



**Four Horns, Four Craftsmen, and Measurements  
The Second and Third Visions Of Zechariah  
Zechariah 1:18-2:13**

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On the evening of February 15, 519 BC, Zechariah was the recipient of 8 visions. As we have already discussed, he received these while he was awake, just as John did with what he saw in the book of Revelation.

The first vision we have already covered as we saw the Angel of the Lord leading a group of divine beings patrolling the earth, providing overwatch for Jerusalem and YAHWEH's people.

Jerusalem will be rebuilt; the Temple will be rebuilt, and YAHWEH will be in the Temple. The nations will be judged and those who remain will come to worship there.

The city is destined to grow...a lot as the view stretched out into the Millennium. God loves Jerusalem and He loves His people.

That these predictions were fulfilled in a preliminary way even in that time, no one will doubt. But the testimony of Scripture is sure that these words will find their highest fulfillment and greatest expression in the days of the glorious reign of Israel's Messiah, the Lord Jesus Christ. (Feinberg 1990, 277-278)



Zechariah 1:18–21

“Then I raised my eyes and looked, and behold, there were four horns. So I said to the angel who was speaking with me, “What are these?” And he said to me, “These are the horns that have scattered Judah, Israel, and Jerusalem.” Then the LORD showed me four craftsmen. And I said, “What are these coming to do?” And he said, “These are the horns that have scattered Judah so that no one lifts up his head; but these craftsmen have come to frighten them, to throw down the horns of the nations who have lifted up their horns against the land of Judah in order to scatter it.”” (NASB 2020)

If you are reading from a Hebrew Bible or a translation from one, this vision starts chapter 2. Our English translations follow the Septuagint which still has this in chapter 1. Just remember, chapter and verse divisions were added long after the text was inspired and completed. Those divisions are not inspired, but the text is.

Remember, Zechariah is not asleep, these are visions that he is receiving while awake. Also, he has been speaking with an angel, the Angel of the Lord, who is helping him to interpret what it is that he sees. I really like his feedback to the first part of the second vision.

The riders have faded away and now he sees four animal horns. Not the animals, just the horns. He watches for a minute or two and then says the exact thing I would say, “What are these things, Lord?”

I get it, I really do, horns bopping around in front of me with no animals attached. Yeah, I am in on the question.

First of all, there are four of them. What does the number four mean?

From the Numerical Bible we see this.

### **The Number Four in Scripture**

*It is the symbol of weakness, therefore; and we are now outside the numbers which speak of God: we have here, then, the creature in contrast with the Creator. In Scripture, 4 divides either as 3 + 1, the numbers of manifestation and creative sovereignty, God being seen in the work of His hand; or it divides as 2 × 2, true division, and significant of strife and evil.*

*Four is also the number of the four corners of the earth, of earthly completeness and universality, which has still on it the stamp of weakness. It is the number of the four winds of heaven, the various and opposing influences of which the earth is the scene. Thus we have the thoughts of testing and experience, which with man connect themselves so constantly with failure. The earth-walk comes thus naturally under this number. (Grant 1932, iv-v)*

So, we would see four as a number of completeness yet related to man and not God.

A horn when used symbolically indicates invincible strength (cf. Micah 4:13) or often a Gentile king who represents his kingdom (Dan. 7:24; Rev. 17:12). (Lindsey 1985, 1552)

This gives us a hint. What does the Angel of the Lord say they are?

Zechariah 1:19b

“These are the horns that have scattered Judah, Israel, and Jerusalem.” (NASB 2020)

Literally, the four horns are those nations which have lifted up their horn, their strength and power (Amos 6:13) against Judah. These are the four nations which have scattered Judah.



There is disagreement with scholars about which nations, because the Lord speaks in the past tense, they are all over the ballpark. But this is a prophetic book, and it is not unusual for the Lord to speak in the past tense even about events that are yet to come since in His view, they already have taken place.

There is, in Biblical language, what has been called the prophetic past tense. Many things are set down in Scripture as already accomplished which have not actually occurred in point of time. (Barnhouse 1963, 173)

I think this may be one of those places since the overall context blends present and future rather seamlessly.

These four horns are the four nations that will scatter Judah.

This is shown still more clearly by the visions in Dan. 2 and 7, in which not only the colossal image seen in a dream by Nebuchadnezzar (Daniel 2), but also the four beasts which are seen by Daniel to ascend simultaneously from the sea, symbolize the four empires, which rose up in succession one after the other. It is to these four empires that the four horns of our vision refer. (Keil and Delitzsch 1996, 517)

Possibly, but these are nations that will/have scatter Judah across the planet.

