

# Studies in Zechariah 02 Zechariah 2:

by John W. Bramhall

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*The sermon explores the prophecy of Zechariah 2, highlighting Jerusalem's expansion and prosperity, the protection and presence of God, and the call to flee from Babylon.*

**Duration:** 53:53

**Scripture:** Psalm 32:1-2, Isaiah 48:20, Isaiah 52:7, Jeremiah 29:11, Zechariah 1:16-17, Zechariah 2:1, Matthew 24:44

**Topics:** "Salvation Urgency", "Returning To God"

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## Description

In this sermon, the preacher emphasizes the urgency of salvation and the imminent return of the Lord. He urges the listeners to deliver themselves from the impending judgment by accepting the invitation of the gospel. The prosperity of Jerusalem is promised, and the preacher highlights the current prosperity in the land of Israel. The sermon also mentions a story of a man who was saved and immediately began sharing his faith, albeit in a misguided way. The chapter in Zechariah is referenced, specifically verse 6, which calls the captives in Babylon to flee and return to their land. Overall, the sermon emphasizes the need for salvation, the promise of prosperity, and the call to return to God.

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## Transcript

One of the nicest places to go and be with the Lord at the rapture would be to go right from here, wouldn't it? Did anyone say amen? Well, thank God for that blessed hope. Shall we turn in our prophecy of Zechariah to chapter two, please? The second chapter of this great prophecy, in which we are, and by the will and the grace and the help of the Lord, we trust to go through the prophecy during our stay this week through next Lord's Day. Reading in chapter two, shall we read it through? Zechariah writing by the Spirit and saying, I lifted up my eyes again and looked, and behold a man with a measuring line in his hand.

Then said I, whither goest thou? And he said unto me, to measure Jerusalem, to see what is the breadth, or how great is the breadth thereof, and how great is the length thereof. And behold the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man. Say, Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein.

For I, saith the Lord, will be unto her a wall of fire, round about, and will be the glory in the midst of her. Ho, ho, come forth, and flee from the land of the north, saith the Lord. For I have spread you abroad as the four winds of the heaven, saith the Lord.

Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the Lord of hosts, After the glory hath he fed me unto the nations which spoiled you, for he that toucheth you toucheth the apple of his eye. For behold, I will shake mine hand upon them, and they shall be a spoil to their servants.

And ye shall know that the Lord of hosts hath fed me. Sing and rejoice, O daughter of Zion, for lo I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people, and I will dwell in the midst of thee.

And thou shalt know that the Lord of hosts hath fed me unto thee. And the Lord shall inherit Judah, his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord, for he is raised up out of his holy habitation.

May God the Spirit bless the reading of his word, and give the help in the ministry of this wonderful book. The prophecy of Zechariah, as we've stated in the preceding message, is divided into four distinct sections. Chapters 1 verses 1 through 6. We learned in our mess this morning that there was a call to national repentance, and then beginning in chapter 1 and verse 7 and going down to the end of chapter 6, we have eight separate visions that were given to the prophet Zechariah in one night.

Those visions speaking not only in the present tense of the days in which Zechariah lived, but more particularly of the future purposes, and the determined purposes of Jehovah in relation to Jerusalem, in relation to Judah, and in relation to the nation and land of Israel. The third section is in chapters 7 and 8, where we have a question brought to the prophet by a deputation from Babel, inquiring in regard to a self-imposed or other beside but one other imposed facts when they were in Babylonian captivity. To the answer of those facts and its questions, the prophet is told by the Lord that there will come a day when the fasting will give place to continual feasting at the coming of the Messiah.

The last section of the prophecy is in chapters 9 to the end of the book, which is covered by two great burdens. The first great burden in chapters 9 through 11, and the second in chapters 12 through 14. They again touch, as even the whole prophecy does, not only upon the people of Israel, not only upon Judah and Jerusalem, not only in relation to the nations of the earth, but they bring before us the purposes of God as they are centered in and around the blessed Messiah of Israel, even our Lord Jesus Christ.

We saw two of the visions in the second chapter in our preceding message. We come in chapter 3, or chapter 2 rather, we come to the third vision that the prophet is given in this one night, and in that third vision we have the prophet certainly seeing what we have read before us. We certainly see him looking upon a man with a measuring line.

