

The Adventist Prophetic Calling is Calling You!

Seventh-day Adventists are woefully unprepared to fulfill our prophetic calling. I don't mean to be harsh. I'm a New Yorker: I call it as I see it. So let me explain why. Before it is time for the warning against receiving the mark of the beast, the warning must be given about the fall of Babylon, found in the Second Angel's message. In my experience, church members are generally ignorant about the state of civil and religious affairs as they relate to Bible prophecy. Too many are clueless about how to assess whether Babylon is falling. Many are not even sure what or who Babylon is, and what would have to happen for prophecy to be fulfilled.

Ellen White understood that as prophecy was fulfilling, the United States would "repudiate every principle of its Constitution as a Protestant and republican government." 5T 451. Do we know what those principles are? Do we know the progress our nation has made in repudiating them? We need to know, or else we are unable to understand how prophecy is fulfilling, or prepare others to meet Jesus.

What are the issues about the state of civil and religious affairs so critical to Bible Prophecy?

1. What are the republican principles our nation is repudiating?
2. And how far has the nation gone down that road?
3. What about our Protestant principles? What does it mean to repudiate them?

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By Alan J Reinach, Esq., President, Church State Council and Director of Public Affairs & Religious Liberty for the Pacific Union Conference of Seventh-day Adventists.



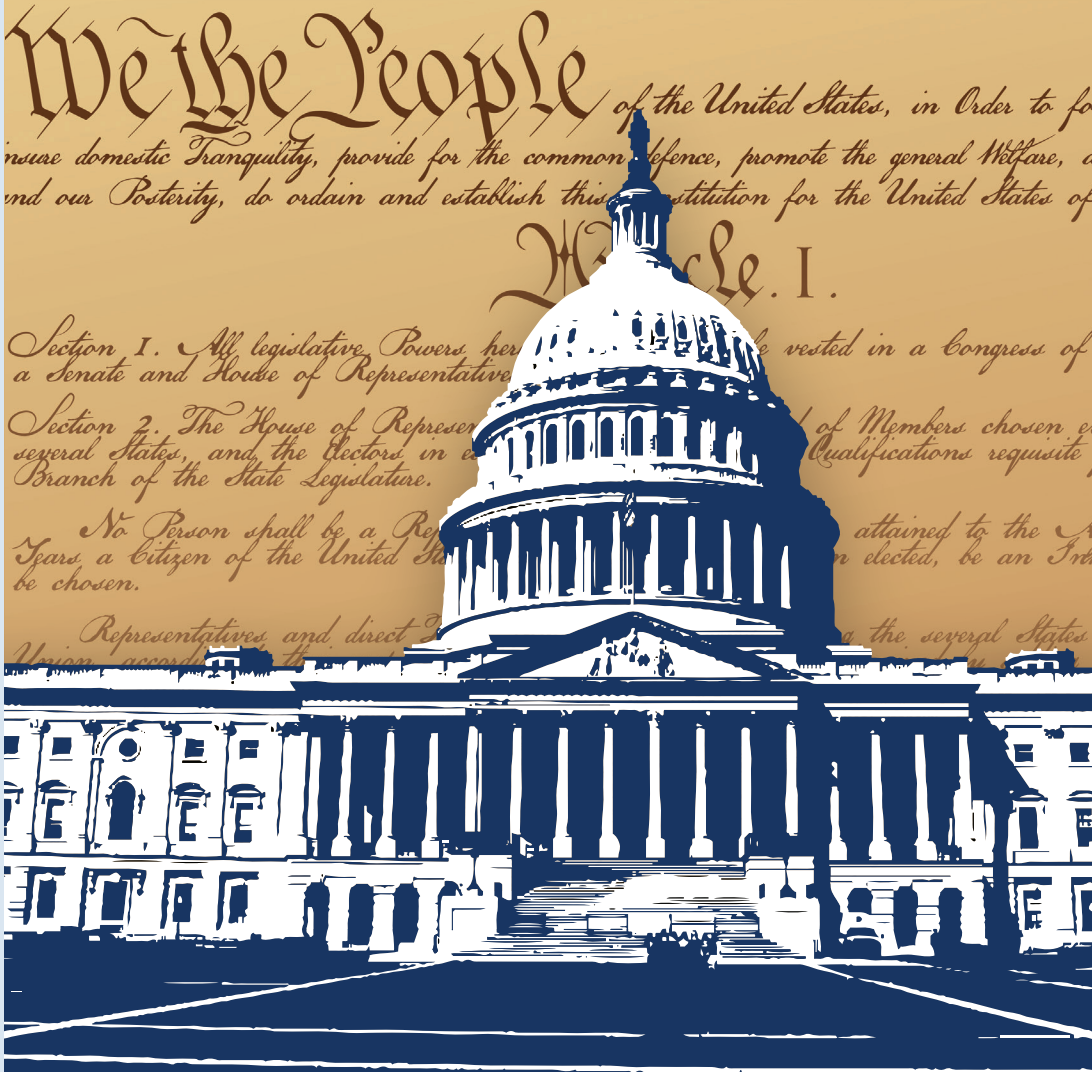
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4. How severe is the attack on the Separation of Church and State?
5. Is Christian Nationalism a fulfillment of prophecy?
6. How influential is spiritualism within the global Christian community?
7. What is the New Apostolic Reformation, and how influential is it?
8. What is the "seven mountain mandate?"
9. To what extent do our politics shape our religion, rather than the other way around?
10. Is Sunday really coming? Is it even on the table?
11. Can we identify Babylon? Her fall?
12. What are the real issues with the "mark of the beast?"

