

# The Seventy Forgotten Years of Tyre

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2023-08-12

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All the prophets identify the end of the world.

“Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. ‘Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.’ 1 Corinthians 10:11. ‘Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.’ 1 Peter 1:12....

“The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days.” Selected Messages, book 3, 338, 339.

All the books of the Bible conclude in the book of Revelation.

“In the Revelation all the books of the Bible meet and end.” Acts of the Apostles, 585.

The final warning message for planet earth’s inhabitants is identified in Revelation eighteen.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. Revelation 18:1–3.

The phrase “Babylon the great” represents the Roman Catholic church and in Isaiah chapter twenty-three “Babylon the great” is represented as Tyre.

The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them. Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished. And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations. Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins. As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. Pass ye over to Tarshish; howl, ye inhabitants of the isle. Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn. Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? The Lord of hosts hath purposed it, to stain the pride of all glory, and

to bring into contempt all the honourable of the earth. Pass through thy land as a river, O daughter of Tarshish: there is no more strength. He stretched out his hand over the sea, he shook the kingdoms: the Lord hath given a commandment against the merchant city, to destroy the strong holds thereof. And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest. Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin. Howl, ye ships of Tarshish: for your strength is laid waste. And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot. Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing. Isaiah 23:1–18.

Sister White writes: “All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days.”

Isaiah twenty-three addresses the prophetic relationships of the United Nations, the Papacy, the United States and Islam. In order to recognize these truths certain symbols in the chapter must be defined by Inspiration. Once the symbols are defined, the sequence of events is fairly straightforward. The symbols in the chapter that need to be defined are:

The Burden, Tyre, The harlot, The Assyrian, The land of the Chaldeans, Towers and Palaces, Tarshish, The Seed of Sihor, The Land of Chittim, Zidon, The Merchants City, The report of Egypt and the report of Tyre, The Howling, A Daughter, Seventy Years, The Days of One King, Forgetting, and Remembering

The word “burden” in verse one identifies a prophecy of doom against the kingdom of Tyre.

Burden: H4853—From H5375; a burden; specifically tribute, or (abstractly) portorage; figuratively an utterance, chiefly a doom, especially singing; mental, desire: – burden, carry away, prophecy, X they set, song, tribute.

The burden of Tyre is one of many passages in the Bible where the final judgment of the Roman Catholic church is identified. A “burden” by use and definition is a prophecy, and primarily a prophecy of doom. There are eleven “burdens” in Isaiah and eight times the word is used to describe a burden carried on the shoulders. The eleven times the word “burden” is represented as prophecy of doom are Isaiah 13:1; 15:1; 17:1; 19:1; 21:1, 11, 13; 22:1; 30:6 and of course chapter twenty-three where we find the burden of Tyre. It is worthwhile to place all of Isaiah’s prophecies of doom together in order to evaluate which power is being represented in the last days. Eleven prophecies of doom are difficult to cover at one time, so I will give a brief definition of each doom prophecy to set the context for chapter twenty-three.

In chapter thirteen the prophecy of doom against Babylon is modern Babylon at the end of the world, which is the whore of Rome that is also illustrated in chapter seventeen of the book of Revelation.

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. Revelation 17:1–5.

I need to digress a little. The purpose of the study of the prophecy of Tyre is ultimately to align the prophetic history of the United States with that of the Seventh-day Adventist church. We will show that the government of the United States is one horn on the lamb-like beast of Revelation thirteen and that Protestantism that came out of the Dark Ages was the other horn. The horn of Protestantism became Millerite Adventism at the point the Protestants of the United States rejected the first angel's message. When we have that in place, we will show that the history of the Protestant horn and the history of the Republican horn run parallel to one another and possess parallel prophetic characteristics. After all they are on the same beast representing that both horns are contemporary to one another. I will illustrate one example of this parallel of the horns of church and state in the United States. They both 'forget' in their own way.

Isaiah twenty-three marks the prophetic point that the papal power is forgotten for seventy years, and in those seventy symbolic years men forget the papacy and why the Dark Ages are called the Dark Ages. The Protestant horn's motto when they separated from the Catholic church was the Bible and the Bible alone. They forgot that the Bible informs us who the papacy really is. They forgot the message enshrined in the sacred document they were entrusted with, and professed to be the champion defenders of.

“Those who become confused in their understanding of the word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time now for us to assimilate with the world. Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which everyone should understand. These prophecies are to be witness in the world. By their fulfillment in these last days, they will explain themselves.” Kress Collection, 105.

Likewise, the Republican horn representing the government of the United States was to be by the people and for the people, but the citizens of the United States have also forgotten the sacred document that they were entrusted with. That sacred document is the Constitution of the United States and the motto of the government that was designed to be for the people was the separation of church and state. They have forgotten the message of the Constitution they were entrusted with,

and professed defenders of.

“And let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries. Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured.

“God’s word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.”  
The Great Controversy, 581.

If you can locate any dictionary that was published before 1950, and look up “scarlet colored woman” or some variation of that phrase from Revelation seventeen, every one of those pre-1950 dictionaries identifies that the Roman Catholic church is the whore of Revelation seventeen. The United States, Revelation thirteen’s two-horned earth-beast forgets its past, whether it be the horn of Protestantism or the horn of Republicanism. Both of these institutions came about from the protest against the religious tyranny of the papacy and the political tyranny of the kings that supported her, or as the Bible says, the kings that “committed fornication” with her. Before we take up Isaiah twenty-three, we will briefly give an overview of the other ten times Isaiah identifies a ‘prophecy of doom,’ for all of the eleven “burdens” are just that.

Isaiah thirteen is the burden of Babylon in the “last days.” Babylon, though controlled and directed by the Catholic church in the last days is made up of three powers that lead the world to Armageddon in chapter sixteen of Revelation. In chapter thirteen’s prophecy of doom against modern Babylon there are three powers represented; Babylon, Lucifer and Assyria representing the beast (Assyria), the dragon (Lucifer) and the false prophet (Babylon). Assyria and Babylon are the two desolating powers God employed to punish ancient Israel and Assyria came first taking the northern ten tribes into captivity and thereafter Babylon took the southern two tribes of Judah.

Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones. Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will punish the king of Babylon and

his land, as I have punished the king of Assyria. Jeremiah 50:17, 18.

