

Zechariah 05 - Vision of the Flying Scroll; The Woman in the Basket (Ephah)

II. Eight Night Visions (Zech 1:7—6:15)

(6) Flying Scroll (5:1-4)

(A) Vision Described (5:1-2)

(B) Vision Interpreted (5:3-4)

(a) Covenant judgment coming (5:3a)

(b) Sins to be judged (5:3b-4)

(i) Stealing (5:3b)

(ii) Swearing falsely (5:3c-4)

(7) Woman in the Basket (5:5-11)

(A) The Woman's Identity (5:5-8)

(B) The Woman's Destination (5:9-11)

We're so accustomed to talking about God's love and grace, but we forget the God is holy.

It's hard to understand Zech 5 without remembering that God is holy.

Zechariah covers a lot of content on the restoring of the nation of Israel one day, but God can't restore the nation until He first removes the sin problem. This is what Zech 5 is about.



Charles L. Feinberg

God Remembers: A Study of Zechariah (Wheaton: Van Kampen, 1950, p. 82-83.)



“Zechariah knows nothing (nor does any other writer of the Scriptures) of the mawkish theology which is so much in vogue in our day that considers God as the God of love, overlooking every failure, shortcoming, and defection in man. True, twice over John the Apostle in his First Epistle designates God as the God of love, but he sounds forth the warning of impending judgment on all ungodliness in all the writings that the Spirit of God directed him to pen. If God can overlook sin lightly because of His love, then what need is there for Isaiah to a state of him that He is ‘the high and lofty One that inhabiteth eternity, whose name is Holy’ (Isa. 57:15)? What object is accomplished in Habakkuk’s great declaration: ‘Thou that art of . . .



Charles L. Feinberg

God Remembers: A Study of Zechariah (Wheaton: Van Kampen, 1950, p. 82-83.



... eyes than to behold evil, and that canst not look on perverseness' (Hab. 1:13)? Why should the majestic Epistle to the Hebrews inject such notes as these 'it is a fearful thing to fall into the hands of the living God' or 'our God is a consuming fire' (Hebrews 10:31; 12:29)? Away with half-baked theology! Let us magnify the love of God and at the same time maintain His irreproachable holiness."

Zechariah 5

(6) Flying Scroll (5:1-4)

(A) Vision Described (5:1-2)

1 Then I raised my eyes again and looked, and **behold**, *there was* a **flying** scroll.

1 Then I lifted up my eyes again and looked, and behold, *there was* a flying scroll.

1 Then I looked up and saw a flying scroll!

1 Then I turned, and lifted up mine eyes, and looked and behold a flying roll.

- "...raised my eyes...looked" - verbs of perception, indicating that this is another vision

- "...scroll" - God's written Word

— God has disclosed Himself in three ways:

1. Natural (General) Revelation - through Creation and conscience (Cf. Rom 1)
2. His Son Jesus Christ, who is God in a human body
3. Through His written Word - the only way a believer can be equipped, trained, reproved or corrected

2 And he said to me, "What do you see?" And I said, "I see a flying scroll; **its length is twenty cubits, and its width ten cubits.**"

2 And he said to me, "What do you see?" And I answered, "I see a flying scroll; its length is twenty cubits and its width ten cubits."

2 And the angel asked me, "What do you see?" I answered him, "I'm looking at a flying scroll. It's 20 cubits long and ten cubits wide."

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

- "...its length is twenty cubits, and its width ten cubits" - about 30' x 20'

— When God reveals Himself, He does it in such a way that people can't ignore it; the scroll is so large that people cannot pretend it's not there

— The identical measurements of the Holy of Holies in the Tabernacle (Ex 26:8) and within Solomon's Temple (1 Kings 6:3)

— The identical measurements show that judgment (divine discipline) begins with the house of the LORD; these scrolls are scrolls of judgment. When God brings judgment, He starts with His people and works out from there (1 Peter 4:17).

— We often are often upset at what's going wrong in the White House, but aren't paying attention to what's going wrong in the church house or the family house.

