

The Hidden History of Verse Forty - Number Twenty-Seven

Ezekiel Number Eight

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2026-08-17

There are ‘thirteen’ references to dates in the book of Ezekiel; six address Jerusalem, six address Egypt and one Tyre. All the references are set within the context of rebellion, which the number ‘thirteen’ symbolizes. The year after Ezekiel’s wife died from a stroke, marking the beginning of the third siege, Ezekiel was commanded to speak against Egypt, identifying that it would be desolate for forty years.

And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries. Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered: And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. Ezekiel 29:12–14.

The siege began in 588 BC, and a year later in 587 BC Ezekiel was commanded to speak. In verse ‘seventeen’, 571 BC identifies that Egypt will be given to Babylon for services rendered. Bible chronologists suggest 567 BC unto 527 BC as the forty-year period identified in the verses, and from the initial message of judgment proclaimed in 587 BC until verse seventeen’s pronouncement in 571 BC that the Lord had given Egypt into the hand of Nebuchadnezzar, we find a ‘seventeen-year’ period.

Nebuchadnezzar’s army fought a long, difficult campaign against Tyre (the siege lasted about 13 years, roughly 586–573 BC). The soldiers worked extremely hard (every head was made bald and every shoulder rubbed bare from carrying loads), yet they received no significant wages or spoil from Tyre itself. Because of this unprofitable labor, God determined to give Egypt to Nebuchadnezzar as compensation (“wages”) for the work his army did against Tyre.

And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. Luke 10:7.

Nebuchadnezzar therefore took Tyre first and after the thirteen-year siege he was given Egypt. Before he took Tyre, he took Jerusalem in 586 BC, then he accomplished a siege of thirteen years against Tyre, and thereafter Egypt. Jerusalem was taken in 586 BC, and the siege of Tyre began 586 BC and went unto 573 BC. The number thirteen is associated with the United States.

Sister White informs us that Jerusalem in the book of Ezekiel represents the Laodicean Seventh-day Adventist church, and Nebuchadnezzar, the king of the north represents the papal

power in the latter days. In the historical illustration of chapter twenty-nine, the latter-day robbers of thy people representing papal Rome, conquers three entities in the chapter. First he takes Jerusalem, then Tyre and finally Egypt.

Judgment begins at the house of God and the horn of Protestantism in the United States is first conquered in advance of the Sunday law. The horn of apostate Protestantism in the United States includes the Laodicean Seventh-day Adventist church that represents the “former” covenant people who are passed by as was ancient Israel in the year 34 and the Protestants in 1844. The passing by of those former covenant people of God in 34 and 1844 are both represented in the prophetic history of the twenty-three-hundred-year prophecy of Daniel 8:14. Judgment begins with the house of God and the horn of Protestantism is judged in advance of the horn of Republicanism.

For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? 1 Peter 4:17.

The first mention of the judgment of Egypt is located in the first verse of chapter twenty-nine, and the last date mentioned in connection with Egypt by Ezekiel is in verse ‘seventeen’ of the same chapter. The chapter identifies modern Rome first overcoming the horn of Protestantism and then Tyre, which represents the horn of Republicanism that is overcome at the soon-coming Sunday law. When Tyre (the United States) is conquered by Nebuchadnezzar at the Sunday law, Egypt is also given into his hands. At that point the deadly wound of papacy is healed. Not only is the papacy’s deadly wound then healed, but Ezekiel informs us this happens during the period of the latter rain.

In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord. Ezekiel 29:21.

Jacob and Israel

Isaiah identifies that Israel buds out, blossoms and fills the whole earth with fruit. It is rain that brings about the three steps of budding, blossoming and fruit bearing, and according to Isaiah, the latter rain arrives when the “rough wind” is stayed. He further identifies that during the period of budding, blossoming and fruit-bearing the sins of Jacob are to be purged, and the Hebrew word translated as “purged” is atoned for.

In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. Isaiah 27:8, 9.

