

Z'kharyah ~ Part 8

In **Z'kharyah** 10:1-11:3, **God** emphasizes the importance of looking to **Him** for guidance, especially during difficult times. If you're feeling overwhelmed by responsibilities at home, take a moment each day to pray for wisdom and clarity. Create a dedicated space for prayer and reflection in your home where you can connect with **God**. Write down your worries and then turn them into prayer requests, inviting **God** to help you navigate family challenges. By doing this, you'll not only feel more empowered, but you'll also foster a spirit of reliance on **God's** promises in your household. My wife and I have practiced this routine for as long as I can remember. We start the morning off reading one devotional and praying together. Then I go to my den, and she stays in her chair in the living room, and we do our own devotions.

Ruin By Leaders

10¹ Ask Adonai for rain in the spring, Adonai who makes the rain clouds; and He will give them showers of rain, grass in the field to each one. Ask rain from the Lord.

Considering the promised blessings in 9:17, the prophet encourages the people to request them from the **Lord** with confidence. There will be literal rain and spring rain (Apr./May) in the kingdom (cf. Isaiah 35:1-7), making the land flourish, but the promise here also refers to spiritual blessings (cf. Hosea 6:1-3). The "spring rain" of spiritual grace and goodness from **God** will bring refreshment to people's souls (cf. Isaiah 44:3).

2 For the household gods talk nonsense, the diviners have seen a lie; their dreams convey delusions, and the comfort they offer is in vain. Therefore, they go their way like sheep in distress from lack of a shepherd. 3 "My anger burns against the shepherds, and I will vent it on the leaders of the flock." For Adonai-Tzva'ot will care for His flock, the people of Y'hudah; He will make them like His royal war-horse.

In the past, the leaders sought help from the *household gods*, such as those **Rachel** stole from **Laban** (Genesis 31:34), or from pagan *diviners*. Yet these sources had yielded only empty consolation, and the people had been left leaderless, like *sheep* without a *shepherd*. The *Lord's anger* was kindled against the *leaders* of His people, described as the *shepherds*, an image of abusive power (see Ezekiel 34). As a result, He would remove them and provide a new shepherd for **His** flock.

Redemption of Isra'el

4 From them come cornerstone and tent peg, from them the bow for battle, from them all the rulers together.

Many commentators interpret verse 4 as a promise of the **Messiah**. Coming out of **Y'hudah**, **He** would be the chief cornerstone, the tent peg, the battle bow, and the ruler. Others believe that this is a picture of restored **Isra'el**. Some say that the last line describes what the **Messiah** will do, namely, cast foreign oppressors out of the land. In any case, the men of **Y'hudah** will triumph gloriously over their enemies.

5 They will be like warriors trampling the mud of the streets in battle. They will fight, because Adonai is with them; they will rout even those on horseback.

The prophet pictured foot soldiers overpowering the cavalry (cf. Z'kharyah 12:1-9) in battle. This analogy was to illustrate the power of **God's** people when He is "*with them.*"

6 "I will strengthen the house of Y'hudah and save the house of Yosef. I will bring them back in my compassion for them; they will be as if I hadn't driven them out; for I am Adonai their God, and I will answer them.

Both the southern and northern kingdoms of **Isra'el** will be restored to a position of blessing, as the whole nation is restored in millennial blessing (cf. **Yirmeyahu** 32:37). *I am Adonai their God. Isra'el's* restoration was due to **God**, the covenant keeper, who gave a strong reiteration of **His** continuing, unconditional commitment to them. The curses of Deuteronomy 28:15–68, expressed in the **Assyrian** and **Babylonian** deportations, did not abrogate **God's** promised blessings to **Isra'el** or transfer them to another people. Even after they had crucified the **Messiah**, **Kefa** told them they could still receive the promise (cf. Acts 2:39) because the **Abrahamic Covenant** remained in place and they were the people of **God's** promise (Acts 3:25).

⁷ Efrayim's men will be like warriors; their hearts will be cheered as if from wine. Their children will see it and rejoice, their hearts will be glad in Adonai. ⁸ "I will whistle for them and gather them, because I have redeemed them; they will be as numerous as they were before;

The joy of the restored nation of **Isra'el** at the beginning of the **Millennium** is likened to those who have been drinking wine (cf. Yesha'yahu 66:10–14; Tz'fanyah 3:14–20). The prophecy summarized what had been said, namely the **Messiah's** call for **Isra'el** to be redeemed and for them to regather in **His** land (cf. **Yesha'yahu** 5:26). As in **Egypt** (cf. Exodus 1:8–22), those of **Isra'el** who God protects because of their faith in the **Messiah** will survive the **Tribulation** and enter the **Millennium** to multiply greatly.

*⁹ and I will sow them among the peoples. In distant lands, they will remember Me; they will rear their children and then return. ¹⁰ I will bring them back from the land of Egypt and gather them out of Ashur. I will bring them into Gil'ad and the L'vanon, until there is no more room for them. ¹¹ Trouble will pass over the sea and stir up waves in the sea; all the depths of the Nile will be dried up, the pride of Ashur will be brought down, and the scepter of Egypt will leave. ¹² But I will strengthen [Isra'el] in Adonai; they will travel here and there in his name, says Adonai."*¹

Another summary states that, as **God** had previously scattered them throughout the world (CE 70), He would bring them back to populate His messianic kingdom (cf. Is 11:11, 12; 49:20–22). As **Isra'el** crossed the **Red Sea**, **God** will remove both geographical and political obstacles to **Isra'el's** return to the **Kingdom of the Messiah**. **Assyria** and **Egypt**, traditional enemies of **Isra'el**, symbolize any nation that would try to withstand **God** from fulfilling **His** will. The people of **Isra'el** will be the messengers of their **Messiah** in the **Millennial Kingdom**. This is the complete spiritual restoration spoken of by **Yechezk'el** in 36:21–38; 37:1–14, 22–28).

In our next post, we will pick up where we left off by exploring **Z'kharyah** in the previous post.

¹ Z'kharyah 10:1-12.