First Assyria took the northern ten tribes of Israel into captivity and thereafter Babylon took the southern two tribes of Judah into captivity. Both of these captivities were fulfillment of Leviticus twenty-six's "seven times." The "seven times" of Leviticus was the very first "time prophecy" William Miller discovered, and it identifies that when Assyria captured the northern tribe it marked the beginning of a scattering that continued for twenty-five hundred and twenty years. That period began at their captivity in 723BC and ended at the "time of the end" in 1798. The southern tribes were taken by Babylon in 677BC, beginning the "seven times" against Judah which ended at the same point as the 2300-year prophecy of Daniel eight verse fourteen, on October 22, 1844. Assyria and Babylon fulfilled the same purpose of punishment against the rebellion of God's people, but the punishment was first carried out by Assyria and then by Babylon.

In the prophetic relationship of the three powers in chapter thirteen Babylon is the image of Assyria, for she came after but did the same work against God's people.

In chapter fifteen, the burden against Moab is against the Protestant churches.

"This description of Moab represents the churches that have become like Moab. They have not stood at their post of duty as faithful sentinels. They have not cooperated with the heavenly intelligences by exercising their God-given ability to do the will of God, pressing back the powers of darkness, and using every power God has given them to advance truth and righteousness in our world. They have a knowledge of the truth, but they have not practiced what they know." Seventh-day Adventist Bible Commentary, volume 4, 1159.

The Protestant church that has fallen is the church that continued to walk with the Lord when the rest of Protestantism fled at the second angel's message. Moab is Adventism, the fallen Protestant horn.

Chapter seventeen is about Damascus, and it is identified as a city that is taken away. A city is a symbol of a kingdom and the kingdom that is taken away in the "last days" is the United States.

Chapter nineteen is the prophecy of doom against Egypt, representing the United Nations and the whole world.

The next three prophecies of doom in chapter twenty-one are against the terrible desert land of the south, Dumah and Arabia. These three prophecies of doom identify Islam, in agreement with the three woes of Revelation 8:13.

The prophecy of doom in chapter twenty-two portrays the separation of the Laodicean Adventists from the Philadelphian Adventists at the Sunday law.

And then in chapter thirty we find the burden of the beasts of the south, which is a second illustration of the rebellion of Laodicean Adventists. Bringing all the burdens of Isaiah together virtually addresses every prophetic player in the "last days." I am selecting Isaiah twenty-three in order to demonstrate that the history of the United States, as the sixth kingdom of Bible prophecy, reigns from 1798 to the Sunday law.

Because “each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us,” every prophetic utterance is addressing the events at the end of the world. This truth combined with the fact that “all the books of the Bible meet and end” in the book of Revelation, establishes the book of Revelation as the point of reference for aligning the prophetic testimony about the events at the end of the world.

In the seventeenth chapter of Revelation, we see the great whore that commits fornication with the kings of the earth and her final judgment.

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. Revelation 17:1, 2.

The prophets never contradict one another.

And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints. 1 Corinthians 14:32, 33.

At the end of the world “the judgment of the great whore that sitteth upon many waters,” the great whore with “whom the kings of the earth have committed fornication,” the great whore that has made “the inhabitants of the earth” drunk “with the wine of her fornication;” is represented by Isaiah as the “harlot” who is forgotten for “the days of one king,” or seventy prophetic years. When the seventy years conclude Tyre “shall commit fornication with all the kingdoms of the world.” Isaiah’s harlot is John’s great whore. Isaiah’s harlot and John’s whore represent the Roman Catholic church, for a woman is a symbol of a church in God’s Word.

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. Ephesians 5:22–33.

The apostle Paul identifies that the church of Christ is prophetically represented as a woman. Therefore, a woman in prophecy is a church, but Christ’s church is “holy and without blemish.” An unholy church is represented as an unholy woman, thus Isaiah identifies a harlot and John a whore. They represent the papacy as a whore and God’s church is a virgin.

For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 2 Corinthians 11:2.

Not only is God's church represented as a virgin, but she is espoused to only one husband. Tyre and John's great whore commit fornication with the kings of the earth. The Catholic church has relations with several men, not one. Daniel informs us the kings are kingdoms.

This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. Daniel 2:36-40.

In Daniel two, the kingdoms of Bible prophecy are identified and explained. As Daniel explains the dream to Nebuchadnezzar, he informs Nebuchadnezzar that he is the head of gold. The head of gold is a king, but a king represents a kingdom. The Roman Catholic church is the great harlot that commits fornication with all the kings of the earth at the end of seventy prophetic years. The kings are symbolic of men, and Tyre is an impure woman. A woman is a church, a whore is an unholy church; a man is a king and a king is a kingdom. A woman is a church and a king is a state. The unlawful relationship of these two entities represents spiritual fornication.

The Constitution of the United States is a divine document that enshrines the necessity of keeping these two entities separate. Though we are not yet finished with identifying Tyre as the Roman Catholic church, it seems appropriate at this point to address another symbol in Isaiah twenty-three that explains the symbolism of man and woman—church and state.

Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin. Isaiah 23:13.

In the verse, the Assyrian founded the land of the Chaldeans and set up both "towers" and "palaces." The Assyrian is a symbol of Nimrod, and the Chaldeans represent the religious leaders of Babylon's mystery religions. A "tower" is a symbol of a church. When Jesus set forth the parable of the vineyard, Sister White comments on the parable as follows:

"In the parable the householder represented God, the vineyard the Jewish nation, and the hedge the divine law which was their protection. The tower was a symbol of the temple." *Desire of Ages*, 596.

The Assyrian founded the land of the Chaldeans who set up a church (tower) and a "palace." A "palace" represents a "king" which in turn represents a kingdom. A kingdom is also represented as a city.

And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. Genesis 11:4.

The “tower” and “palace” that the Assyrian founded are the “city” and “tower” which Nimrod built.

And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. Revelation 11:8.

Inspiration informs us the “great city” in Revelation eleven represents the kingdom of France during the period of the French Revolution.

“‘The great city’ in whose streets the witnesses are slain, and where their dead bodies lie, is ‘spiritually’ Egypt. Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God and resisted His commands. No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: ‘Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go.’ Exodus 5:2, A.R.V. This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance. ‘The great city’ is also compared, ‘spiritually,’ to Sodom. The corruption of Sodom in breaking the law of God was especially manifested in licentiousness. And this sin was also to be a pre-eminent characteristic of the nation that should fulfill the specifications of this scripture.

