

# ADVENT MESSENGER HERALD

Volume 7 Number 6



## Restoring Christian Roots



## **Pope Leo XIV Calls on Lawmakers to Defend Europe’s Judeo-Christian Roots so the Church’s Voice Can Be Heard**

On December 10, 2025, Pope Leo XIV received a delegation from the Group of European Conservatives and Reformists (ECR) of the European Parliament—one of the most influential conservative voting blocs within the European Union. These are not clergy or church officials; they are elected lawmakers who debate, vote, draft legislation, and shape public policy for hundreds of millions of Europeans. In his address, the Pope urged them to protect and affirm Europe’s “Judeo-Christian identity” for the good of society and to ensure that the voice of the church continues to guide future generations.

Although this meeting between Pope Leo XIV and Europe’s conservative politicians occurred in the Vatican and within a Catholic context, this is part of the same movement we see among Christian nationalists in the United States. Both parties are being driven by the same belief that government should protect, preserve, and promote a religious identity in the public life of the nation. The Holy See Press Office published the Pope’s message, which was a political directive to legislators:

- “First, I would like to thank you for your work in serving not only those **you represent in the European Parliament but all the people in**

your communities. In fact, to hold any high office within society comes with the responsibility to advance the common good.” [1]

- “European identity can only be understood and promoted in reference to its Judeo-Christian roots.” [1]
- “Everyone is a beneficiary of the contribution that the members of the Christian communities have made and continue to make for the good of European society.” [1]
- “We need only call to mind some of the important developments in Western civilization, especially the cultural treasures of its **towering cathedrals**, sublime art and music, and advances in science, not to mention the growth and spread of the universities. **These developments create an intrinsic link between Christianity and European history, a history which should be cherished and celebrated.**” [1]
- “**To ensure that the voice of the Church**, not least through her social doctrine, **continues to be heard**, is not about the restoration of a past epoch, but of guaranteeing that key resources for future cooperation and integration are not lost.” [1]
- “My prayer is that **you will play your own part in engaging positively in this important dialogue, not only for the sake of the people of Europe, but of our entire human family.**” [1]

The Pope’s message is basically encouraging politicians to shape their laws around religious ideas. By telling government leaders to protect Europe’s Christian identity for the “entire human family,” Pope Leo is promoting the idea that church and state should work hand in hand. This is precisely what Christian nationalists in the United States are trying to do—getting pastors, churches, and lawmakers to work together to pass laws based on Christian beliefs and traditions.

The message coming from the Vatican is that the state must step in and protect Christian values if society is to endure. Rome is actively working to see its teachings once again become the foundation of Western civilization, and lawmakers are being told to uphold church doctrines through civil legislation. This growing cooperation between church and state is exactly what God said would take place in the last days—and we are watching it unfold before our very eyes.

“The church appeals to the strong arm of civil power, and in this work, papists and Protestants unite. As the movement for Sunday enforce-

ment becomes more bold and decided, the law will be invoked against commandment-keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith” (Great Controversy, p. 607).

“When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the State to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result” (Great Controversy, p. 445).

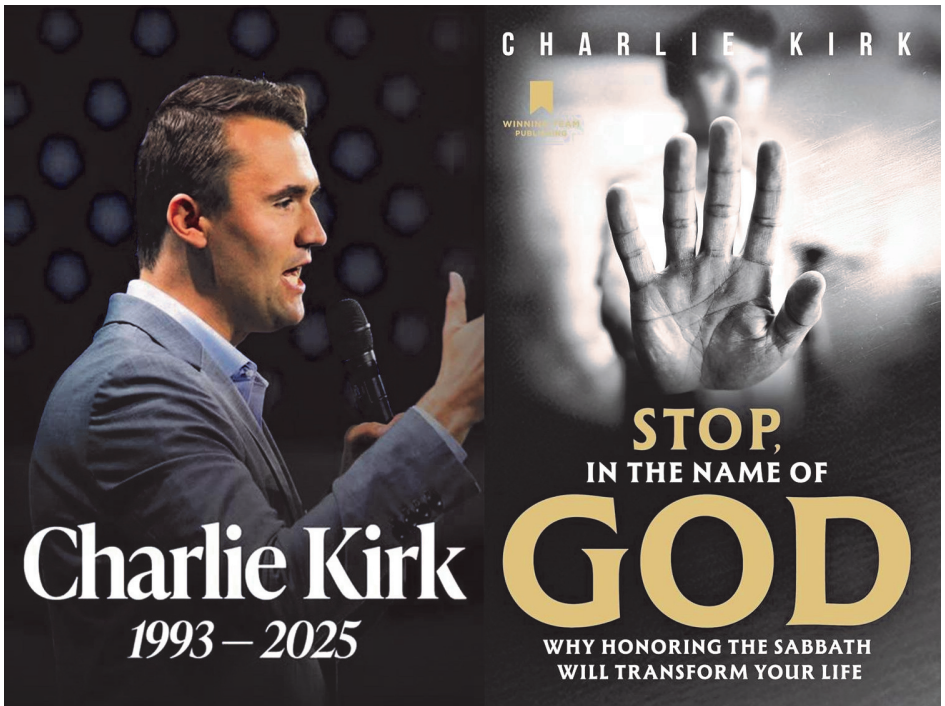
[1] <https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2025/12/10/251210a.html>

