

A Wall of Fire and Glory

The NT Temple of Christ

- ¹ And I lifted my eyes and saw, and behold, a man with a measuring line in his hand!
- ² Then 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."
- ³ And behold, the angel who talked with me came forward, and another angel came forward to meet him
- ⁴ and said to him, "Run, say to that young man, 'Jerusalem shall be inhabited as villages without walls, because of the multitude of people and livestock in it.
- ⁵ And I will be to her a wall of fire all around, declares the LORD, and I will be the glory in her midst.'"
- ⁶ Up! Up! Flee from the land of the north, declares the LORD. For I have spread you abroad as the four winds of the heavens, declares the LORD.
- ⁷ Up! Escape to Zion, you who dwell with the daughter of Babylon.
- ⁸ For thus said the LORD of hosts, after his glory sent me to the nations who plundered you, for he who touches you touches the apple of his eye:
- ⁹ "Behold, I will shake my hand over them, and they shall become plunder for those who served them. Then you will know that the LORD of hosts has sent me.
- ¹⁰ Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst, declares the LORD.

- ¹¹ And many nations shall join themselves to the LORD in that day, and shall be my people. And I will dwell in your midst, and you shall know that the LORD of hosts has sent me to you.
- ¹² And the LORD will inherit Judah as his portion in the holy land, and will again choose Jerusalem."
- ¹³ Be silent, all flesh, before the LORD, for he has roused himself from his holy dwelling.

Zechariah 2:1-13

A Third Temple

“THERE IS A GROWING ‘TEMPLE MOVEMENT’ in Israel today,” writes Rabbi Naphtali “tuly” Weisz, “with thousands of Jews working to rebuild the Temple. According to a poll taken last year in a leading newspaper Ha’aretz, one third of Israelis believe that Israel should erect the Temple on the Temple Mount. Israel’s Housing Minister called publicly for the rebuilding of the Temple, ‘We’ve built many little, little temples,’ MK Uri Ariel said, referring to synagogues, ‘but we need to build a real Temple on the Temple Mount.’”¹ Another reporter speculates, “Perhaps he envisioned the words of the

¹ Tuly Weisz, “We’re Ready to Rebuild the Temple,” *BreakingIsraelNews* (Aug 4, 2014), <http://www.breakingisraelnews.com/19539/ready-rebuild-temple/#Uq76VbIqo84IOGFT.97>, last accessed 7-8-2015.

prophet, ‘The glory of this latter house shall be greater than that of the former, saith the LORD of hosts; and in this place will I give peace, saith the LORD of hosts’ (Haggai 2:9).”² Today, schools throughout Israel are studying the intricate laws of the Temple in preparation for what is possible. Meanwhile, Jews of all backgrounds, and not a few Christians too, visit the Temple Mount each month. Perhaps Sarit Berko, a non-observant Israeli who came to the Western Wall on the 9th of Av, as she has been doing since the Six Day War in 1967 on the date each year that Jews mourn the destruction of their temple, summarizes the hopes best, “Next year in Jerusalem ... Next year may the Third Temple be built and last for eternity.”³

Without question, the idea of rebuilding a third temple on the temple mount in Jerusalem is high on the priority list of many Jews and quite a few Christians too. The idea clearly comes from the Bible, though it must be confessed

² Ahuva Balofsky, “Jewish Home MK Calls for Temple to be Rebuilt in Jerusalem,” *BreakingIsraelNews* (July 14, 2013), <http://www.breakingisraelnews.com/1883/jewish-home-mk-calls-for-temple-to-be-rebuilt-in-jerusalem/#JTjMRxiqAZUrISlj.97>, last accessed 7-8-2015.

³ Weisz, *ibid.*

that it also comes from one particular *interpretation* of the Bible—seeing that many others do not interpret those passages the same way. Clearly, there are passages that on one reading seem to indicate a new physical temple, as they describe walls, a building, furnishings, the whole nine yards.

