

## **Zechariah 10:6-12 + 11:4-11**

### **I will save the house of Joseph**

**Zechariah 10:6** - "And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them."

Targum: "and I will receive their prayer."

House of Joseph; i.e. Israel, or the ten tribes, called Ephraim in the next verse. The distinct mention of both Judah and Israel shows that there is yet a more complete restoration than that from Babylon, when Judah alone and a few Israelites from the other tribes returned. It hastens to the glorious final consummation under Messiah.

- Jamieson-Fausset-Brown Bible Commentary

- For all Israel shall be saved, (**Romans 11:26**)

"And they shall be as though I had not cast them off" or rejected them from being his people; which was done when the natural branches, the Jews, were broken off, and the Gentiles of the wild olive tree were grafted in; when their civil and church state were dissolved, and their city and temple destroyed. - Gill's Exposition

### **The Two Staves**

**Zechariah 11:4** - "Thus saith the LORD my God; Feed the flock of the slaughter;"

Rashi - "the flock of slaughter": Israel, whose shepherds slew them and devoured them.

These evil shepherds/kings are designated as two shepherds' staves:

**Zechariah 11:7** - "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."

Rashi - "one I called Pleasantness": Jeroboam promised to lead them gently. "and one I called Destroyers": Rehoboam told [his kingdom] that he would flog them with scorpions (I Kings 12:11). [Zechariah] calls their rulers staves because it is customary to lead flocks with staves.

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

Rashi - They corrupted their ways until I rejected them, and I slew all three shepherds in one month. Jehu slew the entire house of Ahab, and the house of Ahaziah the king of Judah, and his brothers, and all the seed of the kingdom of David; and Athaliah slew the

rest, save Joash, who hid (II Kings 10, 11).

**Zechariah 11:10** - “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.”

Rashi - I broke the power of the kings of Israel in the days of Jehoahaz the son of Jehu - to the extent that the king of Aram destroyed them and made them like dust to trample (II Kings 13:7) - and in the days of Hoshea the son of Elah, when I delivered them into the hands of Sennacherib and he exiled them (ibid. 17:6).

**Zechariah 11:11** - “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.”

Rashi - This decree the Holy One, blessed be He, had already spoke to us through Moses (Deut. 28:36): “The Lord shall drive you and your king whom you will have established over you, to a nation unknown to you or your fathers; and there, you will serve other deities [made] of wood and stone.”

**Zechariah 11:12-13** - “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 the Lord said to me: Cast it to the keeper of the (Temple) treasury...”

### **30 pieces of silver - Messianic Fulfillment**

Jewish commentators saw many Messianic references throughout Zechariah. Christian commentary on these verses sometimes interpret these verses as a future fulfillment - the broken covenant after Israel as a nation rejected the Messiah, which led to the destruction of Jerusalem by the Romans.

Thirty pieces of silver was the price for which Judas Iscariot betrayed Jesus, according to the account in **Matthew 26:15**.

Rashi - The number thirty is explained by the Midrash Aggadah (Cf. Gen. Rabbah 49:3, Pesikta d'Rav Kahana 88a), that our father Abraham was promised that no generation would have fewer than thirty righteous in men, the number of (**Gen. 15:5**): “So shall your seed be.”

The word יִהְיֶה (yihyeh - “shall ... be”) is also used in Genesis 18:18:

**Genesis 18:17-18** - “And the LORD said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become (yihyeh) a great and mighty nation, and all the nations of the earth shall be blessed in him?”

The in both scriptures the word יִהְיֶה (yihyeh - “shall be”) has the numerical value of 30.

From Paul we learn that the Seed relates to Messiah:

**Galatians 3:16** - “The promises were spoken to Abraham and to his seed. The Scripture does not say, “and to seeds,” meaning many, but “and to your seed,” meaning One, who is Christ.”

“Thus the 30 righteous gave their lives to sanctify God’s name. In this way they ‘paid’ God to continue protecting the Israelites despite their wickedness.” - *The Living Nach*.

By throwing the “deeds” of those 30 righteous people into the Temple, Zechariah symbolized that the Temple would be rebuilt because of their merits. - *Note in the Orthodox Jewish Stone Edition of the Tanakh*.

“Treasury” begins with the letter yod, yotzer or craftsman, or potter. In this case the yod can be used interchangeably with an aleph, making the word otzer or treasury. Either way is correct depending on the context.

**Matthew 27** shows this “throwing” occurred by the hand of Judas.

**Jeremiah 19 1-13** - “Buy a clay jar from a potter (yotser) and take it, in the presence of the elders and priests, to the Valley of Ben Hinnom near the Potsherd Gate. He then prophecies the destruction of the city

**Jeremiah 19:1** - “They will bury the dead in Tophet [in the Valley of Ben Hinnom] until there is no more room.”

Matthew departed from the Targum and traditional translation and translated directly from the Hebrew Masoretic text as “potter.” The circumstances of what Judas did called to mind the passage from Zechariah and the different ways it could be interpreted. He saw both translations - potter and treasury - combined in its fulfillment.

The Targum leaves out the reference to the 30 pieces of silver and other Messianic references because they were pointed to by Christians as being fulfilled by Jesus.

See “Answering Jewish Objections to Jesus : Volume 4: New Testament Objections,” p. 33.

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