

ZECHARIAH CHAPTER FIVE

Zechariah Lesson 43-50

Lesson 43

1. Last week I completed the exegesis of Zec 4:14 and when time expired we were looking about to begin an analysis of chapter five.
2. I want to review some of that learned, then we will continue our analysis of verse fourteen.
3. Before we continue I want to give you an expanded translation of Zec 4:1-14.

Zec 4:1 Exhausted from the first four night visions I fell into a deep sleep; Then the interpreting angel who had earlier talked with me awakened me. I was dazed like as someone who had been awakened out of a stupor.

Zec 4:2 The interpreting angel said to me: "what do you see?" And I said: "behold a candlestick made of pure gold with an oil bowl on top of it, the lampstand has seven lamps upon it, and there are seven funnels leading from the bowl to each of the candlesticks; there are 49 funnels in all.

Zec 4:3 I also see two olive trees beside the bowl, there is one on the right side of the bowl and another on the left side of the bowl.

Zec 4:4 What is the meaning of the vision?"

Zec 4:5 The interpreting angel answered "don't you know the meaning of the vision?" And I said "no my lord."

Zec 4:6 The interpreting angel then said to me: "this is the Word of the Lord to Zerubbabel not by your strength nor by your power and ability but by my Spirit will the work get done," said the Lord of the Armies.

Zec 4:7 Now with reference to the formidable problems facing Zerubbabel; these will be solved and the mountain shall become a mole hill; Zerubbabel will bring out the Head Stone amidst a clamoring and tumultuous cry of "how wonderful it is."

Zec 4:8 The Lord Jesus then promised Israel.

Zec 4:9 "Under the leadership of Zerubbabel the foundation of the Temple will be constructed and by his very own hands the Temple will be completed; when this occurs all will know the Father, the Lord of the armies has sent Me, Christ, to you.

Zec 4:10 When the people see Zerubbabel using his plumb line to properly place the final cap stone they shall rejoice; even those who earlier despised and made light of Zerubbabel's project, when they recall the Lord's protection of His people and see the final stone placed even in the middle of so many enemies, they shall shout with joy."

Zec 4:11 After hearing of the joy of those who will see the Temple completed, I responded by asking the interpreting angel a question. "What is the meaning of the two olive trees that stand on the right and left of the lampstand?"

Zec 4:12 Before he could answer I asked a second question, "what is the meaning of the two olive tree branches through which the golden oil flows into the large golden bowl standing above the lampstand?"

Zec 4:13 The interpreting angel responded by asking me again. "Don't you know the meaning of the olive trees with their prolific branches?" And I again responded "no my lord."

Zec 4:14 These two sons pressed out as oil stand beside the Lord of all the earth; blessing shall flow from the Messiah's political and spiritual rule.

4. Now let's see what we can learn from the sixth of the eight night visions.

Zec 5:1 I looked again-- and there before me was a flying scroll!

Zec 5:2 He asked me, "What do you see?" I answered, "I see a flying scroll, thirty feet long and fifteen feet wide."

Zec 5:3 And he said to me, "This is the curse that is going out over the whole land; for according to what it says on one side, every thief will be banished, and according to what it says on the other, everyone who swears falsely will be banished.

Zec 5:4 The LORD Almighty declares, 'I will send it out, and it will enter the house of the thief and the house of him who swears falsely by my name. It will remain in his house and destroy it, both its timbers and its stones.'"

1. Introduction

1.1 With chapter five the visions take a sharp turn from comfort to a stern warning that the Lord is a Holy God who cannot stand sin or evil. This chapter represents a major sea change.

1.2 The people of Israel, wherever they might be will be visited with severe punishments if they do not follow the protocol plan of God.

1.3 This theme is set forth in the two visions of this present chapter. The prophecy has application to the restored community of Zechariah's day, but it goes beyond the immediate context and portrays the unsparing destruction of all unbelievers previous to the establishment of the Millennium.

1.4 Additionally, the theme also extends to the rigid judicial and governmental administration of the Millennium itself.

1.5 In the prior visions the prophet has been apprised of great future blessing for Israel.

1.5.1 In the general context are portrayed the enlargement of Israel, the subjugation of her enemies (chapter 1 and 2), internal cleansing and reconstitution as a priestly nation (chapter 3) and illumination and witness to the rest of the world (chapter 4).

1.6 But now that the nation is promised a restoration, God must deal with recalcitrant and unrepentant sinners before that period of blessing can dawn.

1.7 Sinners and transgressors will be severely and summarily dealt with. Grace manifested (chapter 3) and rejected will eventuate in judgment and death.

1.8 Specifically as we will later see, Israel will soon become very dishonest in their business practices. Additionally, many will remain in Babylon even when an open invitation has been given to return to the land.

2. Now let's look at each verse.

KJV

Zec 5:1 Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.

NIV

Zec 5:1 I looked again-- and there before me was a flying scroll!

Hebrew

Zec 5:1

Va Shuv - Then I turned

Va Nasa - and lifted up

Ayin Y - my eyes

Va Raah - and looked

Va Hinneh - and behold

Megillah - a scroll

Uph - flying

Working Translation

Zec 5:1 Then I turned and raised my eyes and there before me was a flying scroll.

Principles:

1. A roll or scroll is employed in Scripture for a pronouncement of judgment Particularly it is a symbol of God's curse against sinners, all sinners, but primarily given our context, to Israel both before and after the establishment of Christ's Millennial kingdom. (Eze 2:9-10; Rev 5:1).

Eze 2:9 Then I looked, and I saw a hand stretched out to me. In it was a scroll,
Eze 2:10 which he unrolled before me. On both sides of it were written words of lament and mourning and woe.

Rev 5:1 Then I saw in the right hand of him who sat on the throne a scroll with writing on both sides and sealed with seven seals.

2. Before Israel becomes the light of the world (chapter 4), she must be judged individually and nationally. The curse of the scroll in the near term relates to both those who have returned to the land as well as those still scattered throughout the Persian Empire; in the far term it relates to the seal judgments of the Tribulation.

3. The material of which the scroll is made, whether of animal skin or papyrus, is not indicated. It is clear the scroll is completely unwound and floating or flying briskly in the air, like a large sheet.

4. Now for an expanded translation of Zec 5:1

Expanded Translation

Zec 5:1 Suddenly my attention was drawn to the sky, I looked up and there before my eyes was a flying scroll.

End Lesson Taught 2-18-2004

Zechariah Lesson 44

1. Last week I completed the exegesis of Zec 4:14 thus ending our analysis of chapter four and the fifth of the eight night visions. We then started analyzing the sixth vision found in Zechariah chapter five.

2. We have now studied:

2.1. the vision of the horses teaching God's watch-care for Israel,

2.2 the vision of the measuring line teaching the future greatness of Jerusalem,

2.3 the vision of the horns and the artisans teaching the ultimate judgment of the four empires who abused Israel,

2.4 the vision of Joshua being accused and exonerated before the Father teaching the mediation and cleansing ministry of Christ for Israel,

2.5 and lastly the vision of the lampstand teaching a future day when reclaimed Israel will be the light of the world.

3. When time expired I had just finished an introduction to chapter five and an analysis of verse one.

3. I want to review some of that learned last week and then pick up with new material and an exegesis of Zec 5:2; but before we do, I want to give you an expanded translation of Zec 5:1.

Expanded Translation

Zec 5:1 Suddenly my attention was drawn to the sky, I looked up and there before my eyes was a flying scroll.

4. With chapter five the visions take a sharp turn from comfort to a stern warning that the Lord is a Holy God who cannot stand sin or evil.

5. This theme is set forth in the two visions of chapter five. Both the first vision--that of the flying scroll and second vision--that of the lady in the basket are declarations to Israel that their dishonest business practices are known to all and that if they don't change there will be major personal and national discipline.

6. The prophecy has application to the restored community of Zechariah's day, but it goes beyond the immediate context and portrays the unsparing destruction of all unbelievers previous to the establishment of the Millennium.

7. Additionally, the theme also extends to the rigid judicial and governmental administration of the Millennium itself. God does not wink at sin and/or evil.

8. In the prior visions the prophet has been apprised of great future blessing for Israel. We have just reviewed all five and I think we can all agree the visions disclose God's watch-care and celebration of Israel's future greatness.

9. In the general context is portrayed the watch-care, enlargement of Israel, the subjugation of her enemies, internal cleansing and reconstitution as a priestly nation and illumination and witness to the rest of the world.

10. But now that the nation is promised a restoration, God must deal with a recalcitrant and unrepentant Israel before their period of blessing can dawn.

11. Sinners and transgressors will be severely and summarily dealt with. Grace manifested and rejected will eventuate in judgment and death for the nation of Israel.

11.1 In the dispersion (606-536) Israel lost their penchant for idolatry but developed a proclivity toward dishonest business practices.

12. There must be a national cleansing before there can be a national restoration. As we saw last week, from our position of "hindsight," Israel will not change easily. God will be forced to implement His several cycles of discipline, just as He had promised, the last cycle coming in August of 70 A.D.

13. Let me give you several points relating to the cycles of national discipline. C. I. Scofield first developed the concept by outlining Lev 26 into six cycles; later Col. R. B. Thieme reduced the six to five, the Colonel simply including vss. 27-39 under the heading of cycle five.

13.1 Nations like people receive discipline from God. Leviticus chapter 26 tells us of several cycles of discipline (Lev 26:14-39). Deu 28:15-49 also speaks of national discipline though the listing does not seem to be progressive. Verse 49 would seem to describe the ultimate discipline.

1st - Distress

Lev 26:14 "But if you will not listen to me and carry out all these commands,
Lev 26:15 and if you reject my decrees and abhor my laws and fail to carry out all my commands and so violate my covenant,
Lev 26:16 then I will do this to you: I will bring upon you sudden terror, wasting diseases and fever that will destroy your sight and drain away your life. You will plant seed in vain, because your enemies will eat it.

Lev 26:17 I will set my face against you so that you will be defeated by your enemies; those who hate you will rule over you, and you will flee even when no one is pursuing you.

2nd - Drought

Lev 26:18 "If after all this you will not listen to me, I will punish you for your sins seven times over.

Lev 26:19 I will break down your stubborn pride and make the sky above you like iron and the ground beneath you like bronze.

Lev 26:20 Your strength will be spent in vain, because your soil will not yield its crops, nor will the trees of the land yield their fruit.

3rd - Beasts

Lev 26:21 "If you remain hostile toward me and refuse to listen to me, I will multiply your afflictions seven times over, as your sins deserve.

Lev 26:22 I will send wild animals against you, and they will rob you of your children, destroy your cattle and make you so few in number that your roads will be deserted.

4th - War and Disease

Lev 26:23 "If in spite of these things you do not accept my correction but continue to be hostile toward me,

Lev 26:24 I myself will be hostile toward you and will afflict you for your sins seven times over.

