

Z khar yah (Zechariah) 11

Desolation of Israel

- ¹ Open your doors, O Lebanon,
That fire may devour your cedars.
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.
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.

This is often interpreted as both literal and figurative.

Lebanon: often used as referring to the best. The north country.

Bashan: that good country desired by Gad, Reuben, and half of Manasseh.

Jordan: the pride of Jordan – the river valley, the Land of Israel

Cedars: the nobles

Cypress/Firs: commoners

All are tall strong trees.

What if we apply modern politics to these images? What if the trees and locations refer to Muslim people and governments in these last days?

Lebanon: the country just north of Israel. Muslim.

Cedars: cypress/fir, mighty trees = powerful people.

Mighty (ones) are violently destroyed.

Bashan: East of the Jordan river – Jordan. Muslim.

Thick forest: inaccessible forest cut down.

Wailing shepherds: Sheiks and imams bemoaning their failure.

Roaring lions: Israel roaring in her strength.

Pride of the Jordan: The Palestinian Territory.

Prophecy of the Shepherds

⁴ Thus says the LORD my God, “Feed the flock for slaughter, 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.

Feed the flock for slaughter: רָעָה אֶת־צֹאן הַהֶרְגָה r'eh et tzo'n ha-haregah feed [a] flock (small cattle, sheep/goats) the slaughter.

Although 'feed' is a correct translation, it seems 'prepare' or 'organize' would be a better translation. In modern terms, we 'feed' items into a machine to be processed. Perhaps this is a better understanding, and appears to fit the context.

What is missing? **The** flock, not **My** flock. This suggests God is talking about the nations around Israel and not Israel itself.

If this section speaks to the future, our present, where Islam kills people, including their own people, then the result is the masters of their countries enrich themselves and say they are blessed by their own god. Many Muslims believe the oil wealth their countries possess is a gift from their god, even though that wealth is used to kill their own people as well as non-Muslims.

If so, there is a problem as verse 5 uses הַיְהוָה the personal Name of God, for the name of the god of Islam. On the other hand,

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."

God will allow the Muslims to kill each other and destroy each others' land. God will not protect and aid any one side.

Note the use of יוֹשְׁבֵי yoshev dwellers, not My People, and הָאָרֶץ ha-aretz the land, not My Land.

This does not read as God usually refers to Israel the people and Israel the land.

This reads like modern times, even the news going on right now!

7 So I fed the flock for slaughter, in particular the poor of the flock.^[a] I took for myself two staves: the one I called Beauty,^[b] and the other I called Bonds;^[c] and I fed the flock.

The poor of the flock: אֲנִי הַצֹּ'ן aniyey ha-tzo'n poor (1) poor, afflicted, humble, wretched) of the flock.

Remember Yeshua's compassion for the poor. See Matityahu (Matthew) 9.35-38

35. Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people. 36. But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. 37. Then He said to His disciples, "The harvest truly is plentiful, but the laborers are few. 38. Therefore pray the Lord of the harvest to send out laborers into His harvest."

These leaders have no compassion for the people in their charge. So God takes them away by great slaughter.

Beauty: נֶאֱמַר no'am 1) kindness, pleasantness, delightfulness, beauty, favour

Bonds: חֲבֻלִים khov'lim to tighten a cord, to twist, and thus to bind. The bound ones.

- a. [Zechariah 11:7](#) Following Masoretic Text, Targum, and Vulgate; Septuagint reads *for the Canaanites*. \hat{A}

- b. [Zechariah 11:7](#) Or *Grace*, and so in verse 10
- c. [Zechariah 11:7](#) Or *Unity*, and so in verse 14

⁸ I dismissed the three shepherds in one month. My soul loathed them, and their soul also abhorred me.

Dismissed the three shepherds in one month: Egypt, Jordan, and Lebanon changing governments in rapid sequence?

My soul loathed them... see also D'varim (Deuteronomy) 12.29-32

²⁹ "When the LORD your God cuts off from before you the nations which you go to dispossess, and you displace them and dwell in their land, ³⁰ take heed to yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire after their gods, saying, 'How did these nations serve their gods? I also will do likewise.' ³¹ You shall not worship the LORD your God in that way; for every abomination to the LORD which He hates they have done to their gods; for they burn even their sons and daughters in the fire to their gods.

Burning their sons and daughters in the fire, *shahid* (martyr), in their hatred for God and His people.

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."

While the Muslims and countries fight and kill each other, God will allow this to play out to the end.

Eat each other's flesh: may not be literal, as Islam also forbids cannibalism. Rather, this could mean one country attacks another to consume the resources of that country. Or, one faction within one country 'consumes' another faction.

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. ¹¹ So it was broken on that day. Thus the poor^[d] of the flock, who were watching me, knew that it *was* the word of the LORD.

