

## Zechariah 2:6-13

### Introduction

The Bible presents the picture of two great cities or kingdoms in conflict with one another: one destined for condemnation and eternal destruction and the other destined for glory and eternal life. Church Father, Augustine, described the world and human history in this way, speaking of the City of Man and the City of God.

### Thesis

**The Bible's picture of two cities in conflict, Babylon, destined for condemnation and destruction, and Jerusalem destined for glory and eternal life, is the background for Zechariah's visionary message in Zechariah 2:6-13, and symbolizes the spiritual realms of the city of God's wrath and the city of God's favor.**

#### 1. Judged City of Man vv. 6-9

God's visions to Zechariah continue with a command for God's people to flee from the land of the north—that is, from the region of Babylon where they had been living. God had exiled the Israelites there as a punishment for sin, but now he planned to restore them to their home.

Two reasons are given for this judgment. **First**, God is going to judge Babylon, first, for the sake of his own glory. **Secondly**, God will also act to vindicate and defend his own people. (**Zech 2:8-9**).

God's judgment in Zechariah's day meant a great reversal of fortune on those who harmed his people, and it will mean the same in the return of Jesus Christ.

#### 2. Saved City of God vv. 10-12

Despondent Jerusalem in the days of Zechariah will shout and rejoice over their spiritual blessings, the most important of which is the renewed presence of the Lord in their midst (**Zech 2:10**).

The chief and greatest blessing is not the gifts of God but God Himself.

The scope of blessing would reach beyond the people of Israel, however (**Zech 2:11**). Here we see the prophetic vision racing forward, beyond the horizon of Zechariah's time, to that day when the city without walls would expand outward into the earth, as the nations are drawn by the gospel to God and his salvation (**Zech 2:11-12**).

#### 3. Christ Centered Focus

The center of this vision is the Lord Jesus Christ. The speaker of these oracles is the angel of the Lord we met in the first vision (**1:11**). As in the first vision, this angel of the Lord is the pre-incarnate Son of God, the second person of the Holy Trinity.

Here we have an example of how the Old Testament reveals the Triune God.

We have two participants who are both referred to and exercise the rights of the LORD; One who sends and One who is sent.

This strongly argues the identity of the angel as the pre-incarnate Christ.

This vision also gives a preview of Christ's work of redemption (**Zech. 2:10; John 1:14**). The promise of Zechariah 2:11 is also fulfilled in the coming of Christ. The vision culminates with the idea of nations joining with the Lord and becoming his own people (**Zech. 2:12; Heb. 12:22-24**).

#### 4. Three Commands

**First**, The people of God must flee the worldly city, Babylon, since they cannot dwell there without risking participation in its judgment (**Zech. 2:6-7**).

We, too, must flee the City of Man, the City of Destruction.

**Secondly**, God's people, the recipients of so great a salvation, are to be characterized by a correspondingly great joy before the world (**Zech. 2:10**).

One of the world's chief lies is that if you flee from sin you will lose out and be unhappy. Fleeing the pleasures of sin will not make you unhappy.

Quite the opposite: life in God's City is more pleasant than all the carnal joys we leave behind. Believers have the joy of knowing the true and living God.

**Thirdly**, the entire creation is called to "be silent" (**Zech 2:13**).

This presents something of a contrast. Verse 10 tells us to shout out in joy, greeting the Lord with the sound of triumph but ours is not the boisterous, raucous happiness of the world. Rather, ours is that joy that is compatible with a quiet and gentle spirit, with reverence in worship before a holy throne.

Zechariah's generation, like ours, was required to choose between two cities and two loves. For them, it must be Babylon or Jerusalem; it could not be both.

This is a choice we also must make.

Let us flee the city of this world and all that it loves.

Let us instead come to the City of God, rejoicing with songs in our hearts.

There, in the temple that was built not by hands but by the life, death and resurrection of Jesus Christ, let us be still before the Lord, worshipping him in the quietness of gladness and peace.

Through Jesus Christ, God "has roused himself from his holy dwelling" (**Zech. 2:13**) to live among us and make us his people forever.