Lev 26:25 And I will bring the sword upon you to avenge the breaking of the covenant. When you withdraw into your cities, I will send a plague among you, and you will be given into enemy hands.

Lev 26:26 When I cut off your supply of bread, ten women will be able to bake your bread in one oven, and they will dole out the bread by weight. You will eat, but you will not be satisfied.

5th - Famine

Lev 26:27 "If in spite of this you still do not listen to me but continue to be hostile toward me,

Lev 26:28 then in my anger I will be hostile toward you, and I myself will punish you for your sins seven times over.

Lev 26:29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

Lev 26:30 And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

Lev 26:31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odors.

6th - Dispersion

Lev 26:32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

Lev 26:33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Lev 26:34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

Lev 26:35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

Lev 26:36 And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

Lev 26:37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

Lev 26:38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

Lev 26:39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

Deu 28:15 However, if you do not obey the LORD your God and do not carefully follow all his commands and decrees I am giving you today, all these curses will come upon you and overtake you:

Deu 28:16 You will be cursed in the city and cursed in the country.

Deu 28:17 Your basket and your kneading trough will be cursed.

Deu 28:18 The fruit of your womb will be cursed, and the crops of your land, and the calves of your herds and the lambs of your flocks.

Deu 28:19 You will be cursed when you come in and cursed when you go out.

Deu 28:20 The LORD will send on you curses, confusion and rebuke in everything you put your hand to, until you are destroyed and come to sudden ruin because of the evil you have done in forsaking him.

Deu 28:21 The LORD will plague you with diseases until he has destroyed you from the land you are entering to possess.

Deu 28:22 The LORD will strike you with wasting disease, with fever and inflammation, with scorching heat and drought, with blight and mildew, which will plague you until you perish.

Deu 28:23 The sky over your head will be bronze, the ground beneath you iron.

Deu 28:24 The LORD will turn the rain of your country into dust and powder; it will come down from the skies until you are destroyed.

Deu 28:25 The LORD will cause you to be defeated before your enemies. You will come at them from one direction but flee from them in seven, and you will become a thing of horror to all the kingdoms on earth.

Deu 28:26 Your carcasses will be food for all the birds of the air and the beasts of the earth, and there will be no one to frighten them away.

Deu 28:27 The LORD will afflict you with the boils of Egypt and with tumors, festering sores and the itch, from which you cannot be cured.

Deu 28:28 The LORD will afflict you with madness, blindness and confusion of mind.

Deu 28:29 At midday you will grope about like a blind man in the dark. You will be unsuccessful in everything you do; day after day you will be oppressed and robbed, with no one to rescue you.

Deu 28:30 You will be pledged to be married to a woman, but another will take her and ravish her. You will build a house, but you will not live in it. You will plant a vineyard, but you will not even begin to enjoy its fruit.

Deu 28:31 Your ox will be slaughtered before your eyes, but you will eat none of it. Your donkey will be forcibly taken from you and will not be returned. Your sheep will be given to your enemies, and no one will rescue them.

Deu 28:32 Your sons and daughters will be given to another nation, and you will wear out your eyes watching for them day after day, powerless to lift a hand.

Deu 28:33 A people that you do not know will eat what your land and labor produce, and you will have nothing but cruel oppression all your days.

Deu 28:34 The sights you see will drive you mad.

Deu 28:35 The LORD will afflict your knees and legs with painful boils that cannot be cured, spreading from the soles of your feet to the top of your head.

Deu 28:36 The LORD will drive you and the king you set over you to a nation unknown to you or your fathers. There you will worship other gods, gods of wood and stone.

Deu 28:37 You will become a thing of horror and an object of scorn and ridicule to all the nations where the LORD will drive you.

Deu 28:38 You will sow much seed in the field but you will harvest little, because locusts will devour it.

Deu 28:39 You will plant vineyards and cultivate them but you will not drink the wine or gather the grapes, because worms will eat them.

Deu 28:40 You will have olive trees throughout your country but you will not use the oil, because the olives will drop off.

Deu 28:41 You will have sons and daughters but you will not keep them, because they will go into captivity.

Deu 28:42 Swarms of locusts will take over all your trees and the crops of your land.

Deu 28:43 The alien who lives among you will rise above you higher and higher, but you will sink lower and lower.

Deu 28:44 He will lend to you, but you will not lend to him. He will be the head, but you will be the tail.

Deu 28:45 All these curses will come upon you. They will pursue you and overtake you until you are destroyed, because you did not obey the LORD your God and observe the commands and decrees he gave you.

Deu 28:46 They will be a sign and a wonder to you and your descendants forever.

Deu 28:47 Because you did not serve the LORD your God joyfully and gladly in the time of prosperity,

Deu 28:48 therefore in hunger and thirst, in nakedness and dire poverty, you will serve the enemies the LORD sends against you. He will put an iron yoke on your neck until he has destroyed you.

Deu 28:49 The LORD will bring a nation against you from far away, from the ends of the earth, like an eagle swooping down, a nation whose language you will not understand,

14. The key to avoiding national discipline for either a priest or a client nation is the maintenance of a pivot.

15. The pivot is a cadre of mature believers and without them there is trouble in the nation and national discipline. Hos 4:1-6 though it has primary application to Israel, certainly has secondary application to any nation or nations.

Hos 4:1 Hear the word of the LORD, you Israelites, because the LORD has a charge to bring against you who live in the land: "There is no faithfulness, no love, no acknowledgment of God in the land.

Hos 4:2 There is only cursing, lying and murder, stealing and adultery; they reject all authority, and bloodshed follows bloodshed.

Hos 4:3 Because of this the land mourns, and all who live in it waste away; the beasts of the field and the birds of the air and the fish of the sea are dying.

Hos 4:4 "But let no man bring a charge, let no man accuse another, for your people are like those who bring charges against a priest.

Hos 4:5 You stumble day and night, and the prophets stumble with you. So I will destroy your mother--

Hos 4:6 my people are destroyed from lack of knowledge. "Because you have rejected knowledge, I also reject you as my priest nation; because you have ignored the law of your God, I also will ignore your children."

16. Historical national disaster is designed to serve as a wakeup call for the client nation to respect the Word of God and its requirements.

17. There are warning signs or cycles provided to serve as portents. Lev 26 as we just read makes this clear.

18. Now let's quickly review what we learned about verse one. First the translation from the Authorized Version.

KJV

Zec 5:1 Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.

19. A roll or scroll is often employed in Scripture for a pronouncement of judgment against sinners, all sinners, but primarily given our context, to Israel both before and after the establishment of Christ's millennial kingdom. (Eze 2:9-10; Rev 5:1).

20. Before Israel becomes the light of the world (chapter 4), she must be judged individually and nationally.

21. Now for new material and verse two.

KJV

Zec 5:2 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.

NIV

Zec 5:2 He asked me, "What do you see?" I answered, "I see a flying scroll, thirty feet long and fifteen feet wide."

Hebrew

Zec 5:2

Va Amar - And he said

El Y - to me

Mah Atah Raah - what do you see

Va Amar - and I said

Ani Raah - I see

Megillah - a scroll

Uph - flying

Orek H - the length of it

Esrin Be Am - twenty in cubits

Va Rechov H - the width of it

Eser - ten

Working Translation

Zec 5:2 The interpreting angel asked me, "What do you see?" I answered, "I see a flying scroll, thirty feet long and fifteen feet wide."

Principles:

1. The length was thirty feet and its width was fifteen feet. The scroll must have been unrolled in order for its dimensions and contents to be seen.
2. The scroll had to be open for Zechariah to have seen there was writing on both sides.
3. The fact that it was flying indicates that its disclosures were soon to be visited on the wicked.
4. Remember the scroll is a symbol of judgment.

Rev 6:1 I watched as the Lamb opened the first of the seven seals. Then I heard one of the four living creatures say in a voice like thunder, "Come!"

Rev 6:2 I looked, and there before me was a white horse (the Antichrist)! Its rider held a bow, and he was given a crown, and he rode out as a conqueror bent on conquest.

Rev 6:3 When the Lamb opened the second seal, I heard the second living creature say, "Come!"

Rev 6:4 Then another horse came out, a fiery red one (War). Its rider was given power to take peace from the earth and to make men slay each other. To him was given a large sword.

Rev 6:5 When the Lamb opened the third seal, I heard the third living creature say, "Come!" I looked, and there before me was a black horse (Famine)! Its rider was holding a pair of scales in his hand.

Rev 6:6 Then I heard what sounded like a voice among the four living creatures, saying, "A quart of wheat for a day's wages, and three quarts of barley for a day's wages, and do not damage the oil and the wine!"

Rev 6:7 When the Lamb opened the fourth seal, I heard the voice of the fourth living creature say, "Come!"

Rev 6:8 I looked, and there before me was a pale horse (Death)! Its rider was named Death, and Hades was following close behind him. They were given power over a fourth of the earth to kill by sword, famine and plague, and by the wild beasts of the earth.

Rev 6:9 When he opened the fifth seal (Martyred Saints), I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained .

Rev 6:10 They called out in a loud voice, "How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?"

Rev 6:11 Then each of them was given a white robe, and they were told to wait a little longer, until the number of their fellow servants and brothers who were to be killed as they had been was completed.

Rev 6:12 I watched as he opened the sixth seal (Unnatural Disasters). There was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red,

Rev 6:13 and the stars in the sky fell to earth, as late figs drop from a fig tree when shaken by a strong wind.

Rev 6:14 The sky receded like a scroll, rolling up, and every mountain and island was removed from its place.

Rev 6:15 Then the kings of the earth, the princes, the generals, the rich, the mighty, and every slave and every free man hid in caves and among the rocks of the mountains.

Rev 6:16 They called to the mountains and the rocks, "Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb!"

Rev 6:17 For the great day of their wrath has come, and who can stand?"

5. Now for an expanded translation of Zec 5:2.

Zec 5:2 The interpreting angel asked me, "What do you see?" I answered, "I see a flying scroll sent to discipline Israel; it is thirty feet long and fifteen feet wide."

End Lesson Taught 2-25-2004

Zechariah Lesson 45

1. Last week I gave you several points relating to the cycles of national discipline, taught Zec 5:2 and when time expired we were about to exegete Zec 5:3. Before we continue the exegesis of verse three I want to give you an expanded translation of Zec 5:1-2.

Zec 5:1 Suddenly my attention was drawn to the sky, I looked up and there before my eyes was a flying scroll.

Zec 5:2 The interpreting angel asked me, "What do you see?" I answered, "I see a flying scroll sent to discipline Israel; it is thirty feet long and fifteen feet wide."

2. Now for verse three:

KJV

Zec 5:3 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.

