

Zechariah: Jerusalem, behold your King!

Chapter 2: The Future Glory of Jerusalem



Figure 1: The location of Solomon's Temple and where the Millennial Temple will one day be built

Chapter Two continues the vision started in chapter one. Jerusalem becomes the center focus of God's promise as Zechariah reveals the future glory of the city.

One day, Jerusalem will no longer need walls, because the Lord's presence will be in her midst, and the great number of people living there. Zechariah chapter 2 paints a picture of scene on the earth, after the 2nd coming. In that day, the glory of the Messiah (Christ) will be in the midst of the city, and the gentile nations will be joined to Israel that day (Zech. 2:11).

This takes place in a period known as the Millennium¹, when Jerusalem is elevated as the capital of the earth, the city from which God rules the nations. Israel and Jerusalem will prosper, and the Gentile nations will join in their prosperity.

Vision of the man with a measuring line

Zechariah 2

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 And 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.' "

(1) then: Following the vision of the "Four Horns" (Zech. 1:18-21), but still part of the of the same series of visions.

my eyes: Zechariah is reporting what he sees with his eyes.

a man: Again, Zechariah describes an angelic being with the measuring line as a man. Several commentators see the man described here, who measures the city as the *Angel of the Lord*, including Jamieson-Fausset-Brown (JFB), they write,

1 man with a measuring-line--the same image to represent the same future fact as in Ezekiel 40:3 41,42. The "man" is Messiah the Author of its coming restoration. Thus the Jews are encouraged in Zechariah's time to proceed with the building. Still more so shall they be hereby encouraged in the future restoration.²

I would view this man (an) angel not as the Angel of the Lord, first because there seems to be clear distinction in verse 3, as "Another angel" tells the angel talking with Zechariah what to do, putting in authority of the scene.

Also, in a similar scene in Ezekiel 40:3, the man with the measuring line is not the "Glory of the Lord", since Ezekiel is with the Him. The *Glory of the Lord* is another

¹ The understand of the Millennium being 1000-years is based on Revelation 20:1-7

² The Bethany Parallel Commentary on the Old Testament, Jamieson/Fausset/Brown 1871, Pg. 1939 1985, Minneapolis MN

manifestation of Christ in the Old Testament.

with a measuring line: Here Zechariah sees, the future planning of Jerusalem, in the spiritual realms, as opposed to events in his day. In Zechariah's day Jerusalem was barren city with little hope of a future, based on the events in his day and their small numbers.

Before a building project begins, measurements need to be taken. Here the angel is taking measurements of Jerusalem, for the coming boom. In verse 5, a future time is described, when Jerusalem will no longer need walls because the Lord will be in her midst, along with a great many people. This point looks forward to the Millennium.

(2) I said...where are you going?: Zechariah engages the angel with the measuring line in a conversation, asking him, in a round about way, what are you doing with the measuring line. Where are you going, with that line?

He said...measure Jerusalem: The angel is involved in preparing Jerusalem for her future, not just her immediate future, but her eternal future, as the dwelling place of the Lord, who will dwell in her midst.

In a similar scene, the book of Ezekiel also has an angel with a measuring line, In Ezekiel the angel measures the space for the future Millennial Temple, where God's presence will dwell in the midst of the children of Israel forever.

He took me there, and behold, there was a man whose appearance was like the appearance of bronze. He had a line of flax and a measuring rod in his hand, and he stood in the gateway.
Ezekiel 40:3

1 Afterward he brought me to the gate, the gate that faces toward the east.
2 And behold, the glory of the God of Israel came from the way of the east. His voice was like the sound of many waters; and the earth shone with His glory.
3 It was like the appearance of the vision which I saw-like the vision which I saw when I came to destroy the city. The visions were like the vision which I saw by the River Chebar; and I fell on my face.
4 And the glory of the Lord came into the temple by way of the gate which faces toward the east. Ezekiel 43:1-4

This scene like Zechariah, looks forward to the day when the Lord's presence will dwell in his Temple. The angel of Ezekiel 40:3 might very well be the same angel in Zechariah 2:1, since they both prepare Jerusalem for the future, when the great King, the Messiah, will dwell in the city.

