

## Week 6: Zechariah – Hope for a Humble King

Leaning into LENT

### Dwelling in the Word

1. Prayerfully read through Zechariah 1:2-6 and ask: 1) What words, phrases, or images stood out to you? 2) What does this say about what God desires to accomplish in you? 3) How could you respond to what God says in this passage?

### Beginning the Conversation

1. Have you ever apologized to someone sincerely but the individual did not accept your apology? How did that feel? What impact does knowing God's promise, "return to me, and I will return to you" (Zech 1:3), have on you when you approach God in repentance? (see Mal 3:7; Jer 24:7; Neh 1:7; 1John 1:9)
2. Do you think it is important that repentance or apologies need to be accompanied with changed behaviour? Why?

### Digging Deeper

1. Zechariah 1:2-6 is one of the most complete passages about repentance in the prophets. Pastor Tyler noted how repentance is *relational* (a turning *to* someone), *behavioural* (turning *from* something), and *affective* (doing so with all of your heart). How does that complete picture of repentance inform your own life?
2. Most of the prophets looked forward to the day when Yahweh would send his Messiah to rule with humility & gentleness, grace & mercy, justice & righteousness — and Jesus perfectly fulfilled this role. How should this prophetic vision of servant leadership inform leadership in the church? How about leadership in the world? While we are to pray for all of those in positions of authority (1 Timothy 2:1-2), what prophetic role do you think God's people have when those in power abuse that power?
3. Zechariah showed that the offices and functions of the high priest (Joshua) and the civil leader (Zerubbabel) would be combined in a coming priest-king. How does understanding Jesus as both high priest and king help you better understand his redemptive work?
4. The returned exiles were encouraged in their work by being reminded that what they were doing (rebuilding the temple) had a significance that transcended their own place and time. How does your faithful service in following Jesus transcend your own time and place? What eternal realities do you demonstrate by means of your participation in God's work in the world?
5. Building the temple required resources. It required people, time, skill, commitment, materials, and money. What kinds of resources do God's people — the church — need to be built into a "spiritual temple" (1Pet 2:5; see also Eph 2:20-22; 1Cor 3:16)? What has God already provided? How do we access those resources?

### Living it Out

1. Have you ever thought of your faithful service to God in terms of spiritual temple building? If you have, what do you perceive as your role in this task? What role does the Spirit play in this (see Zech 4:6; Acts 1:8).



# Zechariah: Hope for a Humble King

(Zechariah 1:1-6; 9:9-13 & Matthew 21:1-11)

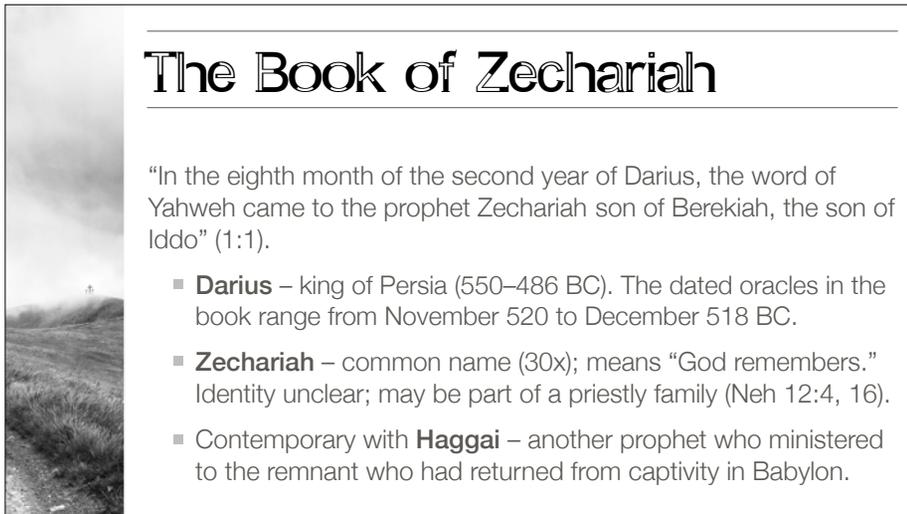
Palm Sunday  
April 13, 2025  
Pastor Tyler Williams  
Greenfield Community Church

