

# The Flying Scroll

## Description

### *The Flying Scroll*

by Trent Wilde

<sup>1</sup> Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. <sup>2</sup> 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. <sup>3</sup> 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. <sup>4</sup> 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. – Zechariah 5:1-4 (KJV)

Once again, we are brought to the consideration of a second temple prophecy. There are a couple of points which have been well established in past studies<sup>1</sup> that are important to keep in mind. First, the prophecies of the second temple ultimately meet their fulfillment in the last days. And second, the building of the second temple was, in reality, the rebuilding of the first temple, Solomon's temple, which itself was truly David's temple, since it was to him and through him that the pattern was revealed (1 Chron. 28:11-19). What this means for the antitypical second temple is that it is, in the fullest sense, the re-establishment of the tabernacle of David (Amos 9:11; Zech. 12:8).

Let us never consider these things without a deep sense of its import for us as individuals. Prophecy declares that we are verily in the last days.<sup>2</sup> Things are happening of which we cannot afford to be ignorant. At the close of the Babylonian exile, the Jews were called to return and build the temple, but many were too entrenched in Babylonian living. To them, returning to Jerusalem was too much of an inconvenience. As a result, the rebuilding of the temple was delayed and, in fact, it never reached the splendor which it formerly had in the days of Solomon. If only the individuals who then had an opportunity had availed themselves of it, the history of the world would be oh so different. Now, here we are in the same place, in the time of the building of the second antitypical temple, and what we choose as individuals again makes all the difference.

The prophecy we are herein set to examine is of utmost importance to all of our readers. What it says concerns us at this very time, and its message is not one which can be understood or received casually.

The vision is simple – there is a flying scroll, 20 cubits by 10 cubits, which is about 30 feet by 15 feet. Imagine this scroll! There has never been a scroll like it in the history of the world. Its dimensions are bordering on the ridiculous. Moreover, it is not seen rolled up in a scroll box or spread across a table; rather, it is flying through the air! It is not a scroll which has its effect on only a few either. No! It is said to go forth through the whole earth and enter into the houses of the thieves and false swearers to destroy their houses. Considering the fact that if we break one commandment we are guilty of all (James 2:10) and that all who sin are guilty of stealing from Christ His bought possession (themselves), it is apparent that this scroll is set to go through every house. Again, to emphasize – the time to which this prophecy refers is said to be when all are dead in trespasses and sins (Eze. 37). Through Malachi (another second temple prophet) Yahweh declared,

<sup>8</sup> Will a man rob God? Yet you have robbed me. But you say, – How have we robbed you? – In tithes and offerings. <sup>9</sup> You are cursed with a curse: for you have robbed me, *even this whole nation*. – Malachi 3:8-9

The Spirit calls upon all to examine themselves. Do you have any sin? Have you withheld tithes and offerings from God's storehouse, thus making yourself a thief? Have you professed yourself to be a follower of Christ, but misrepresented his character, thus making yourself a false swearer? Scripture declares all under sin. The

whole nation has robbed God. All have fallen short. By this you are meant to learn that you are to expect a visit from the flying scroll and that it is not coming to be an added decoration on your wall.

So then, what is this flying scroll? As I'm sure all have already perceived, this is no regular scroll. The dimensions alone keep us from considering this scroll to be of human origin. In fact, the prophecy itself says that it was sent from Yahweh (vs. 4), implying its heavenly origin.<sup>3</sup>

The most prominent point of the scroll's description, other than its activity, is its dimensions, and they are quite specific – 20 cubits by 10 cubits. The fact that we are given the specific measurements rather than simply being told that the scroll was very large or that it was twice as long as it was wide, should inform us that there is specific significance to the measurements. There are only two other things in sacred scripture which are described as having these same dimensions, and both of them are part of Solomon's temple. It must be remembered that this prophecy was given during the rebuilding of Solomon's temple and that the temple was *the* thing foremost in the people's thoughts. Zechariah's description of the scroll as being 20 cubits by 10 cubits would have immediately called two things to the minds of his first hearers. The first is Solomon's porch:

<sup>3</sup> The porch in front of the main hall of the temple was 20 cubits long, corresponding to the width of the temple. It was 10 cubits wide, extending out from the front of the temple. – 1 Kings 6:3

Before considering the significance of the porch, we will quote the passages describing the second item of the same dimensions; namely, the cherubim in the Holy of Holies:

<sup>23</sup> In the inner sanctuary he made two cherubim of olive wood; each stood 10 cubits high. <sup>24</sup> Each of the first cherub's wings was 5 cubits long; its entire wingspan was 10 cubits. <sup>25</sup> The second cherub also had a wingspan of 10 cubits; it was identical to the first in measurements and shape. <sup>26</sup> Each cherub stood 10 cubits high. <sup>27</sup> He put the cherubs in the inner sanctuary of the temple. Their wings were spread out. One of the first cherub's wings touched one wall and one of the other cherub's wings touched the opposite wall. The first cherub's other wing touched the second cherub's other wing in the middle of the room. – 1 Kings 6:23-27

<sup>10</sup> In the most holy place he made two images of cherubim and plated them with gold. <sup>11</sup> The combined wingspan of the cherubs was 20 cubits. One of the first cherub's wings was 5 cubits long and touched one wall of the temple; its other wing was also 5 cubits long and touched one of the second cherub's wings. <sup>12</sup> Likewise one of the second cherub's wings was 5 cubits long and touched the wall of the temple; its other wing was also 5 cubits and touched one of the first cherub's wings. <sup>13</sup> The combined wingspan of these cherubim was 20 cubits. They stood upright, facing inward. – 2 Chronicles 3:10-13

Notice that it is the wingspan of the cherubim, together with their height, that gives the dimensions of 20 cubits by 10 cubits. A number of moons ago, we were shown that the cherubim are a symbol of the divine council<sup>4</sup> as well as Israel.<sup>5</sup> The divine council in Heaven centers around the Shekinah (1 En. 14:15-23), as did the Israelite nation on earth (Num. 2:17), and in both instances, cherubim are described as being, as it were, at Her very throne (1 En. 14:11, 18; Ex. 25:17-22).<sup>6</sup> Ezekiel's first vision makes this exceedingly plain as it shows the Shekinah on Her cherubim throne. In other words, the reference to a measurement which is the same as the wingspan of the cherubim is indicative of the presence of the Shekinah. This point is made especially clear when it is kept in mind that the measurement here is specifically that of the wingspan of the cherubim *in the most holy place of Solomon's temple*, where the Shekinah dwelt.

The fact that it is the wingspan in particular which is being referred to is of significance in that wings represent truth (Ps. 91:4). In fact, in Ezekiel, we are told that the sound of the wings of the cherubim was like the voice of Shaddai (Eze. 1:24). The *truth* being symbolized by the wings in this context must be the truth of (and the truths known by) the heavenly council and Israel, for they are the ones symbolized by the cherubim. Seeing that the flying scroll, by virtue of its dimensions, represents the same thing as the wings of the cherubim, then it too must represent the truths of the heavenly council and the truths given to Israel<sup>7</sup> in addition to indicating the presence of the Shekinah.

This is brought out more clearly as well when we consider the significance of Solomon's porch in this relation. Simply put, Solomon's porch was the entryway into the temple, and so, in antitype, it must represent the

entryway into the heavenly temple – the sanctuary above. Once again, the entryway into the heavenly temple for those on earth is the throne of Ezekiel 1, for it is the extension of the heavenly sanctuary to this earth; it is the mediatorial-judicial throne upon earth for the judgment of the living.<sup>8</sup>

In summary, Zechariah's prophecy of the flying scroll connects its meaning (by means of its dimensions) to two features of Solomon's Temple (which was then being rebuilt) – the cherubim and the portico, or porch. Together, the symbols show that the ultimate and anti-typical meaning must encompass the truth of the divine council and the truth of Israel, the presence of the Shekinah, and the entryway to the heavenly sanctuary. Additionally, the symbol itself indicates a thing which is not stationary by the fact that the scroll was flying. All considered, the one object in Scripture which meets all these requirements is the traveling cherubim throne of Ezekiel 1. It certainly encompasses the truth of the cherubim and their wings (which are specifically described), the presence of the Shekinah (Who is also specifically described), and the entryway to the heavenly sanctuary (which is one of the primary purposes of the whole vision).<sup>9</sup>

