

V. *The Man with the Measuring Line*

30-Dec-07 Zechariah 2:1-13

Theme: Through the work of Messiah, God promises the growth of His church, the protection and purity of His people, and His presence in their midst.

Key Verses: Zechariah 2:10-11 ¹⁰“Sing and rejoice, O daughter of Zion! For behold, I am coming and I will dwell in your midst,” says the LORD. ¹¹“Many nations shall be joined to the LORD in that day, and they shall become My people. And I will dwell in your midst. Then you will know that the LORD of hosts has sent Me to you.

Review

Last week, we completed the first Night Vision and also covered the second one. In the first vision, Zechariah saw the Angel of the LORD, the Lord Jesus Christ, in the midst of His church. Jesus interceded on behalf of His people, who were struggling among the nations of the world. In response, God gives His people “good and comforting words.”

God has not forgotten His people. His anger, which once was against the fathers of Israel, is now against “the nations at ease.” Furthermore, God makes great promises of restoration and restitution to the Jews. First, God is returning with mercy to His people. The presence of the Angel of the LORD in the midst of the myrtle trees of Israel is proof of that. Beyond that, God promises that the temple will be rebuilt, the city of Jerusalem will be fortified, and that the nations will grow and prosper.

These “good and comforting words” are not just applicable to the Jews of 520 BC; they also apply to us. Jesus Christ is dwelling in the midst of the church even while we are among the nations of the world; He is watching over us to protect us and to intercede on our behalf. The good and comforting words of the LORD remind us that God is jealous for us to protect us from being stained by the sin of the world, and that He will dwell in our midst, establish our worship, defend us from our enemies, and cause us to prosper spiritually.

The second Night Vision was of the “Four Horns and Four Craftsmen.” This builds upon the first vision, and shows us how God deals with the nations who are at ease. The four horns represented all of the hostile world powers arrayed against the people of God. Implied in the vision is a religious war: who are the people of God going to serve, the horns of the nations, or the horns of God’s altar?

The good news in this vision is that God raises up craftsmen to defeat and cut off the horns of His enemies. Ultimately, this points to Jesus Christ, who is the “horn of salvation” that defeats all the enemies of God. Thus in every age, God provides for His people. Furthermore, when we worship God as He commands us to, we are building up His church and tearing down the false altars of the world.

Introduction

This morning we will consider the third Night Vision of Zechariah, the “Man with the Measuring Line.” This vision builds on the previous two, especially expanding upon the “good and comforting words” of 1:16-17 that proclaimed God’s return in mercy to His people and the expansion of Jerusalem, for that is the immediate context of the third vision.

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Exposition

A. The Third Vision (2:1-5)

1. What Zechariah Saw (2:1-4a)

¹Then I raised my eyes and looked, and behold, a man with a measuring line in his hand.
²So I said, “Where are you going?” And he said to me, “To measure Jerusalem, to see what is its width and what is its length.” ³And there was the angel who talked with me, going out; and another angel was coming out to meet him, ⁴who said to him, “Run, speak to this young man, saying ...” (Zechariah 2:1-4a).

In Zechariah’s first vision, the central character was a man on a horse in the midst of a grove of myrtle trees. In his third vision, once again the central character is a man, described as having “a measuring line in his hand.” Other characters populate the vision, including the interpreting angel and another angel. Reference is made to “this young man,” who is variously interpreted to be either the original man with the measuring line, or Zechariah himself, the witness of these events.

Commentators are generally divided on how to reconcile the action of this third vision. Who is the man with the measuring line? Who is the young man? What is going on here anyway?

One common interpretation is that the man with the measuring line is the “young man” of verse 4. In this interpretation, the young man represents “the average opinion of the day,” (Leupold), “the restored community of the prophet’s day” (Mackay), or “a visionary symbol of human expectations for the city” (Phillips). This young man is on a mission to measure the size of Jerusalem, the city of God. However, he is ignorant of the true dimensions and scope of God’s glorified people, and so another angel has to deliver a message to the man with the measuring line that the city is too big to be measured.

In this interpretation, “human perspective is corrected by God’s perspective on the city” (Phillips). The young man’s “conception of the city of God is poured into too small a mold. He cannot as yet see that God has destroyed the historic Jerusalem in order to build the ‘Jerusalem that is above’” (Leupold). Thus, the message of the angel in verses 4-5 is directed toward this well meaning, but misguided young man with the measuring line, in order to correct his perceptions about the city of God.

