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Vision #3: God's Redemptive Plan

Zechariah 2:1-13

As we approach Zechariah 2, it is helpful to keep in mind the prophetic tool of telescoping. Just as a telescope has two lenses, that which ordinarily could NOT be seen is made visible as we look *through* the first lens at the image reflected on the second lens. And so, for example, with every "sign of the times" we are called to look NOT AT BUT *THROUGH* the current crisis at that which is coming at the end of the world. Christ instructed His disciples this way:

Luke 13:2-3, "And He answered and said to them, 'Do you suppose that these

Galileans were *greater* sinners than all *other* Galileans, because they suffered this *fate*? I tell you, no, but unless you repent, you will all likewise perish.”

Here Christ clearly interpreted this horrible crisis in light of eternity!

It is NOT all that clear how much the prophets understood that oft-times they were looking through a telescope in their prophecies — that is, that they were looking at two separate places/people/or events. We know they suspected something (cf. 1 Peter 1:10-12). But how much, it is difficult to say.

For example, consider Isaiah’s prophecy of Christ in Isaiah 7. We know that Isaiah ultimately spoke of Christ (cf. Matthew 1:22-23). Yet his generation was right to take the promise in Isaiah 7:14-16 in reference to a child that would soon be born whose growth would signify the demise of the northern nations bothering Judah (Israel and Syria).

Truly, from the vantage point of the prophets, many of God’s promises appeared to be one, BUT so often redemptive history demonstrated that they in fact were speaking of two, it is like a Mountain Range where from our perspective two peaks appear to be right next to each other, BUT in reality, they are miles apart.

This morning, we are looking at a passage dealing with God’s plan for the rebuilding of Jerusalem. Now we must understand that God here IS talking about the literal city of Jerusalem. YET ultimately, as we’ll see, He is talking about the city of God created in Christ!

With that, notice with me the consummation of God’s redemptive plan for Jerusalem—beginning with Vision 3.

[A Foretaste of God’s Redemptive Program, vv. 1-5.¹](#)

Zechariah 2:1, “Then I lifted up my eyes and looked, and behold, *there was* a man [in v. 4 we learn he is a young man² who had...] with a measuring line in his hand.”

You may recall the statement made in Zechariah 1:16, Zechariah’s first vision.

Zechariah 1:16, “Therefore, thus says the Lord, ‘I will return to Jerusalem with compassion; My house will be built in it,’ declares the Lord of hosts, ‘and a measuring line will be stretched over Jerusalem.’”

The “measuring line” in that verse referenced the beginning stages of a building project where the area is marked out by stakes with strings attached to them. By this promise, God indicated to His people that NOT ONLY was the temple important to Him, BUT so was the city! It was God’s plan to rebuild it (a plan which came to fruition 80

years later — which is what the book of Nehemiah is all about)! Well in Zechariah 2:1 we pick up on the same language and so assume that Zechariah's third vision is of an individual getting ready to map out the city of Jerusalem for its rebuild.³⁴

But there is a hint that something bigger is going on here for the word for “measuring line” is NOT the same as the one in Zechariah 1;16. There the word is generic, describing a line employed in construction for the mapping out of the project. Here the word is use of a cord used for measurement! The language still fits the context of the rebuilding of Jerusalem, BUT the focus has shifted to the area needed to house the city.

Zechariah 2:2, “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.’”

That's the focus: how large of an area will the future city of Jerusalem encompass? Yet the young man's work is NOT needed.

Zechariah 2:3-4, “And behold, the angel who was speaking with me was going out, and another angel was coming out to meet him [we do not know who this angel is], and said to him, ‘Run, speak to that young man⁵, saying, “Jerusalem will be inhabited without walls, because of the multitude of men and cattle within it.””

What an incredible statement! In essence, the attempt of the young man to map out the area needed for the city is futile — for the city is going to be so large and life in the city so plentiful (that's the idea behind ‘a multitude of... cattle’⁶) that it will be impossible to contain!⁷ That means, the city will be made without walls!

