

# Zechariah

**“Woe to the worthless shepherd”**

**CHAPTER 10-11**

# Zechariah

**“I will strengthen them in the LORD”**

## CHAPTER 10

# HISTORICAL BOOKS RELATIONSHIP

Samuel   Saul   David   Solomon  
UNITED KINGDOM

**Israel** (Northern Kingdom)

931BC

**PROPHETS OF ISRAEL**

AMOS 760 753 (Assyrian Exile) 722BC

ELISHA 848 795

HOSEA 755 725

ELIJAH 874 846

JONAH 785 750

**Judah** (Southern Kingdom)

931BC

**PROPHETS OF JUDAH**

OBADIAH 850 840

ISAIAH 740 680

JEREMIAH 627 585 (Babylonian Exile) 605BC

JOEL 841 834

MICAH 735 700

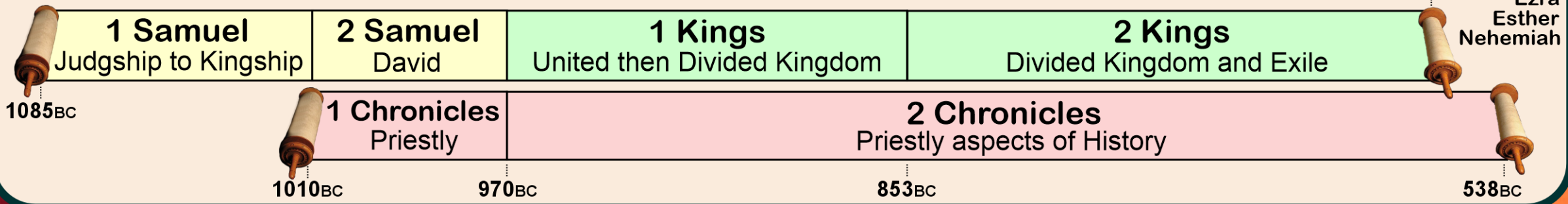
ZEPHANIAH 640 620

DANIEL 605 536

NAHUM 650 620

HABAKKUK 609 606

POST EXILE  
MALACHI  
HAGGAI  
ZECHARIAH



# POST-EXILE HISTORY

**536BC**  
Began to rebuild the Temple  
(Ez.3:1-4:5)



**HAGGAI**  
520 520


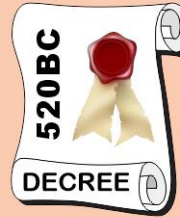


**ZECHARIAH**  
520 515

**515BC**  
Temple completed  
(Ez.6:15)

**MALACHI**  
433 424

Nehemiah returned to Persia (433BC), then returned to Israel (424BC).

**NEHEMIAH**  
445 415

BABYLONIAN KINGDOM	PERSIAN KINGDOM				
	Cyrus 559-530BC	Cambyses II 530-522BC	Darius 522-486BC	Xerxes I 486-465BC	Artaxerxes I 465-424BC
70-Year Exile in Babylon (Je.25:11-12; 29:11)	 537BC DECREE		 520BC DECREE		 457BC DECREE
	Cyrus permits Israel to return to homeland (Ez.1:1-4) 537BC				 445BC DECREE
606-536BC			<b>EZRA 1-6</b> 521 515	<b>ESTHER</b> 483 473	<b>EZRA 7-10</b> 458 440

BEGAN THE 70TH WEEK PROPHECY (Da.9:24-27)

**WORK ABANDONED**  
Opposition from neighbors and indifference by the Jews caused the work to be abandoned (Ez.4:1-24)  
**530BC 520BC**

Cyrus the Persian conquers Babylon  
**539BC**

**FIRST RETURN**  
Under Zerubbabel to build Temple (49,897 exiles)  
**536BC**

**SECOND RETURN**  
Under Ezra (5,000 exiles)  
**458BC**

**THIRD RETURN**  
Under Nehemiah to build Walls (42,000 exiles)  
**444BC**



# ZECHARIAH OUTLINE



## PREFACE

1:1-6

## VISIONS

1:7—Chap. 6

*Apocalyptic*

## RESTORATION

Chapters 7-8

*Ethical Prophecy*

## ESCHATOLOGY

Chapters 9-14

*Predictive Prophecy*



Chapters 1-8: Written during the building of the Temple (520BC)

Chapters 9-14: Written after the completion of the Temple (515BC)



