation and get them all to commit immorality and nobody says anything.
40:29It all happens in the sound of silence.
40:31This should never be.
40:33We should be edifying one another.
40:35And edifying one another doesn't mean it has to be harsh.
40:38It just means we're building each other up.
40:40There's a clear vision that we have that we're working together toward and we edify one another and he says, even as you also do.
40:49Now We exhort you.
40:52This is an exhortation, brethren.
40:55Warn them that are unruly.
40:57When we see Levin creeping in bad behavior, we warn them, comfort the feebleminded, support the weak, be patient toward all men.
41:08So we're all in this together.
41:10We're working through this together and certainly to do that we have to be authentic.
41:16Look at Ephesians 5.
41:19Ephesians 5.
41:26And again, just the, the poetry, light should not stab us in the eyes.

41:31It shouldn't be something foreign and surprising to us.

41:34We should be living in the light.

41:36Ephesians 5 We're just breaking at verse 11 have no fellowship, zero with the unfruitful works of darkness, so that's something that there should be absolutely no tolerance for the unfruitful works of darkness.

41:59We should not.

42:00Ever come to the condition of Thaatyra again to use Pastor Murray's metaphor of getting a report card.

42:11And saying you know there's all these A's and A pluses and then we fail.

42:16Because the thing that really mattered, we failed on.

42:23Says in Ephesians 5, have no fellowship with the unfruitful works of darkness.

42:29Instead, reprove them.

42:31In other words, do not operate in the sound of silence.

42:37We should not come into our congregation and agree.

42:41Let's agree together to the sound of silence.

42:44We know there's Levin in the congregation, but let's not talk about it.

42:48No, he says, reprove them.

42:54For it is a shame even to speak of those things which are done of them in secret, and we're not naive in the Church of God.

43:04There are things being done in secret that it is a shame to even speak of them.

43:11We would have to say, notwithstanding, we have a few things against you, but we cannot speak of them here.

43:18It is too It would just bring down The, the, the tone of the congregation to learn that these things are happening in the church.

43:29And if you're involved in these things, now is the time to shake free of this, to get out of the darkness, to repent, to come anew.

43:38Into This Passover season.

43:42God is there.

43:43He's always there working we have to reject him, not him rejecting us, and we can reject him by participating in fornication, adultery, pornography, things sacrificed to idols, demon worship and doing it on the sly.

44:00And then coming with my, my, this is my church persona.

44:03Isn't it nice to know the Lord?

44:04Hello, brethren, Happy Sabbath.

44:08It's a shame what happens in secret.

44:13But all things that are reprov'd are made manifest by the light.

44:20He says that His eyes were stabbed by the flash of a neon light that split the night.

44:27The darkness cannot overcome the light.

44:30The light overcomes the darkness, and we should be children of light.

44:36And we split the night.

44:39With the light of God's word.

44:41All things that are reprov'd are made manifest by the light, so these things are done in secret of them.

44:47But the light makes it obvious, for whatsoever makes manifest is light.

44:54 And that's what we are children of the light.
44:57 So this is the opposite of the sound of silence.
45:00 This is the sound of de-leaning.
45:03 This is the sound of intolerance for darkness.
45:07 Wherefore, he says, awake you that sleep.
45:12 From your restless dreams.
45:15 With this vision still in your mind.
45:18 But trapped within the sound of silence, awake you that sleep and arise from the dead.
45:24 Come to life And Christ shall give you light.
45:30 See then that you walk circumspectly not as fools but as wise, the implication of course being we can we can walk as fools.
45:42 We can be in Christ and walk as fools and lose everything.
45:47 By implication So instead, redeem the time.
45:52 Because the days are evil.
45:54 And we certainly, more than any Christians ever who have lived, know that these days are evil.
46:01 Redeem the time for the days are evil.
46:06 Verse 3.
46:13 And in the naked light I saw.
46:16 So the light brought something that he could not see in the darkness.
46:20 But now because of the light, he says in the naked light, I saw 10,000 people, maybe more, so certainly not less.
46:31 It was at least 10,000 people that he saw.
46:34 And what were they doing?
46:36 People talking without speaking.
46:39 People hearing without listening.
46:42 It's almost like, you know, if he wrote this in the 60s, it's like he had a, a, a, a prophecy of our time.
46:50 You can almost see a crowd of people with their earbuds in their ear and their Google glasses and they're talking, but nobody's listening to them.
46:56 And in fact, I see this in, in restaurants, you'll see people all at the same table and every one of them has their phone.
47:02 And they're talking but not to each other.
47:03 So they're talking but nobody's listening.
47:08 But this could also.
47:12 Capture, so is he speaking of society.
47:15 And we as modern day Christians.
47:18 Are an element of society.
47:21 And we can bring the world with us.
47:23 And so within our congregations.
47:27 People can be talking without speaking.
47:29 Again, there's an elephant in the room.
47:32 Levin is in the room.
47:34 But we talk about everything else except 11.