With the above revelation, the first two verses of Zechariah 5 become clear. The third verse has yet to be considered. Here it is again as translated in the King James Version:

<sup>3</sup> 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. – Zechariah 5:3

The meaning of this text is, in many ways, central to the meaning of the passage for this is where the angel provides the interpretation of the scroll and begins the description of what it is sent to do. In order to better understand it then, it is necessary to look at a couple other (and more accurate) translations.

<sup>3</sup> And he said to me, – This is the curse going out over the surface of the whole earth. For everyone who steals has gone unpunished according to it, and likewise everyone who swears falsely has gone unpunished according to it. – Zechariah 5:3 (Lexham English Bible)

<sup>3</sup> He said to me, – This is the curse which goes out over all the land, for every thief according to it has been acquitted, and every perjurer according to it has been acquitted: – Zechariah 5:3 (Anchor Yale Bible)

As you can see, these translations give a radically different rendering of one aspect in particular. Where the KJV has – cut off, – these better translations have – gone unpunished – and – acquitted – – pretty well the opposite meaning! The Hebrew word underlying the English is *niqah* (נִקָּה) and does not at all mean – cut off, –<sup>10</sup> but rather, – cleansed, – – purified, – – pardoned, – – to be blameless, – or – purged from guilt.<sup>11</sup> The problem here is that saying, – This is a curse for every thief and false swearer will be forgiven, cleansed, and made pure, etc. – does not make any sense. Being forgiven and purified would be a blessing rather than a curse, both for those being pardoned, and for everyone else. This may be the reason why the KJV simply mistranslated it; that is, as an attempt to try and make the text make sense. Mistranslating the text, though, is no solution. It says what it says and that cannot be changed.

In truth, even without the passage on sinners being purified, it is still peculiar, and even shocking, for Zechariah to be referring to the scroll (a symbol of the Shekinah and the heavenly truths given to Israel) as a curse! Thus, we are obliged to investigate the Hebrew word underlying – curse. – The text reads *h'lh* (חַלְלָה). In the 7th-10th centuries CE, the Masorets (a Jewish scribal community) developed a few systems of vowel pointings which consisted of a series of dots and markings placed above and below the letters. Prior to that time, Hebrew was only written as a consonantal text.<sup>12</sup> In other words, there were originally no vowel markings in Hebrew writing, only consonants, but the Masorets developed a way to write vowels. One of those vowel systems, the one developed by Aaron ben Moses ben Asher (10th century), became dominant and is still the standard today.

What is important to understand for our present study is that the vowels one inserts make a big difference for the meaning of the text. As an English example, take the consonants D and R. How many words can be made with only these two consonants appearing in the same order? There are at least six I can think of: dare, dear, deer, dire, doer, and door. Imagine a sentence or phrase in which every word is missing its vowels. With some

sentences, at least, it would be possible to read it in different ways. This actually happens all the time in the textual criticism of the Hebrew Bible. There are many times when the Masoretic Text (MT), following the ben Asher vowel pointing, will read one way, while the Septuagint (LXX), or another text, will read another way, but both readings are possible from the same consonants. For example, the MT of Psalm 110:3 starts out with the words *ammekha n'davoth* (אמֶכָּה נְדָוּתְךָ): "Your people are willing..." whereas the LXX reads the same consonants as *immekha n'divoth* (אִמֶּכָּה נְדִיּוּתְךָ): "With you is authority..." Since the original had no vowel pointing, context is what must dictate how we understand the words. We will look at just one example to illustrate this point. The MT of Isaiah 43:14 has the phrase, "For your sakes I have sent to Babylon and will break down all refugees and the Chaldeans, their jubilation will be on ships." Alternatively, those same consonants can be read as follows: "For your sakes I have sent to Babylon and will break down all bars and the Chaldeans, their jubilation will become lamentations." Clearly, the latter reading is the better one. It is coherent in and of itself and makes sense in the context whereas the former reading is almost nonsensical.

