

CHAPTER TWO BOOK OF ZECHARIAH

Zechariah Lesson 20

9-3-2003 Rev A 0411

1. Last week I taught a nine point introduction to the 3rd of the 8 night visions and then reviewed the Doctrine of Herod.

2. Now let's see what we can learn from Zec 2:1-3. The first three verses of chapter three could be entitled "Jerusalem in Millennial Glory."

3. The vision itself is presented in Zec 2:1-3. The promises proceeding from the vision are listed in Zec 2:4-13. I want to review some of that learned and then we will pick up with new material at point 13.

KJV

A Man With a Measuring Line

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

Zec 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.

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

4. The purpose of this third night vision is to set forth the restoration of Jerusalem in Zechariah's time, but also in a larger sense to describe the yet future fulfillment, when the city will become the capital of the millennial earth.

5. Particularly emphasized, as we have in part seen, is the great increase in size, population, wealth, spirituality and security of the city.

6. The third vision of the city foreshadows the millennial glory of Jerusalem while also connecting the near term development of the city in preparation for the coming Prince the Messiah.

7. Jerusalem recall will become a city of significance beginning gradually under Nehemiah.

8. Jerusalem will continue to grow in its importance under the Hasmonean Dynasty and Roman rule. Jerusalem today has become a most sacred city of three of the world's "great" religions.

9. Nehemiah's rule over Judah lasted perhaps as late as 405 B.C.; after 405 little is known of the history of the Jews in the land.

10. What we do know can be simply stated: the Holy Land was under Persian rule until the invasion by Alexander The Great in c. 330 B.C.

11. After which the Seleucids and Ptolemies alternately ruled Israel until c. 164 B.C. and then the Maccabean Revolt resulted in Israel's independence which lasted until Pompey's defeat of Israel in c. 63 B.C., a period of some 100 years.

12. All of this was in preparation for the coming Messiah and his Apostles who would need: good roads, law and order, a Temple and a freedom of speech in order that Christ might present His Kingdom to Israel. Rome in God's timing would provide the necessary infrastructure.

Now for new material and point thirteen.

13. The message of the first two visions was crystallized in "the good words and comfortable words" (Zec 1:13), the essence of which declared God's passionate love for Jerusalem (Zec 1:14), His keen anger at her persecutors, the nations (Zec 1:15), His sure "return to Jerusalem with mercies" (Zec 1:16), the latter indicated by the rebuilding of the Temple and the expansive growth of the city.

Zec 1:13 And the LORD answered the angel that talked with me with good words and comfortable words.

Zec 1:14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.

Zec 1:15 And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.

Zec 1:16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

14. The inseparable unity of the first three visions not only appears in their content, but from grammatical considerations. The Hebrew Vaw consecutive not only brings all of them together as a unit but unites them in a connecting narrative that tells the coherent story of Israel's restoration and blessing in a coming Kingdom.

15. Important to our 3rd vision, which has less symbolic imagery than either the first or second, are the persons.

16. Let's look first at the surveyor and his identity. The importance of the person is pointed out by the use of the interjective particle Hinneh: "look a man as opposed to a woman Gen 4:1; a man in distinction from God Job 9:32 and Isa 31:8; a man in distinction from an animal Gen 49:6 and Exo 11:7.

Gen 4:1 And Adam knew Eve (Chuvah) his wife (Ishah); and she conceived, and bare Cain, and said, I have gotten a "**man**" (Ish) from the LORD.

Job 9:32 "He is not a **"man"** like me that I might answer him, that we might confront each other in court.

Job 9:33 If only there were someone to arbitrate between us, to lay his hand upon us both,

Job 9:34 someone to remove God's rod from me, so that his terror would frighten me no more.

Isa 31:8 "Assyria will fall by a sword that is not of **"man"**; "a sword, not of mortals, will devour them. They will flee before the sword and their young men will be put to forced labor.

Isa 31:9 Their stronghold will fall because of terror; at sight of the battle standard their commanders will panic," declares the LORD, whose fire is in Zion, whose furnace is in Jerusalem.

Regarding the Prophecy Concerning The First Born Dying

Exo 11:7 But among the Israelites not a dog will bark at any **man** or animal.' Then you will know that the LORD makes a distinction between Egypt and Israel.

Exo 11:8 All these officials of yours will come to me, bowing down before me and saying, 'Go, you and all the people who follow you!' After that I will leave." Then Moses, hot with anger, left Pharaoh.

17. The surveyor is described by the circumstantial clause "and in his hand was a line of measurement." This clause is better in the English "and look a man with a measuring tape in his hand."

18. There is no description of the man other than what he has in his hand thus his identity is open to question and so have men conjectured. Some consider him an angel and others simply an unidentified person who is part of the scenery.

19. None other than the Wycliffe Commentary has written:

19.1 "The man with a measuring line is probably an angel in human form. He is not the Angel of the Lord, for he is designated just a man."

20. While this is undeniably a possible interpretation, it is scarcely correct given we are in the midst of a series of visions where each character is significant.

21. The red horse rider in the first vision, the four horns and the four smiths of the second vision possess identifiable importance and so with characters and symbols in succeeding visions. As Unger writes somewhat sarcastically "Is this an exception?"

22. Since the man cannot be the interpreting angel as verse three proves nor the angel who meets the interpreting angel, nor yet the prophet who is "that young man," verse four, He is in my view the Angel of the Lord or as we often classify: The Lord Jesus as a Theophany.

Zec 2:3 Then the angel who was speaking to me left, and another angel came to meet him,

Zec 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:

23. Let me give you several points concerning the Angel of Jehovah:

23.1 The Angel of Jehovah is identified as Jehovah (Gen 16:7-13; 22:11-13; Exo 3:2; compared with Acts 7:30-35; Exo 14:19; Jdg 6:11-23).

Gen 16:7 And the "**angel of the LORD**" found Hagar by a fountain of water in the wilderness, by the fountain in the way to Shur.

Gen 16:8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

Gen 16:9 And the "**angel of the LORD**" said unto her, Return to thy mistress, and submit thyself under her hands.

Gen 16:10 And the "**angel of the LORD**" said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

Gen 16:11 And the "**angel of the LORD**" said unto her, Behold, thou art with child and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

Gen 16:12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

Gen 16:13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

Gen 22:11 And the "**angel of the LORD**" called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

Gen 22:12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

Gen 22:13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

Exo 3:2 And the "**angel of the LORD**" appeared unto Moses in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

Acts 7:30 And when forty years were expired, there appeared to him in the wilderness of mount Sinai an "**angel of the Lord**" in a flame of fire in a bush.

Acts 7:31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

Acts 7:32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

Acts 7:33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

Acts 7:34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

Acts 7:35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

Exo 14:19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

Jdg 6:11 And there came an "**angel of the LORD**," and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites.

Jdg 6:12 And the "**angel of the LORD**" appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valor.

Jdg 6:13 And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

Jdg 6:14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

Jdg 6:15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.

23.2 The Angel of Jehovah is the Second Person of the Trinity:

23.2.1 The Second Person is the visible God of the New Testament (Joh 1:18; Joh 6:46; 1Ti 6:16; 1Jo 4:12).

Joh 1:18 No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

Joh 6:46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

1Ti 6:16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

1Jo 4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

23.3 The Angel of Jehovah never appears after the incarnation of Christ.

23.4 Both the Angel of Jehovah and Jesus Christ are sent by the Father.

23.5 Since both the Father and the Holy Spirit cannot be seen by man, and since Christ has been seen, it is concluded that Christ is the Angel of Jehovah or the visible Member of the Godhead in the Old Testament.

23.6 It is sometimes difficult to identify the Angel of The Lord--i. e. whether the Angel is Christ or an "angel."

Exo 14:19 And the "**angel of God**" (Elohim), which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

Exo 23:20 Behold, I send an "**Angel**" before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

Exo 23:21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

Exo 23:22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

Exo 23:23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

Num 20:16 And when we cried unto the LORD, he heard our voice, and sent an "**angel**", and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border:

1Ch 21:15 Because David numbered the people, God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the **angel of the LORD** stood by the threshing floor of Ornan the Jebusite.

24. It is the opinion of many, like Unger and Thieme and yours truly that the man with the surveyor's line is a Theophany.

25. Unger goes on to write: "But how can the surveyor be said to be the Angel of the Lord when he is styled simply a man? The answer is that in an indisputable Messianic passage the Messiah the Branch is so named. Zec 6:12

Zec 6:12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

26. In similar vein the prophet Ezekiel saw "in the visions of God ... in the land of Israel and set down upon a very high mountain to see a divine surveyor measuring for the construction of the millennial temple." Eze 40:2-4

Eze 40:2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.

Eze 40:3 And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

Eze 40:4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel.

27. This surveyor whom Ezekiel saw is clearly the Angel of Jehovah, the appearance of Christ in Theophanic form. Therefore the surveyor of our vision is best taken as "the Angel of the Lord."

28. Let's continue identifying the other players in the cast. The prophet Zechariah is clearly the interrogator of the man with the measuring rod.

Zec 2:2 I asked, "Where are you going?" He answered me, "To measure Jerusalem, to find out how wide and how long it is."

29. It is here we find two other characters introduced, i.e., in verse three "And, behold, the angel that talked with me went forth, and another angel went out to meet him."

30. It is error of course to identify the "another angel" with the Angel of Jehovah, as some have done. Both his indefinite designation and his implied attendance to the surveyor put him in a subordinate position.

31. Moreover, he is sent to meet the interpreting angel with the message, which such message is to be delivered to the prophet. He is best believed then to be merely an angel sent to assist the Angel of the Lord, like the interpreting angel.

32. Zechariah appears not only as the questioner in verse two but also as the young man in verse four.

Zec 2:4 and said to him: "Run, tell that young man, 'Jerusalem will be a city without walls because of the great number of men and livestock in it.

Zec 2:5 And I myself will be a wall of fire around it,' declares the LORD, 'and I will be its glory within.'

33. The word as we will see later translated young man is Naar which in the Hebrew can designate a male from infancy to young manhood. You may recall from our introduction we concluded Zechariah was a young man and his peer prophet Haggai was an old man.

34. Our verse four tends to further support such a conclusion. The reference here then points out Zechariah as a young man like David when Saul discouraged him from going forth to fight Goliath. 1Sa 17:33

1Sa 17:33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

35. Other uses of Naar are: Exo 2:6; Jdg 13:5, 7; 1Ki 3:7; Jer 1:6-7.

Exo 2:6 And when she had opened it, she saw the child: and, behold, the 'babe' wept. And she had compassion on him, and said, This is one of the Hebrews' children.

Jdg 13:5 For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the "child" shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

Jdg 13:6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name:

Jdg 13:7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the "child" shall be a Nazarite to God from the womb to the day of his death.

1Ki 3:7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little "child:" I know not how to go out or come in.

1Ki 3:8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

1Ki 3:9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

1Ki 3:10 And the speech pleased the Lord, that Solomon had asked this thing.

Jer 1:6 Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child.

Jer 1:7 But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

Jer 1:8 Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD.

Jer 1:9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

36. Before we move to an exegesis of verse two I want to give you an expanded translation of Zec 2:1:

Expanded Translation

Zec 2:1 After the vision of the horns and the artisans I again meditated upon the meaning and then suddenly I saw a man, the Lord Jesus Christ, with a measuring line in his hand.

37. Now let's exegete and translate Zec 2:2.

KJV

Zec 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.

NIV

Zec 2:2 I asked, "Where are you going?" He answered me, "To measure Jerusalem, to find out how wide and how long it is."

Hebrew

Zec 2:2

Va Amar - And I said

Anah Atah - where you

Halak - are walking

Va Amar- and he said

El Y - to me

Lamad - to learn about

Yerushalaim - Jerusalem

Raah - to see

Ke Mah Rochav - as to what, the largeness

Va Ke Mah - and as to what

Ork H - her length

1. Wycliffe has further written of this vision:

"The prophet's question "whither goest thou?" gains for him the knowledge that the man with the measuring line intended to measure the city of Jerusalem to determine its exact dimensions.

2. This does not mean that the city of Jerusalem was completely restored at that time.

3 . It was being surveyed with a view to a later completion of that task."

4. Working Translation

Zec 2:2 And I said "where are you going?" Then he said to me "to learn about Jerusalem and to see what is its width and length."

Expanded Translation

Zec 2:2 And then I asked the man with the measuring line, "Where are you going and what are you going to do?" The Lord Jesus answered "I am going to measure the future size of Jerusalem."

Now let's exegete and translate verse three.

KJV

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

NIV

Zec 2:3 Then the angel who was speaking to me left, and another angel came to meet him

Hebrew

Zec 2:3

Va Hinneh - And behold

Ha Malakh - the angel

Ha Davar- who spoke

Be Y - with me

Yatsa - was caused to go out

Va Acher Malakh - and another angel

Yatsa - was caused to go out

Le Qara Vo - to meet him

Working Translation

Zec 2:3 And suddenly the angel who had earlier conversed with me left and then another angel went out to meet him.

So much for the presentation of the vision.

End Lesson Taught 9-3-2003

Zechariah Lesson 21

9-10-2003

1. Last week I taught Zec 2:1-3 concluding our analysis of the 3rd vision. When time expired we were about to study the promises emanating from the vision.
2. Now let's see what we can learn from Zec 2:4-13 but first let me give you an expanded translation of Zec 2:1-3.

Zec 2:1 After the vision of the horns and the artisans I again meditated upon the meaning and then suddenly I saw a man, the Lord Jesus Christ, with a measuring line in his hand.

Zec 2:2 And then I asked the man with the measuring line, "Where are you going and what are you going to do?" The Lord Jesus answered "I am going to measure the future size of Jerusalem."

Zec 2:3 And suddenly the angel who had earlier conversed with me left and then another angel went out to meet him.

3. Now let's look at the promises emanating from the vision. First I want us to look at an overview and then we will take each verse individually.

KJV

Zec 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:

Zec 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.

Zec 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.

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

Zec 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.

Zec 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.

Zec 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.

Zec 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.

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

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

NIV

Zec 2:4 and said to him: "Run, tell that young man, 'Jerusalem will be a city without walls because of the great number of men and livestock in it.

Zec 2:5 And I myself will be a wall of fire around it,' declares the LORD, 'and I will be its glory within.'

Zec 2:6 "Come! Come! Flee from the land of the north," declares the LORD, "for I have scattered you to the four winds of heaven," declares the LORD.

Zec 2:7 "Come, O Zion! Escape, you who live in the Daughter of Babylon!"