“According to the words of the prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. And in the land where the testimony of God’s two witnesses should thus be silenced, there would be manifest the atheism of the Pharaoh and the licentiousness of Sodom.

“This prophecy has received a most exact and striking fulfillment in the history of France. During the Revolution, in 1793, ‘the world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man’s soul receives, and renounce unanimously the belief and worship of a Deity.’—Sir Walter Scott, *Life of Napoleon*, vol. 1, ch. 17. ‘France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world’s history as the single state which, by the decree of her Legislative Assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement.’—*Blackwood’s Magazine*, November, 1870.” *The Great Controversy*, 269.

The “great city” in Revelation eleven was the nation of France that passed a “decree of her Legislative Assembly” pronouncing that there was no God. The decree was an expression of

atheism as represented by the rebellion of Pharaoh. A great city is a kingdom, or a “nation” or a “state.” In Revelation eleven France consists of two symbols—Egypt and Sodom.

We are informed, “This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance. ‘The great city’ is also compared, ‘spiritually,’ to Sodom. The corruption of Sodom in breaking the law of God was especially manifested in licentiousness.”

The great city or nation of France is symbolically represented by a nation (Egypt) and a city (Sodom.) Egypt “would give voice,” and the speaking of a nation represents statecraft, not churchcraft. Egypt was the state and Sodom was the church is the representation found in chapter eleven of Revelation

“The ‘speaking’ of the nation is the action of its legislative and judicial authorities.” The Great Controversy, 442.

In Revelation eleven John sets forth the events of the French Revolution in prophetic symbolism. The actual Revolution provided ample historical evidence of the validity of John’s predictions in the chapter. John predicted, then the French Revolution fulfilled the prediction, and then in turn—both the prediction and the historical fulfillment of the prediction identify and parallel events at the end of the world, when once again a corrupt state is combined with a corrupt church. Of course, a bloodbath follows that unholy marriage. The kingdom of God is also a great city.

And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God. Revelation 21:10.

“The coming of the bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of His kingdom. The Holy City, the New Jerusalem, which is the capital and representative of the kingdom, is called ‘the bride, the Lamb’s wife.’ Said the angel to John: ‘Come hither, I will show thee the bride, the Lamb’s wife.’ ‘He carried me away in the spirit,’ says the prophet, ‘and showed me that great city, the holy Jerusalem, descending out of heaven from God.’ Revelation 21:9, 10.” The Great Controversy, 426.

Nimrod’s rebellion is represented by his building a tower and a city, which typifies the combination of church and state at the end of the world, for all the prophets spoke of the end of the world. Nimrod’s rebellion was also a continuation of the rebellion of Lucifer whose desire was to take control of both God’s church and God’s state.

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Isaiah 14:12–14.

As Isaiah reveals Lucifer’s secret heart-desires to be “like the most High,” he points out that Lucifer is seeking to be seated in two distinctly different chairs. He wishes to “exalt” his “throne

above the stars of God” and to “sit also upon the mount of the congregation, in the sides of the north.”

The throne is a symbol of the king’s authority—or state authority and “the sides of the north” is God’s church.

A Song and Psalm for the sons of Korah. Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. Psalm 48:1–3.

Jerusalem is “the city of the great King,” thus marking the political throne of God, and Jerusalem is also “the mountain of his holiness,” “on the sides of the north,” thus marking the religious throne of God. From the beginning Satan’s rebellion and warfare are portrayed within the context of his desire to rule over both God’s church and God’s state. Satan thereafter led in the rebellion of Nimrod and the land that he founded for the Chaldeans is represented as a land where Nimrod built both a tower and a city—church and state.

Therefore, when Isaiah’s harlot and John’s great whore commit fornication with the kings of the earth, prophecy is marking that an unholy relationship takes place between the Roman Catholic church and the kings of the earth at the end of seventy prophetic years.

Isaiah’s line of prophecy describes the judgment of the harlot Tyre in chapter twenty-three and John describes the same judgment with the symbol of a scarlet-colored woman who is identified as “Babylon the great.” A third witness to the same judgment of the same whore is as follows:

“The woman (Babylon) of Revelation 17 is described as ‘arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness:... and upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots.’ Says the prophet: ‘I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus.’ Babylon is further declared to be ‘that great city, which reigneth over the kings of the earth.’ Revelation 17:4–6, 18. The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome.”  
The Great Controversy, 382.

Tyre is the Roman Catholic church in the “last days.” At that time the papacy will go forth and sing her seductive songs to the kings of the earth, thus leading the kings into the act of fornication, which is prophetically the combination of church and state.

And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot. Isaiah 23:15.

A king is a kingdom in Bible prophecy, so Tyre shall be forgotten during the time when a prophetic kingdom rules for seventy years.

And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot. Take an harp,

go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. Isaiah 23:15–17.

During the days of one kingdom that rules for seventy prophetic years the Roman Catholic church will be forgotten. At the end of the seventy years, the papal power will “make sweet melody, sing many songs.” Prophetically a “song” represents “experience.”

“Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,—so resplendent is it with the glory of God,—are gathered the company that have ‘gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.’ With the Lamb upon Mount Zion, ‘having the harps of God,’ they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, ‘the voice of harpers harping with their harps.’ And they sing ‘a new Song’ before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience—an experience such as no other company have ever had. ‘These are they which follow the Lamb whithersoever He goeth.’ These, having been translated from the earth, from among the living, are counted as ‘the first fruits unto God and to the Lamb.’ Revelation 15:2, 3; 14:1-5. ‘These are they which came out of great tribulation;’ they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob’s trouble; they have stood without an intercessor through the final outpouring of God’s judgments. But they have been delivered, for they have ‘washed their robes, and made them white in the blood of the Lamb.’ ‘In their mouth was found no guile: for they are without fault’ before God. ‘Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.’ They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But ‘they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.’ Revelation 7:14-17.” *The Great Controversy*, 648.

“‘In His temple doth everyone speak of His glory’ (Psalm 29:9), and the song which the ransomed ones will sing—the song of their experience—will declare the glory of God: ‘Great and marvelous are Thy works, O Lord God, the Almighty; righteous and true are Thy ways, Thou King of the ages. Who shall not fear, O Lord, and glorify Thy name? for Thou only art holy.’ Revelation 15:3, 4, R.V.” *Education*, 308.

At the end of seventy prophetic years the papacy will “make sweet melody, sing many songs, that” she “mayest be remembered.” At the end of the kingdom that rules for seventy prophetic years the Roman Catholic church will remind the world of the experience of her past history. In that history she ruled as the moral authority in a relationship between her and the kings of Europe. That history

is rightly identified as the Dark Ages, and all the darkness that might in any way be associated with the history where the Papacy ruled over the kings of Europe can be attributed to the very foundational action that produced all the following darkness. That action was the combination of church and state, the combination of the kings of Europe and the Catholic church. In a biblical marriage the man is to rule over the woman, but the fornication that took place in that history was upside down from the true order of the relationship of man and woman.

At the end of seventy years there will be a great crisis when the kingdom of Bible prophecy that rules the world during the period of time when the Papacy is prophetically forgotten comes to a conclusion. The worldwide crisis produced by the collapse of that kingdom opens the door for the Catholic church to begin to inform the world that in order to navigate the troublous times produced by the collapse of that kingdom, the world must submit to the moral authority of the Roman Catholic church, as illustrated in the history of the Dark Ages.

When the kingdom ends and the papacy sings the song of her past experience, an experience that historians label as darkness; so how could that dark history possibly be a message for the papacy to share with the kings of the earth that would convince them to commit fornication with her? In a great crisis why would the experience of the past ages, (her song) her experience before she was forgotten prophetically, provide the logic for the kings of the earth to accept the experience of darkness as the solution for their great crisis?

“A large class, even of those who look upon Romanism with no favor, apprehend little danger from her power and influence. Many urge that the intellectual and moral darkness prevailing during the Middle Ages favored the spread of her dogmas, superstitions, and oppression, and that the greater intelligence of modern times, the general diffusion of knowledge, and the increasing liberality in matters of religion forbid a revival of intolerance and tyranny. The very thought that such a state of things will exist in this enlightened age is ridiculed. It is true that great light, intellectual, moral, and religious, is shining upon this generation. In the open pages of God’s Holy Word, light from heaven has been shed upon the world. But it should be remembered that the greater the light bestowed, the greater the darkness of those who pervert and reject it.

“A prayerful study of the Bible would show Protestants the real character of the papacy and would cause them to abhor and to shun it; but many are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God. They must have some means of quieting their consciences, and they seek that which is least spiritual and humiliating. What they desire is a method of forgetting God which shall pass as a method of remembering Him. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world—those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power.

“A day of great intellectual darkness has been shown to be favorable to the success of the papacy. It will yet be demonstrated that a day of great intellectual light is equally favorable for

its success. In past ages, when men were without God's word and without the knowledge of the truth, their eyes were blindfolded, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare of human speculations, 'science falsely so called;' they discern not the net, and walk into it as readily as if blindfolded. God designed that man's intellectual powers should be held as a gift from his Maker and should be employed in the service of truth and righteousness; but when pride and ambition are cherished, and men exalt their own theories above the word of God, then intelligence can accomplish greater harm than ignorance. Thus the false science of the present day, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the papacy, with its pleasing forms, as did the withholding of knowledge in opening the way for its aggrandizement in the Dark Ages." The Great Controversy, 572.

"Roman Catholics acknowledge that the change in the Sabbath was made by their church, and they cite this very change as evidence of the supreme authority of the church. They declare that by observing the first day of the week as the Sabbath, Protestants are recognizing her power to legislate in divine things. The Roman church has not relinquished her claim to infallibility; and when the world and the Protestant churches accept a spurious Sabbath of her creating, while they reject the Sabbath of Jehovah, they virtually acknowledge this claim. They may cite the authority for this change, but the fallacy of their reasoning is easily discerned. The papist is sharp enough to see that Protestants are deceiving themselves, willingly closing their eyes to the facts in the case. As the Sunday institution gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.

"The change of the Sabbath is the sign or mark of the authority of the Roman church. Those who, understanding the claims of the fourth commandment, choose to observe the false Sabbath in the place of the true, are thereby paying homage to that power by which alone it is commanded. The mark of the beast is the papal Sabbath, which has been accepted by the world in the place of the day of God's appointment.

"But the time to receive the mark of the beast, as designated in prophecy, has not yet come. The testing time has not yet come. There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment. But when the decree shall go forth enforcing the counterfeit Sabbath, and when the loud cry of the third angel shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast in their foreheads or in their hands.

"With rapid steps we are approaching this period. When Protestant churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution, then will the papal Sabbath be enforced by the combined authority of church and state. There will be a national apostasy, which will end only in national ruin." Bible Training School, February 2, 1913.

We have now touched upon five of the symbols we are seeking to identify before we fully address the chapter itself. A city is a kingdom in Bible prophecy and in Isaiah twenty-three there are two

kingdoms that are closely related, but distinctly different. The first is the “crowning city” and the other is the “merchant city.” In the last days the power who is in control of the three-fold union of the dragon, beast and false prophet is the papacy. It is the kingdom that has the crown.

“As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord’s instrumentalities. The world is filled with storm and war and variance. Yet under one head—the papal power—the people will unite to oppose God in the person of His witnesses. This union is cemented by the great apostate. While he seeks to unite his agents in warring against the truth he will work to divide and scatter its advocates. Jealousy, evil surmising, evilspeaking, are instigated by him to produce discord and dissension.” Testimonies, volume 7, 182.

The kingdom with the crown is Tyre, which means, “a rock.” In this chapter Tyre represents the papacy that works to counterfeit Christ, for the papacy is antichrist. The word “anti” in antichrist means “in place of.” The papacy seeks to counterfeit Christ at every level, and the name Tyre means rock, for the papacy is a counterfeit of the “Rock of Ages.”

Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth. Pass through thy land as a river, O daughter of Tarshish: there is no more strength. He stretched out his hand over the sea, he shook the kingdoms: the Lord hath given a commandment against the merchant city, to destroy the strong holds thereof. Isaiah 23:8–11.

