

## Exploring Revelation 29:

### Drying Up The Great River Euphrates

When? How? Why?

An Exposition of Revelation 16:12

The Euphrates is the river that emerges from the mountains of Armenia, flows southward into Syria and then turns southeast into Iraq and finally empties into the Persian Gulf. This great river is mentioned in the book of Revelation in two different predictions. The sixth trumpet of Revelation 9 and in particular in Revelation 16 in the sixth plague. It is connected with the seven last plagues that fall upon the earth after the close of probation and preceding the second coming of Christ

**“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 16:1.**

The prophet then describes the powers that unite the world for the final conflict against God and his people.

**“The spirits of devils working miracles which go forth to the kings of the earth and of the whole world to gather (or unite) them to the battle of that great day of God Almighty.” Verse 14.**

In the tremendous climax between good and evil the river Euphrates is involved. It is necessary, therefore, to ascertain what is the Euphrates. The view that was once held by some Bible students was that a river represents a country through which it flows. Last century the Euphrates flowed through the territory of the Ottoman Empire and so it was declared that the Euphrates represented the Ottoman empire. However, the Ottoman empire has vanished, so no longer can the Euphrates be so applied.

(What of the attempt to apply the Euphrates to the Islamic religion? The view that the Euphrates represents the Islamic religion appears to be based on the belief that that river flows through countries that are Islamic in religion. This interpretation is derived from the now discarded principle that in prophecy a river represents a country through which it flows. There is no sound scriptural support for this assertion, nor is there any hint in scripture that a river represents a religion.)

Today the Euphrates still rises in the mountains of Armenia, and flows through Syria but mainly Iraq. Some might conclude on the basis that a river represents a country, that the Euphrates represents Iraq. However, when we allow scripture to answer the question as to what is the Euphrates, a different conclusion must be drawn. The Bible reveals that the river Euphrates is the river of Babylon. Ancient Babylon is employed in the book of Revelation as a type or picture of modern Babylon. The Euphrates therefore is a symbolic river, connected with modern Babylon in the last days. Babylon looms large in the book of Revelation.

**“Babylon is fallen, is fallen, that great city which made all nations drink of the wine of the wrath of her fornication.” Revelation 14:8.**

Babylon plays a major part in the final conflict. The seven plagues fall on Babylon. (Revelation 16:19) The harlot church is called “Babylon the great.” (Revelation 17:5.) Babylon is also likened to a great city - the enemy of God. One thing is crystal clear and that is that in the last days, Babylon is to dominate the world. In chapter 18 of Revelation it tells how.

**“All nations have drunk of the wine of the wrath of her [Babylon’s] 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 18:3.** This indicates that the world at large will support Babylon.

**“How much she hath glorified herself and lived deliciously [luxuriously] so much torment and sorrow give her, for she said in her heart I sit a queen and am no widow and shall see no sorrow.” Revelation 18:7.** Babylon is to sit as queen of the nations, just as did ancient Babylon. Who, then, is Babylon? The Revelator reveals that Babylon is comprised of three parts.

**“The great city was divided into three parts and, great Babylon came in remembrance before God to give to her the cup of the wine of the fierceness of his wrath.” Revelation 16:19**

What are these three parts of Babylon? The answer is found in verse 13. **“I saw three unclean spirits like frogs come out of the mouth of the dragon and the beast and the false prophet.”**

The dragon represents. “Kings, rulers and governors who have placed upon themselves the brand of antichrist and are represented as the dragon that goes to make war with the saints.” “Testimonies to Ministers”, page 39.

Kings, rulers and governors, or political powers, that unite with the Papacy, are the ones that comprise the dragon. They form one of the three parts of Babylon. The second part is “the beast”. Revelation 13:1-10 shows the beast is the papacy. The third part of Babylon is “the false prophet” which represents apostate Protestantism. Here we have the three main sections of spiritual Babylon, which in the last days will lead the world against God. Now the scripture shows that not only do the three powers comprise Babylon, but their supporters also will form a part of Babylon.

**“All the world wondered after the beast.” Revelation 13:3.** This indicates that the time is to come when Babylon will gain control of all the peoples of the world.