May I read verse 1 please? I lifted up mine eyes again and looked, and behold a man with a measuring line. Who is this man with a measuring line? Would you go with me to chapter 1? May I read verse 16 and 17? For in verses 16 and 17 of chapter 1 we saw that the Angel of Jehovah, that blessed person who is very divine, the one who is the second person of the triune Godhead, whose title is given in the Old Testament again and again as the Angel of the Covenant, the Angel of his faith, the Angel of Jehovah, none but the Lord Jesus in the blessed manifestation of his glory and deity. And in these verses we read that he speaks in chapter 1 saying, therefore thus saith the Lord, I am returned to Jerusalem with my sins.

My house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Why yet saying, thus saith the Lord of hosts, my cities through prosperity shall yet be spread abroad, and the Lord shall yet comfort Zion, and shall yet choose Jerusalem. My beloved, the very center of this

prophecy is the one whose glory is seen in the book, and who reveals himself as the Angel of Jehovah.

And it is he who declares, as we have read in verse 16, I am returned to Jerusalem with my sins. And when you and I contemplate the purposes of God in relation to Jerusalem, we must confess that only he who is the Angel of Jehovah will yet come again and return to Jerusalem with mercy. Now connect it with the verse that we have read in chapter 2, and recognize with me that the man with the measuring line is the same Angel of Jehovah as the prophet sees him.

A man with a measuring line in his hand. Reverse 2, then said I with a gorest thou, he said, underneath a measured Jerusalem, to see what is the breadth, or literally in the Hebrew rendering, to see how great is the breadth thereof, and how great is the length thereof. For the measuring line is in due to the expansion, and the glorious expansion, and the indefinite expansion of Jerusalem.

For what the prophet is told is that the city of Jerusalem will be expanded in a great way. Read with me, if you please, as we go to verse 3, and read through verse 5. Behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, be in haste, speak to this young man who was undoubtedly the prophet, speak to this young man saying, Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein. For I said, Jehovah will be unto her a warmer fire about, round about, and will be the glory in the midst of her.

The man with the measuring line sends an angel with a message to the prophet. The message concerns Jerusalem. We have mentioned in our preceding message the repetition of Jerusalem in this prophecy is marvelous.

For the many times that it is repeated, and it is a literal Jerusalem, please don't spiritualize it, as many have attempted to do. And spiritualize the prophecy in relation to the heavenly Jerusalem, the spiritual Jerusalem, the holy Jerusalem which is from above. For it is a concern in the heart of the prophet, and it was a concern in all of the prophets that which was God's purpose regarding the literal city of Jerusalem, the chosen site of high in the city of God.

Read the great prophecy of the book of Daniel, and when you read the searching of Daniel's heart in the presence of God, and the pouring out of his desire, his desire concerns Jerusalem and the people of God. What would be the purpose of God following the Babylonian captivity? And we have a similar prophecy closing the Babylonian activity as God deals with the prophet Zechariah, and the city, the literal city of Jerusalem on the earth is before the purposes of God in the message that is given by the angel who is commanded to run, take the message with haste, it's a message of good news concerning my purpose regarding Jerusalem. And Jerusalem will be expanded, note particularly it shall be inhabited as towns or villages without walls, for the multitude of men and cattle therein.

Oh, this is the message of the angel, unreturned and an enlarged Jerusalem, and the city will overflow her boundaries in that coming day. Would you note one expression that is very important? For the message declares in the fourth verse, Jerusalem shall be inhabited as towns or villages without walls. I believe I'm correct when I speak that the city of Jerusalem has never been a city without walls, with the exception of when it was destroyed.

But those walls have been rebuilt again. You can go into the environment of that city, as I was recently, and you can find the walls of that city have been rebuilt and are standing as such, and you would count perhaps, as it has been estimated, that the population of that holy city, the old city, is a population of

50,000 Arabs living within it. But the promise of Jehovah is that it will be a city without walls, and it will be expanded, and it will be in an indefinite expansion, reaching out across the plains that should be existent in that day.

Oh, may I give you the precious thought, as you have it in the last chapter, that when our Lord Jesus comes back, and if He touches the Mount of Olives, in that day the Mount of Olives shall cleave from the east to the west, and there will be a very great mountain. In that day, upon which Jerusalem, the city, shall stand, and the great valley will be before it. And if you were to read, as I commend the reading of this chapter in the book of Psalms, chapter 48, when in that day of the city's glory, and the palace of the great king will be in that city, the inhabitants of Jerusalem will invite the nations of the earth to come and behold the glory of the city of the great king, and the palace of the great king.

