

Zechariah 10 - The True Shepherd; Messianic Prosperity; Restoration of Northern & Southern Kingdoms; Messianic Regathering

IV. Two Burdens (Zech 9:1—14:21)

(1) Israel's postponed deliverance due to her rejection of her Messiah (Zech 9:1—11:17)

(B) True shepherd (Zech 10:12)

(a) Messianic prosperity (10:1-3)

(i) Challenge (10:1)

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(i) The king (10:4-5)

(ii) The kingdoms (10:6-7)

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(i) The regathering (10:8-9)

(ii) The geography (10:10-11)

(iii) The strengthening (10:12)

Zech 10 continues with the theme of 9:11-17, namely God listing all of the things the "True Shepherd" (Jesus) wanted to do for Israel at His first advent, and in fact will do in the future for the nation of Israel. Verses 1-3 describe the prosperity that the Messiah will usher in for Israel and the entire world; v4-7 is a prophecy of how the northern and southern kingdom will be restored; the chapter ends (v8-12) with a wonderful prediction of the messianic regathering of Israel from all over the world.

All of these things were on the agenda for God to bless Israel, if only they would've accepted Him at His first coming. Because they rejected the Messiah, these blessings are now on hold until the Second Coming.

Zechariah 10

(IV.) Two Burdens (Zech 9:1—14:21)

(B) True shepherd (Zech 10:1-12)

(a) Messianic prosperity (10:1-3)

(i) Challenge (10:1)

1 Ask for rain from the LORD at the time of the **springrain— The LORD who makes the storm winds**; And He will give them showers of rain, vegetation in the field to *each* person.

1 Ask rain from the LORD at the time of the spring rain— The LORD who makes the storm clouds; And He will give them showers of rain, vegetation in the field to *each* man.

1 "Ask the LORD for rain in the spring— the LORD who fashions lightning thunderstorms, giving rain showers to mankind along with grain in the fields.

1 Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.

- "Ask for rain from the LORD" - in order for Israel to reap the blessings of 9:17, which will make the people flourish and rejoice in the Lord, they must look only unto Him. The rain they needed was to be prayed for, which would bring about the fulfillment of the increase in grain and new wine.

— God is telling Israel to get back in right relationship with Him so that He can provide rainfall and bring about agricultural prosperity. They were not to seek rain by magical or forbidden means, but from the Lord.

— Israel began to have drought and their crops began to dry up due to inadequate rainfall, from which the root cause was due to their covenant disobedience. This was a direct result of the curses outlined in Deut 28:15-68.

— However in the millennial kingdom, when Israel is in right relationship with the Lord, there will be adequate rainfall (Joel 2:23)

- "...spring rain" - the time when the seeds of harvest are sown; this rain ripens the grain (Joel 2:23). God's blessings on Israel are compared to rain (Hosea 6:1-3). The "rain" here is emblematic of all material, as well as spiritual, blessings.

- "...The LORD who makes the storm winds" - the winds and lightning that precede the rain will assure Israel that the rain is indeed coming, and God will give "showers of rain" to supply the need of every person in Israel.

(ii) Idols inhibiting prosperity (10:2)

2 For the **householdidolsspeakdeception**, And the diviners **see an illusion** And tell deceitful dreams; They comfort in vain. **Therefore** *the people* wander like sheep, **They are wretched because there is no shepherd.**

2 For the teraphim speak iniquity, And the diviners see lying visions And tell false dreams; They comfort in vain. Therefore *the people* wander like sheep, They are afflicted, because there is no shepherd.

2 Truly the family idols talk nonsense and the diviners discern lies, describing delusional dreams. Since their comfort is vacuous, they wander off on their own like sheep, because

there is no shepherd.

2 For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because [there was] no shepherd.

- God is the source of all natural blessings (v1), not idolatrous and deceptive false shepherds (v2-3). As a result of these false shepherds, God's people wandered off like sheep.

— Thus, God announced that He will bring wrath and judgment on the false shepherds and victory to His flock (Cf. Micah 5:4).

— Zechariah is referring here to the sins which had brought about the exile in the first place. All of these unlawful means to obtain blessing, everywhere other than the Lord, led them astray and deceived them.

— These practices are again warned against because this was part of what caused their Babylonian exile to begin with. These idols must be forsaken completely because they cannot provide Israel with the temporal and spiritual blessings they wanted, only the Lord could.

- "...household idols" - the teraphim (household idols) were holding up the rainfall and ultimately God's blessing of agricultural prosperity. When Israel brought these idols into their homes, they violated the first two commandments.

