

With A Loud Voice

Happy Sabbath to all.

Tonight, I would like to speak a bit about the Gospel message that we as a Church bring to the world. It is, as we have often said, a unique message, a powerful message... and one designed by our Father to touch the heart and reform the entire being into the likeness of Christ Yahshua.

But for all this, it is a largely misunderstood message, and one that has been kept for centuries under the bondage of Pagan deceptions, and the limitations of human intellect and tradition. It is true that our Father has never left a single generation of human beings without a reliable witness. And yet, that witness has often been one “crying in the wilderness,” sought by few, and found few, while many have followed a broad road that they have been told is the right and proper Way.

The last generation, the 144,000, will follow the Lamb perfectly. That means they will have a full and proper understanding of what it means to be “redeemed,” what it means to be “saved,” and they will appreciate the great thing that the Father and Son have done for us on the cross as no people previous. If any in this generation seeks to be among such a company, they must spend solemn hours in prayer, for the power of the enemy has never been stronger in this world.

But as it was written of our Savior, so it shall be of us, “He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law.” (Isa 42:4) It is Yahshua who established the Law among mankind, and by His sacrifice made it honorable. Paul tells us that we, likewise, “establish the law” through faith, (Rom 3:31) and so if we are to perform so great a task as this, we cannot imagine that we have any less power than Yahshua Himself to perform it.

Let me set that forth in another way, because I am not sure how many – even of us – have seen this light before. Because we have been called to be “like unto” Yahshua, and because both He and we have the task of establishing the Law and Yah’s judgment in the earth, we have been given no less power, no less authority, than the Son of Man Himself to accomplish it. If we have the faith of Yahshua, and the testimony of Yahshua, then we also have the power of Yahshua to overcome sin, to “resist the devil, and he will flee from you.” (James 4:7). If any, then, say of righteousness, “I cannot,” or “I am too weak,” or “I do not know how,” in those words they would deny the Father and Son, who have given All that we may be able to say, “I can,” “I am strong enough,” and “I have knowledge of Yahweh’s will.”

It is with the power of Yahshua that we bear to the world the Three Angels’ Message. It is with the power and authority of Yahshua that we gather the precious wheat for the Harvest. But if it is indeed the power and authority of Yahshua that does this, then it must be done in a certain way. I am going to show you the verses from Revelation 14 that I have seen, as have you all, many times before. But I am going to point out something that I had not ever noticed, at least not

with such focus, before. Here is the passage that outlines what the Gospel is for this last generation:

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, ‘Fear Yah, and give glory to Him; for the hour of His judgment is come. And worship Him that made heaven, and earth, and the sea, and the fountains of waters.

“And there followed another angel, saying, ‘Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.’

“And the third angel followed them, saying with a loud voice, ‘If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.’” (Rev 14:6-11)

Now, what I have seen, I may have seen before, but it never struck me before... and it is that as we read through this, we see that the first angel cries “with a loud voice,” and the third angel also speaks “with a loud voice.” The second angel, in addition to bearing the shortest message, also appears to be the least “loud.” Now it is true that, as Adventists, we understand the “loud cry” of Revelation 18 to be primarily a repetition of the second angel’s message – exposing deception and reforming the message of Christ. In this way, it is raised to equal emphasis with the first and third portions of the Gospel message.

And yet, it is not without reason that John records his vision just as it reads. There is a purpose for the distinction that is made, and that is what I want to speak about tonight. This is not a lengthy study by any means, and yet I believe it is one that is of extreme importance to us at this particular moment in human and Church history.

In a study some time ago, I made the claim that every inspired declaration of the Gospel message will, and must, contain all three elements of this passage from Revelation 14. Every proper statement of the “Good News” about the Father and Son will speak about the glory and judgment of our Father, and our response to it – a life of perfect victory over sin. Every accurate declaration of the saving truth will expose deception and falsehood of the counterfeit, nominal gospels, at the very least showing the difference between Biblical teachings and the Babylonian traditions of men. Every Spirit-led message of salvation will make plain the difference between righteousness and sin, placing the love of Yah in the context of the destruction of sin from which He is saving us.