For, without question of doubt, the metropolis of the world will be the glorious city, the restored and the enlarged city of Jerusalem. And Jerusalem, which at the present time may have an altitude of twenty-five hundred feet above sea level, may even be higher as it stands now, shining in its glory in that coming day as the city of the great king. Beloved, this is a prophecy of its prosperity.

This is a prophecy that its prosperity will be great, and there will be unwalled villages. At the present time, and through the ages of time, the city, and many cities of old, have been protected by their walls, and fortified by their fortresses, in order to protect them from their enemies. But, in that coming day, there shall be no need of the wall, for, verse five, I set the Lord will be unto her a wall of fire round about, and will be the glory in the midst of her.

Oh, may I point out two precious facts. In that glorious day, Jehovah will be the protector of the city, and God will protect her without, and also Jehovah will be her glory within. He will be the protector without, and he will be the glory within the city.

The protection and the presence of God is assured in that coming day, a wall of fire round about, and the glory in the midst. May I transfer the application and the precious truth of it to the believer of today? Oh, the joy of knowing the believer has the Lord himself as the wall of fire to protect, and indwelling the illuminating presence of the Holy Spirit, indwelling the believer within. You know, I'm glad I'm saying.

A protector without, and an illuminator within. The presence of the glory of God that I have found shining in the face of Jesus Christ. Oh, what a protection, and oh, what a presence, and the glory of his presence will be within.

Go with me to Isaiah chapter 60, please. May I read in chapter 60 of the book of Isaiah a word or two in relation to that glory that will be the presence of Jehovah within the city in that coming day? Chapter 60 in the book of Isaiah, reading, if I may, the 19th verse. Oh, may I read verse 16 together with the 19th verse, a contemporary scripture regarding the glory of that city? And will you notice something in the 19th verse that declares the character of the walls? Verse 19 says, violence shall no more be heard in my land, wasting nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates praise.

Oh beloved, do you know one of the most fascinating things about the city now, is indeed the historic reference that one can recognize from the scriptures. The walls of the city, the gates of the city. They excavated recently, right near the temple area, to the very base of the foundation of its walls, and proved that was the foundation of the city walls.

I don't know, there's no truth if I do not believe, but it was told to me that there was a rumor given that when the archaeologists excavated that particular place of the city, outside the wall, they found a stone upon which was inscribed these words, the generation that finds this stone will see the coming of the Messiah. Well, I don't put much credence in it, but I do believe He's coming, and that very soon, for every indication of His return certainly is given to us in all that takes place today, according to the word of God. But in that coming day, one of the fascinating things today, is to see those walls, is to behold those gates on each side of the city as long ago described in the scriptures.

But when Isaiah the prophet describes them in the millennial day, in the day of the kingdom, thy walls shall be salvation, and thy gates shall be praise. Hallelujah! I'm glad I'm saying my walls are salvation, and my gates are praise. You know, you're never safer, you're never more secure than when you say the walls of salvation are yours, and when you can lift your heart in praise and worship to the one who saved you.

Salvation, praise, and then read on in verse 20. Thy sun, or verse 19 rather, thy sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory. O beloved one, a day that will be for Israel, when the Lord shall be unto thee an everlasting light, and thy God thy glory.

O all that fly around about to protect, and the glory of that everlasting light, and the God of glory, and stout with it. You know, that's just exactly what is the portion of the believer today. I wonder if you believe it, and enjoy it, that you and I, we have to protect her, who round about as if it was a wall of fire, and who within us is the everlasting God, who is thy light, and who is thy glory.

But there's one thing about us as children of God, we do not manifest as we should that glory, and that light, and enjoy it. And may I say to you that may not be saved, you can have this salvation. This same salvation that is coming for Israel will come through the same blessed person who can save you tonight, and who desires to be your savior tonight.

That your salvation may be found in him, and that your soul may have the joy of praising him. As the poet says, praise the savior, ye who know him, who can tell how much we owe him. And beloved, salvation, praise, and the everlasting God, thy light, and thy glory within.