— When God wants to bring revival and purification, He starts with His own



Thomas L. Constable

Constable's online notes on Zechariah, p. 56.



“The scroll that Zechariah saw was open—and large—so that people could read it easily. During the restoration period, the returnees demonstrated an increased interest in the Mosaic Law, which was written on scrolls (cf. Neh. 8). No one could plead ignorance, because the scroll in Zechariah's vision was large enough for all to see and read.”

(B) Vision Interpreted (5:3-4)

(a) Covenant judgment coming (5:3a)

(b) Sins to be judged (5:3b-4)

(i) Stealing (5:3b)

(ii) Swearing falsely (5:3c-4)

3 Then he said to me, “This is the **curse** that is going forth over the face of the entire **land**; everyone who **steals** certainly will be **purged away** according to the writing on one side, and everyone who **swears falsely** will be **purged away** according to the writing on the other side.

3 Then he said to me, "This is the curse that is going forth over the face of the whole land; surely everyone who steals will be purged away according to the writing on one side, and everyone who swears will be purged away according to the writing on the other side.

3 He responded to me, "This is the curse that is going out over the surface of the whole earth, because, according to this side of the scroll, all thieves will be ejected, and according to the other side of the scroll, all liars will be ejected."

3 Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it.

- "...curse" - what is written on this huge scroll will bring a "curse" on the nation of Israel to discipline them for sin

— The notion of a "curse" goes straight back to the Mosaic Law (Cf. Deut 28:15ff)

- The interpretation is that judgment is coming to the people of Israel because of sin. God has to bring judgment for sin in order to restore them.

— None of the wonderful things God has promised through Zechariah to do for Israel can't happen until God cleans house

- "...land" - *há arets*, can be used to describe the entire earth (Gen 1:1) or just the land of Israel (Zech 5:6; 12:12; Matt 2:6)



Charles L. Feinberg

God Remembers: A Study of Zechariah (Wheaton: Van Kampen, 1950, p. 85.



"In this case *há'arets* can only refer to the land of Israel, the whole of it. The reasons are to be found in the context: (1) because of the land of Judah only could it be affirmed that they swore in the name of Jehovah (vs. 4); (2) because in verse 11 the land is distinctly contrasted with the land of Shinar; and (3) because the reference to the two tables of the law restricts the curse primarily to those under the law. In view of these facts it is difficult to see how the whole earth could be referred to here."

- "...steals" - the 8th commandment (Ex 20:13)

— One side of the scroll repeats the 8th commandment against stealing; apparently there was a lot of theft going on in the land of Israel

- Stealing comes in numerous forms, many that people don't even think about: over-taxation, inflation, over-charging, usury, withholding wages or underpayment for work completed;
- It doesn't always deal with money or material goods...you can steal people's time (which is sometimes more valuable than money), or waste time when being paid by an employer
- "...purged away" [2x] - likely refers to the "purging" of unbelieving Jews during the Tribulation period, leaving only the Remnant (Cf. Zech 13:8-9; Ezek 20:33-38)
- These passages reveal how God will deal with unbelievers in His midst at the end of the Tribulation period, prior to saving the nation (Remnant)
- Many people reject the eschatological interpretation of the "purging" described in 5:3. However, when did God ever purge Israel in this way? If you go to Israel today, it's obvious this purging has not yet happened as most of Israel is currently in unbelief.
- "...swears *falsely*" - the 3rd commandment (Ex 20:7), referring to taking the Lord's name in vain



Charles L. Feinberg

God Remembers: A Study of Zechariah (Wheaton: Van Kampen, 1950, p. 86-87.



"To what period of Israel's history should this version be referred?... We take the position that the immediate reference of the prophecy is to the time of the prophet without any need to specify that the sins were committed either with regard to the rebuilding of the temple or the offerings and tithes of the Lord. Surely these infractions were committed many times over by the contemporaries of the prophet and in many phases of their life. But, judging from the weight of the context, the fuller realization of the prophecy is in that time before the purging of the land from all sin and sinners, the period immediately preceding the setting up of the kingdom of the Son of David...According to the character of the former visions the prophet proceeds from the immediate present to the remote future."