GOD'S COVENANT WITH ISRAEL

**8 Night Visions**



HISTORY

**4 Restoration Messages**



FUTURE

**2 Prophetic Burdens**

- 1** Man Among the Myrtle Trees 1:7-17
- 2** 4 Horns and 4 Craftsmen 1:18-21
- 3** Man with Measuring Rod Chap. 2
- 4** Cleansing of High Priest Chap. 3
- 5** Lampstand & 2 Olive Trees Chap. 4
- 6** Flying Scroll with Warning 5:1-4
- 7** Woman in an Ephah Basket 5:5-11
- 8** 4 Chariots 6:1-8
- Crowning Joshua as High Priest 6:9-15

### Messages Concerning Fasting

- 1** A Message of Rebuke 7:4-7  
*- Wrong Motives*
- 2** A Message of Repentance 7:8-14  
*- Command to Repent*
- 3** A Message of Restoration 8:1-17  
*- Restore to Favor*
- 4** A Message of Rejoicing 8:18-23  
*- Return to Feasts*



### Burden 1 9-11

First Coming  
- **Rejected** -

- 1** Coming of the true King (9)
- 2** Restoration of the true people (10)
- 3** Rejection of the true King (11)

### Burden 2 12-14

Second Coming  
- **Received** -

- 1** Repentance of Judah (12)
- 2** Restoration of Judah (13)
- 3** Reign of the Messiah (14)



# RESTORATION FOR JUDAH AND ISRAEL

(Zechariah 10:1-12)

**Ask the LORD for rain In the time  
of the latter rain. The LORD will  
make flashing clouds; He will give  
them showers of rain, Grass in the  
field for everyone.**

**ZECHARIAH 10:1**





**“Ask the LORD for rain In the time of the latter rain. The LORD will make flashing clouds; He will give them showers of rain, Grass in the field for everyone.” (Zc.10:1)**

- Ancient Israel had no irrigation system, and relied on rain (“ask the LORD”) to water their crops.**
- Israel relied on both the former rain (falling in autumn) and the latter rain (falling in spring).**
- The LORD challenges His people to be bold enough to ask Him, and He will answer their prayer.**
- God’s idea of equality means abundance for everyone (“grass for all”).**





**For the idols speak delusion; The  
diviners envision lies, And tell false  
dreams; They comfort in vain.  
Therefore the people wend their way  
like sheep; They are in trouble  
because there is no shepherd.**

**ZECHARIAH 10:2**





**“For the idols speak delusion; The diviners envision lies, And tell false dreams; They comfort in vain. Therefore the people wend their way like sheep; They are in trouble because there is no shepherd.” (Zc.10:2)**

- The ancient Hebrew word for “idols” here is *teraphim*, meaning common household idols.**
- “Diviners” consulted the spirits of idols to predict the future.**
- God warns His people that there is no real help from either idols or their representatives (“they comfort in vain”).**
- The people have listened to false and deceptive leaders, and part of the reason is because there is a lack of godly leadership (“no shepherd”).**



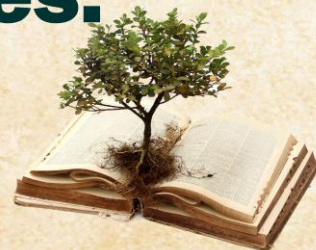
**My anger is kindled against the  
shepherds, And I will punish the  
goatherds. For the LORD of hosts  
will visit His flock, The house of  
Judah, And will make them as His  
royal horse in the battle.**

**ZECHARIAH 10:3**



**“My anger is kindled against the shepherds, And I will punish the goatherds. For the LORD of hosts will visit His flock, The house of Judah, And will make them as His royal horse in the battle.” (Zc.10:3)**

- The Lord was angry with these false shepherds (rulers, kings, priests) who led His sheep astray (1Sm.28:3-7; 1Ki.16:31; 22:6-12; 2Ki.1:2; 16:15; 21:6).**
- In mercy God will take His people and transform them from a flock of sheep to a herd of war “horses,” ready for battle.**
- All of them shall be like mighty men and defeat their enemies.**
- The weak sheep would become as strong as horses. The battle of Armageddon is probably in view (Zc.12:1-9; 14:1-8).**



**From him comes the cornerstone,  
From him the tent peg, From him  
the battle bow, From him every  
ruler together.**

**ZECHARIAH 10:4**





**“From him comes the cornerstone, From him the tent peg, From him the battle bow, From him every ruler together.” (Zc.10:4)**

