



**Consequences, Part One
Messiah, Rejected
Zechariah 11:1-14**

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Haggai and Zechariah were both extremely optimistic about the remnant. This time, the nation had an opportunity to get it right.

What we have seen from Zechariah though, is as time has gone by, many of the same problems start to come up. They did not get it right. Idolatry is no longer the issue, at least not openly as it was in the past. Now it is unbelief, a failure to take YAHWEH seriously and rather than seek Him, seek solutions in all the wrong places.

A recent study, that I will allude to several times in this study, has classified those non-Catholics who are saying they are Christians into four groups. Evangelical (Southern Baptists and others), mainline denominations (Lutheran, Presbyterian and others), Pentecostal/charismatic and non-denominational independent. Calvary would fall into the non-denominational independent category.

We see the same unbelief problem today as Zechariah saw in Jerusalem.



George Barna and the Cultural Research Center at Arizona Christian University discovered in a study released in June 2023 that “barely half of evangelicals (55%) believe that people are born as sinners and can only be rescued from the consequences of that condition by Jesus Christ. The study also noted that one-third of the people who regularly attend evangelical churches are not born-again Christians—that is, people who believe they will live eternally in God’s presence only because they confessed their sins and accepted Jesus Christ as their savior.” (Barna 2023)

This is not going to get better either. Apostasy will once again show up in Jerusalem just as we see apostasy accelerating around us today. There are still some negatives issues and trends that must be addressed. The problem, as we will see, is that they are not dealt with, and the people will ultimately reject the good shepherd when He arrives the first time.

We saw in the beginning of chapter 11, a discussion of the impending destruction of Jerusalem, the Temple, and even the environment of the land all due to how the nation will respond to God’s personal messenger.

Zechariah 11:1–3

“Open your doors, Lebanon, So that a fire may feed on your cedars. Wail, juniper, because the cedar has fallen, For the magnificent trees have been destroyed; Wail, oaks of Bashan, Because the impenetrable forest has come down. There is a sound of the shepherds’ wail, For their splendor is ruined; There is a sound of the young lions’ roar, For the pride of the Jordan is ruined.” (NASB 2020)

As we discussed last time, this is a picture of what would take place in 70 AD after the rejection of Messiah by the nation.

The environment would be dramatically changed as timber is cut for the siege wall to go around Jerusalem. This would change the local weather patterns. The city will be destroyed as will the Temple. Over a million will be killed, at least 97,000 taken to Rome as slaves and the rest flee for their lives.

As Alexander the Great moved in from the north, so would the Romans. And this would all be caused by a lack of leadership.

In the lead up to this, the shepherds, those responsible for the people, were involved in civil war.

Self-serving poor leadership is powerful. It can destroy corporations sending those who were supposed to be fiduciaries of investors to prison such as with Enron. It has also led to the downfall and destruction of kingdoms and nations as well. This we have already clearly seen in what took place in the Northern Kingdom and the Southern Kingdom. We also see this form of leadership show up in governments around the globe as well.

Even the Romans were not exempt from this.

Prior to the fall of Jerusalem there was a change in the local Roman command, and it did not go well. Nero was the emperor.

“In May of AD 66, the Roman governor of Judaea, Gessius Florus, ordered troops to kill all Jews they met in the upper market of Jerusalem. Florus was unhappy with the people of Jerusalem’s reluctance to greet approaching Roman cohorts; at the same time, he had seized some 17 talents from the temple treasury. Josephus records that Florus’ order resulted in the deaths of 3,600 Jews, including women and children. The Jews responded by attacking and annihilating a 600-man Roman cohort stationed in Jerusalem, thus precipitating Gallus’ march from Syria (Furneaux, Roman Siege, 78–91).” (Herbst 2016) The Antonia Fortress was attacked, and the guards all killed.



The first round with Rome wound up with Caius Cestius Gallus, the governor of Syria, after besieging Jerusalem, suddenly retreating and being routed with most of the 12th Legion killed at Beth-Horon.

When this took place, a division of the people into moderates wanting peace and a zealot party calling for war took place. The moderates initially held Jerusalem.

Nero responded by sending Titus Flavius Sabinus Vespasianus to deal with Jewish Revolt. Many of those who would be considered Zealots were forced to go to Jerusalem as a result of Vespasian moving in from the north and subduing Galilee in the spring of 67 AD. That resulted in these extremist groups entering Jerusalem and full-blown civil war taking place.

So much for good leadership.

The biggest delay was not due to the Jewish defense, it was the Roman government also suffering turmoil in 68 AD with the suicide of Nero. Rome went through 3 emperors, Galba, Otho and Vitellius in a year, before finally settling on Vespasian as the new emperor. He left Judea for Rome leaving the command in the hands of his son, Titus Flavius Vespasianus.

The civil war ended though, simply because Rome showed up outside the wall and set up a siege wall. If you tried to escape, the zealots would kill you, if you did escape, then the Romans would.

In Jerusalem, the civil war resulted in the destruction of most of the food stores prior to Rome ever arriving. Once under siege, "food was cut off. People starved; some even resorted to cannibalism. Steadily the Romans broke through wall after wall, defense after defense, and the defenders were driven back to the temple. On July 17, A.D. 70, the daily sacrifices came to an end for lack of men to offer them. At last the gates of the temple were burned and then the temple itself. Thousands were crucified. The victorious Titus set up Roman standards in the temple court and returned to Rome to celebrate his triumph in the year A.D. 71. Through this great war and a later series of rebellions and reprisals, Judaism ceased to exist politically, and the Jewish people were widely scattered throughout the known world." (Boice 2002, 539)

Zechariah 11:3

"There is a sound of the shepherds' wail, For their splendor is ruined; There is a sound of the young lions' roar, For the pride of the Jordan is ruined." (NASB 2020)

By the time of the fall of Jerusalem, spiritual leadership had failed as did civil leadership.

The first three verses are the effect of what takes place in the rest of the chapter. "The second segment deals with the rejection of the True Shepherd. The rejection of the True Shepherd led to the destruction of Jerusalem, the Temple, and the devastation of the Land." (Fruchtenbaum 1983, 4)

Jesus talked about this event as well 30 plus years before it took place.

Matthew 23:37-39

"O Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you! How often I have longed to gather your children together as a hen gathers her chicks under her wings, but you would have none of it! Look, your house is left to you desolate! For I tell you, you will not see me from now until you say, 'Blessed is the one who comes in the name of the Lord!' " (NET 2nd ed.)

Zechariah receives a job assignment from the Lord. He is a priest and works at the Temple. Because of the various sacrifices, there are specific flocks that are raised solely for that purpose. He is to shepherd one of them.



Zechariah is to provide a picture for the people. He is going to portray two different shepherds here in Zechariah 11:4-14. Spoilers alert, this is a significant messianic passage.

One of these is a portrayal of Israel's true Shepherd, the Messiah.

The other shepherd he will portray is that of the wicked shepherd, one who the people will accept at the end of the age who will then turn on them, the antichrist.

Zechariah 11:4-7

"This is what the LORD my God says: "Pasture the flock doomed to slaughter. Those who buy them slaughter them and go unpunished, and each of those who sell them says, 'Blessed be the LORD, for I have become rich!' And their own shepherds have no compassion for them. For I will no longer have compassion for the inhabitants of the land," declares the LORD; "but behold, I will let the people fall, each into another's power and into the power of his king; and they will crush the land, and I will not rescue them from their power." So I pastured the flock doomed to slaughter, therefore also 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 pastured the flock." (NASB 2020)

Zechariah is commissioned by YAHWEH to portray Israel's true Shepherd-Messiah, he will also portray the wicked shepherd pointing to the antichrist.