We intend to show upon many witnesses that “the shaking of the kingdoms” is accomplished by God, through Islam. Islam is the power that angers the nations and is used to shake the nations. At this point we are identifying that the Lord has determined to bring into contempt “all the honorable of earth,” who are the “merchants” and “traffickers” whose “strong holds” are to be destroyed. The merchant city and the crowning city “have provoked the displeasure of heaven” and the Lord has purposed to destroy their “strong holds” and that represents the economy. The collapse of the economy occurs before the Sunday law in the United States, for before the Sunday law the citizens of the United States are demanding to be returned “to divine favor and temporal prosperity.” Their argument is that the judgments of God will not end until Sunday is “strictly enforced.” Several Bible witnesses agree that we are on the verge of a tremendous crash in the economy of the world. That crash occurs before the Sunday law, just as the crash of 1837, occurred before October 22, 1844.

“And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God’s commandments is a perpetual reproof to transgressors. It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity. Thus the accusation urged of old against the servant of God will be

repeated and upon grounds equally well established: ‘And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.’ 1 Kings 18:17, 18. As the wrath of the people shall be excited by false charges, they will pursue a course toward God’s ambassadors very similar to that which apostate Israel pursued toward Elijah.” The Great Controversy, 590.

Elijah confronting the prophets of Baal and the priests of the grove on Mount Carmel represents the Sunday law. The message for the church was “choose this day whom you will serve.” When this history is repeated at the Sunday law the question is “which day are you going to choose, for the day you pick indicates whom you serve.” Before Mount Carmel there was three and a half years of severe drought. Before the Sunday law there is a series of Sunday laws, but they have not been “strictly enforced.” The principle associated with a Sunday law is that national apostasy is followed by national ruin. The example of that is Constantine in the year 321 passed a Sunday law and shortly thereafter the first four trumpets of Revelation chapter eight began to bring Western Rome to its conclusion by the year 476. The story of Constantine is important for it included a progressive exalting of Sunday, and simultaneous progressive restrictions on the seventh-day Sabbath. The progressive history reached its conclusion when the citizens were forced to observe Sunday or be persecuted for keeping the Sabbath. That is also the conclusion of the escalating Sunday legislation in the United States. One principle associated with Sunday worship enforcement is “national apostasy is followed by national ruin.” This principle means escalating Sunday law enforcements, produces an escalation of God’s judgments, before the actual Sunday law of Revelation thirteen verse eleven. Every enactment will bring a corresponding ruin. The judgments the citizens are accusing the Sabbath-keepers of producing are actually produced by the escalating enforcement of Sunday legislation. We have included a passage from The Great Controversy, which I titled Sunday Progression. I would recommend that you read that once again. It is in the category entitled The Spirit of Prophecy.

“God has revealed what is to take place in the last days, that His people may be prepared to stand against the tempest of opposition and wrath. Those who have been warned of the events before them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter His faithful ones in the day of trouble. We are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance. While men are sleeping, Satan is actively arranging matters so that the Lord’s people may not have mercy or justice. The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. Its professions are mild and apparently Christian, but when it shall speak it will reveal the spirit of the dragon. It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience. We should search the Scriptures and be able to give the reason for our faith. Says the prophet: ‘The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.’” Testimonies, volume 5,

It is difficult to recognize the movement for Sunday legislation, for it is making its way in “darkness” and the papacy is “stealthily and unsuspectedly” “strengthening her forces to further her own ends.” It is a fact that the work to pass Sunday legislation in darkness is a central issue in the testing process of the one hundred and forty-four thousand. “None of the wicked shall understand” according to Daniel and Sister White. The “wicked” in Daniel are Matthew’s “foolish virgins,” who Sister White identifies as Laodiceans. The wise will understand the events that are now taking place, even if the history around us appears to contradict God’s word. Do we believe God’s word or what is happening around us? Yet we have been forewarned that the end would be as the days of Noah.

“The world, full of rioting, full of godless pleasure, is asleep, asleep in carnal security. Men are putting afar off the coming of the Lord. They laugh at warnings. The proud boast is made, ‘All things continue as they were from the beginning.’ ‘Tomorrow shall be as this day, and much more abundant.’ 2 Peter 3:4; Isaiah 56:12. We will go deeper into pleasure loving. But Christ says, ‘Behold, I come as a thief.’ Revelation 16:15. At the very time when the world is asking in scorn, ‘Where is the promise of His coming?’ the signs are fulfilling. While they cry, ‘Peace and safety,’ sudden destruction is coming. When the scorner, the rejecter of truth, has become presumptuous; when the routine of work in the various money-making lines is carried on without regard to principle; when the student is eagerly seeking knowledge of everything but his Bible, Christ comes as a thief.

“Everything in the world is in agitation. The signs of the times are ominous. Coming events cast their shadows before. The Spirit of God is withdrawing from the earth, and calamity follows calamity by sea and by land. There are tempests, earthquakes, fires, floods, murders of every grade. Who can read the future? Where is security? There is assurance in nothing that is human or earthly. Rapidly are men ranging themselves under the banner they have chosen. Restlessly are they waiting and watching the movements of their leaders. There are those who are waiting and watching and working for our Lord’s appearing. Another class are falling into line under the generalship of the first great apostate. Few believe with heart and soul that we have a hell to shun and a heaven to win.

“The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying, and giving in marriage. Merchants are still buying and selling. Men are jostling one against another, contending for the highest place. Pleasure lovers are still crowding to theaters, horse races, gambling hells. The highest excitement prevails, yet probation’s hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied and entranced, until the day of probation shall be ended, and the door of mercy be forever shut.

“Solemnly there come to us down through the centuries the warning words of our Lord from the Mount of Olives: ‘Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you

unawares.' 'Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.'" Desire of Ages, 635, 636.

In chapter twenty-three of Isaiah Zidon is the United States and Tyre is the papacy. Tyre and Zidon were ancient contemporary Phoenician cities located on the Mediterranean coast. They were known for their maritime trade, wealth, and influence in the ancient world. Zidon and its "merchants" replenished Tarshish in the passage. Zidon's merchants trafficked the "seed of Sihor," which is "the harvest of a river," and is the fruit "of the river," and it is "her revenue," for she is the "mart of nations." All the prophets speak of the end of the world, so who is the mart of nations at the end of the world? It's the USA.