Now, let us apply what we have learned to *h'lh* (ח'ל) of Zechariah 5:3. The Masoretic Text points these consonants as *ha-alah* (ח'ל), which can mean "the curse," but as we have seen, the word "curse" here makes little sense. There is, however, another way to read these same consonants, and that is as *ha-elah* (ח'ל). *Elah* (ח'ל) is the feminine form of the word *El* (ח'), which means "God." <sup>13</sup> *Elah* (ח'ל) occurs in its possessive form in 1 Kings 11:5 as *elohi tsidon* (ח'ל) and is accurately translated "goddess of the Zidonians." <sup>14</sup> Only a few verses later (1 Kings 11:9), we find the phrase *elohi yisrael* (ח'ל) which employs the same word in its same form as appeared four verses earlier; but unfortunately, translators don't exercise the same fidelity to the text in this instance.

Looking again at our two options for translating *h'lh* (ח'ל), we have *ha-alah* (ח'ל): "the curse," and *ha-elah* (ח'ל): "the Goddess." For Zechariah to refer to the scroll as a curse would be totally out of character, not only for Zechariah, but for any and all of the Hebrew prophets. Again, this is because the scroll, as we have already demonstrated, is a symbol of the heavenly truth given to Israel (which includes the Torah and the rest of Scripture) as well as the Shekinah Herself. Also, the translation "curse" contradicts the context of the passage, for purifying and pardoning sinners is not a curse, but rather a blessing. Moreover, one wonders why Zechariah would here employ *ha-alah* (ח'ל) for "curse" when by far the most common word for curse is *isqalal* (ש'קלל) and its variations, which is what Zechariah uses elsewhere for "curse" (e.g. Zech. 8:13).

On the other hand, translating *h'lh* (ח'ל) as "the Goddess" makes perfect sense both grammatically and contextually. Remember, the dimensions of the flying scroll would have immediately recalled the wings of the cherubim and Solomon's porch to the minds of the Jews who first heard and read the vision of Zechariah. What this meant to them was the presence of the Shekinah and the divine truths given to Israel. The Shekinah was always viewed as feminine <sup>15</sup> and was specifically identified as *elohi yisrael* (ח'ל), the Goddess of Israel. <sup>16</sup> Therefore, to call the scroll *ha-elah* (ח'ל): "the Goddess," is entirely fitting. This also coheres with the idea of the scroll bringing pardon and forgiveness "purifying people of iniquity," for this was known as one of the primary roles of the Shekinah, as indicated even by the name of her throne "the atonement plate." <sup>17</sup> Lastly, the word here being "the Goddess" rather than "the curse" is more likely by virtue of the fact that prophecies of the presence of the Shekinah in the second temple occur elsewhere in Zechariah, evidencing that it is part of the immediate context. Take chapter two for instance, which speaks of two Yahwehs, one of Whom is sent by the other, and the sent One is identified as "the glory" (a common term for the Shekinah). <sup>18</sup> In order to aid you in distinguishing between the two Yahwehs in the following verses, we have set all the references to the Yahweh who speaks in first person in boldface type. Also, we have provided underlining for all the references to the other Yahweh who is spoken of in third person by the first Yahweh.



<sup>5</sup> For I, says **Yahweh**, will be a wall of fire round about to her, and will be **the glory** in the midst of her.... <sup>9</sup> and you shall know that Yahweh of hosts has sent **me**. <sup>10</sup> Sing and rejoice, O daughter of Zion: for behold, **I** come and **I** will dwell in your midst, says **Yahweh**. <sup>11</sup> And many nations shall be joined to Yahweh in that day, and shall be **my** people: and **I** will dwell in your midst, and you shall know that Yahweh of hosts has sent **me** to you. – Zechariah 2:5, 9-11

Again, we quote this passage as an example of the prophecies within Zechariah concerning the glory (the Shekinah) being among God's people.<sup>19</sup> This is all part of Zechariah's context and should inform our understanding of the prophecy of the flying scroll. It is of note that the glory here spoken of is identified as Yahweh. Later in Zechariah, when this Yahweh appears (whether speaking or being pictured among God's people), She is referred to as *Yahweh elohi* (Yahweh my Goddess) (e.g. Zech. 11:4; 13:9; 14:5). Not only that, but *all* of the occurrences of 'lh (Yahweh) in Zechariah, other than *ayleh* (the common word for these) are in reference to Yahweh.

