

Exploring Revelation 28:

The Kings From The Sun Rising

An Exposition Of Revelation Chapter 16.

“The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.” Revelation 16:12.

Who are the kings from the Sun rising? In the study of the seven last plagues, it is clear that the plagues fall upon Babylon. (Revelation 18:4, 8.) Babylon represents the apostate churches of Christendom, the leader of which is the Papacy, the church of Rome. “Babylon” also includes all those that support her. Number “6” is Babylon’s number, and the sixth plague is especially for Babylon. (Murl Vance. “666 The Mysterious Number.”) It is in the sixth plague that Babylon is exposed. This plague is couched in symbolic terms whereas the other plagues are couched in literal terms. The sixth plague has always been understood to have a symbolic application but the other plagues have been given literal applications. (The drying up of the river Euphrates has been applied not to the literal river but to the country through which it flows. This is a symbolic application.)

Why is it that one of the seven plagues is symbolic, while the others are literal? The answer is that six of the seven plagues are based on the plagues of Egypt, and Egypt is applied in a literal sense in the book of Revelation. The sixth plague is symbolic, because it is based on ancient Babylon and Babylon in the book of Revelation, is always employed in a symbolic sense. Therefore the sixth plague, being Babylonian in its symbolism, should be interpreted in a symbolic way. The sixth plague brings about the drying up of the Euphrates. This represents the millions of people who will support spiritual Babylon, and how their support will be dried up, or turned away, and turned against the religious leaders.

This momentous event “prepares the way for the kings of the east”, or “Sun rising”. Who then, are the kings from the Sun rising? Chapters 12-19 of Revelation bring to view the opposing powers in the great controversy. In each chapter the two sides are presented, God’s side and Satan’s side.

THE TWO SIDES IN THE GREAT CONTROVERSY

The Lord’s Side

Revelation 12.

The woman (church), The man child (Jesus), and the woman’s seed.

Revelation 13:1-18; 14:1-5.

The Lamb and the Saints; The 144,000.

Revelation 14:6-13.

The Lamb, holy angels and the Saints.

Revelation 14:14-20.

The Son of Man and the Harvest of the Saints.

Revelation 15.

Those that have gotten the victory over the beast and his image.

Revelation 16.

The kings from the Sun rising.

Revelation 17.

The Lamb and they that are with him.

Revelation 18.

God and His people.

Revelation 19:11-21.

The King of kings and the armies of heaven.

Lucifer's Side

Revelation 12

The Dragon - Satan

The Dragon - Pagan Rome, and "Kings, rulers & governors under the brand of Antichrist". Testimonies To Ministers, page 39.

Revelation 13 and 14

The 7 Headed - 10 Horned Beast. The 2 Horned, Lamb-like Beast. The Image to the Beast. "All whose names are not in Book of Life." "All the world."

Revelation 14:6-13

Babylon, the Beast and his image, and they who worship them.

Revelation 14:14-20

The clusters of the vine of the earth and its fully ripe grapes; the unsaved. The beast and his image.

Revelation 16

The dragon, beast & false prophet. The kings of the earth and the whole world.

Revelation 17

The whore, the 7 Headed Beast and the 10 Horns.

Revelation 18

Babylon - the kings of the earth, the merchants of the earth, and all nations.

Revelation 19

The Beast, false prophet, and the kings of the earth and their armies. Those that receive the mark of the beast.

In Revelation 16, the forces on the side of Lucifer are "the kings of the earth and the whole world", and the dragon, beast and the false prophet. On the side of Christ are the kings of the east. They are

synonymous with Christ and the armies of heaven, the Lamb and the saints, etc. Is there other Scriptural evidence that the “kings of the east” represent the heavenly powers in the final conflict? Why are they designated as the “kings of the east”, or the “sunrising”, as the original reads? One answer is that the term “Sunrising” is used in scripture of Jesus Christ. In the inspired song of Zacharias, notice how the Holy Spirit refers to Jesus Christ as the “Sunrising”.

“And thou, child, [John the Baptist] shall be called the prophet of the Highest: for thou shall go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us.” Luke 1:76-78.

