

Introduction

In chapter 9, Zechariah looked into the future and spoke of a great day of deliverance using prophetic picture-language.

“That’s all well and good, Zechariah, but what about us? What about the difficulties dragging us down, not just in the future, but here and now?”

Thesis

In Zechariah 10:1-12, the prophet speaks not merely to distant people like us but to his own generation as well, with a message that is both practical and life-transforming directing their faith to the Savior God would send, news that is always the most relevant and valuable that a preacher has to give.

1. Faith, Prayer and Work vs. 1

The faithful Jews of Zechariah’s generation, who had returned to Jerusalem, were beset with poor harvests (**Hag. 1:6**). The key to a successful harvest was not merely hard work, but rain, and rain was something the people could not produce.

In this urgent situation, Zechariah had been talking about a day to come when God would send the king who would come to save. Chapter 9 ends, however, with words that would have been relevant to his own people, a promise of great harvests (**9:17**).

“That’s what we’re interested in, preacher,” came the calls to the prophet. “Tell us how to get what we need, tell us how to bring the rains to help the harvest!”

Like any good minister, Zechariah did not just give the people what they wanted.

He did apply his preaching to the present problem but he did it in such a way as to call them to faith and repentance.

What does this mean to us?”“Put your trust in this God for all your needs.”

This is always how God’s people should respond to news of God’s great saving acts, whether they are in the past or the future.

Verse 1 also gives helpful insights on the relationship of prayer to work.

Work is necessary in this world yet work alone is not enough to ensure our provision.

There is no work man can do to make the rains fall.

Likewise, mankind, despite our vast technological prowess, despite the many things we can do, is still faced with forces far beyond our understanding and control.

Therefore, we must not only work but we must also pray.

We must humbly appeal to the One who is not bound or limited as we are, who is able to ensure all our needs are met, who is greater than every power in the universe.

Prayer is an appeal to God for our needs and a confession of our weakness, our dependence, and our trust in him. Prayer says that he is God, and there is no other.

How many of us neither think or act as if we need God’s help?

2. Opposed False Religion vs. 2a

Verse 2 exposes and condemns false and idolatrous religion. Zechariah lists two idols prevalent in his time, the seraphim and the diviners, condemning each in turn.

True religion is one that looks to God with a great sense of its own weakness and need. The verdict on the idols is “They give empty consolation” (**Zech 10:2a**)
What kind of religion are you pursuing?

3. Heavenly Good Shepherd vv. 2b-10

Verse 2 ends with God’s compassion on the straying sheep, because he knew they were largely victims of fraudulent leaders (**Matt 9:36**). God holds the leaders of his people accountable. When the leaders turn astray, God himself will care for and guide his true church (**Zech. 10:3**). Israel then, like the church now, is God’s flock for which He is responsible. Therefore we may always look to God for help.

God has taken up the obligation of leading his people (**Zech 10:4**)

It is the Messiah, the Christ, who is described in vs. 4.

First, “From him [Judah] shall come the cornerstone” (**Zech 10:4; Isa 28:16**).

A cornerstone is part of a building’s foundation; if it is secure the rest of the structure will hold fast. A cornerstone sets the pattern for the whole structure.

Christ’s person and work establish the dimensions for the church.

Secondly, “from him the tent peg” (**Zech. 10:4**). **Isaiah 22:23-24** uses this word in the sense of a peg driven into a wall, on which valuables were hung.

Here is one on whom we may rest all our burdens.

Thirdly and Fourthly “from him the battle bow;” “from him every ruler” (**10:4**).

These terms speak of his power to lead the people in victory.

God as shepherd will provide his people with all they need to persevere and triumph. The image of the shepherd watching over the flock is a precious one to every believer (**John 10:11**). To have the Lord as our shepherd, implies a profound yet practical working relationship between a human being and his Maker.

First, sheep are owned by the shepherd. Jesus says that he gave his life for his sheep, He paid the price of his blood to redeem us from our sins.

Secondly, a shepherd makes the sheep his own. Jesus says: “He calls his own sheep by name and leads them out. . . . He goes before them, and the sheep follow him, for they know his voice” (John 10:3–4).

Thirdly, the Shepherd delights in caring for them. Jesus is ever interceding for us; He is ever guiding us by His gracious Spirit; He is ever working on our behalf to ensure that we will benefit from His care.”

Fourthly, the Good Shepherd protects his sheep and brings them safely home (**John 10:28–29**).

Do you hear his voice? Do you hear the gospel and hear the voice of Jesus Christ, the Good Shepherd, who paid for his sheep with his own precious blood, calling you? Then follow him. Follow his voice and leave the sheepfold of the world to enter the flock he is gathering from every tribe and nation.