**“All that dwell upon the earth shall worship him whose names are not written in the book of life.” Revelation 13:8.** In other words, all who are not faithful to Christ, all who do not “keep the commandments of God and the faith of Jesus”, will ultimately support Babylon. Why is the final apostasy called Babylon? We suggest three main reasons

1. To hide the truth from those who do not appreciate it, so that only the searcher will find it. One of the reasons Jesus spoke in parables was to hide the truth from those who did not appreciate truth. (Mark 4:11, 12.)
2. Because the spirit, the philosophy, the teachings, the doctrines of modern Babylon in principle are the same as those of Babylon of old.
3. The Old Testament Babylon is used by the Revelator as a type of modern Babylon. The Holy Spirit inspired the apostle to cull from the Old Testament many expressions concerning ancient Babylon and apply them to modern Babylon. Therefore, in order to understand the significance of the descriptions of spiritual Babylon in Revelation, we need to study the type in the Old Testament. There are at least fourteen parallels between ancient Babylon and modern Babylon. (See Appendix 1.),

Ancient Babylon. gained control of the world. It was a world power. Nebuchadnezzar, after conquering the then known world, declared: **“Is not this great Babylon that I have built.” Daniel 4:30.** In the book

of Revelation, "Babylon the great" is used four times denoting the worldwide influence that this power will gain. (Frequently, in scripture, the number 'four' represents universality, or the whole world.)

In the Old Testament Babylon was called "the lady of kingdoms" (Isaiah 47:5) denoting that she was the best, she was supreme.

**"I shall be a lady forever." Isaiah 47:7.** Her aim was to rule forever. This has always been the spirit of Babylon.

**"I am, and none else beside me, I shall not sit as a widow, neither shall I know the loss of children."** Verse 8. This portrays Babylon's intentions, and reveals her arrogance, pride and ambition. In Revelation the same picture is presented of modern Babylon. Little does the world dream of the aims of the apostate religious system that will be led by the Papacy. Little do they dream what is in store.

**"She said in her heart, I sit a queen and am no widow and shall see no sorrow." Revelation 18:7.**

In 1798 Spiritual Babylon was widowed when she received the deadly wound. She is determined to regain her husband and have her power restored. She will be illicitly united to the State again. **"The kings of the earth have committed fornication with her." Revelation 18:3.** There is to be another illicit union of church and state, then Babylon will no longer be a widow.

Old Babylon was situated on the Euphrates river. **"Thou that dwells on many waters." Jeremiah 51:13.** The many waters were the great river Euphrates. She was situated on both sides of the river. She dug canals from the river by which she irrigated the fertile plains of Babylon, making them one of the most productive gardens the world has ever known. In Revelation spiritual Babylon is also pictured as dwelling on many waters.

**"Come hither and I will show thee the judgment of the great whore that sits upon many waters." Revelation 17:1.**

What are these waters? The book of Revelation, being a book of symbols indicates that the waters are symbolic. **"The waters which thou saw where the whore sits are peoples and multitudes and nations and tongues." Revelation 17:15.** The waters on which modern Babylon will sit are the numerous peoples all over the world who will support the great religious apostasy.

"All that dwell on the earth shall worship" [obey] the beast. Multitudes of people around the globe are finally to give their allegiance to Babylon. The great river Euphrates in ancient times was the glory and protection of that great city. Rollins' Ancient History declares: "Babylon reckoned the Euphrates alone was sufficient to render her impregnable."

"Babylon, with its massive walls and its gates of brass, protected by the river Euphrates, and stocked with provision in abundance, the voluptuous monarch, felt safe and passed his time in mirth and revelry." "Prophets and Kings", page 523.

Just as the river Euphrates was the protection of ancient Babylon, so modern Babylon will find its protection and its glory in the symbolic Euphrates. The millions of people around the globe who are to give their support to Babylon will be her glory and protection. All the nations, the kings or rulers of the earth, the merchants of the earth. (18:3), the world's financiers and the multinationals etc., will all support modern Babylon. This will be her glory and her protection. What a picture of the tremendous organization and power that is rising in our midst.

In the original language, the word "Euphrates" means "to break forth, to rush, rushing". (Dr. James Strong.) This word was used of the Euphrates river because when the snows melted on the mountains of Armenia, it gave rise to sudden flooding. The waters would overflow their banks and spread over the land in various parts of its course particularly in the north of Israel. The Euphrates was appointed by God to be the northern boundary of Israel. In the times of David and Solomon, Israel's territory finally reached to the Euphrates. (Genesis 15:18; 1 Kings 4:21, 24.)