For “dayspring” the margin says “Sun rising”, or “branch”. The original Greek means “Sun rising”. Jesus Christ is clearly referred to as “the Sun rising”. This is confirmed by the prophet Malachi who, when alluding to Jesus Christ, declared: **“Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.” Malachi 4:2.**

The sun is a symbol of Christ. As the literal Sun rising in the east, sheds its literal beams of light and life upon the physical world, so Jesus, the spiritual sun, rises and sheds his spiritual rays of light and life upon the souls of men. When the Revelator describes the sealing message of the Sabbath, that was to come to the world in the last days, he likens it to an angel “ascending from the east” Revelation 7:1-4. from the Sun rising. This describes the origin of the message and the method of its rise. The Sabbath message comes from heaven. It is heaven inspired. It comes from Christ.

Secondly, as the sun rises gently and slowly at first, and finally reaches the noonday of its power, so the sealing message began gently and slowly at first, and then waxes stronger until it will reach its fullness in the “Loud Cry” of Revelation 18.

The prophet Ezekiel informs us that the glory of the Lord that was to come to the renewed temple at Jerusalem was to come from the east.

“The glory of the God of Israel came from the way of the east.” Ezekiel 43:2.

God’s chosen direction from which He comes to His people, is the east. At the Second Advent, when Christ returns in power and glory, He comes from the east.

“As the lightning shines out of the east even unto the west, even so shall the coming of the Son of man be.” Matthew 24:27.

Lightning may appear in any direction, but Jesus says His coming will be as the lightning that shines from the east to the west, not from north to south or from west to east, but from the east to the west. His glory will first appear on the eastern horizon and will then stream across the heavens to the west and envelope the globe.

“Soon our eyes were drawn to the east for a small black cloud had appeared about half as large as a man’s hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious till it was a great white cloud.” Early Writings, page 15.

It is understandable why the term “east or “Sun rising” is used in connection with the heavenly forces coming to destroy Babylon. But why are the heavenly powers termed “kings” when Jesus Christ is THE

king? This term or imagery is borrowed from the Old Testament description of the fall of literal Babylon. When Isaiah and Jeremiah forecast the destruction of Babylon, this term "kings" was used.

Notice the remarkable prediction by Isaiah of the overthrow of Babylon. **"That said to Jerusalem, thou shall be inhabited. That said to the deep [the Euphrates] be dry, and I will dry up thy rivers. That said of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shall be built; and to the temple, Thy foundation shall be laid. Thus said the Lord to his anointed, to Cyrus, whose right hand I have held, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved [river] gates; and the gates shall not be shut."**

"I will go before thee [Cyrus] and make the crooked places straight: I will break in pieces the gates of brass and cut in sunder the bars of iron, that thou may know that I, the Lord, which call thee by name, am the God of Israel." Isaiah 44:27, 28; 45:1-3.

Over one hundred and fifty years before Cyrus' birth, God revealed to Isaiah, the very name of the Persian king that would overthrow Babylon and deliver Israel. This is one of the most remarkable predictions in scripture. Only one other person was forenamed in this way, and that was Jesus Christ! Cyrus is a classic type of Christ as will be shown below. This has been recognized by many scholars. (S.D.A. Bible commentary, Volume 4, page 250. Jamieson Fausset & Brown's Commentary on Isaiah 42:1. Mathew Henry on the same text.) There are at least fourteen remarkable parallels between Cyrus and Christ. According to history, Cyrus was a remarkable character, strikingly distinctive from other rulers of ancient times.

"He had subdued all the east from the Aegean Sea to the river Indus and thereby erected the greatest empire that had ever been in Asia to that time; which work was owing as much to his wisdom as his valor, for he equally excelled in both. And he was also a person of that great candor and humanity to all men, that he made greater conquests by his courtesy, and his kind treatment of all he had to do with, than by his sword, whereby he did knit the hearts of all men to him; and, in this foundation, lay the greatest strength of his empire." Humphrey Prideaux. Connection of the History the Old and New Testament, page 116.