From this you must see that the “city of Jerusalem” referenced here could NOT be of this world.⁸ For ALL Palestinian cities in that day were built with walls (Palestine was the battle ground of the ancient Near East). Without a wall, the city and its inhabitants would be vulnerable to attack — and so the Proverb.

Proverbs 25:28, “*Like* a city that is broken into *and* without walls is a man who has no control over his spirit.”

This reconfirms the temple as well as the city of Jerusalem as referenced in Zechariah ultimately have in view NOT a literal temple and city, BUT that which God would erect in Christ (cf. again Galatians 4:25-26).⁹ We are a couple visions away from this text, BUT notice what it says about Christ:

Zechariah 6:12-13a, “Then say to him, ‘Thus says the Lord of hosts, “Behold, a man whose name is Branch [this is a prophesy of Christ and the work He would do in building the church], for He will branch out from where He is; and He will build the temple of the Lord. Yes, it is He who will build the temple of the Lord, and He who

will bear the honor and sit and rule on His throne....””

Clearly the temple referenced throughout Zechariah ultimately has The Temple of the Lord — His body (1 Corinthians 3:16-17) — in mind! And so, it is with the city, speaking of the consummation of the ages and what God will do with Jerusalem.

Zechariah 14:8, “And it will come about in that day that living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter.”

From this and so many other passages it is clear that the city into which we are brought through a saving relationship with Christ is Jerusalem (cf. Galatians 4:25-26)! In the New Heavens and Earth, it is from this city that a stream will flow unto “the healing of the nations.”¹⁰ (cf. Revelation 22:1-2)

And so it is in our text. Jerusalem — the city of God, the capital city of God’s Kingdom, the church — would be a city without walls!! This raises an important question: what about its protection?

Zechariah 2:5, “For I’ [which is emphatic], declares the Lord, ‘will be a wall of fire around her, and I will be the glory in her midst.’”

This text gives us two incredible truths.

- First, God is the one who will protect this city; He will be “a wall of fire around” it! The language comes from the Exodus¹¹ and the “flaming fire” which NOT only led God’s people in the wilderness, BUT also protected them (cf. Exodus 14:24)!¹² And yet there is more implied by this term, for in the ancient world it usually was “with fire” that armies breached city walls.¹³ Accordingly, to be protected with “a ring of fire” emanating from the Lord describes a city which could never be conquered! So, unlike any earthly city at any time in world history, “the Jerusalem” promised here would be safe- beyond the ability for any to harm it, much less conquer it! It is reminiscent of Christ’s words to Peter in Matthew.

Matthew 16:18b, “...I will build My church; and the gates of Hades shall not overpower it.”

- Secondly, we learn here that God also would be “the glory [the weight/the כְּבוֹד (*kabod*)/that which determines all that occurs] in her midst”! This tells us that all that would occur in the city- its function, purpose, fellowship... everything- would be determined by the weightiness of God’s character. In other words, the life and welfare of the citizens of this “Jerusalem” will revolve around the

character of God! From this you must see that Zechariah is prophesying about the city in which we currently live as Christians AND that which someday will come in its fullness- when the New Jerusalem comes down from heaven as a bride adorned for her husband...

Revelation 21:2, 11, “And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband... having the glory of God. Her brilliance was like a very costly stone, as a stone of crystal-clear jasper.”

I hope you see that if we are going to be healthy and so enjoy our citizenship in Jerusalem, we must reckon with and so live in accordance with two truths. We understand that our protection as a people comes NOT from “the walls” we erect in this world in order to preserve us! It will NOT ultimately be:

- Standing up for our rights as a church.
- Arming ourselves with weapons.
- Getting our financial house in order.
- Separating from the world.

BUT the Lord Almighty who, when Egypt pursued His people, gave this promise, “The Lord will fight for you while you keep silent” (Exodus 14:14)! Is this your confidence, hope, and joy? The Lord almighty, unseen BUT quite literally in your midst?

Our charter for living as Christians in Jerusalem MUST NOT be worldly wisdom, BUT the weightiness of God’s character — which translates to us being a people governed by God and His word! So, what is it that should concern you most today? That which concerns God most! What truly is a tragedy? That which God calls a tragedy! What ought to drive you on a daily basis? Consume your thinking? Dictate your emotions? Nothing less than God’s will, God’s pleasure, and God’s glory!

