

The scene is set for a new phenomenon regarding Jerusalem. She shall be so greatly enlarged that her old city walls will no longer be able to contain her. She will expand so much that she will be as many wall-less towns, suburbs as they are now called, full of people and animals. A rich and vibrant place teeming with abundant life, a blessed place, the place where God was pleased to associate with His name.

In the Book of Ezekiel which was inspired and written before the days of Zechariah our prophet under consideration, the city of Zion becomes a city-temple, the home and house of worship for all people Ezekiel 43v12 but not inhabited in such a way. Far to the south a new city is to arise, YHWH Shammah Ezekiel 48v35. How does this prophecy fit into this development?

There are several individuals present in the vision.

- 1 The prophet Zechariah himself
- 2 Man with measuring line, a young man
- 3 First angel
- 4 Another Angel hastening the first

There is a mix then of the mortal and the divine agencies all playing a part in revealing the unfolding drama to the reader.

During this time of measuring (breadth and length but prophetically equivalent to time) God is "*a wall of fire round about*". This indicates that there is a specific period associated with the mortal city, hence measured by a young man and not one of the angels, when God will bless Jerusalem before the final status seen in Ezekiel is achieved. The difficulty in this view is that it states that "*I....will be the glory in the midst of her*" which does not seem particularly appropriate if God has yet to manifest Himself to the world at large at the time of Christ's return. This does not fit the time of Christ's first mission as how can God be glorified in the appalling failures of the second temple period culminating in Jesus having to drive out the money changers from the temple?

However, there does appear to be a link between "*towns without walls*" and Ezekiel 38v11 where it is said that Israel is the land of unwallled villages. Both are translated from the Hebrew *Perazoth* meaning open villages or towns, and therefore by implication unwallled. Without seeking to transfer contexts it does add weight to the idea that God is actively protecting Israel and particularly Jerusalem until the city is riven into two 14v2 a later section in the prophecy.

This also marries into the development that there is a cry to "*flee from the land of the north*" which fits into the return of so many Russian Jews to modern day Israel before the return of the Messiah, a prophecy that has seen a degree of fulfilment already in our days. Now the Jews have already begun to return from the four corners of the earth whence they were scattered into the regions of the four winds of heaven. Which land has not had its quota of Jews during the long period of gentile darkness, an era sometimes called the times of the gentiles or the age of the madness of the swine (hence about 2000 in number).

“Deliver thyself O Zion that dwellest with the daughter of Babylon” is surely a cry to take the initiative and not wait for the Messiah to drag them back from the lands to which they were scattered. That Babylon is mentioned again puts the context into the time before Christ will destroy Babylon and other elements of Nebuchadnezzar’s image when the stone hits the image in its feet after it stands up in the latter days Daniel 2v28,31 after being stretched out horizontally for so long. This ties in with Revelation 18v4 where the cry goes out to leave Babylon before it is too late. This warning is to be given after Christ’s return but before the temple is built, so Jerusalem is not yet transformed from a mortal city to an immortal one.

There will be mortal singers, the Levites, in that future city but its main inhabitants will be the immortal priesthood of Melchizedek with Christ at their head. In no way can it be said to be a city for cattle to inhabit, they will only come to be slaughtered as the sacrifices of the new age.

There is a threat and warning here to the wider nations. Israel is the apple (or daughter) of His eye! He constantly regards that city even today, filled as it is with unbelievers of many shades and persuasions. His gaze has never actually departed from this city. Down through the long periods of gentile history God has been watching over Jerusalem. Any conqueror has met their doom after seeking to treat God’s people with impunity. God has shaken His hand upon them, and their servants have spoiled them. This is a fundamental message from history! Who can gainsay it? No Byzantine, no Arab, no Saracen, no crusader no Ottoman, not one can do so!

The daughter of Zion is a term which reflects the development away from the unbelieving natural Zion towards a new generation when things will be different. Still the same family but not a partaker of the old heresies. Here daughter reflects not the exclusion of the male element but the emphasis on the feminine element, which is the spiritual and religious rather than the kingly and political descendant. There is no need for the son to be introduced here, as the Son has already visited and remains at the right hand of the Father until he is sent to complete the divine commission: *“rule thou in the midst of thine enemies”* Psalm 110v2.

That Judah and its two tribes is mentioned rather than Israel and its 12 tribes, also suggests that this is not the period of the full Kingdom but still a transitional time leading up to that era. Many nations are already allying themselves with Israel against the Gogian hordes which two camps are forming in the signs of the times today as our recent deliberations have been showing. The time of YHWH tsvaoth will soon be upon us when God will reveal Himself through the might of armies John 18v36. Now is the time when God *“shall choose Jerusalem again”* openly, something not always perhaps apparent even if He never actually turned away His gaze but temporarily allowed her to be trodden down of the gentiles Luke 21v24.

When does verse 13 apply? There is a link to Habakkuk 2v20 but there YHWH is in His Holy Temple, here He is raised up out of His Holy habitation! This seems to be a warning to the nations to heed what has gone before and learn the lessons which history has taught.