(3) The angel who talked with me: During this revelation, the same angel accompanies Zechariah, the angel in chapter 1, verses 9 and 14. The angel is described as "The angel who talked with me". This is to distinguish him, from the other angels involved in the dialogue.

Another angel....coming to him: In a shift of positions, Zechariah's accompanying angel leaves his side, and meets another angel, which very well could be the *Angel of the Lord* or Gabriel, but they are not specifically identified. The "Another" angel has a message for Zechariah's accompanying angel, the message regards the future of Jerusalem.

(4) Run, speak to this young man: Here we see the "Another" angel command Zechariah's accompanying angel, "the angel who talked with me", to "Run" and tell Zechariah the message, because it was urgent. The second angel has authority over the one speaking to Zechariah, giving credence to him being the "Angel of the Lord".

Jerusalem without walls: The message for Zechariah looked forward to a future day in Jerusalem's existence. In Zechariah's day, the major cities would have defensible walls, with the outlying town and villages without walls. In times of trouble, people from the villages and towns would flee to the walled city.

Jerusalem's situation was just that, a city without walls, and no protection, under constant threat. Here Zechariah is told, in the future this will be the case, but the LORD, Himself will be the defender of the city, a "Wall of Fire", because the LORD will be in Jerusalem's midst.

In 444 B.C., about 76 years later, Nehemiah led the project to rebuild the walls of Jerusalem, so the scene here, is in Jerusalem's future, during the Millennium.

2 Now it shall come to pass in the latter days That the mountain of the Lord's house Shall be established on the top of the mountains, And shall be exalted above the hills; And all nations shall flow to it.

3 Many people shall come and say, "Come, and let us go up to the mountain of the Lord, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths." For out of Zion shall go forth the law, And the word of the Lord from Jerusalem.

4 He shall judge between the nations, And rebuke many people; They shall beat their swords into plowshares, And their spears into pruning hooks; Nation shall not lift up sword against nation, Neither shall they learn war anymore. **Isaiah 2:2-4**

(5) For I: The message, is first person, delivered to Zechariah through his accompanying angel who received it from the "Another" angel. This gives credibility to the view, the second angel in this vision is the Angel of the Lord, who we met in chapter 1. Since the message is first person.

Wall of fire: In the day the city is built without walls, the Lord Himself will be the wall. In the Exodus journey, the LORD Himself protected Israel from their enemies, because the Lord became a wall of fire, against the armies of Egypt who pursued Israel.

21 And the Lord went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night. Exodus 13:21

Glory in her midst: Looking forward, the LORD Himself will dwell in Jerusalem with his people. Zechariah captures this scene in the in verse 5. According to Zechariah the King of Jerusalem will one day enter the city on a donkey, this same king will rule for all eternity from the city of Jerusalem, as the King, the Lord of Hosts. This King is the Messiah the Lord Jesus Christ.

The King of Jerusalem, the Glory in her midst	
Zechariah 9:9	9 "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, <u>your King is coming to you</u> ; He is just and <u>having salvation</u> . Lowly and riding on a donkey, A colt, the foal of a donkey.
Zechariah 11:12	12 Then I said to them, "If it is agreeable to you, give me my wages; and if not, refrain." So they weighed out <u>for my wages thirty pieces of silver</u> .
Zechariah 12:10	10 "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then <u>they will look on Me whom they pierced</u> . Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.
Zechariah 9:10	10 I will cut off the chariot from Ephraim And the horse from Jerusalem; The battle bow shall be cut off. He shall speak peace to the nations; <u>His dominion</u> shall be 'from sea to sea, And from the River <u>to the ends of the earth</u> .'
Zechariah 14:6	16 And it shall come to pass that everyone who is left of all the nations which came against <u>Jerusalem</u> shall go up from year to year to <u>worship the King, the Lord of hosts</u> , and to keep the Feast of Tabernacles.

The future glory of Jerusalem

6 "Up, up! Flee from the land of the north," 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."

8 For thus says the Lord of hosts: "He sent Me 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.

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.

12 "And the Lord will take possession of Judah as His inheritance in the Holy Land, and will again choose Jerusalem.

13 "Be silent, all flesh, before the Lord, for He is aroused from His holy habitation!"

