

## Zechariah 11

Keep in mind that by the time this passage is written, Joshua and Zerubbabel have both passed away.

1-3 Continues the theme of Jerusalem's enemies being dealt with by God. Trees and shepherds are the proud leaders of Lebanon and Assyria. (Isaiah 10:33-34; Jeremiah 25:34-36)

4 In verse 7 the Messiah/Shepherd does become shepherd of the flock. The flock must recognize they have evil shepherds, reject them, and choose the righteous shepherd. The fulfillment of that time may be Zechariah taking an official government role but have some ultimate fulfillment in the future.

5-6 Verse 5 reminds me of some TV evangelists and pastors who have enriched themselves from the flock! Because sin must be punished, God suspends His pity and does not rescue them from those who oppress them. You could see this fulfilled in that day and in the time of Christ and fall of Jerusalem. (John 19:15)

7 Zechariah becomes the shepherd and is figurative of the coming Messiah, with the staff Unity (of the remaining tribes) and the Favor (kindness/love) of the Lord.

8 Possibly three local rulers at the time, foreshadowing Pharisees, Sadducees, and Essenes?

9 The people reject the righteous shepherd and do not appreciate his efforts to save them. He withdraws and leaves them to their fate.  
let it die - The fall of Jerusalem in 70AD? Matthew 23:33-39 could also be said about churches that have abandoned God's word.

10-11 God's protective restraint is lifted when nations reject God's leading - look out America! The afflicted are often the ones who, because of their pain, are no longer looking to the world for satisfaction. They recognize a word from the Lord.

12-13 "Or keep it" - disdain for the people's attitude toward righteousness. Slave wages (price of a slave Exodus 21:32) - disdain for his service. (Matthew 26:15; 27:3-10) Though quoted in relationship to Judas, the passage here has the good shepherd receiving the wages. Both passages are valuing the Good Shepherd at the price of a slave. Though the details are somewhat different, Matthew sees the similarities. The Apostles saw some Old Testament passages speaking to different circumstances than that to which they were originally written. As God breathed the word through the writers of Scripture, He can

certainly apply it to different situations. We, however, should be very carefully doing the same to be sure we are not using Scripture to justify our own desires.

14 Rejecting the Lord's shepherd did result in disunity in the past, in Zechariah's day, and at the time of Christ. Samaritans (representing the Northern tribes) built their own temple on Mt. Gerizim 325BC which completed the separation of the tribes.

15 –16 Does Zechariah again fill this role only now as a foolish (willfully bad) shepherd? Or is he acting it out as a drama prophecy? Or does he give the equipment to this evil shepherd. I would lean toward the last interpretation. If people reject the Lord's shepherd (Jesus), they will get a foolish shepherd. 16 has happened throughout history. Passive neglect and active malicious deeds - the opposite of God's nature. It was certainly true of the Sanhedrin, Herod and his family, Pilate, Titus, and on and on ultimately ending in the Anti-christ.

17 These judgments would make that evil shepherd unable to shepherd any longer. The whole passage points to the people rejecting God's shepherd (Psalm 23:1) and accepting a foolish shepherd who will destroy them. It may picture an historical figure but is probably applicable to all who turn from godly leadership to evil shepherds.