

Zech. 2:1 I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.

Zech. 2:2 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. The next thing Zechariah sees is a man holding a measuring line. Zechariah asks the man where he is going. The man tells him that he is going to determine the width and length of Jerusalem; in other words, he is going to establish the boundaries of the city.

Zech. 2:3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

Zech. 2:4 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:

Zech. 2:5 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.

After answering Zechariah, the angel sets out to do his work and is met by another angel that gives him a message for Zechariah, the “young man.” He is to tell Zechariah that Jerusalem is going to become so strong and prosperous that there will be no room for walls—neither will they be necessary. God Himself will be her protection and her glory. The wording indicates that He will be dwelling in her midst.

This obviously is speaking of a time yet future; Jerusalem has never experienced this type of prosperity and security since the Babylonian captivity. More significant, God is not honored in her midst.

Zech. 2:6 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.

Zech. 2:7 Deliver thyself, O Zion, that dwellest with the daughter of Babylon.

God’s message seems to embrace all of Israel at this point. He is calling His people to return home from where He had scattered them—from north, south, east and west. Emphasis is given for them to flee from the land of the north. Most of Israel’s enemies are designated as coming from the north. (3/11) In reading through this section again, it occurred to me that the “daughter of Babylon” could be a reference to any land of false religion, which in Zechariah’s day would basically be referencing all Gentile nations.

Why the call to come home? God is going to exact judgment on the nations.

I can’t help but think of the companion verses in Revelation 18 where God calls for His people to come out of Babylon.

Rev. 18:2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Rev. 18:3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with

her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

Rev. 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Zech. 2:8 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.

Zech. 2:9 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.

This reference to the LORD of hosts has to be a reference to Jesus because in verse 9 He is personally going to execute God's judgment—"I will shake mine hand upon them." Jesus told us Himself that God had delegated judgment to Him.

John 5:22-23 For the Father judgeth no man, but hath committed all judgment unto the Son: That all *men* should honour the Son, even as they honour the Father.

It just hit me that "the LORD of hosts" is speaking (v8) and declaring that He has been sent by "the LORD of hosts" (v9) in reference to the Father; this is another declaration of the oneness of Father and Son.

"After the glory" – This phrase caught my attention. I'm thinking that the glory being referenced is the resurrection of Jesus as referenced in 1Peter.

1Pet. 1:10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

1Pet. 1:11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand **the sufferings of Christ, and the glory that should follow.**

"hath he sent me unto the nations..." – This would seem to be a reference to Jesus returning to defeat the armies at Armageddon and establish His Kingdom. Those that have spoiled (plundered, robbed) Israel will find themselves providing spoil to Israel. The prophet Jeremiah proclaimed this same truth.

Jer. 30:16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and **they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.**

Jer. 30:17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This is Zion, whom no man seeketh after.

And Isaiah...

Is. 14:1 For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

Is. 14:2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: **and they shall take them captives, whose captives they were; and they shall rule over their oppressors.**

No matter what some may say today, Zion is declared to be the “apple of God’s eye.” It is not a conditional statement; it’s a statement of truth. The apple of the eye is the pupil (according to the Hebrew). This is the center of one’s focus and vision; it is expressing something treasured and valued. God is going to exact judgment upon those nations that have mistreated the nation of Israel, His special treasure among the nations.

When Jesus comes in glory to deliver Israel, it will be clear to all that He comes as the personal representative of the Father in heaven.

Zech. 2:10 Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

Zech. 2:11 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.

Zech. 2:12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

Again, point is made that YHWH is going to come and dwell with the people of Zion in the person of Jesus, the Son. My understanding--The LORD [Jesus] declares that He is coming to dwell with them...as sent by the LORD of hosts [God the Father]. This will be a cause for great singing and rejoicing. In that day, Jesus will be dwelling in Jerusalem and many nations will be living in unity with Israel as followers of God. Again, this is obviously future and in reference to the 1000-year reign of Jesus on the throne of David.

Zech. 2:13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

As I started thinking about this verse, the phrase “scared stiff” came to mind. Then I thought about Psalm 2—“Why do the heathen rage, and the people imagine a vain thing?” Is it because God has been seated on His throne with longsuffering “not willing that any should perish?”

2Pet. 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

The nations have concluded that He is powerless or doesn’t care. The time has now come for Him to leave heaven and exact judgment on the heathen and establish His throne in Jerusalem and Israel as the jewel of the nations. That should provoke all people to fear and silence.