The Old Testament prophets employed the overflowing of the Euphrates to represent an invasion by enemy forces from the north into the land of Israel. **"Behold, waters rise up out of thee north and shall be an overflowing flood and overflow the land." Jeremiah 47:2.**

Military invasions generally came from the north. Even though some invasions came from the east, they were forced to travel up the Euphrates river, because of the desert, and turn down from the north into Israel.

**"The Lord brings upon them, the waters of the river, strong and many, even the king of Assyria and he shall come up over all his channels and go over all his banks. He shall pass through Judah and reach even to the neck." Isaiah 8:7, 8.**

This was a prediction of the Assyrian King, Sennacherib, who invaded the land of Israel and besieged Jerusalem, the head or capital of Judah. The invasion is likened to the overflowing of the many waters of the river, the Euphrates. The same symbolism is repeated: **"Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty [margin. many] waters. The nations shall rush like the rushing of many waters, but God shall rebuke them." Isaiah 17:12, 13.**

This was also a reference to the invasion of the Assyrians and alludes to the flooding of the Euphrates. In the book of Joshua the Euphrates is significantly referred to as "the flood". **"Your fathers dwelt on the other side of the flood in old times, even Terah, the father of Abraham ... and I took your father, Abraham, from the other side of the flood and led him throughout all the land of Canaan." "Put away your gods which you served on the other side of the flood." Joshua 24:2, 3, 14, 15.** The term "flood" is used to represent an invasion, or attack, by hostile powers. (Daniel 9:26; Revelation 12:15, 16.)

In the book of Revelation, the term "Euphrates" has a similar significance. In the sixth trumpet of Revelation 9:14 it describes the loosing of the four angels which are bound in or at the great river Euphrates. This represents an invading hostile power that would overrun the empire of Eastern Rome like a flood. It represented the Turks who fulfilled to the very letter all the details of the sixth trumpet. In Revelation 16 the Euphrates has the same connotation. The Euphrates represents an invasion or an attack by Babylon upon God's remnant people. In ancient times, literal Babylon attacked literal Israel. Finally, Spiritual Babylon is to attack Spiritual Israel, the church of God. The Revelator in his reference to the supporters of Babylon declares: **"The inhabitants of the earth have been made drunk with the wine of her fornication." Revelation 17:2.**

Babylon's supporters will be deluded, or intoxicated by Babylon's doctrine or philosophy, and as a result they will be manipulated and used to attack God's people. In the sixth plague this attack is symbolized by the term "Euphrates". It represents the invasion by hostile people, like a mighty flood, against the church of God. In the sixth plague the Revelator uses this terminology to portray details of the final conflict when "the dragon makes war on the remnant which keep the commandments of God," (Revelation 12:17); when "the ten horns and the beast make war with the Lamb," (Revelation 17:12-14);

and when the two-horned beast causes all that “would not worship the image of the beast should be killed.” (Revelation 13:15) The “many waters” on which the whore sits, rise up in wrath against the saints.

Anciently, after literal Babylon in her oppression of Israel had filled up her cup of iniquity God brought about her destruction. How was Babylon overthrown? It was affected by the drying up of Babylon’s waters, the Euphrates.

**“A drought is upon her [Babylon’s] waters and they shall be dried up.” Jeremiah 50:38.**

**“I will dry up her sea [waters] and make her springs dry.” Jeremiah 51:36.**

**“That said to the deep [the Euphrates] be dry and I will dry up thy rivers.” Isaiah 44:27.**

These predictions were abundantly fulfilled by King Cyrus with his Medes and Persians in their conquest of Babylon. “Even while he [Belshazzar] and his nobles were drinking from the sacred vessels of Jehovah ... and praising their gods of silver and of gold, the Medes and the Persians having turned the Euphrates out of its channel were marching into the heart of the unguarded city.

“In the unexpected Entry of the army of the Persian conqueror into the heart of the Babylonian capital by way of the channel of the river whose waters had been turned aside, and through the inner gates that in careless security had been left open and unprotected, the Jews had abundant evidence of the literal fulfillment of Isaiah’s prophecy concerning the sudden overthrow of their oppressors.” “Prophets and Kings”, pages 531, 532.