Ezekiel 40-48 is probably the classic text that people go to here, though also places like Haggai as quoted above are also in mind. Nine full chapters that describe in minute detail the plans for a future temple are certainly, on the surface, reason to think such a thing has to be in the plans of God. But I believe, whatever the reasons are that people think there will be a future physical Jewish temple in Jerusalem, that such an interpretation—while certainly possible to be carried out in our world in the future by the Jewish people—misses the point of the prophecies, and does so in a way that I might expect from Jews, but in a way that should seriously make Christians who hold to this view at least stop and think.

For example, if we want to read Ezekiel 40-48 literally (by which they mean physically—as in a physical building

made of brick and mortar), as many say is how it should be read, then we have to deal with how, right in the middle of these blueprints, there is a river that begins to flow out of the center of the temple and grows to the point that it becomes so large that man would have to swim in order to get to the other side (see ch. 47). This river then flows into the Dead Sea, which happens to be the saltiest body of water on earth, but somehow turns those waters into fresh waters, such that everywhere the water touches, new plants, trees, animals, fish, and men spring up.

It is difficult to see how any amount of water could turn that dead body of salt into a fresh sea, and it is just as difficult to see how suddenly from the top of that barren mount in the city of Jerusalem a natural river is going to start to flow from a rebuilt temple. But both would have to be the case on a literal-physical reading of these chapters. I'm not sure how a Jew would interpret that, but I do know that the Christian Apostle John interpreted is spiritually as referring to the age of Messiah Jesus Christ. "Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of

the Lamb” (Rev 22:1). It is such an important theme to Christians that it ends our Bibles. So this Jesus Christ-centered interpretation is what I would like to see Christians take more seriously with the whole temple complex.

If we look at the very beginning of Ezekiel’s prophecy, it can be helpful as a *segue* to our own text in Zechariah. “There was a man whose appearance was like bronze, with a linen cord and a measuring reed in his hand. And he was standing in the gateway” (Ezek 40:3). He was told to look upon “all that I shall show you, for you were brought here in order that I might show it to you” (4). “And behold, there was a wall all around the outside of the temple area, and the length of the measuring reed in the man's hand was six long cubits, each being a cubit and a handbreadth in length. So he measured the thickness of the wall ...” (5).

As far as what Ezekiel is seeing, there are *two things* to point out. First, he sees *a man with a measuring line* in his hand. He is then going forth into the city *to measure in preparation* for the construction of something. Second, the man he sees is clearly *not a human being*. His appearance

was as bronze. This is the classic way of describing some kind of heavenly being. At the least, he is a created angel. But, he is very possibly the Angel of the LORD, for the man says that *he* will be the one to reveal these things about the temple to Ezekiel. In other words, the man with the measuring line is the man who reveals the vision. God is usually the revealer of visions.

Who Does He See?

At this point, we can turn to our text. It concerns [Zechariah's third night vision](#). A little more context is good here. The second and third visions are, together, a filling out of the first vision. In that first vision, we had a clear warning that the LORD was angry at the nations. In the second vision, we saw that the LORD—through his craftsmen—carry out his vengeance upon them. In this way, the second vision focuses upon the judgment aspects of the first vision.

But the first vision ends with the LORD returning to Jerusalem, mention of his house (i.e. temple) being rebuilt, and a measuring line being stretched out ([Zech 1:16](#)). The third vision (today) is the completion of this part of the first

vision. It begins, “I lifted my eyes and saw, and behold, a man with a measuring line in his hand! So I said, ‘Where are you going?’ And he said to me, ‘To measure Jerusalem, to see how wide it is and how long it is.’” (Zech 2:1-2). Compare this to 1:16, “Therefore, thus says the LORD, I have returned to Jerusalem with mercy; my house shall be built in it, declares the LORD of hosts, and the measuring line shall be stretched out over Jerusalem.” This is also the same idea we saw in Ezekiel at the beginning of his long future (to him) temple section. This is no accident, either in the person that he sees or in the thing that the man is measuring. For they are, I believe, the same in both instances.