That being said:

- Vv. 1-5 constitute in total the Third Vision God gave Zechariah. Verses 6-12 is poetry and so is dramatically different in tone and meter from vv. 1-5 which is apocalyptic.¹⁴
- Accordingly, vv. 6-13 is a didactic psalm written by Zechariah on account of what he saw in vv. 1-5! In this psalm, Zechariah gave a call to two different groups of believers.

[A Call to the Compromised People of God Living in the World: “Flee!” vv. 6-9.](#)

Zechariah 2:6, “Ho there! [the Hebrew is הוֹי (hoy) {which explains the translation

of the NASB} and is the same word used in the familiar malediction of ‘Woe is me!’ Here it is a statement of warning and so akin to saying, ‘Wake up!’] Flee from the land of the north¹⁵,’ declares the Lord, ‘for I have dispersed you as the four winds of the heavens [~the four points of a compass¹⁶],’ declares the Lord.”

Zechariah’s target group with exhortation is the people of God living outside of Jerusalem in the Diaspora (whether that be Babylon, Syria, Moab, Ammon, Edom,¹⁷ Egypt,¹⁸ and more). Regardless of where they currently were living — whether they be in lands “north, south, east or west” of Jerusalem — the word of the Lord to these men and women was the strong exhortation, “Flee!”- the word is נָסוּ (nûs) and speaks of a flight where one’s life hangs in the balance!

In 538 BC, Cyrus issued a decree for the Jews of Babylon to return home and rebuild the temple. Now of the millions of Jews living in exile, only 40,360 people returned. While that may sound like a lot, it was but a fraction of those who could have and should have returned. John MacArthur, speaking of Daniel 10, describes it this way:

You want to know [why Daniel is so burdened]? The people didn’t go back. They were comfortable. They were sufficiently paganized. They were enmeshed in the society in which they lived. They were prosperous. They were absorbed. They were too involved to care about the Promised Land, too involved to care about the rebuilding of Jerusalem, too involved to care about restoring the temple.
(MacArthur, 1980)

Sinclair Ferguson added:

Those who could not sing the Lord’s song in a foreign land came to the point where they had no desire either to sing it in the Lord’s land. (Ferguson, 1993, p. 191)
That is the target group to which Zechariah is appealing here! Men and women who had become too comfortably integrated in the life and culture of the land in which they lived to the point where their walk with God was being compromised- which explains the strong language here, “Run for your lives!!”

Zechariah 2:7, “Ho, Zion! [Again, ‘wake up, Zion!’ Note also that Zechariah identifies God’s people living in the diaspora as ‘Zion’ which is another name for ‘Jerusalem’! Again, we are NOT talking here about the physical city in which Zechariah was living! So, ‘Wake up, Zion!’] Escape, you who are living with the daughter of Babylon.”

The word for escape is מָלַט (malat) which also has the primary meaning in Scripture of deliverance or escape from the threat of death (1 Samuel 19:11; 23:13; 2 Samuel 19:10; Psalm 107:20)!

What was the threat here? Notice the expression, “the daughter of Babylon.” As God’s

people no longer were living in Babylon BUT in Persia, we take this statement — just like we do with “Jerusalem” — NOT of the literal city (for it was non-existent at the time), BUT the godless city of man which constitutes all non-Christian worldviews.¹⁹ That is how the expression would come to be used throughout the rest of Scripture. John, speaking of the Last Day wrote:

Revelation 14:8, “And another angel, a second one, followed, saying, “Fallen, fallen is Babylon the great, SHE who has made all the nations drink of the wine of the passion of her immorality.”

Babylon refers NOT to a literal city BUT the fallen world in which we live.²⁰ In fact, Revelation 14 references Zechariah 5:5-11 which speaks of “a woman” whose name is “Wickedness.”