## **Charlie Kirk’s Final Message to America: “If I have to Work on Saturday, I take Sunday as my Sabbath”**

On December 8, 2025, The Free Press published an article by Erica Kirk titled “Charlie Kirk’s Final Message to America.” In it, she praised the need to restore a weekly Sabbath and argued that such a practice would help heal the nation. Erica Kirk went on to suggest that the Sabbath can be “adjusted,” quoting an excerpt from Charlie Kirk’s new book in which he admits that he sometimes needed to switch his Sabbath from Saturday to Sunday.

The message is unmistakable: Charlie Kirk’s new book functions as a proselytizing effort designed to intensify the movement to reintroduce a national Sabbath rest in America. And according to both Charlie and Erica Kirk, that Sabbath can most certainly be Sunday. The Free Press published the following:

- “Charlie didn’t write a book about the Sabbath because he wanted to learn the impact that it would have on his life. He did it because he knew it worked. **The Sabbath saved him.**” [1] [2]
- “There is a reason this book isn’t political. **Charlie wanted to heal the country ... Charlie genuinely felt that if the world had a weekly day of rest, just one, it would be the ultimate game changer.** The call to action here is very important. People will say, ‘Okay, this sounds great in theory, but how do I do it?’ The answer is, it will look different for everyone.” [1] [2]



- “Charlie didn’t observe the Sabbath perfectly. There were times when he was traveling and he couldn’t do a traditional Friday to Sunday morning. So he’d have to adjust.” [1] [2]
- “Even if you don’t believe in God, you still have to rest.” [1] [2]
- “You are worth nothing when you have no rest. Sometimes, you have to sleep. Sometimes, you have to pause. Above all: There is so much more in life than what’s in your cell phone. Don’t forget to make the time to find it.” [1] [2]
- **Charlie Kirk:** “Occasionally, I’m asked to speak at conferences, churches, or public forums that fall squarely on weekends. And in those moments, I face the same tension many of you do: How do I honor God when life won’t slow down? Here’s my answer: I do everything in my power to plan around it. But when that’s not possible, I get creative and deliberate. **If I have to work on Saturday, I take Sunday as my Sabbath.** If both days are booked and filled with travel or obligations, I plan ahead to block off the following weekend for extended rest—phone off, no emails, no output.” [1] [2] (This statement appeared in The Free Press article and is taken directly from Charlie Kirk’s new book, “Stop, in the Name of God: Why Honoring the Sabbath Will Transform Your Life”).

Charlie Kirk's new book has the potential to significantly accelerate the national conversation about reviving a weekly day of rest—specifically Sunday—because it places the idea of a weekly “Sabbath” at the center of America’s moral and political renewal. By promoting rest as the solution to our cultural decline, Kirk is helping to mainstream the very arguments that have long been circulating within Christian nationalist circles.

The entire Charlie Kirk phenomenon—his media presence, his influence in conservative circles, his Turning Point USA empire, and now the release of his final book—is being used to promote what is being called his “final message to America.” That message is simple and direct: if America is going to survive, we must return to a weekly Sabbath rest. Erica Kirk reinforces this agenda by testifying that the Sabbath “saved” her husband’s life and insists that it could also save the nation.