NIV

Zec 5:3 And he said to me, "This is the curse that is going out over the whole land; for according to what it says on one side, every thief will be banished, and according to what it says on the other, everyone who swears falsely will be banished.

Hebrew

Zec 5:3

Va Amar - And he said

El Y - to me

Zeh - this

Ha Alah - curse

Ha Yatsa - which goes out

Al Ben - over the sons

Kal Ha Arets - of all the earth

Kiy - because

Cal Hagah - all who steal

Min Zeh - from this

Ke Be H - accordingly she (the scroll)

Naqah - shall (purge, clean out)

Va Kal Ha Shava - and all who swear in vain

Min Zeh - from this

Ke Be H - accordingly she

Naqah - shall be purged

Working Translation: Then the interpreting angel said to me "this scroll is the curse imposed upon all the citizens of the earth; all who steal shall be destroyed and all who swear using the Lord's name in vain shall also be purged.

Principles:

1. This curse hovered over and threatened the land of the people of Israel, to whom the Law was given.

2. Both those who returned to the land and those who remained in Persia are in view. By secondary application the purging of the Jews of the Tribulation is in view and by way of tertiary application the purging of all gentiles is in view.

3. The scroll then symbolizes the judgment of God on sin; particularly Israel's sin.

4. The ultimate rooting out of sin and sinners will come prior to the setting up of Christ's millennial kingdom.

5. The flying scroll indicates a world-wide curse and judgment. Unger interprets the two commandments as representative of the entire law due to their position on the first and second tablets respectively. Let me explain his position:

6. The specific subjects of the curse are taking the Lord's name in vain by swearing falsely, the third of ten, and stealing the eighth of ten.

Exo 20:7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

Exo 20:15 You shall not steal.

6.1 Swearing falsely by God's name transgressed the middle commandment of the first table, and stealing was a violation of the middle commandment of the second table of the law.

6.2 These two commandments, according to Unger, are used to represent the entire law of Moses.

6.2.1 Unger has assumed that there were five listed on Table One and five listed on Table Two thus they represent all ten.

6.2.2 The middle commandment on Table One would be the third, "you shall not swear falsely;" and the middle command on Table Two would be the eighth "you shall not steal.

6.2.3 That there were two tablets upon which God's finger inscribed the ten commandments is made clear in several Scriptures. I will give you just four of these:

Deu 5:22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

Exo 31:18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Deu 9:11 And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant.

Deu 9:17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

6.2.4 Let's review the ten commandments.

TABLE ONE

Exo 20:3 Thou shalt have no other gods before me.

Exo 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Exo 20:7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

Exo 20:8 Remember the sabbath day, to keep it holy.

Exo 20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

TABLE TWO

Exo 20:13 Thou shalt not kill.

Exo 20:14 Thou shalt not commit adultery.

Exo 20:15 Thou shalt not steal.

Exo 20:16 Thou shalt not bear false witness against thy neighbour.

Exo 20:17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

6.2.5 Unger's analysis may be correct. What we do know for sure is that Israel, after returning from their exile, developed to perfection the sin of stealing and falsely swearing in the name of the Lord. We will speak more to this subject in our analysis of the vision of the lady in the basket.

6.3 The curse speaks to that which must occur before Israel can be re-gathered and established in the land.

6.4 Deu 30:1-9 provides some insight:

6.4.1 dispersion for disobedience,

Deu 30:1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee,

6.4.2 Israel's future repentance,

Deu 30:2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

6.4.3 the return of the Lord resulting in a reversal of Israel's fortunes,

Deu 30:3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

6.4.4 the final re-gathering,

Deu 30:4 If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

Deu 30:5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6.4.5 Israel's national conversion and the New Covenant,

Deu 30:6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

6.4.6 Israel's enemies are judged,

Deu 30:7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

6.4.7 Obedience and Israel's millennial blessing.

Deu 30:8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

Deu 30:9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

6.5 A total cleansing is necessary for the coming Kingdom of Christ. The purpose of the Tribulation is to do just that, it is declared to be a time of Jacob's trouble.

Jer 30:7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it.

Jer 30:8 For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve; themselves of him:

Jer 30:9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

6.6 The flying scroll is a curse on all lawbreakers. It also represents the Word of God in swift judgment.

6.7 The Messiah's throne will not tolerate law breakers, thus the New Covenant and the rod of iron judgment.

7. Now let's take a look at our expanded translation.

Zec 5:3 Then the interpreting angel said to me "this scroll is God's curse upon all the citizens of the earth; it has primary application to all Israel whether in or out of the land; it is upon all who steal and swear falsely."

8. Now for verse four.

KJV

Zec 5:4 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.

NIV

Zec 5:4 The LORD Almighty declares, "I will send it out, and it will enter the house of the thief and the house of him who swears falsely by my name. It will remain in his house and destroy it, both its timbers and its stones."

Hebrew

Zec 5:4

Ha Yatsa - I shall go out and bring it to pass

Naam - declares

Yehovah Tsava - the Lord of the Armies

Va Bo - and it shall go

El Beth - into the house

Ha Ganav - of the thief

Va El Beth - and into the house

Ha Shava - of the one swearing

Be Shem Vu - by my name

Le Shaqar - to deceive

Va Lun - and remain

Be Tok - in the middle

Beth Vo - of his house

Va Kalah Vu - and waste or consume it

Va Eth Ets - even the timbers

Va Eth Eben - and stones

Working Translation

Zec 5:4 And I shall cause the curse to occur says the Lord of the Armies for the scroll shall enter the thief's house and the house of those who swear falsely by My name and I will remain there in the midst until I have consumed the whole house, not only the timbers but the stones.

Principles:

1. The curse will not go astray; it will find the guilty and extirpate him, root and branch.
2. The flight of the scroll is certain and pervasive, no one can escape.
3. Enforcement of the curse pictures in the far term application God's dealing with Israel in the Tribulation but more particularly just before Christ's return at the end of the Great Tribulation.
4. No one will be able to sin and hide in that day.
5. At His second advent Christ will seek out and destroy all sinners. As part of His rod of iron judgment, Christ will exercise righteous, severe and unending judgment upon all who disrupt perfect environment during His millennial reign.
6. A **Ganav**, translated thief, is used often for a career thief - a career criminal. The career criminal in view in our context is a wealthy white collar type living in a stone house, prospering from his ill-gotten gain.
7. The verb **Kalah** is a third person singular Piel perfect signifying the house is utterly destroyed in a series of severe judgments. The Piel stem is intensive and plulative. **Kalah** means to waste or to totally obliterate.

End Lesson Taught 3-4-2004

Zechariah Lesson 46

1. Last week I exegeted Zec 5:3 and when time expired we were in the process of analyzing verse four. I want to review some of that learned and then we will resume new material at point 5.1.
2. Before resuming we need to review an expanded translation of Zec 5:1-3:

Zec 5:1 Suddenly my attention was drawn to the sky, I looked up and there before my eyes was a flying scroll.

Zec 5:2 The interpreting angel asked me, "What do you see?" I answered, "I see a flying scroll sent to discipline Israel; it is thirty feet long and fifteen feet wide."

Zec 5:3 Then the interpreting angel said to me "this scroll is God's curse upon all the citizens of the earth; it has primary application to all Israel whether in or out of the land; it is upon all who steal and swear falsely."

3. Zec 5:4 has been translated in its entirety.

KJV

Zec 5:4 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.

Principles:

1. The curse will not go away; it will find the guilty and destroy them.
2. Enforcement of the curse pictures in the far term application God's dealing with Israel in the Tribulation but more particularly just before Christ's return at the 2nd Advent.
3. A **Ganav**, translated thief, is used often for a career thief - a career criminal. the career criminal in view in our context is a wealthy white collar type living in a stone house, prospering from his ill-gotten gain.
4. The verb **Kalah** is a third person singular Piel perfect signifying the house is utterly destroyed in a series of severe judgments. The Piel stem is intensive and plulative. Kalah means to waste or to totally obliterate.
5. Zechariah has been shown the nature of the righteous Millennium, a perfect kingdom under the rule of the Lion of the tribe of Judah. Rev 5:1-5

Rev 5:1 Then I saw in the right hand of him who sat on the throne a scroll with writing on both sides and sealed with seven seals.

Rev 5:2 And I saw a mighty angel proclaiming in a loud voice, "Who is worthy to break the seals and open the scroll?"

Rev 5:3 But no one in heaven or on earth or under the earth could open the scroll or even look inside it.

Rev 5:4 I wept and wept because no one was found who was worthy to open the scroll or look inside.

Rev 5:5 Then one of the elders said to me, "Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals."

5.1 Christ's right to rule as the creator and redeemer will not be questioned.

Psa 2:2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

Psa 2:3 Let us break their bands asunder, and cast away their cords from us.

Psa 2:4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Psa 2:5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Psa 2:6 Yet have I set my king upon my holy hill of Zion.

Isa 45:23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

5.2 His method of judgment is characterized as a rod of iron.

Psa 2:7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

Psa 2:8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Psa 2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Rev 12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

Rev 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

6. Now for our expanded translation of verse four.

Zec 5:4 The Lord of the Armies then said, "I will cause the Scroll of judgment to enter the house of those who have acquired great wealth by cheating and stealing; this same scroll shall also seek out and enter the lavish homes of those who have abused Israel's justice system; I will remain in the home of both the thief and the perjurer until I have completely leveled their homes."

7. Let's go to verse five and see what is next seen by Zechariah. Verse five introduces us to the seventh of the eight night visions.

KJV

Zec 5:5 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.

NIV

Zec 5:5 Then the angel who was speaking to me came forward and said to me, "Look up and see what this is that is appearing."

Hebrew

Zec 5:5

Va Yatsa - And he came out

Ha Malakh - the interpreting angel

Ha Davar Be Y - the one who spoke earlier with me

Va Amar - and he said

El Y - to me

Na Nasa - please, I urge you to lift up
Ayin Ka - your eyes
Va Raah - and see
Mah Ha Yatsa - what is going forth
Ha Zeh - the this

Working Translation: And the angel who spoke with me went out and said to me, please raise up your eyes and see what this is that goes forth.

Principles:

1. Zechariah is asked by the interpreting angel "what do you see?" We find new information in this verse from the Kal participle of **Davar**.

1.1 **Davar** modifies **Malakh** translated angel, thus there must have been more than one angel. "it is the one who spoke with me."

2. Introduction to the seventh of the eight night visions:

2.1 The flying scroll seen in the 6th of the night visions represented the removal of the transgressors both from Israel and the nations.

2. The 7th vision represents the removal of iniquity itself from the earth; this occurring just before Christ establishes His Kingdom of believers only.

2.3 Israel in their dispersion to Babylon learned their lesson as to idolatry. The same is true today but unfortunately they substituted one sin for another.

