

ZECHARIAH CHAPTER ELEVEN

Zechariah Lesson 90

Lesson 90

1. Last week I completed an analysis of the 10th chapter of the Book of Zechariah and when time expired we had just begun an exegesis of Zechariah chapter eleven.
2. Let's read again chapter eleven from the KJV and then we will study these verses in more detail.

KJV

Zec 11:1 Open thy doors, O Lebanon, that the fire may devour thy cedars.

Zec 11:2 Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.

Zec 11:3 There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

Zec 11:4 Thus saith the LORD my God; Feed the flock of the slaughter;

Zec 11:5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the LORD; for I am rich: and their own shepherds pity them not.

Zec 11:6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them.

Zec 11:7 And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

Zec 11:8 Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.

Zec 11:9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

Zec 11:10 And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

Zec 11:11 And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the LORD.

Zec 11:12 And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

Zec 11:13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

Zec 11:14 Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.

Zec 11:15 And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

Zec 11:16 For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

Zec 11:17 Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

Chapter Introduction:

1. The title of chapter eleven might appropriately be: ISRAEL REJECTS THE GOOD SHEPHERD IN FAVOR OF A WOLF IN SHEEP'S CLOTHING .
2. Though previous Scriptures had anticipated the ultimate restoration of Israel, the long process before fulfillment is related to their rejection of their Messiah at His first advent.
3. Chapters 9 and 10 dwell on the joyous theme of how the nations surrounding Israel would be judged, while Israel would be preserved for the coming of her King.
4. But suddenly the prophet of hope, is given glimpses of the fearful episode of the nation's apostasy manifested in their rejection of the good Shepherd - the Lord Jesus at His first advent. Zec 11:1-14
5. In doing so Zechariah distills the quintessence of Israel's sorrow and woe in their rejection of their true Shepherd-Messiah and their taking up with the false shepherd in the time of their greatest need--the Tribulation.
6. Consistent with the modus operandi of the Old Testament, Israel's apostasy during the Age of the Church is not mentioned.
7. This, because the Church Age is an intercalation between two Jewish Ages where there are no spiritual Jews though today many ethnic Jews gather together on Saturday in the manner of many fraternal organizations.
8. Both events, the first advent apostasy and the apostasy of the Tribulation, form a necessary prelude to the glorious blessings Zechariah sees for the nation when the dark and dismal storm clears revealing the dawn of the resplendent Millennial day.
9. Similarly the first part of the Book of Zechariah (chapters 1-5), forms the grand and glowing theme of the eight night visions, eventuating in full kingdom blessings typified by the crowning of Joshua the High Priest.
10. But again Zechariah has a dual role: he is both a prophet of hope and a prophet of reality and truth for following the crowning comes the warnings of the active curse going forth against sin and apostasy typified in the vision of the flying scroll and the sure judgment of ecclesiastical and commercial Babylon in the vision of the woman in the jar.
11. In Zechariah chapters 1-10 we have seen predictions of apostasy, discipline and hope; not unlike that which we will find in Zecariah chapters 11-14.

11.1 I want to review the eight night visions together with several selected Scriptures; by this approach I want us to see the similarity of what we have learned with what we will learn: Israel as a people experiencing apostasy, warning and blessing.

12. The Eight Night Visions of Zechariah

12.1 The vision of the Red Horse Rider and the multi-colored horses - teaching Christ's watch-care and protection,

12.1.1 Introduction

Expanded Translation

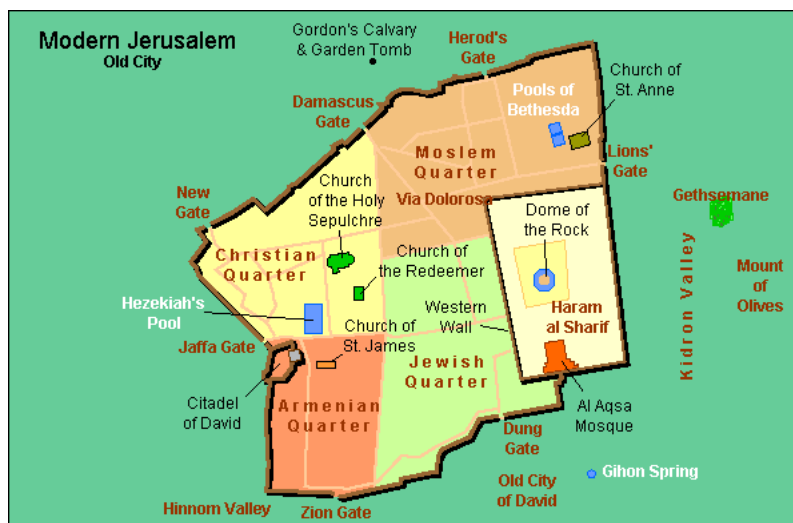
Zec 1:3 Zechariah, the Lord of the Armies commands you say to Israel: You must return to Me; if you do then I will return to you.

Zec 1:4 You must not be like your forefathers unto whom their prophets cried out saying Turn from your evil ways and from your facade of religion!" But they would not listen to the Lord Jehovah ...

12.1.2 The vision is described in expanded translation as follows:

Expanded Translation

Zec 1:8 It was night when he had a vision; he saw a man, the Lord Jesus Christ mounted on a red horse. The horse was standing among the myrtle trees in a deep ravine just east of Jerusalem in the Kidron Valley. Behind the Lord Zechariah could see the other riders sitting on red, dappled sorrels and white horses.



Zec 1:9 I, Zechariah, said to the interpreting angel, "My Lord who are the horseman in the ravine and what is their function?" The angel answered, "I am going to show you who they are and what they do."

Zec 1:10 Then the rider on the Red Horse, the Lord Jesus interjected, "These riders were sent by the Father to travel all over planet earth and then to report back what they see."

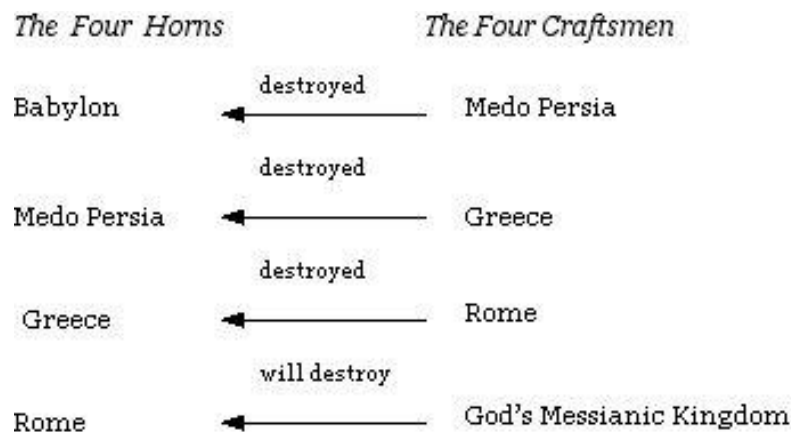
Zec 1:11 And then a spokesman for the reconnaissance team reported to the Lord Jesus Who sat amidst the myrtle trees on the Red Horse, "as ordered Sir we have patrolled every inch of planet earth and we are pleased to report we saw nothing untoward or dangerous lurking, the plan seems at this point to be working, Satan and his team of demons have gone subterranean."

12.2 The vision of the horns and the artisans - teaching the judgment of the four empires who abused Israel,

Expanded Translation

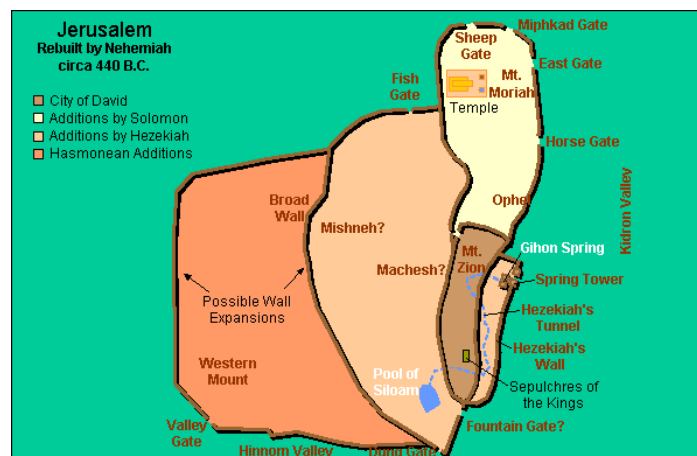
Zec 1:14 Then the interpreting angel said: "cry out to all who will listen, ÒGod the Father, the Lord of the Armies, is greatly jealous for both Jeruslaem and for Judah.

Zec 1:15 Now as a result of my love for Israel I am very angry at the nations who sit comfortably in peace. It is true I permitted them to discipline my people Israel but Satan inspired in them far greater wrath than intended. In fact each of them seemed to relish the destruction of My beloved people ...



Zec 1:20 The Lord Jesus called my attention to the four Artisans who stood near. They were dressed in aprons and carried their tools in hand.

JERUSALEM THEN



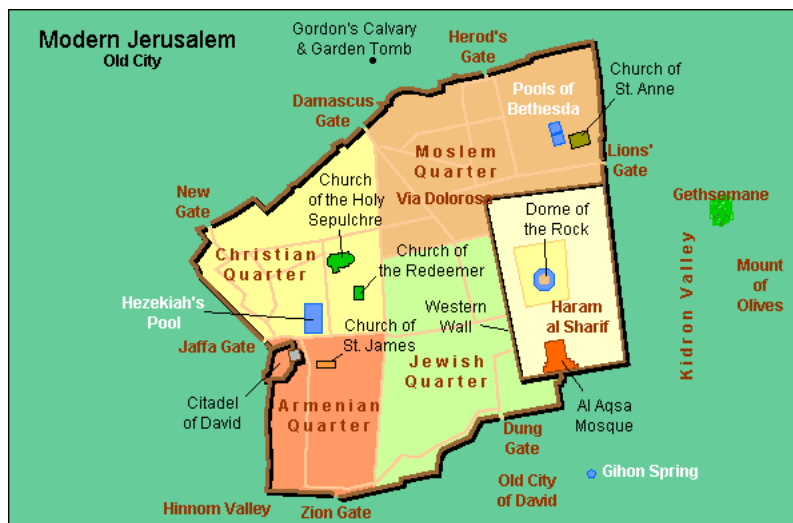
Zec 1:21 And then I said, "what have these workmen come to do?" Then the Lord spoke saying: "these horns are the ones who have repeatedly dispersed Judah; so egregious were their attacks that no one in Judah could raise his head. These artisans have returned to terrify and destroy the four empires who like wild animals charged and gored repeatedly those living in the land and thus were the people of Judah scattered. Babylon, Persia, Greece and Rome will be destroyed because of their actions.

12.3 The vision of the measuring line - teaching the future greatness of Jerusalem,

Zec 2:1 After the vision of the horns and the artisans I again meditated upon the meaning and then suddenly I saw a man, the Lord Jesus Christ, with a measuring line in his hand.

Zec 2:2 And then I asked the man with the measuring line, "Where are you going and what are you going to do?" The Lord Jesus answered "I am going to measure the future size of Jerusalem...

JERUSALEM NOW



Zec 2:4 And then I heard the interpreting angel say to a second angel standing nearby "hurry and tell the young prophet Zechariah "Jerusalem shall one day grow; even to the extent that its city limits shall extend beyond the ruins of its existing walls ...

Zec 2:11 And many nations from all over the world shall decide to join in the worship of the Lord; in that day the nations will join with Israel and they too shall become my people; all of this shall come to pass when I shall dwell in Jerusalem ...

Zec 2:12 And Christ the Messiah shall inherit both Judah and Jerusalem as His Holy Land; it is there He will permanently reside with his perfect people in perfect environment ..."

12.4 The vision of Joshua the High Priest being accused and exonerated in heaven teaches us of the mediation ministry of Christ in heaven for believing Israel.

Expanded Translation

Zec 3:1 And then the angel showed me a scene in heaven; there I saw Joshua, standing alongside the Lord Jesus Christ and beside Joshua stood Satan accusing Joshua of all manner of sin and evil.

Zec 3:2 And then the Lord Jesus said to Satan "I rebuke you, after all I am the One Who chose Jerusalem and is not this Israel whom I rescued from the fire."

Zec 3:3 Now Joshua, standing beside the Lord Jesus Christ, was attired in the regal garments of the High Priesthood but his garments were covered with excrement.

Zec 3:4 And the Lord Jesus said to the angels standing around Him "take from Joshua his filthy clothes;" then the Lord said to Joshua "see I have caused your iniquity to pass from you and I have clothed you in the sacred garments of the high priesthood ...

Zec 3:9 Then ... the Lord of the Armies said, "I shall ... remove from the land in one day all of the sin of Israel."

Zec 3:10 "In that day," declares the Father," each of you, dwelling both in and out of the land, you shall call every man your friend for the Millennium will be a time of both world-wide peace and prosperity ...

12.5 The vision of the lampstand and the olive trees - teaching a future day when a reclaimed Israel will be the light of the world under a Christ Who would be both King and High Priest,

Zec 4:2 The interpreting angel said to me: "what do you see?" And I said: "behold a candlestick made of pure gold with an oil bowl on top of it ...

Zec 4:3 I also see two olive trees beside the bowl, there is one on the right side of the bowl and another on the left side of the bowl ...

Zec 4:6 The interpreting angel then said to me: "this is the Word of the Lord to Zerubbabel not by your strength nor by your power and ability but by my Spirit will the work get done," said the Lord of the Armies. He continued "The oil will flow from the two trees into the bowl which will fuel the seven lamps, thus the oil represents the work of the Spirit, the two trees represent the Messiah who will be both political and religious leader of Israel.

12.6 The vision of the flying scroll speaks of the discipline of those who take part in dishonest business practices,

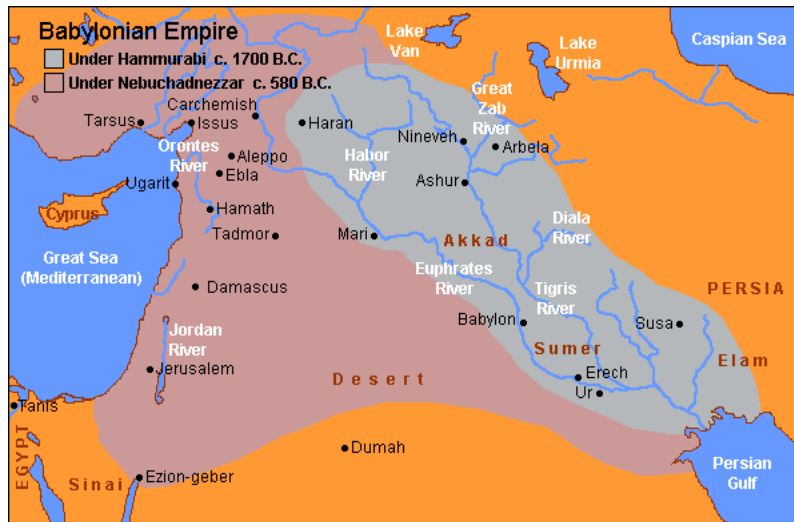
Zec 5:1 Suddenly my attention was drawn to the sky, I looked up and there before my eyes was a flying scroll.