It is from this woman — this city — that Zechariah calls upon all God’s people to “flee” or “escape”! For while being intimate with the “daughter of Babylon” would NOT cost them their salvation, it MOST CERTAINLY would cost them its well-being for sure! Now why were they to flee? Two reasons, notice the first:

Zechariah 2:8, “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 apple²¹ of His eye.’”-

As many of my commentaries indicate, this is the most difficult verse to translate in Zechariah! What is meant by “After glory”? After reading many commentaries on the topic, I can say with a lot of certainty that no one really knows!^{22,23}

That being said, there is little question about the remainder of the verse. God is appealing to His people in the diaspora- as paganized as they might be- because they are and remain “the apple of His eye” which is term of endearment coming from the Exodus. Speaking of God’s people in the wilderness, Moses in this last song just before he died said this:

Deuteronomy 32:9-10 (ESV), “For the Lord’s portion is His people; Jacob is the allotment of His inheritance. He found him in a desert land, and in the howling waste of the wilderness; He encircled him, He cared for him, He kept him as the apple of his eye.”

What an important allusion, for Deuteronomy 32 is referencing that time when God’s people were in the wilderness on account of the discipline of the Lord! Though they were there — suffering and struggling — nevertheless they remained precious to God!

And so it was with God’s people living in the city of Babylon! They must flee on account of the love of God! For it was on account of God’s love that judgment was and is coming

to this world. If we continue our dalliance “with the daughter of Babylon”, we are going to be harmed.

Zechariah 2:9, “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 [Zechariah].”- the language of “waving one’s hand over them” is the language of a prophetic miracle (2 Kings 5:11) and thus reflects the power of God. He is NOT going to involve Himself personally in the downfall of Babylon; He simply is going to “wave His hand” from afar and the life and teaching of Babylon will fail!

That’s the danger for all in Christ who would live a life that is of this world. The worldview — its values, goals, and delights- are going to fail; God is going to see to it! If we live accordingly, we most certainly will suffer when it fails us!!!

That having been said, when this happens God’s people will have NO grounds for shock, BUT will be forced to say, *“That is exactly what God warned us about!”* Which is the significance of “Then you will know that the Lord of hosts has sent me.”

And so, to the child of God thinking that this world is a friend of grace and so remain sinfully enmeshed in this world, God says, *“Escape! Flee! Run for your lives! For if you do not, you are going to get burned!”*

What is God’s exhortation to the faithful child of God struggling as they live in this world?

[A Call to the Faithful People of God Living in the World: “Rejoice!” vv. 10-13](#)

The call is threefold here.

Zechariah 2:10a, *“Sing for joy²⁴ and be glad, O daughter of Zion...²⁵”*

This is the call given to the faithful in Christ who had NOT compromised their love or service. Why ought they to “sing for joy and be glad”? The text gives us three reasons.

Zechariah 2:10b, *“...for behold I am coming and I will dwell²⁶ in your midst,²⁷ declares the Lord.”*

Christian, do you understand that you give up nothing in life that is NOT replaced 100-fold with Christ! Let us remember; the reward of every Christian is NOT spiritual crowns, health or wealth, BUT the Lord Jesus Himself! Recall the promise Christ gave to His disciples when they asked Him, *“What’s in it for us?”*

Matthew 19:29, *“And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name’s sake, shall receive many times as*

much, and shall inherit eternal life.”

There is no question that Christ identifies here the chief reward of the Christian as “eternal life.” What is that? It is nothing less than a relationship with Christ — knowing, loving, and so walking with Him (John 17:3)!

With this in mind, the first thing Zechariah tells His fellow believers who had left Babylon and who now were suffering in Jerusalem, “Sing for Joy and be glad!” Why? Because in leaving Babylon and its many “passing pleasures”, the child of God gets as His reward the glorious privilege of fellowshiping with Christ, “...for behold I am coming and I will dwell in your midst”!²⁸ And yet, there is more.

Zechariah 2:11, “And many nations [גוֹיִם (*goyim*)~Gentiles. We are talking about non-Christians...] will join themselves to the Lord in that day [that is, for salvation] 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.”