2.4 In place of idolatry Israel developed an insatiable greed of gain in the commercial centers of the world.

2.5 Nehemiah rebuked the nobles and rulers of Israel for demanding heavy interest rates from their impoverished brothers; even selling many into slavery for their failures to pay. Neh 5:1-12.

Neh 5:1 Now the men and their wives raised a great outcry against their Jewish brothers.
Neh 5:2 Some were saying, "We and our sons and daughters are num Ûerous; in order for us to eat and stay alive, we must get grain."

Neh 5:3 Others were saying, "We are mortgaging our fields, our vineyards and our homes to get grain during the famine."

Neh 5:4 Still others were saying, "We have had to borrow money to pay the king's tax on our fields and vineyards."

Neh 5:5 Although we are of the same flesh and blood as our countrymen and though our sons are as good as theirs, yet we have to subject our sons and daughters to slavery. Some of our daughters have already been enslaved, but we are powerless, because our fields and our vineyards belong to others."

Neh 5:6 When I heard their outcry and these charges, I was very angry.

Neh 5:7 I pondered them in my mind and then accused the nobles and officials. I told them, "You are exacting usury from your own countrymen!" So I called together a large meeting to deal with them

Neh 5:8 and said: "As far as possible, we have bought back our Jewish brothers who were sold to the Gentiles. Now you are selling your brothers, only for them to be sold back to us!" They kept quiet, because they could find nothing to say.

Neh 5:9 So I continued, "What you are doing is not right. Shouldn't you walk in the fear of our God to avoid the reproach of our Gentile enemies?"

Neh 5:10 I and my brothers and my men are also lending the people money and grain. But let the exacting of usury stop!

Neh 5:11 Give back to them immediately their fields, vineyards, olive groves and houses, and also the usury you are charging them-- the hundredth part of the money, grain, new wine and oil."

Neh 5:12 "We will give it back," they said. "And we will not demand anything more from them. We will do as you say." Then I summoned the priests and made the nobles and officials take an oath to do what they had promised.

2.6 Among the Israelites, borrowing of money was done for:

2.6.1 crop failure (Neh 5:3),

Neh 5:3 Others were saying, "We are mortgaging our fields, our vineyards and our homes to get grain during the famine."

2.6.2 security for a friend (Pro 6:1-3),

Pro 6:1 My son, if you have put up security for your neighbor, if you have struck hands in pledge for another,

Pro 6:2 if you have been trapped by what you said, ensnared by the words of your mouth,

Pro 6:3 then do this, my son, to free yourself, since you have fallen into your neighbor's hands: Go and humble yourself; press your plea with your neighbor!

Exo 22:26 If you take your neighbor's cloak as a pledge, return it to him by sunset,

Exo 22:27 because his cloak is the only covering he has for his body. What else will he sleep in? When he cries out to me, I will hear, for I am compassionate.

2.6.3 or for payment of excessive taxes (Neh 5:4).

Neh 5:4 Still others were saying, "We have had to borrow money to pay the king's tax on our fields and vineyards.

2.7. Exo 22:25-27 and Lev 25:36-37 forbid the taking of any kind of interest from a fellow Israelite however Deu 23:20 makes provision for interest payments from a gentile.

Exo 22:25 "If you lend money to one of my people among you who is needy, do not be like a moneylender; charge him no interest.

Lev 25:36 Do not take interest of any kind from him, but fear your God, so that your countryman may continue to live among you.

Lev 25:37 You must not lend him money at interest or sell him food at a profit.

Deu 23:20 You may charge a foreigner interest, but not a brother Israelite, so that the LORD your God may bless you in everything you put your hand to in the land you are entering to possess.

2.8 Malachi warned Israel of their failure to pay their taxes. They made the money but refused to bring the tithe to the Treasury - a part of economic reversionism addressed by Zechariah's 7th of the 8 night visions.

Mal 3:8 "Will a man rob God? Yet you rob me. "But you ask, 'How do we rob you?' "In tithes and offerings.

Mal 3:9 You are under a curse-- the whole nation of you-- because you are robbing me.

Mal 3:10 Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this," says the LORD Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it.

2.8.1 Let me give you several points about tithing and giving.

2.8.2 Giving is today part of worship and must be motivated by Doctrine; the same was true in the Old Testament. Tithing however was a demand of the state.

2.8.3 Tithing and Giving is taught in the Old Testament and only Giving is taught in the New Testament.

2.8.4 There are detailed teachings in the New Testament regarding giving as part of the believer's worship.

2.8.5 Giving today in the church age is complete in the mind i.e. when you "want to give" it is done and the completion of the gift by offering something material toward aiding the Lord's work may or may not occur.

2.8.6 When the Lord blesses you then you give and you alone must answer the question "has the Lord blessed me?" If he has blessed, then you only give back a portion out from that blessing. The amount if any is solely determined by the believer priest.

2.8.7 If God blesses you then you give and each believer determines when God has blessed.

2.8.8 Giving is to be done on the first day of the week.

2.8.9 Giving is never to be done under pressure; it is to be done only cheerfully.

2.8.10 Giving is therefore not:

2.8.11 Giving is not a tithe.

2.8.12 Giving is not a bribe for God's blessing.

2.8.13 Giving is not a payment for a place to worship.

2.8.14 Giving is not a payment to the preacher.

2.8.15 Giving is not a payment for Bible Doctrine.

2.8.16 Giving is not a means for gaining the approbation of either God or man.

2.8.17 Tithing was an integral part of the Mosaic Law.

2.8.18 Tithing was a ten percent income tax paid to the treasury of the nation Israel. The nation supported the national church with its priests and Temple. There were several different types of tithes.

2.8.19 In Malachi 3:10 the word translated storehouse is a very good technical translation however when analyzed categorically the best translation would be Treasury.

2.8.20 Strong has the following to say of the word in his dictionary of theological terms: Hebrew: 'Owtsar - Definition: a depository and traced further the word comes from: 'Atsar - meaning to store up (lay up in) store;

Mal 3:10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

2.8.21 Since there was no indication in the Scripture that only believers paid the the tithe, we must assume it was a tax and that both the unbeliever and the believer paid into the treasury. Enforcement of God's national rules was often brutal - Moses used force when necessary to get the tithes.

2.8.22 A tithe was 10% of one's income which early-on was a percentage of the agricultural crop, later as money became a common medium of exchange the percentage was applied to "income."

2.8.23 There were several types of tithes: an annual tithe, a tithe every third year, a tithe every seventh year and a tithe every fiftieth year.

2.8.24 There was a tax to take care of the Levites, a tax to pay for the national feasts and sacrifices, and a tax every third year for the poor. A few Scriptures here might prove helpful.

Lev 27:30 "A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to the LORD; it is holy to the LORD.

Lev 27:31 If a man redeems any of his tithe, he must add a fifth of the value to it.

Lev 27:32 The entire tithe of the herd and flock--every tenth animal that passes under the shepherd's rod--will be holy to the LORD.

Lev 27:33 He must not pick out the good from the bad or make any substitution. If he does make a substitution, both the animal and its substitute become holy and cannot be redeemed."

Num 18:21 "I give to the Levites all the tithes in Israel as their inheritance in return for the work they do while serving at the Tent of Meeting.

Num 18:22 From now on the Israelites must not go near the Tent of Meeting, or they will bear the consequences of their sin and will die.

Num 18:23 It is the Levites who are to do the work at the Tent of Meeting and bear the responsibility for offenses against it. This is a lasting ordinance for the generations to come. They will receive no inheritance among the Israelites.

Num 18:24 Instead, I give to the Levites as their inheritance the tithes that the Israelites present as an offering to the LORD. That is why I said concerning them: 'They will have no inheritance among the Israelites.'

Deu 14:22 Be sure to set aside a tenth of all that your fields produce each year.

Deu 14:23 Eat the tithe of your grain, new wine and oil, and the firstborn of your herds and flocks in the presence of the LORD your God at the place he will choose as a dwelling for his Name, so that you may learn to revere the LORD your God always.

Deu 14:24 But if that place is too distant and you have been blessed by the LORD your God and cannot carry your tithe (because the place where the LORD will choose to put his Name is so far away),

Deu 14:25 then exchange your tithe for silver, and take the silver with you and go to the place the LORD your God will choose.

Deu 14:26 Use the silver to buy whatever you like: cattle, sheep, wine or other fermented drink, or anything you wish. Then you and your household shall eat there in the presence of the LORD your God and rejoice.

Deu 14:27 And do not neglect the Levites living in your towns, for they have no allotment or inheritance of their own.

Deu 14:28 At the end of every three years, bring all the tithes of that year's produce and store it in your towns,

Deu 14:29 so that the Levites (who have no allotment or inheritance of their own) and the aliens, the fatherless and the widows who live in your towns may come and eat and be satisfied, and so that the LORD your God may bless you in all the work of your hands.

End Lesson Taught 3-17-2004

Zechariah Lesson 47

1. Last week I exegeted Zec 5:4 and when time expired we were in the process of analyzing verse five. Our exegesis of verse five precipitated a study of the Doctrine of the Tithe.
2. I want to review some of that learned and then we will resume new material.
3. Before resuming we need to review an expanded translation of Zec 5:1-4:

Zec 5:1 Suddenly my attention was drawn to the sky, I looked up and there before my eyes was a flying scroll.

Zec 5:2 The interpreting angel asked me, "What do you see?" I answered, "I see a flying scroll sent to discipline Israel; it is thirty feet long and fifteen feet wide."

Zec 5:3 Then the interpreting angel said to me "this scroll is God's curse upon all the citizens of the earth; it has primary application to all Israel whether in or out of the land; it is upon all who steal and swear falsely."

Zec 5:4 The Lord of the Armies then said, "I will cause the scroll of judgment to enter the house of those who have acquired great wealth by cheating and stealing; this same scroll shall also seek out and enter the lavish homes of those who have abused Israel's justice system; I will remain in the home of both the thief and the perjurer until I have completely leveled their homes."

4. Verse five introduces us to the seventh of the eight night visions.

KJV

Zec 5:5 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.

Principles:

1. Introduction to the seventh of the eight night visions:
 - 1.1 The flying Scroll seen in the 6th of the night visions represented the removal of the transgressors both from Israel and the nations.
 - 1.2 The 7th vision represents the removal of iniquity itself from the earth; this occurring just before Christ establishes His Kingdom of believers only.
 - 1.3 Israel in their dispersion to Babylon learned their lesson as to idolatry. The same is true today but unfortunately they substituted one sin for another.
 - 1.4 In place of idolatry Israel developed an insatiable greed of gain in the commercial centers of the world.

1.5 Nehemiah rebuked the nobles and rulers of Israel for demanding heavy interest rates from their impoverished brothers; even selling many into slavery for their failures to pay. Neh 5:1-12.