As we look at history, we find three did so:

- Assyria - Past
- Babylon - Past
- Rome – Future at the time of writing

Most commentators add the fourth as being Greece. But Greece did not send the nation into exile. Who is the fourth? Could it be a power that has not yet come to be but is referred to by Daniel, interpreting Nebuchadnezzar's dream as that last nation, the feet partially of clay and partially of iron?

In other words, the nations under the control of the antichrist with the scattering taking place at the midpoint of the Tribulation when the antichrist enters the Holy of Holies and proclaims himself to be God.

Matthew 24:15–16.

“So when you see the abomination of desolation—spoken about by Daniel the prophet—standing in the holy place (let the reader understand), then those in Judea must flee to the mountains.” (NET 2nd ed.)

Isaiah 11:11–12

“At that time the Lord will again lift his hand to reclaim the remnant of his people from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the seacoasts. He will lift a signal flag for the nations; he will gather Israel's dispersed people and assemble Judah's scattered people from the four corners of the earth.” (NET 2nd ed.)

Because the Messiah is ruling, because Eden is being re-established, the King is fulfilling the promises given to Abraham, Isaac, and Jacob.

That day (Zechariah 14:9), the day of action, the day of His deliverance for His people (Zechariah 13:9), the day of His resurrection power, the Lord will recover with His hand rather than scatter.

At the point we are at in Isaiah 11, He is now on the throne, on earth, and He has inherited everything. He wants His people with Him. There are promises to keep after all.

Where does the remnant return from? All four quarters of the earth.



The remnant will be drawn by God from the north (Hamath), south (Egypt and Cush), east (Assyria ... Elam ... Babylonia) and west (islands of the sea)—from the four quarters of the earth. Both Israel and Judah will be regathered (v. 12; cf. Jer. 31:31–34). (Martin 1985, 1057)

Zechariah 1:20–21

“Then the LORD showed me four craftsmen. And I said, “What are these coming to do?” And he said, “These are the horns that have scattered Judah so that no one lifts up his head; but these craftsmen have come to frighten them, to throw down the horns of the nations who have lifted up their horns against the land of Judah in order to scatter it.”” (NASB 2020)

This time the question is not “what are these,” because Zechariah knows the answer to the first question he asked, now he wants to know what the craftsmen are supposed to do.

Zechariah sees four horns and now there are these four craftsmen there as well. The Lord lets him know that the horns are the ones who defeated Israel, exiled them, and enslaved them. When He says, “no one lifts up his head” He is saying something that would be common knowledge among the remnant who has returned from Babylon.

In the ancient Near East, defeated captives were made to lie down with their heads under the foot of the conquering king. ‘No man could raise his head’ is thus another way of asserting that their victory over Judah was absolute. (Duguid 2010, 87)

The craftsmen, strike terror in the heart of the powers that defeated Israel.

Who are the craftsmen? Good question, one which is left intentionally vague. But they will not only terrorize the horns but also throw them down. The word used in the Hebrew here is יָדָדוּ (yaddot). This word means “to shoot, to fire a shot, as with an arrow...to throw, to propel through the air... to throw down ⇔ defeat, to destroy or render an enemy harmless or impotent. (Lexham Press 2017)

Throw down speaks of military defeat. Total and complete.

Since horns were symbolic of the power and authority of nations in the biblical world, the hewing down and trampling of these horns depicts an end to their authority and rule. (Hill 2012, 139)

The message here is clear, God’s intent is to bring judgement on the nations that were behind destroying Jerusalem and then exiling His people. Remember, the first vision spoke of His jealous love for His people.

What we have seen in the first two visions is God’s intent to restore His people, in the near term and in the future. They have already been scattered twice. The Northern Kingdom of Israel by the Assyrian Empire and Judah by the Babylonians. Both no longer even in existence at the time of Zechariah.

Yet to come in the future the nation will again be scattered and exiled by the Romans. Initially in 70 AD with the destruction of Jerusalem and the Temple, and then finally in 135 AD with the Bar Kochba rebellion.

Bar Kochba was killed, and Jerusalem, renamed Aelia Capitolina, became a Roman colony from which Jews were excluded (except for a ritual wailing once a year), and temples of Jupiter and Hadrian were constructed on the Temple grounds. (Mays 1988, 32)

We also know that the Beast, the Antichrist will precipitate the final scattering at the midpoint of the Tribulation.