47:38 So, as far as God is concerned, we're talking but we're not speaking.
47:42 And we're hearing without listening.
47:45 The pastor gives us a message and we're in the audience, but we don't, we don't hear what he's saying.
47:52 Because we're in darkness.
47:54 And so it just doesn't resonate with us.
47:58 Listen to this.
47:59 People writing songs that voices never shared.
48:05 Beautiful songs.
48:08 Your song.
48:10 Your vision, what's in your mind, the, the unique contribution that you can make to God's church.
48:17 But it's never shared.
48:20 And no one dared.
48:23 No one dared disturbed.
48:27 The sound of silence We, we agreed together.
48:33 We'll be polite.
48:36 We agree together not to cause disruption.
48:41 So something is clearly wrong.
48:45 But we wouldn't, we wouldn't, we wouldn't want to tackle that.
48:47 A doctrine is clearly wrong.
48:50 But who would want to cause commotion?
48:53 No one dared.
48:55 Disturb.
48:57 The sound of silence.
48:59 Let's go back to Hebrews 10.
49:06 Hebrews 10.
49:23 Hebrews 10 will drop down to verse 23.
49:29 Let us hold fast the profession of our faith.
49:33 Our, our faith, there's a profession.
49:36 And we're holding fast to this profession.
49:39 You you're not going to intimidate me, not to profess my faith.
49:43 We're gonna hold fast to this profession.
49:46 We're not gonna shrink into the darkness.
49:48 Without wavering, in other words, outward circumstances do not matter.
49:55 I'm professing my faith.
49:57 It doesn't matter what the external world is doing.
50:00 You, you have new legislation that Jesus Christ's name is not to be proclaimed.
50:04 How does that affect me?
50:06 That that's your problem, not mine.
50:08 My, my faith will be professed without wavering.
50:12 And again, I like to say that the the the pandemic.
50:16 Was a great, dress dress rehearsal.

50:21 For us to see, will we hold fast our profession without wavering in the face of A very aggressive government.

50:33 Will we as pastors and ministers collapse and cooperate with an anti-Christtic state and side with the state against our brethren.

50:42 This is the history of God's people.

50:45 Going all the way back to Moses, this is nothing new.

50:48 To side with Pharaoh against your own brethren.

50:52 No, we're gonna hold fast the profession of our faith without wavering.

50:56 Why?

50:57 Because he's faithful that promised.

50:59 And let us consider one another.

51:02 To provoke unto love and good works.

51:05 What the scripture doesn't say is let us consider one another.

51:10 To be sure not to disturb the sound of silence.

51:16 Let's consider one another and make sure we don't upset the apple cart.

51:21 We, we know that there's 11.

51:23 But let's not disturb the sound of silence.

51:25 No, provocation.

51:27 It's, it's a bit of a disturbance, but it's out of love.

51:30 It's out of this vision of what God has called us to.

51:34 Not forsaking the assembling of ourselves together, and I want to put a different spin on this.