Charles L. Feinberg

God Remembers: A Study of Zechariah (Wheaton: Van Kampen, 1950, p. 86-87.



"...And so here. It is sufficient to say, in refuting the contention...granted that this passage does not speak of a cleansing preparatory to the kingdom of the Messiah, surely other passages teach it. First of all, we take the full force of the passage, but we must go on from this to compare Scripture with Scripture. There is a partial aspect to all prophecy which leads us not to expect all of any given truth in one prophetic revelation or passage. If it is sad to contemplate that such sins were actually present in Israel after the chastening of the Babylonian captivity, it is all the more so to understand from the Word of God that such will be the condition after a world-wide exile and dispersion during this age of grace."

God isn't just interested in enforcing the 3rd and 8th commandments...He's interested in enforcing all of the commandments, and all of the Mosaic Law. Zechariah here is using a figure of speech called a *synecdoche*, meaning "a part for the whole."

Commandments 1-4 instructed Israel, upon their rescue from Egypt, how to interact and worship God; Commandments 5-10 instructed Israel how to interact with the world around them. When Zechariah sees a Commandment #8 on one side of the scroll, and Commandment #3 on the other side, this is a *synecdoche*. Both sections are covered, both parts of the whole, so it is referring to all 10 Commandments.

So God is not just upset that Israel is violating only two of the Commandments, He's upset that they are violating all of the Commandments. And if they're violating all 10 of the Commandments, what are they doing with the other 603 laws in the Mosaic Law (613 laws total).

The Book of Deuteronomy recapitulates and expands the original 10 Commandments. Once you get past the historical narrative, Moses elaborates on Commandment 1 with numerous additional explanatory laws; he does the same for all 10 Commandments.



Thomas L. Constable

Constable's online notes on Zechariah, p. 56-57.



“Writing was on both sides of the scroll, as it had been on the stone tables that contained the Ten Commandments (Exod. 32:15). On one side there was a curse against Israelites who broke the eighth commandment (Exod. 20:15), and on the other side was a curse for breaking the third commandment (Exod. 20:7). These two commandments, from the first part of the Decalogue and the second part, which Zechariah's contemporaries were apparently breaking frequently, probably represent by synecdoche the whole Law (cf. James 2:10). ‘Synecdoche’ is a figure of speech in which the writer uses a part, or parts, to represent the whole, or the whole to represent a part.”

4 I will make **it** go forth,” declares the LORD of armies, “and **it** will enter the house of the thief and the house of the one who swears falsely by My name; and **it** will **spend the night within that house** and destroy it with its timber and stones.”

4 I will make it go forth,” declares the LORD of hosts, “and it will enter the house of the thief and the house of the one who swears falsely by My name; and it will spend the night within that house and consume it with its timber and stones.”

4 “I am bringing this about,” declares the LORD of the Heavenly Armies. “The curse will enter the house of the thief and the house of the one who lies in my name. The curse will remain in his house until that house has been completely destroyed, right down to its timber and stones.”

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

- "...it" [3x] - the "curse" (v3); God's discipline and judgment for Israel's disobedience to the Mosaic Law

- "...spend the night within that house" - once this judgment starts, God will not respect their privacy

— God's judgment starts in the land, then goes into people's private homes; even the privacy of their homes would not afford protection from judgment that the Lord would send on those of His people who broke the Law



Thomas L. Constable

Constable's online notes on Zechariah, p. 57.



"Yahweh then promised to cause His curse to seek out the guilty and to bring judgment on them. He personified the curse and pictured it going throughout the land, even into homes, to seek out law-breakers. God's Word still had its ancient power even in post-exilic Judaism. Even the privacy of their homes would not afford protection from the judgment that the Lord would send on those of His people who broke His law."

(7) Woman in the Basket (5:5-11)

(A) The Woman's Identity (5:5-8)

5 Then the angel who had been speaking with me went out and said to me, "Now **raise your eyes and see** what this is that is going forth."

