

Zechariah 02 - Vision of the Man With the Measuring Line; Jerusalem's Restoration; Millennial Jerusalem

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Just as the 2nd vision was an amplification of Zech 1:15, the forthcoming 3rd vision is an amplification of Zech 1:16.

The third vision (Zech 2:1-5) establishes that Jerusalem will again be the epicenter of God's protective presence and provision for His people. This vision's message was to foster hope within the hearts of the Jewish people as they worked to rebuild the Temple.

In this vision, Zechariah sees a surveyor who is concerned with measuring the geographic proportions of Jerusalem in order to ascertain and restore the ancient city boundaries. The Lord declares that this is unnecessary, as the future population of Jerusalem will be so prosperous as to greatly overflow the ancient borders. At some imminent period, the Lord Himself would personally inhabit Jerusalem and provide prosperity and security for the city. His manifest glory will be visible to all. Certainly, this would prove reassuring to Zechariah's contemporaries, for whom the city's security was an ever-present concern.

Zechariah 2

- (3) Man With the Measuring Line (2:1-13)
 - (A) Vision (v1-2)
 - (a) Vision (v1)

1 Then I **raised my eyes** and looked, and behold, *there was* a man with a measuring line in his hand.

1 Then I lifted up my eyes and looked, and behold, *there was* a man with a measuring line in his hand.

1 Then I looked up and saw a man with a measuring line in his hand.

1 I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.

- "...raised my eyes" - verb of perception, indicating a new vision (Cf. 1:8,18)

- (b) Question (v2a)
 - (c) Answer (v2b)

2 So I said, "Where are you going?" And he said to me, "**To measure Jerusalem**, to see how wide it is and how long it is."

2 So I said, "Where are you going?" And he said to me, "To measure Jerusalem, to see how wide it is and how long it is."

2 I asked, "Where are you going?" He responded, "To measure Jerusalem in order to determine its width and length."

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

- "...To measure Jerusalem" - this deliberate measuring prepared Jerusalem to be rebuilt and expanded to a glory greater than it has ever known

— We'll learn later in this vision that the purpose for the measuring line was to see if the little city of Jerusalem could handle the blessings that God has intended to pour out on it. He is measuring to see if there is enough room to contain the blessing (Cf. Hab 1:5; Mal 3:10).

- God not only wants to restore Jerusalem (v3-5), but He wants Jerusalem to be the center and envy of the world
- Just as a line was formerly stretched over the city to destroy (2 Kings 21:13; Is 34:11), it is now to be extended over Jerusalem in preparation for rebuilding (Job 38:5)

(B) Jerusalem's restoration (v3-5)

(a) Angelic conversation (v3)

3 And behold, the angel who had been speaking with me was going out, and another angel was going out to meet him.

3 And behold, the angel who was speaking with me was going out, and another angel was coming out to meet him,

3 Look! That angel who was talking to me left, and another angel came forward to meet him.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

(b) Jerusalem's repopulation (v4)

4 And he said to him, "Run, speak to that **young man** there, saying, 'Jerusalem will be **inhabited as open country** because of the **multitude of people and cattle** within it.'

4 and said to him, "Run, speak to that young man, saying, 'Jerusalem will be inhabited without walls because of the multitude of men and cattle within it.'

4 That other angel told him, "Run and tell that young man: 'Jerusalem will be an inhabited city without walls due to the number of people and livestock within it.'

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein:

- "...young man" - *ná ar*, refers to Zechariah. He is not designated as a "young man" because of inexperience or ignorance, but simply because he was young (Cf. Jer 1:6-7; 1 Tim 4:12).

— The statement is not meant to be derogatory in any sense; older men are no more competent to fathom God's glorious purposes of blessing for Israel without revelation from God than are younger men.

- "...inhabited as open country" - secure, without walls; Jerusalem was nearly desolate in Zechariah's day, but God promised that one day Jerusalem will be populated by a "multitude." This prophecy fits well with Ezek 38:12.