51:40 Because clearly, and again, through the pandemic, we learned this, God wants us to be together.

51:45 This, this is, this is, this is good.

51:47 This is the intent of God's plan that we we assemble together, we spend time together and, and thank you brethren for all the time that we do spend together.

51:56 But I want to put a different spin on this.

52:00 That in verse 24, You have provoked me.

52:05 So in verse 25, I show up hiding.

52:10 Now I'm going to withdraw, and I'm physically present, but you're seeing a persona.

52:16 I'm now hiding myself.

52:19 And so, yes, I'm physically, you can check the box and say I showed up.

52:23 But in essence, in spirit and truth, I'm not here.

52:28 I, I, I've been, I've been offended.

52:31 And so I'll come because God says, come.

52:33 But you'll never see me again.

52:35 You'll just see my persona.

52:37 He says, don't do that.

52:39 Don't forsake the assembling.

52:41 And again, this secular woman, chief marketing officer, telling the people, be yourself.

52:47 Don't be one person at home and another person at work.

52:50 How much more that applies to us.

52:52 How, how can you connect with me?

52:54I'm I'm gonna show you a mask.

52:57How can you connect with me?

52:59You can only connect with me if I show you who I am.

53:01If I, if I, if you see, OK, this is Adrian.

53:04And vice versa.

53:07Don't forsake the assembling of ourselves together.

53:09In other words, let's assemble.

53:11Let's be here.

53:12Let's assemble.

53:12Let's let's actively work together to assemble.

53:17As the manner of some is, and again that manner of some, it doesn't mean that they've, it does mean they've stopped attending, but it also what I'm saying means they're attending, but they've stopped being themselves.

53:29They've they're, they've they're attending but they've stopped showing up.

53:34We're no longer showing up.

53:36Instead, exhort one another, the opposite of the sound of silence.

53:41Disturb the sound of silence, exhort one another, and so much the more.

53:47As you see the day approaching, and again I think this is harder in a bigger congregation.

53:52But certainly for us this this is this we're family, we know each other.

53:57We, we need to be gracious.

54:00We need to be tactful But we can't all agree.

54:07And, and we need to be more refined, right?

54:09The len that we're removing this year is a more refined process than last year and the year before.

54:17But I will say, if you will allow me to say.

54:20I think it's easy for us to fall into false unity.

54:25Oh, love, unity of the brethren, and it's all false because all the brethren are wearing personas.

54:33They're all wearing masks.

54:35Nobody's real.

54:35Nobody's authentic.

54:38But yeah, you can check the box and say we assembled.

54:42But there was no assembling.

54:46And he says, so much the more.

54:49As you see the day approaching.

54:52So this, this ability for us to show up and be who we are and proactively assemble.

54:59And and proactively remove Len, so much the more.

55:07The 4th verse.

55:13He says fools, wow.

55:17Fools, said I, you do not know, silence like a cancer grows.

55:27Living Like a cancer grow fools don't you know?

55:32Hear my words that I might teach you they they have need of teaching.

55:38Take my arms that I might reach you.

55:41In need of connection.

55:44He's trying But my words, like silent raindrops fell.
55:51And echoed in the wells of silence.
55:56This is remarkable poetry.
56:00So The raindrops are silent.
56:04And he's trying to warn them and teach them.
56:07And yet, even though the raindrops are silent, when they fall, there's an echo.
56:13In the wells of silence.
56:17So even though we're in the silence, there's still sound.
56:21There's still opportunity for us to say I hear something.
56:24Somebody's trying to say something.
56:27But whatever this person is trying to say, it needs to be amplified.
56:31But if we amplify it, that would disturb the sound of silence.
56:36So let's pretend we don't hear anything.
56:38And continue in the sound of silence.
56:45Hebrews 12.
56:55Hebrews 12 The artist says, silence like a cancer grows.
57:10Silence like a cancer grows.
57:14And pretty soon it just takes over the whole body.
57:17Leven like a cancer grows.
57:22And the antidote To this is speaking up.
57:28Showing up, speaking up, standing up.
57:32Hebrews 12.
57:34And verse 14, follow peace with all.
57:39And holiness, without which no man shall see the Lord, and unfortunately Thaattira was being told by Christ, you have no part with me.
57:49Because you, you have, you have violated the holiness.
57:53So yeah, you've done all these good things, not, notwithstanding.
57:56I have this against you.
57:58You've allowed Jezebel to seduce my servants.
58:02So let's follow peace and holiness.
58:04Without holiness, we will not see the Lord.
58:08Looking diligently.
58:11Again, Deacon Jan took us to Deuteronomy 17 last week that this is a diligent process.
58:18Looking diligently.
58:20Lest any man fail of the grace of God.
58:24So it's it's a, it's a duty we owe each other to look diligently.
58:29Lest Silence like a cancer grows.
58:34Any root of bitterness springing up trouble you.
58:38And thereby, many be defiled.
58:42So remember, Levin is.
58:44Doctrinal doctrinal and behavioral.
58:48And the doctrine begins with the teaching.
58:51That we see brethren who are holding grudges against each other, brethren who are despising one another, but we agree not to disturb the silence.

59:01 And so now this hatred, this this this grudge is it it doesn't stay still.

59:07 It's like cancer.

59:09 And it grows, but it's silent.

59:12 And then he says here, that this root of bitterness will spring up.

59:17 You can't keep it down.

59:18 It's, it's growing.

59:20 It's going to appear, it's going to burst, it's like with weeds.

59:24 And maybe you put some bedding down and you try to keep it down, but those weeds are constantly growing, and eventually they pierce through.

59:31 You can't, we cannot hide bitterness.

59:33 Eventually it will pierce through and spring out and trouble us.

59:37 And in so doing, many be defiled.

59:41 That we can without holiness, we will not see the Lord.

59:44 And by allowing and tolerating bitterness.

59:51 It'll come out.

59:52 It cannot be hidden.

59:53 And many will be defiled.

59:55 1 Corinthians 5.

1:00:06 Silence like a cancer grows.

1:00:08 What is the sound of silence?

1:00:10 What, what does silence sound like?

1:00:12 Or what does this sound, what, what does this silence sound like?

1:00:16 Well, this is what it sounds like.

1:00:20 Silence does have a sound.

1:00:24 1 Corinthians 5.

1:00:27 And verse one.

1:00:29 It is reported commonly.

1:00:32 That there is fornication among you, just like Thaatyra.

1:00:35 This is corns, common, common knowledge.

1:00:38 Everybody knows.

1:00:39 Oh, if you go to Burlington, there's fornication there, and we all know.

1:00:44 It's reported commonly.

1:00:47 And such fornication, as is not so much as named among the Gentiles.

1:00:52 In other words, the Levin.

1:00:54 It just, it, it, the shock value wears off, right?

1:00:58 Maybe initially we would have been shocked at this behavior, but since it's just with us, we just get used to it and it just gets worse and worse, and now this man has his father's wife.

1:01:09 You are puffed up.

1:01:12 And have not rather mourned.

1:01:14 That he that has done this deed might be taken away from among you going back to Deuteronomy 17.

1:01:20 You should have searched this out diligently, and if it was true, you should have taken steps to, to, to restore holiness, for I verily, for me, as absent in body but present in spirit, I've judged already as though I were present concerning him that has done this deed.

1:01:36In other words, I do not agree.

1:01:39To the sound of silence, there's this, what do we call this, this collaboration.

1:01:46But let's not say anything.

1:01:48And then other people come and while the pastors aren't saying anything, who am I?

1:01:52Why should I say something?

1:01:54And it's just part of, it's part of what we do.

1:02:02I've judged already as though I were present concerning him that has done this deed.

1:02:07In the name of our Lord Jesus Christ, when you are gathered together, here's Deuteronomy 17.

1:02:13And my spirit with the power of our Lord Jesus Christ, to deliver such a one to Satan for the destruction of the flesh that The spirit may be saved in the day of the Lord Jesus.