This is speaking of the age in which we live and the Kingdom of God to which millions upon millions of Gentiles have fled!²⁹

Bear in mind that for the first few years of the church’s existence, the church was 100% Jewish! Many miss this fact thinking that the church somehow is distinct/separate from biblical Judaism. Yet you must see that it is NOT! Just because so many of us Gentiles have entered into it does NOT stop it from being what it was in the beginning — a Jewish Institution!

That being said, do you understand that if you ethnically are a Gentile and a member of Christ’s body, you/I are the fulfillment of the promise given here to Zechariah! Truly, in light of this prophecy, there should be little doubt that Zechariah was a prophet- “...then you will know the Lord of hosts has sent me to you”!

Notice a third reason we should “sing for joy and be glad.”

Zechariah 2:12, “And the Lord will possess Judah [NOT the land, BUT its people] as His portion in the holy land, and will again choose Jerusalem.”

This is incredible! To possess Judah as “His portion” speaks of inheritance — God’s inheritance! When it comes NOT simply to this world, BUT the entire universe, there is one thing that God has claimed as His own — one thing He wants in the end! Do you know what that is? It is NOT...

- Money.
- Wealth.

- Gold.
- Power.
- Prestige.
- Or anything else!

The one and only thing God wants from this Universe is you and me! We are the inheritance that He has claimed! If there were any question, recall Paul's writings speaking of Christ.

Ephesians 1:13-14, "In Him, you also, after listening to the message of truth, the gospel of your salvation- having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of *God's own* possession, to the praise of His glory."

The word for "pledge" is the word for a down payment. When you were saved, God made a down payment in the form of the Holy Spirit whom He placed within you. He is the security deposit which guarantees God's inheritance which is our redemption in the Last Day!

So, when everything has been said and done, God will have His people — you and me! That is the third and final reason Zechariah here called his brethren to rejoice! That brings us to v. 13 and a "Selah" moment.

Zechariah 2:13, "Be silent, all flesh [In other words, be in awe, wonderment], before the Lord; for He is aroused from His holy habitation."

This verse is the capstone NOT simply of the third vision, BUT really all the visions thus far. And what is the call in light of these visions?

You are familiar with the word "Selah" in the Psalter? It is best taken as a call for the reader *"to pause and wonder"* on account of what was just said. And so, for example Psalm 3 speaking of the time when he was run out of Jerusalem on account of Absalom, David wrote this:

Psalm 3:7-8, "Arise, O Lord; save me, O my God! [Now David writes this with a bold confidence! Why?...] For Thou hast smitten all my enemies on the cheek; Thou hast shattered the teeth of the wicked. [From this we affirm...] Salvation belongs to the Lord; Thy blessing *be* upon Thy people! [even- like David- when they are running for their lives! And then notice, he writes...] [Selah]."

In other words, think about what David just said... the context in which he said it! Meditate long on this and you will be so blessed! That is the force of Selah in the Psalms! It is the choir director saying, *"Listen to what you just sang! Now sing it like you mean it!"*

That is the force of v. 13! At times in life, it can seem as though God is silent to our prayers, our struggles, and our pains. BUT then Redemptively He is “roused from His holy habitation” as a glorious warrior arriving on the battlefield when all seems lost! That is how Zechariah viewed the visions he records here!

- Vision #1: In the midst of this darkness, any and all comfort for the child of God is the Lord Himself!
- Vision #2: Though trials come and this world sets its ire against us, God will fight for us while we keep silent. In fact, right now as we speak, the noose is being tightened around the neck of the non-believer!
- Vision #3: God’s plan for you and me- His people- cannot be thwarted! At present, He is building the City of God- Jerusalem- of which we are privileged members! And because we are God’s inheritance, the glory of all glories is that He is ours and we have full access to Him as He dwells with us!

And so, “Be silent, all flesh, before the Lord; for He is aroused from His holy habitation.”

Christian, from the perspective of Zechariah’s contemporaries, the fulfillment of each these visions had YET to occur! For us, we know that each of these visions have been fulfilled in Christ! May God give us the grace therefore to hold on to them and so allow each one to buoy us when the storms of life crash down upon us!