"Cyrus, the conqueror of Babylon, was one of the greatest characters of history, comparable to Nebuchadnezzar himself. Herodotus declared that 'wherever Cyrus marched throughout the earth, it was impossible for nations to escape him.' Of the nobility of his character, Dr. John Lord said: 'The early Persians chose the bravest and most capable of their nobles for kings, and these kings were mild and merciful.'"

"Xenophon makes Cyrus the ideal of a king, the incarnation of sweetness and light, conducting war with a magnanimity unknown to the ancient nations, dismissing prisoners, forgiving foes, freeing slaves, and winning all hearts by a true nobility of nature. He was a reformer of barbarous methods of war. In short he had all the qualities which we admire in the chivalric heroes of the Middle Ages." Beacon Lights of History, Volume 1, page 56.

Xenophon, the ancient Greek historian declared of Cyrus, "I came to this judgment that it was easier to rule every sort of creature than to rule man. But when I considered Cyrus the Persian, who rendered many men, many cities, and many nations, obedient to him, I was then necessitated to change my opinion that to rule men is not impossible if a person undertakes it with understanding and skill. There

were same who willingly obeyed Cyrus that were many days' journey, and others that were even some months' journey distant from him; same, too, who had never seen him, and same who knew very well that they never should see him; and yet they readily submitted to his government; for he so far excelled all other kings, as well as those who had received their dominion from their forefathers."

"He was able to inspire all with so great a desire of pleasing him, that they ever desired to be governed by his opinion; and he attached to himself so many nations as it would be a labor to enumerate."
Xenophon. *Historian's History of the World*, Volume 2, 1908, page 597.

"The giant figure of Cyrus the Great appears all the more splendid in the sunlight. He is fitly called the Great, as belonging to the small number of the immortals to whom humanity cannot deny this highest title.. he attained unheard of success with insignificant means. He was great, too, if it be great to fight and even to fall for the sake of justice. More than this, he was the most humane. His shield is stained by no horrible deeds of blood, of frightful revenge and cruelty, such as disgrace the son of Olympias. He spared, and made gifts to conquered enemies. Thus he was the greatest, far beyond the spirit of his nation and age, anticipating the remotest future both as man and statesman, carried by a commending personality who not only compelled the admiration of his own people, but also brought his enemies to their knees. Who is there that approaches him? Above ail, the little people of the Jews hailed him as they have done no other mortal before or since, as the victor and rescuer, the liberator and savior, the favored of God and lord of the earth... He was not the product and child of his age. He was its creator and father, solitary and unique in the world's history; he took firmer grip of the wheel of time than any other mortal; in the term of his life he brought an epoch to its close, snatched the lordship of the earth from the Semites and Egyptians, and won it for the Aryans for all time." Xenophon. *op. cit.* pages 597-600.

"Cyrus must have been a great warrior and statesman. Nor is his character without nobility. He excels in the humanity with which he treated the vanquished. He destroyed no town nor did he put the captive kings to death. By the Persians his memory was cherished as 'the father of the people' and the Greek tradition shows that his greatness was acknowledged also by his enemies. He therefore deserves the homage which Xenophon paid to him in choosing him as hero for his didactic novel." *The Encyclopedia Britannica*, Volume 7 (1911 edition), page 708.

"Cyrus was preceded by a reputation for clemency. Thus the history of Babylonia closes peaceably upon the noble figure of Cyrus, the Achaemeniad prince, who commands our warmest sympathies."
Xenophon. *op. cit.*, Volume 1, page 59.

"The builder of this empire was the mighty Cyrus, one of the most powerful and, if tradition is to be credited, one of the best of the great conquerors of history." Xenophon. *op. cit.*, Volume 2, page 567.

Thus Cyrus is a suitable symbol or type of Jesus Christ. In the invasion of Babylon Cyrus is also described as coming from the east.

"Who raised up the righteous man [Cyrus] from the east, called him to his foot, gave the nations before him and made him rule over kings." Isaiah 41:2.