What a day that will be in that city of glory which is to come. Go back to our chapter in Zechariah, please, and let's continue on as thus we recognize. In verse four, the prosperity of the city is promised.

Would you note something precious in that verse? I value it when you read in verse four, Jerusalem shall be inhabited as villages without wall, for the multitude of men, and the multitude of cattle therein. Oh beloved, may I say it's a wonderful thing to see the prosperity even now in that land, when one looks behind the centuries that have passed. It's remarkable.

The productivity of the land is remarkable today. But beloved, may I say without question of doubt, all that the Jew is laboring for will someday come under the judgment of God, when the nations around them will afflict them. But when the Messiah comes, when, as we said in verse 16 of chapter one, I am returned to Jerusalem with mercy, may I emphasize, it was not only a temporal visitation of mercy in the day of Zechariah, in the days of Haggai, in the day of Ezra and Nehemiah, when they rebuilt the house and rebuilt the wall and the city and the gates, but the Lord is looking down to that time when he will return in his power and in his glory at his second advent to bring prosperity to Jerusalem, and the inhabitants will stretch out, and for multitude, as I stated, the old city of Jerusalem, you cannot accommodate more than

50,000 people within it approximately, and it is expanding out even now in its modern expansion.

But it will stretch out, and I think the Hebrew suggests it will be stretched out not just as villages, but as plains for distance, for distance, for distance to the south, to the north, to the east, and to the west, in its blessing in that coming day of the Messiah. And he will protect, and he will dwell with his people as the glory in the midst. Now, when you come to the sixth verse of our chapter, to the end of the chapter you have a more detailed explanation of it.

First of all, in the sixth verse and the seventh, there is a call that God gives to the captives in Babylon to flee from Babylon. Ho! ho! come forth and flee from the land of the north, saith the Lord, for I spread you abroad as the four winds of heaven, saith the Lord. Deliver thyself, O Zion, that dwelleth with the daughter of Babylon.

May I point out to you, as customary, with much that is prophetic, the teaching of prophecy may often have, and usually does, have a double application, and there is a primary application in the days of Zechariah. But in the days of Zechariah, Haggai, Ezra, Nehemiah, approximately 50,000 Jews returned from Babylon after the 70 years of captivity. According to Josephus, approximately one million Jews were taken into captivity, and when the edict of King Cyrus came to return and build the city, to build the house of the Lord at Jerusalem, there was only a fraction of those people who came back 50,000 approximately in number.

The remainder of them had settled down in Babylon. They had their businesses in Babylon. They had accumulated wealth.

They had built houses and homes, and they desired not to return to the desolate land of Judea. And, beloved, God gives a call to come out of Babylon to return back to the land. Now, God had two reasons.

One reason was this, that they should escape out of Babylon before God's judgment came upon Babylon. If you remember back in chapter one, the rider upon the red horse, the angel of Jehovah, did you ever stop to think of the meaning of that red horse upon which he sat? For it is indicative of the fact that blessed one is coming to deal in judgment, and in judgment to deal with a nation who has oppressed his people Israel. For, if you recall the words that we read, may I go back to verse 12 and 13, or 14 rather, and 15.

Thus saith the Lord of Hosts, I am jealous for Jerusalem and for Zion with a great jealousy. I'm very sore displeased with the nations that are at ease, for I was but a little displeased, and they helped forward the affliction. And, may I say, my beloved, God has never failed to recognize and to take worthy note of what the nations have done to his earthly people.

Never! And, there will be a day of remembrance. The great prophecy of Joel tells us in the third chapter, that in that day of Armageddon, multitudes, multitudes will be in the valley of decision. And, in that day, God says, I will have a controversy with the nations.

And, beloved, may I state the primary reasons for that call out of Babylon in the days of Zechariah was that God knew, I'm going to visit Babylon with judgment, and with ultimate destruction. But, you know, it's a sad fact. Too many people will fail to give heed to the message of God as he gives the message of judgment.

May I pause for a moment? May I interject the truth of the gospel? You that may not be saved, may I say there's a far worse day of judgment coming to this world than came upon Babylon long ago? And, that day

of judgment, if it finds you unheeding, is invitation to flee from the raskhan. That day of judgment will bring you everlasting destruction. But then, on the other hand, God had a second purpose, and that was to bring his people to the land where he wished to bless them.