How can we prepare for leadership in the last days?

1. Understand Bible prophecy from the Bible, not just by reading *The Great Controversy*.
2. Study Adventist History. Know where we came from, and our inheritance as a people with a unique calling.
3. Broaden your sources of current events. Include opposing points of view. Verify, verify, verify, and *don't* rely on social media. Do discover reliable blogs/podcasts from genuine scholars, not just loud mouths with an opinion.
4. Connect your church with the local community. Get acquainted with elected officials. Explore ways your church can contribute to the needs of the community, and support needs identified by city officials.
5. The motto for religious liberty ministry is: "make friends before we need friends." Be sure the civic and religious leadership in your community values the friendship of local Adventist leadership. The "mark of the beast" separates society into "us" and "them." Adventists are destined to be "them," not "us." So let's make ourselves part of the "us" and make it difficult to be marginalized and persecuted as the "other."

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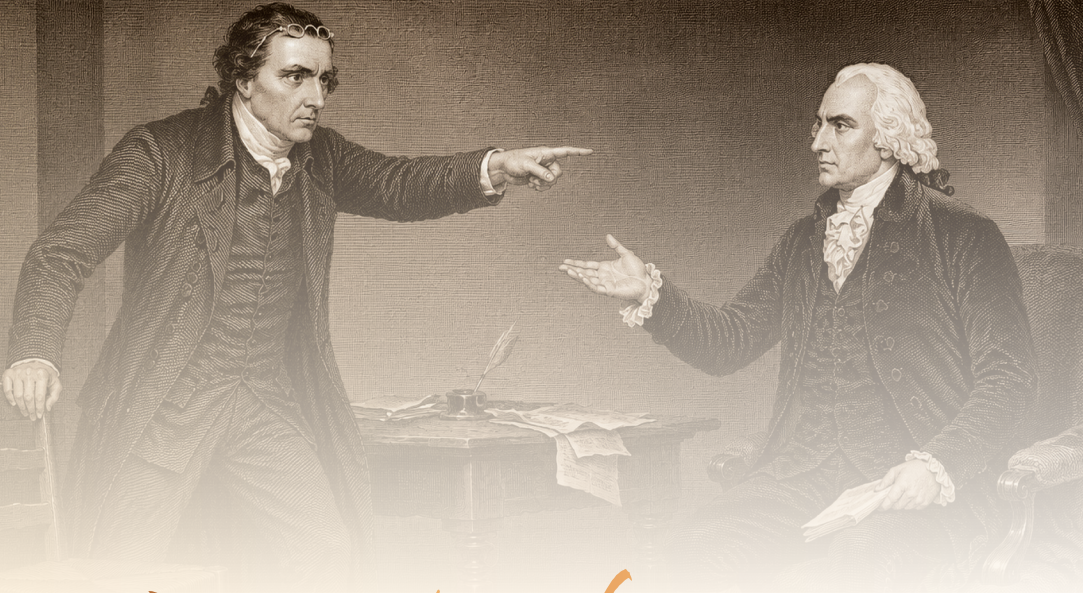
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James Madison,
Patrick Henry,

AND THE DEBATE OVER SEPARATION OF CHURCH AND STATE

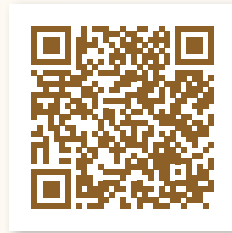
Separation of church and state is trending! On Friday, June 26, 2026, Dan Patrick, the head of President Trump’s Religious Liberty Commission, stood behind the President in the Oval Office and again declared that there is no such thing as the separation of church and state in the Constitution. While the words do not appear there, neither does the term “religious freedom,” yet who doubts that the Constitution protects religious freedom?

Indeed, the idea of separation of church and state is an integral part of the Constitution of the United States, appearing both in Article VI and the First Amendment’s Establishment Clause.

Along with this attack on the separation of church and state is a dangerous movement to “disincorporate” the Establishment Clause so that it does not apply to state governments. Proponents of disincorporation believe that states should be allowed to legislate in matters of religion if they wish, and this once fringe idea has now become mainstream.