- Though God is displeased with Israel’s shepherds, He will raise up the perfect shepherd from and for Judah.**
- Jesus is the “cornerstone”: the foundation, measure, and standard (Is.28:16; Ps.118:22-23; Mt.21:42; Ac.4:11; 1Pe.2:4-5).**
- Jesus is the tent “peg”: holding all things securely (Is.22:23-24).**
- Jesus is the battle “bow”: a strong fighter for good (Is.63:1-4; Rv.19:11-16).**
- Jesus is the leader over every ruler of His people (Rv.19:16).**



**They shall be like mighty men, Who tread down their enemies In the mire of the streets in the battle. They shall fight because the LORD is with them, And the riders on horses shall be put to shame.**

**ZECHARIAH 10:5**





**“They shall be like mighty men, Who tread down their enemies In the mire of the streets in the battle. They shall fight because the LORD is with them, And the riders on horses shall be put to shame.” (Zc.10:5)**

- They would subdue the Lord's enemies in battle successfully because Yahweh would be with them.**
- The opposing adversaries would be defeated and shamed even though they fought from positions of strength.**
- The scene is that of the strengthening of the Jews in Israel at the time of the invasion from the North under 'the beast' (Da.7:8) in conjunction with the events of Armageddon (Rv.16:14; 19:17-20).**





**I will strengthen the house of Judah,  
And I will save the house of Joseph.**

**I will bring them back, Because I  
have mercy on them. They shall be  
as though I had not cast them aside;  
For I am the LORD their God, And I  
will hear them.**

**ZECHARIAH 10:6**





**“I will strengthen the house of Judah, And I will save the house of Joseph. I will bring them back, Because I have mercy on them. They shall be as though I had not cast them aside; For I am the LORD their God, And I will hear them.” (Zc.10:6)**

- The promise from the preceding passage is repeated more intensely. God will save and bless Israel, and have mercy on them.**
- The availability of God’s strength means there will be opportunities for us to use it.**
- The Lord does not say, ‘I will take you away from your labors,’ but ‘I will strengthen you, so that you will be able to perform, them.’**



**Those of Ephraim shall be like a  
mighty man, And their heart shall  
rejoice as if with wine. Yes, their  
children shall see it and be glad;  
Their heart shall rejoice in the  
LORD.**

**ZECHARIAH 10:7**





**“Those of Ephraim shall be like a mighty man, And their heart shall rejoice as if with wine. Yes, their children shall see it and be glad; Their heart shall rejoice in the LORD.” (Zc.10:7)**



- The LORD will not only return strength to Israel, but also joy (Ps.32:11; Ph.4:4).**
- Their sense of defeat and weakness will be replaced with gladness (“their children shall see it”).**
- Then the Israelites who previously had been weak from idolatry and apostasy would be strong.**



**I will whistle for them and gather them, For I will redeem them; And they shall increase as they once increased.**

**ZECHARIAH 10:8**





**“I will whistle for them and gather them, For I will redeem them; And they shall increase as they once increased.” (Zc.10:8)**

- The Lord, the true shepherd of His flock, would simply whistle and His people would follow Him because He had redeemed them (Ex.12; Is.35:10; Mi.6:4; Jn.10:11-16; 1Pe.1:18-19).**
- The exact sound is uncertain, but it is an allusion to God's gathering His scattered people (Is.5:26; 7:18-19).**
- “I will redeem” means to buy back or ransom.**
- This is God's activity of restoring His people to the Promised Land (Je.31:11).**



**I will sow them among the peoples,  
And they shall remember Me in far  
countries; They shall live, together  
with their children, And they shall  
return.**

**ZECHARIAH 10:9**





**“I will sow them among the peoples, And they shall remember Me in far countries; They shall live, together with their children, And they shall return. ” (Zc.10:9)**

- The promise to gather Israel is repeated often in the prophecies of New Covenant (Du.30:1-6; Je.23:1-8; 32:37-41; Ek.11:16-20; 36:16-28).**
- Though Israel was scattered to the nations, “they shall remember Me” in far countries and come back to the land.**
- The gathering of Jews in our time is only a partial fulfillment. They will be gathered again, but then in belief.**





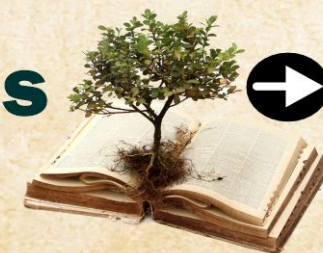
**I will also bring them back from the  
land of Egypt, And gather them from  
Assyria. I will bring them into the  
land of Gilead and Lebanon, Until no  
more room is found for them.**

**ZECHARIAH 10:10**



**“I will also bring them back from the land of Egypt, And gather them from Assyria. I will bring them into the land of Gilead and Lebanon, Until no more room is found for them.” (Zc.10:10)**

