

Zechariah

Chapter 2

Session 3 The Future Glory of Jerusalem (Zech. 2:1-13)

I. INTRODUCTION

A. Zechariah's first three visions are closely related to each other (1:7-2:13). They develop the theme of comfort, with the assurance that the Lord has not cast off Israel during the time of their divine discipline of being under Gentile powers. These visions promise the full restoration of Israel, with the Messiah living in Jerusalem (1:16; 2:5, 10), the rebuilding of the temple, and the removal of enemy nations as many nations join them in seeking the God of Israel (2:11).

B. In the first vision (1:7-17), God promises to restore Jerusalem and the temple. In the second vision (1:18-21), He promises to judge the nations that afflicted Israel. ***In this third vision (2:1-13), Zechariah develops the themes of Jerusalem's glory, prosperity, expansion and protection.***

C. He received these visions on February 15, 519 BC (1:7), after Israel had been working to rebuild the temple for five months. They started the work on September 22, 520 BC (Hag. 1:12-15).

II. THIRD VISION: THE MAN WHO MEASURED JERUSALEM (2:1-5)

1 Then I raised my eyes and looked, and behold, a man with a measuring line in his hand. 2 So I said, "Where are you going?" And he said to me, "To measure Jerusalem, to see what is its width and what is its length." 3 There was the angel who talked with me, going out; and another angel was coming out to meet him, 4 who said to him, "Run, speak to this young man, saying: 'Jerusalem shall be inhabited as towns without walls, because of the multitude of men and livestock in it. 5 For I,' says the LORD, 'will be a wall of fire all around her, and I will be the glory in her midst.'" (Zech. 2:1-5)

A. Summary: Zechariah saw a man with a measuring line in his hand.

Zechariah asked him where he was going and he replied that he was going to measure the width and length of the walls of Jerusalem (in preparation to expand the city). The interpreting angel was "going out" from talking with

Zechariah in the last vision to be with the man with the measuring line. Then another angel met the interpreting angel to instruct him to run back to the young man (Zechariah) to tell him the good news of Jerusalem's future increase, prosperity, and divine protection. The hope of Jesus living in and protecting Jerusalem is one of the greatest promises in the Bible (2:5).

B. There were four persons interacting in this vision (2:1-5)

1. The man (2:1) is possibly the same man (Jesus) who is in the first vision (1:8, 10)
2. The prophet Zechariah—called a young man (2:4).
3. The interpreting angel—called “the angel who talked with me” (2:3)
4. Another angel, who told the interpreting angel to run to Zechariah (2:3, 4)

C. The restoration of Jerusalem in Zechariah's day was a prophetic picture of a far greater restoration under Jesus' leadership in the Millennium. Jesus will raise a banner calling the Gentile leaders to bring the Jewish people home to Israel (Isa. 11:12; 49:18-20; 60:4).

12He will set up a banner for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. (Isa. 11:12)

D. Though this prophecy will have its greatest fulfillment in the Millennium, it encouraged the people in Zechariah's day to rebuild Jerusalem, and it urged the Jews who were still living in Babylon to return, believing it would now be safe.

E. Zechariah's vision of a man who measured Jerusalem (2:1-5). The theme of this vision is Jerusalem's future increase, prosperity, and divine protection.

1Then I raised my eyes and looked, and behold, a man with a measuring line in his hand. 2 So I said, “Where are you going?” And he said to me, “To measure Jerusalem, to see what is its width and what is its length.” 3 There was the angel who talked with me, going out; and another angel was coming out to meet him, 4 who said to him, “Run, speak to this young man, saying: ‘Jerusalem shall be inhabited as towns without walls, because of the multitude of men and livestock in it. 5 For I,’ says the LORD, ‘will be a wall of fire all around her, and I will be the glory in her midst.’” (Zech. 2:1-5)

1. I raised my eyes: Zechariah mentioned raising his eyes six times throughout the eight visions (1:18; 2:1; 5:1, 5, 9; 6:1). This gives us insight into some of the dynamics in seeing the visions.

2. A man: The man who had a measuring line in his hand (2:1) is probably the same man that Zechariah saw in his first vision (1:8, 11). If so, this man is the preincarnate Christ.