After the ratification of the Civil War amendments - specifically the Fourteenth Amendment - the Supreme Court began to apply the rights found in the Bill of Rights to the citizens of the states. In essence, “the Fourteenth Amendment extinguished the state immunity from federal interference [and] extended... personal immunity to protect the people against state as well as federally established religions.”¹

Most disincorporation proponents agree that the Free Exercise, Free Speech, Free Press and Assembly Clauses all apply to the states but will argue - inconsistently - that the Establishment Clause should not apply to the states. But Professor Fred Gedicks has persuasively argued that the incorporation of the Establishment Clause is logical, faithful to the text of the Constitution, and supported by history.



[Scan to read Gedicks's law review article.](#)

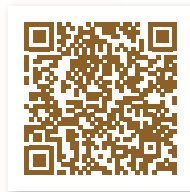
DID THE FOUNDERS INTEND FOR THE STATES TO ESTABLISH RELIGION?

At the center of this debate is the question of whether America’s Founders intended for state governments to establish religion. Some, like Patrick Henry, undoubtedly favored state religious establishments. But others - including Thomas Jefferson and James Madison, whose views ultimately carried the day - were opposed to the establishment of religion at either the federal or the state level. **And that opposition included opposing the funding of religion through “assessments” - or taxes, even if those taxes were directed by the citizen to the religion of his choice.**

In 1784, the Commonwealth of Virginia faced a choice. Patrick Henry, then a member of the Virginia House of Delegates, believed that Virginia taxpayers who were Christians should pay taxes to support the Protestant church of their choice. Henry proposed a bill to this end which he titled “A Bill establishing a provision for Teachers of the Christian Religion.” Henry believed this bill was necessary because **“Christian knowledge hath a natural tendency to correct the morals of men, restrain their vices, and preserve the peace of society”** and therefore, Henry said, the government must make sure that American society had competent teachers of the Christian faith. To make the new tax more palatable, Henry’s bill explicitly disavowed favoritism of any particular Christian church and allowed citizens to direct the tax to the Christian church of their choice.

James Madison vigorously opposed Henry’s bill. Madison launched a successful campaign to defeat the religious assessment bill by writing a petition addressed to the General Assembly of Virginia which he titled *A Memorial and Remonstrance Against Religious Assessments*. This was a masterful argument in favor of the separation of church and state. While written in 1785, Madison’s petition is still as relevant today as it was two and a half centuries ago.

[Scan to read the entire Memorial and Remonstrance.](#)



In the *Memorial and Remonstrance*, Madison argued that Virginia’s proposed bill to tax citizens for the support of Christian teachers was an unconstitutional and dangerous violation of religious liberty. Madison’s central claim was that **religion is a matter of individual conscience, not civil authority**. Because a person’s duty to God precedes any duty to the state, government has no rightful power to direct, fund, prefer, or regulate religious belief. Compelling citizens to support religion through taxation—even in a small amount—violates the natural and equal right of every person to worship according to conscience.

Madison warned that even a limited religious establishment creates a dangerous precedent: if the legislature can support Christianity generally, it can later prefer one Christian sect over another, and if it can compel a small contribution, it can compel broader religious conformity. **Madison also argued that state support is unnecessary and harmful to religion itself.** Christianity, he observed, has survived and flourished without government aid, and legal establishments historically have produced corruption, ignorance, superstition,

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persecution, and political tyranny rather than genuine faith.

Henry’s religious assessments bill, Madison noted, was also politically dangerous because it undermined equality, discouraged immigration, provoked sectarian conflict, weakened respect for law, and departed from Virginia’s promise to be a refuge for the persecuted. Madison insisted that equal religious freedom is built on the same foundation as all other fundamental rights, so allowing the legislature to invade religious liberty would imply that it could also invade freedom of the press, trial by jury, voting rights, and the separation of powers. “The equal right of every citizen to the free exercise of his religion according to the dictates of conscience” is held by the same tenure with all our other rights.

Madison concluded that government must remain neutral and hands-off in matters of religion: religious belief must be voluntary, civil power cannot judge religious truth, and any government-supported religion threatens both liberty and religion itself.

SALVATION BY GOD OR THROUGH GOVERNMENT?

Today, history seems to be repeating itself. Popular voices, like those of the late Charlie Kirk, champion the idea that the separation of church and state was invented by secular humanists to destroy religion.² These voices insist that America will be saved by Christians exercising dominion over government and using the state to promote religion. Yet the words of James Madison offer a warning against this reasoning, reminding us that attempts to legislate religion always ends in persecution for dissenters.

The Bible itself warns against the unholy unification of church and state (see, e.g., Rev. 18:1-5). But the Bible also offers a compelling alternative: a church that loves its enemies, serves the least of these, stands up for the oppressed, and shares the good news without exercising “lordship” over others (see Luke 22:25-26). To this church, Jesus sends the Holy Spirit so that people everywhere can know the truth and love of God and be a part of His everlasting heavenly kingdom.

¹Incorporation of the Establishment Clause Against the States: A Logical, Textual, and Historical Account, Indiana Law Journal, Spring 2013, 88 Indiana Law Journal 669 (2013).

²<https://web.archive.org/web/20251201103522/https://www.mediamatters.org/charlie-kirk/charlie-kirk-there-no-separation-church-and-state>

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