

## Travelling Laws & Lawless Ones

Zechariah Sermon 6 Zechariah 5:1-11 Visions 6 & 7

Review: God told the repatriated Jews to turn to Him. They did. God then began giving Zechariah visions, signifying His works of returning to dwell with His people and of judging the ungodly nations of the earth.

Nutshell: When God's people are restored by prophecy (preaching, Rom 12:6-7; 1 Pet 4:11) to their roles as priests (1 Pet 2:5, living sacrifices, Rom 12:1-2) and kings (Rev 1:6; 5:10, self-mastery), the purification of the church can only go so far *publicly*, even aided by the Spirit. But if we are faithful (including excommunication), God will do *private* 'mop-up' work, sending apostates from our midst to the place of their true, spiritual nativity.

Outline:

Vision 1: The Son's horsemen: the pagans **rest** smugly. God: I'll be with Israel and judge the pagans.

Vision 2: God sends 4 carpenters to **BRING DOWN** the 4 pagan horns that had scattered God's people.

Vision 3: The Son **goes out** to measure Jerusalem for her coming expansion. Pagans to be judged.

Vision 4: God justifies His priest, rebuking Satan. God commissions him, promising Messiah.

Vision 5: God sanctifies (oils) His king by His Spirit. Worship renewed = pagans' judgment.

Vision 6: A scroll **goes out** to 'measure' the ungodly in Israel.

Vision 7: Harlot church **THROWN DOWN** to be sent away.

Vision 8: The Son's chariots go forth to give God's Spirit **rest** (judge the pagans).

**Kid-speak:** How many Visions are in Zechariah?   . How many have we talked about so far?   . Which two will we do today?   . How many will there be to go after that?   .

Vision 6 is a pivot. Along with Vision 7, it promises to purify/judge God's community, expelling the wicked.

Note the repetition of "going out" in the translation (underlined).

I. **Vision 6:** The Flying Scroll (**Incoming!** See I.B.7.) Looked and- **see!**, v 1

A. Identification and Description, v 2

1. Q.: Angel: What are you seeing? (Same 5 Heb. words as 4:2.)

a. He's going to use Zechariah's description to teach Zechariah

b. In Bible study, we have to 'say what we're seeing' before we can expect to know its meaning.

Most just want to be told meanings.

2. A. Zech: I myself am seeing a flying scroll, v 2

a. Scroll

i. Same word for Jeremiah's destroyed and rewritten scroll, Jer 36,

ii. and the scroll Ezekiel ate, Ezek 2:9-3:3

iii. God's words

iv. Its dimensions suggest that it is unrolled- in active use

b. Flying. Not under human power. Associated with the heavens. Here, God is its source.

- c. 20 x 10 cubits:<sup>1</sup> Same dimensions as Tabernacle holy place *and* Temple porch, 1 Kings 6:4
  - i. The Holy Place (not Holy of Holies): fellowship with God. Walking in His *light* (Menorah), sitting at His *table* (Table of the Presence), lifting *prayers* (Incense).
  - ii. The Temple porch: its entrance. Who's fit to be represented within the Temple?
  - iii. The stipulations on this scroll will search out those outside of God' fellowship and those unfit to be represented in His house.

**Kid-speak:** What did Zechariah see in Vision 6? A flying scroll! What's a scroll? A rolled-up paper that you unroll to write on it or read it. How big was the scroll? 30 feet long and 15 feet wide! That's the biggest scroll ever! But it was a vision: something God showed Zechariah, but it wasn't paper (papyrus) you could touch.

#### B. Explanation

1. God's double-sided stipulation being ignored\* for thieves, v 3
2. and false oath-takers
  - a. The "stipulation" can be a curse or an oath
  - b. It's not the word for "curse" in Deut 27-28. It's the word in the summary of Deut 29.
  - c. Before Deut 27-29 were laws for human courts. Deut 27-29 would be where God would deal with secret sins, by the people calling curses on themselves for them.
3. "On the one side... on the other side."
  - a. Similar to Ezek 2:9, the scroll of woes and condemnations, a scroll which he ate
  - b. Similar to the Ten Words, written on both sides, but there in stone
4. "Going out" from God "over the face of all the Land," v 4
  - a. God will make a clean sweep
  - b. \*"Cleared" always means clean/acquitted, not "cut off." We simply understand "cleared wrongfully." They were cleared but shouldn't have been.

**Kid-speak:** What was on the scroll? God's words against thieves (what are they?) and people who promise in God's name, but they're lying! What was happening to those people? They were getting away with it! Well, not anymore!

5. Origin: God sent the scroll forth. "I brought it forth." *Out* from God - *into* our lives, v 4.
  - a. The same scroll is *welcomed* into a Christian's home and heart, Prov 10:29
  - b. God Law/instructions are written in our hearts, Heb 8:10
6. Thieves and perjurers, v 4
  - a. Thieves: 8<sup>th</sup> Word of the 10. They take what belongs to others.
  - b. Oath-takers "in My name": 3<sup>rd</sup> Word of the 10. They use God as their 'backup' to steal, etc.
  - c. These two stipulations would apparently purge out *all* the dross remaining in Israel
    - i. Like Jesus specifying *one* act for the rich, young ruler, targeting one command, and thus uncovering his entrenched sin
    - ii. As *our* main deficiency is likely the one we're ignoring!
  - d. Solomon counsels us *not* to promise to God rather than to promise and not pay, Eccl 5:1-6

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<sup>1</sup> Normal scrolls could be 20 cubits wide, unrolled, but they were only a half cubit long, like a piece of paper.

e. The core principle of the 8<sup>th</sup> Word is the honoring of others' property

**Kid-speak:** Can anybody steal without God seeing them?

7. Destination of scroll: **into** thieves' and false swearers' houses, v 4

a. God's words penetrate, Heb 4:12-13

b. All men know, Rom 1:21. Eventually, their denial will cause their rot.

**Kid-speak:** It says here the big scroll goes into thieves' houses. Is it really a big paper in their house? No. What is it? God's words!

8. Effect: To end the houses, timber and stone. Complete decay, v 4.

a. A picture of house leprosy, Lev 14

b. Zechariah's words were giving the thieves and blasphemous perjurers a second chance, just as the priest gave a leprous house a second chance.

9. Note again, God will go where we cannot to purge out those who are not really "of us," 1 Jn 2:19

a. It is an ongoing principle, Hos 14:9

b. God's people *seek* to expel sin from themselves, calling for God's help

**Kid-speak:** Should we want God's words in our house? In our room? But He tells us the stuff we do wrong. Is that any fun? No. But do we need it? Yes!

## II. Vision 7: The Ephah-Measured Container (Helipad view: outgoing flights)

### A. Identification and Description

1. Instruction: Look up and [see the](#) 'departure dock', v 5

2. Q. Zech: What is it?, v 6

3. A. Angel: The outgoing Ephah/ Measuring Container, v 6

**Kid-speak:** What does Zechariah see next? A basket or container, like you carry apples in.

4. Explanation: It's "their" (thieves and perjurers) "eye" throughout the Land, v 6

a. Counterfeit of God's "eyes" we've been seeing, 3:9; 4:10

i. With their *counterfeit* purification, 3:9

ii. And their *counterfeit* omniscience, leading to counterfeit omnipotence, 4:10

b. Man always has to implement a full world-view to replace God's

**Kid-speak:** What was the basket? It was the way the thieves made everyone look at things so it wouldn't seem like they were stealing, and so it would look like *they* were the ones really serving God.

### B. *On* and *In* the Container, v 7

1. *On* the Container: [See!](#)- a lead disc (lead = permanent, Job 19:24; Exod 15:10, heavy), v 7

a. To keep its occupant confined

b. To prevent escape. Similar to Satan's binding in Rev 20.

2. *In* the Container: Disc being lifted: contents revealed in-progress, v 7
3. One woman sitting in the Measuring Container. The harlot, apostate church, v 8.
  - a. Either the measuring container *or* woman *or* both are not to scale
  - b. She = Immorality
  - c. *Thrown*: Expelled, now to find her rightful family: her place of spiritual nativity.
  - d. Disc *thrown* onto the opening. Decisive riddance.

**Kid-speak:** What was in the basket? A lady called “Bad.” She stood for all the people who said they loved God but *really* loved doing wrong. The angel put a big, heavy ol’ lid on the basket.

C. Looked and- **see!** Carrying the Measuring Container, v 9

1. Two women, v 9
  - a. Wind in wings: God favoring their mission, though not therefore favoring *them*
  - b. Stork: unclean, Lev 11:19; Deut 14:18
  - c. But also a picture of regularity, Jer 8:7. Root word connotes motherhood. A “kind” bird.
  - d. Unclean + matronly = the harlot’s spiritual home lovingly taking her in

**Kid-speak:** What did Zechariah see next? Two ladies with stork wings coming to take the Bad Lady (fake Christians) in the basket away!

2. Container lifted between the Land and the heavens
  - a. 1 Chron 21:16, where the Angel of Yahweh held a sword over Jerusalem
  - b. Ezek 8:3, Where Ezekiel was taken to see God’s shekinah contrasted to idolatry in the Temple
  - c. Also where Absalom was stuck, 2 Sam 18:9
  - d. Implied of Jesus, Jn 3:14; so Gal 3:13, from Deut 21:23
3. Destination, v 10
  - a. Shinar, Gen 10:10; 11:2; 14:1, 9; Josh 7:21; Isa 11:11; Dan 1:2. ← (Every occurrence), v 11
  - b. House being prepared (the anti-Temple)
  - c. Base: in its original orientation until its final housing
    - i. Babylon doesn’t change signal-calling. Same playbook. Same plays.
    - ii. Babylon rules her people *now*. She will rule them more fully in the *future*, Rev 17-18.

**Kid-speak:** Where did the Flying Ladies take the Bad Lady? To Babylon. That’s where she belonged. She wasn’t a real Israelite. She was one of the Devil’s people.

Wrap-up: God is not a gentleman! He comes into houses uninvited! But He also comes in invited.

Among the returned exiles, the *priesthood* had been restored. The *state* was supplied with power by God’s Spirit. But revival was not in full swing until *God personally*, privately ridded His people of the secretly wicked ones. That’s what restored, faithful worship invites.

That can involve unpleasantness. Will apostates simply say, “Hey, I belong somewhere else!”? No. If God makes them uncomfortable, they’ll almost surely find blame in the faithful.

The faithful themselves learn to *seek* conviction and *pray for* it, since that’s what keep us off the harmful path. 1 Cor 11:31-32.