When God overthrew ancient Babylon he dried up her waters. Cyrus turned the Euphrates out of its course. He cut a channel and turned the river aside so that the waters flowing under the wall of Babylon ran low, enabling the Persian soldiers to enter in under the walls and capture the city. (See Appendix 2 for further historical evidence on Cyrus and the Euphrates.)

In the final conflict, when spiritual Babylon attempts to destroy the saints, and the symbolic waters on which she sits overflow against them, God intervenes and dries up those symbolic waters. He turns away from Babylon all those that support her. In Revelation 17 this same event is described in another way. After the ten horns join with the beast to make war against the Lamb, it declares: **“And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will and to agree and give their kingdom unto the beast until the words of God shall be fulfilled.”**  
**Revelation 17:16, 17.**

After the ten horns and the beast give their united support to the woman to make war against the Lamb, there is then a complete reversal. They are led to turn on the woman and destroy her. This is the same as “the drying up of the Euphrates”. It is the removal of the support of the peoples all over the world from the great apostate religious system. How does this eventuate? How does God dry up, or turn away, the support of millions of people from the religious leaders? The purpose of the seven last plagues is not only to punish Babylon, but to expose her. She has been the most deceptive power ever known and it is essential that her true character be revealed to all. Babylon’s exposure climaxes in the fifth plague, the plague of darkness. **“The fifth angel poured out his vial upon the seat [throne] of the beast and his kingdom was full of darkness.”**

By that time the kingdom of the beast will be worldwide, for “all that dwell on the earth shall worship him whose names are not written in the book of life.” (Revelation 13:8.) God’s people at this time have

been under pursuit, they have fled to the wilderness, to the mountains, to the outback. They are on the verge of destruction. It is at this moment that God at last intervenes. "When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. [Notice, it is the people, the symbolic Euphrates, the supporters of Babylon]. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof. The people of God - some in prison cells, some hidden in solitary retreats in the forests and the mountains, still plead for divine protection, while in every quarter companies of armed men are preparing for the work of death."

"It is now in the hour of utmost extremity, that the God of Israel will interpose for the deliverance of his chosen. With shouts of triumph, jeering and imprecation, throngs of evil men are about to rush upon their prey [Euphrates means "rushing"] when lo, a dense blackness, deeper than the darkness of the night [fifth plague] falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness." "Great Controversy", pages 635, 636.

What a devastating experience this will be. The millions of Babylon's supporters, convinced that Babylon is right and that the dissenting remnant are entirely wrong, convinced that there is only one alternative and that is to put them out of existence, are now confronted with shattering evidence that this small people, this remnant, is protected of God. Continuing:

"When the voice of God turns the captivity of his people, there is a terrible awakening of those who have lost all in the great conflict of life. The world sees the very class whom they have mocked and derided and desired to exterminate, pass unharmed through pestilence, tempest and earthquake. He who is to the transgressors of his law a devouring fire, is to his people a safe pavilion." "Great Controversy", page 654.

What a scene! What a reversal! In the fifth plague of extreme blackness, this blinding rainbow envelopes each little group of praying saints. The supporters of Babylon are suddenly shocked into the realization that these despised, hated and peculiar people are the chosen of God. This is how the symbolic Euphrates is dried up. This is how the "many waters" are diverted. This is the taking away of the support of the people from Babylon. This is God's answer to the attempt to destroy his loyal people. What a deliverance! The prophet Jeremiah describes the reaction of Babylon's supporters after their eyes are opened.

**"Woe be unto the pastors that destroy and scatter the sheep of my pasture. Behold, I will visit upon you the evil of your doings." Jeremiah 23:1, 2.**

When the eyes of the multitude are opened and they realize that they have been deluded, what a recompense will be meted out to the pastors. **"They have healed the hurt of my people slightly, saying, Peace, peace, when there is no peace." Jeremiah 8:11.** This is the theme today and it will be more pronounced in the future.

**"With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked that he should not return from his wicked way, by promising him life." Ezekiel 13:22.** Do we not witness this type of thinking in religious teaching amongst us today? In the

sixth and seventh plagues the recompense comes. The Remnant are revealed as God's chosen, but in the multitudes whom the religious leaders have manipulated, they see the awful fruitage of their ministry. "The minister who has sacrificed truth to gain the favor of men, now discerns the character and influence of his teachings. Every act that led men to rest in a refuge of falsehood has been scattering seed; and now, in the wretched, lost souls around him, he beholds the harvest." "Great Controversy", page 654.