"Calling a ravenous bird from the east, the man [Cyrus] that executes my counsel from a far county." Isaiah 46:11. "A ravenous bird." This denoted the rapidity of Cyrus' march from distant regions to pounce upon the prey. "The standard of Cyrus was a golden eagle on a spear". Jamieson. *et. al.* on

Isaiah 46:11.

Cyrus was from the Persian province of Anshan or Susiana in Elam which was directly east of Babylon. Isaiah also predicted that Cyrus would be raised up from the north. **“I have raised one up from the north and he shall come from the rising of the sun.” [the east] Isaiah 41:25.**

Cyrus, by his father, was a Persian, and by his mother, a Mede. His army consisted of Persians, whose country was to the east of Babylon, and of Medes whose country was north of Babylon. While Cyrus' native province was Anshan directly east of Babylon, when he assembled his allied forces to invade Babylon, it was from the north that he led them.

In view of the fact that Cyrus fulfilled the amazing prediction of Isaiah, made 150 years before his birth, it maybe profitable to take a glimpse at some of the historical details concerning this event. The character that stands out in this scenario is not only Cyrus, but the beloved Daniel. What a remarkable witness to God was this man before the leading lights of the world.

Initially Daniel was used to introduce Nebuchadnezzar, king of Babylon, to the true God. Nebuchadnezzar's dream as recorded in Daniel 2 was given him by God, by which Daniel was introduced to the king, from whom the king received the divine interpretation of the dream. Under Daniel's influence, plus the divine interventions in Nebuchadnezzar's life, Nebuchadnezzar finally became a convert to the true God. Undoubtedly Nebuchadnezzar will be among the saved in God's kingdom. What a star will be in Daniel's crown. It is a remarkable fact that Nebuchadnezzar, on his deathbed, was given some kind of prophetic foresight by which he foretold the end of Babylon. Under the symbol of a Persian mule, he declared how Cyrus would reduce the Babylonians to servitude. (Humphrey Prideaux. op. cit., footnote, page 114. Xenophon. op. cit. Volume 1, page 579.

The second episode was the writing on the palace wall of Babylon. Daniel was conspicuous by his absence from the scene. Belshazzar had rejected the lessons God had taught his grandfather. Instead of submitting to Jehovah as had Nebuchadnezzar, Belshazzar defied him. This defiance climaxed in his blasphemous use of the sacred vessels of Jehovah in the worship of the gods of Babylon. God's response was the appearance of a bloodless hand, which suddenly emerged from the sleeve of darkness, and inscribed in letters of fire on the palace wall, the words of doom. None understood the words. Why? It is claimed that the language was the old Samaritan Hebrew, which was unknown to the Babylonians. (Xenophon. op. cit., footnote, p. 117.) The queen mother reminded Belshazzar of the aged Daniel and his celebrated wisdom.

Daniel was summoned. The words were interpreted and Babylon's doom was pronounced: **“Thy kingdom is divided and given to the Medes and Persians.” Daniel 5:28.** In fulfillment of Isaiah's prediction of 150 years before, Cyrus the Persian captured Babylon. He was informed of the handwriting on the wall of the previous night and how Daniel, the renowned prime-minister of Babylon under Nebuchadnezzar, had foretold Babylon's capture and fall, by the Medes and Persians.

“There can be no doubt, but that this decree in favor of the Jews was obtained by Daniel. When Cyrus first came to Babylon, on his taking the city, he found him there an old minister of state, famed for his great wisdom all over the east, and long experienced in the management of public affairs of the government, and such counselors wise kings always seek for: and moreover his late reading of the wonderful handwriting on the wall, which had puzzled all the wise men of Babylon besides, and the