You know, it's amazing today, I've kind of grasped it, but there is a manifestation amongst the Israelites of today to go back to their land. Some of them have been driven, we know, driven by hatred, driven by persecution, but there's an element, a younger element, within the land. They have been drawn, they have been attracted, and they have been brought back because they are curiously interested and vitally concerned to have a part in what's taking place.

Behind it all is the call of Jehovah, for through it he's going to bring the remnant, ultimately, into that blessing that he has promised even within this chapter. "Deliver thyself," he says in verse 7, "O Zion, that dwelleth with the daughter of Babylon!" and may I again revert to the application of the gospel. My beloved, if you are not saved, you're nearer hell than you've ever been in your life, because the day of judgment is very close, and the coming of the Lord is on the threshold.

And if our Lord were to come tonight, and you had heard, and you had had an opportunity to be saved and received it, you would never deliver yourself. Take home the words, deliver thyself. You say, how? We find the wonderful words.

At the cross, at the cross where I first saw the light, and the burden of my heart rolled away, it was there by faith I received my sight. Now I'm happy all the day. My beloved, the invitation of the gospel is still going on.

I can't save you. You know, I read the story one time of a man that was saved, and he was a prize-fighter by occupation, and the night that he was saved, his evangelistic friends told him, now you try to win others. Bring others to Christ.

And the next night, after the evangelistic service had finished, some of the brethren heard a commotion on the outside of the building. They went out, and as they went out to see what was taking place, here was this man that had been saved the night before, and he was sitting on the chest of another man, and he was beating him, and he was saying, will you believe? Will you believe? Will you believe? Well, they pulled him up and said, you can't do that. Well, he says, I only know how to use my fists.

Look, there is no question of doubt that if it were possible physically for some of us to save you, we'd be glad to do it. We cannot. Deliver thyself, my beloved sinner friend.

Within the power of your own choice lies your salvation, if you'll only come to Christ tonight. And say just as I am without one plea, for that thy blood was shed for me, and that thou bid me come to thee, O Lamb of God, I come. Now, go on to verse eight of our chapter, for, oh, here we have the greater explanation continuing, as we find the Messiah's character, as well as his mission described.

For thus saith Jehovah the Most, and please let me re-emphasize, I cannot help but magnify, this is the person of the Son of God, the Angel of Jehovah, the Angel of the Covenant, the Angel of His Faith, the very second person of the Divine Trinity, the Eternal Son of God. O beloved, as you recognize who the person is, what joy and what character it gives, here is Jehovah, as it were, sending another person of the Trinity. Read chapter sixty-one of Isaiah.

Couple it together with Luke chapter four, where the Lord speaks in the synagogue at Nazareth, His first message, the first sermon He ever preached, from Isaiah sixty-one, when He says, Jehovah hath sent me. My beloved, may I solemnly say, it is the person of Jehovah sending another person whose name is Jehovah. Hallelujah! Beful with the Father, the Lord hath sent me, and after the glory hath He sent me.

And though it is the Jehovah Lord of hosts who is the person, and His mission, what is it? After the glory hath He sent me. Now, what Jehovah has sent Christ for, and what He will yet send Him for in the day of His second coming, for that's what is indicated here, is to vindicate, as well as to display, the glory of God. Oh, may I go back? You know, it's a joy to realize, as a believer in Christ, the two advents of the Savior.

Oh, when we think of our beloved rabbinical leaders of long ago, some of the ancient rabbis, they stumbled over the Scriptures. They so stumbled over the Scriptures, they're told of a suffering Messiah, and then told of a glorious Messiah, that some of them believed that there were two Messiahs to come. One who would be called Messiah, Ben-Joseph, who would have a ministry of suffering only, and later a Messiah whom they called Messiah, Ben-David, who would come to conquer and reign in glory.

Beloved, there's not two Messiahs, there's only one, and that blessed one has come. And when you think of the presentation of His glory in the Gospel of John, John writes in that 14th verse, the word was made flesh and dwelt among us, and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth. My beloved, may I say that blessed one has been on the earth, and He has displayed, He has manifested the glory of God, and it shines in the face of Jesus Christ.