When the four winds (his rough wind) of strife are restrained, the sealing of the one hundred and forty-four thousand begins, and the wise and wicked of Adventism are ultimately separated, and all of this is accomplished in the “day of the east wind.” The sealing time began with a sprinkling at 9/11 and it ends with a full outpouring at the Sunday law when the earth is then filled with fruit. The sealing time is a progressive purification and purging in agreement with Malachi three. But in

the seventeen-year period represented by the beginning and ending dates of Ezekiel twenty-nine, the conquering of the sixth kingdom of Bible prophecy as represented by Jerusalem, a symbol of the horn of Protestantism—the church and Tyre, a symbol of the horn or Republicanism—the state. Just after the end of the thirteen year siege of Tyre the conquering of the seventh kingdom of ten kings represented by Egypt takes place. The three conquering's of Jerusalem, Tyre and Egypt occurs when “the horn of the house of Israel” buds forth, and is given an opening of the mouth.

Both the priest Ezekiel and the priest Zacharias dumbness end at the Sunday law, when the United States and Balaam's ass both speak. The Lord gives the house of Israel the “opening of the mouth” at the Sunday law. Jacob sins have then been purged and his name is changed to the house of Israel. The message they proclaim is represented by the third witness of prophetic dumbness represented by Daniel, who is then given the message of Daniel chapter eleven, which is also the vision of Habakkuk that then ‘speaks and does not lie.’ Ezekiel, Zacharias and Daniel align with the proclamation of the loud cry of the third angel, as does Jeremiah in chapter fifteen where he is promised to be God's mouth if he would rebound from the first disappointment.

Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail? Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. Jeremiah 15:18, 19.

Jesus illustrates the end with the beginning and at 9/11 the sprinkling brought forth buds and the plant of Jacob began to grow, and ultimately when the iniquity of Jacob is purged, the house of Israel will speak. The budding out at 9/11 that was accomplished by the rain is typifying a budding out at the end of the sealing time, when the “horn” of the house of Israel buds out, right where the horns of apostate Protestantism and Republicanism are overcome by Nebuchadnezzar.

At that point the distinction between the false horn of Protestantism is contrasted with the true horn of Protestantism as typified by Aaron's rod that budded in distinction to the other rods of the tribes of Israel. The two dates in chapter twenty-nine of Ezekiel identify the history of the lifting up of the ensign of the one hundred and forty-four thousand at the soon-coming Sunday law.

The process of the budding, blooming and filling the earth with fruit began at the sprinkling of the latter rain on 9/11, just as the Pentecostal season began with Christ breathing a few drops upon His disciples that led to Pentecost when the full outpouring took place. The budding of 9/11 at the beginning of the purging of Jacob (the supplanter), which is the sealing time typified the budding of the house of Israel (the overcomer) at the Sunday law. The budding at the end is marking a distinction between the former covenant people and the one hundred and forty-four thousand, just as the outpouring of fire on Mount Carmel made a distinction between the prophet Elijah and the prophets of Baal. The distinction is represented by a class who are prophetically ashamed for a counterfeit peace and safety message, and the other class are prophetically joyful, and they will never be ashamed.

The Six Dates of Egypt

Ezekiel identifies four other dates associated with Egypt, and two of those dates mark the eleventh year, and the other two dates mark the twelve year of the captivity.

The Siege of the Eleventh Year

And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the Lord came unto me, saying, Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. Ezekiel 30:20, 21.

And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the Lord came unto me, saying, Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness? Ezekiel 31:1, 2.

In the eleventh year of the captivity, Egypt and Pharaoh's arms are broken, and Babylon's arms are strengthened in chapter thirty. In the eleventh year in chapter thirty-one the fall of Egypt and its impact upon the world is identified.

The Twelfth Year & Jerusalem's Fall

The two dates in the twelfth year are located in Ezekiel thirty-two.

And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came unto me, saying, Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers. Thus saith the Lord God; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net. Ezekiel 32:1–3.

It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the Lord came unto me, saying, Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. Ezekiel 32:17, 18.

Pharaoh and His Multitude

In chapter thirty-one's pronouncement upon Egypt, the final verses state:

I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen. To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God. Ezekiel 31:16–18.

In chapter thirty-two's pronouncement upon Egypt, the final verses repeats and enlarges upon chapter thirty-one and it includes a parallel ending statement.

For I have caused my terror in the land of the living; and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord God. Ezekiel 32:32.

The Seventeen years of Chapter Twenty-nine

The dates located in the seventeen-year period represented in chapter twenty-nine identify Nebuchadnezzar conquering Egypt, and a forty-year period of desolation of Egypt. Forty represents a wilderness, typifying the thousand years that the earth is desolate.

I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. Jeremiah 4:23–27.