— Gen 31:19: Rachel stole Laban's teraphim before she left with Jacob

— Israel looked at these idols as sources of power, obviously they weren't walking with God; this held up the rain, and ultimately the millennial kingdom

- "...speak deception" - the teraphim had no right answers, all they had were lies; God is the only One with the right answers

- "...see an illusion" - when you follow idols, you get some power (because Satan has some power), but it can never guide you in the way of truth (Jer 23:32)

- "...Therefore" - the problem is outlined in the first part of the verse (household idols); the result of these idols is outlined in the last part of the verse (these idols had no power and provided no guidance).

— Following these idols caused Israel to be like sheep wandering around without a shepherd. The sheep without a shepherd imagery is something we see in Jesus' ministry (Matt 9:36).

— When you cling to occultic paraphernalia, you have pushed the Lord out of your life. The more the Lord is out of our lives, the less we have a shepherd.

— Sheep are stupid, they are vulnerable, which is why they require a shepherd

— It came down to the heart condition of the people...they put inanimate objects who had never done anything for them and lacked any power, wisdom or guidance capabilities, in place of the living and powerful God.

- "...They are wretched because there is no shepherd" - the problem was that there was no king or ruler in Israel, so the people followed in the practices of false leaders who led them into idolatry.

— Zechariah's solution for this problem is the coming of the Righteous King (v4)

Jer 23:32: Behold, I am against those who have prophesied false dreams," declares the LORD, "and reported them and led My people astray by their lies and reckless boasting; yet I did not send them nor command them, **nor do they provide this people the slightest benefit,**" declares the LORD.

When it comes to pagan practices, the Bible is clear that we should remove them from our lives completely. A similar thing happened in Acts 19:19, during a great spiritual revival in Ephesus during Paul's 3rd missionary journey. As people came under conviction of the Spirit and were saved, they had to make a choice about their occultic paraphernalia. They took all of their pagan junk and burned it all.

For additional information/examples of Necromancy, see [Zechariah 23 Doctrines of Demons \(Zech 10:1-3\)](#).

(iii) True shepherd to judge the false shepherds (10:3)

3 "My anger is kindled against the **shepherds**, And I will punish the **male goats; For the LORD of armies has visited His flock**, the house of Judah, And will make them like His majestic horse in battle.

3 "My anger is kindled against the shepherds, And I will punish the male goats; For the LORD of hosts has visited His flock, the house of Judah, And will make them like His majestic horse in battle.

3 "Against the shepherds my anger rises— I am punishing the leaders also, because the LORD of the Heavenly Armies has visited his flock, the house of Judah, appointing them as his royal war horse for battle.

3 Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

- So what did God do about these household idols rampant in Israel? He's going to deal with the shepherds because they are the ones allowing this.

— Ezek 34:1-10 reveals God's condemnation of false shepherds who allow practices such as this. He condemns shepherds who clothe themselves but leave the flock in a scattered, sickened state by bringing in practices that alienate the true God.

Ezek 34:2: "Son of man, prophesy against the shepherds of Israel. Prophesy and say to those shepherds, 'This is what the Lord GOD says: "Woe, shepherds of Israel who

have been feeding themselves! **Should the shepherds not feed the flock?** 34:8 ends with: "...but *rather* the shepherds fed themselves and did not feed My flock..."
- "...shepherds...male goats" - the civil leaders who are to blame for Israel's departure from the Lord. These leaders oppressed and persecuted the flock, thus they will reap God's judgment while His flock will be treated graciously.

(b) Restoration of the Northern & Southern kingdoms (10:4-7)

In this section, Zechariah gives a list of victories and blessings that God planned to bring to Israel when the King was in their presence in the first century, but have now been postponed until the Second Coming, when Israel is again in right relationship with God.

(i) The king (10:4-5)

4 "From them will come the **cornerstone**, From them the **tentpeg**, From them the **bow of battle**, **From them every tyrant, all of them together.**

4 "From them will come the cornerstone, From them the tent peg, From them the bow of battle, From them every ruler, *all* of them together.

4 From them arises the cornerstone and tent peg, from them the battle bow, from them arise all sorts of oppressive rulers.

4 Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

- The remedy for the nation's deception is the coming Messiah, who is described using three metaphors:

- "...cornerstone" - He's the King who will stabilize the nation (Is 28:16); He will be the Ruler on whom the building of government will rest (Judges 20:2; 1 Sam 14:38; Is 19:13).

- "...tent peg" - He's the King who will hold the kingdom in place (Ps 45:5); this refers to a large peg in a tent on which many valuables were hung. It portrays how the hope and trust of His people will rest on the Messiah; He will be a worthy support of the nation, a dependable One (Cf. Is 22:23-24).

- "...bow of battle" - He's the King who will destroy the enemies of the nation; this stands for all implements of war and might. Messiah is the great military commander of His people, He is a Man of war (Ex 15:3). This will be obvious when He comes to rule (Ps 45:4-5).