2. Malachi warned Israel of their failure to pay their taxes. They made the money but refused to bring the tithe to the Treasury - a part of economic reversionism addressed by Zechariah's 7th of the 8 night visions. Mal 3:8-10

3. The Doctrine of Tithing/Giving

3.1 Giving is today part of worship and must be motivated by Doctrine; the same was true in the Old Testament. Tithing however was a demand of the state.

3.2 Tithing and Giving is taught in the Old Testament and only Giving is taught in the New Testament.

3.3 There are detailed teachings in the New Testament regarding giving as part of the believer's worship.

3.4 Giving today in the church age is complete in the mind i.e. when you "want to give" it is done and the completion of the gift by offering something material toward aiding the Lord's work may or may not occur.

3.5 When the Lord blesses you then you give and you alone must answer the question "has the Lord blessed me?" If he has blessed, then you only give back a portion out from that blessing. The amount if any is solely determined by the believer priest.

3.6 If God blesses you then you give and each believer determines when God has blessed.

- Giving is to be done on the first day of the week.
- Giving is never to be done under pressure; it is to be done only cheerfully.
- Giving is therefore not:
- Giving is not a tithe.
- Giving is not a bribe for God's blessing.
- Giving is not a payment for a place to worship.
- Giving is not a payment to the preacher.
- Giving is not a payment for Bible Doctrine.

- Giving is not a means for gaining the approbation of either God or man.
- Tithing was an integral part of the Mosaic Law.

3.7 Tithing was a ten percent income tax paid to the treasury of the nation Israel. The nation supported the national church with its priests and Temple.

3.8 In Malachi 3:10 the word translated storehouse is a very good technical translation however when analyzed categorically the best translation would be Treasury.

3.9 Since there was no indication in the Scripture that only believers paid the Tithes, we must assume it was a tax and that both the unbeliever and the believer paid into the Treasury. Enforcement of God's national rules was often brutal - Moses used force when necessary.

3.10 A Tithe was 10% of one's income which early-on was a percentage of the agricultural crop, later as money became a common medium of exchange the percentage was applied to "income."

3.11 There were several types of tithes: an annual tithe, a tithe every third year, a tithe every seventh year and a tithe every fiftieth year.

3.12 There was a tax to take care of the Levites, a tax to pay for the national feasts and sacrifices, and a tax every third year for the poor. Lev 27:30-33 and Num 18:21

3.13 In the above verses citizens of Israel are urged to bring their tithes to the priests wherever they serve and it is there they are to celebrate by eating a shared meal with their priest/s.

3.14 There was early in Scripture a recognition that the Tithe and the Gift were different.

Mal 3:8 Will a man rob God? Yet ye have robbed me. But ye say, "Wherein have we robbed thee? In tithes (obligatory) and offerings (a matter of choice).

3.15 Old Testament givers like New Testament givers were promised a blessing for giving:

Pro 11:24 There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

Pro 11:25 The liberal soul shall be made fat: and he that watereth shall be watered also himself.

3.16 Now notice the New Testament promise for the same type of Giving:

2Co 9:8 And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work

2Co 9:10 Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness.

2Co 9:11 You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God.

3.17 Since the Tithe was part of the Mosaic Law and we are exhorted not to keep this law (since no one can or ever has); the Tithe in the Church Age becomes self-deleting.

Gal 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Gal 3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

Gal 3:12 And the law is not of faith: but, The man that doeth them shall live in them.

Gal 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Gal 4:4 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law,

Gal 4:5 To redeem them that were under the law, that we might receive the adoption of sons.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Gal 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

4. Now for an expanded translation of verse five:

Zec 5:5 And the interpreting angel who earlier spoke with me approached and said to me, "please raise up your eyes and look at the vision which has been brought before you."

5. Now let's see what Zechariah sees:

KJV

Zec 5:6 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.

NIV

Zec 5:6 I asked, "What is it?" He replied, "It is a measuring basket." And he added, "This is the iniquity of the people throughout the land."

Hebrew

Zec 5:6

Va Amar - And I said

Hiy - what is it

Va Amar - and he said

Zeh - this

Ha Ephah - a seven and one-half gallon container for grain

Ha Yatsa - going out, that coming

Va Amar - and he said

Zeh - this

Ayin M - their eyes, their resemblance

Be Kal Ha Arets - throughout all the earth

Working Translation: And I said what is it and he said this is the ephah which goes out; moreover these are their eyes throughout all the earth.

Principles:

1. The ephah was the largest measure in use among the Jews.

1.1 The ephah was equivalent to 3/5 of the English bushel. It is a large bushel basket/container most likely made of stone and of sufficient size to house a small person.

2. It is employed here to symbolize the appearance of the wicked in the land; as grains are brought together in a measure, as the ungodly of the land will be gathered together for final disposition.

3. There is an economic connotation. The ephah is a container used for grain and grain was a major commodity in Israel's agrarian society.

4. The top is heavy and made of lead in order to keep the petite lady inside. It was lifted in order for Zechariah to see inside.

5. Their eyes refer to Israel's eyes of greed which were engaged in dishonest trade, not only in Israel but throughout the world.

5.1 The little lady is a symbol of Israel's wickedness; women are often used as a symbol of wickedness.

Pro 2:16 It will save you also from the adulteress, from the wayward wife with her seductive words,

Pro 5:3 For the lips of an adulteress drip honey, and her speech is smoother than oil;
Pro 5:4 but in the end she is bitter as gall, sharp as a double-edged sword.

Rev 17:1 One of the seven angels who had the seven bowls came and said to me, "Come, I will show you the punishment of the great prostitute, who sits on many waters.

Rev 17:2 With her the kings of the earth committed adultery and the inhabitants of the earth were intoxicated with the wine of her adulteries."

Rev 17:3 Then the angel carried me away in the Spirit into a desert. There I saw a woman sitting on a scarlet beast that was covered with blasphemous names and had seven heads and ten horns.

Rev 17:4 The woman was dressed in purple and scarlet, and was glittering with gold, precious stones and pearls. She held a golden cup in her hand, filled with abominable things and the filth of her adulteries.

Rev 17:5 This title was written on her forehead: MYSTERY BABYLON THE GREAT THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH.

Rev 17:6 I saw that the woman was drunk with the blood of the saints, the blood of those who bore testimony to Jesus. When I saw her, I was greatly astonished.

5.2 The phrase "This is their resemblance through all the earth" describes their witness not as the light of the Lord but as a greedy people dishonest in their business practices; and worse they were so known throughout all the world.

6. Now for an expanded translation of verse six:

Zec 5:6 Then I said to the angel who had earlier spoke with me, "what is the meaning of the basket?" And he said to me this is the basket representing Israel's commercial practices; their reputation as a cheat pervades the global community. Wherever they go to transact business they leave behind a bad taste in the mouth of those with whom they deal."

7. Let's see what we can learn from Zech 5:7.

KJV

Zec 5:7 And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah.

NIV

Zec 5:7 Then the cover of lead was raised, and there in the basket sat a woman!

Hebrew

Zec 5:7

Ha Hinneh - And suddenly, behold, look and see

Kirkar - a 125 pound top

Ophereth - of lead

Nasa - being carried out of the way

Va Zeh Ishah - and this "was" a woman

Echad - one and unique, first

Yashav - who sits or sitting

Be Tok Ha Ephah - in the middle of the basket

Working Translation: Suddenly the top of lead weighing 125 pounds was lifted up and there sat a woman in the middle of the basket.

Principles:

1. The ephah has a meaning in measurement. It is 10 omers which in the U.S. measurement system represents 1.5 bushels. Exo 16:36

Exo 16:35 The Israelites ate manna forty years, until they came to a land that was settled; they ate manna until they reached the border of Canaan.

Exo 16:36 (An omer is one tenth of an "ephah.")

2. The term ephah was also used to describe a bushel basket of grain or barley. Jdg 6:19

Jdg 6:19 And Gideon went in, and made ready a kid, and unleavened cakes of an "ephah" of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

3. Being somewhat bigger than a bushel and being taller than it was wide, it could contain a petite woman.

4. The ephah in this verse represents "commerce."

5. Israel in Babylon lost their penchant for idol worship, developing instead a penchant for inordinate economic gain and in fact they became infamous for their deceptive business practices.

6. Israel developed avarice and greed to an art.

7. James in writing to primarily believing Jews residing in Jerusalem warned of a godless secular commercialism which would dominate the world during the last days. Jam 5:1-7

Jam 5:1 Now listen, you rich people, weep and wail because of the misery that is coming upon you.

Jam 5:2 Your wealth has rotted, and moths have eaten your clothes.

Jam 5:3 Your gold and silver are corroded. Their corrosion will testify against you and eat your flesh like fire. You have hoarded wealth in the last days.

Jam 5:4 Look! The wages you failed to pay the workmen who mowed your fields are crying out against you. The cries of the harvesters have reached the ears of the Lord Almighty.

Jam 5:5 You have lived on earth in luxury and self-indulgence. You have fattened yourselves in the day of slaughter.

Jam 5:6 You have condemned and murdered innocent men, who were not opposing you.

Jam 5:7 Be patient, then, brothers, until the Lord's coming. See how the farmer waits for the land to yield its valuable crop and how patient he is for the autumn and spring rains.

Jam 5:8 You too, be patient and stand firm, because the Lord's coming is near.

8. Though the ephah is but a snapshot representing the Satanic world, the Bible as a whole presents a full orb view of this wicked system in its - educational, cultural, scientific, governmental, religious and social ramifications.

8.1 The system compromises the whole mass of unregenerate mankind, alienated from God, hostile to Christ and organized as a system or federation under Satan.

8.2 In numerous New Testament passages, a full revelation of the Satanic world system is presented with Satan as its directing head.

Joh 12:31 Now is the time for judgment on this world; now the prince of this world will be driven out.

Joh 12:32 But I, when I am lifted up from the earth, will draw all men to myself."

Joh 12:33 He said this to show the kind of death he was going to die.

Joh 14:30 I will not speak with you much longer, for the prince of this world is coming. He has no hold on me,

Joh 14:31 but the world must learn that I love the Father and that I do exactly what my Father has commanded me. "Come now; let us leave.

Joh 16:7 But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you.

Joh 16:8 When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment:

Joh 16:9 in regard to sin, because men do not believe in me;

Joh 16:10 in regard to righteousness, because I am going to the Father, where you can see me no longer;

Joh 16:11 and in regard to judgment, because the prince of this world now stands condemned.

Joh 16:12 "I have much more to say to you, more than you can now bear.

1Jo 5:19 We know that we are children of God, and that the whole world is under the control of the evil one.

1Jo 5:20 We know also that the Son of God has come and has given us understanding, so that we may know him who is true. And we are in him who is true--even in his Son Jesus Christ. He is the true God and eternal life.

