

VIII. *The Flying Scroll*

20-Jan-08 Zechariah 5:1-4

Theme: God holds His people accountable to obey His moral law as revealed in the Ten Commandments.

Key Verse: Zechariah 5:3 ³Then he said to me, “This is the curse that goes out over the face of the whole earth: ‘Every thief shall be expelled,’ according to this side of the scroll; and, ‘Every perjurer shall be expelled,’ according to that side of it.”

Review

Last week, we studied the fifth Night Vision of Zechariah, “The Golden Lampstand.” Zechariah saw a glorious golden lampstand, symbolic of the church of God, being supplied with an endless stream of abundant, golden oil from two olive trees. The trees, called the “sons of oil,” are representative of the priestly and kingly offices that are appointed by God as His earthly servants, the religious and civil rulers of His people. The golden oil which flows from the trees to the lampstand of the church is the Holy Spirit, who empowers the church to shine forth in a dark world and proclaim the gospel of Jesus Christ.

The immediate, application of this vision was to prophesy that Zerubbabel would finish the building of the temple. The ability to complete the temple would not come from human strength or might, but through the power of the Holy Spirit. Historically, that is what happened, for the Spirit of God worked through the Persian emperor to flatten all external opposition to the project. Four years later, amid joyous celebration, Zerubbabel completed the temple construction, just as the Lord had said.

The vision is also clearly messianic, pointing to the greater “Son of Oil,” The Anointed One, the Messiah, Jesus Christ. He is the great high priest to whom Joshua points; He is the Davidic king of which Zerubbabel was only a shadow. In Him are combined all that is signified in these two offices of priest and king. And it is through Jesus Christ that the Holy Spirit is poured out continuously and completely upon His church, which was first fulfilled on the day of Pentecost and continues to this day.

Finally, this vision speaks to us today of the sanctifying power of the Holy Spirit in our lives. Once we are justified by God, how are we sanctified? Where does the power come from to lead a godly life? The answer is that Jesus Christ pours out His Holy Spirit on us. It is “not by might nor by power,” but through the Spirit of God that we have the power to live a holy life pleasing to God. The Holy Spirit turns the “day of small things” into rejoicing, as we faithfully perform the tasks to which we have been called. And He is sufficient in all things, flattening mountains into plains as the church shines forth the gospel into a dark world.

Introduction

The first three Night Visions were interconnected by common themes: the presence of God in the midst of His people; His displeasure at the nations at ease who troubled His people; and His return in mercy to the people of God. The fourth and fifth visions turned inward to describe the justification and sanctification of the church. God removes the filthy rags of our own unworthiness and clothes us in the rich robes of the righteousness of Christ. He then pours out His Holy Spirit upon us, that we may be empowered to walk in His ways and keep His command, and that we may shine as lights in the world, proclaiming the gospel of Jesus Christ.

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These two visions, which also promise the advent of the Messiah as priest and king, are at the heart of the structure of these Night Visions.

As we turn to the last three visions in the series, the theme changes again. Zechariah has described God coming in mercy to His covenant people, justifying them, and sanctifying them. Now he relates what happens to those in the covenant community who do not submit to the word of God. While God rewards obedience with blessing, He curses those who reject Him.

The sixth Night Vision – “The Flying Scroll” – describes God’s curse moving over the land, seeking out the secret sin of the covenant people. The next vision of “The Flying Ephah” is closely connected; God removes wickedness out of the land. And then in the final vision of “The Chariots of God,” the Lord sends His angelic messengers throughout the world to administer His righteous decisions. Thus, the theme of judgment in these last three night visions starts within the land of God’s people and then flows out to the entire world. Judgment begins in the house of God (1 Pe. 4:17).

Chiastically, this sixth vision of “The Flying Scroll” is linked with the third vision of “The Man with the Measuring Line.” Jordan points out these similarities: “1) They both have something going out: the curse going out (5:3); the angel going out (2:3); 2) They both have to do with the land (5:3; 2:2); and 3) They both have an emphasis on dwellings (the curse, 5:4; the LORD, 2:5, 10-11).” Furthermore there is a linkage in their themes. In the third vision, “the people were called to come back and live in Jerusalem, the city without walls. God would be a wall of fire around them to protect them as they lived righteously, separated from evil. God would dwell in their midst, they would have joy, and He would prosper them. In the sixth vision, we have the opposite side of that. For those who refuse to repent, refuse to live in God’s true Jerusalem, God would come in and consume them and remove them.”