- **“Egypt. . .Assyria” These were the ancient enemies of Israel used to symbolize all of the enemies of God's people.**
- **The “land of Gilead” was a famous pasture land (Je.22:6; 50:19) on the east side of Jordan above the Jabbok River.**
- **“No more room” is an idiom of abundance. The Promised Land will be completely filled with God's faithful people.**





**“I will also bring them back from the land of Egypt, And gather them from Assyria. I will bring them into the land of Gilead and Lebanon, Until no more room is found for them.” (Zc.10:10)**

- “Lebanon” is also known as Phoenicia. It is famous for its artisans and lumber (1Ki.4:33; 5:6,9,14; 7:2; 16:17,21; Is.35:2). The cedars of Lebanon.**
- “Lebanon” is included in the Promised Land (Du.1:7; 11:24; Js.1:4).**



**He shall pass through the sea with affliction, And strike the waves of the sea: All the depths of the River shall dry up. Then the pride of Assyria shall be brought down, And the scepter of Egypt shall depart.**

**ZECHARIAH 10:11**





**“He shall pass through the sea with affliction, And strike the waves of the sea: All the depths of the River shall dry up. Then the pride of Assyria shall be brought down, And the scepter of Egypt shall depart.” (Zc.10:11)**

- The people will return like a new exodus from Egypt, complete with exodus-like miracles (“dry up”).**
- The return from Exile is depicted as the historical crossing from Egypt. God will remove all natural barriers (rivers, valleys, and mountains) to Himself.**



**"So I will strengthen them in  
the LORD, And they shall  
walk up and down in His  
name," Says the LORD.**



**ZECHARIAH 10:12**





**“So I will strengthen them in the LORD, And they shall walk up and down in His name,” Says the LORD.” (Zc.10:12)**

- When God gathers Israel and defeats their enemies they shall walk in freedom and liberty again.**
- Zechariah 10:1 begins by saying they were to pray for rain from God, as they had previously been praying to idols.**
- Here Zechariah concludes this thought by asserting that they would walk in God's name and not in the idol's name (Mi.4:5).**
- The Israelites would walk all over the earth in His name as His representatives and in harmony with His character.**



# Zechariah

**“I will strengthen them in the LORD”**


## CHAPTER 10



# Zechariah

**“Woe to the worthless shepherd”**

## CHAPTER 11



**REJECTION**

**OF THE**

**TRUE KING**

**(Zechariah 11:1-14)**

**Open your doors, O Lebanon,  
That fire may devour your  
cedars.**

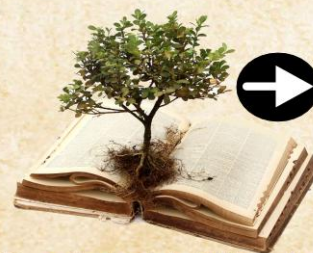


**ZECHARIAH 11:1**



# “Open your doors, O Lebanon, That fire may devour your cedars.” (Zc.11:1)

- **The doors of Lebanon are the mountain passes between Lebanon and Israel.**
- **This describes the coming of destructive armies of judgment from the north, through Lebanon.**
- **Zechariah may refer to the royal palace in Jerusalem as Lebanon because it contained so much cedar from Lebanon.**



# **“Open your doors, O Lebanon, That fire may devour your cedars.” (Zc.11:1)**

- The cedars of Lebanon were famous. Much of Solomon's temple was built of the cedars of Lebanon, as was his own palace.**
- The cedar trees have largely disappeared today. There are very few of them left.**
- The only comprehensive destruction of the land appears to be the Roman Vespasian and his successor, Titus (70AD).**




**Wail, O cypress, for the cedar has  
fallen, Because the mighty trees  
are ruined. Wail, O oaks of  
Bashan, For the thick forest has  
come down.**



**ZECHARIAH 11:2**





**“Wail, O cypress, for the cedar has fallen, Because the mighty trees are ruined. Wail, O oaks of Bashan, For the thick forest has come down.” (Zc.11:2)**

- The cedar trees illustrate Lebanon’s strength and once they fall the lesser forests of cypress and oak will also be destroyed, so they also wail.**
- The destruction of a forest is used to symbolize the fall of nations and governments.**
- “Wail” is used for God's judgment on His people (Ho.7:14) and on the surrounding nations (Is.13:6).**
- “Bashan” is in the transJordan area, as part of Gilead (Zc.10:10). It was mostly a pasture land, but it was dotted with groups of beautiful trees.**



