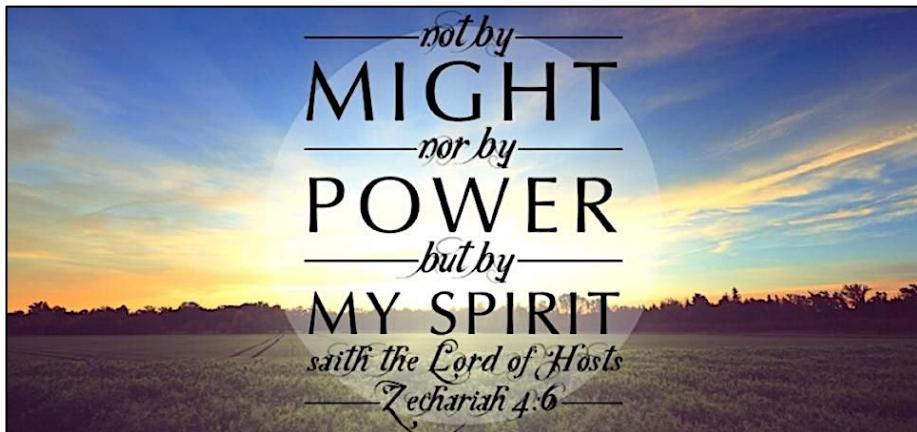


The last six chapters [of Zechariah] are dominated by struggle and tension. At first the battle is local and God's people triumph, but later the rejection of the good shepherd (11:4-17), mourning (12:10-13:1) and the slaughter of the shepherd (13:7-9) intensify the sinister impression that evil forces are gaining control. Finally they capture Jerusalem, and that is the signal of the Lord's intervention to establish His kingdom over all the earth. The book prepares God's people for the worst calamity they can ever face, the triumph of evil over good. Even God's representative dies at the hand of evil men. There is no room in Zechariah's thinking for glib optimism, but when evil has done its worst the Lord remains King, and will be seen to be King by all the nations.

- Joyce Baldwin, Haggai, Zechariah and Malachi, p.60



# **Covenant Presbyterian Church of Reno, Nevada**

**February 28, 2021**

# Service for the Lord's Day

## February 28, 2021 – 9:00 a.m.

*Rejoice greatly, O daughter of Zion!  
Shout aloud, O daughter of Jerusalem!  
Behold, your king is coming to you;  
righteous and having salvation is he,  
humble and mounted on a donkey,  
on a colt, the foal of a donkey.*

- Zechariah 9:9

## *We Gather Together Because of, and With, The Spirit of God*

## Prelude

Nancy Tedford, piano

## **Greetings and Church Family News**

**Choral Introit**    “A New Song” – Peterson    Covenant Choir

## \*Call to Worship Psalm 24 (Hymnal p.791)

*We Rejoice Greatly in the King Who Is Jesus Christ Our Lord*

## \*Hymn of Praise

#441

*Jesus Shall Reign Where E'er the Sun* (vv. 1, 3 & 5)

## **Children's Prayer**

Kathy Ludwig

## **Prayer of Confession**

## **Assurance of Pardon & Gloria Patri (#734)**

## **Reception of Tithes and Offerings**

## **Offertory Anthem**      “Oh, Jeremiah!” – Martin/Ramey

## \*Doxology (#731) & Prayer of Thanksgiving

## **We Listen to God's Word & He Asks Us "What Do You See?"**

## \*Hymn of Preparation

#332

## *Come, Holy Spirit, Heavenly Dove*

**Scripture:** Zechariah 4:1-14; 9:9-10 (pp. 794 & 797)  
**Message:** “Not By Might, Nor By Power” Pastor Jay Hull  
(Majoring in the Minors #11)

### Prayers of the People and the Lord’s Prayer

*Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our sins as we forgive those who sin against us. And lead us not into temptation, but deliver us from evil, for Thine is the kingdom and the power and the glory forever. Amen.*

**We Go Forth Not in Earthly Power but in God’s Spirit**

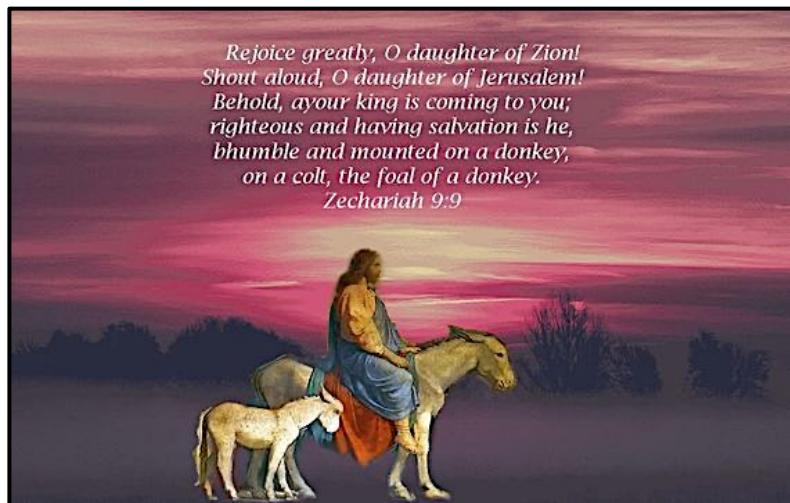
\***Closing Hymn** #455  
*And Can It Be That I Should Gain (vv. 1, 3 & 5)*

\***Charge & Benediction**

\***Postlude**

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\*indicates to stand if you are able



*Rejoice greatly, O daughter of Zion!  
Shout aloud, O daughter of Jerusalem!  
Behold, your king is coming to you;  
righteous and having salvation is he,  
humble and mounted on a donkey,  
on a colt, the foal of a donkey.  
Zechariah 9:9*

# Not By Might, Nor By Power

Majoring in the Minors - Zechariah - #11 of “The Twelve”  
Zechariah 4: 1-14; 9: 9-10

**The Prophet:** ZECHARIA common Hebrew name (r Old Testament)

**Date:** Around 520 BC (He was a contemporary, indeed a prophetic partner, with Haggai in the work of the Restoration Period)

**Place:** Jerusalem, former capital of what was the Southern Kingdom of Judah

**Situation:** Some 70 years before (587 BC) the city of Jerusalem and the Temple built by Solomon had been plundered and destroyed and the people taken into exile by the Babylonians. “This disaster was the death of a nation. Far from recording an evolutionary spiral of steady progress from Moses to Christ, the Bible presents a high point of revelation at the time of the Exodus, followed by a decline which the occasional reformation was powerless to reverse. The whole tragic story could be summed up in the sequence: chosen, privileged, presumptuous, rebellious. The defeat and captivity of the two kingdoms was a divine judgment, from which the nation would never recover.” (Baldwin, p.13 – see also notes on Haggai)

**Message:** Similar to that of Haggai, but Zechariah adds a broader, God’s-eye view. Using the language and style of apocalyptic writing (like what we find in the New Testament Book of Revelation) he affirms the present-day partners Zerubbabel (governor) and Joshua (high priest) as men “anointed to serve the Lord of all the earth” (4: 14), but, he also points to a coming king who will be surprisingly humble (9: 9-10) yet will be “king over the whole earth” (14: 9).

**Something Special:** How do the present challenges and woes of God’s people fit into His overall plan? And what can be done to stop the cycle of disobedience they seem always to fall into?... With the wisdom of hindsight, and by the inspiration of the Holy Spirit, we hear Zechariah speaking of the coming Messiah, God’s final answer in human form who was and is Jesus of Nazareth.

### Additional Notes: