

Two Shepherds
Zechariah 11

Introduction

Our studies in the first ten chapters of Zechariah have shown a mixture of prophecies in terms of timing and purpose. Some of the prophecies were fulfilled in a relatively near time period, some hundreds of years later and some are still yet to be fulfilled. While all of the prophecies and messages were initially given to the remnant of Jews that had returned to Jerusalem in the late sixth century B.C. and would have meaning to them, especially in their encouragement to finish rebuilding the temple and living godly lives, many of the prophecies and messages were also meant for those that would come much later including we who are alive now and live in very different places than they did. Some of the messages are warnings to not follow the evil examples of their forefathers and some are warnings of evil and judgment that will come in the future. Some are strong encouragements toward living in godliness and foretelling of great blessings to come in the future. Such is the nature of prophecy throughout the Scriptures. You must pay careful attention in order to understand the message and purpose of prophecy.

This morning we come to Zechariah 11 and a contrast between two shepherds. One is a good shepherd who cares greatly for his flock but is rejected resulting in severe consequences. It was a prophecy of the future for Zechariah, but a prophecy fulfilled in the past for us. The second shepherd is evil and exploits his flock for his own wicked pleasure and purposes. The prophecies concerning him are still future. He will also suffer severe consequences for his evil.

This is a chapter of judgment beginning with a poem of doom in the first three verses, then a description of that doom coming to pass in verses 4-14 and finishing in verses 15-17 with a prophecy which describes a future despicable shepherd who will be condemned and punished. I will be following the outline for this chapter given by Irv Busenitz in his book, *Preaching the Minor Prophets*. While this chapter is negative with its warnings and condemnations, it is positive in its revealing that though God is longsuffering, He is also just, and He will bring judgment to bear.

I. The Good Shepherd's Flock is Destroyed: A Poetic Look at Rome's Invasion of Israel - Zechariah 11:1-3

Zechariah 10 ends with a still future triumph as the enemies of Israel are brought down and Israel is re-gathered from around the world. Chapter 11 begins with a Hebrew poem telling of what was then a still future doom of Israel but is now past history for us.

¹ *Open your doors, O Lebanon, That a fire may consume your cedars.* ² *Wail, O cypress, for the cedar has fallen, Because the mighty trees have been destroyed; Wail, O oaks of Bashan, For the impenetrable forest has come down.* ³ *There is a sound of the shepherds' wail, For their might is destroyed; There is a sound of the young lions' roar, For the pride of the Jordan is destroyed.*

This is a poetic description of a judgment that desolates the land. Lebanon is the northern boarder of Israel and opening its doors indicates the removal of a protective barrier that allows in the enemy who then consumes Lebanon's cedars with fire. The cedars of Lebanon were renowned for their quality and so were a valuable trade commodity. Their destruction by fire would be both an ecological and economic disaster. Because Solomon used so much cedar from Lebanon in the construction of the Temple of Yahweh (1 Kings 5-7), there are commentators that tie this to the destruction of the temple, but that is not required by the passage since Solomon's temple had already been destroyed, and the general destruction described here and the verses that follow is greater than that of a veiled reference.

The destruction of the cedars foreshadow the destruction of the cypress which is called upon to wail. If the cedar, a most majestic tree in the area, is not spared, then neither will the lesser trees. The tree translated here as cypress is also translated as fir and juniper and some think its description is that of the Aleppo pine. Wood from this tree was also used in the construction of the temple as well as for making musical instruments and the shafts of spears.

The oaks of Bashan are called to join in the wail. Bashan is the northeast area of Israel from Mt Hermon south along the east side of the Jordan river to the Jabbok river about half way between the sea of Galilee and the Dead Sea. It was the territory of Dan and Manasseh. That area is now referred to as the Golan Heights and includes territory now occupied by Syria and Jordan. The oaks in that area were famous for their strength, beauty and utility. These forests on the northern and northeastern border formed what is described here as an “impenetrable” or “thick” forest. It provided protection from invasion because it would be hard to get through, yet it would come down.