1:02:26Verse 6 is the sound of silence.

1:02:29All of this Len has taken over the congregation.

1:02:33And in verse 6, your glorying is not good.

1:02:39The sound of silence here, brethren, it's not good.

1:02:43Hallelujah, praise the Lord, that's the sound of silence.

1:02:47You know this Levin is in the congregation and you pray, you agree together to praise God.

1:02:52All of that worship is the sound of silence, but let's not disturb it.

1:02:58Let's just play charades.

1:02:59Let's just, let's let's have a theatrical Church of God.

1:03:02Church of God theater.

1:03:04You dress up, you put on your costume.

1:03:07And you, you recite your lines, and the whole thing is theater.

1:03:11And we sing and we glorify God.

1:03:14And Paul says, I would pierce through that silence so fast it's not funny.

1:03:20You, you would absolutely hear my judgment on this.

1:03:23And this is a particular case, but in any case of Levin because Deuteronomy 17 tells us any defilement.

1:03:31In worship is an abomination.

1:03:36Your silence is not good.

1:03:40That's the sound of silence.

1:03:41All that singing and worship is silence.

1:03:44Your glory is not good, don't you know?

1:03:48He says so, what did he say in the song?

1:03:51He says, fools, don't you know?

1:03:55Silence like a cancer grows.

1:03:58Here Paul says.

1:04:02Don't you know, fools, don't you know?

1:04:05Cancer, silence like a cancer grows.

1:04:09A little 1 is like cancer.

1:04:12It'll, it'll take over the whole body.

1:04:15It leavens the whole lump.

1:04:17Verse 13.

1:04:19Them that are without God judges.
1:04:23You speak up.
1:04:26Speak up.
1:04:27Do not agree to the sound of silence.
1:04:29Therefore, put away from among yourselves that wicked person.
1:04:37Matthew 5.
1:04:41When we don't speak up.
1:04:45What is the cost?
1:04:47Of the sound of silence.
1:04:52So, here in Matthew 5.
1:04:56The situation is a bit different.
1:04:59There is a root of bitterness.
1:05:03In this case, it's against you.
1:05:08Therefore, if you bring your gift to the altar and you remember that your brother has something against you, leave there your gift before the altar.
1:05:17Your glory is not good.
1:05:20There there's worship with with abomination.
1:05:22Don't worship God with abomination.
1:05:24Deuteronomy 17.
1:05:26Leave your gift before the altar, go your way, first be reconciled with your brother and then come to offer your gift.
1:05:34Here now.
1:05:36The the the silence within the congregation is causing God to be silent.
1:05:43The worship is is rejected.
1:05:45God is not in communion with us because we've allowed the leave in this root of bitterness to grow.
1:05:532 Corinthians 2.
1:05:582 Corinthians 2.
1:06:15Paul believes in speaking up.
1:06:18We, we, we could not get Paul to agree to the sound of silence.
1:06:21If we said, Paul, come visit us, and he came to visit our congregation.
1:06:26And he saw things that we always see.
1:06:29It's here, we know it's here.
1:06:31And we just give Paul the impression, don't go there.
1:06:35Don't talk about these things.
1:06:37He would come up here and he would just expose all of it.
1:06:40Cause that's what light does.
1:06:42And we are children of light.
1:06:45He says here, And I, I feel I have to pause here.
1:06:52In case the brethren online think that there's all kinds of problems in Burlington.
1:06:56I'm just saying this song got me thinking, and if anything, I'm really speaking to brethren that I don't know your situation.
1:07:04I know our situation, I don't know your situation, but I do know.
1:07:09That the removal of Levin.

1:07:11Is not solely individualistic.

1:07:14There is a congregational burden and responsibility to remove Levin and and and that Len is not only behavioral, it's actually rooted in doctrinal issues and so here that's what we're trying to do.

1:07:27In fact, the conversation we just had before services regarding a particular doctrine, and we're all leaning in and trying to understand and we're gonna do this over a few weeks.