Zec 5:2 The interpreting angel asked me, "What do you see?" I answered, "I see a flying scroll sent to discipline Israel ..."

Zec 5:3 Then the interpreting angel said to me "this scroll is God's curse upon all the citizens of the earth; it has primary application to Israel whether in or out of the land; it is upon all who steal and swear falsely."

Zec 5:4 The Lord of the Armies then said, "I will cause the Scroll of judgment to enter the house of those who have acquired great wealth by cheating and stealing; this same Scroll shall also seek out and enter the lavish homes of those who have abused Israel's justice system ... until I have completely leveled their homes ...

12.7 The vision of the lady in the basket teaches of the removal of sin and evil from the land before Christ's millennial reign,



Zec 5:9 I was looking in the ... basket when I heard a commotion ... I raised my eyes and looked toward the sky ... I saw two women with large wings, they lifted the basket into the heavens.

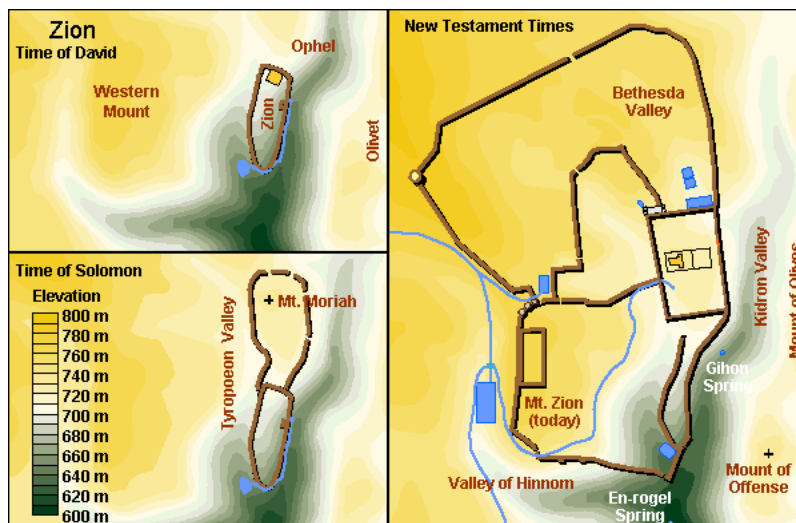
Zec 5:10 I said to the interpreting angel who had earlier spoken with me, "where are they taking the basket?"

Acts 5:11 And the interpreting angel said to me "the two flying angels are going to build a house in the valley of Shinar in Babylonia and it is there the ephah shall stand and rest ... for a short time and then suddenly the ephah representing the Antichrist's rule will be disquieted when the Lord returns to put the new Babylon down with all her evil and iniquity.

12.8 The vision of the four war chariots - teaching the maintenance of peace and stability when the Lord reigns.



Zec 6:1 And then ... I saw four war chariots flying between Mount Moriah and the Mount of Olives. Their mission was one of judging and destroying the nations who had abused Israel.



Zec 6:2 The first chariot representing war was harnessed to several red horses and the second chariot representing famine and death was harnessed to several black horses.

Zec 6:3 Harnessed to the third chariot were white horses representing military victory and harnessed to the fourth chariot representing blood and catastrophe were spotted red horses, the latter being active, fleet and vigorous.

Zec 6:4 I then said ... "What are these my lord?"

Zec 6:5 And then the angel answered ... "these... are the four spirits of the heavens going out from the Third Heaven ... The Spirits have come from heaven to destroy those nations who gathered at Megiddo in opposition to Israel.

Zec 6:6 The war chariots pulled by the black and white horses are seen going north while the paint horses are seen going south toward Egypt.

Zec 6:7 And all of the high spirited horses were eager to continue their work of judgment; and then they were commanded by the Lord of the whole earth to go forth and walk all around and about the earth ensuring stability and peace."

Zec 6:8 And then the ... angel ... cried out to me saying " the ministering spirits ... have destroyed Israel's enemies, vengeance is now Mine."

12.9 Now let's see how chapter eleven teaches once again the dilemma of Israel even today: negative volition toward the overtures of God.

Chapter Eleven

1. A good title would be "Impending devastation of the Land Due to the Rejection of the Good Shepherd Zec 1:1-3 or "Look Out Israel Here comes the King of The North.

NIV

Zec 11:1 Open your doors, O Lebanon, so that fire may devour your cedars!

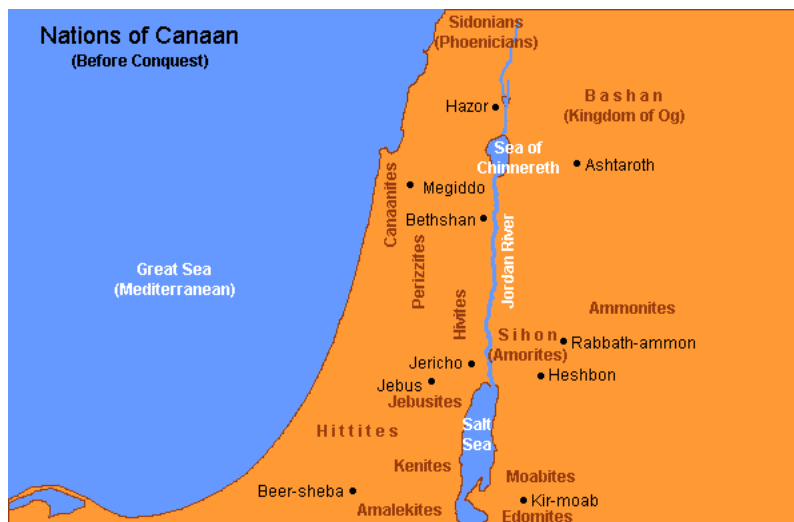
Zec 11:2 Wail, O pine tree, for the cedar has fallen; the stately trees are ruined! Wail, oaks of Bashan; the dense forest has been cut down!

2. The Devastation starts in the region of Lebanon - The land north of Israel west of the Jordan.



3. The Devastation sweeps on to Bashan - The northern part of Israel's territory east of the Jordan.

4. The Devastation descends to the lower Jordan Valley. Ultimately the cedars of Lebanon, the oaks of Bashan, and the rich pastures of Bashan will all be destroyed.



5. The Wycliffe Encyclopedia describes Bashan “it was the name of an area east of the Sea of Galilee and the Jordan River ... bounded on the north by Mount Hermon ... extending on the west to the Sea of Galilee and the Upper Jordan. Bashan extended south ... six miles beyond the Yarmuk River. It was tableland ... with excellent wheat fields, pastures for cattle ... and groves of oak trees ... Bashan east of the Jordan was assigned to the tribe of Manasseh.”

6. The King of the North in a two prong approach sweeps southward past the Sea of Galilee into the Jordan Valley with the eastern prong while at the same time moving down the Mediterranean coast line with his western thrust.

End Lesson Taught 2-2-2005

Zechariah Lesson 91

2-9-2005

1. Last week I began a study of chapter eleven of the Book of Zechariah; when time expired we were in the process of exegeting Zec 11:1-2.

2. I want to review some of that learned and then pick-up with new material at point 14 on page 11 but first an expanded translation of Zec 11:1-2.

Expanded Translation

Zec 11:1 Lebanon, you might as well open your doors because the King of the North is coming south with a mighty wrath, his military machine will ravage your land like a raging forest fire!

Zec 11:2 You will wail and scream when he arrives; all you have ever worked for will be ruined! A military advance from the King of the north will not only move through Lebanon west of the Jordan, but Syria and the land east of the Jordan will suffer! The advance from the north will be a two pronged attack both east of the Jordan and west of the Jordan, nothing in his way will stand, all will be destroyed.

3. Let's briefly review our introduction from last week.

4. Though previous Scriptures had anticipated the ultimate restoration of Israel, the long process before fulfillment is related to their rejection of their Messiah at His first advent.

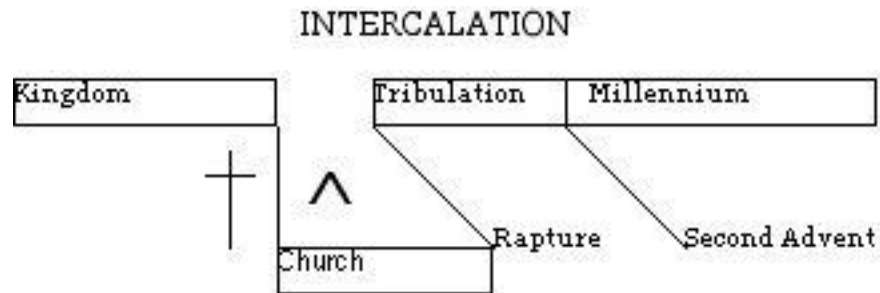
5. Chapters 9 and 10 dwell on the joyous theme of how the nations surrounding Israel would be judged, while Israel would be preserved for the coming of her King.

6. But suddenly the prophet of hope, is given glimpses of the fearful episode of the nation's apostasy manifested in their rejection of the good Shepherd - the Lord Jesus at His first advent. Zec 11:1-14

7. In doing so Zechariah distills the quintessence of Israel's sorrow and woe in their rejection of their true Shepherd-Messiah and their taking up with the false shepherd in the time of their greatest need - the Tribulation.

8. Consistent with the modus operandi of the Old Testament, Israel's apostasy during the Age of the Church is not mentioned.

9. This, because the Church Age is an intercalation between two Jewish Ages where there are no spiritual Jews, though today many ethnic Jews gather together on Saturday in the manner of many fraternal organizations.



10. Both events, the first advent apostasy and the apostasy of the Tribulation, form a necessary prelude to the glorious blessings Zechariah sees for the nation when the dark and dismal storm clears revealing the dawn of the Millennial day.

11. Similarly the first part of the Book of Zechariah (chapters 1-5), forms the grand and glowing theme of the eight night visions, eventuating in full kingdom blessings typified by the crowning of Joshua the High Priest. These visions we covered in detail last week.

12. In Zechariah chapters 1-10 we have seen predictions of apostasy, discipline and hope; not unlike that which we will find in Zechariah chapters 11-14.

13. Zechariah, in dramatic form, portrays the judgment of God as falling on Israel like a mighty conflagration, engulfing, first of all, the mighty cedars of Lebanon and Bashan in the north. The King of the North is used as God's agent, His conquest coming in the last half of the Tribulation.

14. Of course the people will be involved in the destruction of their land; they cannot escape the punishment. Such is the pronouncement of the judgment.

NIV

Zec 11:3 Listen to the wail of the shepherds; their rich pastures are destroyed! Listen to the roar of the lions; the lush thicket of the Jordan is ruined!

Principles

1. Verse three speaks of a wail of shepherds and roar of lions emerging from the thickets of Jordan.

2. The future religious leaders of Israel (Priests, Pharisees and Sadducees at the time of Christ) were not true shepherds and did not care for the sheep but, instead, oppressed them.

3. The flock to be slaughtered was of course Israel. Even their own shepherds, had no pity of them but instead used them for profit. Early shepherds were the Prophets, Priests and Kings who also failed Israel.

4. Toward the end of the Tribulation they will wail in pain as the ravages of war engulf the land.

5. The picture of lions emerging from the thicket must be interpreted in the light of Zechariah's time.

5.1 The narrow Jordan valley was adorned in thick jungle like growth which flourished in the moist tropical climate, consisting of tamarisks, willows and luxuriant grasses - a favorite haunt of lions.

5.2 Recall Samson's and David's adventures with lions. Unger writes "After the captivity of the northern kingdom these wild beasts began to multiply there and continued as late as the close of the twelfth century after Christ."

6. The point of the metaphor is to stress the devastating judgment of God upon the land. His eschatological instrument will be the King of the North.

7. Later Christ at His Second Advent will make all things right - but His judgment on unbelievers will be just as severe.

8. Now Zechariah becomes an active player in his vision.

NIV

Zec 11:4 This is what the LORD my God says: "Pasture the flock marked for slaughter."

Principles

1. Zechariah was told to assume the role of a shepherd and pasture the flock of Israel.

1.1 In our passage there are Christ the Shepherd, the numerous shepherds who would lead the sheep to the slaughter and finally the idol or foolish shepherd who leaveth the flock - the Antichrist.

2. With their rejection of Christ, Israel, in both the Age of The Church and The Tribulation, will be subject to maximum discipline, the entire nation being placed under what we know as the fifth cycle.

3. In Zec 11:4 the prophet himself is said to assume the role of the shepherd of the flock marked for slaughter.

4. Sheep were often seen in Scripture as animals to be protected, fed and watered. In this passage however they are said to be sheep being led to slaughter. Sadly Zechariah is being told these sheep are being led to slaughter by those who should have been protecting them.

5. There are numerous figurative uses of sheep in Scripture:

- Of the innocent citizens of David's Kingdom

1Ch 21:17 And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

- Of Israel being disciplined

Psa 74:1 O God, why hast thou cast us off forever? why doth thine anger smoke against the sheep of thy pasture?

Psa 74:2 Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt.

- Of sheep to be destroyed because of their idolatry

Jer 13:20 Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock?

Jer 13:21 What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee: shall not sorrows take thee, as a woman in travail?

- Of backsliders

Jer 50:6 My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place.

- Of lost sinners

Mat 9:36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

Mat 9:37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

Mat 9:38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Mat 10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

Mat 10:6 But go rather to the lost sheep of the house of Israel.

Mat 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand.

- Of the disciples who will be scattered

Mat 26:31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

Mar 14:27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

Mar 14:28 But after that I am risen, I will go before you into Galilee.

Zec 13:7 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

- Of the defenselessness of servants of God

Mat 10:16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

- Parable of the lost

Mat 18:11 For the Son of man is come to save that which was lost.

Mat 18:12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

Mat 18:13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

Mat 18:14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

6. In the New Testament there are basically four words for pastor-teacher and each emphasizes a special function of the office.

6.1 Presbuteros - this means the old man. The word stresses the authority of the leader of the local church. The word also stresses authority in terms of representing the absent King thus the Ambassador.

6.2 Episkopos - This means the chief overseer and stresses the role of the person in charge of policy making.

6.3 Didaskalos - This means teaching the Word in public assembly; it is the noun form of Didasko. This is the primary function of the Pastor.

6.4 Poimen - This means the shepherd of the sheep emphasizing the responsibility for protecting the congregation. The protection involves ensuring privacy and shielding them from false teachers.

7. The Shepherds of Israel says Zechariah are not only not protecting the flock but are leading them to the slaughter pens. Zechariah further indicts these teachers as being in the business for the money; they are in fact pleased with their monetary gain exclaiming Praise God I am rich!