Zec 2:8 For this is what the LORD Almighty says: "After he has honored me and has sent me against the nations that have plundered you-- for whoever touches you touches the apple of his eye--

Zec 2:9 I will surely raise my hand against them so that their slaves will plunder them. Then you will know that the LORD Almighty has sent me.

Zec 2:10 "Shout and be glad, O Daughter of Zion. For I am coming, and I will live among you," declares the LORD.

Zec 2:11 "Many nations will be joined with the LORD in that day and will become my people. I will live among you and you will know that the LORD Almighty has sent me to you.

Zec 2:12 The LORD will inherit Judah as his portion in the holy land and will again choose Jerusalem.

Zec 2:13 Be still before the LORD, all mankind, because he has roused himself from his holy dwelling."

Principles:

1. Notice some of the more common phrases found here. As I have mentioned on more than one occasion, the Book of Zechariah is the source of many truths, metaphors, idioms and cliches.

2. We have seen such passages describing the ravaging of Jerusalem just before the Second Advent.

3. The accusations of Satan against Israel and the mediation of Jesus Christ on behalf of Israel in heaven, the prophecy of Greece as a national power, the prophecy of the Maccabean rebellion, the specifics of the Second Advent both as to where and as to its success, the famous promise "not by power nor by might but by My Spirit sayest the Lord and now we will see where "wall of fire" and "apple of my eye," originated.

Zec 2:5 And I myself will be a **wall of fire** around it, declares the LORD ...

Zec 2:8 For this is what the LORD Almighty says: "After he has honored me and has sent me against the nations that have plundered you-- for whoever touches you touches the **apple of his eye**--

4. Now let's see what we can learn from verse four.

KJV

Zec 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:

NIV

Zec 2:4 and said to him: "Run, tell that young man, 'Jerusalem will be a city without walls because of the great number of men and livestock in it.

1. Hebrew

Zec 2:4

Va Amar - And he said

El Vo - to him

Rutz - run

Davar - speak again and again

El Ha Naar - to the young man

Zeh - this

Le Amar - saying

Perazoth - an unwallled town or a rural village

Yerushalaim Yashav - Jerusalem shall be inhabited

Min Rav - from great

Ish Va Behemah - men and animals

Be Tokah H - in the midst of her

2. Working Translation

Zec 2:4 And he said to him you must run and speak to the young man saying an unwallled area shall Jerusalem inhabit and many great men and many animals shall be in the midst of her.

Principles:

1. Simple as the vision is, it provides a promise of the growth and importance of the city of Jerusalem. Keep in mind the city in 520 B.C. is in a state of ruin, without even walls to protect it.

2. A brighter future however is promised. Jerusalem says our vision will one day enjoy unprecedented prosperity.

3. The "other angel," is instructed by the interpreting angel to run and speak (two imperatives giving direct commands) to the prophet Zechariah who is called a young man.

4. The importance of the message coming out of the vision is far-reaching. Such good news demands dispatch in its publication says the Hebrew syntax.

5. Jeruslaem shall inhabit what is seen by Zechariah as open rural country. The term **Perazoth** is from the root **Paraz**, meaning "to exceed limits, overflow bounds, spread, expand" and is a feminine plural describing open, unwallled unprotected country side. Let's look at the use of **Perazoth** in a familiar far term application.

6. The northern invader of Palestine at the end time will say, "I will go up against the land of unwallled villages; I will fall upon the quiet people who dwell securely, all of them dwelling without walls and having no bars or gates." (Eze 38:11)

Eze 38:10 Thus saith the Lord GOD; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:

Eze 38:11 And thou shalt say, I will go up to the land of unwallled villages (**Perazoth**); I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

Eze 38:12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

Eze 38:13 Sheba, and Dedan (Saudis), and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

Eze 38:14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it?

Eze 38:15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

Eze 38:16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

7. The treaty of the Tribulation with the Antichrist gives Israel a false sense of security; Israel will present to the Kings of the South and North easy pickings.

Dan 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Dan 11:40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

Dan 11:41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

Dan 11:42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

Dan 11:43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

Dan 11:44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

Dan 11:45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

8. The concept of living outside the walls was not so unusual; the practice in antiquity was to farm outside the city but within running distance of the city, just in case of an attack; and at night the farmers would sleep inside the walls of their "home boy" fortification.

9. In 1Sa 6:18 the fortified cities of the Philistines are differentiated from their unwalled villages (**Perazoth**).

1Sa 6:18 And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of **fenced cities**, and of **country villages**, even unto the great stone of Abel, whereon they set down the ark of the LORD: which stone remaineth unto this day in the field of Joshua, the Bethshemite.

1Sa 6:19 And he smote the men of Bethshemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten many of the people with a great slaughter.

1Sa 6:20 And the men of Bethshemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?

10. In Deu 3:5, the transjordanic cities taken by Israel are described as cities fortified with high walls, gates and bars; these walled cities were located near many unwalled villages (**Perazoth**).

Deu 3:5 All these cities were fenced with high walls, gates, and bars; beside **unwalled towns** a great many.

Deu 3:6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

10.1 Sieging a city was always a difficult task for an invading army; a siege often cost many lives. Cities were often self sufficient with ample food and water.

10.2 Hannibal for example could not defeat "Italy" because of their fortified cities. Siege techniques were developed early and though they were ultimately successful the cost of taking a city was often prohibitive.

11. Thus the vision of the surveyor foretells the growth of Jeruslaem when the cities population will overflow its walls and expand into the open country.

11.1 In Rome today for example you can see a series of walled ruins making at one time the boundaries of this great city; by looking at the various walls you can see the growth pattern of the city as it often outgrew its walls.

12. The reason for the expansion of Jerusalem during the Millennium will be the multitudes who will overflow and come there to worship the resident King, The Lord Jesus.

Zec 14:16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

Zec 14:17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

12.1 The growth however has both a near term and a far term application. Certainly one of the more important applications of this predicted growth was that experienced in c. A.D. 30 when Jesus offered Himself as the Messiah.

13. The Hebrew verb **Rav** as we noted means "to become much or many." The city will not only overflow with people but with animals, all of which speaks of prosperity.

14. Not only will Israel in the Millennium be enlarged but Zechariah is told "As unwalled villages shall Jerusalem be peacefully inhabited." In the Millennium Christ shall provide protection and therefore guarantee Israel's peace and stability.

Isa 2:2 And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

Isa 2:3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Isa 2:4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Joe 3:10 Beat your plowshares into swords and your pruninghooks into spears: let the weak say, I am strong.

Joe 3:11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.

Joe 3:12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

Joe 3:13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

Mic 4:1 But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

Mic 4:2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

Mic 4:3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

Mic 4:4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.

Mic 4:5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

Mic 4:6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

Mic 4:7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

Zec 2:5 And I myself will be a wall of fire around it,' declares the LORD, 'and I will be its glory within.'

Zec 12:8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.

Zec 12:9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

15. The promise of peace and protection from the Antichrist will prove empty resulting in terrible disaster as Zechariah will later predict. Satan is a counterfeit as are his followers who are called Sons of Perdition. He learned enough from God to make himself dangerous therefore he offers insidious facades in all areas of life and protocol.

Zec 14:1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

Zec 14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

16. In closing our analysis of our verse four let's review quickly who is involved in the verse.

17. Remember from our study of verses one, two and three, the surveyor is the Lord Jesus Christ. The young man of verse four is none other than Zechariah and the angel ordering that the message be taken to the young man Zechariah would no doubt be the interpreting angel.

17.1 The identification of the second angel is unknown and thus it is best we simply understand him to be "an angel sent to participate in the drama."

18. Now let's record our expanded translation and then we will look at verse five.

Expanded Translation

Zec 2:4 And then I heard the interpreting angel say to a second angel standing nearby "hurry and tell the young prophet Zechariah Jerusalem shall one day grow in population and prosperity; even to the extent that its city limits shall extend beyond the ruins of its existing walls."

End Lesson Taught 9-10-2003

Zechariah Lesson 22 9-17-2003

1. Last week I taught Zec 2:4. When time expired we were about to study verse five.
2. Before we continue our analysis I want to review our Helpful Chronology Chart and then give you an expanded translation of Zec 2:1-4.

IMPORTANT DATES AND EVENTS

539 B.C. Cyrus conquers Babylon (end of the Chaldean Empire)

538 B.C. Edict of Cyrus permitting Jewish repatriation

536 B.C. Return of 49,897 Jews to Jerusalem to rebuild only the temple

516 B.C. Completion and dedication of the temple

Artaxerxes I reigns as king of Persia from 465 to 424 B.C.

In 445 B.C. Artaxerxes I authorizes Nehemiah to restore Jerusalem.

Zec 2:1 After the vision of the horns and the artisans I again meditated upon the meaning and then suddenly I saw a man, the Lord Jesus Christ, with a measuring line in his hand.

Zec 2:2 And then I asked the man with the measuring line, "Where are you going and what are you going to do?" The Lord Jesus answered "I am going to measure the future size of Jerusalem."

Zec 2:3 And suddenly the angel who had earlier conversed with me left and then another angel went out to meet him.

Zec 2:4 And then I heard the interpreting angel say to a second angel standing nearby "hurry and tell the young prophet Zechariah Jerusalem shall one day grow in population and prosperity; even to the extent that its city limits shall extend beyond the ruins of its existing walls."

3. We earlier studied a description of our third of the eight night visions. Zec 2:1-3; last week we began a study of the promises emanating from the vision (Zec 2:4-13). Let's review our Horns and Craftsmen Chart and then verses four through thirteen as translated in the NIV.



NIV

Zec 2:4 and said to him: "Run, tell that young man, 'Jerusalem will be a city without walls because of the great number of men and livestock in it.

Zec 2:5 And I myself will be a wall of fire around it,' declares the LORD, 'and I will be its glory within.'

Zec 2:6 "Come! Come! Flee from the land of the north," declares the LORD, "for I have scattered you to the four winds of heaven," declares the LORD.

Zec 2:7 "Come, O Zion! Escape, you who live in the Daughter of Babylon!"

Zec 2:8 For this is what the LORD Almighty says: "After he has honored me and has sent me against the nations that have plundered you-- for whoever touches you touches the apple of his eye--

Zec 2:9 I will surely raise my hand against them so that their slaves will plunder them. Then you will know that the LORD Almighty has sent me.

Zec 2:10 "Shout and be glad, O Daughter of Zion. For I am coming, and I will live among you," declares the LORD.

Zec 2:11 "Many nations will be joined with the LORD in that day and will become my people. I will live among you and you will know that the LORD Almighty has sent me to you.

Zec 2:12 The LORD will inherit Judah as his portion in the holy land and will again choose Jerusalem.

Zec 2:13 Be still before the LORD, all mankind, because he has roused himself from his holy dwelling."

4. Now let's see what we can learn from Zec 2:5.

KJV

Zec 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.

NIV

Zec 2:5 And I myself will be a wall of fire around it,' declares the LORD, 'and I will be its glory within.'

Hebrew

Zec 2:5

Va Ani - And I myself

Hayah Le H - shall be to her

Naam Yehovah - says Yehovah

Chomath - a wall

Sava Esh - of surrounding fire

Va Le Kavodh - and of honor and glory

Hayah - I shall be

Be Tok H - in the midst of her

Working Translation:

Zec 2:5 And I myself, as the Lord of the Angelic Armies of Heaven shall be to Jerusalem a wall of fire to protect, honor and glorify her; I shall in fact be in the midst of her.

Principles:

1. Jerusalem says our verse will experience special divine protection and glory from the Lord.

2. It is very emphatically communicated "For I saith the Lord, will be a wall of fire to her (Jerusalem) round about and will be glory in the midst of her."

3. This grand promise is buttressed by:

3.1 the emphatic I or "I Myself" (the separate pronoun **Ani** "I," being used in addition to the regularly inflected form which contains in itself the pronominal element)

3.2 the assured Word of the Lord is behind the promise.

4. This emphasis is highly significant in the light of the fact that many liberal commentators deny the real fulfillment of these verses in a still future period.

5. That the passage has a literal fulfillment hardly needs to be argued here; we being pre-trib and pre-mil in our eschatology see a future fulfillment in the phrase:

5.1 "I will be a wall of fire round about her and will be glory in the midst of her."

6. Jerusalem will be able to overflow and be peacefully inhabited in open rural country without city walls because of the Lord Himself providing a wall of fire round about her. Job is said to be hedged about in Job 1:10

Job 1:10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

7. As a fire keeps away the marauding wolf from the sheep while the shepherd slumbers and as the pillar of cloud and fire separated Israel from the Egyptians forming a protective wall between God's people and their pursuing enemies, so the Lord Himself will be Israel's sure wall of defense against threatening forces. (Exo 14:19-24)

Exo 14:19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

Exo 14:20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

Exo 14:21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

Exo 14:22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right, and on their left.

Exo 14:23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

Exo 14:24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

8. The Lord recall will be more than just a wall of fire about Jerusalem, He will also be the Glory in the midst of her.

9. Jesus Christ at His second advent will be the Shekinah Glory residing in the Temple though He will also in His omnipresence be everywhere.

10. It must also be kept in mind that the Lord at His 1st Advent offered His Shekinah glory to Israel and in fact came to Herod's Temple just as He promised Zechariah but His own received Him not.

Joh 1:11 He came unto his own, and his own received him not.

Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

11. Let me give you several passages to illustrate what I have just taught.

Exo 16:7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us?

Exo 16:8 And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD.

Exo 16:9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

Exo 16:10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

Exo 24:16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

Exo 24:17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.

Exo 24:18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

Hab 2:14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

Eze 43:4 And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east.

Eze 43:5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

Eze 44:4 Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

Eze 11:22 Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.

Eze 11:23 And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

Eze 11:24 Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

Eze 11:25 Then I spake unto them of the captivity all the things that the LORD had shewed me.

Isa 40:5 And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.

12. Now its time for our expanded translation.

Expanded Translation

Zec 2:5 And as the Lord of The Angelic Armies of Heaven, I the Lord Jesus Christ shall be to Jerusalem a wall of fire to protect, honor and glorify her; I shall in fact make my home inside the city of David.

13. We are now ready to see what we can learn from verse six.

KJV

Zec 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.

NIV

Zec 2:6 "Come! Come! Flee from the land of the north," declares the LORD, "for I have scattered you to the four winds of heaven," declares the LORD.