- "...From them every tyrant, *all of them* together" - a number of interpreters have seen a fourth designation of Messiah here in the role of "ruler." This view follows a kindred word in the Ethiopic language, rendered *negus*. But this will not hold for the Hebrew; we must translate it "oppressor" or "extractor" as in so many other instances in the OT.

— It is not another title for the Messiah; rather it sets forth the results of His work and ministry as the One indicated in the previous titles. Because He is the cornerstone, peg,

and battle bow, every oppressor and exactor will go forth from the midst of God's people.
— The addition of the word "together" makes it all the more emphatic. We understand it then, that the work of the Messiah will bring about the removal of every exactor (or "tyrant") from Israel. The thought is related to that predicted in 9:8. [Feinberg]

5 "And they will be like **warriors**, Trampling down *the enemy* in the mud of the streets in battle; And they will fight, because the LORD *will be* with them; And the riders on horses will be put to shame.

5 "They will be as mighty men, Treading down *the enemy* in the mire of the streets in battle; And they will fight, for the LORD *will be* with them; And the riders on horses will be put to shame.

5 They will be like mighty soldiers who trample mud in the streets during battle. They will fight because the LORD is with them, and the opposing horsemen will be confused.

5 And they shall be as mighty *men*, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and the riders on horses shall be confounded.

- "...warriors" - the Lord will not do all the fighting but will empower His people to conquer like "warriors" because His presence will be with them

- This verse describes how the Lord will come and inspire Israel's military to great bravery and exploits, because God will be with them

Again the prophet looks on to Messianic times and pictures the glorious victory of God's people over their foes. Since the Messiah is so definitely in the midst of all these events, it is difficult for us to agree with those who insist that these victories are only those of the Maccabean era, judging from the fact that this was the theme of the predictions in 9:11-17.
[Feinberg]

The scene is that of the strengthening of the Jews in Israel at the time of the invasion from the North under the Antichrist (Dan 7:8) in conjunction with the events of Armageddon (Rev 16:14; 19:17-20). [Merrill F. Unger]

(ii) The kingdoms (10:6-7)

6 "And I will strengthen the **house of Judah**, And I will save the **house of Joseph**, And I **will bring them back**, Because **I have had compassion on them**; And **they will be as though I had not rejected them**, For I am the LORD their God and I will answer them.

6 "I will strengthen the house of Judah, And I will save the house of Joseph, And I will bring them back, Because I have had compassion on them; And they will be as though I had not rejected them, For I am the LORD their God and I will answer them.

6 "I will fortify the house of Judah, and the house of Joseph I will save. I will surely bring them back, because I care about them. They will be as if I had never cast them away. Since I am the LORD their God, I will answer them.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them.

- "...house of Judah" - the southern kingdom

- "...house of Joseph" - the northern kingdom

- "...I will bring them back" - in the millennial kingdom, God will reunite the divided kingdom between the north and the south into one nation

— The vision of the Two Sticks (Ezek 37:15-28) is a visual illustration of this same promise, of the northern and southern kingdoms coming back together into one during the millennial kingdom

- "...I have had compassion on them" - God will not bless Israel during the millennial kingdom because of any goodness on Israel's part (Deut 7:7), but because God is a God of compassion (Cf. Hosea 1:11), and He is a God who keeps His promises (2 Tim 2:13).

- "...they will be as though I had not rejected them" - not only will Israel be restored to the land in mercy, but they will be as though God had never cast them off

— God knows how to erase the years that the cankerworm has eaten (Cf. Joel 2:25)

7 "**Ephraim** will be like a warrior, And their heart will be joyful as if *from* wine; Indeed, their children will see *it* and be joyful, Their heart will rejoice in the LORD.

7 "Ephraim will be like a mighty man, And their heart will be glad as if *from* wine; Indeed, their children will see *it* and be glad, Their heart will rejoice in the Lord.

7 "The people of Ephraim will become like mighty soldiers; they will be glad, like those who have wine. Their children will see this and rejoice; their hearts will find joy in the Lord.

7 And *they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the Lord.

- "...Ephraim" - a synonym for the northern kingdom; it is pointed out for blessing here

because it's exile was longer than that of Judah. Assyria invaded the northern kingdom and took them into exile in 722 BC.

— This is a promise of God that He will bring back those scattered Jews in the kingdom and reunite them again with Judah. They will experience the victory granted by God and exult greatly like one who has wine.

— Their children will also experience and witness the God-given victory and rejoice. The joy of the Lord will be given to all His people.

