

Zechariah 5:5- 6:8

Last week we talked about the scroll containing the curse. The curse which Jesus Christ bore on the cross for us. Either we receive the forgiveness that He offers through His own sacrifice or we suffer the consequences of the curse for ourselves. We saw that there was that time coming when the curse would be unleashed upon the earth.

v.1 what goes forth- from where? The curse of the scroll

It is a basket that is going forth: The basket was an *ephah*, it and the **lead disc** were units of measurement and symbols of commerce.

i. **This is their resemblance throughout the earth:** The NIV translates this, *This is the iniquity of the people throughout the land.*

b. **This is Wickedness:** The woman, the basket, and the weight were associated with wickedness. They were images of greed, materialism, and dishonesty for profit.

i. The Hebrew word for **Wickedness** is feminine. This is probably why a woman was the image of evil in this vision.

ii. Zechariah prophesied to those who returned from the Babylonian exile. God's people came back from Babylon with a materialism problem, and this vision spoke to this problem.

c. **He thrust her down into the basket, and threw the lead cover over its mouth:** God first demonstrates his authority over evil then removes the wickedness from Jerusalem. **We will deal more with this lead cover later**

2. (9-11) The woman and the basket are returned to Babylon.

a. **Where are they carrying the basket:** God would cause this evil, materialistic spirit to be returned to its starting-place: Babylon. There it would eventually be destroyed.

When it is ready, the basket will be set there on its base: The word for **base** has the thought of a pedestal for an idol. The storks set the idol of materialism where it belonged.

c. **Two women... they had wings like the wings of a stork:** This means that the **women** in Zechariah's vision had big wings, strong enough to take this basket back to Babylon. Some regard these women as agents of evil because storks were unclean animals, but here they seem to do the work of

v.6-11 woman representing wickedness who is released in the land of Shinar or

Babylon

Go to Revelation 17

Chapter 6

These four groups of horses like those in Revelation 6 as the curse is poured out see Revelation 6

Four chariots were coming from between two mountains: Since the original text says *the two mountains*, most assume they are the Mount of Olives and Mount Zion. **Mountains of bronze** associates these mountains with strength and judgment.

b. **Four chariots... red horses... black horses... whites horses... dappled horses; strong steeds:** The horsemen of Zechariah 1 were observers on reconnaissance. These **four chariots** and their horses seem to be hostile agents of God's judgment, emissaries of His war against the earth.

2. (4-8) What the vision means.

Four spirits of heaven: This means that these *four chariots* were actually four angelic beings sent from God. This means that these may not be exactly the same as the four horsemen of Revelation 6, but that the idea of their mission and purpose is similar.

i. John Calvin said that these angels are compared to horsemen on chariots because "These ride swiftly as it were through the whole world to execute what God commands them." If Zechariah had the technology of today he might picture the angels in fast cars or fighter jets, showing how swiftly and powerfully they move across the earth to accomplish God's purpose.

b. **To the north country:** Two of the horses are focused on the **north**, where Babylon and Magog are. Nevertheless, each of the four extends **to and fro throughout the earth**.

c. **Those who go toward the north country have given rest to My Spirit in the north country:** God's **Spirit** is only at rest when His enemies and the enemies of His people are judged.

What about that lead cover that kept the woman in, restrained? see 2 Thessalonians 2