The problem, however, is that the Sabbath they advocate is generic, meaning the day can refer to Saturday or Sunday, depending on personal preferences. In their public statements and in Charlie’s book, they openly discuss “adjusting” the Sabbath and even alternating between rest days. This is not accidental because it makes the concept of a national Sabbath acceptable to a wider audience, regardless of denomination lines or doctrinal beliefs.

But this is precisely where the danger lies. Once the Sabbath is detached from God’s commandment and turned into an adjustable practice, it becomes much easier to introduce a counterfeit day of worship in place of the true. And in the context of America’s religious and political climate—where Christian nationalism is rapidly advancing Sunday as a unifying day of rest—the publicity surrounding Charlie Kirk’s book will certainly be used to elevate the counterfeit Sabbath: Sunday, the very institution that Scripture warns would become the papal mark of apostasy.

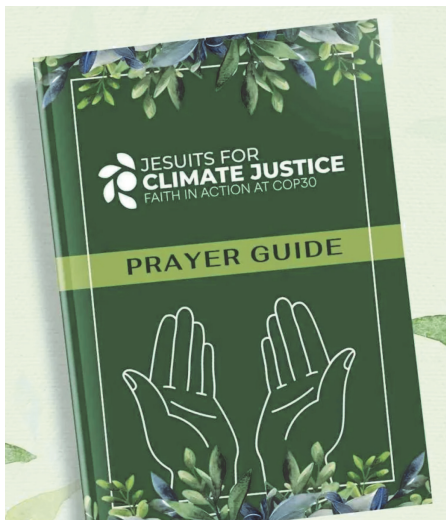
The Kirks are helping to create the political momentum needed to reintroduce a “Sabbath” to American life—but one that is not rooted in God’s law. Instead, it paves the way for the nation to embrace the long-foretold Sunday institution, fulfilling prophecy and setting the stage for the final crisis.

[1] <https://www.thefp.com/p/charlie-kirks-final-message-to-america>

[2] <https://nationalconservatism.org/wp-content/uploads/2025/12/Charlie-Kirks-Final-Message.pdf>

# ADRA and the Jesuit Order United in Mission to Save the World at COP30

Adventists, through the Adventist Development and Relief Agency (ADRA), have formally joined COP30—the annual United Nations Climate Change Conference taking place from November 10 to 21, 2025. This major global gathering has brought together heads of state, government officials, UN agencies, Vatican officials, multinational corporations, civil society groups, and religious organizations to negotiate and coordinate international climate policy. By participating in COP30, ADRA stands alongside some of the world's most influential political, religious, and economic leaders, contributing to discussions that aim to reshape global climate action, sustainability frameworks, and long-term environmental strategies in alignment with the agendas being advanced by the Vatican and the United Nations.



ADRA has recently published a report proudly highlighting its participation in COP30, presenting its involvement at the United Nations Climate Conference as an extension of the Seventh-day Adventist mission. In the report, ADRA emphasizes that engaging with global climate policymakers is part of their commitment to safeguarding humanity's "common home," language that imitates the environmental narratives promoted by papal encyclicals and UN mandates.

On November 5, 2025, ADRA published the following about COP30:

- "As the world prepares to gather in Belém, Brazil, for COP30, **ADRA calls upon our global church family to join us in prayer, reflection, and action for creation**, for justice, and for those most affected by the degeneration of the creation that has been gifted to us as stewards." [1]
- "The world is changing fast, and biodiversity loss, environmental degradation and immense changes in weather are no longer distant threats. They are here, shaping the lives of farmers who can no longer predict their harvests, families who lose their homes to floods, and chil-

dren whose futures are clouded by hunger and uncertainty.” [1]

- “At COP30, ADRA represents this spirit of faith in action—Our Call: Fund. Protect. Partner.” [1]

- “Communities on the frontlines of climate change are not waiting for others to act—they are already adapting, innovating, and caring for creation. But they cannot do it alone. We call on governments and institutions to provide direct, accessible, and fair climate finance—resources that reach local actors, faith-based organizations, and NGOs working hand in hand with communities. Faith in action means investing where it matters most.” [1]

- “Love moves us to act with courage and hope—to heal, restore, and protect creation, our common home.” [1]