As for the man, in order to figure out who he is in Zechariah’s vision, we need to figure out who is in this scene. As we saw with the first vision, figuring out exactly who is in the vision is rather tricky. The first verse is clear. There is Zechariah and some man with a measuring line in his hand. In the second verse, Zechariah asks the man where he is going. This man answers back, “To measure Jerusalem.” So we still have these two individuals. The

third verse is where it gets tricky. “Behold, the angel who talked with me came forward” (3). As we have seen, some believe this to be a created angel, while others believe it to be the Angel of the LORD—Christ in the OT. At this point, “another angel” comes forward to meet with him (3). Who is he?

This time, it is clear that this “other” angel is Divine, for he tells the angel talking to Zechariah to say something (4). What he is supposed to say is, “I will be to her a wall of fire all around, declares the LORD...” (5). For him to be a wall of fire is for him to be God. In vs. 6 the LORD is talking, but it reads like he is *continuing* talking from the previous verse. Later in the passage, this is even clearer. Therefore, this “other Angel” is the LORD. My take is that there are two angels and one is the Angel of the LORD.

However, since there is disagreement over the angel talking to Zechariah being the Angel of the LORD or someone else being the Angel of the LORD, it raises a difficulty. If the angel talking to Zechariah is a created angel, then this “other angel” is the Angel of the LORD. If

the angel talking to Zechariah is the Angel of the LORD, then since the “other angel” is clearly divine, he would have to be *yet another Person* called Yahweh, but not the Angel of the LORD. I’ll look at this mind-blowing option later.⁴

What about the men? Again, there is this man with a measuring line in his hand. Then there is “**that young man.**” I do not believe these are the same man. There are two different men. One is a man; the other is a *young* man. The “other angel” is not telling “the angel talking” to Zechariah to go and tell the man with a line in his hand something. Rather, Zechariah is “that young man” who the “other angel” wants to convey information to. So **that young man—Zechariah**—sees another man with a line in his hand.

Who is this man with the measuring line? In the Bible, it is often **Christ’s** job to measure.⁵ “**Where were you when**

⁴ See also note 6.

⁵ Two things here. First, obviously Christ didn’t measure the physical temple. A human did that. But that human was emulating Christ. Second, sometimes Christ sends a prophet to measure something (cf. Rev 11:1-2). But when this is the case, it makes it clear that the Lord sent him. In the case of Zechariah, as we will see, it appears that the man measuring is himself the LORD.

I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements-- surely you know! Or who stretched the line upon it?" (Job 38:4-5). "I was there; when he drew a circle on the face of the deep ... I was beside him, like a master workman" (Prov 8:27, 30). "Behold, the Lord [Adonai] was standing beside a wall built with a plumb line, with a plumb line in his hand" (Amos 7:7). "The LORD determined to lay in ruins the wall of the daughter of Zion; he stretched out the measuring line" (Lam 2:8). Etc.

What if we assume that the same is the case here, that the man with the measuring line is Christ? We certainly could assume this, since already in Zechariah (1:8) we have seen the LORD spoken of as "a man [*ish*]." It also seems to fit with the end of the first vision where it appears that the LORD has a measuring line. If this were true, then **the man with the measuring line would also be one of the angels in the vision**, since we have seen that one of them is the Angel of the LORD. This also makes sense, given the content of the message the Angel is communicating to Zechariah, since that message is all about measuring

Jerusalem. “Run, say to that young man, ‘Jerusalem shall be inhabited as villages without walls...’ (2:4). Walls must be measured, as are its cities and temples.