For all to look upon, if they will, and that glory has been revealed in all of its perfection. No man cometh unto the Father, said he, but by me. And when Philip said, Lord, show us the Father, He said, Philip, have I been so long time with you? Yet sayest thou to me, show us the Father? He that hath seen me hath seen the Father.

Hallelujah! What a revelation of the manifestation of God displayed in all the great love of His Father, heart to the world and to His own. And when you and I look at the display of that infinite love upon Calvary's tree, you have the complete display of the affection of the Father's heart. O my beloved, you and I can never fathom how much He loves.

You and I can never fathom the greatness of that infinite heart of love. He loves me, and He loves you. And the display of that love and grace was manifested by the first advent of the Lord Jesus Christ.

But our verse refers to the coming second advent of our Lord Jesus Christ. For, go on to read, after the glory hath He sent me unto the nations which spoiled you. Why may I say this? The Lord Jesus, in His second advent, is going to justify and display and vindicate the glory of God.

He's going to vindicate it and display it in two ways. He will vindicate the glory of God in visiting the nations and the ungodly with judgment. Judgment is the strange word of God.

But may I say, contrary to many that blaspheme the precious name of our beloved Savior, contrary to the fact that the word of God is denied, and not only denied, it is defied, the judgment of God will yet fall upon this ungodly earth. Behold, the Lord cometh with ten thousands of His saints to execute judgment upon all the ungodly. And beloved, the Lord Jesus is coming to execute judgment upon the nations, judgment upon even the ungodly of Israel.

But then, He's going to not only vindicate the glory of God by the way of judgment, He's going to display the grace and the glory of God by delivering His earthly people. And what a day of deliverance that will be. Nobody says, after the glory hath He sent me unto the nations which spoiled you, for He that touches you touches the apple of His eye.

Beloved, these are the most solemn words and precious words in relation to Israel. Deuteronomy chapter 32 and verse 10, the Mosaic prophecy declared how God brought down Jacob in a wilderness, brought him out of that howling wilderness, and He says, I preserve thee as the apple of mine eye. What's the meaning of this wonderful expression? The apple of mine eye, the apple of God's eye, meaning the pupil of God's eye in the Hebrew original word.

And always, you and I think of that. Well, you should think of it, the word pupil and the eye. The pupil, or the apple of the eye, is the proverbial figure for that which is most precious, most easily injured, the hardest to repair, and also demanding protection and care.

All the light that comes into your body physically comes through your eye, the pupil of the eye. God says, my people Israel, they're the apple of the pupil of my eye. And may I tell you of the light of salvation you and I owe to the Jews.

The light of salvation came through God's earth to people, to you and me. The woman at the well, Jesus said, ye worship that ye know not what we Jews know what we worship, for salvation is of the Jews. And my beloved, from the light of that pupil of the eye, God's eye, Israel, has come the light of salvation to you and me.

Hallelujah. And then when you think of that pupil of the eye, the divine provision even to protect the pupil of the eye physically, God has given strong frontal bones to protect it from serious blows. God has given, put upon it, the eyebrow and the eyelashes to keep the dust out of that tender pupil.

God has given a lid to that eye to keep the painful glare of the sun from penetrating, and then God has given tear glands to cleanse it, and thus to continuously to cleanse it. And the expression, the apple of the eye, sometimes is translated the little man of the eye. Where does the word pupil come from? A pupil means a boy, a boy.

And the pupil of the eye is sometimes translated the little man of the eye. And when God, you look in God's eye in the Old Testament, you see Israel reflected. Israel, the apple of his eye.

Oh, but this signifies the tender affection of God for his people Israel. But I don't want to leave it just for that. Oh, thank God I can say with the psalmist myself, the words of the psalmist, I think in Psalm 17 and verse 8, keep me as the apple of thine eye, hide me under the shadow of thy wings.

My beloved, I want to ask a question. Are you in the apple of God's eye? Are you under the shadow of his almighty wings? For thank God that every soul who trusts Christ is brought into the same tender affection and place of consideration and safety and security, when thus they can say indeed, keep me as the apple of thine eye, and hide me under the shadow of thy wings. I want to tell you Christians something.

You don't know, and neither do I know, how much and how dearly we honor God. You don't. You might think he's neglecting you.

You might think that he's forgetting you. So did Israel. No, said Jehovah, I've engraven thee upon the palms of my hands, and I'll keep thee as the apple of mine eye.