8. Before proceeding in our study of Zec 11:5, let me review our Doctrine of Sheep.

Doctrine of Sheep

1. Most of us have had little association with sheep. There are in Scripture many characters whose jobs were care givers to sheep. We call them shepherds and many great men in the Bible have held that position at one time or the other.

1.1 Abel was the first shepherd and the first victim of murder; where were the sheep when he needed them? It should not surprise us that sheep are not very useful in subduing an assailant, they cannot even protect themselves.

Gen 4:2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

2. Little wonder then that God often used sheep to describe mankind.

2.1 In Syria Jacob tended sheep while working off his dowry for his wife Rachel.

Hos 12:12 And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.

3. Moses when he left his lofty position in Egypt became a shepherd in Saudi Arabia.

Exo 3:1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

4. David was ridiculed at times for being a shepherd and the list goes on.

1Sa 16:11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

1Sa 17:28 And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

1Sa 16:19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep.

5. Shepherds were not considered the profession of choice and yet many of our heroes in Scripture were shepherds; Jesus even said of Himself, I am the good shepherd Who is willing to give His life for the sheep.

5.1 Christ, as the Good Shepherd not only gave His life for the sheep, He still watches over His sheep.

6. Sheep are mentioned more than 175 times in the Scripture which is significantly more than any other animal. In Scripture sheep are the favorite analogy in describing people and their relationship to the Father.

7. Sheep, of all the domestic animals, require the most care and supervision.

7.1 Sheep, be it day or night, if left to themselves will get into all kinds of trouble. Shepherding therefore is a full time job.

7.2 It should be comforting to know that God never sleeps but watches over us day and night.

8. Sheep are gregarious, i.e., sheep succumb to the mob instinct. Sheep take their clues from others, they are peer pressure susceptible and think as a group.

8.1 Sheep follow the leader even when being led astray into danger.

8.2 We often follow the most popular trends, for example it is common place for Christians to believe growing numbers are prima facie evidence we are on the right track and in tune with God.

8.3 This in spite of ample evidence that denominations replete with false doctrine seem to grow faster than churches teaching sound doctrine.

8.4 Eyes and ears attuned to the Shepherd's voice (The Word of God) is our only protection.

8.5 Sheep are very susceptible to fear. The average sheep is a coward. One roar from a lion, one howl from a wolf will send a flock in every direction away from the Shepherd.

9. The details of life can be daunting; we must rely on the promises of God which teach us "His rod and His staff" are always there to comfort and protect us.

9.1 When confronted by danger sheep will run an impotent defense because sheep are not fast runners. The best protection for the sheep is to relax and trust the Shepherd for protection.

9.1.1 Waiting as over against running is also often difficult for us. When our lives seem to be falling apart we often panic thinking something has to be done.

9.2 Our Shepherd does exactly the right thing at exactly the right time for our maximum benefit. Waiting for the Shepherd's deliverance is superior; it rescues us from those "frying pan to the fire" reactions that can open the door for even greater troubles.

10. Sheep are very destructive. They are very hard on pastures biting down on the grass, pulling up the roots stem and all.

10.1 Ingratitude for the Shepherd's provisions can really "stink-up" our life and reduce our "pasture" to a barren no-man's land of discomfort.

11. Sheep are also stubborn, selfish and bold with one another. Sheep will push and shove one another away from the food source and each will eat until they become as "fat as pigs." We must work against our sheep-like propensities.

12. Being kind and tender to one another in the local assembly produces beautiful and enriching results. Obeying the Shepherd's command to love one another cannot be an option but a daily response.

13. Loving one another in any local assembly (ours is no exception) often means simply putting up with each other. Local assembly memberships like everything else in our lives have been carefully orchestrated by God in eternity past for our proper functioning in time.

14. Sheep are vulnerable to predators and need a shepherd. Sheep are weak, slow, stupid and defenseless. As noted they lean toward panic. Sometimes just from their nature, they will make problems for themselves.

15. Our enemy, the devil, walks about seeking to devour the weaker sheep; we like sheep can become vulnerable when pressures occur and this includes both prosperity and adversity.

1Co 11:14 And no marvel, for Satan himself is transformed into an angel of light.
1Co 11:15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16. The power of Satan therefore is so great we as "humankind" without Bible doctrine cannot identify the wolf because of the sheep's clothing.

17. It is not unusual for a sheep to charge a barbed wire fence repeatedly trying to break the wire; seemingly for no reason except it is there. A far greater danger for the sheep in the midst of "wolf land" is their lack of true introspection. Most sheep have no idea how vulnerable they are until it is too late.

18. After yielding to a particular sin emanating from our old sin nature's area of weakness we sometimes think "boy I won't do that again" and then it happens, the same temptation and the same sin.

18.1 Only our Shepherd's restraining grace staff (**Naom** - favor) can keep us from falling. We need grace, grace and more grace on a moment by moment basis and grace can only be accessed by utilizing the two power options.

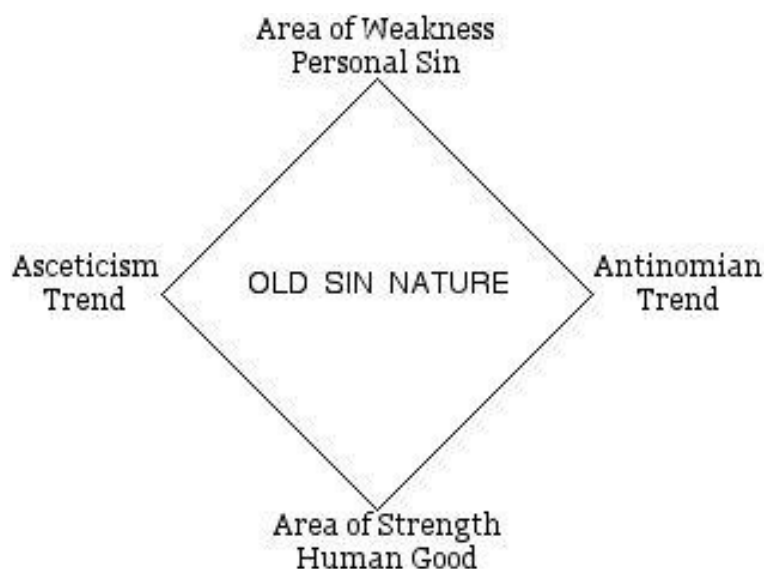
18.2 Sheep wool keeps a sheep warm in winter and hot in summer therefore the sheep relies on the shepherd to shear at the proper time; without the shearing the sheep is miserable. Wool is the natural production of the sheep; divine good should be our natural production. When we fail to manifest divine good we, like the sheep, become miserable failures, casualties in the angelic conflict and objects of God's divine discipline.

18.3 Sheep have an incredible ability to get dirty. The wool of the sheep when sheared is dirty beyond description and must be repeatedly scrubbed before processing. Fortunately for us our scrubbing is a direct result of rebound.

1Jo 1:9 If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

18.4 The sheep does not decide to get dirty; the dirt accumulates because of the nature of the sheep's system. Sheepskin is full of lanolin which collects dirt; in fact when a sheep lays down, grass, dirt, burrs and everything imaginable collects to its coat.

18.5 The sheep's lanolin is a good analogy for our Old Sin Nature. Lanolin traps all manner of dirt just as our old sin natures tend to scoop up large quantities of sin and evil. Sheep, therefore, are walking Velcro strips; the accumulation of filth is facilitated by the lanolin which secretes from within, likewise, the products of the Old Sin Nature regularly secretes both sin and human good.



18.6 Sheep are clearly God's favorite animals. God has chosen to use the shepherd and sheep metaphors to describe our relationship with God.

18.7 The great news is: the Shepherd loves us unconditionally. He knows how His sheep will behave and yet He stills loves us with an incomparable divine love.

18.8 In spite of our deceitful natures and evil propensities, our beloved Shepherd loves us, protects us, feeds us, fights for us and heals our infirmities.

18.9 Seven hundred years before the coming of Christ, Isaiah prophesied:

HE WAS WOUNDED FOR OUR TRANSGRESSIONS, HE WAS BRUISED FOR OUR INIQUITIES ... AND WITH HIS STRIPES WE WERE HEALED.

18.10 It was the greatest complement to the Lamb when Christ was called “the Lamb of God Who takes away the sins of the world.”

18.11 In New Testament times sheep were the prime source of protein. Sheep provided milk which was used for both nourishment and the quenching of thirst. Likewise our obedient manner of life and the production which God wishes to manifest in us is available to enrich the Body of Christ.

18.11.1 Sheepskins were used for clothing and shelter. Sheep provided wool for keeping people warm in winter. Wool was the most expensive cloth; though plentiful it was in great demand.

18.12 Sheep fertilize the earth wherever they go, preparing the earth's top soil by providing nutrients lost in the planting and harvesting process. Similarly we are the salt of the earth.

18.13 But only when we choose to feed on His Word will we provide the savor the earth needs.

18.14 Even when the path is through a rough valley we can rest in the presence of our Shepherd, ever mindful of His guidance and protection. We can rejoice as He feeds us in the presence of our enemies and enjoy His anointing.

18.15 Our joy can overflow as we remember that goodness and mercy attend us; as we dwell in His Word all the days of our lives.

End Lesson Taught 2-9-2005

Zechariah Lesson 92

2-16-2005

1. Last week I taught Zec 11:3 and 4 and then we reviewed the Doctrine of The Sheep; when time expired we were about to exegete Zec 11:5.

2. I want to review some of that learned and then pick-up with new material on page two but first an expanded translation of Zec 11:1-4.

Expanded Translation

Zec 11:1 Lebanon, you might as well open your doors because the King of the North is coming south with a mighty wrath, his military machine will ravage your land like a raging forest fire!

Zec 11:2 You will wail and scream when he arrives; all you have ever worked for will be ruined! A military advance from the King of the north will not only move through Lebanon west of the Jordan, but Syria and the land east of the Jordan will suffer! The advance from the north will be a two pronged attack both east of the Jordan and west of the Jordan, nothing in their way will survive.

Zec 11:3 Listen to the mournful cry of the false teachers; when the King of the North arrives, the source of your wealth will vanish, there will be no more congregates to fleece! Listen to the mighty warriors of Israel, they will retreat to the south leaving behind their families and homes! The entire land both east and west of the Jordan will lie in ruins.

Zec 11:4 Then the Lord God of Israel spoke to Zechariah saying: " I want you to assume the role of Israel's false teachers; show the people how they will be led to the slaughter pens by their prophets, priests, kings and scribes.

3. The title of chapter eleven might appropriately be: ISRAEL REJECTS THE GOOD SHEPHERD IN FAVOR OF A WOLF IN SHEEP'S CLOTHING

4. In Zechariah chapters 1-10 we have seen predictions of apostasy, discipline and hope; not unlike that which we will find in Zecariah chapters 11-14.

5. Zechariah, in dramatic form, portrays the judgment of God as falling on Israel like a mighty conflagration, engulfing first, the mighty cedars of Lebanon and Bashan. The King of the North is used as God's agent, His conquest coming in the last half of the Tribulation.

6. Verse three speaks of a wail of shepherds and a roar of lions emerging from the thickets of Jordan; symbols of the total desolation of the land for even Israel's strongest and finest will be sent into headlong retreat both east and west of the Jordan.

7. The future religious leaders of Israel (Priests, Pharisees and Sadducees at the time of Christ) were not true shepherds and did not care for the sheep but, instead, oppressed them.

8. The flock to be slaughtered (described in verse three) was of course Israel. Even their own shepherds, had no pity on them but instead used them for profit. Early shepherds who failed Israel were the prophets, priests and kings.

9. In verse four Zechariah becomes an active player in his vision. He is told to assume the role of a shepherd and pasture the flock of Israel.

9.1 In Zechariah chapter eleven there are three shepherds: Christ the Shepherd, the numerous shepherds who would lead the sheep to the slaughter and finally the idol or foolish shepherd who leaveth the flock - the Antichrist.

10. With Israel's rejection of God's protocol, in both the The Church Age and The Tribulation, they are subjected to maximum discipline.

11. In Zec 11:4 the prophet himself is said to assume the role of the shepherd of the flock marked for slaughter

12. Now let's see what we can learn from Zec 11:5

Zec 11:5 Their buyers slaughter them and go unpunished. Those who sell them say, 'Praise the LORD, I am rich!' Their own shepherds do not spare them.

Principles

1. The Scriptures are replete with teachings about false communicators called: false prophets/teachers, wolves in sheep clothing, Satan's ministers, wells without water, hireling prophets, profane and vain babblers.

1.1 False Prophets

Jer 14:14 Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

Lam 2:14 Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

Mat 24:11 And many false prophets shall rise, and shall deceive many.

Mat 24:24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Mar 13:22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

Luk 6:26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

2Pe 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

1Jo 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

1.2 Wolves In Sheep's Clothing

Mat 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

1.3 Satan's Ministers

2Co 11:14 And no marvel; for Satan himself is transformed into an angel of light.

2Co 11:15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be α according to their works.

1.4 Wells Without Water

2Pe 2:17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

2Pe 2:18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

2Pe 2:19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

2Pe 2:20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

2Pe 2:21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

2Pe 2:22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

1.5 Hirelings

Joh 10:12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

Joh 10:13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

1.6 Profane and Vain Babblers

1Ti 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

2Ti 2:16 But shun profane and vain babblings: for they will increase unto more ungodliness.

2. A few Old Testament examples:

2.1 Satan convinced one-third of the angels to follow him in his rebellion--terrible act of pride.

Isa 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

Isa 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

Rev 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

2.2 Satan was an expert false communicator when he possessed the beautiful animal later known as a snake and seduced Eve to violate the protocol plan of God.

Gen 3:1 Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?"

Gen 3:2 The woman said to the serpent, "We may eat fruit from the trees in the garden,

Gen 3:3 but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'"

Gen 3:4 "You will not surely die," the serpent said to the woman.

Gen 3:5 "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

Gen 3:6 When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.

2.3 There were false communicators who no doubt tried to dissuade Noah in building the ark.

2.4 There were false communicators who rose up against Moses.

Num 16:1 Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men:

Num 16:2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

Num 16:3 And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?

2.5 Aaron could not handle the Exodus generation in Moses' absence. He became a false communicator forsaking his "responsibilities as High Priest."

Exo 32:1 When the people saw that Moses was so long in coming down from the mountain, they gathered around Aaron and said, "Come, make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don't know what has happened to him."

Exo 32:2 Aaron answered them, "Take off the gold earrings that your wives, your sons and your daughters are wearing, and bring them to me."

Exo 32:3 So all the people took off their earrings and brought them to Aaron.

Exo 32:4 He took what they handed him and made it into an idol cast in the shape of a calf, fashioning it with a tool. Then they said, "These are your gods, O Israel, who brought you up out of Egypt."

Exo 32:5 When Aaron saw this, he built an altar in front of the calf and announced, "Tomorrow there will be a festival to the LORD."