With the third vision, we discover God has a future for Jerusalem.



### Zechariah 2:1–5

“Then I raised my eyes and looked, and behold, there was 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.” And behold, the angel who had been speaking with me was going out, and another angel was going out to meet him. And he said to him, “Run, speak to that young man there, saying, ‘Jerusalem will be inhabited as open country because of the multitude of people and cattle within it. But I,’ declares the LORD, ‘will be a wall of fire to her on all sides, and I will be the glory in her midst.’” (NASB 2020)

With the second vision completed, and his questions answered by the Angel of the Lord, Zechariah looks up from his conversation and the scene changes again. He sees a surveyor prepared to measure land.

We may think that visions are shimmery and ethereal, but what Zechariah sees is very real. He sees the surveyor, so he asks, “where are you going?”

The answer, for Zechariah as well as for any who are listening to the prophecy would be a pleasant surprise. The surveyor is there to measure Jerusalem.

Now, on the date of the vision, that would not be a hard thing to do. Jerusalem is still in ruins. The walls have not been repaired as this is prior to Nehemiah. The Temple is under construction, and debris removal is still a thing in the city. Large areas of what used to be Jerusalem are uninhabited and unclaimed since the former residents either did not return or those families no longer exist.

Later, when Nehemiah rebuilds the walls, repopulating Jerusalem is still an issue and in Nehemiah 11:1 we see this.

Walls around a city, at this point in history, were there for several reasons. They would keep the wild animals out at night. The walls with gates would also provide protection for those living in the city from roving gangs of thieves and would also be an integral part of the defense of the city if they were attacked. Jerusalem has no walls.

Walls provided safety and security, at present, that is an issue in Jerusalem. Nehemiah would help correct that, but a long period of time without walls meant further repopulating of the city was required after their completion.

### Nehemiah 11:1–2

“Now the leaders of the people lived in Jerusalem, and the rest of the people cast lots to bring one out of ten to live in the holy city Jerusalem, while nine-tenths remained in the other towns. And the people blessed all those who willingly offered to live in Jerusalem.” (NRSVue)

Why would a surveyor be needed other than to tell everyone the obvious? Rather, what city, which Jerusalem, is he there to measure?

Spoiler, in the future, Jerusalem will be the place to be. It will become huge.

### Zechariah 2:3–4

“And behold, the angel who had been speaking with me was going out, and another angel was going out to meet him. And he said to him, “Run, speak to that young man there, saying, ‘Jerusalem will be inhabited as open country because of the multitude of people and cattle within it.’” (NASB 2020)

The Angel of the Lord who is with Zechariah sees another angel entering the scene and He instructs the second angel to run and talk to the surveyor. When told to run, this implies there is some urgency to what is taking place here.



Have you ever noticed that the world wants to hinder the work of God? This was the problem that Haggai talked about with those in Jerusalem. They repented from listening to those around them, the world, and they went back to the work the Lord had for them, rebuilding the Temple.

Zechariah was raised up by the Lord to add to the encouragement. It is easy to become discouraged when you see the rubble all around you every day. There are no walls, and you know the surrounding peoples, even though they are part of the Persian Empire, would like to see you never rebuild.

We are also subject today, to the same type of discouragement. We are told by Jesus “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,” (Matthew 28:19, NKJV)

But look at the culture around us? It is in meltdown. Apostasy is showing up in the church. It seems like no matter what we do, we move backwards and not forwards.

Church attendance in person is back to pre-pandemic numbers, but many churches that used to be here, have gone away.

The message of Zechariah is for us. Especially as we start a new work with Calvary Chapel. The Lord has supplied us a place to meet in person in the face of multiple closed doors. Lord willing, we will begin to meet on Sunday mornings in a few weeks.

Am I discouraged, yes and no. I am hit with the same sense of urgency that we see here in Zechariah. The time is short, we need to be about the business of the Lord, this is the sense of urgency being communicated here in the text as the instruction given by the Lord is to run to the surveyor. Make sure he has the right instructions.

Don't let the walls fool you, the work of the Lord is not about to be limited and kept within the walls of what you have known to be Jerusalem. God's intent is to bless, and that means the walls will become immaterial since there will be so many people in Jerusalem that structures will have to be built in what is today, the open countryside.

Those in Jerusalem were thinking small. They were limiting God since all they could see was with their physical eyes. God intends to bless, and the surveyor needs to reflect that in his measurements.