Hallelujah! I'm glad I'm that precious to God. You know, if I wasn't saved tonight, I'd get saved. To be so considered by Jehovah God, by the Savior who loved me and gave himself for me, and say, John, you're the apple of mine eye, you're under the shadow of my wings.

Hallelujah! That's where every believer is. My, I'm glad I don't have to be an Israelite. The joy of knowing when I trust the Savior, that's my place forever.

Oh beloved, if Israel can be so tenderly and affectionately loved by Jehovah, how much more the bride of our Lord Jesus. And I'm glad I belong to the rye. Love with everlasting love, led by greatest love to go, spirit breathing from above, thou has taught me.

It is so! My beloved, won't you let the word speak to you? Believer and unbeliever, God wants you to know you're the apple of his eye, and you're under the shadow of his almighty wings. And he that touches you, touches the apple of mine eye. Better be careful what you do to a Jew.

You remember what God told Abraham, then that cursed thee will I curse, then that blessed thee will I bless. Now go on and see what God is going to do in his love for Israel. He's going to give them a deliverance.

For behold, I shake mine hand upon them, the nations that have touched you. They shall be a spoil to their servant, and ye shall know that the Lord of hosts has sent me. May I say with confidence that the tables will be reversed? The nation that has been despised will then in that coming day be elevated and exalted, and Israel will be the greatest nation upon the earth.

Oh yes, you can talk about the western powers, the eastern powers, the northern powers, the southern powers. The day is coming when Israel will be the greatest of all the nations, that little land of 200 miles running north and south, and not more than 50 or so miles running east and west. And that nation will be above all the nations of the earth.

Well might the prophet close with a song of praise as the prophet is told in verse 10. Sing and rejoice, O daughter of Zion, for lo, I come, and I will dwell in the midst of thee, saith the Lord, and many nations shall be joined to the Lord in that day, and shall be my people, and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts has sent me unto thee, and the Lord shall inherit Judah, his portion in the holy land, and shall choose Jerusalem again. May I say this verse that we have read, the 12th, is the only one in the whole Bible where you have the expression, the holy land.

When I was invited some years ago to visit the holy land, I always said I'd like to go when it was really holy, because I can't call it the holy land today and speak truthfully. But when the Lord will be on his throne, as you may read at the end of Zechariah, which we ultimately will reach, holiness unto the Lord will be manifested in all Jerusalem, and in all the land, and it will be literally the holy land. I wouldn't mind living in one right now like that, when I think of the conditions we have around us.

Now, oh, in that day, Jehovah shall inherit Judah, his portion in the holy land, and shall choose Jerusalem again. The prophet closes by saying, Be silent all ye who hold all flesh, be silent before the Lord, for he is awaiting to rise up out of his sabotage. My beloved, thank God that Jehovah Messiah is coming again, and the prophecy that he gave to his own, I will come again and receive you unto myself, that where I am there

ye may be also.

That will be fulfilled, but then when he comes in his power and glory to the earth, he will deliver his earthly people. Oh, may I close with an appeal, a twofold appeal, an appeal to you and I who belong to the Lord. Shall we not go homeward tonight to our places of abode, saying, Lord, keep me as the apple of thine eye.

Lord, I thank thee that I'm precious to thee, and I'm hid under the shadow of thine almighty wings. What a place of comfort! What a place of safety! But then, sinner friend, how is it with your soul? Do you not wish to be in that place of security, where salvation is found in that person and through the work of the Lord Jesus on the cross? And may I say to you tonight, the Lord Jesus waits, that you come to him just as you are, and receive him as your savior, make him your own. Say, Lord, I want to be sure I'm under thine almighty wings, I'm under the shadow of those wings trusting, I'm being kept as the apple of mine, of thine eye.

You know, I'm glad I'm saved, and I pray that if you are not, please, will you listen to an invitation which our brethren are going to sing at this time, inviting you to Christ. Oh, how we'd like you to go home, saying, I found the savior, I'm his forever, the apple of his eye. Hallelujah! I'm glad he loves me, I'm glad he saved me, I'm glad he keeps me, I'm glad, just as all believers, I'm precious to him.

Sinner friend, listen to the song that our brethren will sing, as the invitation is given you, and come to the savior tonight.

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