Thus, when the Scriptures tell us to “try the spirits whether they are of God, because many false prophets are gone out into the world,” (1 John 4:1) we have an easy way to do so. If a preacher claims to speak for Christ, but does not advocate victory over sin, freedom from Babylonian errors, and separation from the world and its principles and policies that lead to destruction, you can know with assurance that this is not a messenger of Yahweh. It does not matter how popular such a speaker is, how charismatic, or how apparently “successful,” he is a deceiver, and scatters abroad, rather than gathering together.

I gave an example some time ago of the very first sermon taught in the New Testament by a Spirit-filled follower of Christ. It was delivered by Peter in Acts 2. I pointed out that Peter’s speech contained all three elements of the Three Angel’s Message – it is not a latter-day, or “Adventist” message, it is a Christian message.

For example, we see the first angel here: “For David speaketh concerning Him, ‘I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved; therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope.’” (Acts 2:25, 26) This is a statement made by King David about Yah’s help, whom Peter specifically identifies as Christ, through which the Israelite ruler said, from the original quote, “I have set Yahweh always before me; because He is at my right hand, I shall not be moved.” (Psa 16:8)

Interestingly, this is another powerful doctrine concerning those who have considered Yahshua to be some lesser being, some creation or separate individual to “God.” David says, “I have said Yahweh always before me,” and Peter says, “David was speaking about the One whom you have crucified and slain.” The Father and Son are One to a greater degree than has sometimes been supposed.

For our study tonight, though, I want to focus on the result of Yahweh being “before” the believer. David says, “because He is at my right hand, I shall not be moved.” This is verily the Victory over sin, and righteousness by faith. David does not say, “Because of my own goodness,” or “Because of my own efforts.” David does not say, “Because I try really hard, and follow all the rules of my religion...” None of these things matter. David says, “Because He is at my right hand,” because He is with me, “I shall not be moved.” Furthermore, that word “moved” does not mean just shifted around or shaken. It means to be shaken off, or loose... to fall down. David says, “Because Yahweh is at my right hand [that is, my most precious place], I shall not fall.” The New Testament, though it says it differently, cannot be said to say it any better than this.

So then, it is clear that in Acts 2:25, 26, Peter speaks of the First Angel to these people who are hearing the world’s first Christian sermon.

The Second Angel is found here in Acts 2:34, 35. Again quoting David, Peter says, “For David is not ascended into the heavens; but he saith himself, ‘Yahweh said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool.’”

The “foes” of Yahweh are the forces of this world. The Book of Revelation describes these forces in various ways, an adulterous woman, a beast, the dragon, and the “kings of the earth.” (Rev 19:19) These are precisely the elements that composed historical Babylon, and form the latter-day state of spiritual confusion that also bears that name. Yahshua was not yet returning in Peter’s day, but even then it was declared that Babylon would fall, and Yahshua would reign in the redeemed universe.

Now, where might the Third Angel be? Well, elements of it are found in several places, such as at the end where He tells the repentant Jews to repent and be baptized into the newly-formed Church, and to “Save yourselves from this untoward generation.” (verse 40) But perhaps the most dramatic referencing takes place here: “Ye men of Israel, hear these words: Yahshua of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know, Him, being delivered by the determinate counsel and foreknowledge of God... ye have taken, and by wicked hands have crucified and slain.” (Acts 2:22-23)

Sometimes, we are disappointed when we hear even a good and useful message, because “something is missing.” Sometimes, we may not even be aware of why. Well, now we should know why a sermon or study bothers us, or seems “off,” even if it seems to be teaching good principles. It is because one or more of the principles declared by the Three Angels is missing. It may not always be stated outright, or even in a direct manner... but if the elements, if the basic ideas, are not there, then the Gospel is not being proclaimed.

In any event, look at this. Peter’s sermon declares all three messages. The first appears in Acts 2:25, 26. The second appears in verses 34 and 35. But the third... the third appears immediately, at the very beginning. Peter’s first statement to the faithful Hebrews is that they, because of the actions of their religious leaders, have been united with the Roman state government, and have crucified the Messiah. They had taken the “mark of the beast,” because they were marked – identified – with that union of religious and civil authority that has always, always shown itself to be an enemy of the Divine Government and its people.

Now some may say, “But Creation Seventh Day Adventists have always taught that the Three Angels must be accepted in their proper order – the first, which speaks of righteousness and victory, then the second, which speaks of purity of doctrine and sanctified reasoning, and finally the last, which identifies the enemies of Yahweh and calls the saints into unity as a protest against them, thus avoiding being “marked” as a worshipper of the fallen one.