So, moving back out of the chiastic structure, we are confronted with the opposite side of the coin of God’s blessing – His judgment upon evil doers. God will find out and purge sin from His covenant community.

Exposition

A. The Sixth Vision (5:1-2)

¹Then I turned and raised my eyes, and saw there a flying scroll. ²And he said to me, “What do you see?” So I answered, “I see a flying scroll. Its length is twenty cubits and its width ten cubits” (Zechariah 5:1-2).

The fifth vision begins as Zechariah looks upward to behold a flying scroll. Apparently, the location of this vision has moved from inside the temple, where the golden lampstand would have been located, to at least the doorway of the temple, because Zechariah looks up into the sky to see this flying scroll, which as verse 3 says, “goes out over the face of the whole earth.”

Of course, scrolls were the books of the ancient world. They were usually long strips of material, either a special type of prepared animal hide, or papyrus from the reedy plants of Egypt. Scrolls could be written on both sides (*cp.* Ez. 2:9-10) and were usually rolled up at either end around sticks to hold the scroll in place. “As it was read, a scroll was rolled from one stick to the other so that only a small portion would be visible at any time” (Mackay). Perhaps the most famous scrolls in the world are the Dead Sea Scrolls, which were recently exhibited in the Houston Museum of Natural Science. Fragments from these scrolls still survive, 2000 years after they were originally written.

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What would have been Zechariah's first thought upon seeing this scroll? He likely would have gulped, because he would realize that the theme of his Night Visions was now turning from grace to judgment. When you see the scroll of God, you expect it to be judgment. For example:

²Take a scroll of a book and write on it all the words that I have spoken to you against Israel, against Judah, and against all the nations, from the day I spoke to you, from the days of Josiah even to this day. ³It may be that the house of Judah will hear all the adversities which I purpose to bring upon them, that everyone may turn from his evil way, that I may forgive their iniquity and their sin (Jeremiah 36:2-3).

⁹Now when I looked, there was a hand stretched out to me; and behold, a scroll of a book was in it. ¹⁰Then He spread it before me; and there was writing on the inside and on the outside, and written on it were lamentations and mourning and woe (Ezekiel 2:9-10).

Jeremiah was commanded by God to write a scroll of judgment, which was read in the temple and in the palace. When the wicked king Jehoiakim destroyed the scroll, Jeremiah rewrote it, and added words of judgment and condemnation against the king, words that came true within a few years. Ezekiel was commanded to eat the scroll of lamentation, mourning, and woe and proclaim the words to rebellious Israel. So, when Zechariah saw this scroll in his vision, he knew that judgment was likely contained within it.

As you might expect by now, the scroll that Zechariah saw was no ordinary book. Just as the lampstand had special, unusual features, so does this scroll. We need to note three unique features of this visionary scroll: 1) it is flying; 2) it is unrolled; and 3) it is large.

First, Zechariah points out twice that the scroll is flying. Obviously, that is unexpected, since scrolls don't normally fly! Its position up in the air calls attention to fact that it is a heavenly, not an earthly object. The scroll comes from God, and its flight over the land emphasizes God's overarching involvement in the affairs of men. Mackay likens it to "the banners sometimes used in aerial advertising." Its presence up in the sky would have been noticed by all. Thus, it is a reminder to us that even though God is unseen, He is not absent. Like the chariots of fire around Elisha (2 Ki. 6:16-17), God is present and active amongst His people.

Second, the scroll is unrolled. This is not explicitly stated, but it is implied. In order for Zechariah to see the dimensions and in order for the scroll to be read, it would have to be unrolled. Since scrolls were normally kept rolled up, they didn't unroll by themselves; they had to be held open. Jordan thus points out that this scroll is unrolled without human hands and stays unrolled, being held by the unseen hand of God. "God has opened up the book, the law, and He is applying it."

Third, the dimensions of the scroll are very unusual, and certainly symbolic. A typical scroll was much longer than it was wide, say 30:1 (30 feet long, 1 foot wide). However, this scroll has a length to width ratio of only 2:1. It was 20x10 cubits, or 30 feet long and 15 feet wide. Its size would have made it impossible for a human to hold or read. But as an aerial billboard, it would have been quite effective!

