

Zechariah 5:4

Authorized King James Version (KJV)

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.

Analysis

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—God personally dispatches the curse: hōtsē'tīhā (הוֹצֵאתִיהָ, 'I will bring it forth/send it out'), emphasizing divine initiative in judgment. The curse isn't passive consequence but active prosecution. Ūbā'āh el-bēyt hagannāb ve'el-bēyt hannishbā' bishmi lashshāqer (וּבָאָהָ אֶל־בֵּית הַגָּנָב וְאֶל־בֵּית הַנִּשְׁבָּע בְּשִׁמִּי לַשִּׁקֵּר, 'and it shall enter the house of the thief and the house of the one swearing by my name falsely')—the scroll invades private dwellings, penetrating where human courts can't reach.

And it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof—Total destruction: velāntāh betōkh bēytō vekillattū ve'et-'ētsa ׀ ve'et-'avānāyw (וְלִנְתָּה בְּתוֹךְ בֵּיתוֹ וְכָלְתּוֹ וְאֶת־עֵצָיו וְאֶת־אֲבָנָיו, 'and it shall lodge in the midst of his house and consume it, both timber and stones'). The scroll doesn't merely condemn but demolishes—burning wood and stones, obliterating even structural elements. Fire consumes wood, but destroying stones requires supernatural judgment. This pictures complete ruin: ill-gotten wealth won't endure; lying oaths won't protect property. The vision warns

covenant-breakers that prosperity built on sin will collapse. This foreshadows final judgment when 'the elements shall melt with fervent heat' (2 Peter 3:10).

Historical Context

In ancient Near Eastern culture, one's house represented legacy, family name, and accumulated wealth. God promises to destroy the covenant-breaker's inheritance root and branch. This echoes Achan's judgment—his theft brought corporate curse and personal annihilation (Joshua 7). The vision assures that though thieves and liars may prosper temporarily, divine justice will catch up, destroying even the stones of their houses.

Related Passages

Romans 10:9 — Confession and belief for salvation

John 3:16 — God's love and salvation

Study Questions

1. How does the curse 'entering the house' show that sin's judgment extends to our private domains?
2. What does destruction of 'timber and stones' teach about the permanence of wealth gained through sin?
3. How does Christ shelter us from the 'flying scroll' curse that should consume our house?

Interlinear Text

הוֹצֵאתִי יָהּ	נֹאֵם	יְהוָה ה	צָבָא וְ	וְ אָהּ	אֵל
I will bring it forth	saith	the LORD	of hosts	and it shall enter	H413
H3318	H5002	H3068	H6635	H935	
בֵּית וְ	הַגֵּנָב ב	וְאֵל	בֵּית וְ	הַנִּשְׁבַּע ע	
and into the house	of the thief	H413	and into the house	of him that sweareth	
H1004	H1590		H1004	H7650	
בְּשֵׁמִי י	לֹשֶׁ קָר	וְלֵ נָה	בֵּת וְ	בֵּית וְ	
by my name	falsely	and it shall remain	in the midst	and into the house	
H8034	H8267	H3885	H8432	H1004	
וְכָל תּוֹ	וְאֵת	עֵץ יו	וְאֵת	אֲבָנָיו:	
and shall consume	H854	it with the timber	H854	thereof and the stones	
H3615		H6086		H68	

Additional Cross-References

Proverbs 3:33 (References Lord): The curse of the LORD is in the house of the wicked: but he blesseth the habitation of the just.

Malachi 3:5 (References Lord): And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

Job 18:15 (Parallel theme): It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation.

Deuteronomy 7:26 (Parallel theme): Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.