**There is the sound of wailing  
shepherds! For their glory is in  
ruins. There is the sound of  
roaring lions! For the pride of  
the Jordan is in ruins.**

**ZECHARIAH 11:3**







**“There is the sound of wailing shepherds! For their glory is in ruins. There is the sound of roaring lions! For the pride of the Jordan is in ruins.” (Zc.11:3)**

- The metaphor has changed from a burning gate and a cut down forest to a shepherd's weeping over the loss of a pasture land.**
- The metaphor will change again to young “lions” roaring because their natural habitat (“pride”) is destroyed.**
- In addition to the trees, the shepherds and lions also mourn because of judgment on the land - coming because Israel has rejected the Good Shepherd.**



**Thus says the LORD my  
God, "Feed the flock for  
slaughter,**

**ZECHARIAH 11:4**



# **“Thus says the LORD my God, “Feed the flock for slaughter,” (Zc.11:4)**

- Yahweh, Zechariah's God, instructed the prophet to present himself as a shepherd assigned to care for a flock doomed to slaughter.**
- Zechariah acts out this prophecy, feeding a literal flock of sheep that represents the people of God.**
- This phrase does not imply that these are faithful to YHWH, but that they are exploited by their own leaders or foreigners**
- Zechariah spoke for God, and sometimes as Messiah, as though he were a shepherd.**



**whose owners slaughter them and  
feel no guilt; those who sell them  
say, 'Blessed be the LORD, for I  
am rich'; and their shepherds do  
not pity them.**

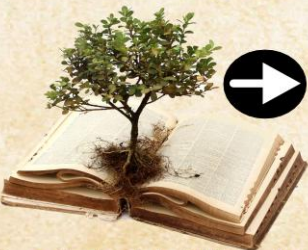
**ZECHARIAH 11:5**





**“whose owners slaughter them and feel no guilt; those who sell them say, 'Blessed be the LORD, for I am rich'; and their shepherds do not pity them.” (Zc.11:5)**

- This is the allusion of the new owners of the sheep who use them for food (not wool).**
- Those who bought sheep slew “them” (Heb. feminine) and went unpunished. This was bad because these were female sheep, ewes, intended for breeding and not for butchering.**
- Here shepherds means leaders. That which characterizes God (compassion) does not characterize these Jewish leaders.**





**“whose owners slaughter them and feel no guilt; those who sell them say, 'Blessed be the LORD, for I am rich'; and their shepherds do not pity them.” (Zc.11:5)**

- “Blessed be the LORD” seems to be a sarcastic comment by Jewish leaders praising God for their ill-gotten gain from the exploitation of the poor and under privileged.**
- Deuteronomy 27-29 was often interpreted in such a way that wealth equaled God's blessing!**
- Imagine using God’s Word to justify their exploiting others.**



**For I will no longer pity the inhabitants of the land," says the LORD. "But indeed I will give everyone into his neighbor's hand and into the hand of his king. They shall attack the land, and I will not deliver them from their hand."**

**ZECHARIAH 11:6**





**“For I will no longer pity the inhabitants of the land,” says the LORD. “But indeed I will give everyone into his neighbor’s hand and into the hand of his king. They shall attack the land, and I will not deliver them from their hand.”” (Zc.11:6)**

- The Lord's displeasure was the real reason for the Israelites' misery. He would no longer take pity on them.**
- This king and his followers would strike the land, but Yahweh would not deliver His people from them.**
- Notice another characteristic of apocalyptic literature is the “God is totally sovereign” motif (“I will” three times).**
- The problem of human leadership is that because of the fall it is incapable of the selfless administration of power and authority.**





**So I fed the flock for slaughter, in particular the poor of the flock. I took for myself two staves: the one I called Beauty, and the other I called Bonds; and I fed the flock.**

**ZECHARIAH 11:7**





**“So I fed the flock for slaughter, in particular the poor of the flock. I took for myself two staves: the one I called Beauty, and the other I called Bonds; and I fed the flock.” (Zc.11:7)**



- The staff was a common tool for a shepherd (Ps.23:4).**
- Zechariah’s two staves were named “Beauty” ('grace' or 'favor') and “Bonds” ('unity').**
- It is possible that Zechariah speaks and acts for YHWH or that the Messiah speaks and acts for YHWH.**
- Zechariah is a type (foreshadowing) of the Messianic Shepherd-King.**