We are also fighting against this same thing. We tend to want to limit the Lord here in the 21st century. After all, the culture. A Biblical worldview is rare these days. So many people stand against us. We simply do not have the resources to do it all. God is done with us. No, He isn't.

Just as Jerusalem is going to need room to grow, so will we. God is not done with any of us yet. He has a future for Jerusalem, He has a future for each of us as well. We should never limit what it is God wants to do. Who knows what the Lord wants to do?

Here is the picture for Jerusalem. “God's redeemed crowding the streets of the new Jerusalem, bursting out beyond the city limits and covering the surrounding hills as the sand covers the seashore in God's fulfillment of his promise to the fathers (cf. Gen. 22:17; 32:12; Hos. 1:10; Heb. 11:12).” (Achtmeier 1986, 117)

Do you feel discouraged in doing ministry and serving the Lord? Is all this worth it? YES.

Romans 8:28–39

“And we know that all things work together for good for those who love God, who are called according to his purpose, because those whom he foreknew he also predestined to be conformed to the image of his Son, that his Son would be the firstborn among many brothers and sisters. And those he predestined, he



also called; and those he called, he also justified; and those he justified, he also glorified. What then shall we say about these things? If God is for us, who can be against us? Indeed, he who did not spare his own Son, but gave him up for us all—how will he not also, along with him, freely give us all things? Who will bring any charge against God’s elect? It is God who justifies. Who is the one who will condemn? Christ is the one who died (and more than that, he was raised), who is at the right hand of God, and who also is interceding for us. Who will separate us from the love of Christ? Will trouble, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, “For your sake we encounter death all day long; we were considered as sheep to be slaughtered.” No, in all these things we have complete victory through him who loved us! For I am convinced that neither death, nor life, nor angels, nor heavenly rulers, nor things that are present, nor things to come, nor powers, nor height, nor depth, nor anything else in creation will be able to separate us from the love of God in Christ Jesus our Lord.” (NET 2nd ed.)

Discouragement disappears as we are reminded of who we serve, that He has already won it all, and we are His kids.

But the people of Jerusalem would be worried about the elephant in the room, the walls. Who is going to protect us and keep us safe? This is a big deal at that time. No problem.

Zechariah 2:5

“‘But I,’ declares the LORD, ‘will be a wall of fire to her on all sides, and I will be the glory in her midst.’ ” (NASB 2020)

The only sure defense for Jerusalem is YAHWEH. He is also our sure defense as well.

In the scriptures, we see God as a consuming fire (Deuteronomy 4:24, Hebrews 12:29). He is one who is “awful in judgment, burning in love, radiant in purity, all-consuming in power. Such a God will surround the people of his Kingdom, protecting them against all harm and barring the entrance of all who, for lack of faith and love, cannot “dwell with everlasting burnings” (Isa. 33:14).” (Achteimeier 1986, 117)

God repeats a promise for them here that those who came to Jerusalem truly believed was about to take place. A promise we read in Ezekiel 40 – 48 that also begins with a surveyor.

Zechariah 2:5b

“ ‘I will be the glory in her midst.’ ” (NASB 2020)

The Ark of the Covenant was not in the second Temple and the Shekinah glory was not as well. This is the Lord, pointing to that time after the Tribulation when He will enter the Temple never to leave. The glory of Jerusalem will not be based on anything other than the Lord being there.

The Lord is pointing to that day that reverses what took place in Ezekiel 10 & 11 when the Shekinah glory departed the Temple.

Where does this Shekinah glory reside today? As New Testament believers, the moment we give our life to Christ, the Holy Spirit enters in (1 Corinthians 12:13), never to leave (John 14:16).

1 Corinthians 3:16–17

“Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.” (NKJV)

It is precisely because the Shekinah glory has been transferred from the OT temple to the person of Jesus Christ and, because he inhabits believers, to them, that the author can speak this way. His life on





earth, his physical existence, is a walking tabernacle, a manifestation of the glory of God. (Biblical Studies Press 2006, 2 Pe 1:13)

Jerusalem will not only be protected, but it will also be populated beyond anyone's wildest dreams.

Zechariah 2:6–7

““You there! Flee from the land of the north,” declares the LORD, “because I have spread you out like the four winds of the heavens,” declares the LORD. “You, Zion! Escape, you who are living with the daughter of Babylon.”” (NASB 2020)

After revealing the future for Jerusalem, God calls out to those who stayed in exile. His word to them is in the imperative, it is obviously a command. They are to flee or escape from the north, from Babylon.