There are three possible meanings for the symbolic dimensions of the scroll, and all are related to the house of God. The first connection is with the portico of Solomon's temple, which was 20x10 cubits in size:

²Now the house which King Solomon built for the LORD, its length was sixty cubits, its width twenty, and its height thirty cubits. ³The vestibule in front of the sanctuary of the

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house was twenty cubits long across the width of the house, and the width of the vestibule extended ten cubits from the front of the house (1 Kings 6:2-3).

Several commentators mention that this porch in front of Solomon's temple was the place from which the law was read to the people of God. Thus, the symbolism of the dimensions of the flying scroll connected with Solomon's porch would declare that God's law was being sent throughout the land. This is a good interpretation as far as it goes, but the Bible never explicitly states that the law was read from this location. The nearest we get is a hint that this was the location where Josiah read the law and renewed the covenant (2 Ki. 23:1-3).

A much more likely connection with the size of the scroll is the dimensions of the holy place of the tabernacle (Ex. 26:15-28), which was also 20x10 cubits. We've seen that in addition to being a prophet, Zechariah was also a priest, and as a priest he would have been intimately familiar with the holy place in God's house, if only in theory, since the temple still had not been rebuilt. Zechariah has already seen a vision of the golden lampstand, which is associated with the holy place. In addition, if we view the four horns of the second vision as the four horns of the altar of incense, we have another connection to the holy place. So, it is not unreasonable to connect the flying scroll with the holy place as well. Jordan says that "the reconstruction of the temple and the holy place means that judgment is once again restored to the holy land. That is symbolized by the dimensions of the holy place going out and being the measure of the holy land."

A third connection with the scroll dimensions is given by Kline: it is the size of the outstretched cherubim in the holy of holies in Solomon's temple:

²³Inside the inner sanctuary he made two cherubim of olive wood, each ten cubits high.

²⁴One wing of the cherub was five cubits, and the other wing of the cherub five cubits: ten cubits from the tip of one wing to the tip of the other. ²⁵And the other cherub was ten cubits; both cherubim were of the same size and shape. ²⁶The height of one cherub was ten cubits, and so was the other cherub. ²⁷Then he set the cherubim inside the inner room; and they stretched out the wings of the cherubim so that the wing of the one touched one wall, and the wing of the other cherub touched the other wall. And their wings touched each other in the middle of the room. ²⁸Also he overlaid the cherubim with gold (1 Kings 6:23-28).

These golden cherubim were set inside the holy of holies, standing 10 cubits tall, with outstretched wings of 5 cubits each. Stretching end-to-end, these cherubim wings extended 20 cubits, or the entire width of the holy of holies in Solomon's temple. These cherubim were related to the cherubim on the cover of the Ark of the Covenant, which contained the stone tablets of the law with the Ten Commandments written on them. In this interpretation, the scroll would be seen to emanate forth from the throne room of God as a reminder of God's covenant with His people.

Whichever portion of God's house is symbolized by the dimensions of the scroll, it seems clear that that scroll is connected with the sanctuary of God. God's holy word is going forth, written on the scroll, to judge men and to call them to repentance. Several commentators (Mackay, Leupold, Baron, Kline) talk about the *sanctuary standard*, that is, the measure of God's righteousness, coming forth from His holy dwelling place to judge His covenant people. Thus, the flying scroll comes from heaven, from the sanctuary of God, to declare God's righteous standard of conduct.

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B. The Message (5:3-4)

1. *The Curse Proclaimed (5:3)*

³Then he said to me, “This is the curse that goes out over the face of the whole earth [land]: ‘Every thief shall be expelled,’ according to this side of the scroll; and, ‘Every perjurer shall be expelled,’ according to that side of it” (Zechariah 5:3).

After Zechariah describes the flying scroll that he sees, the interpreting angel explains its meaning in verse 3. There are four important elements in his description of the flying scroll: 1) what it is; 2) where it goes; 3) how it is configured; and 4) what it says.