## Inter-European Division of Seventh-day Adventists

about a month ago



As the world converges in Belém, Brazil, for COP30, a global call has emerged for prayer, reflection, and action on behalf of creation, justice, and those most impacted by environmental decline. The Adventist Development and Relief Agency (ADRA) operates in over 120 countries, reaching more than 30 million people annually through emergency response, health, education, and livelihood programs. Daily operations reveal how climate shifts intensify hunger, poverty, and displaceme... [See more](#)



NEWS.EUD.ADVENTIST.ORG

**COP30: From the Amazon to the Margins – Justice. Comp...**

- “As UN Climate Chief Simon Stiell recently said, ‘If we look past the noise, the facts show a world aligning with the Paris Agreement.’ Across our network, ADRA offices are already contributing to this transformation—reducing emissions, building resilience of local communities, and amplifying local leadership. Every tree planted, every livelihood restored, every life protected is part of this global story of faith in action.” [1]
- “Together for Creation—The Seventh-day Adventist Church has always upheld stewardship, compassion, and justice as expressions of our faith. As COP30 unfolds in the heart of the Amazon—a place where creation still sings its most powerful hymn—let us renew our commitment to care for the earth and for one another. May our prayers inspire action. May our faith move mountains. May our love heal creation. Justice. Compassion. Love. These are not just words—they are our calling.” [1]

At the head of this global environmental effort stands Pope Leo XIV, the climate change savior and warrior, who is pushing *Laudato Si'*, which includes a Sunday rest provision for the environment. [2] If Rome can encourage the world to declare a global climate crisis, it can rally nations behind a unifying cause and urge governments to enact sweeping climate laws. For generations, the papacy has sought to forge a new social, religious, and political movement capable of uniting humanity under its moral leadership. Today, it has found that opportunity within the modern environmental agenda. And now, through ADRA's participation in COP30, Seventh-day Adventists have entered into full collaboration with this growing movement.

## **The Jesuits and the Climate Agenda**

The Jesuit Order has launched its “Faith in Action at COP30” initiative, urging people everywhere to unite in a “shared calling to care for our common home.” [3] As part of this effort, they have introduced a comprehensive “Religious Life for Climate Justice” program, centered on the theme of “Turning Hope into Action.” Drawing direct inspiration from Pope Francis and *Laudato Si'*, the Jesuits are positioning themselves at the forefront of global faith-based climate advocacy, working to bring diverse religious communities together and “amplify the call” for climate justice. [3]

In the global movement to address climate change, two historically distinct religious bodies—the Seventh-day Adventist Church, through its



Pacific Voices at COP30 🌺🌍

ADRA New Zealand is humbled by the opportunity to raise the voices of our Pacific partners on the global stage at COP30 in Brazil. Led by our International Programme Director Sahara Anae, the ADRA Pacific group including ADRA Fiji, ADRA Vanuatu, and ADRA Papua New Guinea - presented on Community-led Solutions for a Sustainable Pacific.

Together, we highlighted how Indigenous wisdom and strong community relationships are shaping climate-resilient futures. We look forward in faith to how these partnerships will continue to grow and inspire action across our region.



humanitarian arm ADRA, and the Jesuit Order—are increasingly speaking and acting in harmony. Though separated by theology, history, and doctrine, both organizations are now aligning around a shared message: that faith must play a central role in confronting the planet’s environmental crisis. This convergence is most clearly seen at COP30, where both ADRA and the Jesuits are publicly promoting nearly identical themes of ecological stewardship, moral responsibility, and unified global action to protect our “common home.”

Both insist that saving the planet requires bold leadership from faith communities. Both call for cooperation among governments, civil society, and religious institutions. Both portray climate action as a sacred trust, a spiritual responsibility, and a mission that crosses denominational lines. And both have stepped into the global climate arena as religious voices seeking to influence and shape international climate frameworks.

A remarkable phenomenon is occurring today in Adventism. Under the leadership of Pope Leo XIV, churches, economists, environmentalists,



Ecojesuit

about a month ago



Meet the delegates representing Jesuit organizations, social centers & works worldwide!

They're coming together at #COP30 in Belém — united for climate justice. Stories, testimonies & moments straight from the action — stay tuned!