Leaning into LENT



## The Minor Prophets

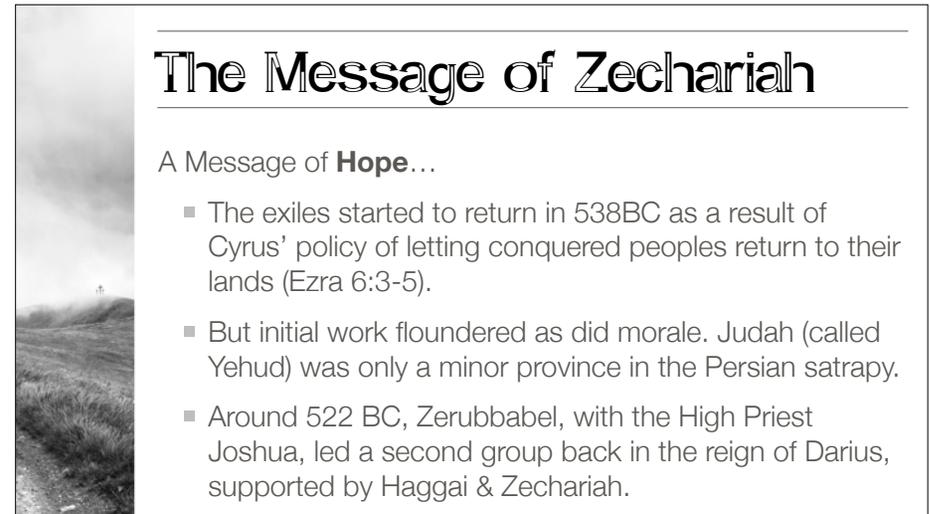
Event	Super Power	Prophets
Fall of Israel (722 BC)	Assyria	Hosea, Amos, Micah
Exile of Judah (587 BC)	Babylonia	Zephaniah, Nahum, Habakuk, Obadiah
Return (538 BC)	Persia	Haggai, <span style="border: 2px solid red; padding: 2px;">Zechariah</span> , Malachi Joel* and Jonah*



## The Book of Zechariah

“In the eighth month of the second year of Darius, the word of Yahweh came to the prophet Zechariah son of Berekiah, the son of Iddo” (1:1).

- **Darius** – king of Persia (550–486 BC). The dated oracles in the book range from November 520 to December 518 BC.
- **Zechariah** – common name (30x); means “God remembers.” Identity unclear; may be part of a priestly family (Neh 12:4, 16).
- Contemporary with **Haggai** – another prophet who ministered to the remnant who had returned from captivity in Babylon.



## The Message of Zechariah

A Message of **Hope**...

- The exiles started to return in 538BC as a result of Cyrus’ policy of letting conquered peoples return to their lands (Ezra 6:3-5).
- But initial work floundered as did morale. Judah (called Yehud) was only a minor province in the Persian satrapy.
- Around 522 BC, Zerubbabel, with the High Priest Joshua, led a second group back in the reign of Darius, supported by Haggai & Zechariah.



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## The Message of Zechariah

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- In response to Haggai's preaching (Aug 29, 520), they began to rebuild the temple (1:14).
- A few months later (Nov 520), Zechariah presented a vision of God's expansive kingdom ruled by a Davidic king centred in Jerusalem.
- Construction on the temple was completed and consecrated on March 12, 515 BC (Ezra 6:15-18).



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## The Message of Zechariah

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### Outline

- Introduction (1:1-6)
- Eight Night Visions (1:7–6:8)
- Oracles of Responsibility & Promise (6:9–8:23)
- Israel and the Nations (9:1–11:17)
- God's kingdom on earth (12:1-14:21)



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## Hope for Return

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"This is what Yahweh Almighty says: 'Return [pl] to me,' declares Yahweh Almighty, 'and I will return to you [pl]'" (1:3).