1:07:37This is the delensing process.

1:07:40This is the opposite of the sound of silence and each each year.

1:07:44The the delensing process should be more refined.

1:07:482 Corinthians 2.

1:07:50And verse 4.

1:07:52For out of much affliction and anguish of heart I pierced the darkness and I disturbed the sound of silence.

1:08:03I, I, I spoke out loud.

1:08:05I wrote unto you with many tears.

1:08:07It was painful, but I'm not going to agree together to be silent.

1:08:12I'm not having this.

1:08:13I spoke up with many tears.

1:08:17Not that you should be grieved.

1:08:19I, I don't want to grieve you.

1:08:21it's a difficult topic.

1:08:22I don't want to upset you.

1:08:24Yes, this is a difficult topic, but it's not that I want you to be grieved, but that you might know the love which I have more abundantly unto you, that as a result of this communication, wow, we thought Paul loved us.

1:08:39Now we know how much he loves us.

1:08:42Whereas the sound of silence is really how much I couldn't care less.

1:08:46I just don't care.

1:08:48So I'll agree together to be silent.

1:08:572 Corinthians 11.

1:08:59Just a couple of chapters later.

1:09:132 Corinthians chapter 11.

1:09:17Let's break in at verse 3.

1:09:20But I fear lest by any means, in other words, he's trying everything.

1:09:26And I fear that maybe something will work.

1:09:29I fear lest by any means, as the serpent beguiled Eve through his subtlety.

1:09:34So your minds should be corrupted from the simplicity that is in Christ, for if he that comes preaches another Jesus whom we have not preached, or if you receive another spirit which you have not received, or another gospel which you have not accepted.

1:09:54You might well agree to silence together.

1:09:58To not disturb the silence, and you might well bear with him.

1:10:03It begins doctrinally.

1:10:06It ends behaviorally.

1:10:08So somebody, so when Jezebel came in.

1:10:12And we say Jezebel, but men stood in front of in the, at the podium.
1:10:16Men preached Jezebel's doctrine.
1:10:20Men saw abomination.
1:10:22And tolerated it and said nothing.
1:10:24Men agreed, leaders agreed.
1:10:27To the sound of silence.
1:10:29Paul says, I cannot be silent.
1:10:32And although my speaking up.
1:10:35It might grieve you.
1:10:36That's not my objective.
1:10:38My objective in speaking up is that you would know how much I love you abundantly.
1:10:44But here Paul is warning.
1:10:47That you could have someone preaching another Jesus, other than.
1:10:51The true Jesus You, you could have someone preaching another gospel.
1:10:57He he makes it clear.
1:11:00The gospel that was preached to us is the very same gospel that was preached to them.
1:11:07The only difference in the gospel is they didn't believe it.
1:11:10It's it's so whatever the gospel we we're preaching, if we resurrect the forefathers, they better recognize it.
1:11:18It needs to be the very same gospel.
1:11:20Otherwise Paul is saying, I'm afraid you'll agree together to the silence.
1:11:24To not disturb things, and you might even accept another gospel.
1:11:29Another Christ.
1:11:31Because you agree to the sound of silence, you might well bear with him.
1:11:35Chapter 13, 2 Corinthians 13.
1:11:38Paul does not advocate for silence.
1:11:54Chapter 13, 2 Corinthians chapter 13 and verse 2.
1:11:58I told you before.
1:12:00I spoke up.
1:12:02I didn't agree to silence.
1:12:04I told you before and foretell you as if I were present.
1:12:10The second time I keep speaking up.
1:12:13And being absent now, I still speak up.
1:12:16I write to them which heretofore have sinned and to all other.
1:12:22That if I come again, I will not spare.
1:12:25That's Paul.
1:12:26That's Paul.
1:12:27We could all agree to the sound of silence, not Paul, he says.
1:12:31When I show up, I will not spare.
1:12:36Ephesians 4.
1:12:37Pastor Murray was in Ephesians 2 weeks ago.
1:12:42Ephesians 4.
1:12:43Let's go back there.
1:13:05Ephesians 4.