The shepherds will join the trees in wailing because like them their glory would also be ruined, a strong word referring to violent destruction and the same word used in verse 2 translated in reference to the cedars has having been “destroyed.” What is the glory of shepherds? Their sheep and pasture lands.

The roar of lions is added to the wailing because their homes in “*the pride of the Jordan*,” the thick forests along that river’s banks, is also ruined, destroyed - same word as used of the trees and glory of the shepherds.

These verses are an obvious description of a terrible invasion that ploughed through Israel’s natural defenses and brought great destruction upon the nation. It is the invasions by the Romans in A.D. 67-70 culminating in the destruction of Jerusalem by Roman General Titus, and then again in 132-135 when Hadrian put down the Jewish revolt by Bar Cochba that fit the description in the verses that follow. They destroyed the land as well as the temple, the corrupt Jewish leaders and the people by slaughter or enslavement.

The oracle continues with a description given for the reason for this devastation.

II. The Good Shepherd’s Flock is Doomed: A Pictorial Look at The Consequences of Messiah’s Rejection - Zechariah 11:4-14

A. Description of Israel’s Judgment - Zech. 11:4-6

⁴ Thus says Yahweh my God, “Shepherd the flock doomed to slaughter.” ⁵ “Those who buy them slaughter them and are not held guilty, and each of those who sell them says, ‘Blessed be Yahweh. Indeed, I have become rich!’ And their own shepherds do not spare them.” ⁶ “For I will no longer spare the inhabitants of the land,” declares Yahweh; “but behold, I will cause the men to fall, each into another’s hand and into the hand of his king; and they will crush the land, and I will not deliver them from their hand.”

This section begins with Yahweh’s commission for the prophet to role play what will happen in the future in portraying a shepherd to a flock doomed to slaughter. This was to prefigure the true shepherd to come, the Messiah. A shepherd leads, feeds, and cares for the sheep, but this is a flock that will refuse its true shepherd for false shepherds.

The statement in the passage places the emphasis on those who buy the doomed flock that will slaughter them, but you cannot be a buyer without a seller and the verse continues on to describe them. But first, who are these buyers who slaughter and are not held guilty or feel no guilt (NKJV)? These are foreign oppressors, and in this case it will be the Romans. They would not feel guilty about their actions since that is what the armies were trained to do in warfare of conquest and even more so in putting down rebellions among people they had previously conquered. You slaughter those who resist and enslave and exploit those you capture. In addition, there would not be anyone to hold them accountable at that time for their cruelty, murder and enslavement. God will hold them accountable individually as He does

everyone when He judges each person, and prophecy and history show He holds nations accountable for their evil to other nations doing to them what they have done to others.

The sellers in this case were the false shepherds that exploited instead of protected the flock. This was one of the charges against the Jewish leaders prior to the exile (Isaiah 10:1-2, etc.) and it would be true again in the future. Within 80 years Nehemiah is rebuking them for selling their brothers (Neh. 5:8). By the time this prophecy will be fulfilled the sellers boast that their riches are the evidence they have been blessed by Yahweh. They were applying to God their own twisted values. They were without pity on the people they were supposed to shepherd - lead, feed and protect - and counted their gain due exploitation as somehow being God's favor.

Some things don't really change. 2 Peter 2 warns about false teachers that will fleece their flock exploiting them for personal gain both financially and in sensuality. And what the false teachers do to their flocks is much worse among the political leaders who are charged by God to promote righteousness and suppress evil (Romans 13:3-4) and instead do the opposite. Examples of both of these abound all around us. It is proper to be paid a fair wage for your labor and it is fine to gain wealth through prudent and righteous business practices. However, it is easy to see the ungodliness of a preacher that lives like a king among a poor congregation or of politicians that exploit their office for personal gain or oppress their rivals. Shepherds, whether in a religious or political office, are supposed to labor for the welfare of the sheep placed under their care. A good shepherd loves his sheep. An evil shepherd exploits his sheep for his own personal advantage.