8.3 This same Satanic system is revealed to be wholly evil as God evaluates it.

Gal 1:3 Grace and peace to you from God our Father and the Lord Jesus Christ,

Gal 1:4 who gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father,

Gal 1:5 to whom be glory for ever and ever. Amen.

Col 1:13 For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves,

Col 1:14 in whom we have redemption, the forgiveness of sins.

2Pe 2:19 They promise them freedom, while they themselves are slaves of depravity-- for a man is a slave to whatever has mastered him.

2Pe 2:20 If they have escaped the corruption of the world by knowing our Lord and Savior Jesus Christ and are again entangled in it and overcome, they are worse off at the end than they were at the beginning.

Jam 4:4 You adulterous people, don't you know that friendship with the world is hatred toward God? Anyone who chooses to be a friend of the world becomes an enemy of God.

1Jo 4:2 This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God,

1Jo 4:3 but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world.

8.4 The Satanic system is shown to be limited and doomed at the coming of Christ at His Second Advent.

1Jo 4:4 You, dear children, are from God and have overcome them, because the one who is in you is greater than the one who is in the world.

1Jo 2:17 The world and its desires pass away, but the man who does the will of God lives forever.

Rev 19:11 I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war.

Rev 19:12 His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself.

Rev 19:13 He is dressed in a robe dipped in blood, and his name is the Word of God.

Rev 19:14 The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.

Rev 19:15 Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty.

Rev 19:16 On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

Rev 20:1 And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain.

Rev 20:2 He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years.

Rev 20:3 He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.

8.5 The world system is characterized by pride, greed and war.

Jam 4:1 What causes fights and quarrels among you? Don't they come from your desires that battle within you?

Jam 4:2 You want something but don't get it. You kill and covet, but you cannot have what you want. You quarrel and fight. You do not have, because you do not ask God.

Jam 4:3 When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures.

Jam 4:4 You adulterous people, don't you know that friendship with the world is hatred toward God? Anyone who chooses to be a friend of the world becomes an enemy of God.

8.6 The system is also perilous to the child of God.

1Jo 2:16 For everything in the world-- the cravings of sinful man, the lust of his eyes and the boasting of what he has and does--comes not from the Father but from the world.

1Jo 2:17 The world and its desires pass away, but the man who does the will of God lives forever.

9. The near term application of Zechariah's vision is Israel of Zechariah's day; the far term application refers to commercial Babylon of the Tribulation.

10. Israel of Zechariah's day is being urged to "clean up" their act in order that they might become the light of the world -- a light set among the nations.

11. From hindsight we know they did not; the real application therefore is what we see in John's apocalypse, the removal of iniquity to Babylon where she and her iniquity are destroyed.

End Lesson Taught 3-24-2004

Zechariah Lesson 48

1. Last week I exegeted Zec 5:5 and 6 and when time expired we were in the process of analyzing verse seven. Our exegesis of verse five precipitated a study of the Doctrine of the Tithe which we also completed last week.

2. I want to review some of that learned and then we will resume new material at point eleven as we continue to analyze Zec 5:7.

3. Before resuming we need to review an expanded translation of Zec 5:1-6:

Zec 5:1 Suddenly my attention was drawn to the sky, I looked up and there before my eyes was a flying scroll.

Zec 5:2 The interpreting angel asked me, "What do you see?" I answered, "I see a flying scroll sent to discipline Israel; it is thirty feet long and fifteen feet wide."

Zec 5:3 Then the interpreting angel said to me "this scroll is God's curse upon all the citizens of the earth; it has primary application to all Israel whether in or out of the land; it is upon all who steal and swear falsely."

Zec 5:4 The Lord of the Armies then said, "I will cause the scroll of judgment to enter the house of those who have acquired great wealth by cheating and stealing; this same scroll shall also seek out and enter the lavish homes of those who have abused Israel's justice system; I will remain in the home of both the thief and the perjurer until I have completely leveled their homes."

Zec 5:5 And the interpreting angel who earlier spoke with me approached and said to me, "please raise up your eyes and look at the vision which has been brought before you."

Zec 5:6 Then I said to the angel who had earlier spoke with me, "what is the meaning of the basket?" And he said to me this is the basket representing Israel's commercial practices; their reputation as a cheat pervades the global community. Wherever they go to transact business they leave behind a bad taste in the mouth of those with whom they deal."

4. Let's continue with our exegesis of Zec 5:7.

KJV

Zec 5:7 And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah.

Working Translation: And suddenly I saw the heavy lid being lifted from the top of the large stone basket; the lid was lifted just enough for me to see a petite woman sitting comfortably inside.

Principles:

1. The ephah has a meaning in measurement. It is 10 omers which in the U.S. measurement system represents 1.5 bushels. Exo 16:36
2. The term ephah was also used to describe a bushel basket of grain or barley. Jdg 6:19
3. Being somewhat bigger than a bushel and being taller than it was wide, it could contain a petite woman.
4. The ephah in this verse represents "commerce."
5. Israel in Babylon lost their penchant for idol worship, developing instead a penchant for inordinate economic gain and in fact they became infamous for their deceptive business practices.
6. James in writing to primarily believing Jews residing in Jerusalem warned of a godless secular commercialism which would dominate the world during the last days. Jam 5:1-7
7. Though the ephah is but a snapshot representing the Satanic world, the Bible as a whole presents a full orb view of this wicked system in its - educational, cultural, scientific, governmental, religious and social ramifications.

7.1 The system compromises the whole mass of unregenerate mankind, alienated from God, hostile to Christ and organized as a system or federation under Satan.

7.2 In numerous New Testament passages, a full revelation of the Satanic world system is presented with Satan as its directing head. Joh 12:31-33; 14:30-31; 16:7-12; 1Jo 5:19-20

7.3 This same Satanic system is revealed to be wholly evil as God evaluates it. Gal 1:3-5; Col 1:13-14; 2Pe 2:19-20; Jam 4:4; 1Jo 4:2-3

7.4 The Satanic system is shown to be limited and doomed at the coming of Christ at His Second Advent. 1Jo 4:4; 1Jo 2:17; Rev 19:11-16; Rev 20:1-3

8. The world system is characterized by pride, greed and war. Jam 4:1-4

8.1 The system is also perilous to the child of God. 1Jo 2:16-17

9. The near term application of Zechariah's vision is Israel of Zechariah's day; the far term application refers to commercial Babylon of the Tribulation.

10. Israel of Zechariah's day is being urged to "clean up" their act in order that they might become the light of the world -- a light set among the nations.

Now for new material and point 11.

11. From hindsight we know they did not; the real application therefore is what we see in John's apocalypse, the removal of iniquity to Babylon where she and her iniquity are destroyed.

NIV

Rev 18:1 After this I saw another angel coming down from heaven. He had great authority, and the earth was illuminated by his splendor.

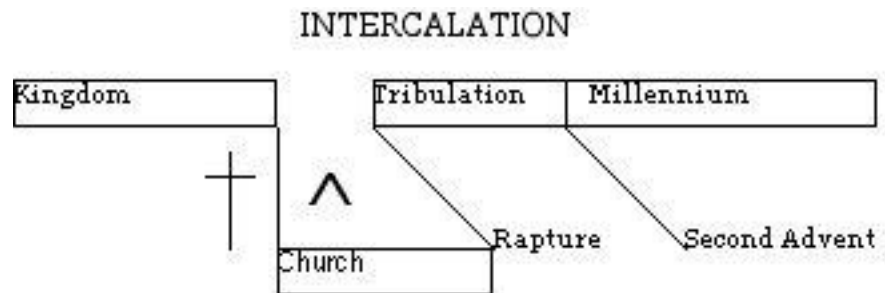
Rev 18:2 With a mighty voice he shouted: "Fallen! Fallen is Babylon the Great! She has become a home for demons and a haunt for every evil spirit, a haunt for every unclean and detestable bird.

Rev 18:3 For all the nations have drunk the maddening wine of her adulteries. The kings of the earth committed adultery with her, and the merchants of the earth grew rich from her excessive luxuries."

12. In Revelation chapter 17 John describes the destruction of organized religion, the Global Church headquartered in Rome.

13. In Revelation chapter 18 we see an entirely different picture. This Babylon is indeed a specific location--the center of world commerce.

14. In the Tribulation it is the center of fantastic commerce, trade, and industry and its destruction occurs three and one-half years after the destruction of "organized religion."



15. Commercial Babylon will be so vital to the economic and cultural life of the whole world that when it is destroyed in "one-hours-time" the whole world will be plunged into mourning!

16. Interestingly there is no record of mourning when the Antichrist destroys the Global Church.

17. The question of paramount interest at this point is, "Where will this great commercial Babylon be located?"

18. Is it some now existing city which will be catapulted into world prominence, or will the ancient City of Babylon on the Plains of Shinar be rebuilt?"

19. There are many reputable Bible scholars who firmly believe that this Babylon is going to be an actual rebuilt city at the site of ancient Babylon on the Euphrates River. I too have come to that conclusion.

20. That position certainly finds support in a prophecy of Isaiah where he predicts the ultimate destruction of Babylon.

21. Isaiah said it would be destroyed by the Lord Almighty when the day of the Lord was near.

Isa 13:1 An oracle concerning Babylon that Isaiah son of Amoz saw ...

Isa 13:5 They come from faraway lands, from the ends of the heavens-- the LORD and the weapons of his wrath-- to destroy the whole country.

Isa 13:6 Wail, for the day of the LORD is near; it will come like destruction from the Almighty.

22. "The day of the Lord" refers to the period which immediately surrounds the coming of Christ.

23. Since the city of Babylon has not existed historically since the days of Alexander the Great, it would have to be rebuilt in order for God to destroy it in "the day of the Lord."

23.1 It might be rebuilt before the rapture or it might be rebuilt after the rapture.

24. Is the rebuilding of Babylon a sign? Many would like you to believe such is the case. We know there are no signs given the imminency of the rapture.

25. Since there are so many foolish enough to believe in signs even in the light of overwhelming Scriptural teaching to the contrary, let's at least address the question.

26. Keep in mind, at the time of the writing of the New Testament John, Paul and James taught that the rapture was imminent, and in their time there was no Babylon extant.

1Jo 2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Jam 5:8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

27. Clearly then Babylon, if it is the Babylon of the Shinar plain, must be rebuilt either before or after the translation of the church.

28. Under normal conditions it seems highly unlikely such a city could be rebuilt after the rapture; but in the Tribulation where a Satan indwelt Antichrist rules the world "abnormal conditions" are the order of the day.

29. Lindsey in his book There's A New World Coming has asked quite seriously "Think of how long it took cities like New York, Paris, London etc. to grow to prominence?"

30. He then counters "Brasilia was built as the capitol of Brazil in an uninhabited jungle area in ten years." This under normal conditions.

