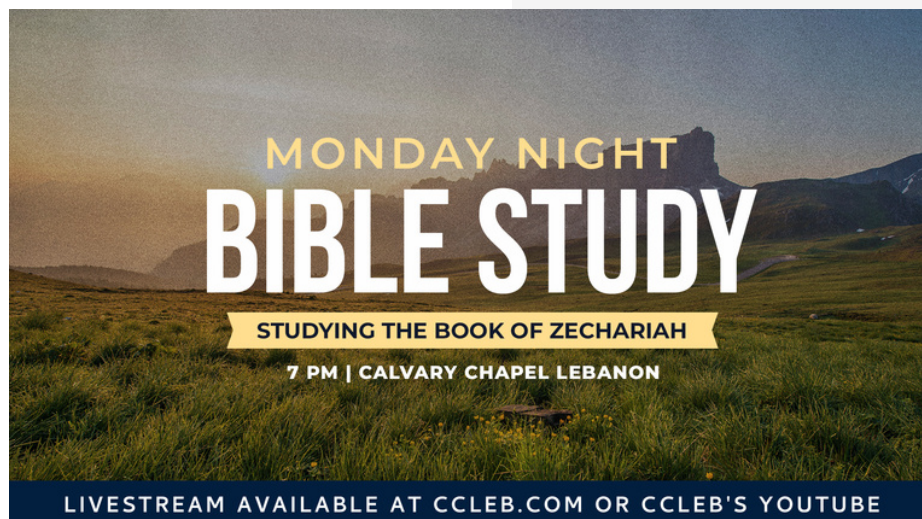


CCLEB BIBLE STUDY

NOTES

MONDAY OCTOBER 20, 2025
ZECHARIAH 10

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Before we look into a verse by verse analysis, I was actually reading over **chapter 11** anticipating that is what I would be teaching this week, when I saw pastor Thom ended **Zechariah 10:7**. So I went to **verse 8** to begin the teaching and realized a stark difference between 10 and 11. There is a roller coaster of good news right back into bad news and judgment, and I wanted to look at that and navigate through what to do when the Scripture seems to give you hope then take the hope away.

Now, I have a style that I like to use, where I always try to make the problem worse before I make it better. I do that because I am often anticipating what a skeptic would respond to my answer. Just wanted to let you know that as we consider this apparent “contradiction.” So, let’s read **Zechariah 10-11**

Did you notice that? **Chapter 10** promises restoration for the people, then **chapter 11** says God will destroy the people. **Chapter 10** says God is going to judge the shepherds and take charge of His flock, **chapter 11** says that same flock is doomed for destruction. So which is it? Has God redeemed the flock or not? Is He going to preserve them or let them rot? Now, there are some New Testament examples of this too **Romans 5-6**

Did you see it there too? **Chapter 5** seemed to promise that, because of what Christ has done, we are no longer measured by our ability to not sin, but solely on His sacrifice. But then we get into **chapter 6**, and it seems to contradict that, instilling a reliance on not sinning—in other words, works. Let me do another one **Romans 7:7-8:1**, then **2-12**.

So the struggle with sin is presented, but then it says there is no condemnation, but that is for those who are putting sin to death. Once again, we are left with this thought in the back of our mind that says, “Which is it, Christ and nothing else, or Christ and me putting sin to death?”

Now one more **1 John 3:1-10**.

I almost don’t even need to expound on that one. It seems to say that those who are in Christ will not sin. Now, the reason I am pointing all of this out is because even when we are in Christ we will sin. We will mess up.

We will get impatient, look at someone a little longer than we should, say something stupid that we spend hours over analyzing. Some might slip back into pornography, have a relapse on drugs and it takes a little longer to get out of than these passages seem to allow. Might go through a divorce. Have a run in with the police. Go through a long dry season where it seems like God has turned His back to us. How do you have security in those times?

How can you trust the promises when you feel condemned because of some sin you just committed and your morning devotions says, "Anyone who continues to live in Him will not sin?" Or if you just don't feel God's presence and you read, "Cast your burden on the Lord and He will sustain you, He will never permit the righteous to be moved?"

Is it Christ and—nothing else, or Christ and my ability to quit sinning? I submit to you today, that it is Christ and—nothing else. Narry a thang else. Christ. The passage we read in **Zechariah 10-11** shows that God is coming to rule His people, but what do the people do? They reject His rule. They reject Him as Shepherd. Two of the most important tools for a shepherd are the rod and the staff. The staff was the crooked stick, the one we modeled the candy cane after. This is the one that enabled the shepherd to get the sheep back in line by hooking its neck and pulling it back over. The rod was a short club that you could bop a stubborn sheep with.

In **Psalms 23** David says, "Thy rod and Thy staff, they comfort me." It is a good thing to be bopped by a club every once and a while to get our attention. It is a good thing for God to put His hook around our neck and bring us back into the fold. A sheep that rejects the rod and the staff, continually bucking against it has rejected the Shepherd.

