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GROUP STUDY GUIDE

Minor Prophets, Major Messages | Zechariah: YHWH Has Remembered

Use with the full teaching and a Bible. Read or watch first, complete the questions, then discuss and apply. For family study, an adult can select suitable portions and accept spoken answers.

Test the teaching's explanations against the cited passages. Keep the answer key and facilitator notes separate when distributing learner pages.

[Open the full teaching](#)

Teaching summary

This teaching examines Zechariah's assurance that YHWH remembers his promises even when their fulfillment seems delayed. The returning exiles expected the peace, restoration, and Messianic reign announced by earlier prophets, but their circumstances remained disappointing. Zechariah, whose name means 'YHWH has remembered,' encouraged them to rebuild the temple alongside Haggai and to regard their present work as a beginning rather than the completion of God's promises.

Eight symbolic visions address judgment and restoration. In the first, the nations are at ease while Jerusalem still needs mercy; YHWH promises to restore his city and house. Horns and craftsmen portray oppression and judgment, and a measuring line points toward Jerusalem's expansion. Joshua's changed garments picture forgiveness. The lampstand and olive trees accompany the promise that YHWH's Spirit will enable the work. A flying scroll announces judgment, and a basket is carried away with wickedness. In the final vision, chariots patrol the earth, and those going north bring rest to YHWH's spirit there.

The crowning of Joshua the high priest points to the coming Branch, a Messianic figure who will build the temple and bear royal honor. This image brings priesthood and kingship together. Zechariah 6:15 also connects the promised outcome with diligent obedience. The people must therefore pursue justice, kindness, and mercy rather than oppression. Future blessing does not excuse present unfaithfulness; Zechariah calls for sincere conduct consistent with the kingdom they hope to receive.

Chapters 9-14 develop the expectation of YHWH's kingdom. A humble king rides a donkey, and a rejected shepherd portrays the rejection of true care for the people. A spirit of grace brings mourning for the pierced one, followed by cleansing and the removal of idols and false prophets. The book ends with YHWH reigning over the earth and surviving nations coming to Jerusalem for Sukkot. The teaching connects this worship with learning Torah; Deuteronomy 31 specifically commands its public reading at Sukkot in the year of release, every seven years.

The teaching connects Joshua's crown with Yeshua's priestly and royal work. Yeshua makes atonement through his death and will return to save his people and rule justly, as reflected in Hebrews 9:28 and Revelation 19:11-16. Matthew identifies his entry into Jerusalem on a donkey with Zechariah 9:9. John connects the piercing of Yeshua's side with Zechariah 12:10, and

Revelation 1:7 also uses the image of the pierced one. These connections identify Yeshua with the promised Messiah.

Zechariah's message calls believers to live as members of the coming kingdom now. Yeshua similarly requires his followers to do and teach the commandments rather than merely profess them. In Acts 1:6-8, he redirects questions about the kingdom's timing toward the disciples' present responsibility to be his witnesses. The timing remains in God's hands. Trust in his remembered promises should therefore produce faithful obedience, mercy, and active witness while believers await the kingdom's fullness.

Summary points

- Zechariah assures disappointed returning exiles that YHWH remembers his promises.
- Rebuilding the temple belongs to the beginning stages of restoration.
- The eight visions hold together judgment, forgiveness, divine empowerment, and hope for restoration.
- Joshua's change of garments symbolizes the removal of sin and God's forgiveness.
- The crowned high priest points toward the Messiah's combined priestly and royal roles.
- Zechariah joins future hope with a present call to justice, mercy, and sincere obedience.
- The book anticipates YHWH's worldwide reign and the nations worshipping at Jerusalem.
- Yeshua's donkey ride and piercing are connected directly with Zechariah's prophecies.
- Yeshua makes atonement and will return to save and rule in righteousness.
- Believers should live as kingdom members now while trusting God with the timing of fulfillment.

Fill in the blank

Use the teaching and the cited Bible passages. Equivalent wording is welcome when it expresses the same meaning.

Basic

1. Zechariah's name means 'YHWH has _____.'
2. The returning exiles were urged to rebuild the _____.
3. The removal of Joshua's filthy garments symbolizes the removal of _____.
4. The crowned high priest points to a Messiah who is both priest and _____.
5. Zechariah urges the people to show justice, kindness, and _____.
6. Believers should live as members of the coming _____ in the present.