"The passage focuses attention on Israel's spiritual condition at the time of Christ's ministry and the consequences of her rejection of Christ, the True Shepherd." (Lindsey 1985, 1565)

Because this was one of the flocks consisting of sheep who are doomed, having been given for the purpose of sacrifice, those shepherds who were hired by the Temple to take care of them did not usually treat them well. They were not their sheep; they were simply hired to take care of the sheep.

He is specifically called to pasture, or rather feed the flock that is destined for destruction. This flock is a picture of Israel as it goes racing into the future, we just read about in the first three verses. He has been called to feed that flock. They are doomed.

As a shepherd, he is charged to not only feed them, but direct and defend them. Yet they are the ones who will be sacrificed. And normally those who take care of them are hired hands who really do not care for them as they would their own sheep.

Zechariah 11:5

"Those who buy them slaughter them and go unpunished, and each of those who sell them says, 'Blessed be the LORD, for I have become rich!' And their own shepherds have no compassion for them." (NASB 2020)

One of the problems with a flock like this especially since it is hired hands who are taking care of it, is that they do not receive the best care. It is almost as if they have been abandoned and left to simply survive until time to die. No one would risk anything on these sheep. Yet they wanted these still healthy sheep to reproduce.

The Good Shepherd, as we read in Matthew 23:37-39, did indeed want to take good care of His people, His sheep, but the sheep did not want it. So as a result, they are subject to judgment, just like the sheep who have already been identified for and are subject to being slaughtered.

Just like the flock Zechariah took over which had been intentionally neglected by those shepherds who had been appointed to care for them, Jesus will also find His flock at the time of His first coming, poorly



taken care of and abused by those shepherds who were charged to take care of them. That would be those political leaders, as well as the Temple leadership.

The leadership of Judea at the time of Christ's first coming was corrupt. The Romans had created a system where turncoat Jews served as tax collectors fleecing the flock.

Meanwhile, the religious establishment had created a professional hierarchy on top of the priests with various groups vying for power and riches while trying to maintain the status quo of getting along and fleecing the flock as well. The flock was reproducing, but not like they should be.

As we see in John 9 and 10, they had developed numerous reasons to marginalize those who they should be caring for and had become arrogant and proud.

They were prime for judgment and the flock was primed for slaughter.

My concern when reading this section of scripture is this, I see the condition of the church today in a lot of what I read as well. Jesus wrote seven letters to seven churches in Revelation giving each a report card of how they were doing as a church.

There were two churches that Jesus had nothing good to say about. The church at Sardis and the church at Laodicea. Sardis, as you study the churches, is a picture of the church of the reformation which was known for dead religion. Laodicea is a picture of the last days church where Jesus has been relegated to being on the outside looking in.

Of course, all seven of the churches are historically significant and they are also all in existence today.

The Laodicean church is a growing segment today that thinks they have it all together, because they have money, large buildings, great programs, and popular appeal. But they are totally apostate. Meanwhile the church of Sardis is theologically correct and spiritually dead. Neither one is looking for the rapture of the church.

Sandwiched between the two is the church at Philadelphia which has a little power and is busy about achieving the great commission.

The Sardis church today is reflected in what is normally considered mainline denominations that have ties to the reformation. Data shows a problem. "Although they are historically connected to the Protestant Reformation, just one-third of mainline attenders (34%) believe that people are born into sin and can only be saved from their sins by Jesus Christ. In fact, a minority of mainline adults (46%) are classified as born-again Christians—individuals who will go to Heaven after they die solely because they confessed their sins to Jesus Christ and accepted Him as their savior." (Barna 2023)

Just as Judea saw a dilution of the spiritual shepherds who should have been making sure the sheep were being fed, we have the same problem today. The sheep are not being fed, they are starving to death on horrible feed consisting of Ted talks, motivational speeches and false doctrines but not the word of God.

We are living in the last days, and it is appropriate that not only did the shepherding conditions of Judea lead to the flock being subject to judgment and slaughter, but I fear much of what we would call the church today is in the same condition. A flock ready for slaughter.



