

**Hidden Hills Sovereign Grace Baptist Church**  
**Sunday Sermon**

**Date: February 16, 2020**

**Text: Zechariah 11:1-17**

**Scripture Reading: Zechariah 11:1-17**

**Subject: Christ's first coming; the rejection; the result and wrath**

In the last Zechariah message, we examined the 10<sup>th</sup> chapter of Zechariah. You will recall that it was divided into two parts. The first part (verses 1-8) dealt with the future strengthening of Judah and Ephraim (Israel). The second part (verses 9-12) showed us the dispersion and regathering of Israel in one view. The whole theme, as most of Zechariah is, relates to the scattering the nation and bringing back to the land of Judah and Israel where the LORD promises to defend them and bless them as never before. As we were taught in Ezekiel, the LORD will make of them one nation in the land and they will be divided no longer.

Now we come to the eleventh chapter which also has three parts, but we will, as the Lord enables us, preach through the entire chapter.

**Part 1 (Verses 1-6)** This chapter presents a dark prophetic picture. We have seen in the preceding chapters the blessings and mercies in store for the Israel of the future. The visions and prophecies have revealed their national and spiritual restoration, the overthrow of their enemies, the destruction of the world-powers, the establishment of the theocracy and the blessings of the kingdom. What precedes this coming glory is now more fully unfolded, and the rejection of the Lord Jesus Christ, the Shepherd of Israel is predicted. The first six verses concern the judgment as the result of that rejection.

***Zechariah 11:1 (KJV) Open thy doors, O Lebanon, that the fire may devour thy cedars.***

Is this speaking of the country, Lebanon? Is Lebanon marked to be burned and destroyed? Or does this mean something else? We know it speaks of Israel because of the context. How would we know if this is a metaphor? Let us examine the places where the phrase "cedar(s) of Lebanon" mentioned in scripture.

**Judges 9:15 (KJV)** *And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.*

These are the words of Jotham, youngest son of Jerubbaal (Gideon) when the men of Shechem made Abimelech king. Abimelech had gone up to Shechem to his mother's family after the death of Gideon, his father. Abimelech said to the men of Shechem, "Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? Remember also that I am your bone and flesh." Abimelech's mother's brethren spoke of him because their hearts were inclined to follow him. Then Abimelech went to his father's house and slew his brethren, the threescore and ten persons, upon one stone; notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself. Let us notice Jotham's words from the top of Mount Gerizim spoken to the men of Shechem:

**Judges 9:6-15 (KJV)** *And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem. 7 And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted*

*up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. 8 The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. 9 But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? 10 And the trees said to the fig tree, Come thou, and reign over us. 11 But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? 12 Then said the trees unto the vine, Come thou, and reign over us. 13 And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? 14 Then said all the trees unto the bramble, Come thou, and reign over us. 15 And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.*

Jotham spoke of the cedars of Lebanon as being the chief men of the nation. He meant that if they did not heartily submit to Abimelech's government, and put confidence in him, and prove faithful to him, they should smart for it, and feel his wrath and vengeance, **even the greatest men among them, comparable to the cedars of Lebanon**; for thorns and brambles catching fire, as they easily do, or fire being put to them, as weak as they are, and placed under the tallest and strongest cedars, will soon fetch them down to the ground.

The phrase "cedar(s) of Lebanon" is found in these passages:

**Judges 9:15 (KJV) [First Mention]** *And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour **the cedars of Lebanon.***

**Psalms 29:5 (KJV)** *The voice of the LORD breaketh the cedars; yea, the LORD breaketh **the cedars of Lebanon.***

**Psalms 104:16 (KJV)** *The trees of the LORD are full of sap; **the cedars of Lebanon,** which he hath planted;*

**Isaiah 2:10-22 (KJV)** *Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty. **11** The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. **12** For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: **13** And upon all **the cedars of Lebanon,** that are high and lifted up, and upon all **the oaks of Bashan,** **14** And upon all the high mountains, and upon all the hills that are lifted up, **15** And upon every high tower, and upon every fenced wall, **16** And upon all the ships of Tarshish, and upon all pleasant pictures. **17** And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. **18** And the idols he shall utterly abolish. **19** And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. **20** In that day a man shall cast his idols of silver, and his idols of gold, which they made*

*each one for himself to worship, to the moles and to the bats; 21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. 22 Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?*

**Isaiah 14:8 (KJV)** *Yea, the fir trees rejoice at thee, and **the cedars of Lebanon**, saying, Since thou art laid down, no feller is come up against us.*

Therefore, in the first verse of this 11<sup>th</sup> chapter, this speaks metaphorically of those who were great ones – the chief men and persons.