As for **Romans 5 and 6**. Now, the book of Romans, as the whole of the New Testament, these were letters written to churches. They were not given chapters and verses by the apostles, it was about 800 years later when you needed to say something like, "Open your Bibles to **Romans 5:23**." It was for the purpose of us all being able to easily find and get on the same page with teaching. Imagine if we did not have chapters and verses and I was going to teach on the passage we have tonight. I would say, "Open your Bibles about $\frac{3}{4}$ of the way through, I will read the first couple words, and when you all have it, say Amen!" That would be difficult.

These were meant to be read all at once. **Romans 5** is connected to chapter 1, 2, 3, 4, 6 through 16. There is a flow of thought, and chapter 5 and 6 are built upon chapters 1-4. Jumping into chapter 5 is like entering a building on the 5th floor. You have to go 1-5. Chapters and verses help us for locating, memorizing, having a stopping point, but they do us a disservice, in that we often take them out of context, and develop a thought based on a chapter rather than a chapter within a book.

I would encourage you to, if you read a chapter and are going to stop there, just skim through the next few verses of the next chapter and stop there. Then, the next day, as you begin that next chapter, you will remember the context of the chapter before, because you looked ahead. How about an example? **John 13:18-13:38**

You will deny Me tonight. Then you walk away, go about the day, perhaps discouraged, worried that you too could betray or deny Jesus. Boy howdy, if His closest disciples walking with Him in the flesh can do it, what prevents me?

Now, let's do what I have been talking about, skimming the next few verses after **John 13:18-14:3**

Well now that changes the game. Jesus says, "You will deny Me before the rooster crows. Do not let your hearts be troubled believe in God believe also in Me." You will deny Me, but don't worry, trust Me. If you had skimmed those verses when you had read 13, you would have gone about the day thinking, "Even if I would deny Jesus, like Peter, He would still receive me" because I trusted in Christ and quit sinning? No. Because I trusted in God and trusted in my ability to not deny Him next time? No, because I trusted in Christ's death for my sins, burial taking them to the grave, and resurrection for my justification.

Romans 5 is like that. Romans is a letter written to a divided church. The emperor Claudius kicked the Jews out of Rome for 10 years. Then, when Nero replaced him, he allowed the Jews back. There is one good thing Nero did. Then, these Jews come back to their churches, where they are having a bacon breakfast and are like, "Hey, what in the world is going on here?" Then they begin arguing about whether or not they need to follow the law or not. Then, Paul gets wind of it and is like, "I better write them a letter." So he does.

The point of what Paul is saying in Romans is not, "If you know Jesus you better stop sinning," It is, "When we were buried with Christ we have died to the power of sin." Does that mean we completely stop sinning, no, it means the Holy Spirit is with us, convicting us of the sin in our life and urging us to live for God, not for the sinful nature. If you are in Christ, the Holy Spirit is in you, and you know when you are sinning. Why do you know it? Because the Holy Spirit lets you know. If you are not in Christ, you have no recognition of sin. Sure, you know you shouldn't kill someone, but you don't really know why.

I once heard a man who was speaking at a university campus, and a student who was an atheist was arguing with him about how there is no such thing as moral wrong. So the speaker went on to say, let's pretend that I brought a child up here and began to dismember him. Would you say that what I did was morally wrong? The atheist thinks for a moment and says, "I would not like what you have done, but I cannot say that it is morally wrong." A Christian not only doesn't like that, but knows it is morally wrong because it is sin against God.

Recognizing sin and knowing what that cost Jesus—our Savior, causes us to hate it and want to turn from it. That does not mean we will every time, but it does mean we recognize it, and thank God for His grace showed to us in Christ.

Now, as for **1 John 3**, I think it's easiest to say that those who are in Christ don't "go on" sinning. What that means is that they don't just keep living by the world, but there is a change that begins to happen. Sanctification looks different for all of us, but we are on a path of sanctification. Salvation is a completely free gift of God, not by works at all, that no one may boast, but—and I am sure you were waiting for that but—God has saved us to make us His children.

I may have said this in here before, but when I go to work in the morning, I am hopeful that my children are obedient to my wife. I am hopeful that it is not because they fear a spanking from me, but because they love me so much that they want to please me. That is why it depends on faith. Because God could show Himself, everyone would know there is a God, and they would submit with teeth grit. But if God does not show Himself, we read His word, we see in it that His character is so good, that His life is the one we want to emulate, and—not because of fear—but because of love for Him we want to be like Him. God doesn't sin, if we want to be like Him we sin less and less, but if we do sin that does not take us out of the kingdom, but causes gratitude for the sacrifice of Jesus Christ, and we get up, and live for our Father again.

Sin has to be dealt with, but not in a, "Boy you better do this or I'm not gonna love you any more," but in a "you are dead to that." Sin is the life of the dead not of the living. Eternal death is full of sin, its only sin, eternal life has no sin. Now, if you know Jesus as your Savior, but quit fighting sin, sure, you will be saved, but don't you want more than that? I got my fire insurance, now I'm just gonna sit back, drink a soda, and wait for the fire. No, live for Him.