One of the conditions of the last days is that of apostasy. There were some during the time of Jesus who were looking for the Messiah, but the nation rejected Him. That is what this section of Zechariah is all about.

We are warned of a condition we see all around us now.

Matthew 24:10–12

“Then many will be led into sin, and they will betray one another and hate one another. And many false prophets will appear and deceive many, and **because lawlessness will increase so much, the love of many will grow cold.**” (NET 2nd ed.)

Matthew 7:21–23

“Not everyone who calls me ‘Lord, Lord’ will enter the Kingdom of heaven, but only those who do what my Father in heaven wants them to do. When Judgement Day comes, many will say to me, ‘Lord, Lord! In your name we spoke God’s message, by your name we drove out many demons and performed many miracles!’ Then I will say to them, ‘I never knew you. Get away from me, you wicked people!’” (GNB)

Many in Zechariah’s community, and most when Jesus was here, believed they would have eternal life simply because they were Jewish and did the right rituals and things. Meanwhile God and the prophets pointed out the need for relationship.

My fear is that there are many today who, due to poor or no Biblical teaching at all, have a misperceived perception of their own spiritual condition. Let me make it clear, unless you have personally given your life to Christ, you are not saved.

Baptism does not save.

Going to church does not save.

Being born in the United States does not save.

The Cultural Research Center report clearly demonstrates how far the present-day Christian Church has strayed from its biblical and historical foundations. It is no wonder that churches are struggling to have a positive influence on the culture when they hold beliefs and lifestyles that bear such a striking resemblance to those of people outside the Church. There are certainly numerous failings that the Christian community in America must address with haste and intensity, one of which is the teaching and leadership provided by pastors of local churches. (Barna 2023)

Romans 3:21–24

“But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God’s glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.” (NLT)

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.”” (NLT)



ABC's of Salvation

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.

Here is the thing, in these last days, Satan is working overtime to present you and I with lies to grab ahold of. Once the true church is gone in the rapture, I fear the flock doomed to slaughter will believe the lie.

2 Thessalonians 2:9–12

“The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.” (NKJV)

For Judea, they have a very troubling future ahead.

Zechariah 11:5

“Those who buy them slaughter them and go unpunished, and each of those who sell them says, ‘Blessed be the LORD, for I have become rich!’ And their own shepherds have no compassion for them.” (NASB 2020)

Just because the sheep are doomed, does not mean that the excess ewes can't be bred to increase the flock. But it appears that there is a side business of selling the excess and the one buying then slaughters the ewes for meat preventing them from reproducing. They were not meant for butchering but for breeding.

The butchers are those foreign powers who took over Judea. At the time of Zechariah, they were living at the pleasure of the Persian Empire, soon it would be Greeks, then Romans. “The butchers represent the foreign rulers who took over the Israelites, persecuted them, and had not paid the full penalty for their abusive treatment of them (Gen. 12:3). Those who sold the sheep were Israel's former rulers and leaders who, by their sins, had set the people up for divine judgment by foreigners.” (Constable 2003, Zec 11:5)

There are consequences to poor leadership. Poor spiritual leadership could mean the difference between someone understanding their need for salvation and slipping away into an eternity without Christ. It could also mean baby Christians, who never get beyond milk because that is all they are ever fed.

At the time of Jesus, those who were the buyers were the Romans. The very quick review we did earlier of the background to the fall of Jerusalem reflects just how bad leadership became.

Bad enough to reject the one that had been promised, the Messiah.

This flock had been given up by man, being sold off for profit rather than for the purpose behind them being in the flock in the first place, to reproduce. The Romans killed off the flock, slowly at first, but then in large numbers by the end of 70 AD. But we are told here in verse 6, that before they are slaughtered by the Romans, they will be killed off by each other.