**I dismissed the three shepherds  
in one month. My soul loathed  
them, and their soul also  
abhorred me.**



**ZECHARIAH 11:8**





**“I dismissed the three shepherds in one month. My soul loathed them, and their soul also abhorred me.” (Zc.11:8)**

- The “three shepherds” appear to refer to three classes of leaders, probably Israel's elders, chief priests, and scribes (Lk.9:22).**
- Jesus named these three groups of leaders as those who would reject Him in Luke 9:22.**
- Some see the “one month” as the time preceding the crucifixion of Jesus Christ, which sealed the fate of Israel.**
- This shows the attitude of the godly shepherd because of the rebellious attitude of the people.**



**Then I said, "I will not feed you.  
Let what is dying die, and what  
is perishing perish. Let those  
that are left eat each other's  
flesh."**

**ZECHARIAH 11:9**



**“Then I said, “I will not feed you. Let what is dying die, and what is perishing perish. Let those that are left eat each other's flesh.”” (Zc.11:9)**



- In bringing judgment by letting the “dying die,” God merely withdraws His hand of protection.**
- “Eating each other's flesh” really happened during the Roman siege of Jerusalem in 70 A.D.**
- Zechariah, as God's representative, turned "them" over to their fate though that meant that some of them would die and devour one another.**
- The Jews did eat one another during the siege of Jerusalem in the first century A.D. [Josephus, The Wars of the Jews, 6:3:3-4.]**



**And I took my staff, Beauty, and  
cut it in two, that I might break  
the covenant which I had made  
with all the peoples.**

**ZECHARIAH 11:10**





**“And I took my staff, Beauty, and cut it in two, that I might break the covenant which I had made with all the peoples. ” (Zc.11:10)**

- At one time God had a covenant with all the peoples, preventing them from attacking His people Israel.**
- When God decides to break the covenant, His people will be attacked.**
- Zechariah then cut his staff of “Beauty” into pieces picturing the end of the favorable pastoral care that he had provided.**







**So it was broken on that day.  
Thus the poor of the flock,  
who were watching me,  
knew that it was the word  
of the LORD.**



**ZECHARIAH 11:11**





**“So it was broken on that day. Thus the poor of the flock, who were watching me, knew that it was the word of the LORD.” (Zc.11:11)**

- These are the faithful remnant who realized that what he had done in breaking the staff was in harmony with the word of the Lord.**
- The Mosaic covenant was conditional (Lv.26:40-45)!**
- The 'poor of the flock' are those Jews who did not wait for the manifestation of Christ in glory but believed on Him at His first coming.**
- The good shepherd's actions were recognized as being directed by YHWH.**



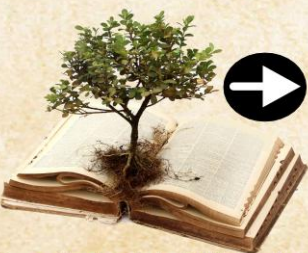
**Then I said to them, "If it is agreeable to you, give me my wages; and if not, refrain." So they weighed out for my wages thirty pieces of silver.**

**ZECHARIAH 11:12**



**“Then I said to them, “If it is agreeable to you, give me my wages; and if not, refrain.” So they weighed out for my wages thirty pieces of silver.” (Zc.11:12)**

- Zechariah is “play-acting” (“give me my wages”) this prophecy, employing himself as a shepherd over a flock.**
- Now Zechariah asks his employer for his wages, and “they weighed out for my wages thirty pieces of silver.”**
- The sheep weighed out 30 shekels of silver as his pay.**





**“Then I said to them, “If it is agreeable to you, give me my wages; and if not, refrain.” So they weighed out for my wages thirty pieces of silver.” (Zc.11:12)**

- This verse is used in Mt.26:15 to refer to Judas Iscariot's betrayal of Jesus to the High Priests.**
- Their act was as shamelessly insulting as their general reaction to Christ's ministry as a whole had been.**
- To offer him this wage was the equivalent of telling the Shepherd that they could buy a dead slave who would be as useful to them as He had been.**



**And the LORD said to me, "Throw it to the potter"—that princely price they set on me. So I took the thirty pieces of silver and threw them into the house of the LORD for the potter.**

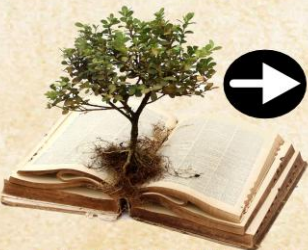
**ZECHARIAH 11:13**





**“And the LORD said to me, “Throw it to the potter”—that princely price they set on me. So I took the thirty pieces of silver and threw them into the house of the LORD for the potter.” (Zc.11:13)**