What a grim picture this will be! Under such devastating exposure the unfaithful clergy, in awful remorse, confess their deceptions and admit that the persecuted ones are God's true people. **"I will make then of the synagogue of Satan which say they are Jews [Christians] and are not, but do lie, I will make them to come and worship before thy [saints] feet and to know that I have loved thee."** Revelation 3:9.

"The clergy cringe at the feet of the saints" admitting that they are wrong and that the saints are right. What a reversal!

"No language can express the longing which the disobedient and disloyal feel for that which they have lost forever - eternal life. Men whom the world has worshipped for their talents and eloquence now see these things in their true light. They realize what they have forfeited by transgression and they fall at the feet of those whose fidelity they have despised and derided, and confess that God has loved them." "Great Controversy", page 655.

What a challenge this is to decide for the right. What an encouragement this is to be faithful to the "commandments of God and the faith of Jesus". How vital it is to take the long look and see where our path is. Let us shun the popular way for it will lead to shattering disappointment in the future. As the prophet warns, **"Howl you shepherds, and cry; wallow yourselves in ashes ye principal of the flock: for the days of your slaughter and of your dispersion are accomplished: and ye shall fall like a pleasant vessel. The shepherds [clergy] shall have no way to flee, nor the principal of the flock to escape. A voice of crying of the shepherds, and an howling of the principal of the flock shall be heard, for the Lord hath spoiled their pasture."** Jeremiah 25:34, 35.

"The priests who are leading oil their flock to death are soon to be arrested in their dreadful career. The plagues of God are coming, but it will not be sufficient for the false shepherds to be tormented with one or two of these plagues. God's hand at that time will be stretched out still in wrath and justice, and will not be brought to Himself again, until His purposes are fully accomplished and the hireling priests are led to worship at the feet of the saints and to acknowledge that God has loved them because they held fast the truth and kept God's commandments." "Early Writings", page 124.

But more than that! The multitudes, witnessing the confession of their religious leaders and realizing that the clergy have deluded them and robbed them of eternal life, react with frightful violence. "The people turned upon their ministers with bitter hate and reproached them, saying, 'You have not warned us. You told us that all the world was to be converted and cried, Peace, peace, to quiet every fear that was aroused. You have not told us of this hour; and those who warned us of it, you declared to be fanatics and evil men, who would ruin us.' The ministers did not escape the wrath of God. Their suffering was tenfold greater than that of their people." "Early Writings", page 282.

"The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to

persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. 'We are lost!' they cry, 'and you are the cause of our ruin; and they turn upon the false shepherds. The very ones that once admired them most, will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies, Everywhere there is strife and bloodshed."

This is the "drying up of the Euphrates". This is the turning away of the people's support from the religious leaders. Instead of supporting them, they destroy them with their own hands. "The work of destruction begins among those who have professed to be the spiritual guardians of the people. The false watchman are first to fall. There are none to pity or to spare." "Great Controversy", page 655.

Many believe that the prediction of the prophet Zechariah has its full application at this time. **"This shall be the plague, wherewith the Lord will smite all the people that have fought against Jerusalem; [the church] their flesh shall consume away, while they stand upon their feet and their eyes shall consume away in their holes [sockets] and their tongue shall consume away in their mouth."** Zechariah 14:12.

What a fearsome judgment! "The false shepherds had been the signal objects of Jehovah's wrath. Their eyes had consumed away in their holes and their tongues in their mouths, while they stood upon their feet." "Early Writings", pages 289, 290.

All this will be fulfilled under the sixth and seventh plagues. But the end is not yet! After the clergy are destroyed, the prophet then portrays the tragic end of the supporters of Babylon. **"It shall come to pass in that day that a great tumult from the Lord shall be among them; and they shall lay hold, everyone on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor."** Zechariah 14:13. The supporters of Babylon will turn upon each other. In their fearful frustration and devastating disappointment, one can readily understand it. They have lost everything.

"Many of the wicked were greatly enraged, as they suffered the effects of the plagues. It was a scene of fearful agony. Parents were bitterly reproaching their children and children their parents, brothers their sisters and sisters their brothers. Loud, wailing cries were heard in every direction, "It was you who kept me from receiving the truth which would have saved me from this awful hour." "Early Writings", pages 289, 290.