Zechariah 11:6

“For I will no longer have compassion for the inhabitants of the land,” declares the LORD; “but behold, I will let the people fall, each into another's power and into the power of his king; and they will crush the land, and I will not rescue them from their power.” (NASB 2020)



After Vespasian invaded Galilee, most of the zealots and extremists in Israel were in Jerusalem where the city was controlled by moderates. Open civil war took place in and around the Temple. Even Idumean forces entered Jerusalem siding with the zealots. They killed the High Priest, replaced him, and went on a general killing spree in Jerusalem. Brutality became the rule.

Literally, various warlords ruled different sections of Jerusalem, even sections of the Temple wound up being subdivided.

In the struggle that followed, Simon became the “master of Jerusalem” (Josephus J.W. 4.9.12 §577), with an army of nearly 15,000 that controlled most of the city. John occupied the outer courts of the temple and part of the Lower City of Jerusalem with 6,000 men. The Zealots held the inner temple with 2,400 (Josephus J.W. 5.6.1 §§248–51). (Guelich and Evans 2000, 276)

Meanwhile, Titus Vespasian arrives with four Roman legions.

The defenses were seriously weakened as a result of the civil war. They did indeed go into the power of their King. Normally the Jews would not say that Caesar was their King, but during one of the illegal trials of Jesus, they said this “So they shouted, “Away with Him, away with Him, crucify Him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king except Caesar.”” (John 19:15, NASB 2020)

God remembered that statement, so to Caesar they went.

Verse 6 concludes: I will not deliver them. There will be no deliverance. In fact, by the time the city of Jerusalem was destroyed in the year A.D. 70, about 1,100,000 Jewish people had been killed, and 97,000 Jews were taken into Roman slavery. (Fruchtenbaum 1983, 5)

This is the flock Zechariah is to shepherd.

Zechariah 11:7

“So I pastured the flock doomed to slaughter, therefore also the afflicted of the flock. And I took for myself two staffs: the one I called Favor, and the other I called Union; so I pastured the flock.” (NASB 2020)

Zechariah ministered to the whole flock with emphasis on the remnant. The afflicted of the flock doomed for slaughter. They are those who are believing and remain expectant for the coming Messiah. When Jesus came presenting Himself as their Messiah, He offered Himself to the entire nation, but notice who He spent most of His time ministering to. He spent time with the remnant, the believing flock.

Matthew 9:35–36

“Jesus went to every town and village. He taught in their meeting places and preached the good news about God’s kingdom. Jesus also healed every kind of disease and sickness. When he saw the crowds, he felt sorry for them. They were confused and helpless, like sheep without a shepherd.” (CEV)

Zechariah had two staffs for his work as a shepherd. He named them. He named one Favor and the other, Union. Favor speaks to the grace of God, the unmerited favor and protection that God provided to His people.

This is the staff he would have used as a weapon when a wolf, bear or lion attacked the flock (1 Samuel 17:34-35).



Unity is the name he gave the second staff. That Hebrew word הַבְּלִיִּם (hōblîm) “a crook of cords or bands, on the breaking of which the brotherly covenant is made void...to bind some one by a pledge, to take a pledge from some one.” (Gesenius and Tregelles 2003, 257)

That is to emphasize the unity of the flock. It was used to keep the flock together. When a sheep would try and wander off that was the staff used to bring them back in line.

One other thing, he fed the flock.

The simple duties of the shepherd, protect the flock, keep the flock together, and feed them good food. Let them reproduce. These are also the duties of a pastor, group leader, Sunday school teacher, and to a degree, a parent, manager, leader.

It appears that in his role as shepherd, Zechariah, who may have been chief shepherd, had to deal with three who were not serving as they should. It is possible they were the ones running the side business selling off some of the ewes to the highest bidder.

Zechariah 11:8

“Then I did away with the three shepherds in one month, for my soul was impatient with them, and their soul also was tired of me.” (NASB 2020)

Zechariah had to act eliminating the jobs of three shepherds who were not doing their job. In one month, he did this. They were not leading their flocks.

It is interesting to note that Jesus identified three groups not doing their job who would reject Him.