Due to the weight of all of the above evidence, we must conclude that *ha-elah* (the Goddess) is the correct translation. At this point, we offer a new translation of the whole passage, which includes the better readings along with a more faithful rendering of the gender:

<sup>1</sup> And I turned and I lifted up my eyes and looked, and behold! – a flying scroll! <sup>2</sup> And he asked me, What do you see? And I said, I see a flying scroll, twenty cubits long and ten cubits wide. <sup>3</sup> And he said to me, This<sup>21</sup> is the Goddess, Her Who goes forth over the face of all the earth, for everyone who steals will be purified on account of Her, and everyone who swears falsely will be purified on account of Her. <sup>4</sup> I have sent Her out, declares Yahweh of Hosts, and She will go into the house of the thief and into the house of the one who swears falsely by my name and She will lodge in the midst of his house and She will destroy it and its wood and its stone. – Zechariah 5:1-4

We can now see that this Scripture plainly declares the flying scroll to be a symbol of the Goddess. She is the Shekinah of Israel, the Glory of Yahweh, the rider of the cherubim throne the gateway to the heavenly temple. Before moving on to consider the final verse, we want to pause here for a moment and look at some of the other Scriptural bases for the Goddess being represented by a scroll. Our first passage is from Deuteronomy:

<sup>5</sup> Look! I teach you rules and regulations just as Yahweh my Goddess told me to do so that you might do them in the land which you are about to enter and possess. <sup>6</sup> And so be careful to do them for this is your wisdom and your understanding in the sight of the peoples which will hear of all these rules and say, Surely, this great nation is a wise and understanding people. – Deuteronomy 4:1-2, 5-6

Though this passage does not say that Wisdom is represented by a scroll, it does introduce the idea that the statutes and judgments of Yahweh (the rules and regulations), along with their observation, equate to wisdom. Of course, these rules and regulations were recorded upon scrolls and so later writers came along and expounded upon that connection. The first that we will consider is from *The Wisdom of Ben Sirach*, a so-called apocryphal work which was used by Jesus and the writers of the New Testament and considered Scripture by many in the early church and early Judaism:

<sup>1</sup> Wisdom commends Herself and tells of Her glory in the midst of Her people. <sup>2</sup> In the assembly of the Most High She opens Her mouth, and in the presence of His hosts She tells of Her glory: <sup>3</sup> I came forth from the command of the Most High and covered the earth like a mist. <sup>4</sup> I dwelt in the highest heavens and my throne was in a pillar of cloud. <sup>5</sup> Alone I compassed the vault of heaven and traversed the depths of the abyss. <sup>6</sup> In the waves of the sea and in all the earth, and among every people and nation I have acquired a possession. <sup>7</sup> Among all these I sought a resting place; 'In whose territory should I abide?'

<sup>8</sup> Then the Creator of all things gave me a command and my Maker chose the place for my tent. He said, Make your dwelling in Jacob, and in Israel receive your inheritance.' <sup>9</sup> Before the ages, in the beginning, he made me, and for all the ages I shall not cease to be. <sup>10</sup> In the holy tent I ministered before him, and so I was established in Zion. <sup>11</sup> Thus in the beloved city he gave me a resting place, and in Jerusalem was my

domain. <sup>12</sup> I took root in an honored people, in the portion of Yahweh, his inheritance.