Verse 6 is the pronouncement of the judgment to come. God would no longer have pity on the people of the land, a reference to Israel. The implication is that the people are as evil as the shepherds that are exploiting them. While God in general has compassion on the poor and needy (Psalm 72:13), His compassion will depart from those who are shown mercy but do not extend it to others (Matthew 18:21-35). He is compassionate to those who fear Him (Psalm 103:13) exhibited by confession and forsaking of sin (Proverbs 28:13), but He opposes those who are proud (James 4:6). The result in this passage is that He will no longer spare the inhabitants of the land but instead will give them over to the power of others and specifically to their king. Who is this king? It was not a king of Israel for they had not had a king since the exile and will not have one again until Messiah reigns over them. This is the king they claimed for themselves at Jesus' trial before Pontius Pilate. John 19:25 records the chief priests answered Pilate, "*We have no king but Caesar.*" It would be Rome that would crush the land. Crush means to beat down, break into pieces, shatter. That is what Rome did in A.D. 70. to Jerusalem in the destruction of the temple and city. And though God had delivered them many times before, He would not deliver this time.

B. Details of Israel's Judgment - Zech. 11:7-14

The oracle Zechariah received told of a severe judgment that was to come in the future. Verse 7 returns to the present time of Zechariah and his continuing to play the role of shepherd assigned to him. The next section will reveal details of this judgment to come including a very specific prophecy related to the betrayal of Jesus. Follow along as I read verses 7-11.

⁷ So I shepherded the flock doomed to slaughter—hence the afflicted of the flock. And I took for myself two staves: the one I called Favor, and the other I called Union; so I shepherded the flock. ⁸ Then I annihilated the three shepherds in one month, for my soul was impatient with them, and their soul also was weary of me. ⁹ Then I said, "I will not shepherd you. What is to die, let it die, and what is to be annihilated, let it be annihilated; and let those who remain consume one another's flesh." ¹⁰ And I took my staff Favor and cut it in pieces, to break my covenant which I had cut with all the peoples. ¹¹ So it was broken on that day, and thus the afflicted of the flock who were watching me knew that it was the word of Yahweh.

Zechariah continues on in fulfilling the commission given to him in verse 4 to portray shepherding the flock doomed to slaughter. He picks up two staves, common equipment for a shepherd to use as a walking stick, in guiding the sheep, and a weapon of protection against dangerous animals. If it had a large crook at one end, it could be used to direct a sheep or lift up one that had fallen. He named one "*Favor*," also translated as beauty or pleasantness. This would represent God's gentle, kind, merciful, gracious and compassionate care. All qualities exhibited in Jesus Christ. He named the other staff "*union*," also translated as unity or bonds. It is a plural noun expressing the bonds which keep brother untied with brother in a nation. Together they represent God's blessing as expressed in Psalm 133:1 (LSB), "*Behold, how good and how pleasant it is For brothers to dwell together in unity!*" Ecclesiastes 4:9-12 describes an aspect of the blessing of the bonds between brothers, "*And if one can overpower him who is alone, two can stand against him. A cord of three strands is not easily broken.*" It is serious problem when brothers become adversarial instead as the previous verses described.

Verse 8 continues the description of the future judgment. The shepherd would no longer shepherd. It begins with annihilation of the three shepherds in a period of just one month. While there are many ideas about the identity of these three shepherds, what fits well is their representing the offices of prophet, priest and king - a spokesman for God, a mediator with God and governing authority. In A.D. 70 these were fulfilled by the scribes, the priests and the Sanhedrin. Once the Roman army had breached Jerusalem's walls in August, it only took one month for it to fall and the temple destroyed in early September. All three of these offices were completely eliminated. The reason? Zechariah foretells the rejection of Christ by the Jewish leaders, "*their soul became weary of me.*" Weary, also translated as abhorred, detested, a loathing to the point of nausea, and so they murdered Jesus. In turn God's patience with them came to an end.