Exo 32:6 So the next day the people rose early and sacrificed burnt offerings and presented fellowship offerings. Afterward they sat down to eat and drink and got up to indulge in revelry.

2.6 In Numbers chapters 22 through 25 we find the terrible example of Balaam.

2.6.1 So evil was this man, he became the New Testament example for all false teachers; especially those with improper motivations.

Jud 1:11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

Jud 1:12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds ... without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

Rev 2:12 And to the angel of the church in Pergamos (300-800 A. D.) . . .

Rev 2:14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

2.7 Isaiah who ministered to Judah during the 8th century B.C. was opposed by false communicators of the Egyptian party.

Isa 30:1 Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:

Isa 30:2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

Isa 30:3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

2.8 Jeremiah was resisted by many false teachers during his 7th century ministry to Judah.

Jer 43:1 And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, even all these words,

Jer 43:2 Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

Jer 43:3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

Jer 43:4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

2.9 Malachi was opposed primarily by the priest of the land. They were rebuked for falsely communicating God's Word.

Mal 2:1 "And now this admonition is for you, O priests.

Mal 2:2 If you do not listen, and if you do not set your heart to honor my name," says the LORD Almighty, "I will send a curse upon you, and I will curse your blessing. Yes, I have already cursed them, because you have not set your heart to honor me.

Mal 2:3 "Because of you I will rebuke your descendants; I will spread on your faces the dung from your festival sacrifices, and you will be carried off with it.

Mal 2:4 And you will know that I have sent you this admonition so that my covenant with Levi may continue," says the LORD Almighty.

Mal 2:5 "My covenant was with him, a covenant of life and peace, and I gave them to him; this called for reverence and he revered me and stood in awe of my name.

Mal 2:6 True instruction was in his mouth and nothing false was found on his lips. He walked with me in peace and uprightness, and turned many from sin.

Mal 2:7 "For the lips of a priest ought to preserve knowledge, and from his mouth men should seek instruction--because he is the messenger of the LORD Almighty.

Mal 2:8 But you have turned from the way and by your teaching have caused many to stumble; you have violated the covenant with Levi," says the LORD Almighty.

Mal 2:9 "So I have caused you to be despised and humiliated before all the people, because you have not followed my ways but have shown partiality in matters of the law."

2.10 Nehemiah was faced with numerous adversaries as he led the rebuilding of the city of Jerusalem.

2.11 Several of these men made false accusations against the Jewish effort to rebuild the city plazas, walls and gates outside the wall.

Ezr 4:11 This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

Ezr 4:12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.

Ezr 4:13 Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt be without their revenue.

Ezr 4:14 Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

Ezr 4:15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.

3. There were numerous false communicators actively resisting our Lord during the Kingdom Age.

4. They were primarily the Scribes, Pharisees and Sadducees.

Mat 19:3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

Mat 19:4 And he answered and said unto them, "Have ye not read, that he which made them at the beginning made them male and female,"

Mat 19:5 "And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?"

Mat 19:6 "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

Mat 19:7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

Mat 19:8 He saith unto them, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so."

Mat 16:1 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

Mat 16:2 He answered and said unto them, "When it is evening, ye say, It will be fair weather: for the sky is red."

Mat 16:3 "And in the morning, It will be foul weather today: for the sky is red. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

Mat 16:4 "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." And he left them, and departed.

Mar 11:15 On reaching Jerusalem, Jesus entered the temple area and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves,

Mar 11:16 and would not allow anyone to carry merchandise through the temple courts.

Mat 15:1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,
Mat 15:2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

Mat 15:3 But he answered and said unto them, "Why do ye also transgress the commandment of God by your tradition?"

Mar 11:17 And as he taught them, he said, "Is it not written: "'My house will be called a house of prayer for all nations'? But you have made it 'a den of robbers.'" „

Mar 11:18 The chief priests and the teachers of the law heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching.

5. There have been and there still are numerous false teachers abounding in the Church Age. As with false teachers of every age they are to be critiqued based on the content of their teaching.

5.1 There were false teachers in Corinth teaching there was no "bodily resurrection."

1Co 15:14 And if Christ has not been raised, our preaching is useless and so is your faith.

1Co 15:15 More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised.

1Co 15:16 For if the dead are not raised, then Christ has not been raised either.

5.2 There were false teachers in Corinth who were critical of Paul's speech, devotion to grace and his appearance. It is interesting to note Paul says false teachers often are glib entertainers but have little substance. 2Co 11:4-33

2Co 11:4 For if someone comes to you and preaches a Jesus other than the Jesus we preached, or if you receive a different spirit from the one you received, or a different gospel from the one you accepted, you put up with it easily enough.

2Co 11:5 But I do not think I am in the least inferior to those "super-apostles."

2Co 11:6 I may not be a trained speaker, but I do have knowledge. We have made this perfectly clear to you in every way . . .

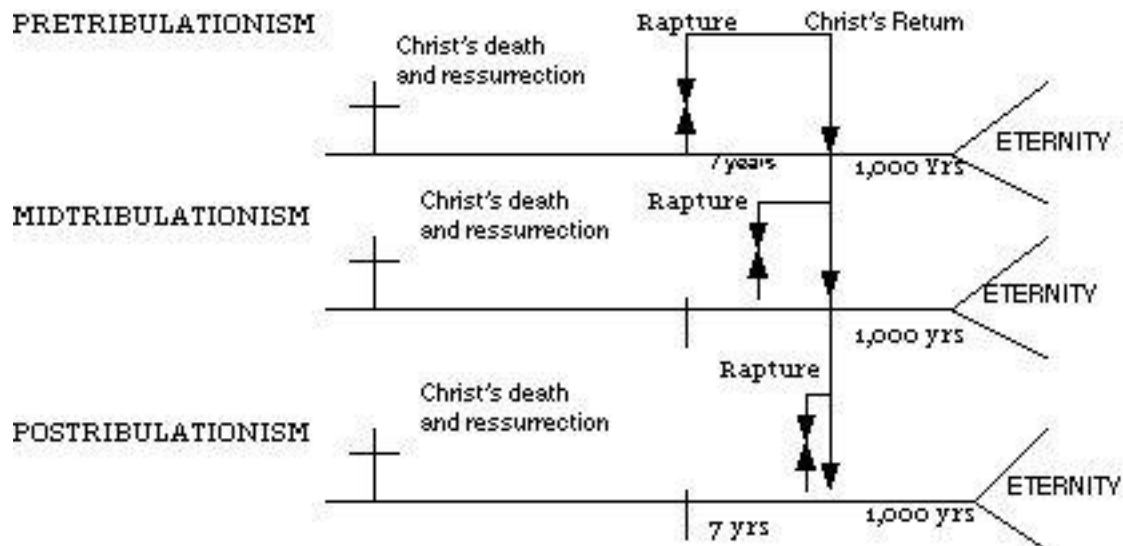
2Co 11:12 And I will keep on doing what I am doing in order to cut the ground from under those who want an opportunity to be considered equal with us in the things they boast about.

2Co 11:13 For such men are false apostles, deceitful workmen, masquerading as apostles of Christ . . .

5.3 There were false teachers at Jerusalem who mixed Judaism and Christianity. Hebrews chapters 1-8.

5.4 There were false teachers who came from Jerusalem to Galatia, particularly Antioch, to teach a doctrine of salvation and spirituality by faith and works. Gal 2:1-21

5.5 There were false teachers teaching post tribulation and partial tribulation theories of the rapture; they seem to abound in Thessalonica. 2Th 2:1-12.



2Th 2:1 Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers,

2Th 2:2 not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come.

2Th 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

2Th 2:4 He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God.

2Th 2:5 Don't you remember that when I was with you I used to tell you these things?

2Th 2:6 And now you know what is holding him back, so that he may be revealed at the proper time.

2Th 2:7 For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way.

2Th 2:8 And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming.

2Th 2:9 The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders,

2Th 2:10 and in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved.

2Th 2:11 For this reason God sends them a powerful delusion so that they will believe the lie

2Th 2:12 and so that all will be condemned who have not believed the truth but have delighted in wickedness.

End Lesson Taught 2-16-2005

1. Last week I taught in part Zec 11:5 and then we reviewed the Doctrine of False Teachers.
2. I want to review some of that learned and then pick-up with new material on page three but first an expanded translation of Zec 11:1-4.

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3. The title of chapter eleven might appropriately be: ISRAEL REJECTS THE GOOD SHEPHERD IN FAVOR OF A WOLF IN SHEEP'S CLOTHING

4. In Zechariah chapters 1-10 we have seen predictions of apostasy, discipline and hope; not unlike that which we will find in Zechariah chapters 11-14.

5. Now let's finish our review of the Doctrine of False Teachers.

5.1 The Scriptures are replete with teachings about false communicators.

5.1.1 Satan was the original false teacher. Isa 14:12; Gen 3:1-6

5.1.2 False teachers resisted Moses. Num 16:1-3

5.1.3 In Numbers chapters 22 through 25 we find the terrible example of Balaam. So evil was this man, he became the New Testament example for all false teachers; especially those with improper motivations. Jude 11-12, Rev 2:12-14

5.1.4 False Prophets resisted Jeremiah. Jer 14:14, Jer 43:1-4, Lam 2:14

5.1.5 Isaiah who ministered to Judah during the 8th century B.C. was opposed by false communicators of the Egyptian Party. Isa 30:1-3

5.1.6 Malachi was opposed primarily by the priest of the land. They were rebuked for falsely communicating God's Word. Mal 2:1-9

5.1.7 Nehemiah was faced with numerous adversaries as he led the rebuilding of the city of Jerusalem. Several of these men made false accusations against the Jewish effort to rebuild the city plazas, walls and gates outside the wall. Ezr 4:11-15

5.1.8 False prophets were predicted by our Lord to abound in the Tribulation. Mat 24:11, Mat 24:24, Mar 13:22

5.1.9 There were numerous false communicators actively resisting our Lord during His incarnation. Mat 16:1-4, 19:3-8, Mar 11:17-18, 15:1-3

5.1.10 There were false teachers in Corinth teaching there was no "bodily resurrection." 1Co 15:14-16

5.1.11 There were false teachers in Corinth who were critical of Paul's speech, devotion to grace and his appearance. It is interesting to note Paul says false teachers often are glib entertainers but have little substance. 2Co 11:4-33

5.1.12 There were false teachers at Jerusalem who mixed Judaism and Christianity. Hebrews chapters 1-8

5.1.13 There were false teachers who came from Jerusalem to Galatia, particularly Antioch, to teach a doctrine of salvation and spirituality by faith and works, Gal 2:1-21.

5.1.14 There were false teachers teaching post tribulation and partial tribulation theories of the rapture; they seem to abound in Thessalonica, 2Th 2:1-12.

5.1.15 False teachers will always abound in various shapes and forms; spanning the gamut from do-gooder legalist to antinomian despisers of morality. 2Ti 3:1-13

5.1.16 Paul says on the island of Crete there are false teachers who love to speak of the merits of the law, discoursing on genealogies, endless contentions and pontifications. Tit 1:10-14 and Tit 3:9

5.1.17 Besides being called false teachers, the Scriptures describe false communicators as:

Wolves In Sheep's Clothing;

Satan's Ministers/Ministers of Righteousness;

Wells Without Water;

Hirelings;

Profane and Vain Babblers;

Prophets/Spirits;

6. Now for new material:

6.1. Peter warns against the perils of false teachers in 2Pe 2:1-3.

2Pe 2:1 But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them--bringing swift destruction on themselves.

2Pe 2:2 Many will follow their shameful ways and will bring the way of truth into disrepute.

2Pe 2:3 In their greed these teachers will exploit you with stories they have made up. Their condemnation has long been hanging over them, and their destruction has not been sleeping.

6.2 John in 1Jo 2:18-19 warns against false teachers much in the same way as Peter.

1Jo 2:18 Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. This is how we know it is the last hour.

1Jo 2:19 They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us.

6.3 These false teachers, like those warned against by Peter, would deny the Lord that bought them; they would gain a following and cast a shadow on the way of truth - "They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them--bringing swift destruction on themselves."

6.3 In 1Jo 2:18-27 we have a warning that "little antichrists" abound who deny the Father and the Son.

1Jo 2:18 Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. This is how we know it is the last hour.

1Jo 2:19 They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us.

1Jo 2:20 But you have an anointing from the Holy One, and all of you know the truth.

1Jo 2:21 I do not write to you because you do not know the truth, but because you do know it and because no lie comes from the truth.

1Jo 2:22 Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist-- he denies the Father and the Son.

1Jo 2:23 No one who denies the Son has the Father; whoever acknowledges the Son has the Father also.

1Jo 2:24 See that what you have heard from the beginning remains in you. If it does, you also will remain in the Son and in the Father.

1Jo 2:25 And this is what he promised us--even eternal life.

1Jo 2:26 I am writing these things to you about those who are trying to lead you astray.

1Jo 2:27 As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit--just as it has taught you, remain in him.

6.4 Their purpose would be mercenary; they would be motivated through covetousness - "In their greed these teachers will exploit you."

6.4.1 The judgment of these false teachers is said to be a certainty, 2Pe 2:1-9.

2Pe 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction ...

2Pe 2:4 For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment;

2Pe 2:5 if he did not spare the ancient world when he brought the flood on its ungodly people, but protected Noah, a preacher of righteousness, and seven others;

2Pe 2:6 if he condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly;

2Pe 2:7 and if he rescued Lot, a righteous man, who was distressed by the filthy lives of lawless men

2Pe 2:8 (for that righteous man, living among them day after day, was tormented in his righteous soul by the lawless deeds he saw and heard)--

2Pe 2:9 if this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment.

6.5 So we see the prophecies of Zechariah have come to pass in past ages, our present age and there is the certain prediction there will be false teachers in the Tribulation and at the end of the Millennium.

7. We are now ready for an expanded translation of Zec 11:5.

Expanded Translation

Zec 11:5 The false teachers instruct them in procedures which enrich the church, they require payments from the people for all sorts of religious tripe and then both the shepherd teachers and the ecclesiastical hierarchy exclaim Praise the LORD, I am rich! God loves me I am favored of God. Their own shepherds care not one whit for the poor negative sheep.

8. Now let's continue by looking at Zec 11:6-7.

Zec 11:6 For I will no longer have pity on the people of the land," declares the LORD. " I will hand everyone over to his neighbor and his king. They will oppress the land, and I will not rescue them from their hands."

Zec 11:7 So I pastured the flock marked for slaughter, particularly the oppressed of the flock. Then I (Zechariah) took two staffs and called one Favor and the other Union, and I pastured the flock.

Principles

1. Zechariah, acting the part of a shepherd is told to take two staffs, one called "Favor" and the other called "Union."

1.1 Shepherds carried two staffs; one was used for guiding the sheep; it had a crook on one end and served to facilitate pulling sheep from entanglements; leading them to food and water etc. It is this staff which is called favor.

1.2 Shepherds also carried a second staff which was more like a club; it was used to defend the sheep against predators. It was commonly wrapped for purposes of making a grip.