At the end of Ezekiel twenty-nine's forty years of the desolation of Egypt, the final resurrection of the wicked and their ultimate destruction is set forth.

Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Isaiah 24:17–22.

The message of Ezekiel that is brought together by the six dates associated with Egypt is identifying the earthly dragon powers ultimate destruction, which begins at the soon-coming Sunday law and continues on through to the final destruction of the wicked Egyptians at the end of the millennium.

In the prophetic testimony the beast and the false prophet reach their end at the lake of fire, which represents the Second Coming of Christ, but the dragon power's lake of fire destruction is at the end of the millennium.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword

proceeded out of his mouth: and all the fowls were filled with their flesh. Revelation 19:20, 21.

The beast and false prophet end prophetically at the second return of Christ, but the dragon meets his fate one thousand years later at the third return of Christ.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. Revelation 20:1–3.

The Eleventh and Twelfth Years

The ‘seventeen’ year period set forth in Ezekiel twenty-nine’s two dates began in the tenth year of the captivity and ended in the twenty-seventh year. The messages of chapter thirty and thirty-one were set forth in the eleventh year, and the two dates set forth in chapter thirty-two were given in the twelfth year of the captivity. The seventeen-year period that began the tenth year, roughly at the beginning of the siege of Jerusalem, was followed by the two Egyptian messages of the eleventh year set forth in chapters thirty and thirty-one. Together the two messages of the eleventh year represent a message just prior to the Sunday law. The other two Egyptian messages of the twelfth year occurred at or shortly after the destruction of Jerusalem in 586/585 BC.

The message of Christ’s coming is proclaimed as part of the Midnight Cry message that changes to the loud cry message at the Sunday law. Two messages of Egypt are proclaimed before the Sunday law and two messages of Egypt are proclaimed at or just after the Sunday law. The doubling of the messages that are given in the same year, during the siege that culminates at the destruction of Jerusalem and the other two messages at the Sunday law, typify the second angel’s message, where there is always a doubling.

A second message is always followed by the third message.

“By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel’s message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be.”
Selected Messages, book 2, 104, 105.

At the third message the door of probation is closed. Probation closes for the United States at the Sunday law and probation closes for the world when Michael stands up. Both closed doors represent a third message that is always preceded by the second message that is always a twofold message.

The empowerment of the second angel is accomplished when it is joined by the message of the Midnight Cry. The two messages pronounced upon mankind, as represented by Ezekiel’s pronouncements upon Egypt in chapter thirty and thirty-one identify when the message of the Midnight Cry joins the second angel, and the two messages of chapter thirty-two are identifying

the empowerment of the third angel in the loud cry.

Ezekiel's wheels of the complex interplay of human events identifies the last warning for mankind, which is the third angel's warning, and the third angel is made up of the first and second angel's warnings. The Midnight Cry before the Sunday law and the loud cry after the Sunday law is represented by Ezekiel's four dates that fall within the 'seventeen' years of chapter twenty-nine's alpha and omega dates that align with the hidden history of Daniel eleven verse forty, as represented in verses eleven through sixteen of the same chapter.

In Daniel chapter ten, Daniel, as with Ezekiel, is made dumb. Daniel's dumbness is brought about in the middle of three touches; the first and third touches came from the angel Gabriel and the middle touch was the touch of Christ. Daniel, as with Peter between Caesarea-Philippi and the cross, is in the middle. In the middle Peter saw the glorified Christ, as did Daniel in chapter ten. The middle of the three angels is the second message, which is a combination of two messages.

5th Day of the 4th Month & 1844

In Ezekiel chapter one, verses one and two Ezekiel is at the fifth day of the fourth month, which aligns with the middle of the seventh month movement in 1844. Ezekiel is midway between April 19th and October 22, 1844, just as was Samuel Snow, the messenger of the Midnight Cry in 1844, when he presented his first clear view of the message in Boston, 93 days after April 19th and 93 days before the door closed on October 22, 1844. Samuel Snow was in Boston on July 21, 1844 midway in the seventh month movement, unaware that he was prophetically standing with Peter at the Mount of Transfiguration, Ezekiel in the thirtieth year of the seventeenth Jubilee cycle and Daniel's second touch during the looking glass vision of chapter ten. 2026 represents the forty-seventh year of the seventieth Jubilee cycle that concludes in 2028.