The shepherd ceased involvement with the sheep and left them to their destiny. Much like in Romans 1:18-32, God removed His hand and those who are evil are left to the consequence of their evil. The siege of Jerusalem quickly brought about the fulfilling of this prophecy. *What will die will die.* Common to a siege is death by starvation and disease. *What will be annihilated will be annihilated* - utterly destroyed so that there is no evidence of its existence. Many died due to Roman military action. The fire that consumed Jerusalem also burned up the corpses of the dead. And what remained would be left to *eat one another's flesh* - cannibalism. Josephus records that this occurred during the siege of Jerusalem.

Zechariah takes action to cut into pieces the staff he had named Favor to demonstrate a break in the covenant they had with God. The protection God had provided them as a nation ended in A.D. 70 and Israel ceased to be an identifiable nation in A.D. 135 after the suppression of the Bar Cochba revolt. This fulfilled the prophecies Jesus made in Luke 19:41-44 in His lament over Jerusalem and in Luke 21:24 about Jerusalem's destruction and being trampled by the Gentiles. It would not be until 1948 with the beginnings of the prophetic return to the land that a nation of Israel would exist again.

Zechariah notes that it was the afflicted of the flock, the poor and oppressed, who were watching that knew it was the word of Yahweh. At the time of Jesus' ministry, it was those among the poor and afflicted that paid attention to Him. Very few leaders of Israel at that time, the scribes, Pharisees, chief priests and members of the Sanhedrin paid attention to His teaching and followed Him.

Matthew 24:14 and 27:3-10 record the specific fulfillment by Judas of what is recorded in verses 12 and 13. ¹² *And I said to them, "If it is good in your sight, give me my wages; but if not, never mind!" So they weighed out thirty shekels of silver as my wages.* ¹³ *Then Yahweh said to me, "Throw it to the potter, that valuable price at which I was valued by them."* ¹⁴ *Then I cut in pieces my second staff Union, to break the brotherhood between Judah and Israel.*

The shepherd requests of the sheep his wages. That demonstrates that this passage has been referring to a flock made up of men and not actual sheep. The request is made in a way that makes it completely voluntary for what these men want to do. They can give him his wages if they think that is good, or they

could give him nothing at all. Their response is a forceful declaration of what they thought of the shepherd. Thirty shekels of silver was an amount that showed purposeful disdain. Calling it a “magnificent price” is utter sarcasm. It was enough to buy a piece of land full of clay that was too low in quality for building a structure upon though the clay could be used by a potter, and it could be used for a burial ground (Matthew 27:6-10). It was also the price of a slave that had been gored by an ox (Exodus 21:32). An injured slave was not worth much, yet that is what they thought to be the value of the Shepherd’s work. Zechariah then throws the money back to the potter while in the temple in a public display of his action. He then cuts the staff named union into pieces signifying the breaking bonds of brotherhood between Judah and Israel.

Thirty pieces of silver was the price that Judas was paid by the chief priests to betray Jesus. Later, when Judas saw that Jesus had been condemned, he felt remorse and gave the money back to them. Since it was the price of blood, they bought a potter’s field to be used as a burial place for strangers. Judas went away and hung himself instead of repenting and seeking forgiveness. While the factions within the leaders of Israel had come together to condemn and murder Jesus, it was not long before they were in contention with each other again. The strong animosity between these factions contributed to their downfall. The Sanhedrin was correct to fear that the Romans would “*come and take away both our place and our nation,*” for they eventually did do that, but for the opposite reason they had surmised. In rejecting their Messiah, they lost God’s protection which opened the door for the Romans to come in and take their nation away.

Let me quickly point out here that Matthew 27:9 attributes this prophecy to Jeremiah instead of Zechariah in following what became a Talmudic tradition of citing the first book in the roll of the prophets as a representative for the whole, and Jeremiah is listed first in many Hebrew manuscripts.