1.3 We are going to see the former staff called favor represents God's grace and the latter bands or union representing the binding of the Northern and Southern Kingdoms as one.

1.4 The breaking of the staff called favor represents the end of God's grace for Israel - they will no longer be the recipients of His unmerited favor.

1.5 The breaking of the staff called Union declares the dissolution of what once was the great solid single national entity called Israel.

2. Before telling Zechariah to take the two staffs, we find a declaration on the part of God. This declaration establishes the context for the drama to be played out by Zechariah.

3. God will no longer have pity on his people; they are going out under the fifth cycle of discipline. They are going to be militarily destroyed in A.D. 70 by the Romans, they will lose their national identity as God's people and they will remain under discipline until the Messiah's return to end the Tribulation.

4. In the Tribulation the facade of peace will be broken by the campaigns of Armageddon; Israel will suffer in spades when first the King of the North travels south through the land on his way to defeat the Pan-Arabic Block and then later when all the armies of the world arrive at Megiddo the land will be ravaged again.

5. The progressive discipline of Israel was predicted by Moses in c. 1450 B.C. when he penned Lev 26:14-39.

5.1 Cycle One Lev 26:14-17

Lev 26:14 "But if you will not listen to me and carry out all these commands,
Lev 26:15 and if you reject my decrees and abhor my laws and fail to carry out all my commands and so violate my covenant,
Lev 26:16 then I will do this to you: I will bring upon you sudden terror, wasting diseases and fever that will destroy your sight and drain away your life. You will plant seed in vain, because your enemies will eat it.
Lev 26:17 I will set my face against you so that you will be defeated by your enemies; those who hate you will rule over you, and you will flee even when no one is pursuing you.

5.2 Cycle Two Lev 26:18-20

Lev 26:18 "If after all this you will not listen to me, I will punish you for your sins seven times over.
Lev 26:19 I will break down your stubborn pride and make the sky above you like iron and the ground beneath you like bronze.
Lev 26:20 Your strength will be spent in vain, because your soil will not yield its crops, nor will the trees of the land yield their fruit.

5.3 Cycle Three Lev 26:21- 22

Lev 26:21 "If you remain hostile toward me and refuse to listen to me, I will multiply your afflictions seven times over, as your sins deserve.
Lev 26:22 I will send wild animals against you, and they will rob you of your children, destroy your cattle and make you so few in number that your roads will be deserted.

5.4 Cycle Four Lev 26:23-26

Lev 26:23 "If in spite of these things you do not accept my correction but continue to be hostile toward me,
Lev 26:24 I myself will be hostile toward you and will afflict you for your sins seven times over.
Lev 26:25 And I will bring the sword upon you to avenge the breaking of the covenant. When you withdraw into your cities, I will send a plague among you, and you will be given into enemy hands.
Lev 26:26 When I cut off your supply of bread, ten women will be able to bake your bread in one oven, and they will dole out the bread by weight. You will eat, but you will not be satisfied.

5.5 Cycle Five Lev 26:27-39

Lev 26:27 "If in spite of this you still do not listen to me but continue to be hostile toward me,
Lev 26:28 then in my anger I will be hostile toward you, and I myself will punish you for your sins seven times over.

Lev 26:29 You will eat the flesh of your sons and the flesh of your daughters.
 Lev 26:30 I will destroy your high places, cut down your incense altars and pile your dead bodies on the lifeless forms of your idols, and I will abhor you.
 Lev 26:31 I will turn your cities into ruins and lay waste your sanctuaries, and I will take no delight in the pleasing aroma of your offerings. ¹
 Lev 26:32 I will lay waste the land, so that your enemies who live there will be appalled.
 Lev 26:33 I will scatter you among the nations and will draw out my sword and pursue you. Your land will be laid waste, and your cities will lie in ruins.
 Lev 26:34 Then the land will enjoy its sabbath years all the time that it lies desolate and you are in the country of your enemies; then the land will rest and enjoy its sabbaths.
 Lev 26:35 All the time that it lies desolate, the land will have the rest it did not have during the sabbaths you lived in it.
 Lev 26:36 "As for those of you who are left, I will make their hearts so fearful in the lands of their enemies that the sound of a windblown leaf will put them to flight. They will run as though fleeing from the sword, and they will fall, even though no one is pursuing them.
 Lev 26:37 They will stumble over one another as though fleeing from the sword, even though no one is pursuing them. So you `#SYMBOL \f "Symbol"215` will not be able to stand before your enemies.
 Lev 26:38 You will perish among the nations; the land of your enemies will devour you.
 Lev 26:39 Those of you who are left will waste away in the lands of their enemies because of their sins; also because of their fathers' sins they will waste away.

6. There are those who have questioned whether Zechariah actually acted out the part of a shepherd pasturing the flock to be slaughtered. I think verses seven and eleven pretty well carries the day, indicating the Prophet did in fact so act.

Zec 11:7 So I pastured the flock marked for slaughter, particularly the oppressed of the flock. Then I (Zechariah) took two staffs and called one Favor and the other Union, and I pastured the flock.

Zec 11:11 It was revoked on that day, and so the afflicted of the flock who were watching me knew it was the word of the LORD.

7. The Hebrew says clearly "So I did tend the flock of slaughter." Unger has written of this verse "This most emphatically asserts what most critics deny, that Zechariah actually performed this symbolic act to his own age and generation."

8. The phrase the flock marked for slaughter is a peculiarly apt term, not only to describe numerous Jews who suffered death in the Maccabean wars and under subsequent Maccabean and Herodian rulers, but particularly under the Romans at the fall of Jerusalem, when more than 1,100,000 Jews perished and almost a half million more died during the course of the war and siege.

9. In stating "So I pastured the flock ... particularly the oppressed of the flock, there is a special mentioning of the oppressed or poor.

9.1 The Hebrew word translated oppressed or poor is **Lakhen** meaning the afflicted, the wretched.

Unger and others point out **Lakhen** refers to believing Israel.

10. Unger writes "The passage refers to the common people who heard our Lord gladly. This would include the disciples and those who believed on Him at His First Advent and received the benefits offered by His ministry. Mar 12:37

Mar 12:37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

11. We are now ready for an expanded translation of Zec 11:6 and 7.

Expanded Translation

Zec 11:6 As they watched I said "The Lord will no longer have pity on the people of the land. He will permit internecine wars and terrible abuse from your Kings and then your Roman rulers will discipline you in spades. They will oppress the land, and I will not rescue you."

Zec 11:7 I continued to act out the part of a shepherd leading sheep to the slaughtering pens, I showed them how vulnerable were the believers, those who had accepted the offering of the Messiah's Kingdom. Then I (Zechariah) took two staffs, the one called Grace and the other called Union, and I showed how each had been used over the age of Israel, first I showed those watching how God's grace kept them in His love and how His powerful hand represented by the staff called Bands had protected them as one people.

12. Now let's see what we can learn from verses eight and nine.

Zec 11:8 In one month I got rid of the three shepherds. The flock detested me, and I grew weary of them

Zec 11:9 and said, "I will not be your shepherd. Let the dying die, and the perishing perish. Let those who are left eat one another's flesh."

Principles

1. The phrase "In one month I got rid of the three shepherds" in verse 8 refers to the three classifications of leaders in Israel who in A.D. 70 are removed.

2. Today, Israel's leaders like the shepherds of old, are a sham. The phrase in one month in verse eight signifies a very short time.

3. Unger writes "The only construction which is at all entitled to any notice, is that which regards the language as descriptive of the three orders of rulers in the Jewish state - the priests, the teachers of the law and the civil magistrates."

4. Clearly these three groups of shepherds were the prestigious leadership which in their wickedness rejected the Lord Jesus Christ at His 1st advent.

5. The one month again is simply a metaphor for that short period of time when the leaders crucified the Lord Jesus.

6. In prior ages the leaders were prophets, priests and Kings. They too fit the description of shepherds who will be removed from power. Whatever the classifications, the shepherds are the legalists who will and did reject our Lord and His protocol.

7. Zechariah in our next verse will brake the staff called "Favor," indicating that Israel will fall from God's grace. Restoration to Favor must await the completion of the Church Age and the seven year Tribulation.

8. The statement found in verse nine I will not be your shepherd. Let the dying die, and the perishing perish. Let those who are left eat one another's flesh" seems to clearly be a reference to that which will occur within 35 years of the Lord's rejection.

9. Beginning in c. A.D. 65 Israel will be under attack from Rome. During the siege of Jerusalem in A.D. 70 we find recorded events of horror; Josephus writes of the desperate situation caused by the siege:

"The madness of the partisans grew together with their famine, and both those miseries daily became more and more inflamed. There was no corn to be seen anywhere, but the robbers went rummaging into and searching men's private houses; and then, if they found any, they tortured them for having denied they had any; and if they found none, they tortured them worse because they supposed they had more carefully concealed it. The proof they used as to whether they had any or not was based on the bodies of these miserable wretches, if they were in good shape, they supposed they were in no want at all of food; but if they were wasted, they walked off without searching any further: nor did they think it proper to kill the latter because they saw they would very soon die for want of food. Many sold what they had for one measure of wheat, if they were richer; but of barley, if they were poorer. Then they shut themselves up in the innermost rooms of their houses and ate the corn they had gotten; some did so without grinding it because of the extremity of their need, while others baked bread out of it, as necessity and fear dictated: a table was nowhere laid for a distinct meal, but they snatched the food out of the fire, half-cooked and ate it hastily. It was now a miserable situation, and a sight to bring tears to our eyes, for while the powerful had more than enough food, the weak were suffering for lack of it.

Famine is hard on all other emotions, and destructive to nothing so much as to decency; for what was otherwise worthy of reverence was now despised; children pulled the very morsels that their fathers were eating out of their mouths, and, what was even more to be pitied, so too did the mothers pull the food from the mouths of their infants, and when those most dear to them were perishing in their arms, they were not ashamed to take from them the very last drops that might preserve their lives; and while they ate in this manner, yet they were not secure in so doing; for the partisans everywhere came down upon them suddenly, and snatched away from them what they had taken from others; for when the latter saw any house shut up, this was a signal to them that the people within had gotten some food; whereupon they broke open the doors and ran

taking pieces of what they were eating almost out of their very throats, and this by force: the old men, who held their food fast were beaten and if the women hid what they had in their hands their hair was torn for so doing; nor was any pity shown either to the aged or to infants; they lifted children up from the ground as they clung to morsels and dashed them to the ground.

10. Now let's see what we can learn from verse ten.

Zec 11:10 Then I took my staff called Favor and broke it, revoking the covenant I had made with all the nations.

Principles

1. Interestingly Zechariah now breaks his staff of grace and revokes his covenant not only with Israel but with all nations.
2. Truly when Christ returns, He judges the world, not just Israel but all nations.
3. Everyone knew that Zechariah by his actions and words was communicating a message from God.
4. How many understood we do not know, what we do know given our hind sight is the terrible dispersion of Israel and their fifth cycle malady.
5. Now for an expanded translation of Zec 11:10.

Expanded Translation

Zec 11:10 Then I took my staff called Grace and I ceremoniously broke it explaining God will one day return and abrogate His truce with planet earth; the devil's world will pay and the nations who have supported His policies will be punished.

6. And now for verse eleven.

Zec 11:11 It was revoked on that day, and so the afflicted of the flock who were watching me knew it was the word of the LORD.

Principles

1. The symbolism of breaking the staff named grace or favor from the Hebrew word **Naom** was no doubt explained.
2. A day will come teaches Zechariah when Christ will judge the world and grace will yield to a powerful world judgment.
3. The judgment and breaking of grace is a direct result of Christ being rejected as the Savior of the world.

4. Verse twelve will make clear the why of God's world wide judgment but first we need an expanded translation of Zec 11:11.

Expanded Translation

Zec 11:11 After breaking the staff called grace, I explained the meaning of the statement the covenant will be revoked on that day. Those who bothered to come and watch my exhibition understood I was bringing them a message from God.

End Lesson Taught 2-23-2005

Zechariah Lesson 94

3-2-2005

1. Last week I finished our analysis of Zec 11:5, taught the Doctrine of False Teachers, reviewed the Doctrine of The Fifth Cycle of Discipline, exegeted Zec 11:6-7, and when time expired we were in the process of studying Zec 11:10.

2. I want to review some of that learned and then pick-up with new material on page four but first an expanded translation of Zec 11:1-7.

Expanded Translation

Zec 11:1 Lebanon, you might as well open your doors because the King of the North is coming south with a mighty wrath, his military machine will ravage your land like a raging forest fire!

Zec 11:2 You will wail and scream when he arrives; all you have ever worked for will be ruined! A military advance from the King of the north will not only move through Lebanon west of the Jordan, but Syria and the land east of the Jordan will suffer! The advance from the north will be a two pronged attack both east of the Jordan and west of the Jordan, nothing in their way will survive.

Zec 11:3 Listen to the mournful cry of the false teachers; when the King of the North arrives, the source of your wealth will vanish, there will be no more congregates to fleece! Listen to the mighty warriors of Israel, they will retreat to the south leaving behind their families and homes! The entire land both east and west of the Jordan will lie in ruins.

Zec 11:4 Then the Lord God of Israel spoke to Zechariah saying: "I want you to assume the role of Israel's false teachers; show the people how they will be led to the slaughter pens by their prophets, priests, kings and scribes.

Zec 11:5 The false teachers instruct them in procedures which enrich their teachers, they require payments from the people for all sorts of religious tripe and then both the shepherd teachers and the ecclesiastical hierarchy exclaim Praise the LORD, I am rich! God loves me I am favored of God. Their own shepherds care not one whit for the poor negative sheep brought to the slaughter pens by their prophets, priests, kings and scribes.

Zec 11:6 As they watched I said The Lord will no longer have pity on the people of the land. He will permit internecine wars and terrible abuse from your Kings and then your Roman rulers will discipline you in spades. They will oppress the land, and I will not rescue you."

Zec 11:7 I continued to act out the part of a shepherd leading sheep to the slaughtering pens, I showed them how vulnerable were the believers, those who had accepted the offering of the Messiah's Kingdom. Then I (Zechariah) took two staffs, the one called Grace and the other called Union, and I showed how each had been used over the age of Israel, first I showed those watching how God's grace kept them in His love and how His powerful hand represented by the staff called Bands had protected them as one people.

3. In Zechariah chapters 1-10 we have seen predictions of apostasy, discipline and hope; not unlike that which we will find in Zechariah chapters 11-14.

4. There are those who have questioned whether Zechariah actually acted out the part of a shepherd pasturing the flock to be slaughtered. I think verses seven and eleven pretty well carry the day; these passages both teach Zechariah did in fact become a thespian.

Zec 11:7 So I pastured the flock marked for slaughter, particularly the oppressed of the flock. Then I (Zechariah) took two staffs and called one Favor and the other Union, and I pastured the flock.

