

Zechariah Chapter Two

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

This is the third prophecy. Though this could be about the Jews then present and intended to lift them up it better fits the time of the coming of the Messiah. The angel referred to here again does not appear to be a mere angel but one who is superior and is seen as a reference to the Messiah (Christ). Most often in this book these appearances of the pre-incarnate Christ is spoken of as a man not an angel. The measuring line can be seen then as a measure of the eternal predestination of God's people. This is the same then as the Lamb's book of life in the New testament which is the true measure of God's people and of eternity.

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 question of the prophet is most bold seeing this is the Christ, but it also shows the condescension of Christ toward man in that He answers the prophet. The answer isn't to be understood literally since the church is yet future, but that it is God's word that will be the measure and rule of it. The perfection of its measurement is revealed in the New Jerusalem whereby it is the same in height, width, and depth.

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

The Angel talking with the prophet goes away from the prophet to meet the one with the measuring line.

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:

He tells the angel that is talking to the prophet to go and speak to the young man which can have two meanings: One the prophet is young in age or two the prophet serves an older prophet. Without walls indicates this isn't a physical city or the present city that walls are being built around. These walls will survive until destroyed in 70 ad. The multitudes speak of both its size and population. The Jews never being this populous it can only refer to the time of the Gospel when all nations are included. This is confirmed with what follows.

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.

We find similar symbolism in Revelation and the New Jerusalem where God is the light of the city with no need for the sun or moon. The protection of God being her only need of defense is also seen in Revelation and the final battle where no man lifts a hand but the complete armies of darkness are destroyed by the word of God alone.

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.

The New King James uses, “up, up” here and is perhaps the better translation. Repeated for emphasis God calls to His people and can be understood as a proclamation from God. Come out of Babylon where I have sent you for disobedience, but your day has come, now have no fellowship with her, separate yourself from the world. Not unlike the message of the angels to Lot to flee the cities of the plain just before their destruction. This also is seen in the final separation of God’s people in revelation as the fall of that mythical city is announced and the wrath of God is turned loose on her.

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

This could be worded return to Zion where you should have been all the time. A literal rendering here would also indicate separate from the “daughters” of Babylon or all the cities of the world that have taken to themselves the pattern of this proverbial harlot and her anti-Christ ways.

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.

Or after the glory which is promised or a glorious state which is promised to God’s people in the fullness of time when they have been separated from the world and called into His presence. This is also a reference to Christ being sent into the entire world for the ingathering of Jew and Gentile before that last great battle. Again, we see this in Revelation and that great and glorious city not made with hands coming down from heaven prepared from eternity for those in the Lamb’s Book of Life. This will be that “latter” day of glory marking the destruction of the anti-Christ and the realm of Satan forever. Therefore though for chastisement God has sent His people into the world, they are still His people, and those who would harm them will know the wrath of God the Father. Rendered here in the second person of the Trinity as the Lord Jesus Christ is more properly seen as the commander of the host (armies) of God.

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.

The mere shaking of the hand of God will completely destroy these nations who have plundered God's people. Spoken here to the nations whom God used to bring about the fall of the Jews for their sins and pride but who have gone far beyond merely taken captive and into slavery, but the complete spoilage of God's people and their holy city. As it will be in the last times when either you submit to Satan or you cannot even obtain the necessities of life. By this the Jews will know God has spoken sent the message to the prophet just as in the end times all will bow the knee and acknowledge Jesus Christ as King.

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

In revelation 18:20 ff we see this multitude of Jews and Gentiles gathered to sing the praises of God. Gathered from the four corners of the earth, brought forth from the grave and the sea to stand before the presence of God forever. What a message to the people of the day of the prophet, yet also a message of hope to the church today as she awaits the complete fulfillment of this prophecy in the last days. "for lo I come," is not to be taken in the flesh as the coming of the Messiah but of those days eternal when the people will stand in the glorious presence of God forever. Emanuel, God with us was the song and hope of the ancient church even as it is the church today and all have always fully understood the timing was at the end of the word and in the so-called second life in heaven.

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.

God's promise to Abraham brought into fullness, the lifting of the curse from the world and the full glory of Christ revealed. Those who were not a people are now a people even as Scripture so notes in these exact words in other places. As this is brought to being in the reestablishment of the Jewish people in the day of the prophet will know that God has spoken through Him so will the whole world know when the shadow is cast aside and the glorious light of God revealed in the end times. Notice here how the present circumstance of the Jewish people (God's chosen people) is used as an example of how it will be in the end times. Some say the prophets of the Old Testament wrongly understood it for their times and in a more literal sense could not foresee the day of Christ and the dawn of the New Testament era. While the promise was twofold and they did proclaim and expect these things in their lifetime, they also used words and symbols that pointed to the end times. If their vision was clouded here it was that there would be two comings of Christ, first in the flesh and finally in glory. It is easy to see they mix present, future, and end time events. However, the word was not their own but the Word of God through them.

The writings of the teachers of the Jews are more “Christian” in nature in many places than the writings of much later writers who had the full revelation of the New Testament. Because of the clouding of their vision by God for pride and disobedience the Jews in the day of the incarnation of Christ could not see and take hold of the teachings of Christ, not because they had not been told or that their teachers had not previously understood. God’s word has never been understood apart from the enlightenment of the Holy Spirit even as here we see the prophet continually seek an explanation by the angel of what the vision means. God gives both the vision and the understanding of it. This is not unlike the New Testament rendering that it is of God for us both to will and to do.

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

While this is true of the whole church and the multitude of the Jews and Gentiles together in the end times this verse appears to be more particular and applicable to the Jewish people and the actual rebuilding of the Jewish nation in the time of the prophet. Paul asks a similar question in rhetoric when he asks “shall God utterly cast aside Israel?” Or in other words can it be that God would cast off those whom He has claimed for His own. The answer of course then and now is in no way. Though God may remove His blessings and protection in a season of chastisement, they remain God’s people and will be gathered again to the Lord in the season of God.

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

Spoken to the entire world, “all flesh” be silent before God. We find similar wording in Psalm 2 repeated in Acts 4:25 asking why the world apart from God imagine these vain things as if they could establish themselves apart from the will and pleasure of God. And so it shall be in the final judgment when first every knee shall bow and every tongue confess that Jesus Christ is Lord and the heathen shall stand before that Great White Throne and utter not one word of defense, for the books have been opened and by their own deeds they stand utterly condemned for eternity.