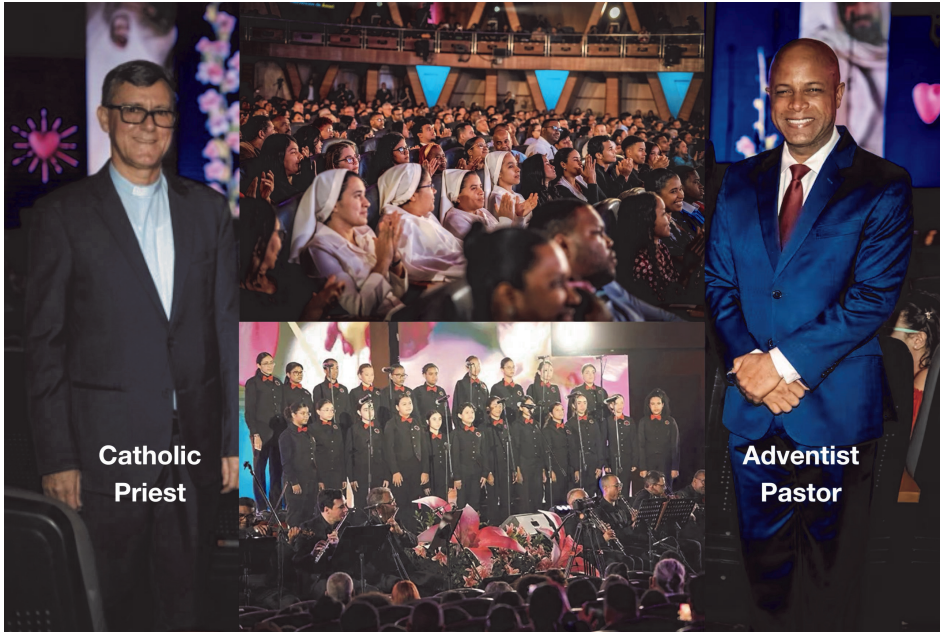


ADVENT MESSENGER HERALD

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Easter Ecumenical Event



Catholic
Priest

Adventist
Pastor

Adventists Join Roman Catholics during an Easter Interfaith Event Titled “In Him, We Are One”

Seventh-day Adventists in the Dominican Republic joined more than 1,000 worshippers from various faith traditions—including Roman Catholics, Latter-day Saints, and members of the Church of God—for an interfaith Easter devotional and musical concert held on April 2, 2026. The event emphasized themes of unity, a shared common message, building bridges, love, and oneness. Through music, worship, and ecumenical messages, participants set aside doctrinal differences in favor of a collective celebration of Easter titled “In Him, We Are One.” [1]

El Caribe News published the following about the ecumenical Easter celebration:

- “More than a thousand people gathered in the Aula Magna of the Autonomous University of Santo Domingo to hear voices that not only sang but also shared a common message. Representatives from various Christian communities came together on the same stage to share, from their own traditions, a common testimony: Jesus Christ lives.” [2]
- “This gathering, organized by The Church of Jesus Christ of Latter-

day Saints and titled the Interfaith Easter Musical Devotional ‘He Lives,’ became a space where music and faith served as a bridge between churches that, although diverse in doctrine, found a point of unity in the figure of Christ and the meaning of Easter.” [2]

The Latter Day Saints who sponsored the event described the same Easter interfaith event as follows:

- “We live in a world that often emphasizes differences, that divides and separates. But Jesus Christ invites us to something higher: to love one another, to understand one another, and to walk together. What we have experienced tonight demonstrates that when faith and goodwill come together, we can find harmony. In Him, we are one.” [3]

The clergy included:

- Roman Catholic Priest Jorge William Hernández Díaz. [3]
- Ysaura Chalas, coordinator of the Faith and Joy Catholic Foundation. [3]
- Miguel Ángel Tenorio and Hugo Montoya, from the Latter-day Saints. [3]
- Bishop Mauro Vargas, from the Church of God. [3]
- Pastor Robert Hernández, leader and representative of the Seventh-day Adventist Church. [3]

Finally, More Faith News described the same event in the following context:

- “The Catholic Church choir, the Seventh-day Adventist Church choir, the Dominican National Children’s Choir, and members of The Church of Jesus Christ of Latter-day Saints participated. Each performance offered a distinct perspective, but all conveyed the same message: that Jesus Christ is at the center of our faith, regardless of tradition. Therefore, more than a concert, it was a space where music helped to connect the attendees spiritually. Worship became a common language.” [4]

Let’s be clear—this is not some harmless cooperation; it is the blatant betrayal of our sacred trust and the erosion of our unique identity. When Seventh-day Adventists step onto a shared platform with the Roman Catholic Church and other religious bodies in an ecumenical Easter celebration, they are “building bridges” to Rome and burning their connection to the Three Angels’ Message that God Himself established. Our movement was raised up with a distinct prophetic man-

date rooted in the Book of Revelation—to call people out of confusion, not to harmonize with it.

When doctrinal differences are intentionally set aside in favor of a “common message,” the very truths that define us—God’s law, the Sabbath, the sanctuary, and the Three Angels’ Messages—are cast aside by the wayside. Unity that requires silence on God’s truth is not biblical unity; it is a compromise. And compromise, when repeated often enough, turns into abandonment. This is how our brothers and sisters lose their way. The language used—“we are one,” “shared faith,” and “common message”—is “the very ecumenical agenda long advanced by Rome.

When Adventist Church leaders participate in these forums, they reinforce the idea that differences do not matter—that all paths are spiritually equivalent, provided that Christ is named. But that is, precisely, the deception against which prophecy warns. A church called to proclaim the voice of God by giving the final message to the world now runs the risk of becoming, instead, the voice of the world. If we are not careful, the movement raised up to stand apart will end up gradually becoming absorbed into the current culture, and, in doing so, it will lose not only its message but also its very reason for existing.

“In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels’ messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention” (Testimonies, Vol. 9, p. 19).

[1] <https://www.thechurchnews.com/living-faith/2026/04/02/church-hosts-interfaith-easter-musical-devotional-dominican-republic/>

[2] <https://www.elcaribe.com.do/gente/estilo/un-mensaje-de-unidad-a-traves-del-devocional-interreligioso-el-vive/>

[3] <https://noticias.laiglesiadejesucristo.org/articulo/m-aacute-s-de-1-000-personas-se-unen-en-devocional-musical-interreligioso-de-pascua-organizado-por-la-iglesia-de-jesucristo>

[4] <https://masfe.org/noticias/mil-asisten-concierto-interreligioso-iglesia-jesucristo/>



Pope Leo XIV is Pushing Sunday as the Focal Point of Spiritual Life

On Sunday, April 12, 2026, Pope Leo XIV addressed the faithful gathered in St. Peter's Square, declaring Sunday to be the indispensable day of worship for Christians. In doing so, he reaffirmed one of the core pillars of Catholic theology: that Sunday stands as the focal point of spiritual life for all believers. The Holy See Press Office published the following statement made by Pope Leo:

- “Dear brothers and sisters, happy Sunday and happy Easter once again!” [1]
- “The Sunday Eucharist is indispensable to the Christian life. Tomorrow I will depart for my apostolic journey to Africa. Some of the martyrs of the early African Church, particularly the Martyrs of Abitene, have left us a beautiful testimony in this regard. When offered the chance to save their lives by renouncing the celebration of the Eucharist, they replied that they could not live without celebrating the Lord's Day. It is there that our faith grows and is strengthened. It is there that our efforts, though limited, are united by God's grace to the actions of the members of a single body — the Body of Christ — for the accomplishment of a single great plan of salvation that embraces all humanity.” [1]
- “It is through the Eucharist that our hands become the hands of the Risen One, giving witness to his presence, mercy and peace. The signs of work, sacrifice, illness and the passing of the years are often etched into our hands, just as they are in the tenderness of a caress, a handshake, or a gesture of charity.” [1]

When the Pope speaks of the “Sunday Eucharist” as indispensable, he is directly linking the Christian life to participation in the Sunday Eucharistic mass. By claiming that early Christian martyrs could not live without celebrating the Lord’s Day and that they chose death rather than renounce Sunday worship, the Pope is using this argument to reinforce the false notion that, in some way, the Christian faith is inseparable from Sunday observance.