You know, if you are just wanting to get to heaven and doing the bare minimum to get there, you will arrive with regret. Now, I don't mean you are gonna get there, see everyone get rewards and wish you had their rewards, there will be no coveting in heaven because coveting is a sin. No, you will look on the face of the One Who paid it all for you and me, and remember all the things you thought He was not enough to help you stop in your life, and begin to weep. Then, as the Gracious God we know Him to be, He will grab you, wipe that tear out of your eye, hug you so tight and so long, then say, "Well done My good and faithful servant, enter the joy of My Father."

During that grip, as your arms are down to the side, as it dawns on you that those sins you thought might keep you out of heaven really are forgiven, really are covered by His blood, you will begin to raise them, and squeeze Your Savior, almost—not quite—but almost as tight as He is squeezing you.

Ok, so that was a rabbit trail, but I think one worth going down.

Zechariah 10:8-12

Verses 8-9: So God whistles for His people. The word whistle here, Sharaq, not Mr. Oneil, that's Shaq, this is Sharaq, and it means to hiss or, I guess, to whistle. Most of the time it is translates as hiss, but 3 times, depending on the translation, it is whistle. This is the only time it comes up as whistle in all the translations. This is also the only time that God is whistling for something good to happen. In Isaiah, the word shows up in chapter 5 and 7, and it is for the Assyrians to destroy Israel. Whether whistle or hiss, the idea is to make a shrill noise to call someone or to ridicule them.

But God will whistle to gather His people from the nations they were scattered to. Interestingly though, Zechariah prophesied while the Jews were returning from the land. They came in a couple different waves from about 540ishBC-the 400sBC. So maybe, in one way, this was talking about God whistling for them in Zechariah's day, but I think this is more talking about a future day, because after this return of the Jews, they are removed once again in 135AD. Then, after being displaced for the next 1800 years, they were brought back to the land after WWII. But of course, that came after much persecution, and that persecution continues to this day. So many people hate Israel. And you wonder why, why is it that people hate Israel? Some people blame 9/11 on the Jews, some say that October 7th happened because they were occupying Palestinian territory. I mean, it has to be spiritual. Israel was God's chosen people, so who would Satan hate? Israel. But **Verse 8**

Verse 9: Though He has sent them to distant nations, though they are far away from the promised land, they will remember the Lord. This makes me think of **Jeremiah 29:1-14**.

God tells the people of Israel to keep living life even though they are in captivity. Not to give up, feel sorry for themselves, or lose hope. Just because they are in a place of punishment, a place of captivity, does not mean that God is not with them and will not keep them.

I wonder how many prisoners of war have been spared due to pity, when they looked and saw the whites of their eyes.

But in God's case, there is a final judgment. When that judgment comes, the time for pity will be over. This time we live in now, is the time of pity, it is the time of grace. God could have wiped us all out, but instead He sent His Son, that whoever believes in Him, would not perish but have eternal life. God did not send His Son to condemn the world, but the world was already condemned, because they did not believe in the message of pity from God when He came near and saw the whites in their eyes.

Verse 16-17: And finally, to close out the chapter, we see that the battle belongs to the Lord. The Lord will rescue His people, the Lord will Shepherd His flock. Just a couple chapters before, Zechariah 4, God says, "Not by might, not by power, but by My Spirit." That is how the battle is fought, that is how the battle is won. It is not my eloquence that communicates the word of God to you tonight, but His Spirit. It is not your charm that wins people to Christ, it is His Spirit. Rely on His Spirit, and He will use you. God does not call the equip, but equips the called, by His Spirit.

The final thing to say, is that God says, His people will sparkle like jewels, they will be wonderful and beautiful. You hear that? God says that you are like a jewel in a crown. You are wonderful and beautiful. How many of us struggle with self-image? That is not because of anything God has said. Part of our walk of faith is seeing ourselves how God sees us, not how we and the world define us.

In the same way that it takes time to trust God fully in matters like: provision, sanctification, not fearing death, etc. So it takes times to put off how we view ourselves, and put on how God views us. One thing I hear quite often, is people saying, "I just can't forgive myself." Well, I have good news for you, you don't have to. Your forgiveness cost nothing more than the life of the eternal Son of God, God of very God, and the issue is not you forgiving yourself, it is grasping the scope of the payment that was paid for YOU. God thought it not worth staying in the comforts of heaven for YOU! God became a servant for: YOU! God suffered for YOU! God was tortured and crucified for: YOU! And the greatest news of all, which gives us great hope, God was raised from the dead for YOU! And because He was raised, you too will be raised if you trust Him for salvation.

We are all on different levels of sanctification. Some don't see how ends will meet and panic, some are confident God will provide. The confident ones have panicked before, they have just had several examples of God providing in their life. So it is with seeing yourself as God sees you. The world will chew you up and spit you out. The world will tell you you are a worthless pile of rubble, and they will tell you that so they feel better about themselves. But, though in sin we are dust and return to dust, in Christ **Verse 16-17**