Hebrew

Zec 2:6

Hoy Hoy - Now listen and hear or Come, Come

Va Nus - and flee away and escape

Min Arets - from the land

Tsaphon - of the north

Naam Yehovah - said Jehovah

Kiy - because

Ke Arva - as the four

Ruach - winds

Ha Shamayim - of the heavens

Pharash - I have dispersed

Eth Kem - all of you

Naam Yehovah - said Jehovah

Working Translation

Zec 2:6 Now listen said Jehovah you must escape from the north land because I Jehovah have scattered you to the four winds of heavens.

Principles:

1. Twice in this verse and once later we find the onomatopoetic **Hoy** or **Ho** used to call attention and warning for Israel to flee from the armies of the north.

2. Historically even Babylon, though located south/south east of Jerusalem, had attacked Judah from the north. Jer 1:13-14

Jer 1:13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north.

Jer 1:14 Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.

2.1 For this reason Babylon is that nation designated here by the nomenclature "land of the north." The city of Babylon is about to be destroyed by the Medes in c. 518 B.C..

3. Zechariah's warnings for the remnant still in Babylon to flee the city presaged impending peril upon Babylon. Such peril did befall Babylon some two years after this prophecy.

3.1 Some of the exiled Jews, because of the infirmities of age and for other reasons, had chosen to remain in Babylon.

3.2 The Lord now urgently exhorts those still living in Babylon to flee the doomed city. Calamity was again to fall upon that wicked city when the Medo-Persian armies arrive to take the city.

3.3 The phrase the four winds of the heaven refers more to the speed of God's earlier scattering and not a future scattering to all quarters of the globe, the intensity of His earlier action is stressed, as though by means of the four winds.

3.4 The far term fulfillment anticipates the eschatological defeat of first ecclesiastical Babylon (Revelation chapter 17) and commercial/political Babylon (Revelation chapter 18).

Rev 17:1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

Rev 17:2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

Rev 17:3 So he carried me away in the spirit into the wilderness: and I saw a woman ...

Rev 17:4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

Rev 17:5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

Rev 17:6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus ...

Rev 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is ...

Rev 17:16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

Rev 17:17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

Rev 17:18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

4. John the Revelator makes a similar plea in Rev 18:1-9 for Israel to come out of commercial/political Babylon located on the Shinar plain.

Rev 18:1 And after these things I saw another angel come down from heaven ...

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.

Rev 18:5 For her sins have reached unto heaven, and God hath remembered her iniquities.

Rev 18:6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

Rev 18:7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

Rev 18:8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

Rev 18:9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

Rev 18:10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

4.1 The destruction of Babylon was predicted earlier by several former prophets.

Isa 48:20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

Jer 51:6 Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD'S vengeance; he will render unto her a recompense.

Jer 51:7 Babylon hath been a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

Jer 51:45 My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

End Lesson Taught 9-17-2003

Zechariah Lesson 23 9-24-2003

1. Last week I taught Zec 2:5 and when time expired we were looking at several principles derived from verse six.
2. Before we continue our analysis I want to review our Helpful Chronology Chart and then give you an expanded translation of Zec 2:1-5.

HELPFUL CHRONOLOGY CHART

Zec 2:1 After the vision of the horns and the artisans I again meditated upon the meaning and then suddenly I saw a man, the Lord Jesus Christ, with a measuring line in his hand.

Zec 2:2 And then I asked the man with the measuring line, "Where are you going and what are you going to do?" The Lord Jesus answered "I am going to measure the future size of Jerusalem."

Zec 2:3 And suddenly the angel who had earlier conversed with me left and then another angel went out to meet him.

Zec 2:4 And then I heard the interpreting angel say to a second angel standing nearby "hurry and tell the young prophet Zechariah Jerusalem shall one day grow in population and prosperity; even to the extent that its city limits shall extend beyond the ruins of its existing walls."

Zec 2:5 And as the Lord of The Angelic Armies of Heaven, I the Lord Jesus Christ shall be to Jerusalem a wall of fire to protect, honor and glorify her; I shall in fact make my home inside the city of David.

3. We earlier studied a description of our third of the eight night visions. (Zec 2:1-3); on the 10th of September we began a study of the promises emanating from the vision (Zec 2:4-13). Let's review verses four through thirteen as translated in the NIV.

NIV

Zec 2:4 and said to him: "Run, tell that young man, 'Jerusalem will be a city without walls because of the great number of men and livestock in it.

Zec 2:5 And I myself will be a wall of fire around it,' declares the LORD, 'and I will be its glory within.'

Zec 2:6 "Come! Come! Flee from the land of the north," declares the LORD, "for I have scattered you to the four winds of heaven," declares the LORD.

Zec 2:7 "Come, O Zion! Escape, you who live in the Daughter of Babylon!"

Zec 2:8 For this is what the LORD Almighty says: "After he has honored me and has sent me against the nations that have plundered you-- for whoever touches you touches the apple of his eye--

Zec 2:9 I will surely raise my hand against them so that their slaves will plunder them. Then you will know that the LORD Almighty has sent me.

Zec 2:10 "Shout and be glad, O Daughter of Zion. For I am coming, and I will live among you," declares the LORD.

Zec 2:11 "Many nations will be joined with the LORD in that day and will become my people. I will live among you and you will know that the LORD Almighty has sent me to you.

Zec 2:12 The LORD will inherit Judah as his portion in the holy land and will again choose Jerusalem.

Zec 2:13 Be still before the LORD, all mankind, because he has roused himself from his holy dwelling."

4. Let's return to our study of verse six. The verse in the KJV has been translated:

KJV

Zec 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.

Working Translation

Zec 2:6 Now listen said Jehovah you must escape from the north land because I Jehovah have scattered you to the four winds of heavens.

Principles:

1. Twice in this verse and once later we find the onomatopoetic **Hoy** or **Ho** used to call attention and warning for Israel to flee from the armies of the north.

2. Historically even Babylon, though located east of Jerusalem, had attacked Judah from the north.

2.1 For this reason Babylon is that nation designated here by the nomenclature "land of the north." The city of Babylon is about to be destroyed by the Medes.

3. Zechariah's warnings for the remnant still in Babylon to flee the city presaged impending peril upon Babylon. Such peril did befall Babylon some two years after this prophecy.

3.1 Many of the Jews exiled still remained in Babylon.

3.2 The Lord now urgently exhorted them to flee the doomed city. Calamity was again to fall upon that wicked city.

3.3 The phrase spread abroad as the four winds in the far term has eschatological meaning. In the Tribulation Israel will be scattered all over the world--thus the phrase "four winds of the heaven" does metaphorically describe a later pervasive scattering all over the globe.

3.4 The purpose of God's scattering would also seem to be in view. God did not exile them to Babylon to be killed by the Medo-Persians; it was His purpose for them to remain for some 70 years and then return to the land of promise.

3.5 The far term fulfillment anticipates the eschatological defeat of the Antichrist.

4. The destruction of Babylon, as we noted last week, was predicted earlier by several former prophets.

5. The Jews are now being called to return to the land as a near term application. A call to return to the land will be fulfilled in spades in yet a future day, the far term application. Isa 11:10-12.

Isa 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Isa 11:11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

Isa 11:12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

6. The word spread "**Pharash**" (translated "scattered" in the NIV of Zec 2:6) means to fly or spread the wings as in beneficent diffusion or to be dispersed. The latter being the meaning here as Israel was and will be again dispersed amidst the gentiles.

7. It is used similarly in Psa 68:14 and Eze 17:21.

A Psalm of David

Psa 68:14 When the Almighty "**scattered**" the kings in the land ...

Eze 17:21 All his (Zedekiah's) fleeing troops will fall by the sword, and the survivors will be "**scattered**" to the winds. Then you will know that I the LORD have spoken.

8. Before we study verse seven, let me give you an expanded translation of verse six.

Expanded Translation

Zec 2:6 Now listen up said the Lord Jesus Christ, "those of you who are living in Babylon, I urge you to flee from where I sent you and return to the Promised Land; I didn't disperse you in order to see you die in a Babylonian revolt, you were exiled in order that I might return you to your land of promise."

9. Now let's see what we can learn from Zec 2:7.

KJV

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

NIV

Zec 2:7 "Come, O Zion! Escape, you who live in the Daughter of Babylon!"

Hebrew

Zec 2:7

Hoy - Now hear up

Tsion - Zion

Malat - deliver yourself

Yashav - you who dwell

Be Bath Babel - with the daughters of Babylon

Working Translation

Zec 2:7 Now listen up Zion, you who continue to dwell in Babylon.

Principles:

1. The Lord again reminds those who live in Babylon to return to the land given the imminent revolt and destruction of the Babylonians. Recall in our analysis of verse six we noted the revolt was put down by the Medo-Persians under Darius.

2. During the Tribulation there will also be many who will live outside the land.

3. The term Babylon refers to a literal sixth century Babylon from which the remnant of Zechariah's day is commanded to flee.

4. It is also used as a metaphor for the many nations in which Israel will be scattered during the Tribulation. Christ, like Zechariah, will order them to flee and return to His millennial land.

5. Before we look at verse eight and a promise from the Lord of the Armies I want to give you an expanded translation of verse seven.

Expanded Translation

Zec 2:7 Now listen up Israel, you who continue to dwell in Babylon, deliver yourselves.

6. Now let's see what we can glean from Zec 2:8.

KJV

Zec 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.

NIV

Zec 2:8 For this is what the LORD Almighty says: "After he has honored me and has sent me against the nations that have plundered you-- for whoever touches you touches the apple of his eye--

Hebrew

Zec 2:8

Kiy Koh - Because in this way or manner

Yehovah Tsava - the Lord of the armies

Amar - commands or says

Achar - after

Kavodh - glory and honor

Shalach Y - sent Me

El Ha Goy - against or to the nations

Ha Shalal - who plundered and spoiled

Atah - you

Kiy Ha Naga - because he who touches, meddles

Be Ha Atah - with you

Naga - touches or meddles

Be Babah - with the pupil or apple

Ayin Vo - of My eye

Working Translation:

Zec 2:8 Because in this manner the Lord of the Armies says "after I have been glorified then I will be sent against the nations for he who touches you touches the pupil of My eye."

Principles:

1. The title of this verse might be "The nations despoiling Israel will be judged and punished."
2. The verse begins with the designation of the Lord Jesus Christ as the Lord of the Armies.
3. This important declaration is, as is so often the case in Zechariah and the prophets in general, prefaced by the authoritative "Thus says the Lord of the Armies."

4. In this case we find a solemn warning issued to the nations molesting Israel.
5. Their emphatic punishment is stressed.
6. The difficult emphatic adverbial phrase "after glory" is placed before the verb it modifies.
7. It is not only positioned as an emphatic adverbial phrase but it is also elliptical thus adding even greater emphasis.
8. Here we have a statement again from Christ as the Lord of the Armies declaring "After I have been glorified then I shall be sent to destroy the nations who have abused Israel."

8.1 That **Yehovah Tsava** is Lord of the Armies goes without question. Notice what Strong has to say of **Tsava**.

"**Tsava** - a mass of persons organized for war (an army)"

9. Thus the phrase in the ultimate anticipates the Second Advent of the Lord Jesus Christ when He will avenge Israel.
10. There is in the near term an application; in all prior ages, appropriate is the warning found in Gen 12:3 "if you mess with God's people, Israel, you will be disciplined."
11. This verse presents an application of the truth that whomever harms Israel must answer to the Lord of the Armies. Gen 12:3

Gen 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.
12. Notice how the Lord explains things to Egypt.

Isa 19:16 In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he **Shaketh** over it.
- 12.1 The verb "shaketh" is **Tenuphah** and it means to brandish like a weapon; thus we see here the **Yad** or hand of the Lord is better "fist."
- 12.2 In that day of vengeance the Lord shall shake his fist against Egypt and Egypt will become like a woman.
13. Zechariah is told "help is on the way so rejoice and relax. Israel will have her day."

Isa 14:1 The LORD will have compassion on Jacob; once again he will choose Israel and will settle them in their own land. Aliens will join them and unite with the house of Jacob.

Isa 14:2 Nations will take them and bring them to their own place. And the house of Israel will possess the nations as menservants and maidservants in the LORD'S land. They will make captives of their captors and rule over their oppressors.

Isa 14:3 On the day the LORD gives you relief from suffering and turmoil and cruel bondage,

Isa 14:4 you will take up this taunt against the king of Babylon: How the oppressor has come to an end! How his fury has ended!

14. The term "after glory He has sent Me" anticipates the New Testament revelation of the Father sending the Son to glorify Him, both in Christ's first advent and second advent.

Joh 17:4 I have brought you glory on earth by completing the work you gave me to do.

Joh 17:5 And now, Father, glorify me in your presence with the glory I had with you before the world began.

Isa 61:1 The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners,

Isa 61:2 to proclaim the year of the LORD'S favor ... and the day of vengeance of our God, to comfort all who mourn,

Luk 4:17 The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

Luk 4:18 "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed,

Luk 4:19 to proclaim the year of the Lord's favor."

Isa 61:3 and provide for those who grieve in Zion-- to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the LORD for the display of his splendor.

Isa 61:4 They will rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for generations.

Isa 61:5 Aliens will shepherd your flocks; foreigners will work your fields and vineyards.

15. The phrase then has dual meaning for first He will become the Lamb without spot who will be glorified in His ascension; second He will punish Israel's enemies and deliver and establish Israel in the land as His own people in kingdom blessing.

16. The Hebrew word **Shalal** translated spoiled in the KJV of our verse is a Qal participle and thus indicates a continuous action of spoiling by many nations.

Zec 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.

17. More specifically says Zechariah "The Lord sent Me against the nations who are making spoil of Israel." This is a general retribution which glorifies God.

18. Why will Christ's mission of punishing the nations at His second advent be attended with and be directed toward the realization of glory (**Kavodh**) in the sense of honor?

19. The answer simply put is "God's Word said He would." Israel will be vindicated because God's Word is truth and faithful; furthermore God loves His people.

19.1 His people will be proved, His power will be displayed, His wisdom will be proclaimed when His infinitely holy and gracious character is revealed.

19.2 His glory is inseparably linked with the fortunes of His people. He cannot be glorified as long as His people are disgraced and persecuted by their enemies.

19.3 The enemies of Israel are in a vital sense God's enemies and friends of Satan.

19.4 His love of Israel and the certainty of His vindication is beautifully set forth by the causal clause, "For he who touches you is touching the pupil of My eye."