So to recap, what I think we have here is a man, who is also the Angel of the LORD, with a measuring line in his hand. Zechariah speaks to him and asks him where he is going. He replies that he is going to measure Jerusalem. At this point, he begins to be called an angel (i.e. a heavenly messenger). The angel who has been talking to Zechariah comes forward. And in my present reading, The Angel of the LORD, that is the man with the line, then speaks to the angel and tells him to speak to Zechariah the following oracle about Jerusalem, for the Angel of the LORD is on his way to the Holy City and must not delay.⁶

⁶ **A Speculation:** I will say that if the angel talking to Zechariah is the Angel of the LORD (and the man with the line), then this second angel, who is also divine, would have to be—and I say this very tentatively—the Holy Spirit speaking as someone sent by the LORD who is a “wall of fire” in the midst of Israel. This intriguing idea was first suggested to me by pastor Matt Foreman. Neither of us have seen anyone refer to the Holy Spirit as an angel (messenger), but the idea is not impossible. Acts speaks of Christians “being sent out by the Holy Spirit” (Act 13:4) and of the Holy Spirit as talking to Philip (Acts 8:29), and to the Apostles (13:2), and speaks to Peter in a vision (10:19)—each special revelatory instances of the Spirit talking in the early church. With those texts, I think there is reason to consider a study of whether the Spirit is ever called an angel or Yahweh in the OT. It may just be possible that he is there along with the Angel of the LORD as another mysterious speaker, especially in the prophets.

Triune God

Now let's turn to **the thing** that the man is measuring. It is "Jerusalem." However, this is an expansion upon **1:16** which has Jerusalem and God's house—this temple—in parallel. Now, let's say up front that if he were measuring a literal-physical place, this would be very clear in the rest of the passage. But in fact, we find the opposite. Again he says the he is going "to measure Jerusalem, to see what is its width and what is its length" (**Zech 2:2**). Now this seems strange, given that the size of Jerusalem was well known for the last several hundred years. Even the captivity did not destroy the city so that it had to be remeasured. So what is going on?

Vs. 4 explains, "Jerusalem shall be inhabited as villages without walls, because of the multitude of people and livestock in it." **A city without walls?** That is crazy. In ancient days, if your city had no walls, it would be destroyed very quickly, especially a city of so much importance as Jerusalem. If it was taken over with walls by Babylon, how long would it last without any walls?

It gets even stranger. This city, it says, will be inhabited as **villages**. This is a very strange mixing of images. Villages are usually separate towns, not considered like modern suburbs that sort of just bleed into one another. Yet here, these “villages”⁷ are Jerusalem. The idea is clear though. Once God is done with it, Jerusalem “would resemble an open country patchwork of settlements of men and cattle; by reason of its abounding population it would not have the bounding walls characteristic of ancient cities.”⁸ This is remarkable, but it is not at all what we would expect to find of a literal-physical prophecy—at least not in this fallen world. Maybe in the one to come.

What comes next is perhaps **the most important verse** in all of the visions of Zechariah in that it describes the gospel of all the visions. It perfectly recaps the meaning of the man standing in the midst of the myrtle trees. “**And I will be to her a wall of fire all around, declares the LORD, and I will be the glory in her midst**” (**Zech 2:5**). Now, fire is an image usually associated with the Holy

⁷ “Villages” is an interpretation of the word yashab. Young’s literal uses this same English word, but most just say things like “inhabited” or “peopled.”

⁸ Kline, *Glory in our Midst*, 75.

Spirit (tongues of fire at Pentecost; pillar of fire in the exodus; bush of fire, etc.). For this reason, I have actually wondered if perhaps one of these “angels” (messengers) might not be the Holy Spirit! (see note 6: A Speculation).⁹

Glory is a term that is associated with the Father, Son, and Holy Spirit. We sing as much each week in the *Gloria Patri*. “Glory” is a weightiness or a heaviness that represents something utterly holy and pure. So it could refer to any One of the Three Persons in particular in this passage. Often times images and pictures and words get blurred so that we wonder, “Is that the Son or the Spirit in view?” The answer is, “Yes.” For example, “The glory of the LORD dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud. Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel” (Ex 24:16-

⁹ The Targum is fascinating here: “And *my Memra* will be to her, says the Lord, like a wall of fire *encircling her* round about, and I will *make my Shekinah dwell* in her midst in honour.” The Memra is the Word. The Shekinah is the Glory. They may or may not be separate Persons (sometimes the Shekinah is the Memra) in the mind of the translator-interpreter of the Targum. But they are both distinct from “The Lord.” Did the Jews inadvertently have a Trinitarian interpretation of this passage?

