

## **Introduction**

The Old Testament prepares us for the New Testament, and the New Testament fulfills the Old Testament's hope and expectation in Jesus Christ. The promises of which we read in the prophets have relevance for us today, **Rom. 15:4**.

This section of Zechariah (chapters 9 to 11) is centered on some of the clearest prophecies of Jesus Christ and his saving reign (**Zech 9:9**).

## **Thesis**

**Zechariah 10:6-12 concludes by portraying Christ's salvation in terms of a second exodus for God's people.**

### **1. Described Salvation vv. 6-7**

Verse 6 speaks of salvation as strengthening, the undoing of rejection and God answering or paying heed to the affliction of His people.

Verse 7 then adds the ideas of an empowering transformation, the conveying of joy and that this salvation will stretch forward into the future.

**This is a great description of salvation.**

**First**, it is portrayed as deliverance from affliction and bondage.

**Secondly**, salvation includes: restoration.

**Thirdly**, salvation is described in terms of the joy of the Lord.

### **2. Salvation's Cause vv. 6-7**

The cause of salvation is the sovereign grace and mercy of God.

The cause for our salvation cannot be found in us, so it will have to come from God.

What is the Bible's answer to those who are great sinners?

**First**, we may ask if our sins are greater than those of the tribes of Judah and Joseph.

**Secondly**, we learn that God is glorified in saving the greatest of sinners.

God's mercy is greater than all our sin, and this is to His great glory.

### **3. Salvation's Method vv. 8-10; 12**

Vv. 8–10 show God as the shepherd who gathers his people who once were scattered.

Though he scattered them in judgment, because of his grace he makes this dispersal a thing of blessing, a planting of his own among the peoples for a far greater salvation.

**God planted His seed among the peoples, then He called them to Himself.**

This is just how Jesus described himself as the Good Shepherd (**John 10:14, 16**).

Christ calls today through the gospel and summons his own (**Matt. 11:28**).

This is God's manner of working salvation throughout history, throughout nations and peoples and places: he plants his own, calls them forth with the gospel, and then makes them spiritually fruitful (**Zech. 10:9-10**). Everywhere, even today, God has a people who come forth as the gospel is proclaimed, a church united in faith and in spirit though flung far and wide around the world.

**Because it is God who says, “I will,” we can trust all that he promises here.**

“I will strengthen,” he says to the weak. “I will bring them back,” he says of the lost. “I will answer,” he says to those afflicted and oppressed. “I will whistle for them and gather them in, for I have redeemed them,” he says.

In those words is found good news for all who hear, for all who are called by the promise of God, who says, “I will!”

The passage begins with “I will,” but it ends with “they will”: “they shall walk in his name, declares the LORD” (**Zech. 10:12**). Because of the promise of a mighty God, those who trust in Christ may know the power and joy of a new life, a new hope, and a new strength, all to the glory of his name.

#### **4. Exodus Model vv. 10-12**

Zechariah refers to a return from Egypt, and then adds a return from the second captivity of God’s people in Assyria (**Zech 10:10**). Both of these ancient sources of oppression picture the bondage of sin from which God’s people are saved.

The prophet then refers to God’s great saving works, freeing Israel from Egypt, which he uses as a model for God’s greater redemption in the gospel (**Zech. 10:11**).

This refers to the salvation the Messiah will bring, not the return from Babylon but the second exodus that results from the coming of the Savior-King.

**The NT frequently uses the exodus as a model for salvation in Jesus Christ.**

Jesus was sacrificed as the Passover Lamb, connecting his salvation to the exodus. Believers are delivered from the house of bondage that is sin, just as Israel was delivered from slavery in Egypt. Like them, believers are headed for a promised land, to which we journey as pilgrims in this world. Like Israel then, we now journey as strangers through the wilderness in a present time of testing. Once we have begun this difficult journey of faith in Christ, God will preserve us through every danger.

**The exodus picture of salvation points us to the God of the exodus, and focuses all our hope in him.** What matters is not the difficulty of the journey, not the perils along the way, not even our own weakness for the task at hand. What matters is the God who leads us (**Zech. 10:12**).

**In John 6–8 Jesus made three great statements that identified him as the Savior of the exodus, and thus as the object of our hope.**

**First, John 6:35**, he compared himself to the manna God sent from heaven

**Secondly, John 7:37–38**, Jesus described himself in terms of the water God made to flow from a rock in the desert.

**Thirdly, John 8:12** Jesus described himself as the cloud of fire and light that guided Israel through the desert.

This present time is the day of difficulty and trial as we journey to the Promised Land ahead. Just as God was sufficient for all the people’s need in that day, our Lord Jesus gives us everything we need as we look to him in faith.