event which happened immediately after, exactly agreeable to his interpretation had made a very great and fresh addition to his reputation; and therefore as Cyrus having made himself master of the city, he was soon called for, as a person who was best able to advise and direct about the settling of the government on this revolution, and was consulted with on all the measures taken therein. On which occasion, he so well approved himself. He was made prime minister. And when Cyrus returned from his Syrian expedition again to Babylon, he found a new addition to his fame, from his miraculous deliverance from the lion's den, which gave sufficient reason for that wise and excellent prince to have him in the highest esteem. And since he had been so earnest with God in prayer for the restoration of his people. And to induce him [Cyrus] the readier to grant his request, he showed him the prophecies of the prophet Isaiah, which spoke of him by name one hundred and fifty years before he was born, as one whom God had designed to be a great conqueror, and king over many nations, and the restorer of his people, in causing the temple to be built, and the land of Judah and the city of Jerusalem to be again dwelt in by its former inhabitants. That Cyrus had seen and read these prophecies, Josephus tells us; and it is plain from his decree in Ezra for the rebuilding of the temple. And who was there that should show them unto him but Daniel, who had constant access unto him. In the first year of Cyrus's monarchy over the east, he issued out his royal decree for the rebuilding of the temple of Jerusalem, and the return of the Jews again into their own country." Xenophon. op. cit., pages 125-126.

"The deliverance of Daniel from the den of lions had been used of God to create a favorable impression upon the mind of Cyrus the Great. The sterling qualities of the man of God as a statesman of far seeing ability led the Persian ruler to show him marked respect and to honor his judgment. And now, just at the time God had said He would cause His temple at Jerusalem to be rebuilt, He moved upon Cyrus as His agent to discern the prophecies concerning himself, with which Daniel was so familiar, and to grant the Jewish people their liberty,

"As the king saw the words foretelling, more than a hundred years before his birth, the manner in which Babylon should be taken; as he read the message addressed to him by the Ruler of the universe, 'I girded thee, though thou hast not known Me: that they may know from the rising of the sun, and from the west, that there is none beside Me;' as he saw before his eyes the declaration of the eternal God, 'For Jacob my servant's sake, and Israel My elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known Me;' as he traced the inspired record, 'I have raised him up in righteousness, and I will direct all his ways: he shall build My city, and he shall let go my captives, not for price nor reward,' his heart was profoundly moved, and he determined to fulfill his divinely appointed mission." Prophets and Kings, page 557.

Was Daniel successful in leading the great Cyrus to a knowledge of the true God? "Through association with him, [Daniel] these heathen monarchs were constrained to acknowledge his God, as 'the Living God and steadfast forever and his kingdom that which shall not be destroyed.'" Prophets and Kings, page 545.

In the decree issued by Cyrus for the restoration of Israel to their homeland, it is of thrilling interest to notice how Cyrus worded his decree. **"Thus said Cyrus King of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah and build the house of the Lord God of Israel, (he is the God) which is**

in Jerusalem.” Ezra 1:2-3.

Does the wording of this decree indicate that Cyrus had accepted Israel’s God? Cyrus acknowledges Jehovah as having given him the kingdoms he had conquered, and also acknowledges the truth of Isaiah the prophet of 150 years before, which Daniel had brought to Cyrus’ attention. When he included in his decree that “the LORD God of Israel (he is the God)”, did that mean that Cyrus received Jehovah as the true God?

Seeing Nebuchadnezzar had been won to the true God by Daniel, was Cyrus also won to the true God by Daniel? If so, what a marvelous testimony to the character, personality, and influence of Daniel. One stands in awe at the remarkable influence of this man. His name rang with renown for centuries throughout the world of that day. What a testimony to what Heaven can do for one who devotes himself unreservedly to God. No wonder Daniel was beloved of heaven. The life, character and influence of such a man, should move one to cherish, study and understand his inspired writings.

The next important point in which Cyrus was a type of Jesus Christ, was that he was titled, “King of kings”. **“And made him to rule over kings.” Isaiah 41:2.**

Under Cyrus there were other kings. Jeremiah, in predicting the destruction of Babylon, wrote, **“Many kings shall be raised up from the coasts of the earth.” Jeremiah 50:41. “The Lord hath raised up the spirit of the kings of the Medes: for his device is against Babylon.” “Prepare against her the nations with the kings of the Medes.” Jeremiah 51:11, 28.**

The angel Gabriel, in interpreting the symbols of Daniel 8 declared: **“The ram which thou saw, having two horns, are the kings of Media and Persia.” Daniel 8:20.**

It is an established fact that in the overthrow of Babylon, more than one king was involved. With Cyrus were many other kings, “the kings from the east”. Xenophon, in speaking of Cyrus and the Persian kings, declared: “Still more usual is the title ‘King of kings’ the description which, as is well known, has remained the regular appellation of the Persian king it would seem to express the summit of royalty.” Xenophon, op. cit. Volume 2, page 570.