(6) flee from the north: The "Another" angel continues the message, to Zechariah for the

descendents of Jacob. The land of north refers to Babylon, because of Jerusalem landscape, invasions came from the "North". The Babylonians invaded and took Jerusalem captive to Babylon from the North. At this point, the descendents of Judah were unwilling to return to Jerusalem, from the land of the "North" or Babylon.

This could also refer to a still future gathering of Jews out of the "North", meaning Russia. Today in Israel, there are whole cities of Russian Jews who emigrated to Israel from the north county. (See Jeremiah 31:8)

This verse applicable in the day of Zechariah, also has an application for the last days, since Judah and Jerusalem were scattered again, following Zechariah's day.

In A.D. 70 The armies of Rome scattered Judah and Jerusalem, but after 1850-years



Figure 2: Jews gathered from Ethiopia, operation Solomon.

the descendents of Judah and Jerusalem been gathered back into the land after they were scattered. (See Ezekiel 36-37, 38:9)

I have spread you: The Lord Himself, was involved in the scattering of Jacob's descendents, for their sins. Now the Lord was calling them to return to the land. In Zechariah's day, they were reluctant because many were born in Babylon, and they had no need to return to Jerusalem. Only 50,000 returned with Zerubbabel and in 538 B.C.

(7) Up Zion: The Lord urges, His people to flee Babylon and return to the land of Judah and Israel. Here the descendents of Judah and Israel are called "Zion". They are the descendents of Zion, living in Babylon. A similar plea is repeated in Revelation, regarding the coming judgment of Babylon. This demonstrates

the double fulfillment in prophecy, a near term fulfillment, but a great long-term fulfillment, which is fulfilled in the end of days, at the Second Coming.

And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. Revelation 18:4

Daughter of Babylon: This term is used 4 times in scripture (Psalm 137:8, Isaiah 47:1, Jeremiah 50:42, 51:33). Babylon was involved in the destruction of Jerusalem and Judah, as a result of the lands sin. Babylon, in the end will be the focus of God's judgment (Revelation 17,18). The Lord calls his people out of Babylon, the Lord has restored Jerusalem (Zechariah 1:16).

Babylon became identified with pagan idolatry and the focus of God's judgment. The people of Jerusalem, turned to the gods of Babylon, when they rejected the God of Israel. The women cried for *Tammuz* (Ezekiel 8:14), they offered wine and made cakes for the *Queen of Heaven* (Jeremiah 7:8, 44:17-19,25), both Babylonian gods.

Now, the Lord calls his people out, from living in the land of sin, to return to the land of Jerusalem. This has a dual application, applying to Zechariah's day, and in the future, when the Jews are restored to the land of Israel, after a long period of desolation. The Lord calls them back to the land.

(8) He sent Me after glory: This is a difficult reading to understand, because it sounds as if God is talking to Himself, or this illustrates the relationship between God the Son (the Messiah) and God the Father. The "Me" refers to God Himself speaking, (see verse 9), yet the "Lord of Hosts" sends "Me". This reading reflects the relationship between the Father and the Son, as revealed in the Old Testament. Jamieson/Fausset/Brown comments on this verse,

After the glory--After restoring the "glory" (Zechariah 2:5, Isaiah 4:5, Romans 9:4) of Jehovah's presence to Jerusalem, He (God the Father) hath commissioned ME (God the Son, Isaiah 48:16, the Divine Angel: God thus being at once the Sender and the Sent) to visit in wrath "the nations which spoiled you."

Messiah's twofold office from the Father is: (1) to glorify His Church; (2) to punish its foes (2 Thessalonians 1:7-10). Both offices manifest His glory (Proverbs 16:4).³

Apple of His eye: In other words, the pupil of the eye. Metaphorically, the descendants of Jacob, are called the pupil of God's eye. The pupil is point where light enters the body. The pupil is also the most tender and sensitive location of the body. God is intimately linked with his people, he feels their pain and weeps for their sin.

(9) I will shake: The nations, which plunder the "Apple of God's eye" (Israel), will themselves be shaken in judgment and their servants will plunder them, themselves. Here in one statement, the tribulation period is summarized, as a transition period, prior to the Lord's dwelling in the midst of Jerusalem. This verse also had a near term fulfillment when Persia captured Babylon in 539 B.C. The still future event is described in Zechariah 12 and 14. Zechariah describes this final battle between the nations and the Lord in Zechariah 14.

