

Supplement from Zachariah 11:15-17

Zachariah 11:15-17(KJV)

- **Zachariah 11:15-17 (KJV)** ¹⁵And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd. ¹⁶For, 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. ¹⁷Woe 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.

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- ¹⁵Then the LORD said to me, “Take again the equipment of a foolish shepherd. ¹⁶For I am going to raise up a shepherd over the land who will not care for the lost, or seek the young, or heal the injured, or feed the healthy, but will eat the meat of the choice sheep, tearing off their hooves. ¹⁷“Woe to the worthless shepherd, who deserts the flock! May the sword strike his arm and his right eye! May his arm be completely withered, his right eye totally blinded!”

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This passage explicitly states that God will "raise up" a destructive shepherd (leader) who neglects and exploits the people rather than caring for them. Several key insights from this passage:

1. Divine permission: The text suggests that God sometimes allows or even appoints harmful leaders as a form of judgment.
2. Context of rejection: This comes after the symbolic narrative in Zechariah 11:4-14 where God had Zechariah act as a good shepherd whose leadership was rejected and undervalued by the people (they paid "thirty pieces of silver").
3. Natural consequences: Many scholars interpret this as showing that when people reject good leadership, →




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they experience the natural consequence of suffering under bad leadership.

1. Ultimate judgment: The passage ends with a pronouncement of judgment against this bad leader, showing that although God may allow such leadership temporarily, it ultimately faces divine justice.

This is consistent with other biblical themes found in passages like 1 Samuel 8 (where God gives Israel the king they demand despite warnings about oppression) and Hosea 13:11 ("So in my anger I gave you a king, and in my wrath I took him away").

- Zechariah presents this as part of a larger pattern where leadership  often reflects the spiritual condition of the people themselves.

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A picture of antichrist.

"And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd," etc. After the experience of the good Shepherd comes the description of the bad; after the right "instruments," the wrong ones; after the Christ, the *antichrist*, the person *usurping* the true Christ's position, that is to say, and so *opposing* his work. See (ver. 17) the "idol shepherd"—the shepherd making himself the object of worship to his flock; and comp. [2Th 2:4](#); [Lu 4:7](#). Which of the "many antichrists" [[1Jo 2:18](#)] to appear in "the last time" is here intended primarily, we do not propose to discuss. It seems safer to take the description as applying to all. So interpreted, it may be understood as setting before us →

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- (1) their *true calling*;
- (2) their *chief characteristics*; and
- (3) their *final doom*.

I THEIR TRUE CALLING. They are spoken of here (ver. 16) as "raised up" by God. By this we may understand:

1. **That they do not come *without the knowledge of God*.** By the typical action enjoined on his prophet (ver. 15), God not only shows here that he foreknew the appearance of these various enemies, but he also foretells it. As the prophet is ordered to do in figure, so will they do in fact. →

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2. Nor yet *without God's will*. It is the natural tendency of corruption to come to a head, as it were, in this manner. An evil movement never continues long without producing evil leaders to guide it. But they cannot be fully developed till God permits.

II THEIR CHIEF CHARACTERISTICS. These appear to be three.

1. *Shameful negligence*. The things to which, in the position assumed by these idol shepherds, they ought specially to attend are just those they neglect. Where their flocks are in danger ("cut off"), they forsake them; where weak, as the "young," they pass by them; where "wounded," they do not "heal" them; where unable to walk (stand still), they do not "bear" them. →

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2. *Shameless selfishness.* Instead of feeding the flock, they feed themselves—"eating the flesh of the fat".
3. *Unblushing cruelty.* These perverters of God's truth ever become, in due course, the persecutors of God's people.

III THEIR FINAL DOOM. Judgment, though often long delayed, will always come upon them at last. The "sword," in due time, will descend. Moreover, this judgment, when it does come, will be found:

1. *Peculiarly just.* It is on the negligent "eye," and the cruel and grasping hand and "arm," that the punishment comes. →

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2. *Peculiarly awful*; all their *power* being "clean dried up," and all their *light* being" utterly darkened." So [2Th 2:8](#); [Re 18:8,21](#), etc.; and compare such passages as [2Ki 9:35-37](#); [Ps 2:9](#); [Isa 30:14](#); [Mt 21:44](#); and below [Zec 14:12](#).

In contemplating these scenes, we may frequently notice:

1. *How great is the forbearance of God*. When we see this succession of enemies permitted to arise and prosper in sowing tares in his field, we may well exclaim as in [Ro 9:22](#). Not so would man have acted. {[Mt 13:28](#)} →

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2. *How great is the goodness of God.* This forbearance is partly for the sake of those who truly believe in his Name; [[Mt 13:29](#)] and partly, also (more wonderful still), for the sake of those who do not. [[Ro 2:4](#); [2Pe 3:9](#)]
3. *How great should be the humility of his people.* With our short lives and limited powers and many infirmities both of intellect and of temper, how little we can understand of that widely scattered, often-shifting, far-spreading, long enduring campaign of good against evil which he thus permits and directs! Well may even an apostle confess as in [1Co 13:9](#), and beginning of ver. 12! And well may he admonish us all, therefore, as in [1Co 4:5](#)! →

Supplement Reference Scriptures

- **1 Corinthians 13:9 (KJV)** For we know in part, and we prophesy in part.
- **1 Corinthians 4:5 (KJV)** Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.
- **Isaiah 30:14 (KJV)** And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.
- **1 John 2:18 (KJV)** Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time..

Supplement Reference Scriptures

- **2 Kings 9:35-37 (KJV)** And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands. Wherefore they came again, and told him. And he said, This *is* the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This *is* Jezebel.
- **Luke 4:7 (KJV)** If thou therefore wilt worship me, all shall be thine.
- **Matthew 13:28 (KJV)** He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?
- **Matthew 13:29 (KJV)** But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Supplement Reference Scriptures

- **Matthew 21:44 (KJV)** And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.
- **2 Peter 3:9 (KJV)** The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
- **Psalms 2:9 (KJV)** Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.
- **Revelation 18:8 (KJV)** Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.
- **Revelation 18:21 (KJV)** And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

Supplement Reference Scriptures

- **Romans 2:4 (KJV)** Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?
- **Romans 9:22 (KJV)** *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:
- **2 Thessalonians 2:4 (KJV)** Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.
- **2 Thessalonians 2:8 (KJV)** And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

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- **Zechariah 14:12 (KJV)** And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.