<sup>13</sup> I grew tall like a cedar in Lebanon, and like a cypress on the heights of Hermon. <sup>14</sup> I grew tall like a palm tree in En-gedi, and like rosebushes in Jericho; like a fair olive tree in the field, and like a plane tree beside water I grew tall. <sup>15</sup> Like cassia and camel's thorn I gave forth perfume, and like choice myrrh I spread my fragrance, like galbanum, onycha, and stacte, and like the odor of incense in the tent. <sup>16</sup> Like a terebinth I spread out my branches, and my branches are glorious and graceful. <sup>17</sup> Like the vine I bud forth delights, and my blossoms become glorious and abundant fruit. <sup>18</sup> I am the Mother of beautiful love, of fear, of knowledge, and of holy hope; being everlasting, I am given to all my children, to those who are named by him. [22](#)

<sup>19</sup> Come to me, you who desire me, and eat your fill of my fruits. <sup>20</sup> For the memory of me is sweeter than honey and my inheritance is sweeter than the honeycomb. <sup>21</sup> Those who eat of me will hunger for more, and those who drink of me will thirst for more. <sup>22</sup> Whoever obeys me will not be put to shame, and *those who work with me will not sin.*

<sup>23</sup> All this is *the scroll* of the covenant of the Most High God, the law that Moses commanded us as an inheritance for the congregation of Jacob. – Sirach 24:1-23

Here, Wisdom is unmistakably personified and unmistakably feminine. She is shown to be a Being Who existed prior to the creation of the world Who came and dwelt in the tabernacle among the children of Israel. She is the Shekinah, the Goddess of Israel. In Deuteronomy, the statutes and judgments of Yahweh along with their observance were spoken of on one hand and were equated with wisdom. Here, Wisdom is spoken of as the One who keeps us from breaking the commandments, and so She, Her deeds, and Her glory, are all equated with the scroll.

Our last passage is taken from another so-called "apocryphal" work which goes by the name of *Baruch*, the scribe of Jeremiah:

<sup>9</sup> Hear the commandments of life, O Israel; give ear and learn Wisdom!... <sup>15</sup> Who has found Her place? And who has entered Her storehouses?... <sup>29</sup> Who has gone up into heaven, and taken Her, and brought Her down from the clouds? <sup>30</sup> Who has gone over the sea, and found Her, and will buy Her for pure gold? <sup>31</sup> No one knows the way to Her, or is concerned about the path to Her. <sup>32</sup> But the One who knows all things knows Her, he found Her by His understanding... <sup>36</sup> He found the whole way to knowledge, and gave Her to his servant Jacob and to Israel, whom he loved. <sup>37</sup> Afterward She appeared on earth and lived with humankind. <sup>1</sup> *She is the scroll* of the commandments of God, and the law that endures forever. All who hold Her fast will live, and those who forsake her will die. <sup>2</sup> Turn, O Jacob, and take Her; advance toward the shining of Her light! – Baruch 3:9, 15, 29-32, 36-37; 4:1-2

With the exception of Zechariah 5, this is perhaps the clearest example in sacred writ of Scroll-Goddess imagery. To emphasize "this passage plainly equates the person Wisdom with the scroll! We invite all of our readers to investigate these passages more and you will see for yourself that both *Sirach* and *Baruch* combine language from Proverbs (which clearly describes Wisdom as a person "the begotten Daughter of Yahweh), and Deuteronomy, which speaks of the statutes and judgments, and their observance, as "wisdom." Clearly, the two later works are building on the former. Zechariah doubtless knew of the prophecies and works of Jeremiah and Baruch and so would have been acquainted with this sort of the description of the Wisdom-Scroll.

Now that we have well established multiple witnesses to the identity of the Scroll, every reasoning mind should be able to see that this is not a matter of opinion or speculation. Once again, Zechariah's vision has a specific meaning – a meaning which can be discerned through the lens of Inspiration. We have seen that each aspect of the description of the flying scroll has a particular significance which can be understood within the context of the vision itself and the message which Zechariah bore. We have now only to praise our Heavenly Family for this wonderful revelation and to make every effort to – advance toward the shining of Her light. •

With the central aspects of the vision now made clear, let us now turn to the climax of the vision:

<sup>4</sup> I have sent Her out, declares Yahweh of Hosts, and She will go into the house of the thief and into the house of the one who swears falsely by my name and She will lodge in the midst of his house and She will destroy it and its wood and its stone. – Zechariah 5:4