1:13:07 And verse 27 Do not give place to the devil.
1:13:13 Do not agree to this cone of silence where we're giving place to the devil and it's OK.
1:13:20 Neither give place to the devil.
1:13:22 Let him not steal stole steal no more.
1:13:26 So it's not that you have to come perfect.
1:13:28 We're human, but whatever we've done, stop it.
1:13:33 It's pretty easy.
1:13:35 As we come into the holy day season, it's just a great report card season.
1:13:40 It's a great opportunity for us to reflect, not just individually.
1:13:45 But congregationally.
1:13:47 And if there's sin, if there's loving, stop.
1:13:50 Easy.
1:13:52 Instead let him labor.
1:13:55 Working with his hands, the thing which is good that he may have to give him that needs.
1:14:00 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying.
1:14:09 So this is the whole point.
1:14:10 We speak up to edify, that it may minister grace unto the hearers.
1:14:17 Look now at John 7.
1:14:20 So again, we're, we're removing Levin both behaviorally, but also doctrinally.
1:14:29 John 7 And I think brethren who joined us online.
1:14:41 I hope it's clear to you, we welcome questions.
1:14:46 We welcome the seeking of clarification.
1:14:50 We're not here saying we know everything.
1:14:52 Pastor Murray and I are going to do a live Q&A next week on the Book of Ezekiel.
1:14:56 We welcome questions.
1:14:58 We welcome being challenged.
1:15:02 Because we want the truth.
1:15:03 We want to that's what we're doing again just before the service today we come early.
1:15:09 And we want the truth, so each person gets to share this is what I'm seeing and and we we allow people to talk because we want to learn.
1:15:18 John 7 and verse 16.
1:15:22 Jesus answered them and said, My doctrine is not mine.
1:15:27 But his that sent me.
1:15:29 If any man will do his will, he shall know of the doctrine.
1:15:34 Whether it be of God or whether I speak of myself, and so what we see here.
1:15:40 Is actually a connection, we say that doctrine drives behavior.
1:15:44 But in this verse 17, what we see is behavior enables the receipt of doctrine.
1:15:52 So if we misbehave, we cannot know the doctrine.
1:15:58 So if we're taught by God and we refuse to do what he says, then God shuts down.
1:16:03 The the revelation of the teaching.
1:16:05 So there's this virtuous cycle of receiving the teaching and then acting on it.

1:16:13And then as we act on it, we can receive more teaching and as we receive more teaching we act on it and as we act on it we receive more teaching.

1:16:21But if we break the cycle where we receive teaching, but we do not act on it.

1:16:25Then he says here, if any man will do his will, he shall know of the doctrine.

1:16:32Whether it be of God or whether I speak of myself and so Christ is not here, but I think we would agree that He continues to teach.

1:16:42Through teachers Now the question is whether we as teachers are trying to teach our own doctrine.

1:16:50And glorify ourselves.

1:16:53Or if in fact we are searching the scriptures and teaching what the scriptures say, this is the question.

1:16:58And, and you brethren have to answer that for, for us here.

1:17:01When you had Deacon Jan last week, Pastor Murray two weeks ago, me today, are we just speaking our own mind?

1:17:08To glorify ourselves, or is this the teaching of Christ and Christ that is not my teaching, it's the father's.

1:17:16He says, if any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself.

1:17:21And so for you to discern, you actually have to be living God's way.

1:17:26He that speaks of himself seeks his own glory.

1:17:31So if I'm, hey, I've got a new doctrine.

1:17:34And the reason I want to share this new doctrine with you is that I hope you'll think that I'm a prophet.

1:17:41I hope you'll think I'm really, really smart.

1:17:43And so let me give you this new doctrine, because I'm seeking my own glory.

1:17:49Well, he says, but.

1:17:51He that seeks the glory of him that sent him, the same is true, and there's no Len in him.