Zec 11:11 It was revoked on that day, and so the afflicted of the flock who were watching me knew it was the word of the LORD.

5. Israel's leaders today, like the shepherds of old, are a sham. When the Lord returns, it will take Him little time to rid the land of Israel's false teachers, and who are the false teachers?

Zec 11:8 Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.

6. Clearly the three groups of shepherds were the prestigious leadership which in their wickedness rejected the Lord Jesus Christ at His 1st advent. When the Lord returns, it will take Him little time to rid the land of false teachers - thus the statement I cut off in one month.

Principles

1. The one month again is simply a metaphor for that short period of time when the leaders crucified the Lord Jesus.

1.1 In the Age of Israel proper (i.e. from Abraham until the Birth of Christ) the leaders were the prophets, priests and Kings. They too fit the description of shepherds who will be removed from power.

1.2 In the Kingdom Age, the shepherds leading Israel astray were the Pharisees, Sadducees and the High Priest.

2. Zechariah in our next verse will break the staff called "Favor," indicating that Israel will fall from God's grace. Restoration to Favor must await the completion of the Church Age and the seven year Tribulation.

3. The statement found in verse nine I will not be your shepherd. Let the dying die, and the perishing perish. Let those who are left eat one another's flesh" seems to clearly be a reference to that which will occur in A.D. 70.

3.1 Beginning in c. 65 A.D. Israel will be under attack from Rome. During the siege of Jerusalem in A.D. 70 we find recorded events of horror; Josephus wrote extensively of the desperate situation caused by the siege.

4. Now for an expanded translation of verses eight and nine.

Expanded Translation

Zec 11:8 Immediately at the Lord's return He will rid Israel of her false teachers, this because Israel detested His offering and so God grew weary of their continued indifference.

Zec 11:9 The Lord then said to me, Tell Israel "I will not be your Shepherd. Dying you will die, and perishing, you will perish. There will come a time in A.D. 70 when the remnant of Israel will eat one another's flesh."

5. Now let's see what we can learn from verse ten.

Zec 11:10 Then I took my staff called Favor and broke it, revoking the covenant I had made with all the nations.

Principles

1. Interestingly Zechariah now breaks his staff of grace and revokes his covenant not only with Israel but with all nations.

2. Truly when Christ returns, He judges the world, not just Israel but all nations.

3. Everyone knew that Zechariah by his actions and words was communicating a message from God.

4. How many understood we do not know, what we do know given our hind sight is the terrible dispersion of Israel and their fifth cycle malady.

5. Now for an expanded translation of Zec 11:10.

Expanded Translation

Zec 11:10 Then I took my staff called Grace and I ceremoniously broke it explaining God will one day return and negate His truce with planet earth; the devil's world will pay and the nations who have supported Satan's policies will be punished.

6. And now for verse eleven.

Zec 11:11 It was revoked on that day, and so the afflicted of the flock who were watching me knew it was the word of the LORD.

Principles

1. The symbolism of breaking the staff named grace or favor from the Hebrew word **Naom** was no doubt explained.
2. A day will come teaches Zechariah when Christ will judge the world and grace will yield to a powerful world judgment.
3. The judgment and breaking of grace is a direct result of Christ being rejected as the Savior of the world.
4. Verse twelve will make clear the why of God's world-wide judgment but first we need an expanded translation of Zec 11:11.

Expanded Translation

Zec 11:11 After breaking the staff called grace, I explained the meaning of the statement the covenant will be revoked on that day. Ó Those who bothered to come and watch my exhibition understood I was bringing them a message from God.

5. Now let's see what we can learn from verse twelve.

Zec 11:12 I told them, "If you think it best, give me my pay; but if not, keep it." So they paid me thirty pieces of silver.

Principles

1. Clearly from our hindsight we see Zechariah's meaning. He has been talking about the rejection of our Lord in about A.D. 30.
2. It was a day of infamy when one of His very own decided to betray Him for 30 pieces of silver.
 - 2.1 And now we find Zechariah teaching the reason for the final abandonment of the nation - their rejection of the Messiah.
 - 2.1.1 This last action in the prophetic parable concludes the metaphor of what a good Shepherd does for His flock.
 - 2.2 It also demonstrates Israel's reaction to the offering of Christ as the faithful Shepherd; it also provides insight into Christ's reaction to their rejection - one of great sorrow.

2.3 The pathos is clearly taught in Zec 11:12. So the Lord requests such pay from them as merited in their estimation. He says "If it is good in your eyes? then give Me My pay."

2.4 Christ then makes clear He is not a hireling demanding pay for He declares: If not, don't bother!

2.5 By this abrupt termination of His relationship, Christ the Shepherd shows He is more concerned in making the flock realize the offering of a pastoral relationship is being abandoned; He seeks to arouse in Israel a cognizance of the seriousness of the situation.

2.6 Their response to His query is shameless and descriptive of how little they thought of His Kingdom offering.

2.7 The amount paid is wickedly calculated to vent scorn and venomous hatred of Him - 30 pieces of silver was not just the price of a slave but the price of a slave gored by an ox. Exo 21:32

Exo 21:31 This law also applies if the bull gores a son or daughter.

Exo 21:32 If the bull gores a male or female slave, the owner must pay thirty shekels of silver to the master of the slave, and the bull must be stoned.

2.8 This teaching of Zechariah provides a terrible touch laying bare the full measure of Israel's depravity making clear how ripe the nation was for judgment. As ripe as any of the nations surrounding them.

3. Now let's see how our verse looks by way of an Expanded Translation.

Expanded Translation

Zec 11:12 After I broke the staff, I then said to those standing around me "If you think I am worthy, pay me; but if you don't think I am worthy keep your money." So they decided I was worthy of the price of a slave gored by a bull - so they paid me thirty pieces of silver.

4. Verse thirteen tells of the actions of Judas Iscariot after seeing what was done to Jesus. Keep in mind both verses 12 and 13 predict that which will occur some 500 years in the future.

Zec 11:13 And the LORD said to me, "Throw it to the potter"-- the handsome price at which they priced me! So I took the thirty pieces of silver and threw them into the house of the LORD to the potter.

Principles

1. Zechariah now takes on the role of Judas Iscariot.

2. Unger writes of an interpretative problem with the phrase to the potter.

“The potter was one of the lowliest of the common laborers, a worker whose products were so trifling in value that they could be replaced with little expenditure of cost or toil. Under this view to throw anything to the potter would apparently be tantamount to saying, throw it to a poor dog, i.e., get rid of it ... The fulfillment of this prophecy in Mat 27:3-10 is proof enough that the money was flung down in the temple and immediately taken up by the priests to purchase a field of a potter, a burying ground for the poor.

3. As we will later see in our study of what the Bible has to say about Judas Iscariot and his action of throwing the 30 shekels at the feet of the High Priest, there is little doubt the money was used to buy grave sites for the poor.

4. At this point I want to review the Doctrine of Judas Iscariot.

4.1 In the list of the twelve disciples, Judas Iscariot is designated by the stigma "he who also betrayed him" (Mat 10:4 and Mar 3:19) and "which was the traitor" (Luk 6:16).

Mat 10:4 Simon the Zealot and Judas Iscariot, who betrayed him.

Mat 10:5 These twelve Jesus sent out with the following instructions: "Do not go among the Gentiles or enter any town of the Samaritans.

Mar 3:16 These are the twelve he appointed: Simon (to whom he gave the name Peter);

Mar 3:17 James son of Zebedee and his brother John (to them he gave the name Boanerges, which means Sons of Thunder);

Mar 3:18 Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Zealot

Mar 3:19 and Judas Iscariot, who betrayed him.

Luk 6:13 When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles:

Luk 6:14 Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew,

Luk 6:15 Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot,

Luk 6:16 Judas son of James, and Judas Iscariot, who became a traitor.

4.2 At the same time he is also called "one of the twelve" in Mar 14:10, 20 and Joh 6:71 and 12:4). There is no mention of him prior to his choice by Christ.

Mar 14:10 Then Judas Iscariot, one of the Twelve, went to the chief priests to betray Jesus to them.

Mar 14:20 "It is one of the Twelve," he replied, "one who dips bread into the bowl with me.

Joh 6:70 Then Jesus replied, "Have I not chosen you, the Twelve? Yet one of you is a devil! (**Diabolos** - an accuser, a slander)"

Joh 6:71 (He meant Judas, the son of Simon Iscariot, who, though one of the Twelve, was later to betray him.)

Joh 12:4 But one of his disciples, Judas Iscariot, who was later to betray him, objected,

4.3 Judas served as the treasurer of the the apostolic band (Joh 12:4-6; 13:29).

Joh 12:4 But one of his disciples, Judas Iscariot, who was later to betray him, objected,

Joh 12:5 "Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages."

Joh 12:6 He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.

Joh 13:29 Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the Feast, or to give some thing to the poor.

4.4 Judas embezzled funds from time to time; being characterized as a thief. His true character, with its avarice and covetousness, revealed itself at the anointing of Jesus by Mary.

4.5 Judas pretended, along with the other disciples, that his concern had to do with her extravagance and protested that the money spent on the perfume could have been given to the poor (Joh 12:1-8; Mar 14:3-9).

Joh 12:1 Six days before the Passover, Jesus arrived at Bethany, where Lazarus lived, whom Jesus had raised from the dead.

Joh 12:2 Here a dinner was given in Jesus' honor. Martha served, while Lazarus was among those reclining at the table with him.

Joh 12:3 Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.

Joh 12:4 But one of his disciples, Judas Iscariot, who was later to betray him, objected,

Joh 12:5 "Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages."

Joh 12:6 He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.

Joh 12:7 "Leave her alone," Jesus replied. "It was intended that she should save this perfume for the day of my burial.

Joh 12:8 You will always have the poor among you, but you will not always have me."

Mar 14:3 While he was in Bethany, reclining at the table in the home of a man known as Simon the Leper, a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar and poured the perfume on his head.

Mar 14:4 Some of those present were saying indignantly to one another, "Why this waste of perfume?

Mar 14:5 It could have been sold for more than a year's wages and the money given to the poor." And they rebuked her harshly.

Mar 14:6 "Leave her alone," said Jesus. "Why are you bothering her? She has done a beautiful thing to me.

Mar 14:7 The poor you will always have with you, and you can help them any time you want. But you will not always have me.

Mar 14:8 She did what she could. She poured perfume on my body beforehand to prepare for my burial.

Mar 14:9 I tell you the truth, wherever the gospel is preached throughout the world, what she has done will also be told, in memory of her."

4.6 Though he became a disciple and follower of Jesus, Judas did not accept Him as his Lord and Saviour. Judas never called Him more than Rabbi (Mat 26:25).

Mat 26:25 Then Judas, the one who would betray him, said, "Surely not I, Rabbi?" Jesus answered, "Yes, it is you."

4.7 Judas, we can safely assume, expected Christ to establish an earthly kingdom in which he would have an important position.

4.8 Until that happened he was happy to enrich himself from the common funds. It probably troubled him to hear the Lord declare that His was a spiritual kingdom which none could enter except by the Father's enabling (Joh 6:63-65).

Joh 6:63 The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life.

Joh 6:64 Yet there are some of you who do not believe." For Jesus had known from the beginning which of them did not believe and who would betray him.

Joh 6:65 He went on to say, "This is why I told you that no one can come to me unless the Father has enabled him."

4.9 Therefore Christ's refusal to accept an earthly kingdom would have angered Judas as did our Lord's periodic references to His death.

4.10 Wycliffe writes: "The final incident which drove Judas to betray Jesus was the expensive anointing at Bethany coupled with Christ's clear declarations: "She did it for my burial."

4.11 Though Christ chose Judas knowing he would betray Him, still He showed him constant compassion and gave him a complete revelation of Himself and many warnings.

4.12 Christ humbly washed Judas' feet along with the other disciples and then said: "Ye are clean, but not all" (Joh 13:10).

Joh 13:10 Jesus answered, "A person who has had a bath (**Louo**) needs only to wash (**Nipto**) his feet; his whole body is clean. And you are clean, though not every one of you."

4.13 From none of His great messages and not even from the work of evangelism, when He sent out the Twelve (Mat 10:1-7; Luk 9:1-6), did Christ exclude Judas.

Mat 10:1 He called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness.

Mat 10:2 These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James son of Zebedee, and his brother John;

Mat 10:3 Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus;

Mat 10:4 Simon the Zealot and Judas Iscariot, who betrayed him.

Mat 10:5 These twelve Jesus sent out with the following instructions: "Do not go among the Gentiles or enter any town of the Samaritans.

Mat 10:6 Go rather to the lost sheep of Israel.

Mat 10:7 As you go, preach this message: 'The kingdom of heaven is near.'

Luk 9:1 When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases,

Luk 9:2 and he sent them out to preach the kingdom of God and to heal the sick.

Luk 9:3 He told them: "Take nothing for the journey-- no staff, no bag, no bread, no money, no extra tunic.

Luk 9:4 Whatever house you enter, stay there until you leave that town.

Luk 9:5 If people do not welcome you, shake the dust off your feet when you leave their town, as a testimony against them."

Luk 9:6 So they set out and went from village to village, preaching the gospel and healing people everywhere.

4.14 Judas, along with the other disciples, was warned of avarice, covetousness and hypocrisy.

Mat 6:20 But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal.

Luk 12:15 Then he said to them, "Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions."

Luk 12:22 Then Jesus said to his disciples: "Therefore I tell you, do not worry about your life, what you will eat; or about your body, what you will wear.

Luk 12:23 Life is more than food, and the body more than clothes.

Mar 7:21 And to the twelve disciples He said: For from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder, adultery,

Mar 7:22 greed, malice, deceit, lewdness, envy, slander, arrogance and folly.

Mar 7:23 All these evils come from inside and make a man 'unclean.'"

4.15 The teachings of Christ however fell upon a seared conscience. Judas is an example of what sin does in the life of the unsaved.

4.16 Judas acted from his own volition, He chose to steal from the common funds and he chose to betray his Master for the 30 pieces of silver.

4.17 He should have known the prophecy of Zechariah (Zec 11:10-13). If he did, he ignored it.

Zec 11:10 Then I took my staff called Favor and broke it, revoking the covenant I had made with all the nations.

Zec 11:11 It was revoked on that day, and so the afflicted of the flock who were watching me knew it was the word of the LORD.

Zec 11:12 I told them, "If you think it best, give me my pay; but if not, keep it." So they paid me thirty pieces of silver.

Zec 11:13 And the LORD said to me, "Throw it to the potter"-- the handsome price at which they priced me! So I took the thirty pieces of silver and threw them into the house of the LORD to the potter.

4.17.1 In regard to Mat 27:9-10 an explanation is needed:

Mat 27:9 Then what was spoken by Jeremiah the prophet was fulfilled: "They took the thirty silver coins, the price set on him by the people of Israel,

Mat 27:10 and they used them to buy the potter's field, as the Lord commanded me."

4.17.2 This reference by Matthew to a prophecy certainly spoken by Zechariah in Zec 11:13 has evoked an array of explanations.