When the greater than Cyrus, Jesus Christ, is pictured leading the armies of heaven to destroy spiritual Babylon at the Second Advent, he is described (in capital letters), as **“KING OF KINGS AND LORD OF LORDS.” Revelation 19:16.**

This title suggests that there must be other kings under Christ. These could not be earthly kings because all earthly kings, by supporting spiritual Babylon, will be destroyed at the Second Advent. (Revelation 17:2; 18:2, 9; 19:19; 16:14; 6:15-17.) Who then are the “other kings” that will be with Christ? The answer is that there are heavenly kings. There are kingly powers in the sinless universe. The apostle Paul wrote, **“Now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God.” Ephesians 3:10.**

In heavenly places there are principalities. A principality is a domain, ruled over by a prince, indicating kingly power. Ephesians 1:20, 21 repeats the fact that in “the world to come” there are “principalities and powers”. Our great God shares his rule. He delegates responsibility amongst his intelligent creatures. Our God is not a dictator. Christ has “created thrones, dominions and principalities in heavenly places.” Colossians 1:16.

There are heavenly beings to whom God has delegated kingly or ruling authority. Scripture depicts at least five classes or groups to whom has, or will be delegated kingly authority.

1. Certain angels. When Isaiah described how Lucifer coveted the position of God (the Son), he spoke of him as having a throne. **“I will exalt my throne above the stars of God.” Isaiah 14:13.**

This reveals that Lucifer had kingly, or ruling authority. The Spirit of Prophecy declares, “When Satan rebelled, there was war in heaven and he with all his sympathizers, was cast out of heaven. He had held a high office in heaven, possessing a throne radiant with light. But he swerved from his allegiance to the blessed and only Potentate and fell from his first estate.” S.D.A. Bible Commentary, Volume 7, pages 9, 73.

2. The leaders of other worlds could correctly be classed as kings. Originally Adam was a “son of God”. Early Writings, pages 145, 286. As the leader of this world God gave him dominion and authority over this earth. (Genesis 1:26-27.) He was the king of this world and when Satan usurped Adam’s position, he became, “the prince of this world”. (John 12:31; 14:30; 16:11.) At various intervals, “the sons of God”, leaders of other worlds, assemble in the great councils of heaven. (Job 1:6; 2:1; 38:4-7. The “Sons of God” existed prior to creation and they, like Adam in his sinless state, are the kings of other inhabited worlds.) These leaders of other worlds are kings just as Adam was the king of this world.

3. The saints are classed as kings. **“You have made us to our God kings and priests.” Revelation 1:5, 6.** In a spiritual sense the saints are kings now, but in the kingdom, the saints literally will share Christ’s throne. They “will sit on his throne.” They will be given kingly authority. (Revelation 3:21.)

4. The 24 elders who now assist Christ in his priestly ministry in the heavenly sanctuary, declare that they are “kings and priests” and “shall reign on the earth” Revelation 4:4; 5:10. To them also, will be delegated kingly power.

5. The 12 apostles will be kings in the renewed earth. Jesus promised, **“In the regeneration you also shall sit on twelve thrones judging the twelve tribes of Israel.” Matthew 19:28.**

Thus, there are several groups who could rightfully be classed as kings under Jesus Christ “the King of kings and Lord of lords”. At the Second Advent the universe will witness the greatest display of power and glory ever known. They will behold Jesus Christ in “his own glory, and the glory of the Father, and the glory of the holy angels”. With him will be the angelic hosts with their leaders, possessing kingly power. There will be the 24 elders, kings and priests. Undoubtedly there will be the saints who have been resurrected or translated to heaven, such as Enoch, Moses and Elijah. There will be the leaders of other worlds. All these will comprise “the armies of heaven” that escort Christ as King of kings and Lord of lords. Heaven will be empty, and this is when there will be “silence in heaven”, as the Father awaits the return of his Son, with the redeemed from the earth. In the sixth plague, all the heavenly powers that come with Christ to destroy Babylon, are termed, “the kings from the Sun rising”.