17). And so we wonder, is the Glory the Person speaking out of the cloud or is it the cloud and fire? I believe both Persons are here, and my answer is therefore, “Yes. It is both.” God is one.¹⁰

I will continue along as if the Person we are talking about is the Second Person, rather than the Third (again, this may not be mutually exclusive).¹¹ The word “glory” appears twice in our passage, first in vs. 5, then in vs. 8. In verse 8 it says, “For thus said the LORD of hosts, after his glory sent me to the nations...” Here we see that the glory and the LORD of hosts are now separate. In fact, we see that the Glory “sends” the LORD of hosts to do something. Even more amazing, we find that at the end of vs. 9, it is now not the “Glory” who sends, but the “LORD of hosts” who sends. So, the Glory is the LORD of Hosts.

This is marvelously mysterious passage. Reading it all together we see that there are actually two LORD of hosts!

¹⁰ Kline makes the same point in another passage, “What Genesis 1:2 identifies as Spirit, Hebrews 1:2, 3 identifies as Son; God is one.” Meredith Kline, *Images of the Spirit*, 16.

¹¹ On the Spirit: “The ministry of the Spirit have even more glory” (2Co 3:8). “If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you” (1Pe 4:14). He is, “the Spirit of Christ” (Rom 8:9; 1 Pet 1:11) and “the Spirit of Jesus” (Acts 16:7; Php 1:19).

“For thus said the LORD of hosts, after his glory sent me to the nations who plundered you, for he who touches you touches the apple of his eye: ‘Behold, I will shake my hand over them, and they shall become plunder for those who served them. Then you will know that the LORD of hosts has sent me” (Zech 2:8-9). Augustine says of this passage:

There is also another passage in Zechariah which plainly declares that the Almighty sent the Almighty; and of what persons can this be understood but of God the Father and God the Son? For it is written, “Thus saith the Lord Almighty, After the glory hath He sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of His eye. Behold, I will bring mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord Almighty hath sent me.” In this case, the Lord almighty says that he is sent by the Lord almighty. How can anyone doubt that it is Christ who is speaking? (Augustine, *City of God* 20.30).

The Fathers knew well this Second Yahweh in the OT. They spoke about him often. But we have forgotten that he is here. We don't see what is plain before us, even though we have a clearer revelation than did those in the OT. And yet I said this is mysterious, and it is so not only because there are two Yahwehs, but because the Glory who sent is the same as the LORD who sent. Is this the Father? Is this the Spirit? I do not see why it cannot be both.

But why is this so cryptic? Why is it so difficult to explain, let alone understand. The NT is plain: Father, Son, and Holy Spirit. But the OT is hidden and mysterious. I'm suggesting that there is blurring and merging of Persons in the text, and that it is deliberate. Again, I ask this question as I did in the first vision. Why? More and more I come to see what the Apostle himself said, that this was deliberately cryptic so that the "powers" who read the revelation for themselves would not understand it in the clear light that we have after the fact. It had to be fuzzy, lest they figure out the plan, and not put to death the Lord of Glory (1 Cor 2:8). And indeed, this is exactly what Zechariah is seeing. He is seeing the coming

of the Lord in Glory. “And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth” (John 1:14). And he may also be seeing the Spirit of Glory too (1 Pet 4:14). Let us see now how Zechariah is seeing such things.