5 Then the angel who was speaking with me went out and said to me, "Lift up now your eyes and see what this is going forth."

5 Then the angel who had been talking with me stepped forward and told me, "Please look up and see what's going out."

5 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

- "Then" - the *waw* connective continues the temporal sequence...

- "...raise your eyes and see" - verbs of perception, indicating a new vision

6 And I said, "**What is it?**" Then he said, "This is the **ephah** going forth." Again he said, "This is their appearance in all the **land**."

6 I said, "What is it?" And he said, "This is the ephah going forth." Again he said, "This is their appearance in all the land"


6 So I asked, "What is it?" He replied, "This is a basket making its appearance." He also said, "This is what it appears to be in the entire land."

6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.


- "...What is it?" - Zechariah, in his sinful nature, is incapable of understanding divine revelation
 - Thus, it is necessary for God to show him the vision, then prompt him step by step, otherwise Zechariah would be unable to understand all that God is communicating.
 - This speaks to our need for enablement to understand the things of God while in our finite and sinful state
 - Fortunately during the Church Age we have the Spirit's ministry of illumination to make the things of God in Scripture understandable to us. Sometimes we forget how much we need that ministry of illumination because we rely on our intellect, experience, prior teaching, etc.
- "...ephah" - a basket; symbolizes commerce
 - The ephah was the greatest dry measure in use among the Hebrew people
- "...land" - *há arets*, can be used to describe the entire earth (Gen 1:1) or just the land of Israel (Zech 5:3; 12:12; Matt 2:6)
 - Here, it refers to the land of Israel due to the context (see note on v3)

H. C. Leupold

H.C. Leupold, *Exposition of Zechariah*, 103.



“So little is human nature capable of readily appropriating divine revelation that it is not only necessary for God to let the necessary visions appear but also to stimulate the recipient's attention step by step lest, overcome by the power of the heavenly, he fail to appropriate all that God desires to offer.”



- 7 And behold, a **leadcover** was **liftedup**." *He continued*, "And this is a **woman** sitting inside the ephah."
- 7 (and behold, a lead cover was lifted up); and this is a woman sitting inside the ephah."
- 7 Look, a round lead cover was being lifted, and there was one woman seated inside the basket!

7 And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah.

- "...lead cover" - an abnormally heavy weight over the top of the ephah, which kept the woman inside the basket

- "...lifted up" - the lead cover was lifted up so Zechariah could see the woman inside the basket

8 Then he said, "**This is Wickedness!**" And **he** thrust her into the middle of the ephah and threw the **leadweight** on its opening.

8 Then he said, "This is Wickedness!" And he threw her down into the middle of the ephah and cast the lead weight on its opening.

8 And the angel said, "This is evil!" So he shoved her back into the basket and snapped the round, lead cover over the opening.

8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

- "...This is Wickedness!" - the woman in the basket has a name: Wickedness

- The woman is the harlot of Rev 17, with a golden cup, dressed in purple and gold, a prostitute, mother of harlots, who represents a city and a system who will dominate the earth during the Tribulation period.


- She represents the three-legged stool of the New World Order: political, commercial, and religious

- "...he" - the interpreting angel

- "...lead weight" - or, "lead cover" (v7); this is likely the restraining ministry of the Holy Spirit (2 Thess 2:6-7)

- The lead weight covering the basket pictures God's restraint of evil, confining it (her) in the basket. As bad as things were in Zechariah's day, things could've been much worse if God had not been restraining evil.

| Hitchcock <i>The Second Coming of Babylon, 109.</i> | |
|--|--|
| ZECHARIAH 5:5-11 | REVELATION 17-18 |
| Woman sitting in a basket | Woman sitting on beast, seven mountains, many waters (17:3,9,15) |
| Emphasis on commerce (basket for measuring grain) | Emphasis on commerce (merchant of grain, 18:13) |
| Woman's name is Wickedness | Woman's name is Babylon the Great, Mother of Harlots and Abominations of the Earth |
| Focus on false worship (temple is built for the woman) | Focus on false worship (17:5) |
| Woman taken to Babylon | Woman called Babylon |



Arthur W. Pink
1886 - 1952

“The vision or prophecy (Zech 5) contains the germ which is afterward expanded and developed in such detail in Rev 17 and 18.” Pink, *The Antichrist*, 281.

