Zechariah 10:6-12

**Digging Deeper in the Word**

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September 2016

***Zechariah 10:6–12***  
**6** “I will strengthen the house of Judah, and I will save the house of Joseph. I will bring them back because I have compassion on them, and they shall be as though I had not rejected them, for I am YHWH their God and I will answer them. **7** Then Ephraim shall become like a mighty warrior, and their hearts shall be glad as with wine. Their children shall see it and be glad; their hearts shall rejoice in YHWH. **8** “I will whistle for them and gather them in, for I have redeemed them, and they shall be as many as they were before. **9** Though I scattered them among the nations, yet in far countries they shall remember me, and with their children they shall live and return. **10** I will bring them home from the land of Egypt, and gather them from Assyria, and I will bring them to the land of Gilead and to Lebanon, till there is no room for them. **11** He shall pass through the sea of troubles and strike down the waves of the sea, and all the depths of the Nile shall be dried up. The pride of Assyria shall be laid low, and the scepter of Egypt shall depart. **12** I will make them strong in YHWH, and they shall walk in his name,” declares YHWH.

1. Summarize the previous section, Zech 10:1-5.
2. In Zech 10:6a, what is the “house of Judah” and the “house of Joseph”? Are they the same or different?
3. What is the point YHWH is communicating by referring to the “house of Judah” as well as the “house of Joseph”?
4. In Zech 10:6b, YHWH says that he will “bring them back”. Look up the Hebrew root word used here. It is a word that we have encountered before. What does it mean? The form of the verb in this verse is actually causative. In other words, it means “God will cause” something to happen. What is he actually causing to happen in this case?
5. Why will YHWH bring them back? How will that look? And what is implied by God saying “I will answer them”?
6. About two hundred years before Zechariah, the prophet Jeremiah was speaking to the house of Judah, just after the house of Israel had been destroyed. Read Jer 3:6-18. What are the similarities and connections with this prophesy of Jeremiah to our Zechariah portion?
7. Where does YHWH scatter his people? And what happens to those places where they are scattered? Note also the similar situation prophesied in Hos 11:11.
8. To where does YHWH bring his people, when he gathers them together again? Where is Gilead and Lebanon, and what is significant about them? Why are these places mentioned rather than other places like Jerusalem (for example, Zech 8:22, Is 27:13).
9. Zech 10:8 speaks of YHWH “whistling” for his people, to gather them together. See also Is 5:26 and Judges 5:16. What is the imagery that this word would bring to mind in the culture of Zechariah’s day? (Hint: This same imagery was used earlier in Zech 10.) Can you think of any complementary passages from the Apostolic Scriptures?
10. The entire chapter usually refers to the people of Israel with the plural pronoun “them”, for example in Zech 10:10. but in Zech 10:11 we all of a sudden have the singular form twice in the statements, “**He shall pass through the sea of troubles and he shall strike down the waves of the sea.**” If the “he” refers to the nation of Israel (the collective people of Israel), what might these statements mean?
11. It is also possible that the “he” of Zech 10:11 may refer to the Messiah. In that case, what might these two statements mean? What events in Yeshua’s life are perhaps being foretold?
12. Look back at Zech 10:3-5 when we had a similar change from plural “them” to singular “him”. What did the use of the singular point us to in this section?
13. Hebrew does not have as many conjunctions and connecting words as English. Hebrew uses the **וְ** wa “and” very frequently. Although the basic meaning is “and”, depending on the context it can be translated as “and, also, then, but, though, with, so that, etc.” Often it is not translated at all, since English doesn’t use “and” nearly as often as Hebrew does. For example, look at Zech 10:9-12. Regardless of how your English Bible translates it, every phrase in these verses begins with the Hebrew  **וְ** wa “and”:

**9** **And** ~~Though~~ I scattered them among the nations,

**And** ~~yet~~ in far countries they shall remember me,

**And** with their children they shall live and return,

**10** **And** I will bring them home from the land of Egypt,

**And** gather them from Assyria,

**And** I will bring them to the land of Gilead and to Lebanon,

**And** ~~till~~ there is no room for them,

**11** **And** he shall pass through the sea of troubles,

**And** strike down the waves of the sea,

**And** all the depths of the Nile shall be dried up,

**And** the pride of Assyria shall be laid low,

**And** the scepter of Egypt shall depart,

**12** **And** I will make them strong in YHWH,

**And** they shall walk in his name,”

Realizing this, and further knowing that there were no verse divisions and also no punctuation in the original Hebrew (no periods or commas), how does this influence how we read our translations? What do we have to be careful of? Particularly in Zech 10:11, how does this impact our discussion of the Messiah in relationship to the following phrases, especially “all the depths of the Nile shall be dried up” which is followed by a period in the ESV?

1. How can you summarize this Chapter 10?
2. What do you personally take away from your study of this passage?