— This immediately brings up the issue of security, but God says in v5 that He'll be the protector of Jerusalem, He will ensure its security

- "...multitude of people and cattle" - denotes wealth and prosperity; the prophecy is that Jerusalem will again be wealthy and prosperous, quite a change from the condition it was

in when Zechariah prophesied

- The symbolism of "open country" and "cattle" is that Jerusalem, which currently laid in destruction and poverty, overrun by enemies who were constantly punishing them, would some day see its fortunes completely turn around. It would, one day, be secure (without walls) and prosperous.
- One of the puzzling ideas in amillennialism or Reformed Theology as a whole is how they can hermeneutically reason that all of the judgment prophecies on Israel in the OT were fulfilled literally, but none of the positive prophecies of blessing and security for the same people (Israel) are true.
- Charles Feinberg, in his commentary on Zechariah, said: *What baseless and unfounded hermeneutical alchemy is this which will take all prophecies of judgment upon Israel at their face value, to be understood literally, but will transmute into indistinctness any blessing or promise of future glory for the same people? The conditions here described have at no time been true in the past since the time of Zechariah.*

Ezek 38:12: to capture **spoils** and to seize **plunder**, to turn your hand against the ruins that are *now* inhabited, and against the people who are gathered from the nations, who have acquired **livestock and goods**, who live at the center of the world.'

- One of the reasons for the Gog/Magog invasion is because the surrounding nations will be jealous of Israel's wealth, prosperity and population.

(c) Jerusalem's protection (v5)

5 But I,' declares the LORD, 'will be a **wall of fire** to her on all sides, and I **will be the glory** in her midst."

5 'For I,' declares the LORD, 'will be a wall of fire around her, and I will be the glory in her midst."

5 I myself will be an encircling rampart of fire,' declares the LORD, 'and I will be the glory in her midst.'

5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

- "...I" - emphatic

- "...wall of fire" - Jerusalem will be so blessed that it will make no sense to have walls around the city because God Himself will be Jerusalem's security

- "...will be" - contrary to normal Hebrew practice, this verb is expressed as incomplete or future action

- "...glory" - recalls the tragic departure of the Holy Spirit, which had departed the temple in Ezekiel's day (Ezek 9:3; 10:19; 11:23)

— Not until the Lord returns (at the 2nd Coming) would His "glory" come back (Ezek 43:1-7). In that day the name of the city will be *Yehovah-Shammah* - "The Lord is there" (Ezek 48:35).

What follows next (Zech 2:6-13) is the application of the preceding three visions. It is poetry in two stanzas, v6-9 and v10-13. Each begins with a command followed by "For." Zechariah speaks first to the exiles in Babylon (v6-9), then to the people of Zion whose return will act as a symbol of God's work in the final Day of the Lord (v10-13).

The Lord commands that all the remaining exiles, who chose to remain in foreign captivity, return home to their land, in preparation for the judgment the Lord is about to pour out on Babylon. The wrath of God is promised to be poured out upon all the nations that have participated or will participate in the dispersion of the Jewish people. The full scope of this judgment must clearly point beyond Zechariah's contemporary situation toward some future universal dispersion of the Jewish people.

Whatever the specific eschatological timeframe of this coming judgment, the reason for it is clear. By persecuting the Jewish people, the guilty nations have personally and painfully abused the Lord with Whom the Jewish people are bound in covenantal relationship. The timeless Abrahamic promise of Gen 12:3, "I will bless those who bless you and curse those that curse you," is clearly in effect. Yet when the Lord takes up residence in Israel, specifically, in the city of Jerusalem, and fills it with his protective glory, great numbers of Gentiles will join the Jewish people in their relationship to the Lord and worship together with them.

(C) Exiles to return (v6-7)

(a) Future worldwide return (v6)

6 "You there! Flee from the **land of the north**," declares the LORD, "because I have **spread you out** like the **fourwinds** of the heavens," declares the LORD.

6 "Ho there! Flee from the land of the north," declares the LORD, "for I have dispersed you as the four winds of the heavens," declares the LORD.

6 "'Come now! Come now! Flee from the land of the north,' declares the LORD, 'for I have dispersed you like the four winds of heaven,' declares the LORD.

6 Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

- Every OT prophet except Jonah describes Israel's future (second) regathering back to the land in faith and blessing

- "...land of the north" - does not describe the return from Babylon, since that was from the east. It refers to a geographical return from dispersion outside of Zechariah's day.