19.5 These are the words of the Messenger of the Lord, the preincarnate Messiah, called here the Lord of the Armies. What tender affection they express concerning His love for His people Israel!

20. The metaphor used to express this thought is as Unger says "exquisite," despite its being boldly anthropomorphic. "To touch the pupil of His eye" means to come in contact with it and thus harm God's eye."

20.1 The word for touch is **Naga**. Let me give you several other similar uses of **Naga**:

Gen 26:10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

Gen 26:11 And Abimelech charged all his people, saying, He that "**toucheth**" this man or his wife shall surely be put to death.

Jos 9:19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not "**touch**" them.

End Lesson Taught 9-24-2003

Zechariah Lesson 24

10-1-2003

1. Last week I taught Zec 2:6 and 7 and when time expired we were analyzing Zec 2:8.
2. Before we continue our analysis I want to give you an expanded translation of Zec 2:1-7.

Zec 2:1 After the vision of the horns and the artisans I again meditated upon the meaning and then suddenly I saw a man, the Lord Jesus Christ, with a measuring line in his hand.

Zec 2:2 And then I asked the man with the measuring line, "Where are you going and what are you going to do?" The Lord Jesus answered "I am going to measure the future size of Jerusalem."

Zec 2:3 And suddenly the angel who had earlier conversed with me left and then another angel went out to meet him.

Zec 2:4 And then I heard the interpreting angel say to a second angel standing nearby "hurry and tell the young prophet Zechariah Jerusalem shall one day grow in population and prosperity; even to the extent that its city limits shall extend beyond the ruins of its existing walls."

Zec 2:5 And as the Lord of The Angelic Armies of Heaven, I the Lord Jesus Christ shall be to Jerusalem a wall of fire to protect, honor and glorify her; I shall in fact make my home inside the city of David.

Zec 2:6 Now listen up said the Lord Jesus Christ, "those of you who are living in Babylon, I urge you to flee from where I sent you and return to the Promised Land; I didn't disperse you in order that you die in a Babylonian revolt, you were exiled in order that I might return you to your land of promise.

Zec 2:7 Now listen up Israel, you who continue to dwell in Babylon, deliver yourselves."

3. We earlier studied a description of our third of the eight night visions. (Zec 2:1-3); on the 10th of September we began a study of the promises emanating from the vision (Zec 2:4-13). Let's review verses four through thirteen as translated in the NIV.

NIV

Zec 2:4 and said to him: "Run, tell that young man, 'Jerusalem will be a city without walls because of the great number of men and livestock in it.

Zec 2:5 And I myself will be a wall of fire around it,' declares the LORD, 'and I will be its glory within.'

Zec 2:6 "Come! Come! Flee from the land of the north," declares the LORD, "for I have scattered you to the four winds of heaven," declares the LORD.

Zec 2:7 "Come, O Zion! Escape, you who live in the Daughter of Babylon!"

Zec 2:8 For this is what the LORD Almighty says: "After he has honored me and has sent me against the nations that have plundered you-- for whoever touches you touches the apple of his eye--

Zec 2:9 I will surely raise my hand against them so that their slaves will plunder them. Then you will know that the LORD Almighty has sent me.

Zec 2:10 "Shout and be glad, O Daughter of Zion. For I am coming, and I will live among you," declares the LORD.

Zec 2:11 "Many nations will be joined with the LORD in that day and will become my people. I will live among you and you will know that the LORD Almighty has sent me to you.

Zec 2:12 The LORD will inherit Judah as his portion in the holy land and will again choose Jerusalem.

Zec 2:13 Be still before the LORD, all mankind, because he has roused himself from his holy dwelling."

4. I want to review some of that learned last week and then we will pick up with our word study of the Hebrew verb **Naga** translated in verse eight in the NIV as "touches."

5. Verse eight you may recall has been translated:

KJV

Zec 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.

NIV

Zec 2:8 For this is what the LORD Almighty says: "After he has honored me and has sent me against the nations that have plundered you-- for whoever touches you touches the apple of his eye--

Principles:

1. The verse begins with the designation of the Lord Jesus Christ as the Lord of the Armies.
2. This important declaration, Lord of the Armies, represents a solemn warning to the nations who have molested Israel.
3. That **Yehovah Tsava** is Lord of the Armies goes without question. Notice what Strong has to say of **Tsava**.
4. The phrase in the ultimate anticipates the Second Advent of the Lord Jesus Christ when He will avenge Israel; in the interim the phrase assures Israel of their protection as they rebuild the Temple, the city of Jeruslaem and await the coming Messiah.
5. The phrase "After the glory hath he sent me unto the nations which spoiled you" as translated in the KJV is better "**after My glorification the Father will send Me against all those nations who have despoiled Israel.**"

5.1 The phrase anticipates the New Testament revelation of the Father sending the Son to glorify Him, both in His first advent and second advent roles.

6. The phrase then has a causal meaning for first He will become the Lamb without spot who will be glorified in His ascension; and because of Christ's success He will rightfully punish Israel's enemies and deliver and establish Israel in the land as His own people in kingdom blessing.

7. God's glory is inseparably linked with the fortunes of His people. He cannot be glorified as long as His people are disgraced and persecuted by their enemies.

7.1 The enemies of Israel are in a vital sense God's enemies.

7.2 His love of Israel and the certainty of His vindication is beautifully set forth by the causal clause, "For he who touches you is touching the pupil of My eye."

8. The metaphor used to express God's love for Israel is as Unger says "exquisite," despite its being boldly anthropomorphic. "To touch the pupil of His eye" means to come in contact with it and thus harm God's eye."

9. The word for touch is **Naga**. Let me give you several other similar uses of **Naga**:

Gen 26:10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

Gen 26:11 And Abimelech charged all his people, saying, He that "**toucheth**" this man or his wife shall surely be put to death.

Jos 9:19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not "**touch**" them.

2Sa 14:1 Joab son of Zeruiah knew that the king's heart longed for Absalom.

2Sa 14:2 So Joab sent someone to Tekoa and had a wise woman brought from there. He said to her, "Pretend you are in mourning. Dress in mourning clothes, and don't use any cosmetic lotions. Act like a woman who has spent many days grieving for the dead.

2Sa 14:3 Then go to the king and speak these words to him." And Joab put the words in her mouth.

2Sa 14:4 When the woman from Tekoa went to the king, she fell with her face to the ground to pay him honor, and she said, "Help me, O king!"

2Sa 14:5 The king asked her, "What is troubling you?" She said, "I am indeed a widow; my husband is dead.

2Sa 14:6 I your servant had two sons. They got into a fight with each other in the field, and no one was there to separate them. One struck the other and killed him.

2Sa 14:7 Now the whole clan has risen up against your servant; they say, 'Hand over the one who struck his brother down, so that we may put him to death for the life of his brother whom he killed; then we will get rid of the heir as well.' They would put out the only burning coal I have left, leaving my husband neither name nor descendant on the face of the earth."

2Sa 14:8 The king said to the woman, "Go home, and I will issue an order in your behalf."

2Sa 14:9 And the woman of Tekoa said unto the king, My lord, O king, the iniquity be on me, and on my father's house: and the king and his throne be guiltless.

2Sa 14:10 And the king said, Whosoever saith ought unto thee, bring him to me, and he shall not **"touch"** thee any more.

2Sa 14:11 She said, "Then let the king invoke the LORD his God to prevent the avenger of blood from adding to the destruction, so that my son will not be destroyed." "As surely as the LORD lives," he said, "not one hair of your son's head will fall to the ground."

2Sa 14:12 Then the woman said, "Let your servant speak a word to my lord the king." "Speak," he replied.

2Sa 14:13 The woman said, "Why then have you devised a thing like this against the people of God? When the king says this, does he not convict himself, for the king has not brought back his banished son?"

Jer 12:6 Your brothers, your own family-- even they have betrayed you; they have raised a loud cry against you. Do not trust them, though they speak well of you.

Jer 12:7 "I will forsake my house, abandon my inheritance; I will give the one I love into the hands of her enemies.

Jer 12:8 My inheritance has become to me like a lion in the forest. She roars at me; therefore I hate her.

Jer 12:9 Has not my inheritance become to me like a speckled bird of prey that other birds of prey surround and attack? Go and gather all the wild beasts; bring them to devour.

Jer 12:10 Many shepherds will ruin my vineyard and trample down my field; they will turn my pleasant field into a desolate wasteland.

Jer 12:11 It will be made a wasteland, parched and desolate before me; the whole land will be laid waste because there is no one who cares.

Jer 12:12 Over all the barren heights in the desert destroyers will swarm, for the sword of the LORD will devour from one end of the land to the other; no one will be safe.

Jer 12:13 They will sow wheat but reap thorns; they will wear themselves out but gain nothing. So bear the shame of your harvest because of the LORD'S fierce anger."

Jer 12:14 Thus saith the LORD against all mine evil neighbors, that **"touch"** the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

10. The Hebrew word for pupil or apple of the eye is **Babah**. **Babah** is a very interesting word. I want to give you what Unger has to say of this word.

"The pupil (Latin little boy," from the diminutive image reflected on the contractile aperture of the iris of the eye) is in the Hebrew "the gate" of the eye (babah, "gate," Arabic babun, "gate"). This contractile opening by which rays of light reflect images on the retina, is the tenderest and most sensitive part of the visual organ. It feels most acutely the slightest injury and is meticulously guarded as extremely precious, the loss

of which is irreparable. This figure eloquently expresses God's keen feelings toward Israel mistreated by the nations."

11. The word **Babab** later came to be translated "apple" given its metaphoric use. It thus became a common idiom.

Psa 17:8 Keep me as the **apple of your eye**; hide me in the shadow of your wings
Psa 17:9 from the wicked who assail me, from my mortal enemies who surround me.

12. The same concern of the Lord for Israel is found in Deu 32:10.

Deu 32:9 For the LORD'S portion is his people, Jacob his allotted inheritance.
Deu 32:10 In a desert land he found him, in a barren and howling waste. He shielded him and cared for him; he guarded him as the **apple of his eye**,

13. Now let's see how verses seven and eight look by way of expanded translation.

Expanded Translation

Zec 2:7 Now listen up Israel, you who continue to dwell in Babylon; deliver yourselves,

Zec 2:8 for you see the Lord of the Armies says "after My glorification the Father will send Me against all those nations who have despoiled Israel, for he who touches the apple of My eye, touches Me."

14. Now let's see what we can learn from verse nine.

KJV

Zec 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.

NIV

Zec 2:9 I will surely raise my hand against them so that their slaves will plunder them. Then you will know that the LORD Almighty has sent me.

Hebrew

Zec 2:9

Kiy Hinneh - Because behold, look - see

Nuph - shaking and lifting-up

Eth Yad Y - my hand

Al Hem - over them

Va Hayah Vu - and they shall be - become for Israel

Shalal - a spoil, a plunder

Le Avad Hem - to serve them

Va Yada - and you shall know that

Yehovah Tsava - the Lord of the Armies

Shalach Y - has sent me

Working Translation

Zec 2:9 Look because I will shake My hand upon them and they shall be a spoil to serve them and then you shall know the Lord of the Armies has sent Me.

Principles:

1. Unger writes of this verse "**Hinneh Nuph**" presents in lively fashion that which is about to happen, or certain to happen. Here the latter idea occurs."

2. The verb **Nuph** translated shake is a causative and as a causative it means "to be caused to move to and fro."

3. One lexicon says of **Nuph**: "it means "to shake or brandish against."

4. God is said to merely shake his hand and his adversaries become "such as women."

Isa 10:14 As one reaches into a nest, so my hand reached for the wealth of the nations; as men gather abandoned eggs, so I gathered all the countries; not one flapped a wing, or opened its mouth to chirp."

Isa 10:15 Does the ax raise itself above him who swings it, or the saw boast against him who uses (**Nuph**) it? As if a rod were to wield him who lifts (**Nuph**) it up, or a club brandish him who is not wood!

Isa 10:16 Therefore, the Lord, the LORD Almighty, will send a wasting disease upon his sturdy warriors; under his pomp a fire will be kindled like a blazing flame.

Isa 11:15 The LORD will dry up the gulf of the Egyptian sea; with a scorching wind he will sweep (**Nuph**) his hand over the Euphrates River. He will break it up into seven streams so that men can cross over in sandals.

Isa 19:16 In that day the Egyptians will be like women. They will shudder with fear at the uplifted hand that the LORD Almighty raises (**Nuph**) against them.

Isa 19:17 And the land of Judah will bring terror to the Egyptians; everyone to whom Judah is mentioned will be terrified, because of what the LORD Almighty is planning against them.

Isa 19:18 In that day five cities in Egypt will speak the language of Canaan and swear allegiance to the LORD Almighty. One of them will be called the City of Destruction.

Isa 19:19 In that day there will be an altar to the LORD in the heart of Egypt, and a monument to the LORD at its border.

Isa 19:20 It will be a sign and witness to the LORD Almighty in the land of Egypt. When they cry out to the LORD because of their oppressors, he will send them a savior and defender, and he will rescue them.

5. As you can see Zechariah presents a frequently echoed promise of God as a champion of the oppressed.

6. It would seem Zechariah sees Israel restored and exalted when "the house of Israel will possess their foes in the Lord's land as slaves; they will take captive those who were their captors, and rule of those who oppressed them."

Isa 14:1 The LORD will have compassion on Jacob; once again he will choose Israel and will settle them in their own land. Aliens will join them and unite with the house of Jacob.

Isa 14:2 Nations will take them and bring them to their own place. And the house of Israel will possess the nations as menservants and maidservants in the LORD'S land. They will make captives of their captors and rule over their oppressors.

Isa 14:3 On the day the LORD gives you relief from suffering and turmoil and cruel bondage,

7. The nations who plundered Israel will become the plundered; a complete reversal of fortune.

8. Stressed is the purpose of the work of the champion: "that the world might know that the Lord of the Armies has sent His Champion."

9. Christ is the Father's Champion in the sense of David and Goliath as champions of Israel and Philistia respectively.

10. Christ alone will bring these promises to fruition by His coming.

11. He alone, Who completely did the will of Him Who sent Him, will attest His divine commission of salvation and deliverance to Israel and the world.

12. Let me now give you an expanded translation of verse nine.

Expanded Translation

Zec 2:9 Now listen up I will as the Lord of the Armies shake my fist at those who have plundered My people and the enemies of Israel shall become the servants of Zion; and then the entire world shall know it was the Father who sent Me.

13. Now let's see what we can glean from Zec 2:10.

KJV

Zec 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.