Although this interpretation is orthodox, I don’t believe it fits in with the overall context of the Night Visions. The traditional interpretation, held throughout much of church history, is that the man with the measuring line is the same as the man in the myrtles; that is, He is the Angel of the LORD, the Lord Jesus Christ in pre-incarnate form. This view is held, for example, by Moore, Baron, Kline, and Jordan.

Why should we consider the man with the measuring line to be the Angel of the LORD? The background for this vision is in Ezekiel chapter 40. The prophet Ezekiel saw a vision of a bronze man with a line of flax and a measuring rod in his hand (Ez. 40:3). In the chapters that follow, this bronze man, who is none other than the pre-incarnate Jesus Christ, proceeds to measure out a glorified temple in great detail. The man with the measuring line in Zechariah’s vision is doing the same thing. Since Zechariah would have been familiar with Ezekiel, undoubtedly he recognized the LORD as the one who was measuring the city.

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In addition, the type of work that is being done by the man with the measuring line is consistent with what the Bible ascribes to God. This man “is not merely some subordinate surveyor gathering information, but the Lord Himself engaged in sovereign construction” (Kline). God is an architect and builder, and this vision expands upon that concept:

⁴Where were you when I laid the foundations of the earth? Tell Me, if you have understanding. ⁵Who determined its measurements? Surely you know! Or who stretched the line upon it? ⁶To what were its foundations fastened? Or who laid its cornerstone, ⁷When the morning stars sang together, and all the sons of God shouted for joy? (Job 38:4-7).

¹²Who has measured the waters in the hollow of His hand, measured heaven with a span and calculated the dust of the earth in a measure? Weighed the mountains in scales and the hills in a balance? (Isaiah 40:12).

Another indication of the sovereign identity of the man with the measuring line is the exact nature of the tool he is carrying. The Hebrew word here is different than the word used in 1:16 for “surveyor’s line.” It is also different than the words used in Ezekiel 40:3 for “line of flax” and “measuring rod,” which are tools used to measure the dimensions of buildings. Jordan points out that the tool named here by Zechariah is used to measure large areas or tracts of land:

What did Zechariah not know? First, he didn’t know where the man was going; and secondly, when he found out where the man was going, he didn’t understand why he was using the kind of tool to measure large open areas of land rather than buildings and cities. But the man with the measuring line already knew the city was going to be large and unwallled, because of the kind of tool he was carrying. The modern interpretation assumes an ignorant young man going out to measure Jerusalem because he doesn’t understand the city will be huge and unwallled, but he does know because of the tool he is carrying. So the evidence is that this is Christ, the planner, builder, and measurer of history, the supreme priest. Measuring and setting boundaries is a priestly task; shepherding within those boundaries is the kingly task.

If we thus fix the identity of the man with the measuring line as the man in the myrtles, the Angel of the LORD, the Lord Jesus Christ, then the identity of the “young man” in verse 4 can be none other than Zechariah himself. This designation is appropriate, since Zechariah was indeed a “youth” at this time, being the grandson of Iddo, one of the chief priests (1:1; *cp.* Neh. 12:4).

So, the action of the vision is as follows. The Angel of the LORD goes out from the temple to measure the extent of the city of Jerusalem, the people of God. But since He knows that the future expansion of His kingdom is going to be great, He is prepared to measure a large area of land rather than just a few buildings in a city. Zechariah sees Him going out and asks Him what He is doing. The man with the measuring line responds that He is going to measure the city of Jerusalem. The interpreting angel goes out to follow Christ in His task, and as he goes out, he is met by another angel, apparently sent back by Jesus to expand on His previous answer. This second angel tells the first angel to run back to the young man (Zechariah) and deliver to him the message that comes from the Angel of the LORD. The subject of this message is in verses 4-5 and comes directly from the LORD, thus confirming again the identity of the man with the measuring line as God incarnate.

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2. What Zechariah Heard (2:4b-5)

⁴“Jerusalem shall be inhabited as towns without walls, because of the multitude of men and livestock in it. ⁵For I,’ says the LORD, ‘will be a wall of fire all around her, and I will be the glory in her midst’” (Zechariah 2:4b-5).