3. A measuring line: Zechariah saw a man holding a tool that was used to measure a city (2:1). The man went to measure the walls of Jerusalem with the idea of determining how far it could expand. In the first vision, the Lord spoke of a measuring line being stretched out over Jerusalem to indicate its coming growth and prosperity (1:16-17). Ezekiel saw a man with a measuring tool in his hand to measure Jerusalem (Ezek. 40:3).

4. The angel who talked with me: This was the same interpreting angel who talked to Zechariah throughout the night visions (1:9, 13, 14, 19; 2:3; 4:1, 4; 5:5, 10; 6:4). This interpreting angel was “going out,” from talking with Zechariah in the last vision to be with the man with the measuring line (2:3). Another angel met this interpreting angel, urging him to run back to the young Zechariah to tell him of Jerusalem’s future (2:4).

5. Another angel: An angel went out to meet the interpreting angel to instruct him to go back to tell the young man Zechariah the news of Jerusalem’s future increase (2:3-4).

6. Multitude of men: Jewish people living in the nations will move to Israel in vast numbers in the Millennium (Isa. 11:12; 49:18-20; 60:4).

18Lift up your eyes, look around and see; all these gather together and come to you...19For your waste and desolate places...will even now be too small for the inhabitants...20The children you will have...will say in your ears, “The place is too small for me.” (Isa. 49:18-20)

4Lift up your eyes all around, and see: they all gather together, they come to you; your sons shall come from afar, and your daughters shall be nursed at your side. (Isa. 60:4)

7. Multitude of livestock: Isaiah prophesied God’s blessing on the cattle in the Millennium (Isa. 30:23-26). The mention of livestock shows that this passage is not describing the New Jerusalem, nor is it symbolic of the Church as some amillennialists say.

23Then He [the Lord] will give the rain for your seed...in that day your cattle will feed in large pastures. 24Likewise the oxen and the young donkeys that work the ground will eat cured fodder...25There will be on every high mountain and on every high hill rivers and streams of waters...26The light of the sun will be sevenfold...in the day that the LORD binds up the bruise of His people and heals the stroke of their wound. (Isa. 30:23-26)

8. Wall of fire: Jesus will live in Jerusalem (1:16; 2:5, 10) and will defend it. Jesus will establish a wall of fire around the expanded city instead of a physical wall. The wall of fire reminds us of the pillar of fire by which God protected and directed His people in the wilderness (Ex. 13:21-22; 14:20; Isa. 4:5). This vision gave encouragement to other Jews still living in Babylon to return, believing it would now be safe.

5 “For I,” says the LORD, “will be a wall of fire all around her, and I will be the glory in her midst.” (Zech. 2:1-5)

- See also: II Kings 6:17; Psalm 34:7

“The prediction applies to the remnant returning in Zechariah’s day as well as to a future remnant that will return at the end of days. Here, the heavenly messenger measures the city to set the boundaries for the restoration process. Jerusalem was restored in Zechariah’s time; however, the city remained behind large, stone walls until its destruction in AD 70. Today, in Jerusalem, the Temple Mount and parts of the old city including the Christians, Muslim, and Jewish quarters are sectioned behind the walls surrounding Jerusalem. However, most of Jerusalem lies outside of these walls and is inhabited as a town ‘without walls’ with hundreds of thousands living in and around the suburbs of Jerusalem.” Perry Stone, OT Hebraic Study Bible, p. 1462

F. The Lord called the Jewish exiles still living in Babylon to escape her coming judgment (2:6-7).

6 “Up, up! Flee from the land of the north [Babylon],” says the LORD; “for I have spread you abroad like the four winds of heaven,” says the LORD. 7 Up, Zion! Escape, you who dwell with the daughter of Babylon.” (Zech. 2:6-7)

1. This is the second prophetic oracle in the eight visions. Four oracles were given to clarify the messages in the vision (1:14-17; 2:6-13; 4:6-10; 6:9-15).