The Pope’s claim places human tradition above the Word of God. The Scriptures—and not the teachings of the Church—define true worship; likewise, the Bible consistently identifies the seventh day—and not Sunday—as the Lord’s holy day (Exodus 20:8–11; Mark 2:27–28). The Martyrs of Abitene, cited by Pope Leo, may have died sincerely embracing the tradition of Sunday; however, sincerity does not establish truth. Faithfulness is defined by obedience to the Word of God and not by embracing traditions that emerged 300 years after the apostolic era.

In the year 365 A.D., the Catholic Church, through the Council of Laodicea, declared what is commonly cited as Canon 29, which directly addressed the observance of the Sabbath. This canon instructed that Christians were not to “Judaize” by resting on the seventh day—the Sabbath—but rather, on the contrary, were to work on that day and honor Sunday as the Lord’s Day. This decree formally declared the observance of the seventh day as anathema (cursed) and elevated Sunday as the preferred day of worship.

Shortly thereafter, throughout Christian history, the Roman Catholic Church persecuted groups of Christians who observed the seventh-day Sabbath—Saturday—as a biblical commandment, viewing their refusal to fully embrace Sunday as the primary day of rest and worship as defiance of Rome’s authority. Those who chose to remain loyal to Scripture rather than ecclesiastical tradition were often marginalized, branded as heretics, and subjected to various forms of punishment.

Such persecution is the result whenever the church unites with the state to advance its teachings. Such a union leads to the suppression and eventual persecution of all dissenting voices. History shows that Rome has repeatedly suppressed biblical teachings while promoting a different day of rest—Sunday—elevating human tradition above the clear command of Scripture. When religious authority is backed by civil power, matters of faith become subject to coercion, placing those who remain faithful to biblical truth out of favor with the prevailing popular beliefs.

[1] <https://www.vatican.va/content/leo-xiv/en/angelus/2026/documents/20260412-regina-caeli.html>



Employees Celebrate as Sunday Laws Take Effect in Brazil, with 70,000 Workers Sent Home in One Province Alone

On March 25, 2026, ND Mais, a daily news outlet in Brazil, reported that Sunday closing laws have already impacted 70,000 workers. In an article titled “With Supermarkets Closed on Sundays, Employees Celebrate and Consumers Complain,” the Brazilian state of Espírito Santo has mandated that employees must not work on Sundays. According to the report, workers now have Sunday as their fixed weekly day of rest by law. ND Mais reported the following:

- “The closure of supermarkets on Sundays in Espírito Santo has been in effect since the beginning of March and has been altering the routine of thousands of workers in the sector.” [1]
- “The decision sparked debate among industry employees and consumers on social media.” [1]
- “According to Fecomércio, Federation of Commerce of Goods, Services and Tourism of Espírito Santo, the measure, provided for in a collective agreement, benefits approximately 70,000 professionals, who now have a fixed day of weekly rest.” [1]
- “For those working in retail, the change represents a significant improvement in quality of life. Workers report more time for family and rest, something considered rare in the sector’s traditional dynamics, characterized by intense work schedules. The decision to close su-

permarkets on Sundays has been celebrated by some employees, who highlight the positive impact on their routine and well-being.” [1]

- “More than deserved! I work in a supermarket and it was the best thing they could have done, especially because we have families and lives too,’ commented one employee on social media.” [1]

- “Another cited benefit is the reduction in stress from commuting, since many people avoid using public transport on that day, thus reducing the fatigue accumulated throughout the week. The measure also restores Sunday as a time dedicated to rest and personal life.” [1]

These are the very developments that Seventh-day Adventists have warned about for more than a century, and they are now being openly established in various parts of the world while increasingly agitated here in America. Sunday rest laws are no longer relics of the past and are actually being enacted and enforced in multiple nations, including individual states and provinces. These are efforts supported by Catholics and Protestants and are mandatory Sunday closing laws that compel businesses to shut down so that people will have time to rest, spend time with families, and be in church on Sunday.