- Zechariah speaks sarcastically here. Thirty pieces of silver was not an insignificant amount, but it was the price of a slave (Ex.21:32).**
- It was the lowest they could pay. They were saying to Zechariah “We do not think very highly of you.”**
- This speaks prophetically of Jesus, who was contemptuously betrayed for thirty pieces of silver (Mt.26:15; 27:3) - the price of a slave.**





**“And the LORD said to me, “Throw it to the potter”—that princely price they set on me. So I took the thirty pieces of silver and threw them into the house of the LORD for the potter.” (Zc.11:13)**

- This was fulfilled when Judas Iscariot, laden with guilt, went back and threw the blood money on the temple floor.**
- The priests gathered the money and used it to buy a field from a potter (Mt.27:3-10).**
- This ultimate sarcasm from God (“princely price”) greeted the ultimate insult from humanity.**







**“And the LORD said to me, “Throw it to the potter”—that princely price they set on me. So I took the thirty pieces of silver and threw them into the house of the LORD for the potter.” (Zc.11:13)**

- Zechariah says that the thirty pieces of silver were thrown into the house of the LORD but that they were also given to the potter. This is an exact fulfillment of what Judas did with his thirty pieces of silver (Mt.27:3-10).**
- The money to betray Jesus - His purchase price - went to buy a potter’s field (Mt.27:7).**
- A potter’s field was a piece of useless land where he threw his broken, damaged, and rejected pots.**
- Jesus really did purchase the potter’s field - the place where broken, rejected, and useless people like us are scattered.**



**<sup>9</sup>Then was fulfilled what was spoken by Jeremiah the prophet, saying, "AND THEY TOOK THE THIRTY PIECES OF SILVER, THE VALUE OF HIM WHO WAS PRICED, whom they of the children of Israel priced, <sup>10</sup>AND GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD DIRECTED ME."**