If you steal, you sin against your neighbor, and if you swear falsely by the name of our Heavenly Family, you sin against Them. Both are manifestations of the lack of love which has a hold of every unrenewed heart. Christ said,

<sup>37</sup> – Love the Lord your God with all your heart, with all your soul, and with all your mind.' [Deut. 6:5]  
<sup>38</sup> This is the first and greatest commandment. <sup>39</sup> The second is like it: 'Love your neighbor as yourself.' [Lev. 19:18] <sup>40</sup> All the law and the prophets depend on these two commandments. – Matthew 22:37-40

Since all the law and the prophets depend on these two commandments, to break them in any regard is to break the whole law. This is the condition pointed out by the prophecy under consideration. At the root of it, it is a lack of love. Read 1 John.

The Flying Scroll, Wisdom, is sent into the houses of those who have refused Her love, those who have clung to their sin and made a covenant with death (Wis. 1) – the dry bones. She does this in order to destroy their houses. To the carnal mind, this seems like an awful deed, even unloving, but it is just the opposite. See, the context of this is that earlier in the same year Zechariah started teaching, Haggai came and gave the message to build the temple. This is what he said:

<sup>2</sup> This is what Yahweh of hosts has spoken: – This people here have said, – Now the time has not yet come to rebuild the house of Yahweh. –  
<sup>3</sup> So, the word of Yahweh came by the hand of Haggai the prophet saying: <sup>4</sup> – Is it then time for you, yes you, to dwell in roofed houses while this house lay in ruins?  
<sup>5</sup> Here then is what Yahweh of hosts says: – Set your heart upon your ways. <sup>6</sup> You have planted much, but have harvested little. You eat, but are not filled. You drink, but are still thirsty. You put on clothes, but are not warm. Those who earn wages end up with holes in their pockets. –  
<sup>7</sup> – Moreover, Yahweh of hosts says: – Set your heart upon your ways. <sup>8</sup> Go up to the hills, bring back wood, and build the temple! I will take pleasure in it and show myself in my glory, – says Yahweh. <sup>9</sup> – You have hoped for much, but instead there was little, and when you brought it home I blew it away. Why? – asks Yahweh of hosts. – Because my temple remains in ruins, while each of you favors his own house! <sup>10</sup> Therefore the sky above you withholds its dew and the earth its produce. <sup>11</sup> I called for a drought upon the land and upon the hills, upon the grain, the wine, the oil, and upon everything which the ground brings forth; upon men and cattle and upon all the work of their hands. – • – Haggai 1:2-11

Here the truth is made plain: Yahweh's temple lays in ruins because people are too busy favoring their own houses. This is the message which has been given to us and it applies to all who profess to believe Present Truth and who yet allow the things of this life to keep them from exerting all their energies for the Kingdom. Please read *The Silver Trumpet*, Vol. 1, No. 8 as it contains the message of Haggai 1. This is the truth: If Yahweh has no temple, She cannot dwell among us and we therefore will have no protection. Left thus open to the wicked gods, our fate will be far worse than the destruction of our Houses. So, in the mercy and love of our Heavenly Family, Wisdom is sent to destroy our houses (that which keeps us from making a dwelling for our Sister), that a temple may be built for Her dwelling-place. She does not intend to dwell alone either, for She invites us to dwell with Her in Her house, wherein dwells only safety, love, truth, and righteousness. Let us then say,

4Â Blessed is the one you choose and bring near to dwell in your courts! We will be satisfied with the goodness of your house, the holiness of your temple! – Psalm 65:4

Your fate depends on how you will receive this Flying Scroll. If you neglect Her and thus refuse Her love, your house will be destroyed and you will sit as a wild animal scrounging for life among the ruins of your desolate house. If you receive Her and partake of Her love, you will recognize that your "house" is no home to you, for your citizenship is not of this land, but of another. You will not give any thought to the destruction of your own house, for you will be too focused building Her house and being consecrated into Her priesthood, that you may dwell with Her forever and abide in Her house. The invitation to this new dwelling is open to all, and it is only one's own choice that will determine their destiny.