2. Land of the north: Babylon was referred to as being in the north because she invaded Israel from the north.

3. I spread you abroad: The north is where the Lord had scattered Israel to the four winds. Most of the Jewish exiles went into captivity in Assyria (721 BC) or Babylon (586 BC). Some fled to Egypt (Jer. 43:7), Moab, Ammon, and Edom (Jer. 40:11-12) or to other nations. The daughter of Babylon includes the many lands where Israel went into exile, and it was not confined to the geographical area of the nation of Babylon. Many Jews did not return to Israel but remained in the nations to which they were dispersed.

4. Flee and escape: Babylon had recently been conquered by the Persians. However, more judgment was going to come to Babylon. Therefore, the Lord warned the Jewish exiles to flee (2:6) from Babylon and escape (2:7) the coming trouble. Only a small percentage of the Jewish exiles returned to Israel. The majority chose to remain in Babylon, thinking it would be an easier lifestyle. The Lord warned Israel to flee Babylon because of His good plans for Jerusalem and because of the trouble that would come to Babylon.

5. Isaiah and Jeremiah and others called God's people to flee Babylon (Jer. 50:8, 28; 51:6, 9, 45, 50; Isa. 48:20-21; 52:11-12; Zech. 2:6-7; Rev. 18:4-8).

20Go forth from Babylon! Flee from the Chaldeans! With a voice of singing, declare, proclaim this...to the end of the earth; say, "The LORD has redeemed His servant!" (Isa. 48:20)

6 Flee from the midst of Babylon, and every one save his life! Do not be cut off in her iniquity, for this is the time of the LORD's vengeance...45My people, go out of the midst of her! And let everyone deliver himself from the fierce anger of the LORD. (Jer. 51:6, 45)

6. End times: This call for the Jews in Babylon to flee foreshadows the call to God's people in the end times to flee Babylon to escape the judgment coming on her (Rev. 18:4-8). In the end times, the Lord will again deliver His people from the land of the north (Isa. 43:5- 6; 49:12; Jer. 3:18; 16:15; 23:8; 31:8)

18In those days...they shall come together out of the land of the north to the land that I have given as an inheritance to your fathers. (Jer. 3:18)

8Behold, I will bring them from the north country, and gather them from the ends of the earth...a great throng shall return there. (Jer. 31:8)

G. The Lord will judge any nation that plunders Jerusalem (2:8-9). Israel was to flee Babylon (2:7) because the Lord would shake His hand in judgment over her because she had plundered Israel.

8Thus says the LORD of hosts: "He sent Me [Jesus] after glory, to the nations which plunder you; for he who touches you touches the apple of His eye. 9 For surely I will shake My hand against them, and they shall become spoil for their servants. Then you will know that the LORD of hosts has sent Me [Jesus]. (Zech. 2:8-9)

1. Apple of His eye: The apple of the eye speaks of the pupil. It is one of the most sensitive parts of the body, and therefore we guard it with zeal. It feels the slightest injury, and its loss is irreplaceable. This is how God

feels about Israel. Moses and David compared God's love for Israel to keeping her as the apple of His eye (Deut. 32:10; Ps. 17:8). See also: Lamentations 2:18.

10He kept him as the apple of His eye. (Deut. 32:10)

8 Keep me as the apple of Your eye; hide me under the shadow of Your wings. (Ps. 17:8)

“Paraphrased, the phrase could mean “God, keep Israel in the center of Your sight and the center of Your focus.” Perry Stone, OT Hebraic Study Bible, p. 1462.

2. Shake My hand: The Lord will shake His hand to release His judgments on the nations which plundered Israel (Isa. 11:15; 19:16). The Lord will shake the nations to prepare the way for Israel and the nations to receive His salvation.

15With His mighty wind He will shake His fist over the River and strike it. (Isa. 11:15)

16In that day Egypt...will be afraid because of the waving of the hand of the LORD. (Isa. 19:16)

3. Spoil: God will make the nations spoil for Israel. In other words, He will plunder the nations which have plundered Israel.

6 The multitude of camels shall cover your land, the dromedaries [camels] of Midian and Ephah; all those from Sheba shall come; they shall bring gold and incense, and they shall proclaim the praises of the LORD...11Your gates shall be open continually; they shall not be shut day or night, that men may bring to you the wealth of the Gentiles, and their kings in procession. (Isa. 60:6, 11)

a. Wealth will come from the Arab nations that had once attacked Jerusalem.

b. A vast number of camels will be needed to carry the great quantities of gold to Jerusalem. Arab converts will bring their best gifts to Jesus to express their devotion. The cities of Midian, Ephah, and Sheba were in or near what is modern Saudi Arabia.