NIV

Zec 2:10 "Shout and be glad, O Daughter of Zion. For I am coming, and I will live among you," declares the LORD.

Hebrew:

Zec 2:10

Ranan - I command that you sing
Shamach - for joy
Bath Tsion - daughter of Zion
Kiy - for, because
HinneH Bo - behold I shall come
Va Shakan - and I will abide permanently
Be Gavek Ka - in the midst of you
Naam Yehovah - declared the Lord Jesus

Working Translation:

Zec 2:10 Sing for joy and shout for joy daughter of Zion because behold I will come and dwell in the midst of you declares the Lord.

Principles:

1. Little wonder in anticipation of the advent of the Messiah and the blessed results, Zechariah enjoins the "daughter of Zion," Jerusalem to sing aloud and rejoice.

2. Zechariah follows the custom and earlier exhortations of former prophets.

The Coming of Zion's King

Zec 9:9 Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.

Isa 12:6 Shout aloud and sing for joy, people of Zion, for great is the Holy One of Israel among you."

Zep 3:14 Sing, O Daughter of Zion; shout aloud, O Israel! Be glad and rejoice with all your heart, O Daughter of Jerusalem!

Zep 3:15 The LORD has taken away your punishment, he has turned back your enemy. The LORD, the King of Israel, is with you; never again will you fear any harm.

Zep 3:16 On that day they will say to Jerusalem, "Do not fear, O Zion; do not let your hands hang limp.

Zep 3:17 The LORD your God is with you, he is mighty to save. He will take great delight in you, he will quiet you with his love, he will rejoice over you with singing."

2.1 Singing is one of several acts of worship to be done in the local church, the others being: prayer, giving, the communion table and teaching.

2.2 Singing is authorized in every dispensation, including our own church age.

2.3 Singing will even be done in heaven and enjoyed by all. "Singing" therefore is one of many heavenly metaphors used to describe praise for the Trinity in a state of ecstatic joy.

Rev 14:2 And I heard a sound from heaven like the roar of rushing waters and like a loud peal of thunder. The sound I heard was **like that** of harpists playing their harps.

Rev 14:3 And they sang a new song before the throne and before the four living creatures and the elders ...

2.4 There is symbolic singing mentioned in Revelation Chapter 5. Again a specialized song of praise, in this case a praise of the victorious Christ who is the only One worthy to release the divine vindication of God.

2.5 In Rev 5:1-14 we have a dramatic presentation of first the book where a description of the seven seals are found and then the portrayal of Christ authorizing their implementation. Christ is the only One who is worthy to open the book.

Rev 5:9 And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.

2.6 Singing is also noted as an emotional response to God, as we respond from the doctrine which is in our souls.

Jam 5:13 Is any one of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise.

Col 3:16 Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.

End Lesson Taught 10-1-2003

Zechariah Lesson 25

10-8-2003

1. Last week I taught Zec 2:8 and 9 and when time expired we were analyzing Zec 2:10.

2. Before we continue that analysis I want to review our Helpful Chronology Chart and then give you an expanded translation of Zec 2:1-9.

HELPFUL CHRONOLOGY CHART

Zec 2:1 After the vision of the horns and the artisans I again meditated upon the meaning and then suddenly I saw a man, the Lord Jesus Christ, with a measuring line in his hand.

Zec 2:2 And then I asked the man with the measuring line, "Where are you going and what are you going to do?" The Lord Jesus answered "I am going to measure the future size of Jerusalem."

Zec 2:3 And suddenly the angel who had earlier conversed with me left and then another angel went out to meet him.

Zec 2:4 And then I heard the interpreting angel say to a second angel standing nearby "hurry and tell the young prophet Zechariah Jerusalem shall one day grow in population and prosperity; even to the extent that its city limits shall extend beyond the ruins of its existing walls."

Zec 2:5 And as the Lord of The Angelic Armies of Heaven, I the Lord Jesus Christ shall be to Jerusalem a wall of fire to protect, honor and glorify her; I shall in fact make my home inside the city of David.

Zec 2:6 Now listen up said the Lord Jesus Christ, "those of you who are living in Babylon, I urge you to flee from where I sent you and return to the Promised Land; I didn't disperse you in order that you die in a Babylonian revolt, you were exiled in order that I might return you to your Land of Promise.

Zec 2:7 Now listen up Israel, you who continue to dwell in Babylon, deliver yourselves."

Zec 2:8 For you see the Lord of the Armies says "after My glorification the Father will send Me against all those nations who have despoiled Israel, for he who touches the apple of My eye, touches Me."

Zec 2:9 Now listen, as the Lord of the Armies I will shake my fist at those who have plundered My people and the enemies of Israel shall become the servants of Zion; and then the entire world shall know it was the Father who sent Me.

3. We earlier studied a description of our third of the eight night visions. (Zec 2:1-3); on the 10th of September we began a study of the promises emanating from the vision (Zec 2:4-13). Let's review verses four through thirteen as translated in the NIV.

NIV

Zec 2:4 and said to him: "Run, tell that young man, 'Jerusalem will be a city without walls because of the great number of men and livestock in it.

Zec 2:5 And I myself will be a wall of fire around it,' declares the LORD, 'and I will be its glory within.'

Zec 2:6 "Come! Come! Flee from the land of the north," declares the LORD, "for I have scattered you to the four winds of heaven," declares the LORD.

Zec 2:7 "Come, O Zion! Escape, you who live in the Daughter of Babylon!"

Zec 2:8 For this is what the LORD Almighty says: "After he has honored me and has sent me against the nations that have plundered you-- for whoever touches you touches the apple of his eye--

Zec 2:9 I will surely raise my hand against them so that their slaves will plunder them. Then you will know that the LORD Almighty has sent me.

Zec 2:10 "Shout and be glad, O Daughter of Zion. For I am coming, and I will live among you," declares the LORD.

Zec 2:11 "Many nations will be joined with the LORD in that day and will become my people. I will live among you and you will know that the LORD Almighty has sent me to you.

Zec 2:12 The LORD will inherit Judah as his portion in the holy land and will again choose Jerusalem.

Zec 2:13 Be still before the LORD, all mankind, because he has roused himself from his holy dwelling."

4. I want to review some of that learned last week and then we will pick up with new material at point 2.1 where we were reviewing what the Bible had to say about singing.

Now let's see what we can glean from Zec 2:10.

KJV

Zec 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.

NIV

Zec 2:10 "Shout and be glad, O Daughter of Zion. For I am coming, and I will live among you," declares the LORD.

Principles:

1. Little wonder in anticipation of the advent of the Messiah and the blessed results, Zechariah enjoins the "daughter of Zion," Jerusalem to sing aloud and rejoice.

2. Zechariah follows the custom and earlier exhortations of former prophets.

2.1 Singing is one of several acts of worship to be done in the local church, the others being: prayer, giving, the communion table and teaching.

2.2 Singing is authorized in every dispensation, including our own church age.

2.3 Singing will even be done in heaven and enjoyed by all. "Singing" therefore is one of many heavenly metaphors used to describe praise for the Trinity in a state of ecstatic joy. Rev 14:2-3

2.4 There is symbolic singing mentioned in Revelation Chapter 5. Again a specialized song of praise, in this case a praise of the victorious Christ who is the only One worthy to release the divine vindication of God.

2.5 In Rev 5:1-14 we have a dramatic presentation of first the book where a description of the seven seals are found and then the portrayal of Christ authorizing their implementation. Christ is the only One who is worthy to open the book.

2.6 Singing is also noted as an emotional response to God, as we respond from the doctrine which is in our souls.

Jam 5:13 Is any one of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise.

Col 3:16 Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.

2.7 Singing when you are happy and full of gratitude is a natural response and an appreciator of what is in your soul.

2.8. The Lord Jesus Christ in verse ten commands Israel to sing in appreciation of His promise and to sing as an act of praise for Christ the Messiah.

3. The Messiah is "to be in the midst of Israel" says Zechariah.

4. Christ in His first advent role did arrive as the Messiah; He was in the midst of Israel.

5. Given our position on the time line and the many Scriptures provided for our edification as church age saints, we can see His 1st Advent role is not in view.

6. We have many Old Testament Scriptures which do speak of His 1st Advent.

Psa 40:7 Then said I, Lo, I come: in the volume of the book it is written of me,

Psa 40:8 I delight to do thy will, O my God: yea, thy law is within my heart.

Psa 40:9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

Psa 40:10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation.

Isa 53:1 Who has believed our message and to whom has the arm of the LORD been revealed?

Isa 53:2 He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.

Isa 53:3 He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not.

Isa 53:4 Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted.

Isa 53:5 But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.

Isa 53:6 We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.

Isa 53:7 He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.

Isa 53:8 By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken.

Isa 53:9 He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.

7. Failure to see the difference between the two advents has resulted in the blindness which is upon many Jewish hearts today.

8. The verb **Shakan** means to settle down, to abide or reside; the term is used here to describe what the Lord will do at His Second Advent.

9. **Shakan** describes a personal visible presence of the Lord in Jerusalem, the political and religious capital of the millennial earth.

10. There will be no movement on the part of the ACLU to protest His "religious demands;" their protests must await the end of the Millennium after 1000 years of perfect environment when Satan is released for a season.

11. God did dwell in the midst of His people from c. 1500 B.C. until c. 586 B.C.; He resided from time to time in His Shekinah glory in the Holy of Holies of first the Tabernacle and then the Temple.

Exo 25:8 And let them make me a sanctuary; that I may dwell among them.

12. The Lord left the Holy of Holies just before it was destroyed by the Babylonians in c. 586 B.C..

Eze 11:23 And the **glory** of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

12.1 Jewish tradition tells us that the glory of the Lord could be seen on the mountain for three days immediately following His egress from the Temple.

12.2 The Hebrew word **Kavodh** is translated glory in Eze 11:23. Let's look at several other uses of **Kavodh**.

Exo 16:10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the **glory** of the LORD appeared in the cloud.

Exo 24:16 And the **glory** of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

Exo 40:34 Then a cloud covered the tent of the congregation, and the **glory** of the LORD filled the tabernacle.

Exo 40:35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the **glory** of the LORD filled the tabernacle.

1Ki 8:11 So that the priests could not stand to minister because of the cloud: for the **glory** of the LORD had filled the house of the LORD.

Psa 24:7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of **glory** shall come in.

Psa 24:8 Who is this King of **glory**? The LORD strong and mighty, the LORD mighty in battle.

Psa 24:9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of **glory** shall come in.

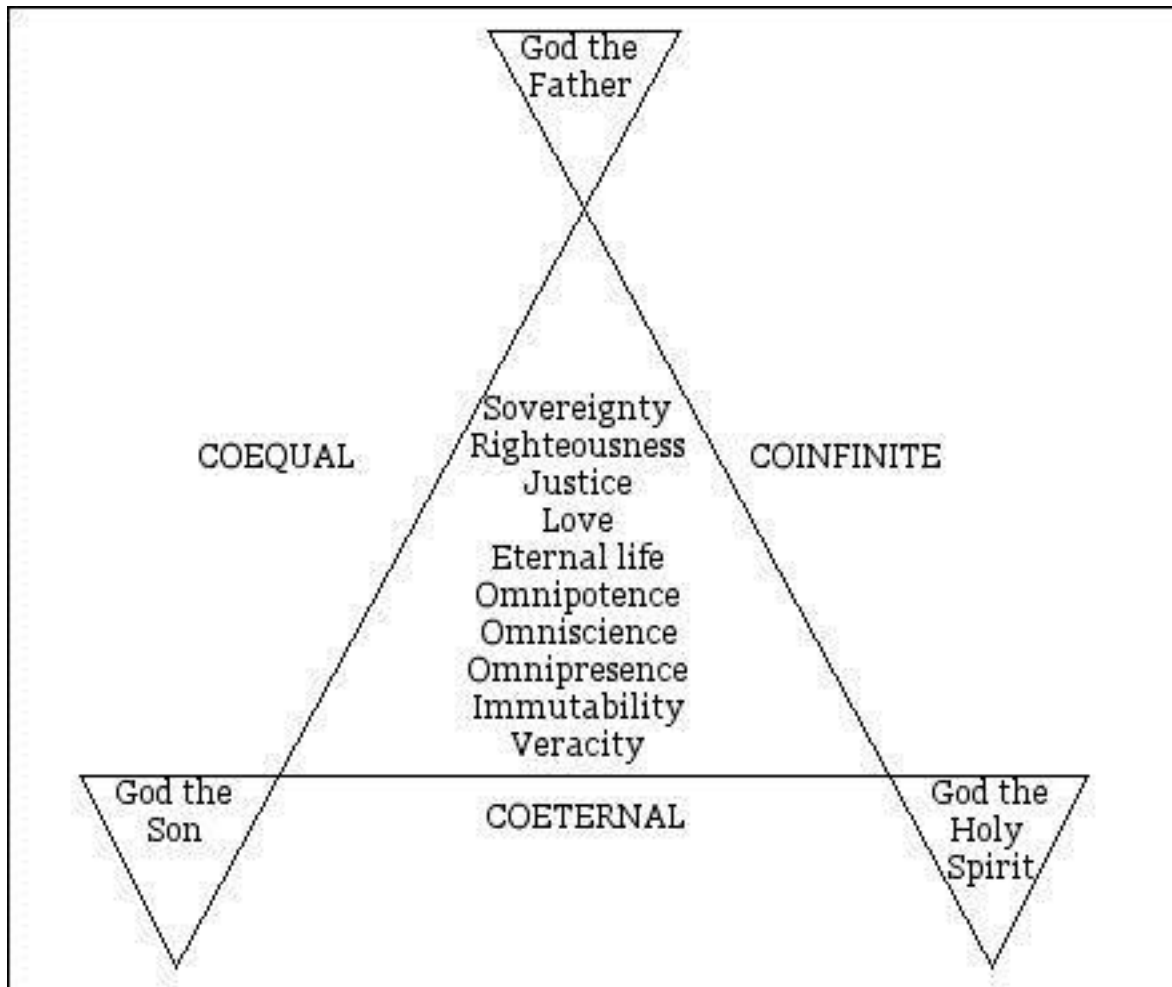
12.2.1 The Psalmist in Psalm 24 pictures the gates of the city of Jerusalem as being too low to accommodate the size, power and importance of the Glory of The Lord as He comes to the city to begin His millennial reign.

Hab 2:14 For the earth shall be filled with the knowledge of the **glory** of the LORD, as the waters cover the sea.