CYRUS: A TYPE OF JESUS CHRIST: 14 Parallels Between Cyrus and Jesus Christ

1. The name Cyrus means the sun.

1. Jesus Christ is called “the sun of righteousness” Malachi 4:2

2. At his birth an attempt by reigning king to destroy him. (Xenophon. op. cit., Volume 2, pages 76-580.)

2. At his birth an attempt by reigning king to destroy him.
3. Named by God 150 years before his birth.
3. Named by God 700 years before his birth. Isaiah 9:6.
4. "Raised up in righteousness." Isaiah 45:13. "The righteous man." Isaiah 41:2.
4. "Christ Jesus, is made unto us righteousness". 1 Corinthians 1:30. "This was a righteous man." Luke 23:47.
5. "He shall call upon my name" Isaiah 41:25. "Thus said Cyrus The Lord God of heaven. (He is THE God)" Ezra 1:1-3.
5. Jesus continually called on God's name in prayer. "Our Father which art in heaven'°.
6. "I will direct his ways." Isaiah 45:13. "Whose right hand I have held." Isaiah 45:1
6. I seek the will of the Father who hath sent me." John 5:30. "I will hold your [Christ's] hand." Isaiah 42:6.
7. "Thus said the Lord to his anointed, to Cyrus." Isaiah 45:1.
7. "We have found the Messiah, which is, being interpreted, the Christ." John 1:41. (Margin: "the anointed")
8. "That said of Cyrus, He is my shepherd." Isaiah 44:28.
8. "I am the good shepherd." John 10:11; "The great shepherd." Hebrews 13:22; "The chief shepherd" 1 Peter 5:4.
9. "The man that executes my counsel" Isaiah 46:11. (Margin: "the man of my counsel")
9. "The counsel of peace shall be between them both." Zechariah 6:13.
10. Cyrus was officially titled, "he King of kings"
10. Jesus will be titled "King of kings and Lord of lords." Revelation 19:16.
11. God "gave the nations before him." Isaiah 41:2. "As the dust to his sword"; "as the driven stubble to his bow." "To subdue nations before him." Isaiah 45:1.
11. "Out of his mouth goes a sharp sword that with it he should smite the nations, and he shall rule them with a rod of iron:" Revelation 19:15.
12. Cyrus came from the east of Babylon - Anshan or Susiana a Persian province. "The righteous man from the east", Isaiah 42:2; "from the rising sun [east] he calls upon my name." Verse 25. "Calling a ravenous bird from the east." Isaiah 46:11.
12. "The dayspring (margin: Sun rising) from on high hath visited us" Luke 1:78. "The glory of the God of Israel came from the way of the east." Ezekiel 43:2. "As the lightning comes out of the east and shines even to the west; so shall the coming of the Son of Man be." Matthew 24:27.
13. He overthrew literal Babylon: "That said to the deep, Be dry, and I will dry up thy rivers." Isaiah 44:27. "A drought is upon her waters and they shall be dried up", "I will dry up her sea and make her springs dry, and Babylon shall become heaps." Jeremiah 51:38; 51:36-37.

13. Christ overthrows spiritual Babylon: "The sixth angel poured out his vial upon the great river Euphrates and the water there of was dried up." Revelation 16:12. "And great Babylon came in remembrance before God, to give to her the cup of the wine of the fierceness of his wrath." Revelation 18:21.

14. "That said of Cyrus, Jerusalem, thou shall be built, and to the temple, Thy foundation shall be laid." Isaiah 44:28. "He shall build my city and shall let go my captives, not for price, nor for reward." Isaiah 45:13.

14. "A city whose builder and maker is God." Hebrews 11:10. "He shall build the temple of God." Zechariah 6:13. "The captives of the mighty shall be taken away and the prey of the terrible shall be delivered." Isaiah 49:25.