**MATTHEW 27:9-10**

# HEBREW OLD TESTAMENT DIVISION\*

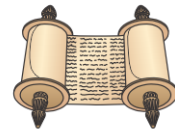
AT THE TIME OF CHRIST



























## The Law (Torah)



## The Prophets (Nebiim)



## The Writings (Kethubim)

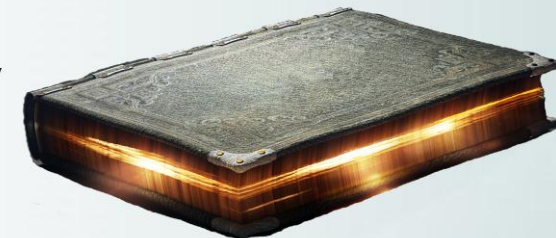
The Pentateuch	Former Prophets	Latter Prophets	Prophetical	"Five Books" Megalith Festival Scrolls	Historical
<p> <b>Genesis</b> <i>Bereshit</i> Theme: Beginnings Author: Moses Period Covered: ?-1804BC Date Written: 1450-1410BC</p> <p> <b>Exodus</b> <i>Shemot</i> Theme: Deliverance Author: Moses Period Covered: 1450-1446BC Date Written: 1446-1410BC</p> <p> <b>Leviticus</b> <i>Wayiqra</i> Theme: Holiness Author: Moses Period Covered: 1450-1410BC Date Written: 1450-1410BC</p> <p> <b>Numbers</b> <i>Bamidbar</i> Theme: Walking by faith journey Author: Moses Period Covered: 1450-1410BC Date Written: 1450-1410BC</p> <p> <b>Deuteronomy</b> <i>Debarim</i> (meaning "words") Theme: Constitution for the Theocracy in the Land Author: Moses, then Joshua Period Covered: 1410BC Date Written: 1450-1410BC Key Word: Remembrance</p>	<p> <b>Joshua</b> <i>Yehoshua</i> Theme: God's faithfulness Author: Joshua Period Covered: 1400-1370BC Date Written: 1370BC</p> <p> <b>Judges</b> <i>Shofetim</i> Theme: Anarchy, Oppression Author: Samuel? Period Covered: 1380-1051BC Date Written: 1051-1004BC</p> <p> <b>Samuel</b> <i>Shemuel</i> Theme: Effects of sin between the people and their leaders. Author: Samuel, Nathan, Gad Period Covered: 1105-970BC Date Written: 1105-931BC</p> <p> <b>Kings</b> <i>Melakim</i> Theme: A king's dependance results in success or decline Author: Jeremiah? Period Covered: 970-586BC Date Written: 560-538BC</p>	<p> <b>Jeremiah</b> <i>Yirmeyahu</i> Theme: Judgment Author: Jeremiah Period Covered: 627-585BC</p> <p> <b>Isaiah</b> <i>Yeshayahu</i> Theme: Salvation Author: Isaiah Period Covered: 740-680BC</p> <p> <b>Ezekiel</b> <i>Yehezqel</i> Theme: Judgment, visions, future glory Author: Ezekiel Period Covered: 592-570BC</p> <p> <b>Book of the Twelve</b> <i>Tere Asar</i></p> <ul style="list-style-type: none"> <li>• Hosea</li> <li>• Joel</li> <li>• Amos</li> <li>• Obadiah</li> <li>• Jonah</li> <li>• Micah</li> <li>• Nahum</li> <li>• Habakkuk</li> <li>• Zephaniah</li> <li>• Haggai</li> <li>• Zechariah</li> <li>• Malachi</li> </ul>	<p> <b>Psalms</b> <i>Tehillim</i> Heb: "The book of Praises" LXX: "The book of Psalms" Author: David, Various Period Covered: 1450 (Moses) - 536BC</p> <p>The 5 Books: 1 (Psalm 1-41) 2 (Psalm 42-72) 3 (Psalm 73-89) 4 (Psalm 90-109) 5 (Psalm 107-150)</p> <p> <b>Proverbs</b> <i>Mishle</i> Theme: Wisdom for living Author: Solomon, Agur, Lemuel</p> <p> <b>Job</b> <i>Iyyob</i> Theme: Suffering, sovereignty of God Author: Moses?, Job?, Solomon? Period Covered: Prior to 1500BC</p>	<p> <b>Song of Solomon</b> <i>Shir HaShirim</i> Theme: Love song Author: Solomon Period Covered: 965BC - (Read on Passover) -</p> <p> <b>Ruth</b> Theme: Kinsman-Redeemer Author: Unknown? Written: 1000BC - (Read on Pentecost) -</p> <p> <b>Lamentations</b> <i>Ekah</i> Theme: Mourning over destruction of Jerusalem (9th of Ab) Author: Jeremiah Period Covered: 588-586BC</p> <p> <b>Ecclesiastes</b> <i>Qoheleth</i> Theme: Futility when focused on this life. Author: Solomon Period Covered: 935BC - (Read during Tabernacles) -</p> <p> <b>Esther</b> Theme: God's control of events Author: Nationalistic Jew? Period Covered: 465BC - (Read during Feast of Purim) -</p>	<p> <b>Daniel</b> Theme: Course of Gentile kingdoms Author: Daniel Period Covered: 605-536BC</p> <p> <b>Ezra-Nehemiah</b> Theme: Restoration, building Author: Ezra-Nehemiah Period Covered: Ezra 521-515BC Neh. 445-415BC</p> <p> <b>Chronicles</b> <i>Dibre Hayamim</i> Theme: Reign of David, decline Author: The "Chronicler" Period Covered: (1Ch 1050-931BC 2Ch 991-538) Date Written: c.400BC</p>



\* This is the Hebrew Bible arrangement at the time of Christ (Lk.24:44, cf. Mt.16:14; 27:9-10; Jn.12:34; 15:25)

# OT BOOKS REFERENCED IN THE NT

- 1 When Matthew quotes from Zechariah in Matthew 27:9-10, he is collectively referring to the books of the latter prophets by using the name “Jeremiah,” the first book in this collection.
- 2 Jesus quotes from the book of Psalms, but calls it the law (Jn.15:25).
- 3 The word “Psalms” refers to all of the books of the Writings.
- 4 A Hebrew scholar quoting from any of the Writings, such as Job, Psalms, Proverbs, Ecclesiastes or Song of Songs, would say that he is quoting from Psalms.
- 5 The entire Old Testament, or Hebrew sacred writings were referred to as the Law (Jn.12:34).
- 6 When the Jews are speaking to Jesus in Jn.12:34, they refer to Ps.89:36 by saying that the Law says such.



**Then I cut in two my other staff,  
Bonds, that I might break the  
brotherhood between Judah  
and Israel.**



**ZECHARIAH 11:14**





**“Then I cut in two my other staff, Bonds, that I might break the brotherhood between Judah and Israel.” (Zc.11:14)**

- After the exchange of the thirty pieces of silver the staff of Bonds (unity) is broken.**
- This was fulfilled when Israel was scattered by the Romans after their rejection of their Shepherd Jesus.**





# A FALSE SHEPHERD TO COME

(Zechariah 11:15-17)