This was a call for the scattered Jews to return home in Zechariah's day and help rebuild their nation. But it is also, because of the context and lack of fulfillment, a prophetic call to those living in the end times to abandon the Babylon of their day (cf. Rev. 18:4–8). (Constable 2003, 2022, Zec 2:6)

The nation of Israel is indeed returning to the land today, but in unbelief. But the call is to return from Babylon, and in the scriptures, Babylon becomes synonymous with the cities of the world.

As we know, this is a command that was not adhered to by most of those who were in exile in Babylon and the Persian Empire. The call to return from Babylon is restated again in Revelation 18. The judgement that is pending for the city of the world is referenced but once again, the call for His people to get out before it is too late.

Revelation 18:4–5

“Then I heard another voice from heaven saying, “Come out of her, my people, lest you take part in her sins, lest you share in her plagues; for her sins are heaped high as heaven, and God has remembered her iniquities.” (ESV)

The enemy, Satan, wanted to pull God's people out of their land and have them disappear into the nations. The enemy would like to have the same happen to believers. As we do life in the world, the goal for Satan is for us to identify more and more with the world and less and less with the Lord and His people. The first step is to convince us that doing church isn't important.

This is why the command here in Zechariah for the Jews to come home. This is also the reason for the call again in Revelation 18. A classic example is provided for us in the book of Genesis of what happens to the believer who identifies too closely with the world.

Lot and his family moved away from being around Abraham and moved toward the world, towards Sodom and Gomorrah as they looked good from a distance. The world always will.

Judgement was coming and the Lord sent two angels to extract Lot and his family out of the predicament they were in before judgement fell (Genesis 18). This is a picture of the believer being rescued from the world, the rapture of the church, prior to the coming of judgement in the Tribulation.

Here in Zechariah, He commands His people to leave.

We hear the same call today as believers.

2 Corinthians 6:17–18

“And so the Lord says, “You must leave them and separate yourselves from them. Have nothing to do with what is unclean, and I will accept you. I will be your father, and you shall be my sons and daughters, says the Lord Almighty.”” (GNB)





We are to be in the world, not of the world. As believers, we are no longer citizens of this world. We are now citizens of heaven.

Colossians 3:1–2

“If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth.” (ESV)  
God’s people were to leave the world. To leave Babylon and exile and return to the land.  
God intends to judge the nations, and He wants His own out of the firing line.

Since He is wanting them all to return to the land, He has a word for the nations who would attack them.

Zechariah 2:8–9

“For the LORD of armies says this: “After glory He has sent me against the nations that plunder you, for the one who touches you, touches the apple of His eye. For behold, I am going to wave My hand over them so that they will be plunder for their slaves. Then you will know that the LORD of armies has sent Me.” (NASB 2020)

There is a reason why His people need to leave Babylon, someone is being sent to deal with the nations.

The statement, “after glory He has sent me” is “the Lord is declaring that for the vindication and display of His glory (which is inseparably bound up with the fortunes of His people), He will send the Messiah, not the prophet, to visit the nations that have plundered His people. Babylon, of course, is included here, but the mention of nations shows that God is speaking of the day when He reckons finally with the nations relative to their treatment of His people. (See Mt 25:31-46.) The one sent, mentioned in verses 8 and 9, must be the Messiah, from the character of the mission indicated and because of the power displayed in the deeds performed.” (Feinberg 1990, 281)

This same idea of God’s glory being displayed in judgement is also reflected in the book of Ezekiel. “God will display his glory among the nations by judging them, a divine activity that results in a correct knowledge of Yahweh’s actions (v. 23) and brings glory to him by overcoming the false impressions that masked his glory. Thus, prophetic theology allows for the concept that Yahweh’s judgment of the nations brings him glory.” (McComiskey 2009, 1060)

Ezekiel 39:21–24

“I will set My glory among the nations; all the nations shall see My judgment which I have executed, and My hand which I have laid on them. So the house of Israel shall know that I am the LORD their God from that day forward. The Gentiles shall know that the house of Israel went into captivity for their iniquity; because they were unfaithful to Me, therefore I hid My face from them. I gave them into the hand of their enemies, and they all fell by the sword. According to their uncleanness and according to their transgressions I have dealt with them, and hidden My face from them.” (NKJV)

What we see then is for the Lord of armies, giving us a hint of YAHWEH operating as a military commander, saying He is sending Messiah against the nations that plunder Israel. Then it is Messiah speaking. He will bring glory to God. That was the whole purpose behind His first coming, His death and resurrection was all to the glory of God. But part of this also includes His returning at the end of the age as the avenger of blood.