19Â This day I call heaven and earth as a witness against you that I have set before you life and death, blessing and curse. Therefore, choose life so that you and your children may live! – Deuteronomy 30:19

1 See *The Silver Trumpet*, Vol. 1, No. 8 and the other studies cited therein.

2 See *The World Yesterday, Today, Tomorrow* (Tract 12) by Victor Houteff.

3 For examples of heavenly scrolls, see the following texts: Ex. 32:32-33; Ps. 69:28; Isa. 4:3; Dan. 7:10; 12:1; Mal. 3:16; Luke 10:20; Ph. 4:3; Heb. 12:23; Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27; 2 Esdras 6:18-20; 1 En. 47:3; 81:2; 90:20; 97:6; 98:7-8; 104:1; 106:19; 107:1; 108:3, 7; Jub. 30:22; 36:10; 2 Bar. 24:1.

4 For information on the divine council see *The Silver Trumpet*, Vol. 1, Nos. 10-11, pp. 38-41 and our video studies [11Q Melchizedek and the Wicked Gods](#), [Gods of the Council of El](#), and [Discussing Wicked Gods and the Divine Council](#).

5 See our video study [Ezekiel 4 in Context](#).

6 For more on this, see our video [Tabernacle Among Us](#).

7 Representing the truths given to Israel by a giant scroll is quite fitting since Judaism, unlike other religions, was largely centered on the messages of the prophets, which were recorded on scrolls. Also, that a scroll contains heavenly truths is an idea rooted in Jewish apocalypticism (of which Zechariah and Ezekiel are a part). This is apparent from the description of heavenly scrolls throughout apocalyptic literature (see fn. 3)



8 See *Pre-â??Eleventh Hourâ?• Extra* (Tract 1) by Victor Houteff.

9 Again, see the information in the previous footnotes.

10 The word for â??cut offâ?• in Hebrew *iskarat* (×?×?×<sup>a</sup>).

11 For a couple dictionary examples, the *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)* gives, â??go unpunished, be pardoned... lack of sin or wrongdoing... forgive, pardonâ?• etc. *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament* has â??to be pure... to sprinkle water of purification.â?•

12 This has been the general view among scholars for a long time, but there are also scholars who suggest that some of what we now call consonants may have acted as vowels in ancient Hebrew.

13 See *Divine Plurality*, Vol. 1, No. 2.

14 See practically any translation.

15 This can be verified by reading Sirach 24 which describes Wisdom as a feminine figure Whom it specifically equates with the Yahweh who dwelt between the cherubim in the most holy place (aka, the Shekinah). Also, *The Wisdom of Solomon* clearly speaks of Wisdom as a feminine being (ch. 9) Whom it also equates with the Shekinah (Wis. 10:17).

16 This can be seen in Psalm 68, which starts off quoting Numbers 10:35 which refers to the Shekinah and the ark moving out ahead of the tribes of Israel in their wilderness wanderings. It then refers to the Shekinah as the â??presence of *Elohim*â?• four times in verses 1, 2, 3, and 4 respectively. Then, in verse 8, we are told that â??even Sinai itself was moved at the *Presence of Elohim*, the *Goddess of Israel – elohi yisrael* ( ×•Ö±×?Ö¹×?ÖµÖ£×? ×?Ö´×©Ö°×?×?Ö,×•ÖµÖ?)â?•

17 See *The Silver Trumpet*, Vol. 1, No. 2, p. 5.

18 See, for example, Ex. 40:34. Also, study the video linked in fn. 6.

19 For more information concerning Zechariah's prophecies of the Goddess of Israel, please see our video study [The Mystery of the Olive Trees | Zechariah 4](#).

20 This usage is well attested, occurring over 700 times in the Hebrew Bible. It is the word for â??theseâ?• in Zech. 1:9, 10, 19, 21; 3:7, 4:4, 5, 10, 11, 13, 14; 6:4, 5, etc.

[21](#)The word for "this," *zoth* (זֹאת), as well as all the verbs and pronouns for *ha-elah* (הַאֱלֹהִים): "the Goddess" in this passage, are feminine.

[22](#)Verse 18 is included in some manuscripts of Ben Sira, but missing in others.