4. After glory: The Father will send Jesus to the nations which plundered Israel. This phrase “after glory” may relate to the judgment of the nations when Jesus returns (Mt. 25:31-46).

8Thus says the LORD of hosts: “He sent Me [Jesus] after glory, to the nations which plunder you. (Zech. 2:8)

a. The perplexing phrase, “after glory” has challenged many. The challenge is in how to interpret “after glory” (which is precisely what the Hebrew means). “It is the most puzzling clause in the book” according to R. L. Smith.

b. Unger believes “glory” speaks of the Messiah. He writes that this anticipates the Father sending the Son to glorify Him. The phrase “after glory” describes Jesus’ ministry in which He vindicates and demonstrates the glory of God.

c. Another view associates “glory” with God’s end-time judgment. In Ezekiel 39:21-29 the Lord’s “glory” inflicts punishment on the nations for disobedience. (G. L. Klein)

5. Sent Me: Jesus was described as the “sent One” three times in this oracle (2:8, 9, 11), and as the One who will live or dwell in the midst of Jerusalem (2:5, 10, 11).

8 Thus says the LORD of hosts: “He sent Me after glory, to the nations which plunder you...9 For surely I will shake My hand against them...Then you will know that the LORD of hosts has sent Me...10I am coming and I will dwell in your midst,” says the LORD. 11Many nations shall be joined to the LORD in that day...I will dwell in your midst. Then you will know that the LORD of hosts has sent Me to you. (Zech. 2:8-11)

6. Then you will know: Israel will know that the Lord sent Jesus to deliver them from the nations which plundered them. This is clearly a reference to the Messiah’s second coming, not His first coming. Zechariah prophesied this twice for emphasis (2:9, 11). Zechariah later describes Israel mourning when they recognize Jesus as the one the Lord sent to them (3:9; 12:10; 13:1; 14:9).

See: Revelation 20:4

“4 And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years. 5 But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.”

H. Zechariah gives the ultimate description of Israel’s salvation (2:10-13).

Jerusalem is to rejoice, instead of remaining discouraged, because the Messiah will one day live in her midst (2:10-11), and many nations will worship the God of Israel (2:11) instead of plundering Israel. At this time the Lord will take full possession of the land of Israel and its people (2:12). The outworking of this

plan before all the earth will cause all the nations to be silent before God's awesome power.

10“Sing and rejoice, O daughter of Zion! For behold, I am coming and I will dwell in your midst,” says the LORD. 11“Many nations shall be joined to the LORD in that day, and they shall become My people. And I will dwell in your midst. Then you will know that the LORD of hosts has sent Me to you. 12And the LORD will take possession of Judah as His inheritance in the Holy Land, and will again choose Jerusalem. 13Be silent, all flesh, before the LORD, for He is aroused from His holy habitation!” (Zech. 2:10-13)

1. Dwell in your midst: Jesus is coming to live in Jerusalem—this is emphasized because it is the primary glory of Israel's future, that the One they currently despise will live with them (Jer. 3:17; Mt. 25:31).

2. Many nations: The Lord will judge (2:9) and bless (2:11) the nations according to their response to Him. Many nations will turn to the Lord, and their kings will worship Jesus (Gen. 12:3; 18:18; 22:18; Ps. 72:11; 102:15; 138:4; 148:11; Isa. 60:3; 66:8; Amos 9:12; Zeph. 2:11; Zech. 2:11; 8:22; 14:9, 16; Mal. 1:11; Mt. 24:14; Rev. 7:9; 15:4). Israel will not be destroyed, nor just assimilate into the nations. Rather, all nations will join Israel in worshiping the God of Israel and will honor Israel as the leader of the nations. History proves that the God of Israel exists, by the fact of the survival of the Jewish people.

22“Yes, many peoples and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.” (Zech. 8:22)

a. The Lord will bring people from all nations into His kingdom (66:15-22). The Lord will gather all the nations to Jerusalem to see His manifest glory (v. 18; 60:1-3).