Beauty: נֶעֱמַם *no'am* 1) kindness, pleasantness, delightfulness, beauty, favour

All the peoples: כָּל־הָעַמִּים *kol ha-amim* all the peoples.

Note: all **the** people, not all **My** people. The context is about the (Islamic) nations around Israel.

The covenant: 'בְּרִיתִי b'riyiy covenant **my**. Which covenant is this?

Yesha'yahu (Isaiah) 56.1-8

Thus says the LORD: "Keep justice, and do righteousness, For My salvation *is* about to come, And My righteousness to be revealed. ² Blessed *is* the man *who* does this, And the son of man *who* lays hold on it; Who keeps from defiling the Sabbath, And keeps his hand from doing any evil." ³ Do not let the son of the foreigner Who has joined himself to the LORD Speak, saying, "The LORD has utterly separated me from His people"; Nor let the eunuch say, "Here I am, a dry tree." ⁴ For thus says the LORD: "To the eunuchs who keep My Sabbaths, And choose what pleases Me, And hold fast My covenant, ⁵ Even to them I will give in My house And within My walls a place and a name Better than that of sons and daughters; I will give them an everlasting name That shall not be cut off. ⁶ "Also the sons of the foreigner Who join themselves to the LORD, to serve Him, And to love the name of the LORD, to be His servants— Everyone who keeps from defiling the Sabbath, And holds fast My covenant— ⁷ Even them I will bring to My holy mountain, And make them joyful in My house of prayer. Their burnt offerings and their sacrifices *Will be* accepted on My altar; For My house shall be called a house of prayer for all nations." ⁸ The Lord GOD, who gathers the outcasts of Israel, says, "Yet I will gather to him *Others* besides those who are gathered to him."

- d. [Zechariah 11:11](#) Following Masoretic Text, Targum, and Vulgate; Septuagint reads *the Canaanites*.

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.

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.

See Matityahu (Matthew) 26.14-15, 27.3-10

¹⁴ Then one of the twelve, called Judas Iscariot, went to the chief priests ¹⁵ and said, "What are you willing to give me if I deliver Him to you?" And they counted out to him thirty pieces of silver. ¹⁶ So from that time he sought opportunity to betray Him.

³ Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, ⁴ saying, "I have sinned by betraying innocent blood."

And they said, "What *is that* to us? You see *to it!*"

⁵ Then he threw down the pieces of silver in the temple and departed, and went and hanged himself.

⁶ But the chief priests took the silver pieces and said, "It is not lawful to put them into the treasury, because they are the price of blood." ⁷ And they consulted together and bought with them the potter's field, to bury strangers in. ⁸ Therefore that field has been called the Field of Blood to this day.

⁹ 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, ¹⁰ and gave them for the potter's field, as the LORD directed me.*"

Why 30 pieces of silver? The price of a dead slave, from Sh'mot (Exodus) 21.32

³² If the ox gores a male or female servant, he shall give to their master thirty shekels of silver, and the ox shall be stoned.

This would be considered an insult, thus the 'princely price.'

Why quote this as from Yirmeyahu (Jeremiah)? Possibly using Z'kharyah to hint at Yirmeyahu chapters 18 and 19. The Muslim nations surrounding Israel have rejected the molding and forming hands of God, and are now to be broken up.

¹⁴ Then I cut in two my other staff, Bonds, that I might break the brotherhood between Judah and Israel.

May mean to disrupt the brotherhood among Israelis, not so much along tribal lines, but religiously and politically. Much like today.

¹⁵ And the LORD said to me, "Next, take for yourself the implements of a foolish shepherd. ¹⁶ For indeed I will raise up a shepherd in the land *who* will not care for those who are cut off, nor seek the young, nor heal those that are broken, nor feed those that still stand. But he will eat the flesh of the fat and tear their hooves in pieces.

Next: תִּיבֹד again, another, more.

Foolish: אִלְמוּדִים *evily* perverse.

In the land: בְּאֶרֶץ *ba-aretz* in the land. Once again, not **My** land, suggesting the Muslim lands surrounding Israel.

Tear the hooves: so complete is the lust for consumption the evil shepherd even tears the hooves apart to get the last morsels of flesh or fat. The picture is the evil shepherd will only think of himself and not care at all about his duties to care for the flock.

¹⁷ " Woe to the worthless shepherd,
Who leaves the flock!
A sword *shall be* against his arm
And against his right eye;

His arm shall completely wither,
And his right eye shall be totally blinded."

A picture of the Muslim Antichrist?

Ad-Dajjal is said to be a great deceiver, blind in one eye, will declare himself to be Jesus and divine, and will work miracles to deceive people into thinking he is God. He will be Jewish and will be followed by Jews and women. Ad-Dajjal will be slain by the Muslim Jesus.

Another option: right arm = strength, eye = wisdom. Islam, which judges itself both wise and powerful, will be crippled and derelict.