

## Book of Zechariah

### Chapter 2:1-13

#### Anticipation

(Verses 1-5 > Wiersbe)

<sup>1</sup> ***Then I lifted up my eyes** and looked, and behold, there was a man with a measuring line in his hand. <sup>2</sup> 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.**"*

*Then I lifted up my eyes* > Remember ... Zechariah is being given 8 vision in one evening ... one right after another. This is the third of those visions (which will take us to the end of this chapter.)

<b>The Eight Visions of Zechariah</b>			
Vision	Passage	Description	Meaning
1	1:7-17	Man among the Myrtle Trees	God Promises Prosperity to Israel
2	1:18-21	Four Horns and Four Craftsmen	God Judges the Nations that attacked Israel
3	2:1-13	Man with a Measuring Line	God Rebuilds Jerusalem
4	3:1-10	Cleansing of the High Priest	God Purifies both High Priest and People
5	4:1-14	Golden Lampstand and Two Olive Trees	God Rebuilds the Temple
6	5:1-4	Flying Scroll	God Removes Imparted Sin/Idolatry
7	5:5-11	Woman in a Basket	God Removes the System of False Religion
8	6:1-8	Four Chariots	God Brings Peace and Rest to Israel
Appendix	6:9-15	Coronation of the High Priest	Messiah assumes of the office of both King and Priest

**The MacArthur Bible Commentary**  
by John MacArthur

**Clarke** > The vision with which this chapter opens, portended great increase and prosperity to Jerusalem. Accordingly Josephus tells us, (Wars 5:4: 2), that "the city, overflowing with inhabitants, extended beyond its walls," as predicted in the fourth verse, and acquired much glory during the time of the Maccabees; although these promises, and particularly the sublime image in the fifth verse, has certainly a still more pointed reference to the glory and prosperity of the Christian Church (\*) in the latter days, Zechariah 2:1-5.

(\*) It seems that Clarke has replaced the Jewish nation with the church ... something that surprises me. Paul (in Romans 9-11) clearly indicates the Jewish nation remains the Lord's chosen people.

Compare this part of **Verse 2** > *To measure Jerusalem, to see how wide it is and how long it is.*" with this part of **Verses 4, 5** > *'Jerusalem will be inhabited without walls because of the multitude of men and cattle within it. <sup>5</sup> For I,' declares the LORD, 'will be a wall of fire around her, and I will be the glory in her midst.'*" What is the message we are being given?

**Constable** > In the first vision (1:7-17), God promised comfort to Israel. In the second (1:18-21), He explained that He would bring this comfort by punishing the nations that had afflicted Israel. In this third vision (chapter 2), He guaranteed the future prosperity and expansion of Israel. Jerusalem has a divine protector. As will become clear, this future blessedness must extend beyond the restoration period to messianic times ... this vision pictures Jerusalem in millennial glory.

<sup>3</sup> *And behold, the angel who was speaking with me was going out, and another angel was coming out to meet him, <sup>4</sup> 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. <sup>5</sup> For I,' declares the LORD, 'will be a wall of fire around her, and I will be the glory in her midst.'"*

**Without walls** > (Bob Utley) "*without walls*" The Hebrew term means "*open region*" or "*open country*" (cf. Ezek. 38:11) with the implication of no fortifications for protection (i.e. walls, ditches, earth works, etc.). The very structures used for protection would limit the potential population.

**Bob Utley** > There was no need for physical protection. This was possibly an answer to the nervous critics of Zechariah's day about rebuilding the Temple when there was no way to protect it (i.e. no wall around Jerusalem, cf. Nehemiah). This is the OT source for Rev. 21:25, where the new Jerusalem does not need gates for protection because God is present!

**Baron** > Jerusalem shall not only be restored but greatly enlarged, extending much beyond the boundaries of its ancient walls, "*by reason of the multitude of men and cattle therein,*" it will "dwell" or "be inhabited" as *perazoth*, rendered in the A.V. "towns without walls," and in the R.V. "villages." But the word strictly describes "plains," or an open country in which there is nothing to circumscribe the inhabitants, or to prevent them from spreading as themselves abroad: thus in Ezek. xxxviii. 11 it is used of the land where people dwell in peace and prosperity, "without walls, bolts, and gates," in contrast to those in walled cities; and in Esth. ix. 19 the inhabitants of the *perazoth* (the unprotected towns and villages) are distinguished from those living in the fortified capital, Susa. It denotes also a condition of confidence and safety, since in danger men resort to strong cities and fortified towns. This again is in accord with the words of the former prophets in reference to the marvelous increase of the people, and the extended boundaries of the city and the land after the restoration: thus, for instance, we read in Isa. xlix. 19, 20, "For as for thy waste places and thy desolate places, and thy land that hath been destroyed, surely now shalt thou be too strait for the inhabitants, and they that swallowed thee up shall be far away. The children of thy bereavement"

### Admonition

(Verses 6-9 > Wiersbe)

<sup>6</sup> ***"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. <sup>7</sup> "Ho, Zion! Escape, you who are living with the daughter of Babylon."***

**Ho there** > (Meyers and Meyers) Though English translators usually render the Hebrew word hoy ("Ho") as "woe," when it announces a prophetic lament, here, and in seven other of its 51 biblical occurrences, it is a call to attention and connotes exaltation.