1:18:00So again, you have to ask as we come and we we.

1:18:04We we're we're volunteers, we don't get paid for this.

1:18:07So as we come in we teach, are we leavened teachers?

1:18:12Bringing Levin and tolerating Levin.

1:18:15Or are we bringing the doctrine of God?

1:18:19And, and then are we ourselves living it?

1:18:23Because I'll tell you.

1:18:26We can get very defensive.

1:18:28We can have traditions of men.

1:18:30And get very defensive because we're trying to seek our own glory and defend the glory of men.

1:18:36Or We can be pursuing The glory of God.

1:18:43John 8 John 8 Verse 43.

1:19:09Why don't you understand my speech?

1:19:14Why don't you understand my speech?

1:19:17Even because you cannot hear my word, we just came from John 7, where he said that if we accept the doctrine and do his will, we can receive more doctrine.

1:19:28 Now, as God is talking with these people, he says, why can't you understand?
1:19:32 Even because you can't hear my word.
1:19:35 They were behaving badly.
1:19:36 And so as much as they dressed up, they couldn't digest what he was saying.
1:19:43 You are of your father the devil.
1:19:47 And the lusts of your father, you will do.
1:19:50 This is why he says by their fruits, you'll know them.
1:19:53 It it'll come out.
1:19:55 This is this this lust is something that will bear fruit, bad fruit.
1:20:01 So he tells them, you're your father, the devil and the less of your father you will do.
1:20:05 He was a murderer from the beginning.
1:20:08 So this is ultimately his objective, to destroy those made in God's image.
1:20:14 And he abode not in the truth.
1:20:17 Couldn't stand the truth.
1:20:19 Why?
1:20:20 Because there's no truth in him.
1:20:22 When he speaks a lie, he's speaking of his own resources.
1:20:26 This this is who he is, for he is a liar.
1:20:30 And the father of it.
1:20:34 The sound of silence is where lies thrive.
1:20:39 The devil loves the sound of silence.
1:20:43 That's his thing.
1:20:44 If he can get us all to agree together to the sound of silence, the devil can have his way and plant all kinds of leaven, and he just has to plant a few little bit, a little, even just one bit of leaven, and then leave.
1:20:56 And as long as we agree to the sound of silence, we're doomed.
1:21:01 I want to just go to the next verse.
1:21:02 I'm not going to, if you don't mind, I can, I can, return next week or the following.
1:21:06 I think I'll stop here.
1:21:09 Yeah, so I'll do it next week.
1:21:10 Thank you.
1:21:11 Thanks, Pastor Murray.
1:21:13 but let me just read this verse.
1:21:16 And the people bowed.
1:21:19 And prayed to the neon god they made.
1:21:23 And the sign flashed out its warning.
1:21:26 In the words that it was forming.
1:21:29 Then the sign said, the words of the prophets are written on the subway walls in tenement halls and whispered in the sound of silence.
1:21:42 I want to talk about that, but I don't want to feel rushed.
1:21:46 So God willing, thanks Pastor Murray.
1:21:47 Next week I'll come back and we'll do the Sound of Silence, part two.
1:21:51 God bless.
1:22:22 Thank you so much, Pastor Agen.

1:22:24What a, what an interesting song.

1:22:25I can't believe it it was written so long ago.

1:22:28Such an implication for our day and age.

1:22:31And when you mention authenticity, you know, the first person to come into my mind.

1:22:36Was President Trump And you know, you know my personality is not, he's not my favorite guy.

1:22:42But at least I can agree that whatever I, I whenever I remember him before, whenever I see him speaking to the press, whenever he's addressing the other people, you might not like him, he's always the same.

1:22:53So you know that's something that you know will be good for us as a Christians just to be authentic, you know that's what we want to know that's what I want to to know and hopefully that's how you see me too the way how I operate at work, I come to congregations that I come to visit your home for dinner.

1:23:07I just Jan is Jane.

1:23:09That's who he is.

1:23:10So thank you so much.

1:23:12Part two next week.