This passage is one of dozens in the OT that require an earthly messianic kingdom. If you don't have an earthly reign of Christ in your eschatology, you have to completely re-write dozens, if not hundreds, of OT (and NT) passages to allegorize them, or somehow apply them to the church.

(c) Messianic regathering (10:8-12)

(i) The regathering (10:8-9)

8 "I will **whistle** for them and gather them together, For **I have redeemed them**; And **they will be as numerous as they were before**.

8 "I will whistle for them to gather them together, For I have redeemed them; And they will be as numerous as they were before.

8 I will whistle for them, gathering them together, because I have redeemed them, and they will multiply as they were before.

8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

- "...whistle" - signal; a distinctive sound that a shepherd uses to call the attention of his sheep; the sheep would learn this distinctive sound, and when they heard it, they'd return to their shepherd.

- "...I have redeemed them" - God will call Israel back to the land because He has redeemed them...they will be His people at that time, and He will call His people back to the land that He gave them.

- "...they will be as numerous as they were before" - God will preserve them so that their population will be as it was during their period of greatest prosperity (at the end of Solomon's reign, just before his death and the dividing of the kingdom, Cf. 1 Kings 11-12).

— "before" - before the division of Israel, at the end of Solomon's reign

John 10:27: **My sheep listen to My voice, and I know them, and they follow Me;**

9 "When I scatter them among the **peoples, They will remember Me in distant countries**, And they with their children will live and come back.

9 "When I scatter them among the peoples, They will remember Me in far countries, And they with their children will live and come back.

9 I will scatter them among the nations, and so they will remember me in distant countries. They will rear their children, and they will return.

9 And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

- "...peoples...in distant countries" - this regathering cannot refer to the return from exile in Babylon, because of the plural "peoples" and "countries." The Babylonian exile was among

one people and in one country (singular).

- "...They will remember Me" - the Jewish people will have an internal longing and desire to return to the Promised Land, indicating that they are starting to remember God

— The blinders have not yet been pulled off their eyes, but their remembrance of their land is the first step of them remembering their God

(ii) The geography (10:10-11)

10 "I will bring them back from the land of **Egypt** And gather them from **Assyria**; And I will bring them into **the land of Gilead and Lebanon** Until no *room* can be found for them.

10 "I will bring them back from the land of Egypt And gather them from Assyria; And I will bring them into the land of Gilead and Lebanon Until no *room* can be found for them.

10 I will bring them once again out of the land of Egypt, gathering them from Assyria. I will bring them into the land of Gilead and Lebanon, but there will not be enough space for them.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

- "...Egypt...Assyria" - this may refer to specific locations where Jews will reside at the end of the Tribulation, where God will regather them from (Cf. Is 11:11). But it likely isn't limited to Jews only in these two nations: they must also represent all the nations where God would scatter His people.

- "...the land of Gilead and Lebanon" - indicate the northern and eastern extents of the land of Israel promised to Abraham (Cf. Gen 15:18; Cf. Deut 30:3-5)

— This speaks to an expanded Promised Land, encompassing all of the area that God originally promised to Abraham, very little of which is currently called Israel today.

Is 11:11: Then it will happen on that day that the Lord Will again recover with His hand the second time The remnant of His people who will remain, From **Assyria, Egypt,** Pathros, Cush, Elam, Shinar, Hamath, And from the islands of the sea.

11 "And they will pass through the sea of distress And He will strike the waves in the sea, So that all **the depths of the Nile will dry up**; And the pride of Assyria will be brought down, And the scepter of Egypt will depart.

11 "And they will pass through the sea of distress And He will strike the waves in the sea, So that all the depths of the Nile will dry up; And the pride of Assyria will be brought down And the scepter of Egypt will depart.

11 They will pass through the sea of affliction, and they will strike the waves in that sea. All of the depths of the Nile will evaporate, Assyria's arrogance will be brought down low, and the ruling power of Egypt will disappear.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

- In regathering Israel to the land, God will remove every obstacle to restoration
- "...the depths of the Nile will dry up" - when the Jews are departing Egypt to be regathered back in Israel, God will ease their trip by drying up the Nile River for easy and safe passage

(iii) The strengthening (10:12)

12 "And I will strengthen them in the LORD, And in His name they will walk," declares the LORD.

12 "And I will strengthen them in the LORD, And in His name they will walk," declares the LORD.

12 "I will strengthen them in the LORD, and they will march here and there in his name," declares the LORD.

12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

- Israel's "walk" will be "in His name" meaning that Israel will glorify God by being obedient to Him

The promises of blessing in this chapter, which exist in the reign of Israel's King, are brought to a close with the record of Israel's redemption and her walk in agreement with His will and character. This is the climax and goal of prophecy in Israel. Happy is that people whose God is the Lord. [Feinberg]