The World-Temple

We want to focus more on the Jerusalem of this vision. We have seen that God promises that he will be its walls and he will be its glory in her midst. If this is true, if God is measuring for “walls of fire,” then he isn’t measuring a literal-physical place called Jerusalem. But where is this Jerusalem?

If you have a King James Version, you might be tempted to think that it is at the North Pole, for this is the only place **Santa Claus** is in the Bible, “**Ho, ho, come forth, and flee from the land of the north**” (Zech 2:6 KJV). OK, so Santa didn’t say this, the LORD did. And “the north” here is not the North Pole, but Babylon. What is the purpose of this verse?

It is a call for God’s people to return to Jerusalem. He has scattered them over the earth—to the four winds,¹² in other words out of Israel and over many different places, especially Babylon where most were taken captive. Hence, the next verse, “Up! Escape to Zion, you who dwell with the daughter of Babylon” (2:7). Why? Because God is about to do something amazing.

This amazing work begins with “the LORD of Hosts” (that is, Christ), being sent by the Glory of God and the LORD of Hosts to the nations to punish them. “I will shake my hand over them, and they shall become plunder for those who served them” (9). This was the theme of the previous vision as well. This was began to be fulfilled when Cyrus invaded Babylon, but was increasingly hammered home with each successive Empire that devastated it. It finds its final fulfillment in the two stages of Christ’s coming: his First Coming and his Second Coming.

But why would the LORD make this announcement? He gives two reasons. First, because these are *his people*. Even though he is the one who handed Israel over to

¹² “Wind” is another image of the Spirit (John 3:8). In fact, it is the very same word as spirit (*ruach*).

Babylon for punishment, Babylon sinned greatly against the LORD's people. "He who touches you touches the apple of his eye" (8). That famous phrase comes from the Bible. The LORD is righteous and holy and he would not let such gross injustice to his own possession go on forever. Second, he did this so "that you will know that the LORD of hosts has sent me" (9). This is a remarkable statement considering who is talking. Babylon will be destroyed and shall become plunder so that you, Israel, will know that Christ was sent by the Father! They knew God destroyed the Babylonians, but they missed Christ. Yet, he himself says that this would be proof that he was sent.

But this does not merely refer to the punishment of Babylon, for that would make it virtually impossible to see Christ, since our Lord carried out that punishment from heaven rather than in his physical person on earth. Therefore, the oracle continues. "Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst, declares the LORD" (10). The sound turns now from a minor chord of destruction, to the major key of good news. But before we look at it specifically, it is the

phrase, “daughter of” that I want to focus on for a moment.

In vs. 10 the “daughter of Zion” is contrasted with vs. 7 and the “daughter of Babylon.” The prophets use both phrases often. The “daughter of Babylon” is used exclusively in the context of divine judgment against that people. “Daughter of Zion” in a number of contexts indicates God’s people under his judgment in relation coming exile. It also occurs when Zion is viewed as the object of divine mercy, especially in cases of deliverance and covenant renewal. It occurs one other time in Zechariah, in a very well known prophecy, “Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey” (Zech 9:9).¹³

Interesting.

But why not simply say the name of the place? Why add “daughter?” The daughter of someone, it seems to me, is a poetic way to talk about descendants. It isn’t the

¹³ See *Expository Dictionary of Bible Words*, ed. Stephen D. Renn (Hendrickson Pub., 2005), 241.

original tyrants of Babylon that were punished, but their descendants. It isn't those who went and died in exile that were delivered, but their children. So it is the children of those who went into exile who will see the Lord dwell in their midst. But who are these descendants? Answer this and we will be better able to understand where this Jerusalem is that he is measuring.

The Apostle says, “Not all who are descended from Israel belong to Israel ... it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring” (Rom 9:6, 8). He isn't making this up. Rather, it is in line with the many prophets who speak about such things as we have before us here in Zechariah. Staying only in our text, “And many nations shall join themselves to the LORD in that day, and shall be my people. And I will dwell in your midst, and you shall know that the LORD of hosts has sent me to you” (Zech 2:11).