Sihor is a river in Egypt (likely the Nile delta) and is used to represent the wealth of the world, for Egypt is the world. Zidon's "virgin daughter" represents the last generation of the USA, and she is oppressed from the martial law that accompanies the Sunday law and the national ruin that immediately follows. Those virgins of Zidon are rebuked by the question concerning Tyre saying, "is this your joyous city" (kingdom) that the USA rejoiced in? Is "this the kingdom "whose antiquity is of ancient days," when according to the passage it was founded by Nimrod, just after the flood?

God has determined and "purposed" for "Tyre, the crowning city," to punish her. The papacy's punishment includes the collapse of the financial structure of the world, for "the Lord hath given" "a commandment against" "Zidon" "the merchant city," (the United States.) His commandment "to destroy the strong holds," or the economy of the United States is the Sabbath commandment, for national apostasy is followed by national ruin.

The punishment of the papacy begins with the economic collapse of the entire world in response to the economy of the United States being destroyed. Zidon has a "house" associated with its economy, thus representing a financial structure that is destroyed, for you can no longer enter in. No more investments or profits from that "house," for it is destroyed. The destruction takes place at the Sunday law, even though prior to the Sunday law there are already escalating judgments. When the collapse hits, the papacy, the USA with its merchant princes and honorable traffickers and the ships of Tarshish are going to "howl."

The location of "Tarshish" in the passage is associated with wealth in antiquity, and the ships of Tarshish in the Bible are the premier symbol of economic strength.

For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks. And king Solomon passed all the kings of the earth in riches and wisdom. 2 Chronicles 9:21, 22.

Ships represent economic strength, and Tarshish is the leading economic ship in Bible prophecy. The final generation of Tarshish, represented by the "daughter" of Tarshish is told to "pass through thy land as a river," and what she finds is that her land has "no more strength," and can no longer "rejoice" over the kingdom of Tyre. The strength they were looking for was the former economic

strength of Zidon, but it was gone for the sea had spoken “saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins,” thus identifying the final generation of the sea, which is the peoples of the world lamenting the destruction of the economy of the world and at which point the people of the world wake up to the reality that they are the last generation of earth’s history, and its too late to prepare for eternal life.

“Money will soon depreciate in value very suddenly when the reality of eternal scenes opens to the senses of man.” Evangelism, 62.

There are two “reports” or messages that cause pain to everyone in the passage. The first “report” concerns Egypt and the second “report” is Tyre. The report of Egypt is in the past tense for Isaiah says, “as at the report concerning Egypt,” thus showing that God had done something with Egypt prior to His destruction of Zidon (the USA.) What God did to Egypt, that also represents the “report” of Egypt, is that He destroyed Egypt in connection with the first time God entered into covenant with a chosen people. The two reports are the same “report.” The report of Egypt is the beginning and the report of Tyre is the ending. The Alpha and Omega has illustrated the covenant with the one hundred and forty-four thousand in the last days with the beginning history of that subject. The “report” concerning Egypt is the Red Sea deliverance when Pharaoh and his host were destroyed, which typifies the final deliverance of God’s people as represented by the “report” which is the “burden of Tyre.”

The power represented in the Bible that destroys the ships of Tarshish is Islam. The subject of Islam will be taken up later, so we will address the subject more fully at a later time. It is represented in the passage as “Chittim” an ancient word for Cyprus, and the passage says that the destruction of Zidon and Tyre is revealed from “Chittim.” The symbol of Islam includes a very specific illustration of the destruction of the United States in Bible prophecy.

It is important to follow the days and years referenced in the book of Isaiah for they often identify the prophetic time of the passage that follows. Isaiah twenty-three follows the “burden” of the valley of vision in chapter twenty-two, that is preceded by chapter twenty-one that has three burdens,” and all three identify Islam. Before that chapter, in verse one of chapter twenty the setting of the prophetic history where the following prophecies of doom are identified in the following chapters.

In the year that Tartan came unto Ashdod (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it. Isaiah 20:1.

The word “Tartan” may be a name or it is most likely a title of a military leader. Tartan came to Ashdod, a city in Egypt and took it in the period of history when the Assyrians were progressively taking control of the world. Assyria typified Babylon. Both Assyria and Babylon were kingdoms that came from the north, kingdoms identified as “lions” that “scattered” God’s sheep and both receive the same punishment. Assyria was first Babylon was last.

Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones. Therefore

thus saith the Lord of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. Jeremiah 50:17, 18.

Prophetically they are both the “haughty Assyrian.”

“When Sennacherib, the haughty Assyrian, reproached and blasphemed God, and threatened Israel with destruction, ‘it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand.’ There were ‘cut off all the mighty men of valor, and the leaders and captains,’ from the army of Sennacherib. ‘So he returned with shame of face to his own land.’ [2 Kings 19:35; 2 Chronicles 32:21.]” The Great Controversy, 512.

The year that “Tartan came unto Ashdod” and “took it,” represents the progressive conquering of the world by the papal power as illustrated in the last six verses of Daniel eleven. The history of the Sunday law crisis, which is the “last days” of the investigative judgment, and which leads directly into the executive judgment, (the seven last plagues) is the historical setting represented by the “year” that Tartan came to Ashdod. With the context of that history in place Isaiah then gives three prophecies of doom concerning Islam, one concerning Laodicean Adventism and then the burden of Tyre. Chapter twenty-four is one of the classic examples of the seven last plagues that is followed by chapter twenty-five representing the final deliverance of God’s people, where we find God’s people expressing one of the most well-known statements during the great time of trouble.

And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. Isaiah 25:9.

The one hundred and forty-four thousand are the wise virgins that waited for their Lord to come to the wedding, though He tarried in agreement with the parable of the ten virgins. They are not Laodiceans, they are Philadelphians. Up to this point this article has been setting the context.

In 1798, Napoleon took the pope captive delivering the prophetic deadly wound that is healed at the end of the world according to Revelation thirteen. At that point the United States took its place as the sixth kingdom of Bible prophecy according to Daniel two, seven, eight and eleven and Revelation twelve, thirteen, sixteen, seventeen and eighteen. From that point on both the Republican horn of the United States and the Protestant horn (Adventism) have forgotten who the papacy is. 1798 is the first year that the nations of the rest of the world acknowledged the United States as a sovereign nation, and it is also the year the first angel’s message arrived in history.