12.3 Now let's see what the New Testament has to say about glory:

12.3.1 **Doxa** as a noun/adjective means glory, honor, riches and/or greatness. It describes that which we receive in time as a small down-payment of the marvelous and inscrutable riches and rewards we shall receive in eternity.

12.3.2 Any definition of glory is going to be inadequate given our humanity; but I think the best definition is: "glory is the honor, praise and recognition of Whom and What God is; it is also the state of being uplifted, being held in a position of favor."



12.3.3 The essences of God represent His Glory; All three members of the Trinity possess the same essence.

End Lesson Taught 10-8-2003

Zechariah Lesson 26 **10-15-2003**

1. Last week I taught in part Zec 2:10; when time expired we were reviewing the Doctrine of Glory.
2. Before we continue that analysis I want to give you an expanded translation of Zec 2:1-9.

Zec 2:1 After the vision of the horns and the artisans I again meditated upon the meaning and then suddenly I saw a man, the Lord Jesus Christ, with a measuring line in his hand.

Zec 2:2 And then I asked the man with the measuring line, "Where are you going and what are you going to do?" The Lord Jesus answered "I am going to measure the future size of Jerusalem."

Zec 2:3 And suddenly the angel who had earlier conversed with me left and then another angel went out to meet him.

Zec 2:4 And then I heard the interpreting angel say to a second angel standing nearby "hurry and tell the young prophet Zechariah Jerusalem shall one day grow in population and prosperity; even to the extent that its city limits shall extend beyond the ruins of its existing walls."

Zec 2:5 And as the Lord of The Angelic Armies of Heaven, I the Lord Jesus Christ shall be to Jerusalem a wall of fire to protect, honor and glorify her; I shall in fact make my home inside the city of David.

Zec 2:6 Now listen up said the Lord Jesus Christ, "those of you who are living in Babylon, I urge you to flee from where I sent you and return to the Promised Land; I didn't disperse you in order that you die in a Babylonian revolt, you were exiled in order that I might return you to your Land of Promise.

Zec 2:7 Now listen up Israel, you who continue to dwell in Babylon, deliver yourselves."

Zec 2:8 For you see the Lord of the Armies says "after My glorification the Father will send Me against all those nations who have despoiled Israel, for he who touches the apple of My eye, touches Me."

Zec 2:9 Now listen, as the Lord of the Armies I will shake my fist at those who have plundered My people and the enemies of Israel shall become the servants of Zion; and then the entire world shall know it was the Father who sent Me.

3. We earlier studied a description of our third of the eight night visions.

(Zec 2:1-3); on the 10th of September we began a study of the promises emanating from the vision (Zec 2:4-13).

4. I want to review some of that learned last week and then we will continue our study of the Doctrine of Glory.

5. Zech 2:10 in the NIV has been translated:

NIV

Zec 2:10 "Shout and be glad, O Daughter of Zion. For I am coming, and I will live among you," declares the LORD.

Principles:

1. Little wonder in anticipation of the advent of the Messiah and the blessed results, Zechariah enjoins the "daughter of Zion," Jerusalem to sing aloud and rejoice.

2. Singing is ordered as an act of praise in response to the promise of the Messiah's promised return.

3. The Messiah is "to be in the midst of Israel" says Zechariah.

4. Christ in His first advent role did arrive as the Messiah; He was in the midst of Israel but Israel rejected Him.

5. This rejection will not in any way effect the promise. Christ, in all His glory, will return for Israel at His Second Advent.

6. Now let's return to our study of what the NT has to say about Glory:

6.1 **Doxa** as a noun/adjective means glory, honor, riches and/or greatness. It describes that which we receive in time as a small down-payment of the marvelous and inscrutable riches and rewards we shall receive in eternity.

6.2 Any definition of glory is going to be inadequate given our humanity; but I think the best definition is: "glory is the honor, praise and recognition of Whom and What God is; it is also the state of being uplifted, being held in a position of favor."

6.3 The essences of God represent His Glory; All three members of the Trinity possess the same essence.

6.4 In this respect we as humans are said to fall short of the glory of God.

Rom 3:22 This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference,

Rom 3:23 for all have sinned and fall short of the **glory** of God, we

Rom 3:24 are justified freely by his grace through the redemption that came by Christ Jesus.

Joh 1:14 And the Word was made 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.

Eph 1:17 That the God of our Lord Jesus Christ, the Father of **glory**, may give unto you the spirit of wisdom and revelation in the knowledge of him:

Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what are the riches of the **glory** of his inheritance in the saints,

6.5 When we take in doctrine and/or apply doctrine we glorify God. We can know from doctrine at least in part what is the Glory of God because Christ came to earth and showed us, at least, in part that Glory.

6.6 Our salvation is said to be "praise of the glory of His grace" for He has joined us to Him as accepted; this includes both Jew and Gentile in every age, thus the living and the dead.

6.7 Believers in all ages have become one because in the fulness of time Christ died as a substitute for all who would but believe.

Eph 1:5 Having predestinated (proorizo) us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Eph 1:6 To the praise of the "**glory**" of his **grace**, wherein he hath made us accepted in the beloved.

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Eph 1:8 Wherein he hath abounded toward us in all wisdom and prudence;

Eph 1:9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

Eph 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

6.8 The power coming from God in the form of the communicated portion of His mind (doctrine) is called glory in Eph 3:16

Eph 3:16 That he would grant you, according to the riches of his **glory**, to be strengthened with might by his Spirit in the inner man;

Eph 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

Eph 3:18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

Eph 3:19 And to know (**ginosko**) the love (**agape**) of Christ, which passeth (**hyperballo**) knowledge (**gnosis**), that ye might be filled with all the fulness of God.

6.9 In 1Pe 1:7-8 our rewards at the Bema are said to be the "glory" of God.

1Pe 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and "**glory**" at the appearing of Jesus Christ:

1Pe 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

6.10 Christ's victory on the cross and thus His victory in the angelic conflict is said to be bringing many sons into glory - thus glorifying Himself and us.

Heb 2:10 For it became (prepo - to lift up to the most conspicuous place) him, for whom are all things, and by whom are all things, in bringing many sons unto "**glory**," to make the captain of their salvation perfect through sufferings.

6.11 The reception of Christ into heaven as the Victorious One is said to be glory.

1Ti 3:16 Beyond question and without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into "**glory**."

6.12 Our resurrection body is said to be raised in glory.

1Co 15:43 It is sown in dishonour; it is raised in "**glory**:" it is sown in weakness; it is raised in power:

1Co 15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

6.13 There are several uses of glory as it relates to time and humanity:

(a) woman is the glory of man and man is the glory of God,

1Co 11:6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

1Co 11:7 For a man indeed ought not to cover his head, forasmuch as he is the image and "**glory**" of God: but the woman is the "**glory**" of the man.

(b) celestial glories differ from terrestrial just as human bodies differ from resurrected bodies,

1Co 15:40 There are also celestial bodies, and bodies terrestrial: but the "**glory**" of the celestial is one, and the glory of the terrestrial is another.

1Co 15:41 There is one "**glory**" of the sun, and another "**glory**" of the moon, and another "**glory**" of the stars: for one star differeth from another star in "**glory**."

1Co 15:42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

(c) secular viewpoint and the glory of man (human production) is said to be like grass versus the Word of the Lord which endures forever,

1Pe 1:24 For all flesh is as grass, and all the "**glory**" of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

1Pe 1:25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

(d) the immature believer who is not occupied with Christ but is led by his or her emotions is said to glory in their shame.

Phi 3:17 Join with others in following my example, brothers, and take note of those who live according to the pattern we gave you.

Phi 3:18 For, as I have often told you before and now say again even with tears, many live as enemies of the cross of Christ.

Phi 3:19 Their destiny is destruction, their god is their stomach, and their "**glory**" is in their shame. Their mind is on earthly things.

Phi 3:20 But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ,

6.14 God is also said to be glorified by delivering mature believers.

2Ti 4:18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom "**be glory**" for ever and ever. Amen.

7. Now back to our study of verse ten. Christ will again return as Zechariah, Ezekiel, Joel and other prophets have predicted.

Eze 43:9 Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.

Joe 3:17 So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

Joe 3:18 And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth out of the house of the LORD, and shall water the valley of Shittim.

8. Zechariah is telling Israel of 520 B.C. there will be a day when the Christ shall personally and visibly dwell with His people in Jerusalem. The city of David will become Headquarters for the King of kings and Lord of lords.

9. Let me give you just a few passages which describe what it will be like when the Lord settles in the midst of Israel after His second advent.

Dan 7:13 "In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence.

Dan 7:14 He was given authority, **glory** and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

Mic 4:1 In the last days the mountain of the LORD'S temple will be established as chief among the mountains; it will be raised above the hills, and peoples will stream to it.

Mic 4:2 Many nations will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the LORD from Jerusalem.

Mic 4:3 He will judge between many peoples and will settle disputes for strong nations far and wide. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.

Mic 4:4 Every man will sit under his own vine and under his own fig tree, and no one will make them afraid, for the LORD Almighty has spoken.

Isa 2:2 In the last days the mountain of the LORD'S temple will be established as chief among the mountains; it will be raised above the hills, and all nations will stream to it.

Isa 2:3 Many peoples will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the LORD from Jerusalem.
Isa 2:4 He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.

Jer 31:1 "At that time," declares the LORD, "I will be the God of all the clans of Israel, and they will be my people."

Jer 31:2 This is what the LORD says: "The people who survive the sword will find favor in the desert; I will come to give rest to Israel."

Jer 31:3 The LORD appeared to us in the past, saying: "I have loved you with an everlasting love; I have drawn you with loving-kindness."

Jer 31:4 I will build you up again and you will be rebuilt, O Virgin Israel. Again you will take up your tambourines and go out to dance with the joyful.

Jer 31:5 Again you will plant vineyards on the hills of Samaria; the farmers will plant them and enjoy their fruit.

Luk 1:32 He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David,

Luk 22:29 And I confer on you a kingdom, just as my Father conferred one on me,
Luk 22:30 so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel.

Eze 45:8 This land will be his possession in Israel. And my princes will no longer oppress my people but will allow the house of Israel to possess the land according to their tribes.

Eze 45:9 "This is what the Sovereign LORD says: You have gone far enough, O princes of Israel! Give up your violence and oppression and do what is just and right. Stop dispossessing my people," declares the Sovereign LORD.

Jer 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Psa 46:9 He makes wars cease to the ends of the earth; he breaks the bow and shatters the spear, he burns the shields with fire.

Hos 2:18 In that day I will make a covenant for them with the beasts of the field and the birds of the air and the creatures that move along the ground. Bow and sword and battle I will abolish from the land, so that all may lie down in safety.

Psa 72:7 In his days the righteous will flourish; prosperity will abound till the moon is no more.

Psa 72:8 He will rule from sea to sea and from the River to the ends of the earth.

Psa 72:9 The desert tribes will bow before him and his enemies will lick the dust.
Psa 72:10 The kings of Tarshish and of distant shores will bring tribute to him; the kings of Sheba and Seba will present him gifts.

Psa 72:11 All kings will bow down to him and all nations will serve him.

Psa 72:12 For he will deliver the needy who cry out, the afflicted who have no one to help.

Psa 72:13 He will take pity on the weak and the needy and save the needy from death.

Psa 72:14 He will rescue them from oppression and violence, for precious is their blood in his sight.

Psa 72:15 Long may he live! May gold from Sheba be given him. May people ever pray for him and bless him all day long.

Psa 72:16 Let grain abound throughout the land; on the tops of the hills may it sway. Let its fruit flourish like Lebanon; let it thrive like the grass of the field.

Eze 34:26 I will bless them and the places surrounding my hill. I will send down showers in season; there will be showers of blessing.

Eze 34:27 The trees of the field will yield their fruit and the ground will yield its crops; the people will be secure in their land. They will know that I am the LORD, when I break the bars of their yoke and rescue them from the hands of those who enslaved them.

16. That the Lord will physically appear and reign from Jerusalem is clear; that all will worship Him is also made certain but in what form and how He will universally rule in what type of body is not provided.

16.1 The fact that all will see Him and know of His demands and standards goes without saying. I think it suffices: He will have a resurrection body sufficient to do the job; it will be one over and above anything we can imagine.

16.2 Like His resurrection body His millennial Body will be capable of all the Scriptural demands placed upon It.

16.3 Just from looking at those things His resurrection body could do, I think we can conclude that this same resurrection Body will be up to the millennial task.

16.4 A review of what His resurrection body did between His resurrection and His ascension should give us some idea of what He will be like during the millennium.

16.4.1 He could travel from the Third Heaven to earth and back again.

16.4.2 He could travel from Earth to Sheol to the Third Heaven and back to earth with ease.

16.4.3 He could eat when He wanted to eat.

16.4.4 He could take on different appearances, sometimes being recognized and sometimes not being recognized.

16.4.5 He could be one place on earth one minute and another place the next minute.

16.4.6 He could travel through walls and closed doors as needed.

16.4.7 We could best sum His post resurrection bodily appearances as unlimited.

16.5 He will in His Second Advent role be known by all in the world, speak destruction at His pleasure, ride a white horse across the heavens, speak the death of hundreds of thousands, destroy cities and judge the dead.

16.6 In conclusion I think we can simply say: whatever the Scripture says He will do, that He will do. After all, we are talking about the One who made everything, He is the Creator of all things.

Col 1:15 He is the image of the invisible God, the firstborn over all creation.

Col 1:16 For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.

Col 1:17 He is before all things, and in him all things hold together.

17. Now let's put together an expanded translation of verse ten.

Expanded Translation

Zec 2:10 Sing and make a joyful noise unto the Lord you daughter of Zion because I tell you as a certainty a future day is coming when I as your Messiah King shall descend from heaven and dwell permanently in the midst of you in the city of Jerusalem. So declares the Lord of the Armies.

18. Verse eleven adds the nations of the world to the promise of salvation when the Messiah comes.

KJV

Zec 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.

NIV

Zec 2:11 "Many nations will be joined with the LORD in that day and will become my people. I will live among you and you will know that the LORD Almighty has sent me to you.

Zec 2:11

Hebrew

Va Rav Goy - And the many nations

Lavah - shall join themselves

El Yehovah - to Jehovah

Be Ha Hu Yom - in that day

Va Hayah Le Y - and they shall be to Me
Le Am - a people
Va Shakan- when I shall dwell
Be Tok Ke - in the midst of you
Va Yada - and then you shall know
Kiy Yehovah Tsava - that the Lord of the armies
Shalach Y - has sent me
El Ke - to you

Working Translation

Zec 2:11 And many nations shall decide to join themselves to the Lord in that day and they shall be to me a people when I shall dwell in the midst of you and then you shall know that the Lord of the Armies has sent Me.