Again, we see this emphasis on people knowing that the LORD of hosts has sent the Second Person into the midst of the people. This time they will know because

many nations will be called God's—that is specifically Christ's—people. This is a prophecy of Gentiles being grafted into the people of God, and this is why I think the language “daughter of” is important. It is the descendants of those who went into exile. These descendants are those to whom this oracle is given.

This has its roots way back in the days of Noah. “May God enlarge Japheth, and let him dwell in the tents of Shem” (Gen 9:27). Japheth became the father of the Gentiles to the north. Shem became the one through whom the OT promises of the Seed would come. These found their way to Abram, whom God changed to Abraham because he would be the father of “many nations” (Gen 17:4).

It finds its great fulfillment in the new covenant. That is when they will all know the LORD (Jer 31:34). That is when Jeremiah predicts that the measuring line will be taken up and the new temple will be built (Jer 31:37-39).

Until that time, God would develop this theme in the form of typology through a physical nation called Israel. According to the Deuteronomy 32 worldview, the nations

were given over to darkness to serve and worship seventy gods. “But the LORD's portion is his people, Jacob his allotted heritage” (Deut 32:9). The “LORD” here refers to, not the “sons of God,” but the Son of God. As it is written in Psalm 2:7-8, “The LORD said to me, ‘You are my Son; today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession.’”

The fulfillment would come about when God punished the sons of God. Isaiah says, “On that day the LORD will punish the host of heaven, in heaven, and the kings of the earth, on the earth” (Isa 24:21). Notice how Zechariah 2:11 says, “in that day.” Satan, called the “prince of this world” (John 12:31) along with others like the Prince of Persia and the Prince of Greece (Dan 10:20) would die “like men” and “fall like any prince,” as Psalm 82:7 put it. And it concludes, “Arise, O God, judge the earth; for you shall inherit all the nations!” (Ps 82:8).

What does the Deuteronomy 32 worldview have to do with our text? It is the foundation of it. So much of the Bible goes back to this. “And the LORD will inherit Judah

as his portion in the holy land, and will again choose Jerusalem” (Zech 2:12). This is Deuteronomy language through and through, and why I’ve brought this up. “Blessed is the nation whose God is the LORD, the people whom he has chosen as his heritage” (Ps 33:12)! “He chose our heritage for us, the pride of Jacob whom he loves” (Ps 47:4).

So that is the OT. Anyone who came to Israel became an Israelite and received her signs and feasts and sacraments. But now listen. Jesus says, “the prince of this world is judged” (John 16:11 KJV). The judging of the princes that leads to the LORD inheriting the nations has come. This is present tense, not future tense. This judgment takes place throughout Jesus’ earthly ministry as he casts out demons, binds the strongman, dies for sins, ransoms captives, rises from the dead victorious, and ascends to heaven above all the powers of heaven and earth. *We beheld his glory. He was in their midst.* If Jesus is right, then “that day” in some way must be here now.

Furthermore, we have seen a great influx of people from all over the world for 2,000 years becoming

Christians, taking his Name upon themselves, being adopted into his family. The Gentiles are coming in. They are now called his people. This is the same Jesus who prophecies this very thing in Zechariah. Therefore, in some sense, Zechariah's prophecy has to have been fulfilled. That doesn't mean it has been fulfilled in every sense. Many have yet to come in. The villages of the nations are still coming into Jerusalem. Satan still prowls around like a roaring lion, even though he has been legally defeated. He has not been cast into the lake of fire. Nevertheless, the fulfillment of this third vision is upon us.