#TurningHopeIntoAction #JesuitsforClimateJustice #JCJCOP30



policymakers, and governments are working together to heal the earth. [4] More churches are adding their names to the new religious crusade against climate change. The religion of ecology is replacing the everlasting gospel of Revelation 14:6–12, as many Seventh-day Adventists are moving from saving souls to saving the soil.

According to the Book of Revelation, the great adversaries in the last days were clearly identified as the beast, the image of the beast, and the false prophet. But today, that prophetic landscape has been rewritten in the minds of many. The very powers once recognized as end-time enemies are now being welcomed as partners. They have become our new allies in the global fight against greenhouse gases. In this revised, modernized end-time narrative, a growing segment of Ad-

ventism is fostering cooperation with the Vatican, the ecumenical churches, the United Nations, the European Union, the World Economic Forum, and other globalist institutions—all under the banner of “saving the planet.”

Once again, we are witnessing a tragic distortion of our faith. A rising number of Seventh-day Adventists are setting aside the warnings of Revelation 13, 14, 17, and 18 and instead reshaping their evangelism around climate activism, Catholic social teachings, and secular ideologies. The prophetic message is being replaced with a counterfeit mission, and the distinct voice God entrusted to His remnant people is being silenced in the name of environmental unity.

Political agendas have quietly entered the church, promoting secular sustainability narratives to our people—something truly astonishing to witness. Environmentalism has risen to become the world’s new global religion, and at the forefront of this movement stands the Vatican. When human ideologies are blended with Adventism, we inevitably drift from our prophetic mission and unique identity. We risk becoming just another denomination among the tens of thousands of churches in the world, indistinguishable in message or purpose. This is the very strategy of Satan, using the climate agenda as a unifying tool to gather the entire world under one banner. The question remains: why can’t our people discern what is happening before their very eyes?

“Satan determines to unite them in one body, and thus strengthen his cause by sweeping all into the ranks of Spiritualism. Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium.” (Great Controversy, p. 588).

[1] <https://adra.eu/cop30-from-the-amazon-to-the-margins-justice-compassion-love/>

[2] <https://adventmessenger.org/pope-leo-xiv-calls-on-the-jesuits-to-promote-global-systemic-change-through-solidarity-the-common-good-and-ecological-conversion/>

[3] <https://www.ecojesuit.com/cop30campaign/>

[4] <https://adventmessenger.org/pope-leo-at-cop30-calls-for-a-new-human-centered-international-financial-architecture-based-on-catholic-social-doctrines/>



## HOUSE RESOLUTION NO. 222

Reps. Schriver, Cavitt, DeSana, Maddock, Markkanen, Johnsen, Wozniak, Fox, Woolford, Rigas and Kelly offered the following resolution:

A resolution to declare November 23, 2025, as Christ the King Sunday in the state of Michigan.

Whereas, Many Christian communities throughout the state of Michigan and the world recognize the last Sunday of each liturgical year as the Solemnity of Our Lord Jesus Christ, or as Christ the King Sunday; and

Whereas, This is a day when those throughout the world take pause to honor and acknowledge Christ's Kingship within every aspect of life; and

Whereas, In Daniel 7:14, it is said that "[Christ] received dominion, splendor, and kingship; all nations, peoples and tongues will serve him. His dominion is an everlasting dominion that shall

## Michigan Legislature Passes “Christ the King Sunday” Resolution—a Catholic Feast Instituted by Pope Pius XI to Proclaim Christ’s Universal Dominion

Word & Way, a Christian news site covering faith, culture, and politics, published the news about how the Michigan House of Representatives passed House Resolution No. 222, a measure to honor Sunday, November 23, 2025, as Christ’s universal dominion over the nations. The text of the resolution honors Pope Pius XI’s Feast of Christ the King—a Catholic festival established in 1925 to counter the rise of secularism and to reassert the church’s authority over civil society. Both visions—Pius XI’s and today’s Christian nationalists’—share the same underlying assumption that claims that society cannot prosper unless the state recognizes Christ’s kingship through law, policy, and public order. Word & Way expressed the following:

- “On Thursday, Nov. 13, the Michigan House of Representatives passed a resolution to officially declare Nov. 23 as “**Christ the King Sunday**.” The resolution, which passed without debate on a voice vote that did not seem to draw any opposition, declares that the lawmakers “**honor and acknowledge Christ’s Kingship within every aspect of life.**” [1]