This is true. Nothing I am saying tonight is in any way contrary to that – however, and this is important – this is not always the way that Yahweh introduces the angels to mankind. It is true that, in order for sanctification to begin and continue, the angels must be accepted in their right order; however, they may be encountered in any order. It seems, furthermore, that the first and

third angels are particularly effective at grasping people's attention, so that they may see their need for the Gospel.

When I became a CSDA, I accepted the Three Angels in their proper order. However, at the time when Yah was telling me that "something" was wrong with the mainstream Adventist Church, what grabbed my attention, and showed me my need, was the information about the Trademark lawsuit. The same is true for Giselle. While the first study I ever shared with her was "The Two Pauls," it was not until she saw that the General Conference had united with the state that she saw the need to "do" something... to remove her loyalties from independent Adventism and consider what the Bride of Christ was saying.

With Brother Luke, I think that he and I began speaking about the Trademark as well, although we spoke about quite a lot of issues from the Trinity to... well, there were lots of topics that we covered in a very short period of time. But it was, again, the Trademark law, the manifestation of the Mark of the Beast in this generation, that really set what I was saying to him apart from others.

We speak of victory, however there are many counterfeits to it that sound "close enough" or "good enough" that even the elite might be deceived. When we speak of doctrinal purity, every Church believes it has "the truth" or something very close to it. But when the Third Angel speaks, it is with a "loud voice." To the world, it just sounds like thunder. "Who cares what the Adventist Church is doing to a couple of tiny, independent groups." To the world, it sounded like thunder when Peter said, "You took an innocent man and crucified Him." Who cared about one religious dissident in an era that was filled with them? Yahshua was certainly not the first man to be executed for a crime he did not commit, or for jealousy of his influence over the people.

But for those who were seeking the truth, it was the revelation that the world had betrayed its Creator, and shunned and abused its Savior, because it had begun to act like a "beast" – this is what arrested their attention and opened their hearts so that they could say, with sincerity, "We did not know it was like this... what shall we do?"

Then, after they were humbled by the revelation, by the "loud voice" of the third angel, they could hear and truly, fully accept the reply, "Repent, be baptized. Worship Yahweh, for the hour of His judgment is come."

It is not that the third angel was accepted first. The third angel is not only about the identification of the beast. It is about receiving the seal of Yahweh. It is about uniting with the saints and receiving the seal of Heaven's approval. It is about standing up and letting the word of our testimony overcome the powers of this world. But, in many cases, the initial part of it, that "loud voice," shakes the scales from humanity's eyes, so they can hear another "loud voice" that before this was only noise and thunder – the first angel that starts them on their true journey to glory.

Now in this generation, Yah has called His people to do some... unusual things. In a few weeks, one of us will begin a walk across the United States. The Spirit says to the Church, "Support this work." I want the brethren to be prepared, and able to understand this, and able to explain it to others... for the enemy of souls will come to us with whispers, and through the voices of others, saying, "What does this have to do with the Gospel? Aren't you just trying to get attention for yourself? Is this really evangelism? Why not just speak about Christ, and His message of salvation?"

But I say to you truly that this walk, this protest against the Second Beast of Revelation, and its policies, and its ways that touch on all aspects of its citizen's lives, drawing them into darkness and spiritual confusion... this walk is the Gospel. This walk is an attempt to shake the scales from people's eyes by sharing with them the "loud voice" of the Third Angel, so that they will hear the "loud voice" of the first. The Second Angel is not ignored – it has its place in keeping the saints on the proper course, and teaching them how to live Godly in Christ Yahshua – but in order to prepare a people to hear the voice that says, "Repent, and be baptized, and worship Yahweh, for His judgment is now come," it is not enough to debate doctrines and prove teachings.

We must support this effort to do what Peter did, to reveal the face of the Beast that lies behind the innocent-looking appearance of a Lamb. We must pray, and work as we are able, to do what Peter did, and call attention to the way that the world has betrayed her Lord, by following its own ways, and turning from the judgment and principles of Heaven. This is a sermon in action, and in it are all that the Adventist Church, all that the Christian Church, has been called to proclaim to the world. The Spirit has said this to the Church, and soon It will say this to "the churches." Let us pray that they have eyes to see, and ears also to hear.

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