The message that the interpreting angel receives from the Angel of the LORD via the other angel contains three glorious promises regarding the future of Jerusalem. The first promise is of *expansion*: Jerusalem will be like “towns without walls.” The Hebrew word used here literally means “plains,” that is, open countryside without any barriers.

¹⁰Thus says the Lord GOD: “On that day it shall come to pass that thoughts will arise in your mind, and you will make an evil plan: ¹¹You will say, ‘I will go up against a *land of unwalled villages*; I will go to a peaceful people, who dwell safely, all of them dwelling without walls, and having neither bars nor gates’—¹²to take plunder and to take booty, to stretch out your hand against the waste places that are again inhabited, and against a people gathered from the nations, who have acquired livestock and goods, who dwell in the midst of the land (Ezekiel 38:10-12).

On the surface, this promise sound dangerous, because in ancient times, security was found only in walled cities, not in unwalled villages. God will address that concern in His next promise, but the focus here in this first promise is not on security, but on size. The reason that this future Jerusalem is unwalled is because the number of inhabitants is simply too large to be enclosed. This is a promise of prosperity and growth on an unforeseen scale.

The Jews experienced a degree of fulfillment of this promise. Baldwin points out that in the New Testament period, the city of Jerusalem swelled to overflowing during the annual festivals as pilgrims from all over the world flooded in. Certainly, that would be a picture of the fulfillment of this expansion of God’s people. But of course, the ultimate fulfillment of this promise is in the growth and expansion of the New Testament church. Truly the church is a “city without walls” (Phillips), spread out across every nation in the world. The population of this spiritual city of God is too great to be confined to any one city on earth.

The second promise is of *security*: “For I will be a wall of fire around her.” A lack of city walls is no problem for God. He Himself will be our protection, our security, our “strong tower” (Ps. 61:4; Pr. 18:10). The image of God as a “wall of fire” takes us back to the exodus, when God led His people by a pillar of cloud by day and a pillar of fire by night (Ex. 13:21). When the Egyptians threatened the Israelites at the Red Sea, that fiery pillar became an impenetrable wall of fire to protect God’s people from their enemies (Ex. 14:19-20, 24). The prophet Elisha experienced a similar phenomenon when he saw the fiery chariots of God surrounding him and protecting him from the Syrian army (2 Kgs. 6:17).

Kline points out another reason for God’s wall of fire around His people – sanctification. “This fiery wall, a manifestation of God’s holiness, acts primarily as guardian not of the security of the city but of its sanctity, setting apart all who dwell within as holy unto the Lord, separating them from those outside (*cp.* Rev. 21:27; 22:14-15).” Thus God protects us not only from the attacks of our enemies, but also from the stain of sin which encroaches on His holiness.

Once again, the fulfillment of this promise finds its fullest expression in the church of Jesus Christ. The Psalmist tells us that Jesus Christ protects His church:

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⁷The Angel of the LORD encamps all around those who fear Him, and delivers them (Psalm 34:7).

God has established His church on earth and will not allow His enemies to prevail against her (Mt. 16:18). We can have complete confidence in our powerful God, the LORD of hosts. “He Himself is a wall of fire round us as our life is hid with Christ in God (Col. 3:3). He is our protection from without, and He is our light and salvation within” (Baron).

The third promise is the greatest of all – *divine indwelling*: “I will be the glory in her midst.” God is reiterating this promise, which has already been given in the first vision, both in the form of the vision itself with the Angel of the LORD in the midst of the myrtles of Israel, but also in the promise that God would return to Jerusalem with mercy (1:16).

The presence of the Shekinah glory in the tabernacle (Ex. 40:34-35) and temple (1 Kgs. 8:10-11) was an indication of the divine presence in the midst of God’s people. However, in God’s wrath, His presence was removed from the ark of the covenant (Ez. 9:3), the temple (Ez. 10:19), and the city of Jerusalem (Ez. 11:22-23). Once God’s glory left His people, the city of Jerusalem and the temple were destroyed. Thus, the presence of God’s glory brings life, while the absence of His glorious presence means judgment and death.