Fleeing from the land of the north refers not merely to Jews, but to Gentiles—the sons of Japheth. Babylon is not merely that physical place in Iraq, but the whole world system—the very Beast itself. The apple of God's eye is no longer only Jews, but Gentiles too. There is no Jew or Gentile in Christ ([Gal 3:28](#)). Many nations are joining themselves to the LORD in *this* day. They are *his* people. Do you see how important it is to your theology to see Christ here in [Zechariah 2:11](#)? Christ's people were Jews. But now he takes “Not My People” and brings them home

to himself and dwells in their midst. Christ does this. It is his prerogative. It was part of the plan all along.

What does this mean in terms of a rebuilt temple in Jerusalem? We haven't actually seen a temple be measured, let alone built in our passage. So why focus so much on a temple at the beginning? But we have seen that to measure Jerusalem is to measure for a temple. The idea is very similar. And we have seen that God himself will become the very walls of the city. Is this not true of the temple also, which God is also measuring based on the expansion of the first vision here?

Look, I have no idea if Jews will one day rebuild a physical temple. I do believe that if they do so, it is in spite of God's prophecies of a temple, not because of them. But Christians are not Jews, and so for us to not get this is bewildering to me—at least if we have been taught it. For what is the temple in this age of Zechariah's fulfillment? “**Destroy this temple, and in three days I will raise it up**” (**John 2:19**). **Jesus is the temple**. He is her walls of fire.

To the church at Ephesus, “**So then you are no longer strangers and aliens, but you are fellow citizens with the**

saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord” (Eph 2:19-21). “You yourselves like living stones are being built up as a spiritual house” (1Pe 2:5). The church is Christ’s temple made without human hands, but by the very hand of the Man with the Measuring Stick himself.

“Do you not know that your body is a temple” (1 Cor 6:19). And do not miss the end of that verse, “... of the Holy Spirit within you.” *I will be the glory in your midst.* Those who know Christ by faith are the temple of the Holy Spirit. This is not just something that happens to everyone, for the nations will become plunder and shall be shaken. They will not receive the glory, but the glory will consume them in fire. Therefore, flee to Christ who is the glory in our midst. Turn to the Holy Spirit who dwells among you through faith in the Son of God.

This was the promise, and it is fulfilled in Christ. Do not wonder then when John in Revelation says of the New

Jerusalem, “I saw no temple in it, for the Lord God, the Almighty, and the Lamb, are its temple” (Rev 21:22). This is the fulfillment of Zechariah’s vision. It is the fulfillment of Ezekiel’s vision. It is the fulfillment of all the prophets as Peter says who inquired “what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories” (1Pe 1:11).

The Lord Jesus, in the OT Israel’s Angel-God and LORD of Hosts, spoke of being sent by another also called the LORD of hosts. In the NT, Jesus says that he was sent by the Father. His testimony was, “Whoever does not honor the Son does not honor the Father who sent him” (John 5:23). His doctrine was, “No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day” (John 6:44). His prayer was, “I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me” (John 17:20-21).

He was sent into the midst of Israel, even into Jerusalem. But they killed him. But death could not hold him under. So, rising from the dead he swore that he would send another in his place—the Holy Spirit to be in the midst of his people. At Pentecost, the Spirit came and he has been gathering in a people, creating a heavenly Jerusalem out of the daughters of Zion to whom these promises came. All those who hear and receive this message of the prophets are those to whom the word was spoken.

This is a marvelous work. It is a work to stand in awe over. It is a work that, though glorious and kind, ought to cause us to ponder the last verse of the vision. “Be silent, all flesh, before the LORD, for he has roused himself from his holy dwelling” (Zech 1:13). And now, the LORD has suddenly come into this temple. All flesh must see the glory of the LORD.

The LORD will inherit his portion in the holy city the new Jerusalem. He has driven out the nations before them, “And He apportioned them for an inheritance by measurement” (Ps 78:55). He has chosen Jerusalem. Therefore say with the Psalmist, “The LORD is my chosen

portion and my cup” (Ps 16:5). “The LORD is my portion; I promise to keep your words” (Ps 119:57). “My flesh and my heart may fail, but God is the strength of my heart and my portion forever” (Ps 73:26).