- Return (שוב *shub*) – turn back, return, repent.
- Both **turning from** something and a **turning to** someone, but ultimately concerned with the restoration of a relationship between Yahweh and *his people*.
- Assurance from God that he will to return to those who turn back to him (Mal 3:7; Jer 24:7; Neh 1:7; 1John 1:9).



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## Hope for Return

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Repentance is...

- Relational: a call to return to Yahweh (Zech 1:3).
- Behavioural: turn away from idolatry and injustice, and a turn towards justice and righteousness (Amos 5:24).
- Affective: involves the whole person ("with all your heart", Joel 2:12)

## Hope for the Messiah

“For, indeed, I am going to bring my servant, **the Branch**” (3:8).

- “Branch” or “sprout” (צמח *tzemach*) – term used to refer to the Royal Messiah who will come from the line of David (Isaiah 11:1; Jer 23:5; 33:15).



## Hope for the Messiah

“Take the silver and gold and make a crown, and set it on the head of the high priest, Joshua son of Jozadak. <sup>12</sup>Tell him this is what Yahweh Almighty says: ‘Here is the man whose name is **the Branch** [*tzemach*], and he will branch out [*yitzmach*] from his place and build the temple of Yahweh. <sup>13</sup>It is he who will build the temple of Yahweh, and he will be clothed with majesty and will sit and rule on his throne. **And he will be a priest on his throne. And there will be harmony between the two [roles]**” (6:11-13).

## Hope for the Messiah

- In Zechariah, the expected “branch,” the Messiah, combines both royal and priestly functions.
- This symbolically points towards the one coming in the future who would combine the two offices: Jesus (Hebrews 8:1-2).

Texts from the Dead Sea Scrolls interpret this to suggest that there would be two Messiahs: a Priestly Aaronic Messiah and a Royal Davidic Messiah.

## Hope for a Restored Jerusalem

“I will return to Zion and dwell in Jerusalem. Then Jerusalem will be called the Faithful City, and the mountain of Yahweh Almighty will be called the Holy Mountain” (8:3).

“Yahweh will be king over the whole earth. On that day **Yahweh will be one, and his name one**... Jerusalem will be inhabited; never again will it be destroyed. It will be secure” (14:9, 11).

- Yahweh’s presence will return to the temple in Jerusalem and he will rule the nations and the world from there (see the echo of Deut 6:4; cf. Revelation 21:2-3).

## Hope for a Humble King

“Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey...” (9:9).

- This King is described as “righteous” (צדיק *tzedek*); and “victorious” or “having salvation” (KJV) or “as deliverer” (נושע *nosha*).
- Fulfilled on Palm Sunday (Matt 21:1-11; John 12:15).

## Hope for a Humble King

“And lowly and riding on a donkey” (9:9).

- The one intentional thing Jesus did (Matt 21:2).
- A humble entrance (subverting Roman notions of power).
- “Real” rulers would enter on a stallion; Jesus picks a simple farm animal.



“Jesus picked a symbol that emphasized humility and lowliness instead of military strength. That fact should inform how we celebrate and remember his entry into Jerusalem.... We can spend Palm Sunday reflecting on what it means to follow a king who rejected the way of violence.”

— Esau McCaulley



## Hopes Fulfilled

Fulfilled in Jesus...

- as Royal Messiah, from the line of David.
- as Priestly Messiah and high priest who himself makes atonement for the sins of the world (Heb 9:12).
- as the ultimate Temple (John 2:19). Jesus is the dwelling place of God who “tabernacled among us” (John 1:14).
- as the one who through faith unites humanity as “living stones” in this temple (1Pet 2:5; Eph 2:20-22; 1Cor 3:16).



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## Invitation

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This morning as we anticipate Holy Week, I invite you to consider

- The God who invites you to return.
- And made this return possible by sending his Son, Jesus the Messiah, so that full reconciliation is possible!