Luke 9:18–22

“Now it happened that as he was praying alone, the disciples were with him. And he asked them, “Who do the crowds say that I am?” And they answered, “John the Baptist. But others say, Elijah, and others, that one of the prophets of old has risen.” Then he said to them, “But who do you say that I am?” And Peter answered, “The Christ of God.” And he strictly charged and commanded them to tell this to no one, saying, **“The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised.”**” (ESV)

Zechariah says that he got tired of the three nonperformers, and they got tired of him as well. As you study the ministry of Jesus, there are specific groups He had nothing good to say about. The scribes, the Pharisees, and the Sadducees all religious professionals operating as the Sanhedrin.

In Matthew 23 Jesus builds bridges by calling them sons of hell, hypocrites, fools, blind men, whitewashed tombs, robbers, self-indulgent, self-righteousness, lawless, unclean, murderers, snakes, vipers. Bound for hell. It is His closing words that seal the deal to what Zechariah is prophesying.

Matthew 23:37–39

““O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! **See, your house is left to you desolate. For I tell you, you will not see me again, until you say, ‘Blessed is he who comes in the name of the Lord.’**”” (ESV)

Those three shepherds were indeed “fired” by the Lord.

Zechariah 11:9–13

“Then I said, “I will not pasture you. What is to die, let it die, and what is to perish, let it perish; and let those who are left eat one another’s flesh.” And I took my staff Favor and cut it in pieces, to break my



covenant which I had made with all the peoples. So it was broken on that day, and so the afflicted of the flock who were watching me realized that it was the word of the LORD. 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. Then the LORD said to me, “Throw it to the potter, that magnificent price at which I was valued by them.” So I took the thirty shekels of silver and threw them to the potter in the house of the LORD.” (NASB 2020)

The flock was doomed to slaughter, but it had reached that stage, doomed because of the the actions of the shepherds. Jeremiah had dealt with rotten sheep as well.

Jeremiah 12:3

“But, LORD, you know me; you see what I do, and how I love you. **Drag these evil people away like sheep to be butchered; guard them until it is time for them to be slaughtered.**” (GNB)

The picture that Zechariah is drawing is similar to the one Jeremiah drew prior to the exile in Babylon. Zechariah is drawing this picture though in relation to the rejection of Messiah by His own people. Leadership corrupted the sheep and now they were worthy of only judgment and slaughter. Not the remnant, the afflicted sheep, but the bulk of the flock.

Zechariah states he will simply no longer protect the flock. And the Lord did indeed do so as the Romans destroyed Jerusalem and the Temple. Even cannibalism was practiced in the city at the end.

But when did the national rejection of Jesus Christ as Messiah take place? It took place in the events we read about in Matthew 12:22-45. That event was a major turning point in the ministry of Jesus. The work of God through the Holy Spirit was attributed by them as a work of Satan.

Jesus ceased doing ministry to the nation as a whole and focused on the believing remnant. Jesus even tells His disciples about the change in focus, when they asked due to His move to teaching in parables.

Matthew 13:10–11

“Then the disciples came to Jesus and asked him, “Why do you use parables when you talk to the people?” Jesus answered, “The knowledge about the secrets of the Kingdom of heaven has been given to you, but not to them.” (GNB)

That event is recorded by Zechariah as the breaking of his staff favor. It reflects a breaking of the covenant. God’s grace and protection over the people was removed. As the flock watches, those who are afflicted, the remnant, understand.

The Jewish remnant that believed in Jesus were still present in Jerusalem as they witnessed the actions of the religious leadership, the civil war and the Romans in 66 AD. Jesus had warned them what to look for and when to head for the hills. “In the context in which it was fulfilled, the clue is given in Luke 21:20–24. In this passage, Jesus tells the Jewish believers how they would know that Jerusalem was about to be destroyed: they would know when they saw Jerusalem surrounded by armies. When they saw this, they were not to join forces with unbelieving Jews to protect the city; rather, they were to abandon the city, because the surrounding armies would be a sign of this coming judgment of destruction.” (Fruchtenbaum 1983, 8)

Now we know why Caius Cestius Gallus suddenly withdrew his forces in 66 AD.