III. The False Shepherd is Despicable: A Prophetic Look at the Character and Condemnation of Antichrist - Zechariah 11:15-17

The last section of this prophecy turns its attention to what is still future for us. ¹⁵ *Then Yahweh said to me, “Take again for yourself the equipment of a foolish shepherd. ¹⁶ “For behold, I am going to raise up a shepherd in the land who will not care for those who face annihilation, seek the young, heal the broken, or sustain the one standing, but will consume the flesh of the fat sheep and tear off their hoofs. ¹⁷ “Woe to the worthless shepherd Who forsakes the flock! A sword will be on his arm And on his right eye! His arm will be totally dried up, And his right eye will be utterly dimmed.”*

Zechariah is again directed to portray what will happen in the future, but this time it is to role play a foolish shepherd. The equipment of a foolish shepherd would be the same as a wise shepherd but their usage would differ according to their hearts. God would be raising up a shepherd in the future that was the opposite of the good shepherd. This future shepherd will not care about his sheep and will instead abuse and consume them as described in verse 16.

A good shepherd would care for his sheep purposely seeking out to protect the sheep that were in danger of perishing. In Matthew 18 Jesus described the normal response of a shepherd that was missing a sheep was to go search for it. This shepherd will exhibit a trait of stupidity. He will not search for his own lost sheep. He will not even attend to a sheep that was perishing even though the loss of the sheep is a loss to himself. The verse continues on with a further description of his stupidity.

He will not *seek the young*, though the young sheep are the future of the flock. Without them there will not be a flock in the future. He will not *heal the broken*. Like a sheep that perishes this is also a loss to himself, but an injured sheep could also pose a threat to the rest of the flock if it is diseased. He shows no compassion. He will not *sustain the one standing*. This shows he does not even provide basic care to his healthy sheep in leading them to good pasture for food and water. It is the foolish idiot that does not protect and sustain his source of wealth, yet it is not uncommon for those that inherit great wealth to

neglect its source and end up squandering what was received. Ecclesiastes 2:19 is a lament over this situation. But this future foolish shepherd is much worse than that.

Verse 16 describes that what he will do is consume, devour the flesh of the fat sheep. He will eat up the source of his wealth while neglecting what is needed to sustain it. But much worse, he will “*tear off their hoofs.*” This is a description of senseless cruelty and utter violence. As have seen in our past studies of prophecy and we will see in our future ones, this is description of the future Antichrist.

John MacArthur points out in his commentary on Zechariah that the future Antichrist will be a blaspheming (Rev. 13:1-8) “*diabolical despot. He will be a persuasive orator (Dan. 7:8), political manipulator (Rev. 6:2, 13:7), economic wizard (Dan. 8:25), military commander (7:23), religious leader (2 Thess. 2:4 cf. Dan 11:38), and brazen self-promoter (Rev. 13:12).* Instead of using his abilities to protect what is under his control, he will harm them. He will act as if God does not exist or at least cannot stop him. Yet, “*though terrible and powerful, the Antichrist will not operate outside of God’s sovereign parameters.*” God declares the future from beginning. The Antichrist will fulfill in the future the ancient prophecies God has given about Him. God is still sovereign even when it appears that evil reigns and is triumphant. Appearance is not reality for there is spiritual realm in which the battles are being fought and of which we only get glimpses (Daniel 10; Eph. 6).

Verse 17 pronounces a dreadful conclusion upon this future foolish shepherd beginning with a woe. “*Woe to the worthless shepherd Who forsakes the flock!*” A woe is a condition of deep suffering, affliction, calamity, and that is what God declares will come upon this foolish shepherd.

First, “*A sword will be on his arm And on his right eye!*” The arm is a symbol of power and the eye is a symbol of intelligence. The right eye is specifically cited because the shield, normally held by the left arm, would partially block the left eye from seeing clearly. Both arm and eye, strength and intelligence, will be punished as symbolized by the sword used against them.