18“I will gather all nations [Gentiles] and tongues; and they shall come and see My glory. 19I will set a sign among them [Gentiles]; and those among them who escape [survive the tribulation] I will send to the nations...to the coastlands afar off who have not heard My fame nor seen My glory. And they shall declare My glory among the Gentiles. 20Then they [Gentiles] shall bring all your brethren for an offering to the LORD out of all nations...to My holy mountain Jerusalem.” (Isa. 66:18-22)

b. The Lord makes two statements about the Gentile nations. Those who attacked Israel will be judged (2:9), while others will join Israel in seeking the Lord (2:11).

3. Take possession: This passage describes what David prophesies in Psalms 2:8.

8 I will give You [Jesus] the nations for Your inheritance, and the ends of the earth for Your possession. (Ps. 2:8)

4. Holy Land: This is the only time that the term “Holy Land” is found in the Bible. The land is holy because Jesus’ throne will be there (Jer. 3:17) and because all the residents of the land will live in holiness (14:20-21; Isa. 60:21). The Lord referred to the land of Israel as the Holy Land even when Israel was being called to repentance (1:3).

5. Again choose Jerusalem: The Lord chose Jerusalem to be the epicenter of the Millennium, showing her unprecedented favor before the eyes of the nations. He told Solomon that He would put His Name in the temple there (2 Chr. 6:6, 34-38). Zechariah emphasizes three times that God will again choose Jerusalem after their sin that led to the Babylonian captivity (1:17; 2:12; 3:2).

I. All the nations will bow in awestruck silence before God as they witness these events (2:13).

13Be silent, all flesh, before the LORD, for He is aroused from His holy habitation! (Zech. 2:13)

1. Aroused: The Lord will arouse Himself from His heavenly habitation and take action on the earth. God’s holy habitation speaks of heaven (Ps. 68:5; Jer. 25:30; Deut. 26:15). Isaiah saw the Lord’s zeal being stirred up so that He intervened on earth (Isa. 42:13-15).

13The LORD shall go forth like a mighty man; He shall stir up His zeal like a man of war. He shall cry out...He shall prevail against His enemies. (Isa. 42:13)

2. Silent: Others glimpsed into this glorious reality of all the nations bowing before the Lord in awestruck silence (Hab. 2:20; Zeph. 1:7; Ps. 46:10; Rev. 8:1).

8 Come, behold the works of the LORD, who has made desolations in the earth...

10Be still, and know that I am God; I will be exalted among the nations. (Ps. 46:8-10)

20But the LORD is in His holy temple. Let all the earth keep silence before Him. (Hab. 2:20)

“There are times when the Lord sits upon His throne. As our praise ascends into the heavenly Temple, the Lord is ‘high and lifted up’ in His throne room (Isaiah 6:1). When the Lord stands, the idea is that the earth should be silent because God is standing up as a judge to investigate matters on earth. This rabbinical concept of standing up to judge a particular person is witnessed in Daniel 12:1, where Michael the archangel shall ‘stand up’ during the Tribulation to defend Israel. The apostle John describes this future event where Michael and his angels will be commissioned during the Tribulation to engage Satan and his angels in a cosmic battle, thus thrusting them out

of the second heaven to the earth. (See: Rev. 12:7-10). Perry Stone, OT Hebraic Study Bible, p. 1463.

J. Summary: In the first three visions, the Lord promises to manifest His zeal and mercy by returning to personally live in Jerusalem, to fill the temple with His glory, to take full possession of the land of Israel, and to draw all the nations to worship and obey the LORD (1:16; 2:10-12).

14I am zealous for Jerusalem and for Zion with great zeal...16I am returning to Jerusalem with mercy; My house [the temple] shall be built in it. (Zech. 1:14-16)

10I am coming and I will dwell in your midst...11Many nations shall be joined to the LORD in that day...and I will dwell in your midst...12And the LORD will take possession of Judah as His inheritance in the Holy Land. (Zech. 2:10-12)

K. The question arises, how can a sinful and weak people like Israel walk in such promises? The Lord answers this in the next two visions (Zech. 3-4), by revealing the abundance of His grace. He solves the problem of how a holy God can dwell among a sinful people.

Reference:

International House of Prayer University – Mike Bickle

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