**Flee ... Escape** > (Barnes) The words imply an imminent peril on Babylon, such as came upon her, two years after this prophecy, in the fourth year of Darius. But the earnestness of the command, its repetition by three prophets, the context in Isaiah and Jeremiah, imply something more than temporal peril, the peril of the infection of the manners of Babylon, which may have detained there many who did not return.

**Land of the North** > (Barnes) The north country, although its capital and center was Babylon, was the whole Babylonian empire, called "the North because its invasions always came upon Israel from the north.

**Living with** > "living with" This is literally "dwell with". This is a word play related to God's promise to dwell with them from v. 5. They must choose YHWH or their settled, comfortable lives in foreign lands!

(Bob Utley) This was a way of encouraging and confirming that small group of returnees to Judah! God was with them! The irony is that during the exile God left Jerusalem (cf. Ezek. 8) and went to dwell with the exiles (cf. Ezek. 1 and 10). But now, He has returned to Jerusalem (cf. vv. 10-11).

<sup>8</sup> *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. <sup>9</sup> 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.*

**After glory He has sent ...** > (Constable) They were to flee because the Lord purposed to send His representative to plunder "the nations" for afflicting (plundering) His people, "the apple of His eye".

### Acclamation

(Verses 10-13 > Wiersbe)

<sup>10</sup> 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. <sup>11</sup> "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. <sup>12</sup> The LORD will possess Judah as His portion **in the holy land** and will again choose Jerusalem.

**Behold I am coming** > (Baron) But there is a necessity, perhaps, once again to point out that the " Lo, I come," of these passages in Isaiah, Zechariah, and Zephaniah, are not the same as the " Lo, I come," of the 40th Psalm; for though in Old Testament prophecy the principle of perspective is not observed, and events of the most distant future are sometimes linked on to those which are near, or nearer, the prophet's own time, yet the great fact of the two separate advents of the Messiah once in humiliation to suffer and die; and a second time in glory to dwell in the midst of Zion and to rule over the nations stand out clear and distinct enough on the prophetic page, and to confound them is to throw the whole plan of God as revealed in the Scriptures into confusion.

The ancient Rabbis, puzzled by the two apparently contradictory series of prophecies in reference to Messiah's Person and mission those which described Him as a Babe born in Bethlehem, and as a Man of Sorrows and acquainted with grief, who is stricken for the transgressions of His people, and in the end pours out His soul unto death; and those which depict Him descending as a full-grown " Son of Man " in the clouds of heaven, in great power and glory, to build again the tabernacle of David, and to establish His kingdom have formulated the belief in two Messiahs: a Messiah ben Joseph, who should suffer and die; and a Messiah ben David, who should come to conquer and reign. But we know that there are not two persons, but only two advents, and that it is " this same Jesus " who was born of a Jewish virgin, and who minutely fulfilled the things written in the scroll of the book, in reference to Messiah's sufferings and atoning death, who shall " so and in like manner " come again that is, literally, visibly, bodily to the Mount of Olives, which is before Jerusalem on the east, and in the clouds of heaven, even as the disciples saw Him go up into heaven.

**Nations** > (Strong's) a foreign nation; hence, a Gentile

**Bob Utley** > "*many nations*" This was a startling message that the Gentiles would be included with God's people. This was always YHWH's purpose. As a Gentile follower of Jesus, the Jewish Messiah, it is hard to put into words the joy this verse brings to my heart.

**Will become My people** > (Bob Utley) "*they will become My people*" This is standard covenant terminology. Non-Jews who believe and obey are fully included in God's covenant (cf. Rom. 1:16; 2:28-29; Gal. 3:7-9,29; 6:16; Phil. 3:3).

**Barnes** > *Will become My people* - Literally, "*be to Me a people.*"

***In the holy land*** > (Bob Utley) "*in the holy land*" This is the only place in the OT where this phrase is used for Palestine. Jerusalem is holy because YHWH is present (cf. 8:3).

**J Vernon McGee** > "It is not the holy land today. When I make this statement publicly, it is generally challenged by somebody who says, 'But it is the holy land. That is the place where Jesus walked!' Well, His footprints are all gone. He is not walking there now. However, someday He will return, and when He does, it will be the holy land again."

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

***Be silent, all flesh, before the LORD*** > (Barnes) Literally, "*hush all flesh, before the Lord*"

**Baron** > 'Be silent' (has) is a particle that is onomatopoeic and functions in a similar way to 'hush' or 'sh' in English. The phrase 'all flesh' in context refers to all of humanity (Israel and the nations) and also conveys a sense of weakness or transience in contrast to Yahweh (cf. Isa. 40:6). The reason people are to be silent is because Yahweh has roused himself from his 'holy dwelling'. Elsewhere, when Yahweh is 'roused' ('āwar), it is to save his people and bring judgment on his enemies (e.g. Pss 44:23[24]; 59:5; 73:20). There is a similar passage in Hab. 2:20, where the nations are called to be silent in view of Yahweh's renewed presence in the temple. In the context of Habakkuk, it anticipates the judgment of Babylon (Boda 2008: 186).

In the immediate context, which views Yahweh as returning to Jerusalem and the temple, the 'holy dwelling' could be the nations, to which Yahweh had departed in the exile (v. 8), though this dwelling is 'holy' only by virtue of God's dwelling there. More likely, however, it is Yahweh's heavenly abode (cf. Deut. 26:2, 14). While implicit, this verse also serves to heighten the sense of Yahweh's imminent return to dwell with his people in Jerusalem, a return that will be complete when the temple is rebuilt