Second, this debilitations is described in more detail, “*His arm will be totally dried up, And his right eye will be utterly dimmed.*” A dried up arm is useless. The foolish shepherd will be utterly disabled as his strength and ability are lost. In addition, his eye will lose its ability to see clearly. The foolish shepherd will be totally disabled in his ability to think correctly as the stupidity of his actions toward his own sheep already indicated.

Daniel 7:11 describes the demise of the beast, the Antichrist, who is killed, its body destroyed and given to the burning fire with the dominion of the rest of the beasts also being taken away. 2 Thessalonians 2:8 declares that the lawless one will be slain with the breath of the mouth of the Lord Jesus and be brought to an end by the appearance of His coming. This is described in detail in Revelation 19:11-21, ¹¹ “*And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war.* ¹² *His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself.* ¹³ *He is clothed with a robe dipped in blood, and His name is called The Word of God.* ¹⁴ *And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses.* ¹⁵ *From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty.* ¹⁶ *And on His robe and on His thigh He has a name written, “KING OF KINGS, AND LORD OF LORDS.”* ¹⁷ *Then I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in midheaven, “Come, assemble for the great supper of God,* ¹⁸ *so that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great.”* ¹⁹ *And I saw the beast and the kings of the earth and their armies assembled to make war against Him who sat on the horse and against His army.* ²⁰ *And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire which burns with*

brimstone. ²¹ And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.”

Conclusions

There are nasty things coming in the future for the world and especially for Israel. Zechariah will go into even more detail about this in the second oracle recorded in chapters 12-14. However, those things are only preliminary before the end when Christ returns and puts down the rebellion against Him and sets up His kingdom.

Being on this side of the Tribulation, we can see the signs of the storm clouds on the horizon as the world continues its headlong dive into depravity described in Romans 1. We can recognize the presence of the many little “antichrists,” the deceivers warned about in 1 John 2:18-20 and 2 John 7. You don’t even have to pay a lot of attention to be aware that current events are paving the way for future events foretold in the Scriptures. And while all these things are of concern as we strive to live out lives in the present, none of them need to be the cause of fright or terror because their fulfillment only further proves God’s sovereignty in bringing His wrath and judgment on wicked mankind before Messiah’s kingdom will be set up in which righteousness will reign. Maranatha - even so, come quickly Lord Jesus!

Sermon Notes - 4/21/2024
Two Shepherds - Zechariah 11

Introduction

Zechariah's prophecies, like most prophecies, are a _____ in terms of timing and purpose

Zechariah 11 contrasts the rejection of a good shepherd & its _____ & a condemned false shepherd

I. The Good Shepherd's Flock is Destroyed: A Poetic Look at Rome's Invasion of Israel - Zech. 11:1-3

A _____ description of a judgment that desolates the land

The destruction of the _____ foreshadow the destruction of the cypress which is called upon to wail

The _____ of Bashan which were part of a thick forest that helped prevent invasion were also laid low

The lion roars because his habitat in the thick _____ along the banks of the Jordan river are destroyed

The poem foretells the future _____ wrought by the armies of Rome

II. The Good Shepherd's Flock is Doomed: A Pictorial Look at The Consequences of Messiah's Rejection - Zechariah 11:4-14

A. Description of Israel's Judgment - Zech. 11:4-6

The prophet portrays what will happen in the future by role playing a shepherd to a _____ flock

The doomed flock will be _____ by the buyers - this will be the Romans in this future invasion

The sellers are the false shepherd - leaders of _____ - that exploit the flock instead of protect it

2 Peter 2 - False teachers still exist today that fleece their flocks for _____ benefit

God's judgment will come in the removal of His _____ on the people who are given over to their king

Their king is _____ by their own proclamation - John 19:25

B. Details of Israel's Judgment - Zech. 11:7-14

Zechariah picks up two staffs. _____ represents the blessing of God's care

_____ represents the blessing of the bonds of the nation - Psalm 133:1, Ecclesiastes 4:9-12

The 3 false shepherds - the scribes, priests & _____ (Sanhedrin) are destroyed in 1 month

The Roman army breached the walls of Jerusalem in August A.D. 70 & destroyed the city in _____