In the first place, the angel says that this scroll is “the curse.” This indicates that it is a covenant document:

²⁶Behold, I set before you today a blessing and a curse: ²⁷the blessing, if you obey the commandments of the LORD your God which I command you today; ²⁸and the curse, if you do not obey the commandments of the LORD your God, but turn aside from the way which I command you today, to go after other gods which you have not known (Deuteronomy 11:26-28).

When God entered into covenant with His people at Mt. Sinai, He promised blessings for obedience (*e.g.*, Dt. 28:1-14); but He also declared curses for disobedience (*e.g.*, Dt. 28:15-68). It is no coincidence that the curses far outnumber the blessings, because Israel was never able to obey the covenant in their own strength. The Old Testament history of God’s people is essentially an unfolding of these curses for covenant failure, culminating in the destruction of Jerusalem and the Babylonian exile. In fact, everyone under the law is under the curse of God, because the law cannot justify sinners, but only condemn them:

¹⁰For as many as are of the works of the law are under the curse; for it is written, “Cursed is everyone who does not continue in all things which are written in the book of the law, to do them” (Galatians 3:10; *cp.* Deuteronomy 27:26).

¹¹But that no one is justified by the law in the sight of God is evident, for “the just shall live by faith” (Galatians 3:11; *cp.* Habakkuk 2:4).

So, the first thing we learn about the scroll is that it is a covenant document proclaiming the curses of God upon His people who violate the covenant and disregard His law. God’s law brings a curse.

In the second place, the scroll “goes out over the face of the whole earth.” The Hebrew word at the end of this phrase can mean either “earth” or “land.” The ESV, NIV, and NASB translations use “land,” while the NKJV uses “earth.” In context, the reading of “land” is preferable. The scroll is a covenant document, coming to bring judgment to those within the covenant community. Thus, it is flying over the land of Israel, God’s chosen people. It is not flying over the lands of the pagans, because they are not in covenant with God. God’s people are held accountable to a higher standard. This does not mean that God will not hold the nations responsible for their sin, for God’s chariots of judgment are sent out throughout the world in the last Night Vision. But here in this vision, judgment begins with the house of God.

What kind of judgment is implied by this scroll, flying to and fro over the people of God? Jordan suggests that it is “secret sin” that is being uncovered. Public sins, either religious or criminal, are dealt with in the religious courts (*cp.* 3:7) or the civil courts. However, there are

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many sins that are committed in private that never come to the light of day. Although sinners may believe they “have gotten away with it,” we know that no sin remains undiscovered from our omniscient, omnipotent God. Phillips says that this flying scroll of law “shows that sin will be discovered. It goes throughout the land, seeking those who have sinned.” Moses reiterates this principle when he warns the eastern tribes of Israel: “Be sure your sin will find you out” (Num. 32:23b). Sinners can run, but they cannot hide!

In the third place, notice that the scroll is written on both sides. This immediately connects the scroll with the stone tablets of the Ten Commandments:

¹⁵And Moses turned and went down from the mountain, and the two tablets of the Testimony were in his hand. The tablets were written on both sides; on the one side and on the other they were written. ¹⁶Now the tablets were the work of God, and the writing was the writing of God engraved on the tablets (Exodus 32:15-16).

Thus, we again have a direct allusion to the law of God and God’s covenant with the children of Israel. This also connects up again with the house of God, because these stone tablets were stored in the Ark of the Covenant in the holy of holies, the throne room of God.

And in the fourth place, there is no doubt that God’s covenant and the Ten Commandments are in view, because two of the commandments are cited for us. It is clear that the Eighth Commandment prohibiting theft is the first of the two commandments cited. Phillips believes that the other citation is to the Ninth Commandment which prohibits giving false testimony. However, most other commentators, rightly I believe, point out that the reference is to the Third Commandment against blasphemy or taking the name of the LORD in vain. The sin that is given here is “swearing falsely.” While that could be taken to be a violation of the Ninth Commandment against giving false testimony, it more likely means using God’s name to guarantee an oath with no intention of keeping it. This would then be an obvious case of dishonoring God’s name and a violation of the Third Commandment:

⁷You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain (Exodus 20:7).