The same principle applies today: we need to experience and have the glory of God in ourselves if we are to be spiritually alive. How do we experience God’s glory today? By being indwelt by the Spirit of Jesus Christ. Jesus is the fullest and most complete expression of the Shekinah glory of the Old Testament:

¹⁴And the Word became 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 (John 1:14).

Jesus Christ is the “brightness of His glory and the express image of His person” (Heb. 3:3). Therefore, light and life comes through the glory of Jesus Christ: “He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him” (John 3:36). Jesus Christ is the glory in the midst of His church.

So, the third vision of Zechariah, the vision of the man with the measuring line, has three wonderful promises for the church of Jesus Christ: 1) expansion and growth throughout the world; 2) protection from external enemies and sanctification by God’s holy fire; and 3) the indwelling presence of Jesus Christ Himself in the midst of His people.

B. The Message

But we are only halfway through this passage! In addition to the vision, Zechariah is also given an oracle or message which expands upon what he has already seen and heard. In fact, this oracle sums up all of the main ideas and themes of the first three visions: God returning to His people with mercy; God’s presence in the midst of His people; God’s judgment upon the nations at ease; and the growth and expansion of God’s people.

1. *Spoiling the Nations in Judgment (2:6-9)*

a. *Flee the Land of the North (2:6-7)*

⁶“Up, up! Flee from the land of the north,” says the LORD; “for I have spread you abroad like the four winds of heaven,” says the LORD. ⁷“Up, Zion! Escape, you who dwell with the daughter of Babylon” (Zechariah 2:6-7).

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If God is returning to Jerusalem in mercy, and if He is judging the nations at ease, then an obvious inference to draw would be that God's people need to leave the nations and return to Jerusalem. And so the oracle starts with a call to exodus – to flee “the land of the north,” also referred to as “the daughter of Babylon.” Symbolically, Babylon was the land of exile, the land of God's judgment upon His people. Even though the kingdom of Babylon had been superseded by the empire of Persia, the name “Babylon” is used here in a spiritual sense to represent all of the nations of the world that were opposed to God's people. Likewise, “Zion” is used here “in its spiritual sense to designate the community of those serving the LORD whatever their geographical location” (Mackay).

This idea of fleeing from the land of the north implies a spiritual separation of God's people from the sinful society around them. Jordan points out that not all true Jews left the Persian Empire to return to Palestine. Many stayed behind and served God well, such as Nehemiah, Esther, and Mordecai. Whether or not the Jews immigrated to Jerusalem or stayed behind where they were, spiritual and moral separation was required by God.

The same requirement for spiritual separation and moral purity remains for us today. Although we are surrounded by the worldly system of values that is contrary to true Biblical religion, we are to keep ourselves “unspotted from the world” (James 1:27). “Come out from among them and be separate, says the Lord” (2 Cor. 6:17).

What does Zechariah mean when he says, “For I have spread you abroad like the four winds of heaven”? Some commentators believe it refers to God's previous judgment upon Israel for their sins of idolatry. In this case, the meaning would be that God had dispersed the Jews in His anger by the four winds of heaven, but now He is calling them home again in His mercy. However, this interpretation seems unlikely, since the call for exodus is only directed in one compass direction – from the north – and not from the four corners of the earth.

Notice that the statement says that they have been “spread like” the four winds and not “scattered to” the four winds. Therefore, I believe that this statement is not applying to the past judgment of God's people, but instead to their future expansion. Kline puts it this way: “Expounding the promise inherent in the image of an unbounded Jerusalem, the Lord assures those He commands to return that their future back at Zion is one of blessing, of expansion in every direction.” Thus, as the people of God return to Him, living lives of spiritual separation from the world around them, God will bless them by causing them to expand and overflow throughout the whole earth, “like the four winds of heaven.” This interpretation fits well with the context of the third vision as a whole, which is of a vast city of God's people, unlimited and unbounded.

b. Shaking the Nations (2:8-9)

⁸For thus says the LORD of hosts: “He sent Me after glory, to the nations which plunder you; for he who touches you touches the apple of His eye. ⁹For surely I will shake My hand against them, and they shall become spoil for their servants. Then you will know that the LORD of hosts has sent Me” (Zechariah 2:8-9).

The oracle continues with a promise for a “sent” one to shake the nations and plunder them (*cp.* Hag. 2:6-8). Implicit in this promise is the mission of the Messiah, Jesus Christ. Who else could it be referring to? The LORD of hosts is both the one who sends and the one who is sent.