Tyre

Before we return to the dating of Ezekiel's six references of Jerusalem, we should first identify the one date that was proclaimed against Tyre.

And it came to pass in the eleventh year, in the first day of the month, that the word of the Lord came unto me, saying, Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste: Therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations. And her daughters which are in the field shall be slain by the sword; and they shall know that I am the Lord. For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God.

Thus saith the Lord God to Tyre; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee. And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it! Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure. For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living; I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God. Ezekiel 26:1–21.

The message of Tyre was proclaimed the year that Jerusalem was destroyed, and it represents the overthrow of the sixth kingdom of Bible prophecy at the soon-coming Sunday law. At the Sunday law, the United States (Tyre) prophetically rejoices because it has overthrown Jerusalem, which Sister White identifies as the Laodicean Seventh-day Adventist church, which Ezekiel calls the “gates of the people.” Tyre identifies that Jerusalem “was” the gates of the people in the past tense. A “gate” is a church prophetically.

And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel: but the name of that city was called Luz at the first. Genesis 28:17–19.

The word “Bethel” means house of God, and Tyre rejoices that it has forced the Laodicean Seventh-day Adventist church to accept the enforcement of the worship of the sun. But in spite of

the misguided celebration of those enforcing the worship of the sun, God through Ezekiel states that, “I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers.”

The “walls of Tyrus” represent the protection of Tyrus. A “wall” is the symbol of the Ten Commandments.

“The prophet here describes a people who, in a time of general departure from truth and righteousness, are seeking to restore the principles that are the foundation of the kingdom of God. They are repairers of a breach that has been made in God’s law—the wall that He has placed around His chosen ones for their protection, and obedience to whose precepts of justice, truth, and purity is to be their perpetual safeguard.” *Prophets and Kings*, 677.

God’s law is a wall of protection, but walls in the plural represents the two principles that ‘protected’ and produced the prosperity and success of Tyrus, a symbol of the Republican horn of the United States.

“‘And he had two horns like a lamb.’ The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as ‘coming up’ in 1798. Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who determined to establish a government upon the broad foundation of civil and religious liberty. Their views found place in the Declaration of Independence, which sets forth the great truth that ‘all men are created equal’ and endowed with the inalienable right to ‘life, liberty, and the pursuit of happiness.’ And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth. ...

“The lamblike horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The ‘speaking’ of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak ‘as a dragon’ and exercise ‘all the power of the first beast’ plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopardlike beast. And the statement that the beast with two horns ‘causeth the earth and them which dwell therein to worship the first beast’ indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy.

“Such action would be directly contrary to the principles of this government, to the genius of its free institutions, to the direct and solemn avowals of the Declaration of Independence, and to the Constitution. The founders of the nation wisely sought to guard against the employment of secular power on the part of the church, with its inevitable result—intolerance and persecution. The Constitution provides that ‘Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof,’ and that ‘no religious test shall ever be required as a qualification to any office or public trust under the United States.’ Only in flagrant violation of these safeguards to the nation’s liberty, can any religious observance be enforced by civil authority. But the inconsistency of such action is no greater than is represented in the symbol. It is the beast with lamblike horns—in profession pure, gentle, and harmless—that speaks as a dragon.” The Great Controversy, 441, 442.

The foundation of the United States is represented by the Declaration of Independence and the Constitution which represent Protestantism and Republicanism respectively. The “walls” of protection and prosperity are Republicanism and Protestantism, and at the Sunday law the principles of both the Declaration of Independence and the Constitution are overturned, for Nebuchadnezzar “shall set engines of war against thy walls, and with his axes he shall break down thy towers.”

At the Sunday law all the “towers” are broken down, and a tower is a symbol of a church whose foundational philosophy is represented by an effort of man to save himself. Speaking of Nimrod, the great rebel and his tower we are informed in Prophets and Kings, “When the tower had been partially completed, a portion of it was occupied as a dwelling place for the builders; other apartments, splendidly furnished and adorned, were devoted to their idols. The people rejoiced in their success, and praised the gods of silver and gold, and set themselves against the Ruler of heaven and earth.” At the Sunday law Tyrus rejoices that Jerusalem has been overthrown, but national apostasy is followed by national ruin, and the king of the north will then overthrow the walls and towers of the United States.

We will begin to take up the six dates of Jerusalem in Ezekiel in the next article.