They were destroyed because they had grown _____ - abhorred, detested, loathed - of God (Messiah - Jesus)

The shepherd left them to their destiny in the _____: death by starvation, military action, cannibalism

The staff, Favor, is cut into pieces demonstrated the break in their _____ with God - & the nation ceased

While the afflicted, the poor & needy, recognized Jesus to be from God, very few _____ did

The shepherd requested his wages and the price paid showed their _____ for the shepherd

30 shekels of silver was the price of a _____ slave (Exod. 21:32) or a clay field fit for a burial ground

The staff, Union, is cut into pieces signifying the breaking of the _____ of brotherhood

_____ fulfilled this prophecy in regards to the good Shepherd, Jesus - Matthew 24:14, 27:3-10

The contention between the _____ in Israel contributed to their defeat by the Romans

Matt. 27:9 attributes this to Jeremiah in the tradition of citing the _____ book in the series for the whole

III. The False Shepherd is Despicable: A Prophetic Look at the Character and Condemnation of Antichrist - Zechariah 11:15-17

Zechariah continues to portray what will happen in the future by role playing a _____ shepherd

He is the opposite of a good shepherd demonstrating traits of _____: *Not attending to a perishing sheep

*Not seeking the young. * Not healing the broken. *Not _____ the one standing

He consumes / _____ the flesh of the fat sheep

He is _____ with senseless cruelty - tearing off their hoofs

The future Antichrist will be a _____, diabolical despot who will act as if God cannot stop him

God declares the future from the beginning, and Antichrist will fulfill God's _____ concerning him

The dreadful conclusion of this foolish and worthless shepherd - Antichrist - will be _____

His strength & intelligence will be _____ becoming disabled and destroyed

Daniel 7:11 describes the of the beast. 2 Thess. 2:8 declares the lawless one will be _____ by Jesus

Revelation 19:11-21 details the return of Messiah and the _____ of the Antichrist

Conclusions

_____ things will come in the future, especially for Israel, before Christ returns to set up His kingdom

It is easy to recognize the increased depravity, multiplication of antichrists & preparation for _____

While concerning, we are not afraid for their fulfillment _____ God's sovereignty & our future hope

Maranatha - even so, come _____ Lord Jesus!

KIDS KORNER

Parents, you are responsible to apply God's Word to your children's lives. Here is some help.

Young Children - draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch. **Older Children** - Do one or more of the following: 1) Write down all the verses mentioned in the sermon and look them up later. 2) Count how many times the word "shepherd" is used. Talk with your parents about the difference between Jesus, the good Shepherd, and the character of false shepherds.

THINK ABOUT IT!

Questions to consider in discussing the sermon with others. How does the poem in verses 1-3 describe the future invasion of Israel by Rome? What are the characteristics of a good shepherd? How did Jesus exhibit those characteristics in his first coming? Why did the buyers of the doomed flock have no guilt? How will God's judge them? Who are the sellers of the doomed flock? What are the characteristics of false teachers (2 Peter 2)? What judgment will God bring upon the doomed flock? Why were they doomed? Who would God use to bring about that judgment? What did the staffs, Favor & Union, represent? Who were the three shepherds annihilated in one month? How this fulfilled in A.D. 70? Why were they annihilated? What happens to those who are being besieged and how does that fit the description given in verse 9? What is the significance of the cutting into pieces the staff "Favor" and the staff "Union" and the timing of their destruction? What happened to Israel after the destruction of the temple and Jerusalem in A.D. 70 and the suppression of the Bar Cochba rebellion in A.D. 135? How does Matthew 24:14 & 27:3-10 fulfill the prophecy of Zechariah 11:12-13? What is the significance of the price of 30 shekels? What are the characteristics of the foolish shepherd in Zechariah 11:16. In what ways are those actions stupid? How do those characteristics match those of the future antichrist? What will happen to the antichrist? Why can Christians be of good courage even as the world heads toward the Tribulation period?