31. Let me close our study of commercial Babylon with four points:

31.1 The Global Church in Rome is destroyed in the middle of the Tribulation.

31.2 The Antichrist will then move his capitol to a rebuilt city, Babylon; its construction starting just after the rapture under the personal tutelage and direction of a Satan indwelt Antichrist or as noted it might even be rebuilt during our time, in fact Saddam Hussein had just such a program planned before he was dethroned .

31.3 Babylon will become the economic center of the world. This most likely will occur in the first three Satanically facilitated years of the Tribulation. Keep in mind that during the Great Tribulation only unbelievers can buy and sale; official world-wide economic control might make Satan's city, rebuilt Babylon, the distribution center for all foodstuffs but to only the right people of course.

31.4 It is this rebuilt Babylon which will be destroyed by the Lord Jesus Christ at the Second Advent. Isaiah, Jeremiah and Zechariah have so predicted.

32. The lady in the basket then represents greed and commerce prevalent in the Israel of Zechariah's day, Israel from 520 B.C. to A.D. 70, unbelieving Israel of the Tribulation and the Antichrist's commercial Babylon.

33. The Satanic world system though prevalent will be removed at Christ's second coming but not until then.

34. The world system of Satan is with us now and is incisively represented by the woman of lawlessness seen in the ephah.

35. Let's see how our verse looks by way of expanded translation.

Expanded Translation

Zec 5:7 Suddenly the lead top weighing about 125 pounds was lifted up and inside the stone jar was a woman; she was sitting in the middle of the ephah.

36. Now the interpreting angel explains the lady as "wickedness."

KJV

Zec 5:8 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.

NIV

Zec 5:8 He said, "This is wickedness," and he pushed her back into the basket and pushed the lead cover down over its mouth.

Hebrew

Zec 5:8

Va Amar - And he said

Zeh - this "ephah represents"

Ha Rishah - evil and wickedness

Va Shalak - was sent away, being pushed down, being placed

Eth H - she

El Tok - into the middle

Ha Ephah - of the basket

Va Shalak - and it was caused to be sent, it was placed

Eth Eben Ophereth - a stone or lead top

El Panah - over the mouth

Working Translation: And then he said "this is wickedness and she was caused to be thrown into the middle of the ephah and the stone of lead was caused to be thrown upon the mouth ."

Principles:

1. The woman is pushed back into the basket.
 2. She is declared to be "**Rishah**" meaning evil or sinful. When this verse was translated in the LXX the word "**Anomia**" was used meaning lawless.
 3. This is an evil woman who, in the next verse, will be removed from Israel to Babylon where she belongs.
 4. Clearly the lead top is thrown over the top of the basket to make sure she does not get away.
 5. After Zechariah looked into the basket the lead lid was secured.
 6. This was done to hinder the escape of the woman from the place of her confinement.
 7. The lady representing lawlessness is secured for future destruction when the Lord slays with the breath of His mouth the Antichrist. As he the Antichrist (the lawless one) is destroyed so she representing all lawlessness and iniquity shall likewise be exterminated.
 8. The destruction of Satan's system of "lawlessness" will be destroyed but not before she has deluded many with the same cunning that characterizes the climactic career of the man of sin with all power and signs and deceiving wonders, and with all wicked deception for those who are to perish.
 9. They perish because they refused to love the truth that they might be saved and it is for this cause that God shall send them strong delusion that they might believe the lie, that they all might be condemned who believe not the truth, but had pleasure in unrighteousness. 2Th 2:9-12
- 2Th 2:9 The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders,
2Th 2:10 and in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved.
2Th 2:11 For this reason God sends them a powerful delusion so that they will believe the lie
2Th 2:12 and so that all will be condemned who have not believed the truth but have delighted in wickedness.

10. Now let's take a look at an expanded translation.

Expanded Translation

Zec 5:8 And then the interpreting angel said "this vision of the woman in the ephah represents Israel's dishonesty in business, as you can see she is pushed back into the basket and the heavy top is thrown over the mouth of the ephah to ensure she does not escape.

11. In verse nine we will be introduced to two other women.

KJV

Zec 5:9 Then lifted I 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.

NIV

Zec 5:9 Then I looked up-- and there before me were two women, with the wind in their wings! They had wings like those of a stork, and they lifted up the basket between heaven and earth.

Hebrew

Zec 5:9

Va Nasa - And I raised

Ayin Y - my eyes

Va Raah - and saw

Va Hinneh - and behold

Shene Ishah - two women

Yatsa - going out

Va Ruach - and the wind was

Be Ha Kanaph Hem - under the wings of theirs

Va Le Hen H - and unto her it, and their

Kanaph - wings

Ke Kanaph - were like the wings

Ha Chasad - of an unclean bird

Va Nasa - and they lifted up

Eth Ha Ephah - the ephah

Beyn Ha Arets - between the earth

Va Beyn - and between

Ha Shamayim - the heavens

Working Translation: And then I raised up my eyes and behold I saw two women going out with the wind under their wings; they were like the wings of an unclean bird and they lifted up the ephah and carried it between the earth and the heavens.

Principles:

1. Zechariah had been looking down into the basket. He now looks up.

2. He sees two women in flight carrying the ephah.
3. They are part of the imagery; two are indicated because of the burden to be carried between them, the sin of Israel was that significant.
4. The ephah is said to be lifted between the heavens and the earth, an idiom for flight.
5. The two women are first seen approaching "**Yatsa**" the basket.
6. The lead top had been secured to keep the woman inside.
7. The women must be strong enough to carry a large load; though their size is not described.
8. The same is true with reference to their wings; no doubt the wings had to be large.
9. Unger assumes the two are evil; his conclusion is solely based on their association with the lawless woman. Such may or may not be the case.
10. They are taking the ephah to the Shinar plain where the first great apostasy occurred. Gen 10:8-10

Gen 10:8 And Cush begat Nimrod: he began to be a mighty one in the earth.

Gen 10:9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

Gen 10:10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11. They have wings like a "stork" which is a translation from the Hebrew Chasad meaning an unclean bird; unclean birds like the eagle, buzzard etc. were known for their wing spans and ability to glide from air current to air current.

Lev 11:13 And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination ...

Lev 11:19 And the "stork," ...

Deu 14:11 Of all clean birds ye shall eat.

Deu 14:12 But these are they of which ye shall not eat ...

Deu 14:18 And the "stork," and the heron after her kind ...

Job 39:13 "The wings of the ostrich flap joyfully, but they cannot compare with the pinions and feathers of the stork.

Psa 104:16 The trees of the LORD are well watered, the cedars of Lebanon that he planted.

Psa 104:17 There the birds make their nests; the stork has its home in the pine trees.

Jer 8:7 Even the stork in the sky knows her appointed seasons, and the dove, the swift and the thrush observe the time of their migration. But my people do not know the requirements of the LORD.

12. Now let's see how our verse looks by way of expanded translation.

Expanded Translation

Zec 5:9 I had been looking down into the tall stone basket when I heard a commotion above me; I raised my eyes and looked toward the sky and suddenly I saw two women approaching the basket; the women had large wings which were used to carry the basket into the heavens.

End Lesson Taught 3-31-2004

Zechariah Lesson 49

1. Last week I exegeted Zec 5:7, 8 and 9; when time expired we were in the process of analyzing verse ten.
2. I want to review some of that learned and then we will resume new material at point 4 on page 2 as we continue to analyze Zec 5:10.
3. Before resuming we need to review an expanded translation of Zec 5:1-9:

Zec 5:1 Suddenly my attention was drawn to the sky, I looked up and there before my eyes was a flying scroll.

Zec 5:2 The interpreting angel asked me, "What do you see?" I answered, "I see a flying scroll sent to discipline Israel; it is thirty feet long and fifteen feet wide."

Zec 5:3 Then the interpreting angel said to me "this scroll is God's curse upon all the citizens of the earth; it has primary application to all Israel whether in or out of the land; it is upon all who steal and swear falsely."

Zec 5:4 The Lord of the Armies then said, "I will cause the scroll of judgment to enter the house of those who have acquired great wealth by cheating and stealing; this same scroll shall also seek out and enter the lavish homes of those who have abused Israel's justice system; I will remain in the home of both the thief and the perjurer until I have completely leveled their homes."

Zec 5:5 And the interpreting angel who earlier spoke with me approached and said to me, "please raise up your eyes and look at the vision which has been brought before you."

Zec 5:6 Then I said to the angel who had earlier spoke with me, "what is the meaning of the basket?" And he said to me this is the basket representing Israel's commercial practices; their reputation as a cheat pervades the global community. Wherever they go to transact business they leave behind a bad taste in the mouth of those with whom they deal."

5:7 Suddenly the lead top weighing about 125 pounds was lifted up and inside the stone jar was a woman; she was sitting in the middle of the ephah.

Zec 5:8 And then the interpreting angel said "this vision of the woman in the ephah represents Israel's dishonesty in business, as you can see she is pushed back into the basket and the heavy top is thrown over the mouth of the ephah to ensure she does not escape.

Zec 5:9 I had been looking down into the tall stone basket when I heard a commotion above me; I raised my eyes and looked toward the sky and suddenly I saw two women approaching the basket; the women had large wings which were used to carry the basket into the heavens.

4. Zechariah wants to know "what gives with the basket and the women?" Accordingly the interpreting angel accommodates him.

KJV

Zec 5:10 Then said I to the angel that talked with me, Whither do these bear the ephah?

NIV

Zec 5:10 "Where are they taking the basket?" I asked the angel who was speaking to me.

Hebrew

Zec 5:10

Va Amar - And I said

El Ha Malakh - to the angel

Ha Davar Be Y - who earlier spoke with me

Anah Hemah - where these

Yalak - bearing

Eth Ha Ephah - the Ephah

Working Translation: And I said to the angel who spoke with me saying "where are they taking the Ephah?"

Principles

1. Zechariah wants more information. He asks: "where are they taking the basket with the lady?"

2. The angel being asked is once more the interpreting angel who had earlier spoken to the prophet.

3. The answer will be given in verse eleven.

Zec 5:11 He replied, "To the country of Babylonia to build a house for it. When it is ready, the basket will be set there in its place."

4. Before looking at our last verse, let me give you an expanded translation.

Expanded Translation

Zec 5:10 And I said to the interpreting angel who had earlier spoken with me, "where are they taking the Ephah?"

5. Now for verse eleven and the mysterious answer to Zechariah's question.

KJV

Zec 5:11 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.

NIV

Zec 5:11 He replied, "To the country of Babylonia to build a house for it. When it is ready, the basket will be set there in its place."

Hebrew

Zec 5:11

Va Amar - And he said

El Y - to me

Le Bana ah Le H - to build a house for it

Beth - a house

Be Arets - in the land

Shinar - of Shinar

Va Kun - where it shall be prepared and stand

Va Navach - and it shall rest

Sham - there in that place

Al Mekonah - upon or on that established base

Working Translation: And he said to me "they are going to build a house in Shinar and it shall stand and rest in that place upon a firm foundation."