After conducting a reign of vengeance in Jaffa, killing 8,000 alone, “Gallus then advanced nearer to Jerusalem upon the so-called Scopus; occupied and burned the suburb Bezetha, which was wholly undefended by the Jews (“B. J.” ii. 19, § 4); stormed the inner wall for five days; and had already



undermined the northern wall protecting the Temple (ib. § 6) when he withdrew pursued by the Jews.” (Singer 1901-1906, 557)

Those Jewish believers who were in Jerusalem at the time, and there may have been many since it was around the Feast of Tabernacles, when Gallus attacked along the coast, took action. “Temporarily, Jerusalem was no longer besieged, so the entire community of Jewish believers left the city and crossed the Jordan River to the east bank where they waited out the war in the town of Pella. In this way, the poor of the flock recognized the breaking of the first staff and the removal of the protection. This was the word of Jehovah, and in this way, Zechariah 11:11 was fulfilled.” (Fruchtenbaum 1983, 8)

Zechariah 11:12–13

“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. Then the LORD said to me, “Throw it to the potter, that magnificent price at which I was valued by them.” So I took the thirty shekels of silver and threw them to the potter in the house of the LORD.” (NASB 2020)

When Jesus was rejected by the religious leaders, they placed a value upon Messiah. The true shepherd. This is reflected by Zechariah because when he took the job as a shepherd, there had not been a talk about payment.

That talk now takes place and he simply appears before the leadership and said to them pay me what you think I am worth. They decided that he is to be paid 30 shekels of silver. “Thirty pieces of silver was the prescribed amount paid for a slave who had been killed. These were slave wages—the most contemptuous salary a person could be given.” (Phillips 2007, 250)

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Exodus 21:32

“If the ox gores a male servant or a female servant, the owner must pay thirty shekels of silver, and the ox must be stoned.” (NET 2nd ed.)

Obviously, the leadership of the Temple was no longer of the mind of Joshua and how now also begun to reflect the type of leadership that Zechariah has been talking about that would be there at the time of the Messiah, bankrupt.

Zechariah is understandably miffed. We don’t know how long he worked at the job, but it was valued as being worth no more than a dead slave. So the Lord gives him instructions as what to do with it.

Zechariah 11:13–14

“Then the LORD said to me, “Throw it to the potter, that magnificent price at which I was valued by them.” So I took the thirty shekels of silver and threw them to the potter in the house of the LORD. Then I cut in pieces my second staff Union, to break the brotherhood between Judah and Israel.” (NASB 2020)

Zechariah uses just a bit of irony here. He was not impressed with his pay, and neither was the Lord. Rather than give it back to the Temple, as he walks out of the Temple, he throws the money the potter, who would have shops there to supply the necessary supplies for daily use.

When they paid him thirty pieces of silver, they were showing contempt for Zechariah’s labor. Their action told him, “You are worth as much as a dead slave.” (Fruchtenbaum 1983, 9)

An equivalent today would be going to a fine restaurant and expecting superior service and instead receiving pitiful service. The waiter may be expecting a good tip, but they didn’t even keep the coffee fresh, and they got the order wrong, twice. So, the tip is one of contempt, a penny.



This was fulfilled by the religious leadership during the events surrounding Passover when they offered to pay Judas what they valued Jesus at, the price of a dead slave. The price of contempt.

So now Zechariah breaks his second staff in two. Unity. The breaking of the staff is the breaking of the bond between the people. As we have already covered, this was evident in the fall of Jerusalem with the multiparty civil war going on at the end.

Messiah would indeed come, but only a remnant would follow. The majority of the nation would reject Him and consider His value to be that of a dead slave. The result, the bond between the people would be broken and they would be scattered all across the planet.

Earlier I asked a question, and then pointed out how simple it is to not find yourself in the same corner that the flock doomed to destruction found themselves in. So, which is it, continue to follow the lie, or follow the truth.



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