4.17.3 Some hold that here Jeremiah, the name of the first book in the Old Testament Prophets, is taken to stand for the whole section containing Zechariah (just as the name "Psalms" is applied to the whole section ... A passage in the Talmud supports this order of Jeremiah as the first book of a section which included Zechariah ...

4.17.4 Another possibility is that Matthew was referring to Jer 18:2-12 and Jer 19:1-15 where the potter's field is used in two descriptions of Israel's national discipline to come.

4.17.5 It would seem both explanations are plausible.

4.18 God foresaw this action on Judas' part and chose to let him act according to his very own volition.

4.19 There was no curtailment of Judas' freedom, any more than there is of any other man's. God's omniscience does not impel action; nor is God's omniscience a hindrance to His sovereignty.

4.20 Judas' end is now in view.

4.20.1 Before the supper the devil had already put it in Judas' heart to betray Jesus (Joh 13:2) and as soon as Judas took the sop "Satan entered into him" (Joh 13:27).

4.20.2 Many have argued (and I think fatuously) that Judas could have been a believer in reversionism. Joh 13:27 I think carries the day where it says "Satan entered into him;" a believer recall cannot be indwelt therefore we can know as a fact Judas was an unbeliever.

Joh 13:2 The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus.

Joh 13:27 As soon as Judas took the bread, Satan entered into him. "What you are about to do, do quickly," Jesus told him,

4.20.3 Hurrying to the chief priests, he said that he would lead them to Christ and identify Him with a kiss. Since he knew the secret of the garden he was able to lead a great multitude with swords and staves from the chief priests, and coming up to Jesus "kissed him" (Mat 26:49; Mar 14:45).

Mat 26:49 Going at once to Jesus, Judas said, "Greetings, Rabbi!" and kissed him.

Mar 14:45 Going at once to Jesus, Judas said, "Rabbi!" and kissed him.

4.20.4 Jesus reached out in a last word of love and said, "Friend, why art thou come?" (Mat 26:50).

Mat 26:50 Jesus replied, "Friend (**Hetairos** - comrade, mate, chum), do what you came for." Then the men stepped forward, seized Jesus and arrested him.

4.20.5 After Judas saw Christ condemned to be crucified, he was filled with remorse (Mat 27:3-4), and coming to the chief priests and elders he confessed his crime, saying, "I have betrayed innocent blood."

Mat 27:3 When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty silver coins to the chief priests and the elders.

Mat 27:4 "I have sinned," he said, "for I have betrayed innocent blood." "What is that to us?" they replied. "That's your responsibility."

4.20.6 Then he went out and committed suicide by hanging himself.

4.20.7 Many reasons have been given for Judas' actions, such as the following:

4.20.8 He was a victim of circumstances.

4.20.9 He was predestined to this course and chosen for this deed and, therefore, powerless.

4.20.10 He was a deluded soul who thought that by betrayal he could force Jesus to exert His power miraculously and take control.

4.20.11 He was a true friend of Jesus trying merely to disillusion Him of His Messianic claims.

4.20.12 He was a Jewish patriot and thought it better one die than the nation perish.

4.20.13 He was a real hero who as Christ's friend tried to save Him from misguided allegiance to the God of the Old Testament.

4.20.14 All such explanations are inadequate or in error. The truth is "he was an unbeliever who at first only followed the dictates of his Old Sin Nature but in the end, Satan indwelt him for "special service."

End Lesson Taught 3-2-2005

Zechariah Lesson 95

3-9-2005

1. Last week I finished teaching Zec 11:8-13 and then I taught the Doctrine of Judas Iscariot.

2. When time expired we were about to exegete Zec 11:14, but first an expanded translation of Zec 11:1-13.

Expanded Translation

Zec 11:1 Lebanon, you might as well open your doors because the King of the North is coming south with a mighty wrath, his military machine will ravage your land like a raging forest fire!

Zec 11:2 You will wail and scream when he arrives; all you have ever worked for will be ruined! A military advance from the King of the north will not only move through Lebanon west of the Jordan, but Syria and the land east of the Jordan will suffer! The advance from the north will be a two pronged attack both east of the Jordan and west of the Jordan, nothing in their way will survive.

Zec 11:3 Listen to the mournful cry of the false teachers; when the King of the North arrives, the source of your wealth will vanish, there will be no more congregates to fleece! Listen to the mighty warriors of Israel; they will retreat to the south leaving behind their families and homes! The entire land both east and west of the Jordan will lie in ruins.

Zec 11:4 Then the Lord God of Israel spoke to Zechariah saying: "I want you to assume the role of Israel's false teachers; show the people how they will be led to the slaughter pens by their prophets, priests, kings and scribes.

Zec 11:5 The false teachers instruct them in procedures which enrich their teachers, they require payments from the people for all sorts of religious tripe and then both the shepherd teachers and the ecclesiastical hierarchy exclaim Praise the LORD, I am rich! God loves me I am favored of God. Their own shepherds care not one whit for the poor negative sheep brought to the slaughter pens by their prophets, priests, kings and scribes.

Zec 11:6 As they watched I said The Lord will no longer have pity on the people of the land. He will permit internecine wars and terrible abuse from your Kings and then your Roman rulers will discipline you in spades. They will oppress the land, and I will not rescue you."

Zec 11:7 I continued to act out the part of a shepherd leading sheep to the slaughtering pens, I showed them how vulnerable were the believers, those who had accepted the offering of the Messiah's Kingdom. Then I (Zechariah) took two staffs, the one called Grace and the other called Union, and I showed how each had been used over the age of Israel, first I showed those watching how God's grace kept them in His love and how His powerful hand represented by the staff called Bands had protected them as one people.

Zec 11:8 Immediately at the Lord's return He will rid Israel of her false teachers, this because Israel detested His offering and so God grew weary of their continued indifference.

Zec 11:9 The Lord then said to me, tell Israel "I will not always be your Shepherd. Dying you will die, and perishing, you will perish. There will come a time in A.D. 70 when the remnant of Israel will eat one another's flesh."

Zec 11:10 Then I took my staff called Grace and I ceremoniously broke it explaining God will one day return and negate His truce with planet earth; the devil's world will pay and the nations who have supported Satan's policies will be punished.

Zec 11:11 After breaking the staff called grace; I explained the meaning of the statement the covenant will be revoked on that day. Those who bothered to come and watch my exhibition understood I was bringing them a message from God.

Zec 11:12 I then said to those watching, this is what the Good Shepherd will say, "If you think it is the thing to do, then give me My pay; if you don't think it is the thing to do then keep it." After very little deliberation they gave me the insulting sum of thirty pieces of silver, the price of a gored slave.

Zec 11:13 And then the LORD said to me, "act out the part and throw the silver away! So I took the thirty pieces of silver and threw them into the temple poor box. The stingy sum was all they thought of the Messiah and His work - the money would later be used to buy grave sites for the homeless.

3. Now let's see what Zechariah does with the second staff; according to God's script we will see Zechariah react angrily by breaking the second staff called **Chobelim**.

Zec 11:14 Then I broke my second staff called Union, breaking the brotherhood between Judah and Israel.

Principles

1. Zechariah continues his role playing by breaking the second staff called Union or Bands. Israel will no longer be protected as an undivided Kingdom.

2. Unlike the first staff called favor, we know the identification and meaning of the second staff called bands. Our verse makes it clear the meaning of this second staff; the breaking of the staff called Bands describes the dissolution of the Kingdom, there will be no more union of Judah and Israel.

Zec 11:14 Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.

3. As we earlier studied, one of the characteristics of a nation under the curse of the fifth cycle of discipline is national destruction. Such will be the case with Israel.

3.1 In A.D. 70 Israel lost her national identification, just as did the empires of Babylon, Persia, Greece, Rome and Nazi Germany.

4. That the fifth cycle of discipline fell upon national Israel is a matter of historical and Biblical record. The prophecy made by Moses was fulfilled and its result explained by Paul.

Lev 26:27 "If in spite of this you still do not listen to me but continue to be hostile toward me,

Lev 26:28 then in my anger I will be hostile toward you, and I myself will punish you for your sins seven times over.

Lev 26:29 You will eat the flesh of your sons and the flesh of your daughters.

Lev 26:30 I will destroy your high places, cut down your incense altars and pile your dead bodies on the lifeless forms of your idols, and I will abhor you.

Lev 26:31 I will turn your cities into ruins and lay waste your sanctuaries, and I will take no delight in the pleasing aroma of your offerings.

Lev 26:32 I will lay waste the land, so that your enemies who live there will be appalled.

Lev 26:33 I will scatter you among the nations and will draw out my sword and pursue you. Your land will be laid waste, and your cities will lie in ruins.

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Col 3:10-11 And have put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

5. We are now ready for an expanded translation of Zec 11:14.

Expanded Translation

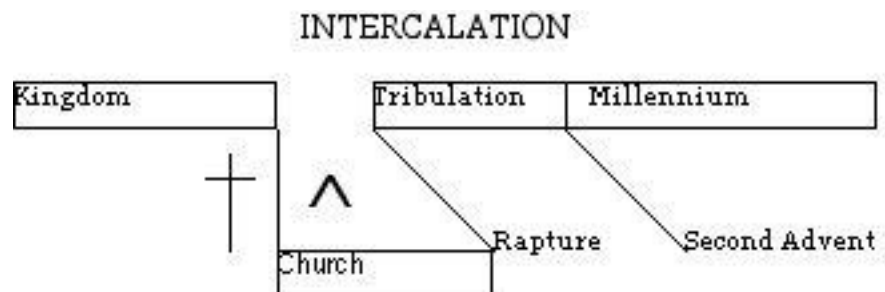
Zec 11:14 Then I broke my second staff, a club called Union, this breaking was symbolic of the dissolution of national Israel, Israel as a Priest Nation would be suspended; their renewal would have to await the Millennium.

6. And now for Zec 11:15-16 and the prediction of Israel's acceptance of the ultimate bad shepherd.

Zec 11:15 Then the LORD said to me, "Take again the equipment of a foolish shepherd.
Zec 11:16 For I am going to raise up a shepherd over the land who will not care for the lost, or seek the young, or heal the injured, or feed the healthy, but will eat the meat of the choice sheep, tearing off their hoofs.

Principles

1. The full fate of Israel (as we are about to see) does not end with the rejection of Christ the Good Shepherd.
2. The complete tale of their woe moves now to their acceptance of the bad shepherd raised to destroy them. The agent of the two raisings is no doubt God Almighty Himself.
3. The dark episode of the Messiah's rejection and death is followed by the dissolution of the Jewish state (Zec 11:1-14); they will suffer the tragic experience of unparalleled trouble just preceding their entrance into their Kingdom blessing - the time of Jacob's trouble will fall upon them; there will be trauma before blessing.
4. Please note once again how Zechariah like all OT prophets jumps completely over the Age of The Church as though it never existed. This is why expositors for years have called the Church Age, an intercalation.



5. Zechariah in verse 15 is again ordered to play a role. He is told to gather up certain Sephardic equipment but to somehow make clear the equipment is that which is going to be used by a foolish shepherd.

6. The prophet is asked to once again take instruments or equipment, a translation from the Hebrew **Keli** denoting articles usually belonging to a shepherd such as a crook, a club, a bag for food, a pipe or reed, a knife etc. **Keli** or **Kelim** are Hebrew words commonly used for implements, tools or weapons.

7. The equipment items were designed to help the shepherd care for the flock, but in this case they represent only useless baggage.

8. Zechariah is told to impersonate before the people a foolish shepherd (foolish is a translation from the Hebrew **Awal** - meaning to grow thick, callous and insensitive).

8.1 **Awal** is used to describe a person who has grown obtuse and insensible to higher purposes and aspirations, in this instance it means one who has grown foolishly callous to the Lord's purposes and by implication wicked as wickedness is often represented as folly in the Old Testament. (Pro 5:22-23 and 14:16-18)

Pro 5:22 The evil deeds of a wicked man ensnare him; the cords of his sin hold him fast.
Pro 5:23 He will die for lack of discipline, led astray by his own great folly.

Pro 14:16 A wise man feareth, and departeth from evil: but the fool rageth, and is confident.

Pro 14:17 He that is soon angry dealeth foolishly: and a man of wicked devices is hated.

Pro 14:18 The simple inherit folly: but the prudent are crowned with knowledge.

9. Zechariah is directed by the Lord to portray the foolish shepherd as both wicked and callous to the Lord's purposes for Israel. How Zechariah did this we do not know; what we do know he did as the Lord commanded.

10. This foolish shepherd does not represent all the rulers from the decline of the Maccabean period to the crucifixion of Christ nor the Roman Empire, nor every unbelieving Jewish teacher ever since Zechariah's day but this shepherd says Unger, "...without a doubt represents the personal Antichrist."

11. Verse 16 begins with a causal **Kiy**, meaning for you see by way of additional explanation or it can be translated "because."

12. Zechariah is told to use the equipment of the shepherd in such a way as to teach the evil nature of the Antichrist because it is God Himself Who will raise up the evil shepherd.

Zec 11:16 For I am going to raise up a shepherd over the land who will not care for the lost, or seek the young, or heal the injured, or feed the healthy, but will eat the meat of the choice sheep, tearing off their hoofs.

13. The diabolic cruelty and insatiable rapacity of the foolish shepherd are set forth in verse sixteen.

14. He is described first in terms designed to show his callous selfishness and blatant unconcern for the sheep, and then later in terms to delineate his aggressive and destructive nature.

14.1 For Lo (**Hinne** - see) I will raise up (**Ani Qum**) the shepherd in the land of Israel; the Hebrew does not rule out the shepherd's sway which goes far beyond the limited geographical sphere of Palestine.

14.2 Well-meaning Christians have in the past wondered how such a foolish shepherd, the Antichrist, will assimilate such power and influence in the world? However, in the past two weeks we have seen massive television and print media coverage of a world religious leader of vast proportions.

14.3 Millions of adoring followers are asked to pray for a man who at best provided only dim shadow worship of the Christ and tons of false doctrine contradicting our Lord's most basic teachings.

14.4 Think for a moment, what if this man, rather than being a sick old Pontiff were a vibrant man who performed miracles, who claimed to be the Messiah, who was able to bring about peace in the middle east, who would be killed and raised from the dead in view of all the world, what a splash he would make.

14.4.1 What power and influence could such a man from his throne in Rome accumulate?

14.5 Clearly the world under the influence of Satan, the indwelt Antichrist, the False Prophet and a Pontiff on a string will line up in total obeisance. If a man like the Pope, with seemingly nothing going for him, can receive millions of adoring followers, is there any wonder what the Antichrist, False Prophet and Ecumenical Leader in Rome will be able to do!

15. In verse 16 several classes of sheep in dire distress are enumerated, to show the false shepherd's heartless unconcern for the welfare of the sheep.

Zec 11:16 For I am going to raise up a shepherd over the land who will not care for the lost, or seek the young, or heal the injured ...