**Zechariah 11:1 (KJV)** ***Open thy doors, O Lebanon, that the fire may devour thy cedars.***

**Open thy doors, O Lebanon**, -- Lebanon, in **Zec.** 10:10, is understood of Jerusalem, and of the whole land of Judea, because it was situated by it; it was the border of it on the north side. This is the land to which the Israelites shall be brought after being scattered among the nations. Let's read that verse:

**Zech 10:10 (KJV)** *I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them.*

**That the fire may devour thy cedars.** – What is the end of the commandment to “Open thy doors, O Lebanon? It is that the fire may consume her cedars – her great men.

**Zechariah 11:2 (KJV)** ***Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.***

***Howl, fir tree; for the cedar is fallen; because the mighty are spoiled:*** -- Undoubtedly a message to lesser people – howl, fir tree! If the cedars have fallen, what about us? And why? For the Cedar is fallen. The high and mighty ones have fallen - the princes, nobles, and magistrates of the land.

***Howl, O ye oaks of Bashan; for the forest of the vintage is come down.*** – As we saw from Isaiah 2, the Oaks of Bashan are like the Cedars of Lebanon, in that they speak of the the high and mighty – men of power and authority. The defended forest - that which was closed and inaccessible to the enemy. All which was high and lifted up was brought low.

***Zechariah 11:3 (KJV) There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.***

***There is a voice of the howling of the shepherds;*** -- Shepherds are those who are responsible to watch over the flocks. In the days when our LORD came to the nation, those who should have been teaching truth – substituted the doctrines of men instead. They were like the shepherds of old in Israel.

***Isaiah 56:10-12 (KJV) His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. 11 Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. 12 Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant.***

Now, because these were the high and mighty ones in the land – they are howling because of their loss – their wealth and position is

gone. Their glory is spoiled. That which was to important to them as they fed themselves sumptuously from the flock is faded and gone.

***a voice of the roaring of young lions; for the pride of Jordan is spoiled.*** – We need to understand the expression “young lions.” As we studied Ezekiel’s prophecy, we found that expression several times in the 19<sup>th</sup> chapter. Let us consider it:

***Ezekiel 19:1-6 (KJV)*** *Moreover take thou up a lamentation for the princes of Israel, 2 And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among **young lions**. 3 And she brought up one of her whelps: it became a **young lion**, and it learned to catch the prey; it devoured men. 4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt. 5 Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a **young lion**. 6 And he went up and down among the lions, he became a **young lion**, and learned to catch the prey, and devoured men.*

We are told in the very first verse of this 19<sup>th</sup> chapter, “take up a lamentation for the princes of Israel.” This section speaks of the nation as the mother lion and her whelps (children) as young lions who learned to catch men. So, we see that this expression speaks of princes in Israel.

***a voice of the roaring of young lions; for the pride of Jordan is spoiled.*** – The young lions (princes) were roaring for (because) the pride of Jordan is spoiled. A group of lions is called a pride. But the pride of Jordan (the place where lions dwelt) is spoiled or come to ruin. Jordan is here used to represent the whole land of Judea that shall be wasted, and so its pride and glory gone; as if

the waters of Jordan were dried up. This speaks of the house of Israel being left unto them desolate. The Roman invaders shall come and ruin the land and either killed the people or led them captive into all nations. This is prophetic of what occurred when the nation rejected the Christ.

***Zechariah 11:4 (KJV) Thus saith the LORD my God; Feed the flock of the slaughter;*** -- These words are spoken unto Zechariah, but not as him, the prophet. Rather unto him as a type of Christ, the messiah who shall be rejected by the nation of Israel. The command is "Feed the flock of the slaughter." The poor of the nation shall have been slaughtered by their leaders.

