

# Isaiah 21:9

Authorized King James Version (KJV)

And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

## Analysis

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'And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.' The watched-for event arrives: chariot announcing Babylon's fall. The doubled declaration 'fallen, is fallen' emphasizes certainty and completeness (echoed in Revelation 14:8; 18:2 regarding eschatological Babylon). Significantly, the fall includes destruction of idols—'all the graven images of her gods he hath broken unto the ground.' This demonstrates that Babylon's fall vindicates Yahweh over pagan gods. The battle isn't merely geopolitical but theological—Israel's God defeats Babylon's pantheon. Reformed theology emphasizes all history ultimately reveals God's glory and demonstrates false gods' impotence. Every earthly kingdom's fall is simultaneously political and spiritual, manifesting divine supremacy.

## Historical Context

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Cyrus's conquest (539 BCE) fulfilled this: Babylon fell, and while Cyrus claimed Marduk's support, biblical perspective sees it as Yahweh's victory. The idols' destruction refers both to literal damage during conquest and metaphorically to the gods' demonstrated powerlessness. If Babylon's gods were real and powerful, they would have prevented the conquest. Their failure to do so exposed them as

false. This theological interpretation of political events characterizes biblical historiography—seeing divine purposes behind historical developments. The doubled 'fallen, fallen' suggests complete, irreversible collapse. While Babylon as a city continued existing, its empire never recovered. This partial fulfillment points to complete eschatological fulfillment when all anti-God systems are finally, irrevocably destroyed (Revelation 18).

## Related Passages

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**James 2:17** — Faith and works

**Romans 1:17** — The righteous shall live by faith

## Study Questions

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1. What does the doubled 'fallen, fallen' emphasize about judgment's certainty and completeness?
2. How does destruction of idols demonstrate theological dimensions of political events?
3. In what ways does historical Babylon's fall prefigure eschatological Babylon's final destruction?

## Interlinear Text

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וְהִנֵּה	זֶה	בֹּא	רֶכֶב	אֲנָשִׁים	עִם	
H2009	H2088					
		And behold here cometh	a chariot	of men	with a couple	
		H935	H7393	H376	H6776	
פָּרָשִׁים	וַיַּעַן	וַיֹּאמֶר	נָפְלָה	נָפְלָה	בָּבֶל	וְכָל
H6571	H6030	H559	H5307	H5307	H894	H3605
of horsemen	And he answered	and said	is fallen	is fallen	Babylon	
פְּסִילֵי	אֱלֹהֵי	שָׁבַר	לְאַרְצָהּ			
H6456	H430	H7665	H776			
and all the graven images	of her gods	he hath broken	unto the ground			

## Additional Cross-References

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**Revelation 18:2** (References Babylon): And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

**Revelation 14:8** (References Babylon): And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

**Jeremiah 51:8** (References Babylon): Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

**Jeremiah 51:44** (References Babylon): And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.

**Isaiah 13:19** (References God): And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.