This experience is with us today. It will continue to a greater degree in the future. Loved ones, relatives, friends, are hindering people who desire to accept the truth of God. There will be terrible recriminations when the plagues come.

"After the saints had been delivered, the wicked multitude turned their rage upon one another. The earth seemed to be deluged with blood and dead bodies were from one end of it to the other." "Early Writings", page 282.

The term "Armageddon" means "Mount of slaughter." Undoubtedly the scene depicted above is the exact fulfillment of Armageddon. It is not the clash of earthly armies, but the terrible conflict, first against God's people, then against the false clergy, bringing about their destruction and then the unsaved destroying each other all over the world. Worldwide destruction, worldwide bloodshed. What a tragic scene. All this prepares the way for the coming of, Christ. The Euphrates was dried up, "that the way of the kings of the east might be prepared." How does it prepare the way? This is dealt with later in "The Kings From the Sunrising!"



In conclusion, when Christ finally appears to receive his people at the Second Advent, the Revelator declares: **“And the remnant were slain.” Revelation 19:21.** This is referring to the remnant of the unsaved. The majority of the unsaved have turned on one another in slaughter and there is only a remnant left. This remnant is destroyed by the brightness of Christ’s coming when He returns to the world. (2 Thessalonians 2:8) Thus in the book of Revelation we have two remnants. Firstly, the remnant of the woman’s seed that keep the commandments of God and have the testimony of Jesus. These will be preserved during the plagues and translated at His appearing. On the other hand, the second remnant will be those who have survived the plagues but will be destroyed at the Second Advent.

#### APPENDIX 1 PARALLELS BETWEEN:

##### LITERAL BABYLON

1. Literal Babylon ruled the then known world
2. Literal Babylon claimed to be “The Lady of Kingdoms”, “I shall be a lady forever”, “I shall not sit as a widow, neither shall I know the loss of children.” Isaiah 47:5-8.
3. Literal Babylon was situated on the Euphrates river. “That dwells on many waters.” Jeremiah 51:13. i.e. The Euphrates and its numerous canals.” Anno. Par. Bible
4. The literal river was literal Babylon’s glory and protection.
5. The literal Euphrates in flood was used to represent invasions by literal Babylon, from the north, against literal Israel.
6. In the downfall of literal Babylon, her literal waters were dried up.
7. This prepared the way for Cyrus and other kings from the east to invade literal Babylon.
8. The name Cyrus means “the Sun.”
9. Cyrus was called God’s “anointed” or messiah. “Thus said the Lord to his anointed, to Cyrus.” Isaiah 44:1.
10. Cyrus was called God’s shepherd. “That said of Cyrus, ‘He is my shepherd.’” Isaiah 43:28.
11. Cyrus conquered literal Babylon Isaiah 45:1-3.
12. Cyrus delivered literal Israel from literal Babylon. Isaiah 45:1, 13.
13. Cyrus came from the east. Isaiah 41:2; 46:11.
14. Cyrus ordered the rebuilding of Jerusalem and restored Israel to the Promised Land. Isaiah 44:26, 28.

##### SPIRITUAL BABYLON

1. Spiritual Babylon is to rule all the world.
2. Spiritual Babylon will reach a similar position. “I sit a queen and am no widow and shall see no sorrow.” Revelation 18:7.
3. Spiritual Babylon will be situated on the symbolic Euphrates. “That sits on many waters.” “The waters where the whore sits are peoples, multitudes, nations and tongues.” Revelation 17:1, 15.

4. The symbolic river or the peoples and nations of the world will be spiritual Babylon's glory and protection.
5. The symbolic Euphrates or peoples will rise in rage, like a flood and invade spiritual Israel.
6. In the downfall of spiritual Babylon, her symbolic waters (or supporters) will be symbolically "dried up."
7. This will prepare the way for Jesus Christ, the symbolic Cyrus, and other kingly powers to invade this world, the realm of spiritual Babylon. Revelation 16:12.
8. Cyrus represents Jesus Christ, "The Sun of Righteousness"
9. Jesus was called The Anointed, the Messiah. "We have found the Messiah the Christ." John 1:41.
10. Jesus is called "The Good", "The Great" and "The Chief Shepherd." John 10:14; Hebrews 13:22; 1 Peter 5:4.
11. Jesus will conquer spiritual Babylon. Revelation 17:14; 19:2.
12. Jesus will deliver spiritual Israel from spiritual Babylon. Revelation 18:4, 8.
13. Jesus Christ comes the second time from the east to destroy spiritual Babylon. Matthew 24:27.
14. Jesus builds New Jerusalem and restores spiritual Israel to the earth made new. John 14:1-3; Revelation 21:1-3.