This growing movement to legislate Sunday as the common day of worship is precisely the union of church and state and the elevation of a false sabbath. Prophecy has foretold that this development will eventually lead to national and international pressure to observe Sunday as a sacred day, fulfilling the biblical prediction of the mark of the beast in Revelation 13. In this hour when the very scenes long foretold are unfolding before our eyes — with Sunday laws being established in one nation after another and the spirit of compromise spreading even among the professed Christian world — let every Seventh-day Adventist stand firm. Let us press forward with the light of the third angel’s message, the final warning to a world soon to face the mark of the beast.

Now is not the time to retreat or grow weary, but to shine brighter and to proclaim the commandments of God and the faith of Jesus with urgency and boldness. Let us remain faithful to the true seventh-day Sabbath—Saturday, the seal of God—and share this present truth while probation remains open. The Lord, who has guided this movement since its inception, will strengthen and sustain every loyal soul who chooses to follow the Lamb wherever He goes. Press onward, “for your redemption draweth nigh.” Luke 21:28.

[1] <https://ndmais.com.br/economia/supermercados-aos-domingos-de-comemoracao-a-criticas/>

Car-Free Sundays

to Address Global Energy Supply Disruptions



The European Union Urges Member States to Consider Car-Free Sundays to Address Global Energy Supply Disruptions

The U.S. war with Iran has severely disrupted the flow and availability of oil, leading to higher prices and localized shortages as millions of barrels per day are unable to reach global markets due to damaged infrastructure and blocked shipping routes. As a result, Dan Jørgensen—who serves in the European Commission as the European Commissioner for Energy and Housing, overseeing the EU’s energy and housing strategies—called on EU nations on March 31, 2026, to take measures such as implementing car-free Sundays to reduce the impact of oil shortages. Euronews reported the following regarding the global energy crisis:

- “Energy Commissioner Dan Jørgensen urged EU countries on Tuesday to take aligned, coordinated action to curb oil and gas consumption and optimize storage reserves, warning that the crisis’s impact will not be short-lived.” [1]
- “Jørgensen spoke on the sidelines of an emergency meeting of European energy ministers ... The ministers were urged to take coordinated measures to curb soaring oil and natural gas prices, as the war in Iran and the closure of the Strait of Hormuz threaten prolonged price increases and possible supply disruptions.” [1]

- “EU countries may consider fuel rationing, remote work, and even ‘car-free Sundays’—a measure from the 1970s energy crisis—to curb oil and gas demand, as prices have surged 70% and 50%, respectively.” [1]

The Roman Catholic Church and Evangelical Christianity will certainly welcome measures like “car-free Sundays” because they closely align with their long-standing calls to make Sunday a universal day of rest for society. Even when presented in secular terms—such as conserving energy or protecting the environment—these policies reinforce the idea of a shared weekly day of rest centered on Sunday. The more people see and experience these kinds of Sunday policies, the more they become used to treating Sunday as a special day for less activity, family time, and worship. Over time, this can make it easier for society to accept even stronger Sunday rest practices in the future.

[1] <https://www.euronews.com/my-europe/2026/03/31/jorgensen-urges-cohesive-national-responses-to-avoid-energy-market-disruptions>

The Lies Many Evangelicals Give to Avoid Keeping God’s True Sabbath Day

Calvin Chimes is the official student newspaper of Calvin University, a private Christian institution known for its Reformed evangelical roots. On March 23, 2026, the newspaper published a deeply troubling article claiming that people “need a Sabbath,” while at the same time stripping away any true biblical meaning of what the Sabbath actually is.

The article argued that this so-called “Sabbath” can be observed on any day, at any time, for any length, and without any connection to a fixed weekly calendar. In other words, the Sabbath is no longer a sacred, God-appointed day—it is whatever you want it to be. This radical redefinition reduces the Sabbath to a matter of personal convenience, shaped entirely by individual preference rather than by God’s commandments.