Principles:

1. "In that day" fixes the time as the millennial day of the Lord.
2. **Lavah** (meaning "to join") is a Niphal stem and thus a passive reflective; the translation is better "shall themselves be caused to join."
3. The cause is the visual presence of the Lord. Many nations shall cause themselves to be joined in both a faith and a spiritual experience with Christ the Messiah when He dwells among them.
4. Unger believes the passive voice of the Niphal stem teaches "Israel will be converted and draw her converts not to herself, but to her newly found Redeemer, whom she will find so precious in that day." Isa 2:1-4; 60:1-3; Zec 8:20-23.

Isa 2:1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

Isa 2:2 And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

Isa 2:3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Isa 60:3 When the Lord resides in Jerusalem again, the Gentiles shall come to His light, and kings will be drawn to the brightness of Christ's rising.

Zec 8:20 Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities:

Zec 8:21 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

Zec 8:22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

Zec 8:23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

End Lesson Taught 10-15-2003

Zechariah Lesson 27

10-22-2003

1. Last week I completed our analysis of Zec 2:10; when time expired we had just started the exegesis of verse eleven.

2. Before we continue I want to give you an expanded translation of Zec 2:1-10.

Zec 2:1 After the vision of the horns and the artisans I again meditated upon the meaning and then suddenly I saw a man, the Lord Jesus Christ, with a measuring line in his hand.

Zec 2:2 And then I asked the man with the measuring line, "Where are you going and what are you going to do?" The Lord Jesus answered "I am going to measure the future size of Jerusalem."

Zec 2:3 And suddenly the angel who had earlier conversed with me left and then another angel went out to meet him.

Zec 2:4 And then I heard the interpreting angel say to a second angel standing nearby "hurry and tell the young prophet Zechariah Jerusalem shall one day grow in population and prosperity; even to the extent that its city limits shall extend beyond the ruins of its existing walls."

Zec 2:5 And as the Lord of The Angelic Armies of Heaven, I the Lord Jesus Christ shall be to Jerusalem a wall of fire to protect, honor and glorify her; I shall in fact make my home inside the city of David.

Zec 2:6 Now listen up said the Lord Jesus Christ, "those of you who are living in Babylon, I urge you to flee from where I sent you and return to the Promised Land; I didn't disperse you in order that you die in a Babylonian revolt, you were exiled in order that I might return you to your Land of Promise.

Zec 2:7 Now listen up Israel, you who continue to dwell in Babylon, deliver yourselves."

Zec 2:8 For you see the Lord of the Armies says "after My glorification the Father will send Me against all those nations who have despoiled Israel, for he who touches the apple of My eye, touches Me."

Zec 2:9 Now listen, as the Lord of the Armies I will shake my fist at those who have plundered My people and the enemies of Israel shall become the servants of Zion; and then the entire world shall know it was the Father who sent Me.

Zec 2:10 Sing and make a joyful noise unto the Lord you daughter of Zion because I tell you as a certainty a future day is coming when I as your Messiah King shall descend from heaven and dwell permanently in the midst of you in the city of Jerusalem. So declares the Lord of the Armies.

3. We earlier studied a description of our third of the eight night visions. (Zec 2:1-3); on the 10th of September we began a study of the promises emanating from the vision (Zec 2:4-13).

4. I want to review some of that learned last week and then we will continue our study of the inclusion of the nations in God's eschatological program.

KJV

Zec 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.

NIV

Zec 2:11 "Many nations will be joined with the LORD in that day and will become my people. I will live among you and you will know that the LORD Almighty has sent me to you.

Working Translation

Zec 2:11 And many nations shall decide to join themselves to the Lord in that day and they shall be to me a people when I shall dwell in the midst of you and then you shall know that the Lord of the Armies has sent Me.

Principles:

1. "In that day" fixes the time as the millennial day of the Lord.

2. **Lavah** (meaning "to join") is a Niphal stem and thus a passive reflexive; the translation is better "shall themselves be joined."

3. The cause is the visual presence of the Lord. Many nations shall cause themselves to be joined in both a faith and a spiritual experience with Christ the Messiah when He dwells among them.

4. Unger believes the passive voice of the Niphal stem teaches "Israel will be converted and draw her converts not to herself, but to her newly found Redeemer, whom she will find so precious in that day." Isa 2:2-4; 60:1-3; Zec 8:20-23.

Isa 2:2 And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

Isa 2:3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Isa 60:3 When the Lord resides in Jerusalem again, the Gentiles shall come to His light, and kings will be drawn to the brightness of Christ's rising.

Zec 8:20 Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities:

Zec 8:21 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

Zec 8:22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

Zec 8:23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

5. Zec 2:11 certainly seems to predict a massive (the verb **Rav** means many) conversion of the nations to a knowledge of salvation.

Zec 2:11 And many nations shall be joined to the LORD in that day, and shall be my people ...

6. The **Goyim**, the gentiles, come to the Lord and become to Him an **Am**, a people.

7. When Leah conceived her third son, she said, "Now this time will my husband be joined unto me, because I have borne him three sons: therefore will his name be called Levi," i. e., "Joined." Gen 29:34

Gen 29:32 And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

Gen 29:33 And she conceived again, and bare a son; and said, Because the LORD hath heard I was hated, he hath therefore given me this son also: and she called his name Simeon.

Gen 29:34 And she conceived again, and bare a son; and said, Now this time will my husband **be joined** unto me, because I have born him three sons: therefore was his name called Levi.

Gen 29:35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.

8. Leah's statement "this time my husband shall be joined unto me" means her spouse would be inseparably united to her by the bond of child birth and his joy at having sons.

9. Aaron was told his fellow Levites would "be joined" with him in the work of the Sanctuary. Num 18:2

Num 18:2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that "**they may be joined**" unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness.

Num 18:3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

10. Isaiah predicts foreigners "will join" Israel in a restored Palestine and will cleave to the house of Jacob. Isa 14:1

Isa 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.

Isa 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.

11. Israel returns to the land as converted saints and many nations will follow them in order to join in the worship of the Messiah. Isa 56:3-6; Psa 102:15-22

Isa 56:3 Let no foreigner who has bound himself to the LORD say, "The LORD will surely exclude me from his people." And let not any eunuch complain, "I am only a dry tree."

Isa 56:4 For this is what the LORD says: "To the dedicated ones who keep my Sabbaths, who choose what pleases me and hold fast to my covenant--

Isa 56:5 to them I will give within my temple and its walls a memorial and a name better than sons and daughters; I will give them an everlasting name that will not be cut off.

Isa 56:6 **And foreigners** who bind themselves to the LORD to serve him, to love the name of the LORD, and to worship him, all who keep the Sabbath without desecrating it and who hold fast to my covenant--

Isa 56:7 these I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations."

Psa 102:15 The nations will fear the name of the LORD, all the kings of the earth will revere your glory.

Psa 102:16 For the LORD will rebuild Zion and appear in his glory.

Psa 102:17 He will respond to the prayer of the destitute; he will not despise their plea.

Psa 102:18 Let this be written for a future generation, that a people not yet created may praise the LORD:

Psa 102:19 "The LORD looked down from his sanctuary on high, from heaven he viewed the earth,

Psa 102:20 to hear the groans of the prisoners and release those condemned to death."

Psa 102:21 So the name of the LORD will be declared in Zion and his praise in Jerusalem

Psa 102:22 when the peoples and the kingdoms assemble to worship the LORD.

12. Israel shall serve as the example, living witnesses, "Come let us join ourselves to the Lord in an everlasting covenant that will never be forgotten." Jer 50:4-5

Jer 50:4 In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God.

Jer 50:5 They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten.

Zec 2:11 And many nations from all over the world shall decide to join in the worship of the Lord; in that day the nations will join with Israel and they too shall become my people; all of this shall come to pass when I shall dwell in Jerusalem and then all shall know that My Father, the Lord of the Armies has sent Me.

14. Now let's see what we can learn from verse twelve.

KJV

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

NIV

Zec 2:12 The LORD will inherit Judah as his portion in the holy land and will again choose Jerusalem.

Hebrew

Zec 12:12

Va Nachal - And he shall take, inherit, possess

Yehovah - Jehovah

Eth Yehudah - Judah

Cheleq Vo - His portion

Al Adamah - of the land

Ha Qodesh - set apart

Va Bachar - and He shall choose

Od - again

Be Yerushalaim - Jerusalem

Working Translation

Zec 2:12 And Jehovah shall inherit Judah as His set-apart land and He, God, shall again choose Jerusalem.

Principles:

1. God declares to Zechariah "both Judah and Jerusalem are mine."

2. Given verse eleven where by proclamation the Messiah's salvation is said to extend to the nations, the Lord seems compelled to reassure Israel they are number one in God's eye.

Zec 2:11 And many nations from all over the world shall decide to join in the worship of the Lord; in that day the nations will join with Israel and they too shall become my people; all of this shall come to pass when I shall dwell in Jerusalem and then everyone shall know that My Father, the Lord of the Armies has sent Me.

3. Unger has written: "Lest the conversion of the millennial nations cause any doubt that the original election of Israel has in no sense been abrogated, Zechariah declares in verse twelve that God has not forgotten His choice of Zion as uniquely His own people."

Zec 2:12 The LORD will inherit Judah as his portion in the holy land and will again choose Jerusalem.

4. The original promises where God chooses Israel are still in play; even though He will bless Egypt and Assyria (Isa 19:-24-25), Israel is His possession and inheritance.

Deu 4:20 But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, "to be unto him a people of inheritance," as ye are this day.

Deu 9:26 I prayed therefore unto the LORD, and said, O Lord GOD, destroy not "thy people and thine inheritance," which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

Deu 9:27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

Deu 9:28 Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

Deu 9:29 Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

Isa 19:24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:

Isa 19:25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and "Israel mine inheritance."

5. Although the term, Holy Land is widely used today to describe Palestine, it occurs only this once in the Bible and that is here in Zec 2:12.

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

6. Moreover its present day usage is highly inappropriate; The Holy Land will not become a suitable designation until the land which has been defiled and polluted is

cleansed by the violent overthrow and presence of Immanuel and His redeemed people Israel.

7. The term Holy Land is a millennial epithet and is reserved for the time when the Lord will say, "I will remove the iniquity of that land in a single day when Israel is reinstated as a high priestly nation." (Zec 3:1-9).

Zec 3:1 And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

Zec 3:2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

Zec 3:3 Now Joshua was clothed with filthy garments, and stood before the angel.

Zec 3:4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

Zec 3:5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by...

Zec 3:9 "See, the stone (Christ) I have set in front of Joshua! There are seven eyes (seven fold perfection of Christ) on that one stone, and I will engrave an inscription on it," says the LORD Almighty, **"and I will remove the sin of this land in a single day."**

8. The land will not become Holy until Israel has become the light of the world with an abundant outpouring of the Holy Spirit. (Zec 4:1-14) A time when Israel's policies and actions are directed by the presence of Christ and the Holy Spirit in the Temple.

Zec 4:2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: (this is a description of Christ and the Holy Spirit ruling and directing all that goes on in the world)

Zec 4:3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

Zec 4:4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

Zec 4:5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

Zec 4:6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts ...

Zec 4:11 Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

Zec 4:12 And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?

Zec 4:13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

Zec 4:14 Then said he, These are the two anointed ones (**representing Israel's Kingship and Priesthood**), that stand by the Lord of the whole earth.

9. The land will not be Holy until iniquity is summarily punished under the Messiah's rod-of-iron rule. Particularly in view in Zec 5:1-11 is the commercial greed of Israel.

9.1 The commercial avarice and religious apostasy of Israel are removed--symbolized by the two women being carried away to Shinar, i.e., Babylon.

Zec 5:5 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

Zec 5:6 And I said, What is it? And he said, This is an ephah (**a basket for flour, wheat etc.**) that goeth forth. He said moreover, This is their resemblance through all the earth.

Zec 5:7 And, behold, there was lifted up a talent of lead (**representing commerce, the talent of lead being the heaviest of currency - having a dual application, it also represents a weight to keep the woman inside**): and this is a woman that sitteth in the midst of the ephah.

Zec 5:8 And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

Zec 5:9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10. The land will not become Holy until Israel, by means of the implementation of the New Covenant, is known as a Holy people and the Redeemed of the Lord. (Isa 62:12)

Isa 62:12 And **they shall call them, The holy people, The redeemed of the LORD**: and thou shalt be called, Sought out, A city not forsaken.

11. The phrase "He will yet choose Jerusalem again" is an interesting phrase.

12. Feinberg notes in his book God Remembers "the phrase does not imply that God must choose Israel afresh, but that now, at long last, He will be able to manifest to the world the immutable character of His original choice and its practical outworking in renewed, restored, and resettled Israel."

13. Christ by His various acts of loving kindness to His people and righteous judgment against their enemies will demonstrate in the sight of the whole world the fact and immutability of His original choice.

14. I think we are now ready for an expanded translation of our verse.

Expanded Translation

Zec 2:12 And Christ the Messiah shall inherit both Judah and Jerusalem as His Holy Land; it is there He will permanently reside with his perfect people in perfect environment.

15. Now let's see what we can learn from verse thirteen.

KJV

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

NIV

Zec 2:13 Be still before the LORD, all mankind, because he has roused himself from his holy dwelling."

Hebrew

Zec 2:13

Haseh - Hush, be silent and learn

Col Basar - all flesh, all mortals

Min Paneh - before literally from my face, before the face

Yehovah - of the Lord

Kiy - because, for you see

Ur - He has been aroused, excited, stirred, raised-up, He himself has been aroused and stirred

Min Un - from his dwelling place

Qodesh - Holy

Zec 2:13 Now let all flesh be silent before the face of the Lord because He is aroused and stirred out of His sanctified dwelling place.

Principles:

1. **Haseh** is a Qal imperative. Israel is commanded to be still and listen to what the Lord is saying through Zechariah.
2. Silence is demanded because Zechariah has just predicted the greatest event this old world will ever see: the coming of the Messiah when all history and the people who made history will be judged.
3. All the world, including the nations who have raged against Israel, will one day be hushed when they see the King Coming.
4. **Basar** is a reference to all humanity; **Basar** can be translated as either flesh or mortal man.
5. **Basar** not only includes all mankind in its weakness but also stressed is the impermanency of the flesh. Isa 40:6

Isa 40:6 A voice says, "Cry out." And I said, "What shall I cry?" "All men are like grass, and all their glory is like the flowers of the field.