The Third Commandment is the middle commandment of the first five, which deal primarily with man’s relationship to God. Meanwhile, the Eighth Commandment, prohibiting stealing, is the central commandment in the latter table of the law, dealing with man’s relationship to man. Thus, by referencing these two Commandments, the flying scroll represents the entirety of God’s revealed moral law. The scroll is written on both sides like the tablets of stone etched with the Ten Commandments – there is no empty space; nothing is lacking. Thus, there is no commandment of God, no moral law, which is not represented by this flying scroll. The implication is clear: we must love both God and our neighbor if we are to fulfill God’s righteous, moral requirements:

²⁷“You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,” and ‘your neighbor as yourself’” (Luke 10:27; *cp.* Deuteronomy 6:5; Leviticus 19:18).

Phillips summarizes the meaning of the scroll well:

This sin-seeking scroll, bearing God’s law and reflecting the dimensions of the holy place, reminds us that what determines sin is God’s revelation. We are not the ones who create moral reality, try though we might. We cannot revise moral truth by deciding for

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ourselves what is right and wrong. This scroll goes forth with God's law, not with man's opinion. The vision declares that God determines what is right and wrong. His standards are based not on our studies or trends or claims to progress, still less on our abilities, but on His holy character as revealed in His law. He has fixed the dimensions of sin and righteousness; He has revealed these to us, and they are as unchanging and unchangeable as He is. If you want to know what is right or wrong, the place to start is the Ten Commandments, which this scroll displays in large letters; revelation from God that is clear and unambiguous and utterly binding.

So, the scroll represents the moral law of God, proceeding from the heavenly sanctuary, and is applied to the entire covenant people of God. It holds them to God's sanctuary standard of moral obedience as summarized in the Ten Commandments. Of course, no human can keep the law, so it is in reality a curse which seeks out sinners to bring judgment upon them. And, as verse 4 will make abundantly clear, there is no place to hide from God's curse. It will seek out and find every sinner and hold him or her accountable for their sin, both public and secret.

2. *The Curse Sent Out (5:4)*

⁴“I will send out the curse,” says the LORD of hosts; “It shall enter the house of the thief and the house of the one who swears falsely by My name. It shall remain in the midst of his house and consume it, with its timber and stones” (Zechariah 5:4).

God's law is sent out throughout the land and executes judgment upon lawbreakers. Sin has unavoidable consequences: “for the wages of sin is death” (Rom. 6:23a). The sinner cannot hide in his home (or anywhere else) and avoid God's righteous wrath:

³And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God? (Romans 2:3).

²For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. ³For when they say, “Peace and safety!” then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape (1 Thessalonians 5:2-3).

Those who break the law, as summarized in the Third and Eighth Commandments, will find God's judgment falling upon them, symbolized by the destruction of their houses. “The theme is that those who do not support the house of God have their own houses destroyed” (Jordan). This punishment is echoed in the decree of Darius, regarding the reconstruction of the temple:

¹¹Also I issue a decree that whoever alters this edict, let a timber be pulled from his house and erected, and let him be hanged on it; and let his house be made a refuse heap because of this (Ezra 6:11).

The description of God's curse destroying the house of the sinner is typified in the law through the case of leprosy. In the Old Testament, leprosy was not necessarily the same as modern Hansen's disease, but it was any type of skin disease that caused blemishes. The one who had leprosy became ceremonially unclean, cut off from the worshipping people of God until the leprosy was gone and the person was ceremonially cleansed. In addition to people, houses could also get “leprosy,” which was likely some kind of mold or mildew that set into the stones and timbers of the house. It probably was not unlike the problems we have today with mold and mildew, which sometimes require extensive (and expensive) decontamination procedures to make a house habitable again. Because of its connotations with uncleanness, leprosy was a

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fitting symbol of the serious consequences of sin, for “what that terrible and loathsome disease did for men’s bodies and their earthly habitations, sin does for men’s souls, not only in relation to the life that now is, but also in relation to that which is to come” (Baron).

The laws concerning leprosy of houses are given in Leviticus chapter 14. Essentially, if a house becomes “leprous,” it is to be examined by the priest for signs of green or red streaks spreading throughout the house. In that case, the house is quarantined for seven days. After that period, the house is re-examined. If the “leprosy” is still there or has spread, they are required to scrape the house clean, remove the infected stones, and replaster the house. If that ends the outbreak of leprosy, then a ceremony of cleansing is performed, including the shedding of blood, and the house is declared by the priests to be clean.