***Zechariah 11:5 (KJV) Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the LORD; for I am rich: and their own shepherds pity them not.***

In this verse the flock of the slaughter is defined. ***Whose possessors slay them, and hold themselves not guilty:*** -- The Princes and chiefs of the nation shall do things which lead to the slaying of the flock, yet consider themselves innocent of the murders.

***and they that sell them say, Blessed be the LORD; for I am rich: and their own shepherds pity them not.*** – Here, we see the attitudes of the Pharisees, Sadducees, Scribes, and Herodians of Christ's day on earth who sell the poor of the land, for they say, "Blessed be the LORD; for I am rich." What a sad thing! Sounds like our own land where those in the congress are mostly millionaires. And their own shepherds pity them not – those who ought to care for them, do not – not one whit.

***Zechariah 11:6 (KJV) For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into***

***his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them.***

This is the consequence of the nation's rejection of the Messiah who offered himself as king at the triumphant entry into Jerusalem – but was soundly rejected by the chief persons of the nation. The LORD delivered the inhabitants into the hand of their neighbors and into the hand of the king. That king (Titus) would smite the land – and the LORD would not deliver them out of his hand. Listen to his words to them:

***Matthew 23:37-39 (KJV)*** *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.*

**Part 2 – (Verses 7-14). These verses record the cause of the LORD's wrath on this people – because of their rejection of the Messiah.**

***Zechariah 11:7 (KJV)*** *And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.*

***And I will feed the flock of slaughter, even you, O poor of the flock.*** – ***Matthew 5:3 (KJV)*** *Blessed are the poor in spirit: for theirs is the kingdom of heaven.* ***Luke 6:20 (KJV)*** *And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.*

The poor of the flock (Israel) were the common people who heard Jesus gladly. (Mat. 12:37). These were the believing remnant in the day when Christ went and sent his apostles to preach to the lost sheep of the house of Israel.

***And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.*** – David said this in the wonderful 23<sup>rd</sup> Psalm: “Thy rod and thy staff comfort me.”

**Psalm 23:4 (KJV)** *Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.*

Two staves (rods, sticks, handstaves) like the staves of a shepherd. Jesus was the good shepherd and cared for the sheep. ***The one I called Beauty***, -- Beauty (beauty, pleasant, pleasantness, kindness, favor).

***And the other I called Bands***; -- Bands comes from the Hebrew word: חבל *chabal khaw-bal'* which is translated as (destroy, take a pledge, pledge, bands, brought forth, at all, corrupt, corruptly, offend, spoil, travaileth, very, and withholden). With these two staves, He fed the flock. As you can see the meaning of these two staves is opposite one to the other. One is for comfort and aid; the other for destruction, offending, and spoiling – all of which means chastening. Both were needed and employed by shepherds in caring for their sheep. The shepherd watched over his sheep by both sustaining them with their needs and by chastening them in order that they obey him for their own safety. So he fed the flock.

***Zechariah 11:8 (KJV) Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.***

***Three shepherds also I cut off in one month***; -- Because of the uncertainty of the history of the Jews after Christ had rejected them

because they rejected him, I cannot say for sure who these shepherds were. It seems to be an act of power and justice for the punishment of the sinful shepherds for their lack of care and for abuse of the flock. I believe it speaks of the three sects among the Jews, of Pharisees, Sadducees, and Herodians, all whom Christ silenced in dispute (Mt 22).

***And my soul loathed them, and their soul also abhorred me.*** – Christ loathed them because they were wicked and it is certain that the Pharisees, Sadducees, and Herodians all abhorred the LORD. Matthew 23 is a narrative of that fact.

***Zechariah 11:9 (KJV) Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.***

***Then said I, I will not feed you:*** -- No longer would he be the shepherd of the flock (the nation), but he delivered them to judgment. We need to note that some of the elect of God, of whom some were in the churches, were undoubtedly included when the nation of Israel which was delivered to judgment. In the very same way that the faithful to the LORD had to be with the nation when they were judged in the wilderness after their leaving Egypt, so it shall be here. Joshua and Caleb were two of the faithful who were still among the nation after the entire time. We will see that in the verses that follow.