- "...spread you out" - refers to the *diaspora*

- "...four winds" - speaks of a worldwide return, which has not yet happened (it's happening now to a certain extent, the 1st regathering, in unbelief)

Is 11:11-12:

11 Then it will happen on that day that the Lord Will again recover with His hand **the second time** The remnant of His people who will remain, From Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, And from the islands of the sea.

12 And He will lift up a flag for the nations And assemble the banished ones of Israel, **And will gather the dispersed of Judah From the four corners of the earth.**

Is 27:13: It will come about also on that day that **a great trumpet will be blown**, and those who were perishing in the land of Assyria and who were **scattered** in the land of Egypt will come and worship the LORD on the holy mountain **in Jerusalem**.

Matt 24:31: **And He will send forth His angels with A GREAT TRUMPET BLAST, and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other.**

(b) Historic local return (v7)

7 "You, Zion! Escape, you who are living *with* the **daughter of Babylon.**"

7 "Ho, Zion! Escape, you who are living with the daughter of Babylon."

7 "'Come now, Zion! Escape, you who are living with the residents of Babylon.

7 Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

- A local regathering back to the land out of Babylon

- "...daughter of Babylon" called the daughter because the "mother" of Babylon is the Tower of Babel

— The neo-Babylon of Zechariah's day didn't invent the system (Mother-Child Cult), she inherited the system

Gen 11:1-4:

1 Now **all the earth used the same language and the same words.**

2 And it came about, as they journeyed east, that they found a plain in the land of Shinar and settled there.

3 Then they said to one another, "Come, let's make bricks and fire *them* thoroughly." And they used brick for stone, and they used tar for mortar.

4 And they said, "Come, let's build ourselves a city, and a tower whose top *will* reach into heaven, and let's make a name for ourselves; otherwise we will be scattered abroad over the face of all the earth."

Spread of the Mother-Child Cult		
	MOTHER	CHILD
Assyria	Ishtar	Tammuz
Phoenicia	Astarte	Baal
Egypt	Isis	Osirus/Horus
Greece	Aphrodite	Eros
Rome	Venus	Cupid
Asia	Cybele	<u>Desius</u>
India	Isi	<u>Aswara</u>
Roman Catholicism	Mary	Jesus
Israel	Queen of Heaven (Jer 7:18; 44:17)	Tammuz (<u>Ezek 8:14-15</u>)

Alexander Hislop, *Two Babylons*

(D) God and the nations (v8-9)

(a) God's punishment of the nations (v8)

8 For the LORD of armies says this: "After glory **He has sent me against the nations that plunder you, for the one who touches you, touches the apple of His eye.**

8 For thus says the LORD of hosts, "After glory He has sent me against the nations which plunder you, for he who touches you, touches the apple of His eye.

8 For this is what the LORD of the Heavenly Armies says: "In pursuit of glory I was sent to the nations who plundered you, because whoever injures you injures the pupil of my eye.

8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

- "...He has sent me against the nations that plunder you" - an outworking of the promise to Abraham (Gen 12:3)

- "...the one who touches you, touches the apple of His eye" - those who plan to do harm to Israel essentially poke God in the eye (Cf. Deut 32:10) and dare Him to do something about it

— If one comes against Israel unjustly, it is a deliberate provocation of God; they are coming against God unjustly, forcing Him to act

— This is why God is going to deal with those nations who took God's discipline of Israel too far (Cf. 1:15). God will not allow any nation to go unpunished who sets themselves against Israel unjustly.

— "apple" - pupil; just as light enters the eye through the pupil, light enters the world through Israel (Cf. Is 42:6; 49:6)

Gen 12:3: And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed."

(b) Israel's elevation (v9)

9 For behold, I am going to wave My hand over them so that they will be plunder for their slaves. Then you will know that the LORD of armies has sent Me.

9 For behold, I will wave My hand over them so that they will be plunder for their slaves. Then you will know that the LORD of hosts has sent Me.

9 And look, I will shake my fist over them, and they will become plunder for their former slaves. And you will know that the LORD of the Heavenly Armies sent me."'"