However, if the outbreak of leprosy returns again a second time, then the house is condemned and torn down, stones, timber, plaster, and all:

⁴³Now if the plague comes back and breaks out in the house, after he has taken away the stones, after he has scraped the house, and after it is plastered, ⁴⁴then the priest shall come and look; and indeed if the plague has spread in the house, it is an active leprosy in the house. It is unclean. ⁴⁵And he shall break down the house, its stones, its timber, and all the plaster of the house, and he shall carry them outside the city to an unclean place (Leviticus 14:43-45).

This is the situation described in Zechariah 5:4. God’s mercy and love have returned to Jerusalem. He is re-establishing His people there. They have been given a second chance after the Babylonian exile. They are called to rebuild the temple and rebuild their society. The unclean stones and timbers of their community have been taken out and their houses have been rebuilt with clean stones and timbers. As long as they remain obedient and live righteous lives, their houses will be established. However, if they do not honor God with their lives, then their houses will be torn down in judgment. “By rebuilding the temple, the people have been given a second opportunity. The leprosy has been taken out of the walls and plaster of their society. But if they don’t preserve, then their entire society will be wiped out” (Jordan).

Conclusion

This vision is not warm and cheery like the preceding ones. It causes us to stop and ask an important question: “How can I avoid the curse of God’s law? I know that I am a lawbreaker, and that I can never live up to the righteous standards of God’s moral commandments. What can save me from having God’s curse come execute just judgment against me?”

Fortunately, the answer to this question has already been provided within the context of the Night Visions. We are all like Joshua the high priest – clothed in filthy garments of sin. We all deserve the pronouncement of the curse against us, because the law condemns us and we cannot avoid our just punishment. But the good news of the gospel, the good news of these Night Visions, is that God justifies sinners. God imputes the righteousness of Jesus Christ to unworthy people. And God gives us His Holy Spirit to live acceptable lives to God.

How does He do that? First, we need to recognize that we are all under God’s law. Even Jesus Christ through the incarnation voluntarily submitted Himself to the law of God:

⁴But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, ⁵to redeem those who were under the law, that we might receive the adoption as sons (Galatians 4:4-5).

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Being under the law means that we are required to keep it, and keep it perfectly. There are blessings in the law for obedience, but there are also curses for disobedience. Of course, we all want to be blessed by God and receive only good things from Him. However, the problem is that we cannot keep the law and thus obtain the blessings; we only deserve the curses, because we are sinful.

When Christ voluntarily submitted Himself to the law, He kept it perfectly. He lived a holy, righteous, and sinless life on earth. He didn't come to abolish the law, but rather to fulfill it:

¹⁷Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. ¹⁸For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled (Matthew 5:17-18).

Because Christ does not abolish the law, we are still under its curse. But because He completely fulfilled the law, He can be an acceptable substitute for us. Through His substitutionary death on the cross He exchanged the blessings of His perfect obedience for the curse of our sinful disobedience. He took the curse upon Himself, so we will never experience it ourselves, and He gave us all the blessings of the covenant that we don't deserve:

¹³Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"), ¹⁴that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith (Galatians 3:13-14; *cp.* Deuteronomy 21:23).

So, this sixth Night Vision of Zechariah is both a warning and an encouragement to us. It is a warning, because it declares God's hatred of sin and the just punishment that sin deserves. God sent the nation of Israel into the Babylonian exile because of their sin of idolatry, and He later destroyed Jerusalem in AD 70, thus visiting this curse upon the houses of the Jews who had rejected the Messiah, Jesus Christ. And the Lord will do the same thing with every lawbreaker who does not submit to Jesus Christ and trust in Him for salvation from the curse of God's law.

But this vision should also be an encouragement to us, because it demonstrates that God is active in rooting out sin from His covenant people. If we are hidden in Christ (Col. 3:3), then we are spared from the curse of the law. Instead, we are called to reflect the holiness of Jesus Christ in our lives. If there are any "unclean stones or timbers" in our lives, let us work to remove them, so that the houses of our lives may be clean dwellings for the Holy Spirit of God (2 Cor. 6:16; Eph. 2:21-22).

Next week: Lesson 9 – The Flying Ephah – Zechariah 5:5-11

Close in Prayer.