- “Republican state Rep. Josh Schriver, who sponsored the resolution, declared in his brief remarks in the House chamber that **Christ the King Sunday is a time ‘to remember that moral truth stands above political power.’** He added that the day should remind people that ‘freedom depends on something deeper than government. It depends on the conscious virtue of its citizens and our bedrock of faith.” [1]

The actual text of the law that was passed affirms that the civil government must recognize the kingship of Christ and that all earthly authority is subject to His rule. House Resolution 222 states the following:

- “Reps. Schriver, Cavitt, DeSana, Maddock, Markkanen, Johnsen, Wozniak, Fox, Woolford, Rigas and Kelly offered the following resolution:” [2]

- “**A resolution to declare November 23, 2025, as Christ the King Sunday in the state of Michigan.**” [2]

- “Many Christian communities throughout the state of Michigan and the world recognize the **last Sunday of each liturgical year as the Solemnity of Our Lord Jesus Christ, or as Christ the King Sunday;** and Whereas, this is a day when those throughout the world take pause to honor and acknowledge Christ’s Kingship within every aspect of life; and Whereas, in Daniel 7:14, it is said that “[**Christ**] **received dominion, splendor, and kingship; all nations, peoples and tongues will serve him. His dominion is an everlasting dominion that shall not pass away, his kingship, one that shall not be destroyed.**” [2]

- “This feast day began in 1925, during a time when the world was shrouded in secularism and atheism and when regimes across the world were persecuting Christians for showing their love and fidelity to Christ. Pope Pius XI instituted this day to show that Christ the King was the answer to our challenges and that he would reign forever.” [2]

- “Resolved by the House of Representatives, that the members of this legislative body declare November 23, 2025, as Christ the King Sunday in the state of Michigan. We encourage Michiganders to join in reflection, service, and acts of kindness that honor the moral and spiritual values exemplified by Christ the King.” [2]

You know the danger that arises when legislative bodies begin to impose Roman Catholic doctrine on their citizens. Pope Pius XI’s Feast of Christ the King was an attempt to reestablish Rome’s spiritual authority over the nations. Today, Christian nationalists in the United

States are seeking to create this same model on Protestant soil. But they go even further by linking Christ's dominion directly to Sunday observance, presenting Sunday as the official day on which Christ's authority over all earthly powers—including civil governments—must be publicly acknowledged. [3]

When a state legislature adopts a resolution rooted in Papal supremacy and calls on its citizens to honor Christ's universal dominion on Sunday, it shows that Protestant America is accepting the idea that government should recognize and promote religious doctrine. This is precisely what the prophecy of Revelation 13 warns about. The "image of the beast" is formed when a once-Protestant nation adopts Rome's model of centralized religious-political authority and begins enacting laws to advance its doctrines.

"In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own end" (Great Controversy, p. 443).

[1] <https://wordandway.org/2025/11/18/christ-the-christian-nationalist-sunday/>

[2] <https://legislature.mi.gov/documents/2025-2026/resolutionadopted/House/pdf/2025-HAR-0222.pdf>

[3] <https://www.billtrack50.com/billdetail/1911093>

## From Laodicea to the Loud Cry

"I was shown that the testimony to the Laodiceans applies to God's people at the present time ... It is designed to arouse the people of God, to discover to them their backsliding, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel" (Testimonies, Vol. 1, p. 186).

God wants to see His people transformed from being lukewarm to being hot. Our Savior is seeking to bring us out of the Laodicean condition of being "wretched, and miserable, and poor, and blind, and naked" (Revelation 3:17), and into that final, Heaven-sent work in which God's purified people will have "great power," and "the earth was lightened with his glory" (Revelation 18:1).

What a glorious outlook for the people of God. We do not want to miss



this experience. We want to witness—and personally partake of—the power that begins with us and then enlightens the world for the finishing of God’s work. Notice the glorious prospect that awaits the people of God:

“By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers” (The Great Controversy, p. 612).

This experience is something we don’t want to miss out on. What a glorious day this will be for the Remnant church—the faithful souls who are getting ready for Christ’s return. Everything will be made right among them because there will not be any differences found between them. Their primary characteristic will be to reflect God’s glory, which will manifest itself in their love for truth and souls. As a result, they will be compelled to spread the word.