The Calvin Chimes expressed the following:

- “Feeling overrun by life may feel like a barrier to Sabbath, but it is actually an indicator you need a Sabbath.” [1]



- “I initially had a narrow view of Sabbath that limited my ability to fully commit, so allow me to debunk some myths about Sabbath.” [1]
- For some people, Sunday will not work. I take my Sabbath on Sundays, but Pastor Mary Hulst takes her Sabbath on Mondays because that is what works best for her schedule.” [1]
- “I could Sabbath on Tuesdays since I don’t have class, I just prefer Sunday. Sabbath does not have to happen on a Sunday, it just needs to happen.” [1]
- “Sabbath does not have to be 24-hours or align with a day of the week. I Sabbath from the time I go to bed Saturday to the time I eat dinner Sunday. This allows me the flexibility to do a couple hours of work if I desperately need to before classes on Monday.” [1]
- “Maybe you want to Sabbath from dinner on Tuesday through lunch on Wednesday. I encourage getting as close to a full day as possible, but it is not required, and your Sabbath by no means has to align with the calendar.” [1]

Apparently, according to many evangelicals, the Sabbath no longer needs to be tied to a specific day, a set period of time, or even the seven-day weekly cycle established in Scripture. What is being promoted is the idea that our beliefs can be shaped by personal preference rather than the Word of God. The danger in these kinds of teach-

ings is that when people reshape truth to fit their lifestyle, they are no longer following God—they are following themselves. True worship is not determined by what is convenient or practical for us but by what God has clearly established in His word.

“But in vain they do worship me, teaching for doctrines the commandments of men.” Matthew 15:9.

“God is a Spirit: and they that worship him must worship him in spirit and in truth.” John 4:24.

Jesus made it unmistakably clear that the Sabbath is not a human invention but a divine institution with a specific day tied to a weekly calendar cycle. In the Gospel of Mark 2:27–28, He declared that “the Sabbath was made for man,” establishing its universal application to all nations and people, and then proclaimed Himself “Lord also of the Sabbath.” By doing this, Christ did not redefine or replace the Sabbath—He identified Himself as the rightful authority over the very day already established at the seven-day creation week (Genesis 2:1-3) and affirmed by God in His moral law (Exodus 20:8-11).

He was pointing His hearers back to the known and original Sabbath day, or Saturday, that had long been in existence. He did not introduce a new day or ask you to keep your own day or didn’t even sanction Sunday. In other words, Jesus tied His Lordship to a specific day—the one already recognized as the Sabbath, the seventh day. If Jesus is Lord of the Sabbath, then that day rightfully belongs to Him. It is not ours to redefine or change according to human preference, because His Lordship establishes both its authority and its identity. To separate Christ from the day He Himself claimed is to undermine His authority and reject the very claim He made.

If our teachings contradict Scripture, then we are not honoring God—we are replacing Him or, in the case of the Antichrist power of the last day, usurping His authority (Daniel 7:25). The Bible warns against adding to or taking away from His Word (Revelation 22:18-19), because doing so deceives and misleads others. A faith built on human opinion may feel comfortable for a little while, but it has no power to save anyone. Honoring and worshipping God means submitting to His Word as the final authority, even when it confronts us, corrects us, or calls us to change. Anything less is not faithfulness—it is a lie.

[1] <https://calvinchimes.org/2026/03/23/reflecting-on-a-year-of-sabbath/>



April 16, 2026

What's really behind Trump's clash with the Pope?

Beast or Image? How the Trump–Pope Clash Is Forcing the World to Choose

On April 16, 2026, The Spectator published a striking cover image depicting Donald Trump and Pope Leo XIV locked in fierce confrontation. The magazine declared the clash historic, stating that never in the history of the United States has a sitting president attacked the Pope with the intensity and directness that Donald Trump has displayed.

What we are witnessing is far more than a personal feud. It is a strategic back-and-forth—a deliberate positioning for supremacy. The world's most powerful nation, the United States, and the world's most influential religion, Rome, are testing strength, influence, and global allegiance as they maneuver to determine who will stand on top when the dust finally settles. At the heart of the clash between President Donald Trump and Pope Leo XIV lies a deeper and more consequential question: How much influence should the Papacy exercise in global affairs, and should the United States bow to Rome? The Spectator published the following:

- “Donald Trump’s latest clash with the Catholic Church stunned even the most hardened veterans of culture-war X. According to the Presi-

dent of the United States, the Chicago-born Pope Leo XIV, the conspicuously holy spiritual leader of 1.3 billion people, is “WEAK on crime and terrible on foreign policy.” He also claimed that, “If I wasn’t in the White House, Leo wouldn’t be in the Vatican.” [1]

- “Trump’s rhetoric may have been mild in comparison, but the fact remains that not once in the 250-year history of the United States has a Commander-in-Chief launched a personal attack on the Supreme Pontiff.” [1]

The New York Times, on April 16, 2026, reported that the Pope responded with a series of sharp criticisms against Donald Trump.