9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

- God promises that there will be a time in history when those who plunder Israel will be plundered themselves, by Israel

— This is speaking of the elevation of Israel during the millennial kingdom. Israel will be preeminent during the kingdom, elevated to worldwide prominence.

(E) God to inhabit Jerusalem (v10-12)

(a) God to inhabit Jerusalem (v10)

10 Shout for joy and rejoice, daughter of Zion; for behold I am coming and **I will dwell in your midst**," declares the LORD.

10 Sing for joy and be glad, O daughter of Zion; for behold I am coming and I will dwell in your midst," declares the LORD.

10 "Sing and rejoice, daughter of Zion! Take note! I am coming to live in your midst," declares the LORD.

10 Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

- "...I will dwell in your midst" - Jerusalem is the only city on planet earth ever promised that God will one day live there

— Just as the Shekinah Glory entered Solomon's temple (2 Chr) and later left that temple (Ezekiel) prior to the Babylonian captivity, it will eventually go back into the millennial temple

While some of these predictions may have had a preliminary fulfillment at that time, clearly they will experience their literal fulfillment in the days of the reign of their Messiah.

The prophet moves continually from the then present to the far future. The Scripture always views the events in the national life of Israel as links in a chain working towards the grand finale. All previous events lead up to that blessed time. Another of the innumerable examples which support the premillennial view, the prevailing view in the first four centuries after Christ. Premillennialism's roots and significance go far beyond the present "amillennial" criticisms. God will conclude history just as He promised Abraham, Isaac, and Jacob. He will bring Israel back to her land, and then He will personally reside in the land and will be her King and Sovereign.

(b) Nations to be blessed (v11)

11 "And many nations will join themselves to the LORD on that day and will become **Mypeople**. Then I will dwell in your midst, and you will know that the LORD of armies has sent Me to you.

11 "Many nations will join themselves to the Lord in that day and will become My people. Then I will dwell in your midst, and you will know that the LORD of hosts has sent Me to you.

11 "Many nations will cling to the LORD at that time and will become my people. I will live in your midst, and you will know that the LORD of the Heavenly Armies has sent me to you.

11 And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

- When the LORD dwells in the millennial temple, the nations will be blessed
- "...My people" - generally reserved for Israel, but now includes the *goyim*, or Gentiles, who would be joined by faith to form a new, one people of God
- Is 19:25 used the same term to describe converted Egypt.
- "...I will dwell" - *shakan*, the root from which the *Shekinah* comes
- The 3rd time a mention of dwelling among His people (Cf. v5,10). No one can miss the reference to "tabernacling" among them in John 1:14; this reference is clearly to the second coming.
- The verse concludes in the same manner as v10

(c) God to choose Jerusalem (v12)

12 And the LORD will possess Judah as His portion in the **holyland**, and **will againchooseJerusalem**.

12 The LORD will possess Judah as His portion in the holy land, and will again choose Jerusalem.

12 The LORD will take possession of Judah as his own property in the Holy Land—and he will choose Jerusalem again.

12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

- "...holy land" - this is the only place where the phrase is found in the Scriptures!
- However, it is more accurately a millennial epithet and is reserved for a time when the Lord will say, "I will remove the iniquity of that land in a single day..." (Zech 3:9)
- "...will again choose Jerusalem" - doesn't mean that Israel was once God's people, then He disowned them, and He'll choose them again at some point in the future. It means that God will "choose" them again for blessing.
- Israel has always been and will always be God's people because of the Abrahamic Covenant

(F) Concluding exhortation (v13)

- (a) The need for silence (v13a)
- (b) Divine emotions (v13b)
- (c) Heavenly action forthcoming (v13c)

13 "Be silent, all mankind, before the LORD; for He has roused Himself from His holy dwelling."

13 "Be silent, all flesh, before the LORD; for He is aroused from His holy habitation."

13 Be silent, every living thing, in the presence of the LORD, because he is emerging from his Holy Place."

13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

- "Be silent" - when you contemplate what God has promised to do, you just need to shut up, listen, and *Selah* (consider carefully, meditate)
- "...He has roused" - God's emotions will be aroused...
- "...Himself from His holy dwelling" - divine action is forthcoming...from His holy habitation to the earth