2 For I will gather all the nations to battle against Jerusalem; The city shall be taken, The houses rifled, And the women ravished. Half of the city shall go into captivity, But the remnant of the people shall not be cut off from the city.

3 Then the Lord will go forth And fight against those nations, As He fights in the day of battle.

4 And in that day His feet will stand on the Mount of Olives, Which faces Jerusalem on the east. And the Mount of Olives shall be split in two, From east to west, Making a very large valley; Half of the mountain shall move toward the north And half of it toward the south. Zechariah 14:2-4

Then you will know... Me. This refers to Jesus, who is not known by Israel, its at the time when the Lord dwells in the midst of Jerusalem, the nation will know Jesus was sent by the Father, the Lord of Hosts.

(10) I am coming: The Lord, the King dwelling in the midst of Jerusalem was accomplished at his first coming, he entered Jerusalem on a donkey (Zechariah 9:9), only to be rejected and pierced by the inhabitants (Zechariah 12:10). The "Presence" of the Lord, was in the midst of Jerusalem, but the people rejected Him.

14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John 1:14

In the Second Coming, the same Jesus who was crucified returns in glory and power to rule and dwell in a restored Jerusalem.

30 "Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.

31 "And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other. Matthew 24:30-31

I dwell in your midst: Jesus dwelt in the midst of Jerusalem at His first coming, and He will again dwell in the midst of the city after His Second Coming, during the Millennium. The most detailed picture we have of Christ's glory in the midst of Jerusalem, during the Millennium is presented in the book of Ezekiel. (Ezekiel 43:1-7)

(11) Many nations: The gentiles, the nations, came to learn about the God of Israel, when Israel was exiled from the land. Daniel chapter 4 is mostly written by Nebuchadnezzar the gentile, who became a believer in the God of Israel through the work of Daniel. Daniel 6, quotes from a Persian proclamation about the God of Daniel.

In fact, in the time of Christ, there was a "*Court of the Gentiles*" where non-Jews could also enter the Temple area. When Jesus was rejected by the nation of Israel, the gentile nations were then grafted into the covenant blessings of Israel. (Romans 11:12-36, Luke 14:16-35). For the past 2000 years, the gentiles have had the opportunity to come to

³ Ibid,

saving knowledge of the Messiah. In the resurrection, the gentiles along with saved Jews will rule and reign with Christ (Matthew 25:14-46). The 12 disciples will rule over the 12 tribes of Israel (Matthew 19:28). Each saved person will be resurrected and participate in the Millennium kingdom.

In the Millennium, a righteous Israel and Jerusalem will be chief among the nations, the nations will come to Jerusalem to worship the King, the Lord Jesus Christ.

In that day: That "Day" was partially fulfilled at the First Coming, when the Gentiles were joined to the Lord, this verse will more fully be fulfilled in the Second Coming, when the Gentile nations will seek to worship the God of Israel.

They shall become my people: The gentiles will become the people of God, like the Jews, this hints at the New Covenant being opened to the Gentile, over 500 years before the event. The inclusion of the Gentiles into Israel's promises occurred because the nation rejected Christ.

I dwell: The "Presence" of God, Jesus Christ the Messiah will dwell in the midst of the city.



Sent me: Its at this point, Israel will understand, Jesus was their Messiah, the Son of God, who they rejected at His First Coming. This scene of the Gentiles coming to the God of Jacob is not only fulfilled in the church age but also in the Millennium. The 2nd chapter of Isaiah captures this image,

3 Many people shall come and say, "Come, and let us go up to the mountain of the Lord, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths." For out of Zion shall go forth the law, And the word of the Lord from Jerusalem. Isaiah 2:3

(12) possession of Judah as: During the Millennium, the Lion of the tribe of Judah will take possession of his kingdom. He will reign on David's throne from Jerusalem.

His inheritance in the Holy Land, The people of Israel are described as the Lord's inheritance. The Lord will take possession of Judah, his people Israel and will rule from Jerusalem.

choose Jerusalem: The Lord will complete his plans for Jerusalem.

(13) "Be silent, all flesh: Humanity is made of flesh, God is spirit, the physical world is subject to the spiritual world. The Lord has spoken and will bring it to pass, regardless what those in flesh think.