- “Amid a growing dispute with the Trump administration over the legitimacy of American attacks in Iran, Leo used a speech on Thursday in Cameroon to express “woe to those who manipulate religion and the very name of God for their own military, economic and political gain, dragging that which is sacred into darkness and filth.” [2]

- “Blessed are the peacemakers,” he said, adding: “The world is being ravaged by a handful of tyrants, yet it is held together by a multitude of supportive brothers and sisters.” [2]

Yet, the historic clash between US President Donald Trump and Pope Leo XIV should not be viewed as a lasting divide between two opposing forces. Instead, we need to see this as a powerful catalyst that is forcing the world and every nation, institution, and individual to take sides, either with the beast or with the image. Regardless of which side you choose, you will ultimately receive the mark of the beast.



In reality, Trump’s confrontational stance is driving those who oppose him—and reject his vision of national sovereignty, traditional values, and America-first policies—directly into the welcoming arms of the Papacy. Many who resist Trump and his policies on nationalism and America first are quickly aligning themselves with the moral authority and unifying voice of the Roman Catholic Church and its current leader. The Pope, in turn, is becoming the symbolic figurehead and rallying point for that growing coalition.

Meanwhile, the rest of the world—particularly nations and leaders who

resonate with Trump's emphasis on borders, strength, economic independence, and resistance to globalism—are gravitating toward him. Trump is emerging as a magnetic figure who consolidates support among those weary of international bureaucracies and control by the elite.

This dynamic is rapidly giving rise to two great superpowers taking shape on the world stage. All parties—individuals, churches, governments, and movements—are being compelled to choose allegiance. As the final crisis draws near, these two seemingly opposed powers will not remain at odds. Instead, they will ultimately come together in a surprising and dangerous union.

Church and state will merge in a way not seen since the days of medieval Europe. The Papacy, representing religious and moral influence, will join forces with America's political and economic might symbolized by the image of the beast. When that union is fully realized, the world will speak with one voice—enforcing a single system of worship, loyalty, and control.

The coming union will be the direct fulfillment of biblical prophecy. The coming resurgence of Rome in global affairs and the coming together of these powers reveal that the closing scenes of earth's history have come. The stage is being set for the final events foretold in Revelation: a global test of loyalty, the mark of the beast versus the seal of God, and the ultimate revelation of Christ's second coming as the crowning act of redemption (Luke 21:28).

What appears today as a clash between Trump and the Pope is not the end of the story. We are witnessing politicians, religious leaders, and business leaders from around the world rallying around Rome, actively helping to heal the papacy's deadly wound described in Revelation 13. The only missing piece in this prophetic puzzle is a close working relationship between Donald Trump and Pope Leo XIV—one that would enable the implementation of a unified global agenda.

God help us if these two powers ever unite in harmony to advance their respective roles. The day they come together in purpose will mark a dangerous turning point in Earth's history, revealing that the final events foretold in Scripture have arrived.

[1] <https://spectator.com/article/really-behind-trump-clash-with-pope/>

[2] <https://www.nytimes.com/2026/04/16/world/africa/pope-leo-trump-peace.html>



In Jesus' Name

Pete Hegseth Prays in Jesus' Name for Lethal Force Against the “Ungodly” Enemies of the U.S., Asking That “Every Round Find Its Mark” Through “Overwhelming Violence”

“Yea, the time cometh, that whosoever killeth you will think that he doeth God service.” John 16:2

On March 25, 2026, U.S. Secretary of War Pete Hegseth offered a prayer during a Christian worship service at the Pentagon, amidst the ongoing conflict with Iran. Hegseth invoked Psalm 144 to pray for “overwhelming violence” against his enemies, urging the use of precise and lethal force against those deemed “ungodly” and asking that “every round hit its mark” against the “ungodly” enemies of the United States. What is truly disturbing about this type of prayer is that it represents the union of religion with state violence—a distortion of Christianity that redefines the faith to align it with earthly wars. Secretary Hegseth’s prayer was as follows:

- “Almighty God, who trains our hands for war and our fingers for battle, you who stirred the nations from the north against Babylon of old,

making her land a desolation where none dwell, behold now the wicked who rise against your justice and the peace of the righteous. Snap the rod of the oppressor, frustrate the wicked plans, and break the teeth of the ungodly. By the blast of your anger, let the evil perish. Let their bulls go down to slaughter for their day has come, the time of their punishment. Pour out your wrath upon those who plot vain things and blow them away like chaff before the wind.” [1]

- “Grant this task force clear and righteous targets for violence. Surround them as a shield, protect the innocent and blameless in their midst. Make their arrows like those of a skilled warrior who returned not empty-handed. Let every round find its mark against the enemies of righteousness and our great nation. Give them wisdom in every decision, endurance for the trial ahead, unbreakable unity, and overwhelming violence of action against those who deserve no mercy. Preserve their lives, sharpen their resolve, and let justice be executed swiftly and without remorse that evil may be driven back and wicked souls delivered to the eternal damnation prepared for them. For the wicked flee when no one pursues, but the righteous are as bold as a lion. We ask these things with bold confidence in the mighty and powerful name of Jesus Christ, King over all kings and am.” [1]

Christ explicitly rebuked violence committed in His name when He warned, in John 16:2, that people would kill others, believing they were rendering a service to God. Attaching His holy name to acts of violence—even in war—falsely conveys the idea that Jesus, in some way, endorses and guides bullets to strike human targets. If nations deem it necessary to go to war, they have no right to invoke the name of Jesus to sanctify their slaughters and armed conflict. Governments may claim the necessity of defense, but they cross the line when they justify offensive measures by cloaking them in the name of the Prince of Peace. This gravely misrepresents His character and dangerously confuses His heavenly kingdom with the violent kingdoms of this world.

Linking the Jewish Covenant—the Old Testament theocracy granted exclusively to ancient Israel—with modern America, as certain radical Evangelicals in the Church do, represents a profound misunderstanding of the nature and principles of the Kingdom of God. When Jesus appeared before Pilate and declared, “ Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.” (John 18:36), He made it unequivocally

clear that his reign is governed by principles entirely distinct from those of earthly nations and political powers.

Under the Old Covenant, God governed Israel directly, serving as both their spiritual King and their Lawgiver, authorizing war and conditional blessings linked to national obedience. That theocratic system has come to an end and has been replaced by the New Covenant in Christ. Today, in the era of the Kingdom, Jesus governs not through armies, borders, legislation, or national identity, but through the transformed hearts of His followers, by the power of the Holy Spirit, and through the advancement of the gospel.

His kingdom is spiritual in origin and characterized by love, truth, obedience, mercy, and selfless service, rather than by coercion or conquest. To confuse the United States—or any modern nation—with a revived version of Old Testament Israel erases the separation between Church and State and erroneously introduces theocratic warfare and civil law into the mission of the Church. In this type of prayer, one sees civil power speaking in religious terms and invoking divine authority to validate its actions. From a prophetic perspective, we are witnessing the rise of the Second Beast power that will enforce false worship through legislation and under penalty of death, just as described in Rev.13.

[1] https://www.youtube.com/watch?v=5OV3_8pM-24

Letters to the Ministry

“Hi, could you please send me a copy of God’s Last Message of Mercy, along with any and all available literature, and sign me up for the periodicals as well? Thank you, and God bless” (From Florida).

“Dear Brothers and Sisters, Thank you for your newsletters. They encourage me to stay the course” (From prison).

Hohenwald, Tennessee Meetings

We would like to invite you to join us in Hohenwald, Tennessee for a day of spiritual revival and renewal as we study Bible prophecy and current events in light of religious liberty and the need to prepare for the end times. Join Andy Roman, Pastor James Wright, Jose Jimenez and Michelle Jimenez on Sabbath, June 20, 2026 at Trumpet in the Wilderness, 312 Swan Ave, Hohenwald TN 38462. Times: 10 AM, 11 AM, and 2:30 PM.

Advent Messenger Herald

Subscription: **FREE**

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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