***Mat. 23:39*** *For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.*

***that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.***

-- that which will make itself a prey to the wolf, let it be a prey, and

let the rest so far forget their own mild and gentle nature as to *eat the flesh of one another*; let these who are supposedly sheep fight like dogs." Those that reject Christ will be certainly and justly rejected by him, and then are miserable of course.

***Zechariah 11:10 (KJV) And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.*** – The breaking of the staff, called Beauty is the LORD's saying by that he will no longer be a shepherd to them. What was his covenant which He had made with all the people? Was it not the covenant made at Mt. Sinai? This was the law covenant. In Exodus, chapters 19 through 23, the LORD gave the people the law covenant with its statutes, judgments and national feasts. This is the record of the response of the Israelites to God's covenant:

***Exodus 24:3-8 (KJV) And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. 4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. 5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. 6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. 7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. 8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.***

So, it is true that Israel promised by saying "...all that the LORD hath said will we do, and be obedient." Problem was, that being weak in the

flesh, they rebelled against his covenant and went whoring after idols. When Christ told them plainly that the *kingdom of God* should be *taken from them*, and *given to another people*, then he broke the *staff of Beauty*, **Mat. 21:43**. And *it was broken in that day* (as we see in the very first sentence of verse 11), though Jerusalem and the Jewish nation held up forty years longer, yet from that day we may reckon the staff of Beauty broken. The kingdom is to be taken away and given to another nation – to the church. After the breaking of the staff, Beauty, there comes the giving of the wages, the thirty pieces of silver. The Shepherd who broke the staff is treated like a slave by the nation to whom the LORD had given the old covenant.

***Zechariah 11:11 (KJV) And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the LORD.***

When it was broken the poor of the flock that waited upon the LORD knew that it was the word of the LORD. These heard his word whether it was words of mercy or judgment – because they were His people – the believing remnant. These are undoubtedly those converted under the preaching of John the Baptist, of Christ, and the apostles. Some of them were members of the church which was at Jerusalem. And though the great men did not, or would not, understand it as a divine sentence, but thought to put it by with a cold *God forbid* ([Lu 20:16](#)), yet the *poor of the flock*, the disciples of Christ, that *waited on him*, and understood with what authority he spoke, and could distinguish the voice of their Shepherd from that of a stranger, *knew that it was the word of the Lord*, and trembled at it, and were confident that it should not fall to the ground. Note, Christ is waited on by the poor of the flock; he chose them to be with him, to be his disciples, to be his witnesses; the poor received him and his gospel, when those that had great possessions turned their backs upon him. And those that wait upon

Christ, that sit at his feet, to hear and receive his words, shall *know of the doctrine whether it be of God*, **Joh.** 7:17.

**Romans 11:1-6 (KJV)** *I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. 6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.*

**Zechariah 11:12 (KJV)** *And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.*

**And I said unto them, If ye think good,** -- These words were not spoken to the poor of the flock that waited on him, and knew the word of the Lord, and valued it; but this is spoken to the other Jews that despised Christ and his Gospel.

**give me my price;** -- or, "give my price"; what I am valued at by you. As we know the chief priests, captains and Pharisees had bargained with Judas Iscariot to betray him – Judas, was a devil like unto them and was to go to his own place.

**and if not, forbear;** -- unless all is done freely, willingly, and cheerfully; if worth nothing, give nothing.

**So they weighed for my price thirty pieces of silver;** -- The fulfillment of Zechariah's prophecy is found here:

**Matthew 26:14-16 (KJV)** *Then one of the twelve, called Judas Iscariot, went unto the chief priests, **15** And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. **16** And from that time he sought opportunity to betray him.*

Is there any question in the mind of any that this prophecy of Zechariah was fulfilled here? I doubt there is.