2 Thess 2:6-7:
6 And you know what **restrains***him* now, so that he will be revealed in his time.
7 For the mystery of lawlessness is already at work; only He who now **restrains***will do* so until He is removed.



Charles H. Dyer

Old Testament Explorer, p. 825.



“The woman in Zechariah’s vision represented ‘iniquity’ and ‘wickedness.’ The cover holding the woman captive pictured God’s restraint of evil. As bad as things were in Zechariah’s day, things could have been worse if God had not been restraining evil (see also 2 Thess 2:7).”



Charles L. Feinberg

God Remembers: A Study of Zechariah (Wheaton: Van Kampen, 1950, p. 90-91.



“The woman of the vision under consideration represents wickedness, as the interpreting angel specifically states, as it will be culminated in the last days. It will be organized both among Israel and the nations of the earth into a colossal confederacy, holding sway religiously over the earth. Nor is this wickedness dormant, for the great laden weight must be cast upon the mouth of the ephah to keep it bound there (II Thess. 2:6–8).”

(B) The Woman's Destination (5:9-11)

9 Then I raised my eyes and looked, and there **two women** were coming out with the **wind** in their wings; and they had wings like the wings of the **stork**, and they **lifted up the ephah between the earth and the heavens**.

9 Then I lifted up my eyes and looked, and there two women were coming out with the wind in their wings; and they had wings like the wings of a stork, and they lifted up the

ephah between the earth and the heavens.

9 Then I looked up to see two women coming forward with the wind filling their wings. (They had wings like those of a stork.) They took up the basket, holding it between the earth and sky.

9 Then I lifted up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

- "...two women" - unidentified, but likely representative of God's agents for His purpose by the fact that they have wings

- "...wind" - *ruah*, Hebrew word referring to the Holy Spirit

- "...stork" - *sida*, means "faithful one"

- They were unclean birds for the Israelites (Lev 11:19; Deut 14:18); thus, they were appropriate carriers of the contaminated basket

- "...lifted up the ephah between the earth and the heavens" - speaks to wickedness being removed from the land of Israel

- We know from other passages that this will occur during the Tribulation period. There will be a moment when the Jewish people, under great distress, will recognize that Jesus was their Messiah. The whole nation will be saved by the end of the Tribulation period.

- Zech 3:9: For behold, the stone that I have put before Joshua; on one stone are seven eyes. Behold, I am going to engrave an inscription on it,' declares the LORD of armies, 'and **I will remove the guilt of that land in one day.**

- Where is the "guilt" (sin, iniquity) of the land going? In a basket to Babylon.



Thomas L. Constable

Constable's online notes on Zechariah, p. 60-61.



"The prophet next saw 'two' other 'women' flying through the air with 'stork ... wings.' Perhaps they were women, and not men, because of the motherly attention they brought to their task. Storks are strong, motherly birds that are capable of carrying loads a long distance in flight. They are also reliable and careful creatures. They were commonly seen in Palestine [Israel] in the spring months, while they were migrating to Europe (Jer. 8:7)."



Thomas L. Constable

Constable's online notes on Zechariah, p. 60-61.



"The word 'stork' (Heb. sida) means 'faithful one.' These women would faithfully carry the ephah and its contents to God's appointed destination. Some believe the 'two women' represent agents of evil, perhaps demonic forces. If they were that, however, would they not try to help Wickedness escape? Storks were unclean birds for the Israelites (Lev 11:19; Deut 14:18), so these stork-like women were appropriate carriers of the contaminated basket. 'They lifted up the ephah' into the air, flying off from earth to heaven with the divine assistance of 'the wind' (Spirit, Heb. ruah)."



Charles L. Feinberg

God Remembers: A Study of Zechariah (Wheaton: Van Kampen, 1950, p. 91.