Challenging

1. In the teaching's interpretation of the lampstand vision, the oil pictures YHWH's _____ empowering Zerubbabel.
2. The Messianic title applied to the figure symbolized by Joshua is the _____.
3. Zechariah 9:9 describes the humble king riding on a _____.
4. Zechariah 12:10 describes mourning over the one whom the people have _____.
5. The nations come to Jerusalem to celebrate _____ in Zechariah 14.
6. In Acts 1:8, Yeshua gives his disciples the task of being his _____.

Group discussion

Discuss respectfully and support answers from the passages. Use these lines for brief notes or a notebook for longer responses.

1. Why might the returning exiles have struggled to believe the promises of restoration?

2. How do the visions hold forgiveness, judgment, and hope together?

3. What does Joshua's crowning reveal about the two roles fulfilled by the Messiah?

4. Why does Zechariah connect expectation of the kingdom with sincere obedience and mercy now?

5. How do the New Testament connections identify Yeshua with Zechariah's promised figures?

6. How can your group focus on faithful action while leaving the timing of the kingdom in God's hands?

Answer key

For the leader or parent. Answers follow the teaching and the passages. Accept equivalent wording that expresses the same meaning.

Basic

1. remembered

Teaching overview: Zechariah's name

2. temple

Ezra 5:1-2; Zechariah 1:16

3. sin (also: iniquity)

Zechariah 3:3-4

4. king

Zechariah 6:11-13; teaching interpretation

5. mercy

Zechariah 7:9-10

6. kingdom

Teaching major message; Matthew 5:19-20

Challenging

1. Spirit (also: Holy Spirit)

Zechariah 4:1-14; teaching vision 5

2. Branch

Zechariah 3:8; 6:12

3. donkey

Zechariah 9:9

4. pierced

Zechariah 12:10

5. Sukkot (also: Feast of Booths, Feast of Tabernacles)

Zechariah 14:16-19

6. witnesses

Acts 1:8

Facilitator notes

These responses give direction for discussion. They are not a test of identical wording. Invite participants to explain the passages and consider a faithful practical response.

1. The exiles had returned, but the peace, full restoration, and Messianic rule promised by the prophets were not yet visible. Zechariah encourages temple work and trust in YHWH's remembered promises. The teaching treats their work as a beginning, not proof that every promise was already complete.

Ezra 5:1-2; Zechariah 1:16-17; 4:9-10

2. Joshua's clean garments display forgiveness, the lampstand vision promises Spirit-enabled work, and the scroll and basket address sin and its removal. The visions also expose the nations' ease while Jerusalem suffers. Hope includes YHWH confronting evil and restoring his people, rather than overlooking wrongdoing.

Zechariah 1:11-17; 3:1-10; 4:6-10; 5:1-11

3. The teaching reads the crowned high priest as a sign of the Branch who brings priestly and royal work together. It connects this with Yeshua's atonement and future righteous rule. This is a Messianic interpretation of the sign, not a claim that Joshua was himself Yeshua.

Zechariah 6:11-13; Hebrews 9:28; Revelation 19:11-16

4. The promised future calls for conduct consistent with it: justice, kindness, mercy, and refusal to oppress. Zechariah also ties obedience to the promised building work. We should respond faithfully now without turning that condition into a timetable we can control or a way to buy salvation.

Zechariah 6:15; 7:9-10; Matthew 5:19-20

5. Matthew explicitly connects Yeshua's donkey entry with the humble king, and John connects his pierced side with the pierced one. Revelation uses the same image for his coming. Hebrews and Revelation also support the teaching's priest-and-king connection through atonement, salvation, and righteous rule.

Zechariah 9:9; 12:10; Matthew 21:1-11; John 19:34-37; Revelation 1:7; Hebrews 9:28

6. Yeshua redirects the disciples from the timing of restoration to Spirit-empowered witness. We can practice mercy, teach faithfully, and take one concrete step of witness while admitting what we do not know. Readiness is expressed in present faithfulness rather than a predicted date.

Acts 1:6-8; Zechariah 7:9-10

Facilitator reminders

Treat the detailed vision explanations as the teaching's interpretations and distinguish them from the words the prophet explicitly reports. The guide does not require agreement on an exact prophetic timetable.

The priest-and-king connection preserves Messiah's atoning work and righteous rule. It should not be expanded into the claim that earthly priesthood or Torah was abolished. The public reading command in Deuteronomy 31 belongs to Sukkot in the seven-year release cycle.

Put it into practice

Choose one response to the passages. What will we do, and when will we revisit it? Share only what you are comfortable sharing.