Now the prediction of Revelation 16:12 declares, that the "drying up of the great river Euphrates prepares the way of the kings of the east". What is the significance of this? The drying up of the Euphrates involves the exposure of Babylon, that is the clergy and religious leaders. It represents their supporters turning against them and destroying them. How could this be the signal, how could this prepare the way for the coming of Christ and the heavenly hosts? Why prepare the way? We suggest that there is great significance in this. All of these events are a part of the final conflict of the great controversy. Because grave questions have been implanted in the minds of fallen and sinless beings, it has been necessary for God to permit certain events to take their course in order to vindicate His actions.

When Christ returns the second time, there will take place the most devastating act of destruction, on the part of the Deity, that the universe has ever witnessed. All of the unsaved comprising many millions of people, will be destroyed upon the earth. But before God does this, before Christ performs "His strange act" of judgment as the Avenger, Babylon is exposed; Babylon is revealed in all her guilt. Babylon is shown to be the great rebel against God. This is absolutely essential. Even amongst believers who know the truth concerning Babylon, there are many who are not convinced of the awful guilt of spiritual Babylon. There is a reluctance to believe all that scripture declares about Babylon. When Babylon's exposure is complete and all see the depths of her awful guilt, there will be no question concerning God's justice in the fearful slaughter of the clergy as well as the staggering destruction of the unsaved. **"By thy sorceries were all nations deceived, and in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."** Revelation 18:23-24.

That is an incredible indictment. How many, even among God's people, fully realize the depths to which spiritual Babylon has fallen? A recent publication entitled "The Secret History of the Jesuits" documents how World War I and World War II were engineered by the Jesuits. (Edmund Paris. A Secret History of the Jesuits.) The Papacy planned these terrible conflicts with the purpose of restoring Catholic world power. What guilt! What a need to expose Babylon. This is why God decrees, that before Christ comes to destroy Babylon, she must be exposed.

Thus, in the last days, God permits Satan to set up his kingdom, Babylon the Great. He permits Babylon to attain universal dominion. Before Christ destroys Babylon, He brings about Babylon's exposure. He gives her sufficient room so that she will reveal her true character to the world and to the universe. Thus, when Christ destroys Babylon and all who support her, there will be no note of dissent, no whisper of disagreement throughout the universe of God. (Revelation 19:1-6.) There will be a vast

“Amen” to Christ’s awful act of carnage. We suggest that this is why “the drying up of the Euphrates”, the exposure of Babylon, prepares the way for the coming of the heavenly host that destroys her.

“Soon there appears in the east, a small black cloud, the cloud that surrounds the Savior. The sign of the Son of man. It draws nearer the earth until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth a mighty conqueror. Not now ‘a man of sorrows.’ He comes to judge the living and the dead. In righteousness He doth judge and make war. And the armies which were in heaven follow Him. A vast unnumbered throng attend Him on His way. No human pen can portray the scene; no mortal mind can conceive its splendor. Every eye beholds the prince of life. A diadem of glory rests on his holy brow. His countenance outshines the dazzling brightness of the noonday sun. Upon the rejecters of His mercy falls the terror of eternal despair. The faces of the righteous light up and joy fills every heart. The King of kings descends upon the cloud, wrapped in flaming fire.

“The heavens roll together as a scroll, the earth trembles before Him, the derisive jests have ceased. Lying lips are hushed. Naught now is heard, but the voice of prayer and the sound of weeping and lamentation. The cry bursts forth from lips so lately scoffing, ‘The great day of His wrath is come and who shall be able to stand?’ The wicked pray to be buried beneath the rocks of the mountains, rather than meet Him who they despised and rejected.

“That voice [of Jesus] they know. How often have its plaintive, tender tones called them to repentance. How often has it been heard in the touching entreaties of a friend, a brother, a Redeemer. To the rejecters of His grace, no other could be so full of condemnation, so burdened with denunciation, as that voice which has so long pleaded, ‘Turn ye from your evil ways for why will ye die?’ That voice awakens memories which they would fain blot out, warnings despised, invitations refused, privileges slighted.” The Great Controversy, pages 640-642.