## APPENDIX 2

The historical account of the turning aside of the river Euphrates by Cyrus the Great in the capture of Babylon in 538 BC, From Xenophon's "Cyropoedia". (Translated from the Greek by Nelson.)

1. When Cyrus appeared before Babylon he stationed his whole force about the city and then rode around it himself in company with his friends and the staff-officers of the allies.
2. But when he had taken a survey of the walls, he prepared to draw off his army from the city. But a deserter came out and told him that they were going to attack him as soon as he began to draw his army off. "For," the man went on, "your lines looked weak to those who observed them from the walls." And it was no wonder that they appeared so; for, encompassing walls of such extent, the lines necessarily had but little depth.
3. On hearing this, therefore, Cyrus took his place with his bodyguard in the centre of his army and gave orders that the hoplites should fold back the phalanx from the extremity of either wing and move toward each other behind the main body, which had been halted, until each of the extreme wings should meet in a line with him, that is, in the centre.
4. By this maneuver the men that remained standing in their places were at once given more courage, for the depth of the line was thus doubled; and those who had fallen back were likewise rendered more courageous, for thus those troops which had been kept standing had now come to face the enemy, and not they. But when, as they marched in from both sides, the ends came together, they stood thus mutually strengthened - those who had shifted their position were supported by those in front of them, those in front by the men behind them.
5. And when the phalanx was thus folded back, the front ranks and the rear were of necessity composed of the most valiant men and the poorest were drawn up between them. And this

arrangement of the lines seemed well adapted both for fighting and for keeping the men from flight; and the cavalry and the light-armed troops upon the wings were in each case brought as much nearer to the commander as the phalanx was shorter when doubled.

6. And when they had thus closed up, they retired backward as long as they were within range of the missiles from the wall; but when they were out of range, they would face about and go forward at first only a few steps and wheel to the left and stand facing the wall; and the further off they got, the less of then did they thus wheel around; and when they seemed to be out of all danger, they marched off without stopping until they arrived at their tents.

7. When they had encamped, Cyrus called together his staff officers and said: "Friends and allies, we have viewed the city on every side. But I am sure I cannot see how any one could take by storm walls so massive and so high; but the more men there are in the city, the sooner they can, I think, be brought by famine to capitulate, seeing that they will not come out and fight. Therefore, unless you have some other method to suggest, I propose that we use this method of laying siege to those gentlemen."

8. "But," said Chrysantas, "does not this river flow through the midst of the city? And it is more than two stadia in width." "Aye, by Zeus," said Gobryas, "and its depth is such that two men, one standing on the other's shoulders, would not reach the surface of the water, so that the city is better defended by the river than by its walls."

9. "Chrysantas," Cyrus answered, "let us not trouble ourselves with that which is beyond our powers; but we must apportion the work among ourselves as quickly as possible, to each contingent its proper share and dig a ditch as wide and as deep as possible, so that we may require only as many men on guard as are absolutely indispensable."

10. Accordingly, he took measurements in a circle round about the city, leaving just enough room by the river for the erection of large towers, and began on either side of the city to dig an immense trench; and the earth from it they threw it on their own side of the ditch.

11. First of all, he began to build towers by the river, laying his foundations with the trunks of date palms not less than a hundred feet long, and they grow even taller than that. And they were good material for this purpose, for it is a well known fact that date palms, when under heavy pressure, bend upward like the backs of pack asses.

12. These he used as "mud sills" in order that, even if the river should break into his trench above, it might not carry his towers away. And he erected many other towers besides upon the breast-works of earth, so that he might have as many watch-towers as possible.

13. Thus, then, his men were employed, while the enemy upon the walls laughed his siege-works to scorn, in the belief that they had provisions enough for more than twenty years. Upon hearing of this, Cyrus divided his army into twelve parts as if intending each part to be responsible for sentry duty during one month of each year.

14. But the Babylonians, in their turn, when they heard of that laughed much more scornfully still, at the thought of Phrygians and Lydians and Arabians and Cappadocians keeping guard against them, for they considered all these to be more friendly to them than to the Persians.