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End Note(s)

¹ The third vision here is the bookend of the second. “The declaration of judgement upon God’s enemies itself foreshadows the restoration of God’s people.” (Duguid, 2010, p. 88)

² A picture of his spiritual immaturity. Cf. (Baldwin, 1972, p. 113)

³ “...here, however, it is not the dimensions that are of significance so much as the act of measuring itself. This preliminary survey is a sign of the building work to come, in the same way that the sighting of the first swallow is a sign of the coming of spring.” (Duguid, 2010, p. 88)

⁴ “There are similarities between these two vision reports that suggest that Zechariah is alluding to the earlier Ezekielian vision report.” (Boda, 2016, p. 173)

⁵ “The word translated official here (*na‘ar*) is most often rendered as ‘young man’ or ‘lad’ elsewhere in the OT (e.g., Gen. 37:2), focusing thus on the youthful status of the person.” (Boda, 2016, p. 178)

⁶ “A sign of a prosperous existence in this burgeoning restored city is the presence of domestic animals, who would provide its inhabitants with milk, meat, clothing, and even power to run various technologies, ranging from implements for farming to vehicles for transportation. Such animals were essential to a prosperous life in the ancient world.” (Boda, 2016, pp. 180-181)

⁷ “The building survey would prove to be an impossible task because the boundaries of the new Jerusalem will be undefined. In place of the large, but still measurable, city of Ezekiel’s vision (Ezekiel 45:6), Zechariah’s new Jerusalem will become ‘like an unwalled village’, infinitely expandable to meet the needs of the population. This will be necessary because of the vast number of ‘people and animals within her’. No definable space, however large, could be sufficient for such a crowd.” (Boda, 2016, pp. 88-89)

⁸ “Eighty years later, in the time of Nehemiah, this hope of an overflowing population was so far from being fulfilled that lots had to be cast and people compelled to move into the city (Nehemiah 11:1, 2; cf. 7:4). It is true that Nehemiah’s walls enclosed a larger area than that of David’s city, perhaps to allow for the expected growth in the population, but increase of size without more people would merely intensify the impression of emptiness. The prophecy was nearer to fulfilment in the time of Jesus, when at festival times the city overflowed with pilgrims from all parts of the known world. More significant is the expansion of the church to all parts of the world, but even so there is need to ‘compel people to come in’ (Luke 14:23), for still there is room.” (Baldwin, 1972, p. 113)

⁹ “...Ezekiel 40–48 presents an additional striking parallel to Zechariah’s third vision because both texts emphasize the necessity of rebuilding the city to exacting measurements, albeit on a scale different from those seen in preexilic days. Furthermore, many New Testament scholars see Zech 2:1, along with Ezek 40:3, as the primary Old Testament background for Revelation 11:1, which reads, ‘I was given a reed like a measuring rod and was told, “Go and measure the temple of God and the altar, and count the worshipers there.”’ In Rev 11 the Lord pulls back the curtain to show John a glimpse of the rebuilt temple in the eschatological new Jerusalem.” (George L. Klein, *Zechariah*, NAC, pp. 112-113)

¹⁰ “The scope of God’s promises does not adequately correspond to any historical epoch. The massive repopulation of Jerusalem, the Lord as ‘a wall of fire’ around Zion, the Lord’s glorious reign from within his holy city, and the many nations who ‘will be joined with the LORD in that day’ all prefigure an eschatological fulfillment.” (George L. Klein, *Zechariah*, NAC, p. 115)

¹¹ “Zechariah was being given a message that proved the continuing validity of the covenant made at the exodus. Whereas Ezekiel had foreseen the return of the glory of the Lord to the temple (43:2–5), Zechariah sees his glory extending to the whole city, and later (2:12) to the whole land (cf. Zech. 14:20, 21).” (Klein, 2007, p. 114)

¹² “This description not only evokes the image of divine protection found in Psalm 125:2... it also calls to mind the Garden of Eden, protected by a flaming sword. Yet in this case, the purpose of the fiery barrier is not to keep Adam out, but to protect an abundance of humanity (*‘ādām*) on the inside!” (Duguid, 2010, p. 89)