Isa 40:7 The grass withers and the flowers fall, because the breath of the LORD blows on them. Surely the people are grass.

Isa 40:8 The grass withers and the flowers fall, but the word of our God stands forever."

6. Silence would seem to be stressed for when He comes, the entire world will be silent before Him. Amo 8:3

Amo 8:3 "In that day," declares the Sovereign LORD, "the songs in the temple will turn to wailing. Many, many bodies--flung everywhere! **Silence!**"

7. The **Ki** causal particle introduces additional information as to why there is to be silence.

8. The God of Glory has been aroused (a translation from the Hebrew **Ur** meaning to be aroused or stirred). He is aroused because of the cries of Israel.

9. The Lion of Judah sits upright in response to the cries of his wronged and persecuted people Israel.

10. With the opening of the seals in heaven during the Tribulation, the silence of God is broken. Rev 5:1-14

End Lesson Taught 10-22-2003

Zechariah Lesson 28

10-29-2003

1. Last week I completed our analysis of Zec 2:11 and 12; when time expired we had just started the exegesis of verse thirteen.

2. Before we continue that analysis I want to give you an expanded translation of Zec 2:10-12.

Zec 2:10 Sing and make a joyful noise unto the Lord you daughter of Zion because I tell you as a certainty a future day is coming when I as your Messiah King shall descend from heaven and dwell permanently in the midst of you in the city of Jerusalem. So declares the Lord of the Armies.

Zec 2:11 And many nations from all over the world shall decide to join in the worship of the Lord; in that day the nations will join with Israel and they too shall become my people; all of this shall come to pass when I shall dwell in Jerusalem and then all shall know that My Father, the Lord of the Armies has sent Me.

Zec 2:12 And Christ the Messiah shall inherit both Judah and Jerusalem as His Holy Land; it is there He will permanently reside with his perfect people in perfect environment.

3. I want to review some of that learned last week and then we will continue our study of the last verse of chapter two.

5. Now let's see what we can learn from verse thirteen.

KJV

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

NIV

Zec 2:13 Be still before the LORD, all mankind, because he has roused himself from his holy dwelling."

Hebrew

Zec 2:13

Haseh - Hush, be silent and learn

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Yehovah - of the Lord

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Min Un - from his dwelling place

Qodesh - Holy

Working Translation

Zec 2:13 Now let all flesh be silent before the face of the Lord because He is aroused and stirred out of His sanctified dwelling place.

Principles:

1. **Haseh** is a Qal imperative. Israel is commanded to be still and listen to what the Lord is saying through Zechariah.

2. Silence is demanded because Zechariah has just predicted the greatest event this old world will ever see: the coming of the Messiah when all history and the people who made history will be judged.

3. All the world, including the nations who have raged against Israel, will one day be hushed when they see the King coming.

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5. **Basar** not only includes all mankind in its weakness but also stressed is the impermanency of the flesh. Isa 40:6

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6. Silence would seem to be stressed for when He comes, the entire world will be silent before Him. Amo 8:3

Amo 8:3 "In that day," declares the Sovereign LORD, "the songs in the temple will turn to wailing. Many, many bodies--flung everywhere! **Silence!**"

7. The **Kiy** causal particle introduces additional information as to why there is to be silence.

8. The God of Glory has been aroused (a translation from the Hebrew **Ur** meaning to be aroused or stirred) says the Scripture. He is aroused because of the cries of Israel.

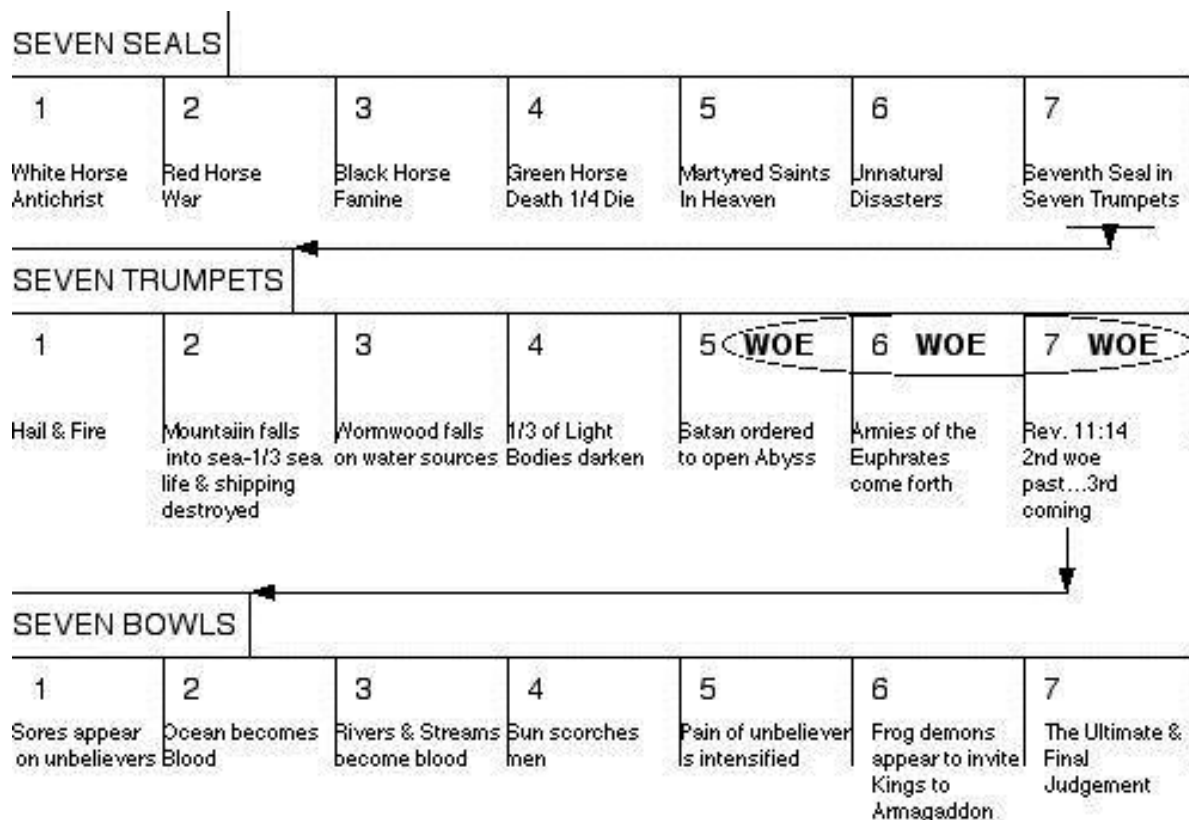
9. The Lion of Judah sits upright in response to the cries of his wronged and persecuted people Israel.

10. With the opening of the seals in heaven during the Tribulation, the silence of God is broken. Rev 5:1-6

Rev 5:1 Then I saw in the right hand of him who sat on the throne a scroll with writing on both sides and sealed with seven seals ...

Rev 5:6 Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.

11. The opening of the seals will result in several severe major judgments of planet earth described first by the seals but then there is an acceleration of judgment with the seven trumpets and the seven vials.



12. The ultimate judgment will come when the Lord Jesus returns. Rev 11:15-19 and Rev 19:11-21

Rev 11:15 The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever."

Rev 11:16 And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God,

Rev 11:17 saying: "We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign.

Rev 11:18 The nations were angry; and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great-- and for destroying those who destroy the earth."

Rev 11:19 Then God's temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm.

Rev 19:11 I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war.

Rev 19:12 His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself.

Rev 19:13 He is dressed in a robe dipped in blood, and his name is the Word of God.

Rev 19:14 The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.

Rev 19:15 Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty.

Rev 19:16 On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

Rev 19:17 And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, "Come, gather together for the great supper of God,

Rev 19:18 so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

Rev 19:19 Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army.

Rev 19:20 But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.

Rev 19:21 The rest of them were killed with the sword that came out of the mouth of the rider on the horse, and all the birds gorged themselves on their flesh.

13. The Messiah, Who will one day return as Zechariah has predicted, is described in His present abode in Deu 26:15 and Psa 68:5

Deu 26:15 Look down from heaven, your holy dwelling place, and bless your people Israel and the land you have given us as you promised on oath to our forefathers, a land flowing with milk and honey."

Psa 68:4 Sing to God, sing praise to his name, extol him who rides on the clouds-- his name is the LORD-- and rejoice before him.

Psa 68:5 A father to the fatherless, a defender of widows, is God in his holy dwelling.

14. When He comes all the earth will keep silent before Him. Hab 2:20

Hab 2:20 But the LORD is in his holy temple; let all the earth be silent before him."

15. Our verse thirteen describes a future personal and visible coming of the Messiah and a world-wide judgment upon both Israel and the nations, i. e. all mortal flesh.

KJV

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

16. Given the context the emphasis here is the judgment of the nations.

17. Unger writes of this verse:

"This majestic verse, panoramic in its prophetic sweep, poetically solemn in its announcement of the great climactical event of all prophecy, the glorious advent of the Messiah-Redeemer, spans the whole period of earth's judgments that precede the Kingdom Age, and in concise summary statement includes all the events that are catalogued in the Book of the Revelation (5:1-19:16)."

18. Humanity is being addressed as all flesh, judgment is predicted and when it comes there will be silence and obeisance.

19. Here is the answer to Israel's question which had vexed them. Why, in the face of such calamities and world wide dispersion does God sleep?

20. Why has God been silent so long? The same question is asked by Israel today and yet the truth of the matter for "Israel:" He did come and they rejected Him!

21. The anthropomorphic figure used by God the Holy Spirit in speaking through Zechariah is one of God sleeping; He is then said to be aroused out of His slumber.

22. Sleep is also used of God in an anthropomorphic phrase in Psa 121:3-4; in these two verses God is said to never sleep.

Psa 121:3 He will not let your foot slip-- he who watches over you **will not slumber**;
Psa 121:4 indeed, he who watches over Israel **will neither slumber nor sleep**.

23. God is said to be aroused or awakened out of a figurative sleep in that future day, as it were, in response to the distressful cries of His people.

24. As noted the verb translated "aroused or stirred" is a Niphal passive reflexive of the verb **Ur** meaning "will cause Himself to be awakened." Zechariah himself in Zec 4:1 is said to be aroused out of his sleep; in verse four the same verb **Ur** is used.

Zec 4:1 And the angel that talked with me came again, and waked me, as a man that is **wakened** out of his sleep.

25. The Lord is said to be stirred or awakened from His Holy Habitation. The word translated Holy is **Qodesh - (meaning holy, or set-apart; it is also used for Holy as in Holy Spirit of God)** and the word for habitation is **Un** meaning "dwelling or place of habitation." Deu 26:15; 2Ch 30:27 and Psa 68:5.

Deu 26:15 **Look down from heaven, your holy dwelling place**, and bless your people Israel and the land you have given us as you promised on oath to our forefathers, a land flowing with milk and honey."

Hezekiah's Reformation

2Ch 30:26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem.

2Ch 30:27 Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy **dwelling place**, even unto heaven.

Psa 68:4 Sing to God, sing praise to his name, extol him who rides on the clouds-- his name is the LORD-- and rejoice before him.

Psa 68:5 A father to the fatherless, a defender of widows, is God in his **holy dwelling**.

26. It is clear **Un** as used in our verse thirteen is a reference to the Third Heaven where Christ is said to sit at the right side of the Father in the place of honor.

27. We are now ready for an expanded translation of Zech 2:13 as we close out our study of Zechariah chapter two and the third of the eight night visions.

Expanded Translation

Zec 2:13 The Lord continued His discourse: "Let all the world keep silence before Me for I have been aroused and awakened by the cries of My promised people Israel; I will leave My home in the Third Heaven and will take up a permanent residence in Jerusalem."

28. Before we leave chapter two, let me provide an expanded translation of the entire chapter:

Zec 2:1 After the vision of the horns and the artisans I again meditated upon the meaning and then suddenly I saw a man, the Lord Jesus Christ, with a measuring line in his hand.

Zec 2:2 And then I asked the man with the measuring line, "Where are you going and what are you going to do?" The Lord Jesus answered "I am going to measure the future size of Jerusalem."

Zec 2:3 And suddenly the angel who had earlier conversed with me left and then another angel went out to meet him.

Zec 2:4 And then I heard the interpreting angel say to a second angel standing nearby "hurry and tell the young prophet Zechariah Jerusalem shall one day grow in population and prosperity; even to the extent that its city limits shall extend beyond the ruins of its existing walls."

Zec 2:5 And as the Lord of The Angelic Armies of Heaven, I the Lord Jesus Christ shall be to Jerusalem a wall of fire to protect, honor and glorify her; I shall in fact make my home inside the city of David.

Zec 2:6 Now listen up said the Lord Jesus Christ, "those of you who are living in Babylon, I urge you to flee from where I sent you and return to the Promised Land; I didn't disperse you in order that you die in a Babylonian revolt, you were exiled in order that I might return you to your Land of Promise.

Zec 2:7 Now listen up Israel, you who continue to dwell in Babylon, deliver yourselves."

Zec 2:8 For you see the Lord of the Armies says "after My glorification the Father will send Me against all those nations who have despoiled Israel, for he who touches the apple of My eye, touches Me."

Zec 2:9 Now listen, as the Lord of the Armies I will shake my fist at those who have plundered My people and the enemies of Israel shall become the servants of Zion; and then the entire world shall know it was the Father who sent Me.

Zec 2:10 Sing and make a joyful noise unto the Lord you daughter of Zion because I tell you as a certainty a future day is coming when I as your Messiah King shall descend from heaven and dwell permanently in the midst of you in the city of Jerusalem. So declares the Lord of the Armies.

Zec 2:11 And many nations from all over the world shall decide to join in the worship of the Lord; in that day the nations will join with Israel and they too shall become my people; all of this shall come to pass when I shall dwell in Jerusalem and then all shall know that My Father, the Lord of the Armies has sent Me.

Zec 2:12 And Christ the Messiah shall inherit both Judah and Jerusalem as His Holy Land; it is there He will permanently reside with his perfect people in perfect environment.

Zec 2:13 The Lord continued His discourse: "Let all the world keep silence before Me for I have been aroused and awakened by the cries of My promised people Israel; I will leave My home in the Third Heaven and will take up a permanent residence in Jerusalem."