15. At last the ditches were completed. Then, when he heard that a certain festival had come round in Babylon, during which all Babylon was accustomed to drink and revel all night long, Cyrus took a large number of men, just as soon as it was dark and opened up the heads of the trenches at the river.

16. As soon as that was done, the water flowed down. through the ditches in the night, and the bed of the river where it traversed the city, became passable for men.

17. When the problem of the river was thus solved, Cyrus gave orders to his Persian colonels, infantry and cavalry, to marshal their regiments two abreast and come to him and the rest, the allies, to follow in their rear, drawn up as before.

18. They came, according to orders and he bade his aides, both foot and horse, get into the dry channel of the river and see if it was possible to march in the bed of the river.

19. And when they brought back word that it was, he called together the generals of both infantry and cavalry and spoke as follows:

20. "My friends," said he, "the river has made way for us and given us an entrance into the city. Let us, therefore, enter in with dauntless hearts, fearing nothing and remembering that those against whom we are now to march are the same men that we have repeatedly defeated, and that, too, when they were all drawn up in battle line with their allies at their side, and when they were all wide awake and sober and fully armed.

21. Whereas now we are going to fall upon them at a time when many of them are asleep, many drunk, and none of them in battle array. And when they find out that we are inside the walls, in their panic fright they will be much more helpless still than they are now.

22. "But if any one is apprehensive of that which is said to be a source of terror to those invading a city - namely, that the people may go up on the house-tops and hurl down missiles right and left, you need not be in the least afraid of that; for if any do go up upon their houses, we have a god on our side, Hephaestus. And their porticoes are very inflammable," for the doors are made of palm wood and covered with bituminous varnish which will burn like tinder;

23. While we, on our side, have plenty of pine wood for torches, which will quickly produce a mighty conflagration; we have also plenty of pitch and tow, which will quickly spread the flames everywhere, so that those upon the, house tops must either quickly leave their posts or quickly be consumed.

24. "But come, to arms: and with the help of the gods I will lead you on. And do you, Gadatas and Gobryas, show the streets, for you are familiar with than. And when we get inside the walls, lead us go by the quickest route to the royal palace."

25. "Aye," answered Gobryas and his staff, "in view of the revelry, it would not be at all surprising if the gates leading to the palace were open, for all the city is feasting this night. Still, we shall find a guard before the gates, for one is always posted there." "We must Lose no time, then," said Cyrus. "Forward, that we may catch the men as unprepared as we can."

26. When these words were spoken, they advanced. And of those they met on the way, some fell by their swords, some fled back into their houses, some shouted at them; and Gorbryas and his men shouted back to them, as if they were fellow revelers. They advanced as fast as they could and were soon at the palace.

27. And Gobryas and Gadatas and their troops found the gates leading to the palace locked and those who had been appointed to attack the guard fell upon them as they were drinking by a blazing fire and without waiting they dealt with them as with foes.

28. But, as a noise and tumult ensued, those within heard the uproar, and at the king's command to see what the matter was, some of them opened the gates and ran out.
29. And when Gadatas and his men saw the gates open they dashed in, in pursuit of the others as they fled back into the palace, and dealing blows right and left they came into the presence of the king; and they found him already risen with his dagger in his hand.
30. And Gadatas and Gobryas and their followers overpowered him; and those about the king perished also, one where he had sought some shelter, another while running away, another while actually trying to defend himself with whatever he could.
31. Cyrus then sent the companies of cavalry around through the streets and gave them orders to cut down all whom they found out of doors, while he directed those who understood Assyrian to proclaim to those in their houses that they should stay there, for if any one should be caught outside, he would be put to death.
32. While they were thus occupied, Gadatas and Gobryas came up; and first of all they did homage to the gods, seeing that they had avenged themselves upon the wicked king, and then they kissed Cyrus's hands and his feet with many tears of joy.
33. And when day dawned and those in possession of the citadels discovered that the city was taken and the king slain, they surrendered the citadels, too.
34. And Cyrus at once took possession of the citadels and sent up to them guards and officers of the guards. As for the dead, he gave their relatives permission to bury them. He furthermore ordered the heralds to make proclamation that all Babylonians deliver up their arms; and he ordered that wherever arms should be found in any house, all the occupants should be put to the sword. So they delivered up their arms and Cyrus stored them in the citadels, so that they might be ready if he ever needed them for us.