What is the mission of the one who is sent? To shake His hand against the nations and spoil them for His people. This is the language of conquest. Again, we see Zechariah building upon

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the previous visions. God's anger at the nations at ease (1:15) results in his tearing down of their horns (1:21). Who is it that will spoil the nations that are against God's people? It is God Himself, as the Messiah who is sent from heaven to protect His people.

There is a beautiful image of God's care and concern for His people in this passage. He calls the church "the apple of His eye." The Hebrew word used here is literally "gate," but it means the pupil of the eye. If you have ever been poked in your eye, you know that it is a very sensitive spot! You want to protect the apple of your eye, because it is important and dear to you. Likewise, the people of God are like the apple of God's eye (*cp.* Dt. 32:10; Ps. 17:8). When the enemies of the church poke at us, they are not just attacking us, but God! How does God respond? By shaking His hand against them – implying that He will return the favor and poke them in the eye!

There is one last phrase here we need to consider: "He sent Me after glory." This phrase is difficult to translate from the Hebrew. There are two main interpretations of "after glory": 1) Purpose – Messiah was sent for the purpose of obtaining glory, in pursuit of glory. This glory could be the wealth of the nations coming into the church, the nations themselves coming into the church, or the honor and fame of God's name. For example, Isaiah 53:12 describes how the suffering Servant gains great booty and spoil. 2) Timing – The phrase "after glory" could instead have a temporal meaning. In this interpretation, God's mission of spoiling the nations occurs *after* the glory of God has re-inhabited the reconstructed temple. Thus, the shaking of the nations and the spoil that comes into the church occurs after true worship is reestablished.

Either interpretation – purpose or timing – fits in with the overall thrust of the passage. For Zechariah has essentially been saying that one of the ways in which God deals with the nations is to "spoil" them in judgment. The obvious example is the exodus, which provides the background context for this vision. The nation of Egypt oppressed the Hebrew people, effectively touching the apple of God's eye. When God's timing was ripe, He delivered His people out of Egypt with much glory. That glory was manifested in the awe in which God's name was held (*cp.* Jos. 2:9-10), as well as the plunder and spoil which the Israelites carried out of Egypt with them (Ex. 12:36). That plunder was later used to build the tabernacle and establish the true worship of God in the midst of Israel.

2. *Spoiling the Nations in Conversion (2:10-13)*

a. *Many Nations (2:10-11)*

¹⁰"Sing and rejoice, O daughter of Zion! For behold, I am coming and I will dwell in your midst," says the LORD. ¹¹"Many nations shall be joined to the LORD in that day, and they shall become My people. And I will dwell in your midst. Then you will know that the LORD of hosts has sent Me to you" (Zechariah 2:10-11).

But there is another way to "spoil" the nations. In verses 6-9, Zechariah has been describing how God spoils the nations in judgment. But God can also "spoil" the nations through their conversion, by bringing them into the household of faith (Gal. 6:10). Here in verses 10-11, Zechariah proclaims the good news of the gospel that the mercy and grace of God extends, not only to national Israel, but also to all nations throughout the world.

How does the city of Jerusalem that Zechariah saw at the beginning of this vision expand to such an extent that it cannot be contained within city walls? The answer is by the ingrafting of the Gentiles into the church of Jesus Christ. When Christ came in the flesh, "He came and preached

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peace to you (Gentiles) who were afar off and to those (Jews) who were near. For through Him we both have access by one Spirit to Father” (Eph. 2:17-18).

Thus, the prophecy of Zechariah clearly looks beyond the immediate reconstruction of the physical temple, and foresees a day when the nations would come to worship God in spirit and in truth (Jn. 4:23). One obvious fulfillment of this prophecy occurred on the day of Pentecost, when men “from every nation under heaven” (Acts 2:5) heard the gospel, and “about three thousand souls were added” to the Christian church (Acts 2:41). Since then, God has been pleased to add men and women, boys and girls from every nation and every age to His eternal kingdom.

“Sing and rejoice, O daughter of Zion!” What great news Zechariah brings! God Himself will dwell among His people, as we have already seen from the first vision, where Christ as the Angel of the LORD was in the midst of the myrtle trees of Israel. This is the “Immanuel Principle” – God Himself dwelling with His people. And that’s not all – God’s people will swell in number as the nations are converted through the ministry of the Messiah.