**Zechariah 11:13 (KJV)** *And the LORD said unto me, **Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.***

Fulfillment: **Matthew 27:3-10 (KJV)** *Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, **4** Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. **5** And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. **6** And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. **7** And they took counsel, and bought with them the potter's field, to bury strangers in. **8** Wherefore that field was called, The field of blood, unto this day. **9** Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; **10** And gave them for the potter's field, as the Lord appointed me.*

**Acts 1:16-20 (KJV)** *Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. 17 For he was numbered with us, and had obtained part of this ministry. 18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. 20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.*

**Zechariah 11:14 (KJV)** *Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.*

The second staff in His hands, Bands, the ruin of their state, by breaking the brotherhood between Judah and Israel, by reviving animosities and contention among them, such as were of old between Judah and Israel, the writing of whom as *one stick in the hand of the Lord* was one of the blessings promised after their return out of captivity, [Eze 37:19](#).

But that union shall now be dissolved; they shall be crumbled into parties and factions, exasperated one against another; and their kingdom, being thus divided, shall be *brought to desolation*. (1.) Nothing ruins a people so certainly, so inevitably, as the breaking of *the staff of Bands*, and the weakening of the brotherhood among them; for hereby they become an easy prey to the common enemy.

The foolish shepherd appears next, but after this foolish shepherd comes forth the good Shepherd will appear again with His two staves, Beauty and Bands, kingdom and mercy, bringing and binding together. He will then be a King and Priest upon His throne.

**Part 3 (verses 15-17) These verses speak of the foolish shepherd – the Beast, the man of sin, the anti-Christ.**

***Zechariah 11:15 (KJV) And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.***

In the LORD's statement to Zechariah, Zechariah becomes a type of the foolish shepherd – the anti-Christ, the man of sin, the beast. The foolish shepherd is the false Messiah, the man of sin, the son of perdition. The false prophet impersonates him in the same way. He does not hold the staves of Beauty and Bands, but has the instrument of the foolish shepherd to wound and to hurt. This false Christ is the opposite from the true Christ. The true Shepherd came to seek, to save, to feed, to heal, and to gather; the false shepherd does the opposite. He will seek to destroy Israel from the face of the earth. Notice this passage:

**Revelation 12:13-16 (KJV)** *And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. **14** And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. **15** And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. **16** And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.*

***Zechariah 11:16 (KJV) For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.***

Notice that the LORD will raise up a shepherd in the land who will have no care for Israel. And why is that? It is because he is the Devil in a human body who will seek to destroy all of the Jews. This is the man of sin – the anti-Christ; the son of perdition; the beast.

***Zechariah 11:17 (KJV) Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.***

The LORD has pronounced woe to this idol shepherd. He shall receive a deadly wound – the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

***Revelation 13:3 (KJV) And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.***

***Revelation 13:11-14 (KJV) And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.***

O, beloved, the whole world shall be deceived by the means of those miracles done by the false prophet. In that deceit, they will

take his mark or the number of his name so they can buy and sell. Be sure you understand that the act of taking the mark of the beast or the number of his name is evidence of your everlasting destruction in the lake that burns with fire and brimstone. While you have this opportunity, hear me – behold, to day is the day of salvation. If you hear the voice of the LORD, harden not your heart – but repent of your sins and believe on the name of the Lord Jesus Christ, God's only begotten son and be saved.

**Revelation 14:9-12 (KJV)** *And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, **10** The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: **11** And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. **12** Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*

Consider this – the patience of the saints is this: They will steadfastly oppose the beast and his mark. They will be given into his hand and he shall overcome them. But they loved not their lives unto death and overcame him by the blood of the lamb!

**Revelation 13:3-10 (KJV)** *And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. **4** And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with*

*him? **5** And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. **6** And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. **7** And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. **8** And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. **9** If any man have an ear, let him hear. **10** He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.*

O, brothers and sisters, let us now prepare ourselves to trust the LORD in peace and in trouble – in war and in the cessation of war. When a good leader reigns and when the evil one comes to reign over all the people of the earth. In that day, our sword will not deliver us.

**Proverbs 3:5-6 (KJV)** *Trust in the LORD with all thine heart; and lean not unto thine own understanding. **6** In all thy ways acknowledge him, and he shall direct thy paths.*