15.1 First, we have the Hebrew word **Kachad** translated that which is being cut off, it could better be rendered those in the process of perishing or being destroyed; in this case those being destroyed are being isolated from the flock so as to be easy prey. The false shepherd lets the separation occur with indifference.

15.2 Second, he will not seek out the young. **Naar** in the Hebrew means human young though clearly here it refers to a young sheep who strays and thus becomes a defenseless victim. The false shepherd is unconcerned.

15.3 Third, there are sheep who are injured but the false shepherd is again indifferent refusing to **Biqesh** - seek after the **Shavar** - those shattered and broken. So worthless is the false shepherd he will not set the bones of the injured.

16. Next we find the false shepherd is described as one who will not even feed the healthy in his flock. **Kul** translated feed can also be rendered support or nourish.

Zec 11:16 For I am going to raise up a shepherd ... who will not feed the healthy ...

17. The last half of verse sixteen describes the false shepherd's voracious appetite. He is said to devour even the flesh of his own flock.

Zec 11:16 For I am going to raise up a shepherd who will not feed the healthy but will eat the meat of the choice sheep, tearing off their hoofs.

17.1 He is seen preying on the sheep much as a wolf might circle a flock in search of food. His incredible greed will goad him to feed on the sheep instead of protecting and caring for them.

17.2 He will says Zechariah eat the fattest and best of the sheep. The final touch of this repulsive antithesis to our Good Shepherd is embodied in the assertion he will tear off the very hoofs of the poor sheep in search for the last morsel.

18. Unger has written: Such then is Zechariah's prophetic foreview of the Antichrist, the little horn of Dan 7:8; another king of Dan 7:24; the desolator of Dan 9:27 and Mat 24:15-20; the man of sin ... the son of perdition in 2Th 2:3-9 and earth's last and most terrible tyrant in Rev 13:1-10.

Dan 7:8 I considered the horns, and, behold, there came up among them another "little horn," before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

Dan 7:24 The ten horns are ten kings who will come from this kingdom. After them Òanother king will arise, different from the earlier ones; he will subdue three kings.

Dan 7:25 He will speak against the Most High and oppress his saints and try to change the set times and the laws. The saints will be handed over to him for a time, times and half a time.

Dan 7:26 "But the court will sit, and his power will be taken away and completely destroyed forever.

Dan 9:27 He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes "desolation," until the end that is decreed is poured out on him."

Mat 24:15 "So when you see standing in the holy place 'the abomination that "causes desolation," spoken of through the prophet Daniel-- let the reader understand--

Mat 24:16 then let those who are in Judea flee to the mountains.

Mat 24:17 Let no one on the roof of his house go down to take anything out of the house.

Mat 24:18 Let no one in the field go back to get his cloak.

Mat 24:19 How dreadful it will be in those days for pregnant women and nursing mothers!

Mat 24:20 Pray that your flight will not take place in winter or on the Sabbath.

2Th 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that "man of sin be revealed, the son of perdition;"

2Th 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

2Th 2:5 Remember ye not, that, when I was yet with you, I told you these things?

2Th 2:6 And now ye know what withholdeth that he might be revealed in his time.

2Th 2:7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

2Th 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

2Th 2:9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

End Lesson Taught 3-9-2005

Zechariah Lesson 96

3-16-2005

1. Last week I taught Zec 11:14 and then I began exegeting Zec 11:15-16.

2. Before resuming our analysis I want to provide an expanded translation of Zec 11:1-14.

Expanded Translation

Zec 11:1 Lebanon, you might as well open your doors because the King of the North is coming south with a mighty wrath, his military machine will ravage your land like a raging forest fire!

Zec 11:2 You will wail and scream when he arrives; all you have ever worked for will be ruined! A military advance from the King of the north will not only move through Lebanon west of the Jordan, but Syria and the land east of the Jordan will suffer! The advance from the north will be a two pronged attack both east of the Jordan and west of the Jordan, nothing in their way will survive.

Zec 11:3 Listen to the mournful cry of the false teachers; when the King of the North arrives, the source of your wealth will vanish, there will be no more congregates to fleece! Listen to the mighty warriors of Israel; they will retreat to the south leaving behind their families and homes! The entire land both east and west of the Jordan will lie in ruins.

Zec 11:4 Then the Lord God of Israel spoke to Zechariah saying: "I want you to assume the role of Israel's false teachers; show the people how they will be led to the slaughter pens by their prophets, priests, kings and scribes.

Zec 11:5 The false teachers instruct them in procedures which enrich their teachers, they require payments from the people for all sorts of religious tripe and then both the shepherd teachers and the ecclesiastical hierarchy exclaim Praise the LORD, I am rich! God loves me I am favored of God. Their own shepherds care not one whit for the poor negative sheep brought to the slaughter pens by their prophets, priests, kings and scribes.

Zec 11:6 As they watched I said The Lord will no longer have pity on the people of the land. He will permit internecine wars and terrible abuse from your Kings and then your Roman rulers will discipline you in spades. They will oppress the land, and I will not rescue you."

Zec 11:7 I continued to act out the part of a shepherd leading sheep to the slaughtering pens, I showed them how vulnerable were the believers, those who had accepted the offering of the Messiah's Kingdom. Then I (Zechariah) took two staffs, the one called Grace and the other called Union, and I showed how each had been used over the age of Israel, first I showed those watching how God's grace kept them in His love and how His powerful hand represented by the staff called Bands had protected them as one people.

Zec 11:8 Immediately at the Lord's return He will rid Israel of her false teachers, this because Israel detested His offering and so God grew weary of their continued indifference.

Zec 11:9 The Lord then said to me, tell Israel "I will not always be your Shepherd. Dying you will die, and perishing, you will perish. There will come a time in A.D. 70 when the remnant of Israel will eat one another's flesh."

Zec 11:10 Then I took my staff called Grace and I ceremoniously broke it explaining God will one day return and negate His truce with planet earth; the devil's world will pay and the nations who have supported Satan's policies will be punished.

Zec 11:11 After breaking the staff called grace; I explained the meaning of the statement the covenant will be revoked on that day. Those who bothered to come and watch my exhibition understood I was bringing them a message from God.

Zec 11:12 I then said to those watching, this is what the Good Shepherd will say, "If you think it is the thing to do, then give me My pay; if you don't think it is the thing to do then keep it." After very little deliberation they gave me the insulting sum of thirty pieces of silver, the price of a gored slave.

Zec 11:13 And then the LORD said to me, "act out the part and throw the silver away! So I took the thirty pieces of silver and threw them into the temple poor box. The stingy sum was all they thought of the Messiah and His work - the money would later be used to buy grave sites for the homeless.

Zec 11:14 Then I broke my second staff, a club called Union, this breaking was symbolic of the dissolution of national Israel, Israel as a Priest Nation would be suspended; their renewal would have to await the Millennium.

3. We need to review some of that learned and then pick up with new material on page four.

Principles

1. Zechariah continues his role playing by breaking the second staff called Union or Bands. Israel will no longer be protected as an undivided Kingdom.

2. As we earlier studied, one of the characteristics of a nation under the curse of the fifth cycle of discipline is national destruction. Such will be the case with Israel in 70 A.D.

3. That the fifth cycle of discipline fell upon national Israel is a matter of historical and Biblical record. The prophecy made by Moses was fulfilled and its result explained by Paul. Lev 26:27-33; Gal 3:28 and Col 3:10-11

4. In Zec 11:15-16 we find Zechariah continuing his role playing as he communicates how Israel will accept the Antichrist who in turn will lead many to destruction.

Zec 11:15 Then the LORD said to me, "Take again the equipment of a foolish shepherd.

Zec 11:16 For I am going to raise up a shepherd over the land who will not care for the lost, or seek the young, or heal the injured, or feed the healthy, but will eat the meat of the choice sheep, tearing off their hoofs.

5. The full fate of Israel (as we are about to see) does not end with the rejection of Christ the Good Shepherd.

6. The complete tale of their woe moves now to their acceptance of the bad shepherd raised to destroy them. The agent of the two raisings is no doubt God Almighty Himself.

7. The dark episode of the Messiah's rejection and death is followed by the dissolution of the Jewish state (Zec 11:1-14); they will suffer the tragic experience of unparalleled trouble just preceding their entrance into their Kingdom blessing when Christ returns.

8. Zechariah is told to impersonate before the people a foolish shepherd (foolish is a translation from the Hebrew **Awal** - meaning to grow thick, callous and insensitive).

9. Zechariah is directed by the Lord to portray the foolish shepherd (the Antichrist) as both wicked and callous to the Lord's purposes for Israel. How Zechariah did this we do not know; what we do know he did as the Lord commanded.

10. The diabolic cruelty and insatiable rapacity of the foolish shepherd are set forth in verse sixteen.

Zec 11:16 For I am going to raise up a shepherd over the land who will not care for the lost, or seek the young, or heal the injured, or feed the healthy, but will eat the meat of the choice sheep, tearing off their hoofs.

11. He is described first in terms designed to show his callous selfishness and blatant unconcern for the sheep, and then later in terms to delineate his aggressive and destructive nature.

12. In verse 16 several classes of sheep in dire distress are enumerated, all showing the false shepherd's heartless unconcern for the welfare of the sheep.

Zec 11:16 For I am going to raise up a shepherd over the land who will not care for the lost, or seek the young, or heal the injured ...

13. The last half of verse sixteen describes the false shepherd's voracious appetite. He is said to devour even the flesh of his own flock.

Zec 11:16 For I am going to raise up a shepherd who will not feed the healthy but will eat the meat of the choice sheep, tearing off their hoofs.

14. He will says Zechariah eat the fattest and best of the sheep. The final touch of this repulsive antithesis to our Good Shepherd is embodied in the assertion he will tear off the very hoofs of the poor sheep in search for the last morsel.

15. Unger has written: "Such then is Zechariah's prophetic fore-view of the Antichrist, the little horn of Dan 7:8; another king of Dan 7:24; the desolator of Dan 9:27 and Mat 24:15-20; the man of sin ... the son of perdition in 2Th 2:3-9 and earth's last and most terrible tyrant in Rev 13:1-10.

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2Th 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that "man of sin be revealed, the son of perdition;"

2Th 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

2Th 2:5 Remember ye not, that, when I was yet with you, I told you these things?

2Th 2:6 And now ye know what with holdeth that he might be revealed in his time.

2Th 2:7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

2Th 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

2Th 2:9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

Rev 13:1 And the dragon stood on the shore of the sea. And I saw a beast coming out of the sea. He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name.

Rev 13:2 The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority.

Rev 13:3 One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was astonished and followed the beast.

Rev 13:4 Men worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, "Who is like the beast? Who can make war against him?"

Rev 13:5 The beast was given a mouth to utter proud words and blasphemies and to exercise his authority for forty-two months.

Rev 13:6 He opened his mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven.

Rev 13:7 He was given power to make war against the saints and to conquer them. And he was given authority over every tribe, people, language and nation.

Rev 13:8 All inhabitants of the earth will worship the beast-- all whose names have not been written in the book of life belonging to the Lamb that was slain from the creation of the world.

Rev 13:9 He who has an ear, let him hear.

Rev 13:10 If anyone is to go into captivity, into captivity he will go. If anyone is to be killed with the sword, with the sword he will be killed. This calls for patient endurance and faithfulness on the part of the saints.

16. Jesus warned Jews of His day of the peril of rejecting Him (the Good Shepherd).
Joh 5:43

Joh 5:43 I have come in my Father's name, and you do not accept me; but if someone else comes in his own name, you will accept him.

17. Jesus warning will find fulfillment in the rise of Zechariah's foolish shepherd.

18. Before we look at the description of the judgment of the Antichrist I want to give you an expanded translation of Zec 11:15-16.

Expanded Translation

Zec 11:15 The Lord then ordered me, "Gather up the equipment of a shepherd and use it like a foolish shepherd.

Zec 11:16 For you see, I am going to raise up a shepherd over Israel who will not care for them, or seek the young ones who wander off, or heal the injured, or feed those who are healthy, but instead the foolish shepherd will eat the meat of the choice sheep even tearing off their hoofs in order to savor every last morsel.

19. And now to conclude chapter eleven we will study verse seventeen.

Zec 11:17 "Woe to the worthless shepherd, who deserts (**Azav** - to forsake or leave behind) the flock (**Tson** - any flock)! May the sword strike his arm and his right eye! May his arm be completely withered, his right eye totally blinded!"

Principles

1. Zechariah was then told to pronounce judgment on the foolish (**Elil** - an idol, an empty) shepherd.

2. The description of the discipline is couched in military terms. The sword (**Cherev**) was the primary instrument used in battle; it was wielded by the right arm of the warrior; a sword is used here to injure the right arm of the Antichrist; the right (**Yamin**) eye (**Ayin**) was used by the warrior to sight the bow; in our verse it is said to be utterly darkened (**Yavesh**).

3. The destruction of the foolish shepherd - the Antichrist will come at the Second Advent of Christ. The coming of the Lord Jesus as King of kings and Lord of lords is best described in the nineteenth chapter of the Book of The Revelation.

3.1 He will come not as baby Jesus but as King Jesus on a mission of judgment.

Rev 19:11 I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war.

Rev 19:12 His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself.

Rev 19:13 He is dressed in a robe dipped in blood, and his name is the Word of God.

Rev 19:14 The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.

Rev 19:15 Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty.

Rev 19:16 On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

Rev 19:17 And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, "Come, gather together for the great supper of God,

Rev 19:18 so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

Rev 19:19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

Rev 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

4. In spite of Israel's rejection of the Messiah at His first coming, it was God's settled purpose to enthrone Christ as the King of Israel but in His timing.

5. Before we move to chapter twelve I want to give you an expanded translation of Zec 11:17.

Expanded Translation

Zec 11:17 And now the worthless shepherd, the Antichrist who deserted Israel in their time of need will be judged. The sword of the Lord will strike his arm rendering it absolutely useless; his right eye will milk over and then he will be cast into the Lake of Fire.

6. The future deliverance of Israel from her enemies is described in Zec 12:1-9 and then in Zec 12:10-14 we find a description of Israel mourning for the one they rejected and crucified.

7. Let's first read the entire chapter in the KJV, then look at an outline of the chapter and complete our study by analyzing each verse using the NIV.

KJV

Zec 12:1 The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

Zec 12:2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

Zec 12:3 and in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

Zec 12:4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

Zec 12:5 And the governors of Judah shall say in their heart, the inhabitants of Jerusalem shall be my strength in the LORD of hosts their God.

Zec 12:6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

Zec 12:7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

Zec 12:8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.

Zec 12:9 and it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Zec 12:11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

Zec 12:12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

Zec 12:13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

Zec 12:14 All the families that remain, every family apart, and their wives apart.

Outline

I. The Future Siege of Jerusalem

A. The Authentication of the Oracle

Zec 12:1 The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

End Lesson Taught 3-16-2005