In many parts of the world today, we see evidence of the Spirit of God at work in the most remarkable ways. However, this will continue until God’s power is fully displayed during the “Loud Cry.” Miracles will be performed, the sick will be healed, the gospel will be preached with supernatural power, devils will be cast out, and many more spectacular displays will be used by God to cut short His work in righteousness!

Thousands of faithful believers will go from village to village and from house to house, bearing the final warning of Revelation 14. Men and women, young and old, will be used as vessels of blessing in the closing work. By the grace of God, we can be part of the fulfillment of this glorious manifestation of His power.

What is necessary for us to have a part in the Loud Cry? The message of the True Witness must do its work in our hearts, preparing the church for the final outpouring of God's Spirit that will finish the gospel work on the earth. We must examine our lives, identify our backsliding, recognize what is wrong and what is lacking, and then set matters right with God—and with our brothers and sisters—in genuine humility and repentance.

How is it with us today? Are we ready to be entrusted with the mighty power of the Latter Rain? Are we prepared to engage in the work that will hasten the return of our dear Lord?

Notice the warning given to God's people if they choose to remain in the Laodicean condition:

But now notice the wonderful promise given to those who heed the message to Laodicea:

“Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation” (Testimonies, Vol. 1, page 187).

Time is short. As we heed the message to Laodicea, God will be able to prepare a people who can be entrusted with the Latter Rain. Then His church will reveal the righteousness of Christ, and the work will be sustained by divine power as the earth is “lightened” with His glory. The seeds of missionary labor being sown today—through every evangelistic effort—will soon yield the greatest harvest of souls the world has ever seen.

Friends, we will either receive the Latter Rain or face the plagues of God. That is why we appeal to God's people to labor and pray for revival and reformation, that the Lord may reveal His Spirit and glory to a sin-plagued, desperate world through a purified people. We urge every fellow Seventh-day Adventist to seek the outpouring of the Holy Spirit, so the work can be finished and we can go home. May the Lord grant us strength to remain faithful to our high calling.

# Abusing the Mercy of a Loving God

“It is of the LORD’S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.” Lamentation 3:22, 23.

It is only by the mercy of God that our world has not self-destructed. It is only because of His tender compassion that the conditions of this world—bad as they are—have not become far worse. There is no question that things are serious, yet they could be unimaginably worse, and it is only by God’s mercies that we are still alive. The simple fact that we can wake up to another day—and still have a nation and a world to live in amid civil unrest, terrorism, natural disasters, and even the threat of nuclear catastrophe—is a powerful reminder of two realities: (1) there is a God, and (2) He is a God of mercy.

“We are standing on the threshold of the crisis of the ages. In quick succession the judgments of God will follow one another—fire, and flood, and earthquake, with war and bloodshed. We are not to be surprised at this time by events both great and decisive; for the angel of mercy cannot remain much longer to shelter the impenitent.” Prophets and Kings, p. 278.

God is not obligated to preserve a sin-loving, lawless, and corrupt world. He does not have to sustain a world that has rejected Him and made a mockery of His mercy and grace. It is only because of His great compassion that we have not been consumed.

“But God, who is rich in mercy, for his great love wherewith he loved us...That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.” Ephesians 2:4, 7.

But we must never forget that mercy is extended to us for a reason. Mercy is wonderful, yet it is given with a purpose—and that purpose is to lead us to repentance.

“And the times of this ignorance God winked at; but now commandeth all men every where to repent.” Acts 17:30.

“Repent ye therefore, and be converted, that your sins may be blotted out.” Acts 3:19.

Many will sadly discover that there is a limit to God’s mercy only when it is too late. How grateful we should be that, even now, His mercy invites us into a living relationship with Him through faith in Christ Jesus. It is only by His grace that we can grow from glory to glory and be prepared to meet Him face to face when He comes again in glory.

# Advent Messenger Herald

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Advent Messenger Herald is published to inform and encourage our readers with regards to the “times and seasons” and the coming of the “day of the Lord” (1 Thessalonians 5:1, 2). We serve the Adventist community with relevant news, current events and reliable information about the end-times. We also support the world-wide mission and ministry of the everlasting gospel and the Three Angels’ Message of Revelation 14 through different missionary projects.

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