“I will dwell in your midst. Then you will know that the LORD of hosts has sent Me to you” (2:11b). This is the second time Zechariah has used this phrase, “then you will know....” God is saying that “the proof is in the pudding.” The truth of Zechariah’s prophecy is in its fulfillment. “When you see God act in history, then you will know that the Lord has sent His Angel” (Jordan).

Once again, this phrasing in Zechariah reminds us of the exodus event. Compare what God says here with what He told Moses and the Israelites:

⁷I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians (Exodus 6:7).

How were the Israelites to know God? By seeing God’s judgment upon the nation of Egypt and by experiencing His salvation. How were Zechariah and the Jews of his day to know God? By seeing God move among the nations of their day, and by experiencing His glorious presence in their midst. And how are we to know God? In the same way – by the indwelling presence of Jesus Christ, who delivers us from the kingdom of darkness by redeeming us through His blood and forgiving us our sins (Col. 1:13).

b. Choosing Jerusalem (2:12-13)

¹²“And the LORD will take possession of Judah as His inheritance in the Holy Land, and will again choose Jerusalem. ¹³Be silent, all flesh, before the LORD, for He is aroused from His holy habitation!” (Zechariah 2:12-13).

As Zechariah winds down this oracle, he once again reaffirms God’s electing grace for His people. God will choose His people and take possession of them. When God sets His love upon His people, no one can thwart His will. Jesus says of His elect sheep:

²⁷My sheep hear My voice, and I know them, and they follow Me. ²⁸And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. ²⁹My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father’s hand (John 10:27-29).

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Elect people from every nation in the world are part of God's inheritance, part of His possession through Jesus Christ. Of course, implicit in God's choice are all the promises that we have already seen in this vision – the growth of His people, their security and sanctification, and God's presence in their midst.

The final line of this oracle is a command to all nations to “Hush!” Kline calls it the “altar call” of the “gospel invitation.” The nations are commanded to be quiet in the presence of God as an act of worship. The prophet Habakkuk experienced the same thing in the presence of God:

²⁰But the LORD is in His holy temple. Let all the earth keep silence before Him (Habakkuk 2:20).

This is a fitting end to this vision, because it speaks of the real reason that God's spiritual city of Jerusalem has been expanded through the gathering in of the nations. It reminds us of why God dwells in our midst and choose us to be His people. The reason is worship. Phillips describes it this way:

Surely this speaks to the character of true worship. The Lord is the focus of what we are doing and we are attentive to Him. We are still before the Lord because His activity is what matters and not ours; His Word is what we need to hear and understand, not ours; His presence calms our fears and stills the torrents of our souls as no human therapy ever could.

Conclusion

Both parts of this third Night Vision – the vision itself and the oracle – have the same message. Jesus Christ – the Messiah, the man with the measuring line, the Angel of the LORD, the man in the myrtles, the One sent by God “after glory,” the One who comes into our midst – He is the One who gathers His people out of the nations and into His eternal kingdom. In describing the Messiah's work, three wonderful promises are made and reiterated.

First, there is the promise of *expansion* of the church. The church of Jesus Christ is like an unwalled village, because no city will be large enough to hold all the people of God. This is accomplished in a significant way through the conversion of the nations – adding people of every nationality into the church of God.

The second promise is of *security* for the church. God is a wall of fire around His people, to protect them from His enemies. God shakes the nations and spoils those who dare to touch “the apple of His eye” – the church. God's protection of the church not only provides security from external threats, but also guarantees holiness and sanctification within. God has chosen us as His holy inheritance, and He will bring us safely home to live with Him forever.

And finally, we have the promise of *divine indwelling* – the Immanuel Principle of God dwelling in the midst of His people. All of these promises – expansion, security, indwelling – are fulfilled by the Lord Jesus Christ at His coming and in the subsequent history of His church. We are the heirs of these promises recorded by Zechariah. How should we respond? Listen to Zechariah: “Hush!” in the presence of the LORD. Let us worship Him as we have been created to do.

Next week: Lesson 6 – The Cleansing of Joshua – Zechariah 3:1-10

Close in Prayer.