"That these women are representative of God's agents for His purpose is clear from the fact that they have wings. They are like the storks for he has broad pinions and in his annual migration covers great distances."

- 10 So I said to the angel who was speaking with me, "Where are they taking the ephah?"
- 10 I said to the angel who was speaking with me, "Where are they taking the ephah?"
- 10 So I asked the angel who was talking to me, "Where are they taking the basket?"
- 10 Then said I to the angel that talked with me, Whither do these bear the ephah?
- Zechariah was an inquisitive prophet, always asking questions

— Some believers think they know it all...I've studied John before so I'm not going to go to another study of John. The Bible is so deep that you could've studied John 50x and on the 51st time you will still see something you didn't see before and learn something you didn't know.

11 Then he said to me, "To build a **temple** for her in the **land of Shinar**; and when it is prepared, she will be **set there on her own pedestal.**"

11 Then he said to me, "To build a temple for her in the land of Shinar; and when it is prepared, she will be set there on her own pedestal."

11 He answered me, "To the land of Shinar, so they can build a temple to the woman in the basket. Then when its preparations are complete, the basket will be set there in its place."

11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

- "...temple" - *bayith*, sometimes translated "house" but here means temple

— The same word describes the temple that David wanted to build for God (Cf. "house" 2 Sam 7:13,16)

— It is referring to the religious center, not of Judaism but of paganism during the Tribulation period

- "...land of Shinar" - mentioned 7x in Scripture (Gen 10:10; 11:2; 14:1,9; Is 11:11; Dan 1:2, Zech 5:11). In every instance it is used as a definite geographical location that covers more than just Babylon, but it is employed to denote the surrounding land (Babylonia).

Essentially, it's the area of Mesopotamia (between the Tigris and Euphrates rivers).

— Babylon is 350 miles east of Jerusalem, 58 miles south of Baghdad; the location where false religion began (Cf. Gen 10)

— Babylon (Shinar) will become a religious authority center during the Tribulation that will be just as spiritual (in a pagan sense) as the spirituality that God offers in the Davidic Covenant.

— So evil is being removed from Israel and carried in a basket to Shinar (Babylon), where it all started

- "...set there on her own pedestal" - dwelling place; Zechariah's vision is that the new abode for wickedness will again be set up in Babylon

The woman in Zech 5 is the same woman described in Rev 17-18:

| Zechariah 5:5-11 | Revelation 17-18 |
|---|---|
| Woman sitting in a basket | Woman sitting on beast, seven mountains, many waters (17: 3, 9, 15) |
| Emphasis on commerce (a basket for measuring grain) | Emphasis on commerce (merchant of grain, 18:13) |
| Woman's name is wickedness | Woman's name is Babylon the Great, Mother of Harlots and Abominations of the Earth |
| Focus on false worship (a temple is built for the woman) | Focus on false worship (17:5) |
| Woman is taken to Babylon (Shinar) | Woman is called Babylon |
| Hitchcock, <i>The Second Coming of Babylon</i> , 109. | |

The woman of Rev 17-18 represents the New World Order...a system of economics, politics and religion that excludes God. This is something that Satan has always wanted to build. God stopped that in Gen 10 by confounding the languages so the builders could not cooperate with each other, but Satan has always wanted it back. He can't have it back yet, but one day Satan will get his chance to form a one-world government once the woman is let loose from the basket.

Zechariah penned these words 19 years after Babylon's fall to Cyrus. If the prophecies of Isaiah and Jeremiah had been fulfilled in the fall of Babylon, then Zechariah's words seem out of place. However, if the prophecies of Isaiah and Jeremiah were not fulfilled when Cyrus captured the city, then Zechariah's vision could relate in some way to those earlier prophecies. God was holding wickedness in check, but there would come a time when wickedness would once again have a dwelling place in Babylon.



Charles L. Feinberg

God Remembers: A Study of Zechariah (Wheaton: Van Kampen, 1950, p. 93.