The “motto” of a Protestant at that time was, “the Bible and the Bible only.” Protestants identify themselves as defenders of the Bible alone, and when Adventism took their mantel at the arrival of the second angel, they accepted that “motto,” and were afterward labelled the “people of the book.” They had been given, through the ministry of William Miller a set of rules that would, if properly employed open the Bible to the minds of all who wished to hear. Miller’s Rules of Prophetic Interpretation are what inspiration says we must study if we are to give the third angel’s message.

“Said Christ, ‘If any man will come after me, let him deny himself, and take up his cross, and follow me.’ Again he said, ‘I am the light of the world; he that followeth me shall not walk in darkness.’ The light of truth is going forth like a burning lamp, and those who love the light will not walk in darkness. They will study the Scriptures, that they may know of a surety that they are listening to the voice of the true Shepherd, and not that of a stranger.

“Those who are engaged in proclaiming the third angel’s message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled Views of the Prophecies and Prophetic Chronology, Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:

“1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible.’

“The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth.

“Genuine faith is founded on the Scriptures; but Satan uses so many devices to wrest the Scriptures and bring in error, that great care is needed if one would know what they really do teach. It is one of the great delusions of this time to dwell much upon feeling, and to claim honesty while ignoring the plain utterances of the word of God because that word does not coincide with feeling. Many have no foundation for their faith but emotion. Their religion consists in excitement; when that ceases, their faith is gone. Feeling may be chaff, but the word of God is the wheat. And ‘what,’ says the prophet, ‘is the chaff to the wheat?’

“None will be condemned for not heeding light and knowledge that they never had, and they could not obtain. But many refuse to obey the truth that is presented to them by Christ’s ambassadors, because they wish to conform to the world’s standard; and the truth that has reached their understanding, the light that has shone in the soul, will condemn them in the Judgment. In these last days we have the accumulated light that has been shining through all the ages, and we shall be held correspondingly responsible. The path of holiness is not on a level with the world; it is a way cast up. If we walk in this way, if we run in the way of the Lord’s commandments, we shall find that the ‘path of the just is as the shining light, that shineth more and more unto the perfect day.’” Review and Herald, November 25, 1884.

You can read in more detail about William Miller’s rules in the Article entitled William Miller under the Prophetic Keys category.

In “our study of the Bible we shall all do well to heed the principles set forth” within “Father Miller’s” rules of prophetic interpretation. The horn of Protestantism was given the sacred

document we call the Bible, and also given the responsibility to defend and promote the principles contained therein, and the Protestant horn was also given a set of rules to rightly divide the sacred documents' meaning and intent.

The horn of Republicanism was given a sacred document we call the Constitution, and also given the responsibility to defend and promote the principles contained therein. The Republican horn was also given a set of rules to rightly divide the sacred documents' meaning and intent. The rules given to rightly divide the Constitution is the Bill of Rights and it enshrines the most important purpose of the Constitution in the first rules of the Bill of Rights. The First Amendment listed in the Bill of Rights is the freedom of religion, expression, speech, and the press.

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.” U.S. Constitution, amend. I

The Sunday law is an open attack against the first issue of the Constitution, which guarantees freedom of religion, which is eliminated at the Sunday law, thus marking the end of the Constitution, the end of the United States as the sixth kingdom of Bible prophecy and the beginning of the persecution against those who are then proclaiming the third angel's message in a loud cry. Those who are proclaiming the loud cry of the third angel and protesting against the destruction of the first Amendment and the Constitution are persecuted by those who were supposed to be upholding and applying the sacred rules, which defend the sacred document they were ordained to defend. This is an illustration of understanding and applying the parallel histories of the two horns of the lamb-like earth beast. The founding Fathers of the Constitution parallel Father Miller. The term Father used for Miller is used to designate a leader, not a popish priest. The Bible forbids calling men father who are professing to be spiritual guides. The Millerites are named after their father, as is often the case. To miss this distinction is to miss some of what the Elijah message means, when it turns the hearts of the fathers unto the children and vice-versa.

The United States in Isaiah twenty-three is the sixth kingdom of Bible prophecy and it remains so until it overturns its Constitution at the rapidly approaching Sunday law. The sixth kingdom rules for seventy prophetic years, which are the days of one king. The kingdom (a king is a kingdom) that ruled for seventy years was Babylon. During the seventy years the horn of the state was the government of Babylon and the horn of the church was the Chaldeans. Daniel, Shadrach, Meshack and Abednego represent the one hundred and forty-four thousand. Both horns and God's people are represented in Daniel's testimony. The seventy years of captivity in Babylon was the days of one king that Isaiah employs to identify that the prophetic history of the United States and the history of Adventism as 1798 until the Sunday law.

Identifying that the line of prophetic history for both horns of the United States allows us to consider the ending and beginning, with the two horn witnesses to identify the characteristic of the other horn. After all the horns were the same. In Daniel there were horns, some broken, with horns that grew out of the broken horn. Some horns in Daniel were not the same size as each other,

coming up later than the other. Not so, with the two horns of the United States. Those two horns parallel each other through the same history and produce the same waymarks, though different from one another in terms of their purpose. There are caveats within the history that are also important to understand.

In the beginning of Adventism there was a change from the prophetic history represented by the church of Philadelphia unto the church of Laodicea. There must be therefore at the end a change from the prophetic history of Laodicea. The Revelation of Jesus Christ includes the light of this understanding and it is part of what is being unsealed at this time.

And “after the end of seventy years” the pope will “sing” and the “forgotten” “harlot” will be remembered. She is “remembered” at the Sunday law, where the issue is between the worship of the sun, or the worship of the day that God’s law informed mankind to “remember.”

In this article we have identified that the history of Babylon’s seventy-year rule typifies the history of the United States from 1798 until the Sunday law. In a previous article and often in Habakkuk’s Tables we identify that the captivity in and deliverance from Egypt, also typifies the history of the United States and God’s people. Those four histories of Babylon, Egypt, Adventism and the United States are not the only lines to bring upon these lines, but when we apply the rule of first mention to those four lines—it is absolutely amazing. I will close this article with one simple and partial illustration of what I mean, and what I intend to continue with when we further address the history of Isaiah twenty-three at a later time.