When Jesus read from the scroll of Isaiah in Luke 4:17, He stopped at a specific point. The rest was for when He would come again.

Isaiah 61:1–2

“The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of



the prison to those who are bound; to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn;" (ESV)

Jesus will restore Israel, but not before He plunders the nations. Zechariah will cover this later in more detail.

Messiah continues by affirming that when He is done, then the nations that at one time plundered and enslaved Israel, will now be the ones plundered by their former slaves. They will be under Messiah's protective care. "This will be fulfilled in the judgment of the Gentiles at Messiah's Second Advent (Matt. 25:31–46)." (Lindsey 1985, 1553)

Zechariah 2:10–13

"Shout for joy and rejoice, daughter of Zion; for behold I am coming and I will dwell in your midst," declares the LORD. "And many nations will join themselves to the LORD on that day and will become My people. Then I will dwell in your midst, and you will know that the LORD of armies has sent Me to you. And the LORD will possess Judah as His portion in the holy land, and will again choose Jerusalem. "Be silent, all mankind, before the LORD; for He has roused Himself from His holy dwelling." (NASB 2020)

The reason for the call to praise here is messianic. This is looking forward to the second coming of Christ at the end of the Tribulation. It is a call to worship and praise the Lord and is linked to Messiah being on the throne and the presence of YAHWEH in the Temple.

Because of that, those of the nations who remain after Armageddon, also become God's people joining themselves to the Lord. This completely changes the picture for those of Zechariah's day looking to the future. The remnant being in the Kingdom, with the nations that at one time, plundered them.

God is present in Jerusalem; He is with them (Haggai 1:13.) He has promised to be their overwatch and protection as they go about the business of rebuilding the Temple and Jerusalem. He has also promised to deal with the nations who defeated and plundered them by basically eliminating them. Assyria, Babylon and the Roman Empire. There is still a fourth nation yet to come.

God though promises to protect His people. They need to leave their exile and the city of man and come back to the land, back to Jerusalem before judgment takes place.

The judgment that is coming upon the nations is coming at the hands of Messiah who, when He comes, will be King over the planet and God's presence will be with His people in Jerusalem.

Because God is now with them and he dwells in their midst, the natural reaction for the remnant is to "shout for joy and rejoice."

The nations, in a massive reversal, now join themselves to the Lord to also become His people.

In that day points to the day of the Lord. "Notice that it is not only Israel, but many nations will be converted to Christ in that day. To be "joined to the LORD" is to be united to Him in faith and spiritual experience." (McGee 1997, 915)

One of the areas of discouragement for those who came back to Jerusalem in the first wave was the disappointment that the prophecy of Ezekiel was for a future date. All of the Jews did not return.

God wants them to know He is not through with them even though they have been disciplined. He still has plans for them, and He reassures them of that .

Zechariah 2:12–13



“And the LORD will possess Judah as His portion in the holy land, and will again choose Jerusalem. “Be silent, all mankind, before the LORD; for He has roused Himself from His holy dwelling.”” (NASB 2020)

Right here in Zechariah 2:12 is the only place in the Bible where God refers to the land of Israel as “the holy land.”

It is not that today. We may call it that, but something is missing, Messiah is not there on the throne and the presence of God is not there either.

The Lord is here referring to that point after the Tribulation ends, when Messiah has established His rule and reign over the planet, the presence of YAHWEH has entered the Millennial Temple, and all of Israel, the remnant, is now saved and filled with the Holy Spirit, as promised in the scriptures. Then it is indeed the Holy Land.

Zechariah 2:13

“Be silent, all mankind, before the LORD; for He has roused Himself from His holy dwelling.” (NASB 2020)

It is a different world then. God will be in His Temple in Jerusalem. Jesus will be on the throne of the planet. No more arguing, war, or anything like that. Silence. Everyone on the planet living together and serving the Lord together.

This is not only something that Jerusalem can look forward to for encouragement, but it is also something that we can look forward to as well.

Chapters 1 and 2 have all been good news. God is moving on behalf of His people and there is a time coming when Messiah will be on the throne and God’s presence in the Temple in Jerusalem, and all will be silent.

There is a future for Jerusalem as God “will again choose Jerusalem.”

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