¹³ e.g., Jeremiah 49:27; 51:58; Amos 1:7, 10, 14; Nehemiah 1:3; 2:13, 17

¹⁴ “The fact that the rest of the chapter is poetry is not obvious from the standard English versions. Only Moffatt and JB set it out as poetry. There is a change, not only of genre, but also of speaker and destination. Instead of the angel it is now Zechariah who speaks, first to the

exiles in Babylon, then to the Jerusalem Jews, and there is nothing now to suggest a vision.” (Baldwin, 1972, p. 114)

¹⁵ This is a reference to any the nations north, east, and west of Palestine as the normal land entrance for these nations into Palestine was from the north.

¹⁶ Cf. 1 Chronicles 9:24; Ezekiel 42:20; Daniel 8:8; 11:4.

¹⁷ Cf. Jeremiah 40:11, 12.

¹⁸ Cf. Jeremiah 43:7,

¹⁹ “Since Babylon in the post-exilic period epitomized all the suffering and indignity inflicted on Judah at the fall of Jerusalem and after, the name could stand for all lands of exile, and was not confined to the geographical area known as Babylon.” (Baldwin, 1972, pp. 115-116)

²⁰ “This is significant for Zion, whose identity was about to shift considerably. When called to flee she is identified with the Daughter of Babylon, but soon she will assume a new identity, the Daughter of Zion.” (Boda, 2016, p. 194)

²¹ Some translate this as “pupil” on account of the sensitive nature of the eye and the need to protect it.

²² I love how Ian Duguid put it, “...any interpretation must necessarily remain tentative, and the best approach is to choose the reading that adds least to what could be discerned from the surrounding context and from similar passages elsewhere in the prophets.” (Duguid, 2010, p. 91)

²³ “Although several of the suggestions appear quite attractive at first glance, ultimately most prove untenable. In the final analysis, one should translate the prepositional phrase ‘after glory’ and then struggle to determine what Zechariah intended.” (Klein, 2007, p. 122)

²⁴ “This is the language of the enthronement psalms and other passages that look forward to the arrival of the divine King, such as Zephaniah 3. There is ample reason to rejoice: the King is coming to ‘dwell’ in the ‘midst’ of his people.” (Duguid, 2010, p. 92)

²⁵ “In the ancient world, females were regularly placed in the difficult position of awaiting news from the field of battle (cf. Judges 5:28–30). A report of defeat would mean a summons to lament (cf. Jeremiah 9:16–21[17–22]; Joel 1:8), which would prompt a lament accompanied by rituals (e.g., Lamentations 1–2), while a report of victory would mean a summons to joy (see above), which would prompt a victory song such as those found in Exodus 15:21 and 1 Samuel 18:7 (cf. Judges 11:34).” (Boda, 2016, p. 208)

²⁶ שָׁכַן (*shakan*) from which is derived ‘shekinah’!

²⁷ “The verb ‘dwell’... recalls the making of the tabernacle... ‘that I may dwell in their midst’ (Exodus 25:8). This same purpose attached in turn to the temple (1 Kgs 6:13), and when Ezekiel looked forward to the new temple he saw the coming of the glory of the Lord (43:2, 4) and his acceptance of the Temple as the place of his throne (verse 7) for ever (verse 9). Tabernacle and temple were the visible tokens of the presence of the covenant-keeping Lord God who had delivered them from Egypt (Exodus 29:43–46).” (Baldwin, 1972, p. 118)

²⁸ “We learn here the true glory of the church. It is not in any external pomp or power of any kind; not in frowning battlements, either of temporal or spiritual pretensions; not in rites and ceremonies, however moss-grown and venerable; not in splendid cathedrals and gorgeous vestments and the swell of music and the glitter of eloquence, but in the indwelling glory of the invisible God.” (Boice, 2006, p. 499)

²⁹ “The church of God shall cover the earth and become in fact what it is in right, the mightiest agency in human history. Though now feeble and despised, she shall one day include many nations, and every knee shall bow and every tongue confess that Jesus is Lord to the glory of God the Father (v. 11).” (Boice, 2006, p. 499)