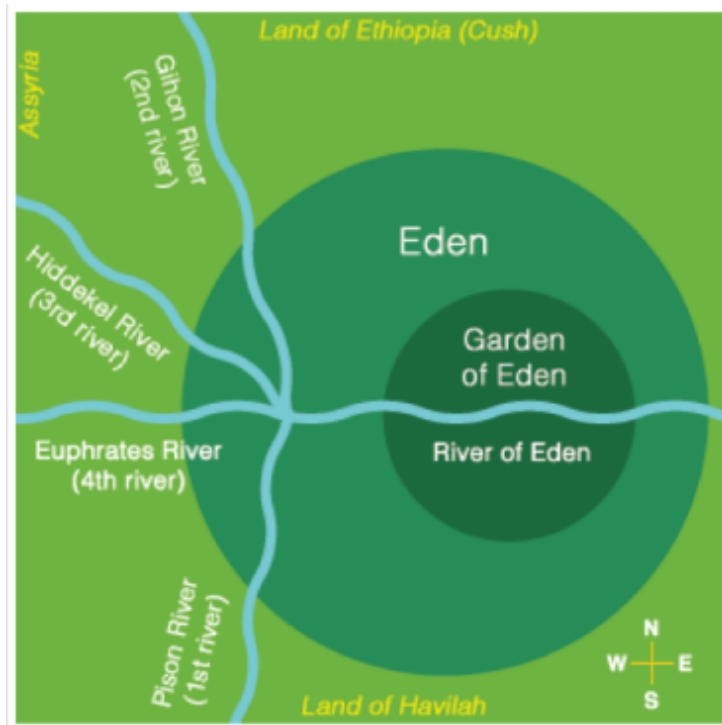


"Now, the prophet Zechariah foretells that in the last days all wickedness, with idolatry particularly in mind (see Matt. 12:43–45), that will be existent in Israel at that time will go back forcibly to the place of its origin, Babylon, the great apostate religious system. Such is the meaning of being settled on her own base. When we come to the book of Revelation all of this is clearly set forth in chapter 17 and 18. Not only the evil in Judaism, but that in Christendom as well, will wind up and culminate in that abominable system called mystical or mystery Babylon. The greatest sin in Israel, even wickedness itself, was idolatry. It will come to its settled abode at the very place of its inception (Rev. 18:24)."

Larkin, *The Book of Revelation*, 151.

"The river Euphrates, on which the city of Babylon was built, was one of the four branches into which the river that flowed through the Garden of Eden was divided, and Satan doubtless chose the site of Babylon as his headquarters from which to sally forth to tempt Adam and Eve. It was doubtless here that the Antediluvian apostasy had its source that ended in the flood. To this centre the 'forces of Evil' gravitated after the Flood, and 'Babel' was the result. This was the origin of the nations, but the nations were not scattered abroad over the earth until Satan had implanted in them the 'Virus' of a doctrine that has been the source of every false religion the world has ever known."

We don't know the exact location of the Garden of Eden, but we do know that Genesis mentions both the Tigris and Euphrates rivers, so we know it was in the area of Mesopotamia, as is Babylon. So even before the sin of Nimrod and the other pagans in Gen 10, original sin likely originated in or around Babylon with the events of Gen 3.



Isaiah 13-14

- Day of the Lord (13:6-9)
- Cosmic disturbances (13:10-13)
- Global judgment (13:11-12)
- Sodom and Gomorrah (13:19)
- Complete and final desolation (13:20-22)
- Universal peace and rest (14:5-8)
- Israel's regeneration (14:1-4)

Henry Morris, Revelation Record, 348.

Is 13:12: I will make mortal man scarcer than pure gold And mankind than the gold of Ophir.

The prophecies of Is 13-14 have never been fulfilled in history. They were not fulfilled in Dan 5 (the Writing on the Wall scene) when Persia overtook Babylon. There has never been a cataclysmic destruction of Babylon in history. Every time Babylon fell, it was without a battle.

Is 13:12: I will make mortal man scarcer than pure gold And mankind than the gold of Ophir.

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For more information about Babylon in eschatology, see:

[Babylon](#)

[Zechariah 11&12 Babylon's Rising \(Zech 5:5-11\)](#)