The history of Babylon has a converted king at the beginning and a wicked king at the end. Doesn’t matter if it were Biden or Trump, for the book of Daniel teaches that it is God who sets up rulers and takes them down. What can be sure about either a Democrat or Republican leader at the time of the Sunday law is that they are a wicked leader. Nebuchadnezzar was Babylon, he was the tyrant of Babylon, willing to throw three good men into the fire. But he was eventually converted to Daniel’s God. Not so with the last leader Belshazzar. He was a wicked king. The United States in prophecy begins as a lamb, a symbol of Christ and His sacrifice for mankind. At the end the United States will speak as a dragon. The change from Christ to Satan in this line of history is represented by the difference of Nebuchadnezzar and Belshazzar.

“Belshazzar had been given many opportunities for knowing and doing the will of God. He had seen his grandfather Nebuchadnezzar banished from the society of men. He had seen the intellect in which the proud monarch gloried taken away by the One who gave it. He had seen the king driven from his kingdom, and made the companion of the beasts of the field. But Belshazzar’s love of amusement and self-glorification effaced the lessons he should never have forgotten; and he committed sins similar to those that brought signal judgments on Nebuchadnezzar. He wasted the opportunities graciously granted him, neglecting to use the opportunities within his reach for becoming acquainted with truth. ‘What must I do to be saved?’ was a question that the great but foolish king passed by indifferently.” Bible Echo, April 25, 1898.

Notice that the wicked Belshazzar was the foolish king. He suffered the same judgment as his father Nebuchadnezzar, for both judgments were represented as the “seven times” of Leviticus twenty-six. Nebuchadnezzar was in the fields living like a beast for twenty-five hundred and twenty days, which is seven biblical years and his son Belshazzar’s judgment which written on the wall represents twenty-five hundred and twenty as well. The difference was the judgment against Nebuchadnezzar converted him and made him a wise king, whereas Belshazzar’s judgment was upon the foolish king.

“To the last ruler of Babylon, as in type to its first, had come the sentence of the divine Watcher: ‘O king,... to thee it is spoken; The kingdom is departed from thee.’ Daniel 4:31.”  
Prophets and Kings, 533.

The handwriting on the wall for the last president is the first amendment which identifies the “wall” of separation of church and state, which the final foolish king does not understand. The “seven times” of Leviticus twenty-six represents a “scattering of the people” that is accomplished by the king of the north at the Sunday law. That scattering is the national ruin that follows the Sunday law. The sixth nation forgot the lessons of their founding fathers who penned the Constitution to protect not only from a corrupt church, but also from the tyrannical European kings that the corrupt woman slept with. The founding fathers represent those who rejected the papacy and the kings of Europe for they knew from their own experience after coming out of a scattering of twelve hundred and sixty years of papal darkness, that protections against that type of tyranny must be the center piece of their new Constitution. They were wise fathers, they were lamb-like, but not so with the last father, for he will speak as a dragon. The Fathers came out of a scattering and the son goes back into a scattering. The tyrant in both instances is the first papacy and the last papacy.

The symbol of the judgment upon Nebuchadnezzar, the first king and the last king Belshazzar was the “seven times” scattering of Leviticus twenty-six. Nebuchadnezzar lived it, and Belshazzar had it written upon the wall as his epitaph the very night he died. The symbol of the Republican horn in the beginning was its escape from the king of the north’s bondage and the symbol of the Republican horn at its end is captivity brought about from the king of the north. The Sunday law is the “very night” that it dies as the sixth kingdom of Bible prophecy. In all four illustrations, Belshazzar, Nebuchadnezzar, and the beginning and ending of the Republican horn the twenty-five twenty of Leviticus twenty-six, is the symbol represented at the beginning and the ending. That represents the signature of Alpha and Omega.

The first “time prophecy” William Miller discovered was the twenty-five twenty of Leviticus twenty-six. It was the first stone in the foundation that Jesus laid through the work of Miller. It was also the first foundational truth that was set aside by Adventism in 1863. When all of Miller’s stones of truth were put into the foundation, those truths were represented on the two tables of Habakkuk, which are the 1843 and 1850 pioneer charts. Those two tables represent the covenant relationship between God and His denominated people just as the two tables of the Ten Commandments represented the covenant with ancient Israel.

At the end of Laodicean Adventism, when it is spewed out of the mouth of the Lord at the Sunday law, the handwriting on the wall is those two sacred pioneer charts. Charts which they are unable to read, for they refused to be benefitted by the warning message in their beginning of their history....

The financial crisis of 1837 in the United States was a complex event triggered by a combination of economic factors, policies, and speculative activities.

**Speculative Bubble:** In the years leading up to 1837, there was a speculative boom in land and investments, driven in part by the westward expansion of the country. Land speculation, particularly in the western frontier, led to inflated land prices and excessive borrowing.

**Easy Credit and Speculative Lending:** Banks and financial institutions were issuing large amounts of credit and loans, often without adequate collateral. This easy access to credit contributed to the speculative frenzy and increased the risks of financial instability.

**Overexpansion of Banks:** Banks were expanding their operations rapidly, often issuing more paper money (banknotes) than they had specie (gold and silver) to back it up. This practice, known as "wildcat banking," resulted in an overabundance of unregulated and unreliable currency in circulation.

**Jackson's Economic Policies:** President Andrew Jackson's policies played a role in exacerbating the crisis. He issued the Specie Circular in 1836, which required that public lands be purchased with hard currency (gold and silver) rather than paper money. This led to a rush to convert banknotes into specie, causing financial strains and bank failures.

**International Factors:** The crisis in the United States was also influenced by international economic conditions. A slump in the British economy, a major trading partner of the United States, led to a reduction in demand for American goods and exports. This, in turn, affected American businesses and contributed to economic distress.

**Panic and Bank Runs:** In May 1837, a series of financial shocks, including bank failures and credit contractions, led to a panic among investors and depositors. This panic triggered a wave of bank runs and a severe contraction of credit.

**Contraction of Money Supply:** As banks failed and credit tightened, the overall money supply in the economy contracted significantly. This contraction of money aggravated economic difficulties and deepened the recession. The combination of these factors led to a severe economic downturn, characterized by bank failures, unemployment, reduced consumer spending, and a general economic depression.

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." Life Sketches, 196.