Principles

1. The answer is, "to the land of Shinar."

2. Shinar is a valley in which a number of ancient cities were built just after the flood.

Gen 10:8 Cush was the father of Nimrod, who grew to be a mighty warrior on the earth.

Gen 10:9 He was a mighty hunter before the LORD; that is why it is said, "Like Nimrod, a mighty hunter before the LORD."

Gen 10:10 The first centers of his kingdom were Babylon, Erech, Akkad and Calneh, in Shinar.

Gen 11:1 Now the whole world had one language and a common speech.

Gen 11:2 As men moved eastward, they found a plain in Shinar and settled there ...

Gen 11:5 But the LORD came down to see the city and the tower that the men were building.

Gen 11:6 The LORD said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them.

Gen 11:7 Come, let us go down and confuse their language so they will not understand each other."

Gen 11:8 So the LORD scattered them from there over all the earth, and they stopped building the city.

Gen 11:9 That is why it was called Babel-- because there the LORD confused the language of the whole world. From there the LORD scattered them over the face of the whole earth.

3. This was the area where men had first united in a widespread rebellion against God.

4. Let's look at Gen 10: 8-10 in a little more detail.

Gen 10:8 And Cush begat Nimrod: he began to be a mighty one in the earth.

Gen 10:9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

Gen 10:10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

4.1 Hidden under the poor English translation is a horrible story of desperate rebellion against God. God had pronounced a curse upon Ham, and now Satan raises Nimrod, king of Babylon and descendant of Ham, to nullify the curse of God.

4.2 The Hebrew reads, "And Cush begat Nimrod, he began to be a mighty tyrant in the land. He was a terrible subjugator, defiant before the face of Jehovah; wherefore it is said: Nimrod, the giant hunter, was presumptuous in the presence of Jehovah ..."

4.3 Here is the beginning of human dictatorship and organized rebellion against God. Collective man will prove exponentially more evil than individual man.

4.3.1 This is why big government according to the scripture is bad and little government is good.

4.4 In verse 10 we find the phrase: The beginning of His kingdom was Babel the great, the mother of all harlots.

4.5 Last week we saw religious Babylon, political Babylon and commercial Babylon all coming under the judgment of God. Babylon in each case represented spheres over which the Antichrist ruled.

4.5.1 Dr. Dwight Pentecost in his book "Things to Come", has provided an excellent compilation of the historical identity of the harlot as found in the Book of the Revelation; idolatry began with Nimrod in the Land of Babylon.

4.6 From the idolatry of Babylon, the patriarch Abraham was separated by divine call; and with this same evil cult the nation that sprang from him was in constant conflict.

4.7 Judah was polluted by it and only by being sent into captivity to Babylon itself did Judah become cured of her fondness for idolatry.

4.8 With the conversion of Constantine the Great and the birth of the Catholic Church even Christianity suffered severe bouts with idolatry.

4.8.1 The Grolier Electronic Encyclopedia has the following to say of Constantine the first Roman Emperor to openly become a Christian and make Church and the Roman State one and the same.

"Constantine the Great, was the first Roman emperor to adopt Christianity ... Constantine's military victory outside Rome on Oct. 28, 312 AD ... secured his new government ... The arch commissioned by the Senate in Rome to mark his victory bears an inscription that attributes Constantine's success to the "prompting of a deity." The Senate undoubtedly had in mind a pagan deity ...

"The nature of Constantine's conversion to Christianity has long been a matter of dispute--primarily because the sources, all of them Christian, offer conflicting testimony. The outlines of his religious development, however, are clear enough. Before 312, Constantine seems to have been a tolerant pagan, willing to accumulate heavenly patrons but not committed to any one deity. Between 312 and 324, however, he gradually adopted the Christian God as his protector and on several occasions granted special privileges to individual churches and bishops."

4.9 The great Reformation of the sixteenth century brought a measure of deliverance and significant reform even within the Catholic Church itself.

5. Now for an interesting point about verse 11.

Gen 10:11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, **and Calah**,

5.1 Calah was so completely destroyed that its memory was lost to the ages and critics even denied its existence.

5.2 Then in 1845, Sir Austen Henry Layard discovered the ruins of the city, and from this began the development of our knowledge of the archaeology of this part of the world.

5.3 But it wasn't the discovery of Calah that proved the Bible; the Bible all along had been the proof of Calah's existence, even more than its rocks and stones for these shall pass away but the Word of God shall not pass away (Mat 24:35).

Mat 24:35 Heaven and earth shall pass away, but my words shall not pass away.

6. Verse 25: In his days was the earth divided ...

Gen 10:25 And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.

6.1 Nimrod and his descendants were the first to attempt a "united nations" against God. It was the first of many attempts, all of which are doomed to failure and judgment.

6.2 God brought judgment upon the united nations and divided the earth so that nations, peoples and languages came into being on the earth. The story is detailed in Genesis chapter eleven.

7. Verse 32: By these were the nations divided ...

Gen 10:32 These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

7.1 One of the foremost Oriental historians in modern times has said that this is the most important chapter in the Bible for the student of ancient history.

7.2 Its accuracy is recognized by friend and foe alike. The earliest movements of history are recorded here.

7.3 Gomer has given us the Germanic peoples, Madaij speaks of the Medes, Javan is another spelling for Ionia - Greece.

7.4 It is impossible to understand the movements of peoples in the rest of Genesis without referring to this chapter. This is authentic history, in fact, it is the beginning of human history.

Now let's see what we can learn from chapter 11 of the Book of Genesis.

1. Verse One: One language, and of one speech ...

Gen 11:1 And the whole earth was of one language, and of one speech.

1.1 God has tested man under every conceivable condition and found him wanting. In our day there are those who think that bettering man's environment will help him; they forget the environment of Eden.

1.2 Others think that education will save man, forgetting that knowledge was received in the Fall and that conscience failed to keep man righteous. Still others think that something like the United Nations can enforce righteousness in the world.

1.3 But here in Babylon those conditions existed, and were a spur to blasphemous rebellion, and not to righteousness. The Bible does not teach, merely, that man fell once in Eden, but that man always falls when confronted with fresh conditions that are calculated to reveal what he truly is.

2. Verses 3 and 4: Let us ... let us ... let us build a tower ...

Gen 11:3 And they said one to another, Go to, **let us** make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

Gen 11:4 And they said, Go to, **let us** build us a city and a tower, whose top may reach unto heaven; and **let us** make us a name, lest we be scattered abroad upon the face of the whole earth.

2.1 The clue to every action is whether it proceeds from the will of man and not from the will of God. Man in rebellion says, "Let us"; man in submission says, "Thy will be done."

2.2 Perhaps the whole key to life's story lies in the contrast, "Let me," instead of "Lord, do it all."

2.3 The terrible thing about the former prayer is that God lets man do what he wants to do, and then there comes failure and frustration. God's ways are pleasant, and all His paths are peace. Pro 3:17

Pro 3:17 The ways of doctrine are ways of pleasantness, and all her paths are peace.

2.4 The translators have obscured the sense of verse four by giving us the impression that men were attempting to build a tower that would reach all the way to heaven. They would have been fools to start it by the river when there were mountains in sight a few miles away.

2.4.1 The fact is: The tower was a ziggurat on top of which was a zodiac by which the priests hoped to get knowledge from the stars. It was an open turning to Satan and the beginning of devil worship. This is why the Bible everywhere pronounces a curse on those who consult the sun, the moon, and the stars of heaven.

3. Verse 5: The Lord came down to see the city ...

Gen 11:5 And the LORD came down to see the city and the tower, which the children of men builded.

3.1 There are many indications in the Scriptures that the Lord is not only aware of all that goes on upon this earth, whether of good or ill, but that He is aware and vitally interested in all that takes place.

Psa 34:15 The eyes of the LORD are upon the righteous, and his ears are open unto their cry.

Pro 5:21 For the ways of man are before the eyes of the LORD, and he pondereth all his goings.

Pro 15:3 The eyes of the LORD are in every place, beholding the evil and the good.

1Pe 3:12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

3.2 Not a sparrow falls without His knowledge, and the very hairs of our heads are numbered (Mat 10: 29 and 30). "His eyes behold, his eyelids test, the children of men" (Psa 11:4). Shall He not then come down to see the first city of rebellion?

Mat 10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

Mat 10:30 But the very hairs of your head are all numbered.

Psa 11:4 The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men.

4. Verse 6: Nothing will be restrained from them ...

Gen 11:6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

4.1 When men begin by running after Satan, they will end by wishing to dethrone God. They had started a city because they did not want to obey the command of God to replenish the earth which would have meant separation from each other, and going to widely remote places.

4.2 Thus they imagined that by binding themselves together they would be able to organize and thus become strong enough to procure their own will. The imagination which was only evil continually before the Flood is still with the human race, and they are imagining to replace God. "Let us break His bands asunder," is the cry.

5. Verse 7: Let us ... confound their language ...

Gen 11:7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

5.1 The Lord stopped the work on the city and the tower in the most unexpected manner.

5.2 The people standing around the tower might have anticipated difficulties through quarrels among themselves or by judgments from heaven, but a miracle in their brains and vocal cords would certainly never have occurred to them.

5.3 Thus God confounds the worldly imaginations of men. Afterwards every time they opened their mouths to speak, there was the reminder of their disunity and failure.

5.4 The multiple earphones in the meetings of the "united" nations are a testimony of the impiety of the fathers of the nations and the first act of God to despoil the first global union.

5.5 Tongues that were divided at Babel were given as a witness at Pentecost and will one day be united in blessing Christ at His return. What a slap at our client nation to God that we seek approval of "the united babel" and even let them house their house of horrors in our nation.

6. Verse 8: They left off to build the city ...

Gen 11:8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

6.1 Those who go their own way will always find frustration. There is no real peace except in the way of the Lord's direction. Most of us could testify that quite often the thing we sought became a bubble in our hands.

6.2 God has many ways to make bitter the things for which men give their lives and He must always do it when something is prized beyond Himself.

7. Verse 9: From thence did the Lord scatter them ...

Gen 11:9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

7.1 God always has His way in the end. It is impossible that the eternal counsels of the Godhead should not be fulfilled. If a man wants to kick against the pricks, he may have success for a while and make a name for himself in the earth, but in the end he is brought either to judgment or to the Damascus road.

7.2 It is either man's way, ending in disappointment and failure, or it is God's way, not only ending in joy and triumph but filled with joy and triumph.

7.3 God is sovereign, and His way shall be accomplished. Here as always, there was mercy blended with judgment. It was judgment that scattered them through the earth, but it was mercy that accompanied them with full supplies of grace.

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