

1. Last week I taught Zec 1:17 and thus completed our analysis of the first of the eight night visions. We then began an exegesis of Zec 1:18. Before resuming that study, I want to give you an expanded translation of Zec 1:8-17.

Zec 1:8 It was night when he had a vision; he saw a man, the Lord Jesus Christ mounted on a red horse. The horse was standing among the myrtle trees in a deep ravine just east of Jerusalem. Behind the Lord Zechariah could see the other riders sitting on red, dappled sorrels and white horses.

Zec 1:9 I, Zechariah, said to the interpreting angel, "My Lord who are the horseman in the ravine and what is their function?" The angel answered, "I am going to show you who they are and what they do."

Zec 1:10 Then the rider on the Red Horse, the Lord Jesus interjected, "These riders were sent by the Father to travel all over planet earth and then to report back what they see."

Zec 1:11 And then a spokesman for the reconnaissance team reported to the Lord Jesus Who sat amidst the myrtle trees on the Red Horse, "as ordered Sir we have patrolled every inch of planet earth and we are pleased to report we saw nothing untoward or dangerous lurking, the plan seems at this point to be working, Satan and his team of demons have gone subterranean."

Zec 1:12 After the report from the reconnoitering angels, the Lord Jesus Christ, answered with a question to the Father, the Lord of the Armies, "how long" He asked, "before You show mercy to Jerusalem and the cities of Judah? The people of the land have been under discipline for some 70 years."

Zec 1:13 The Lord Jesus Christ answered the interpreting angel; He comforted me with good words, compassionately reassuring me of God's love for His people.

Zec 1:14 And the interpreting angel said: "cry out to all who will listen, God the Father, the Lord of the Armies, is greatly jealous for both Jerusalem and for Judah.

Zec 1:15 Now as a result of my love for Israel I am very angry at the nations who sit comfortably in peace. It is true I permitted them to discipline my people Israel but Satan inspired in them far greater wrath than intended. In fact each of them seemed to relish the destruction of My beloved people."

Zec 1:16 I then heard Jehovah, the Lord Jesus, say, "Hear up for this is My command I shall return to Jerusalem with great love and affection, My house shall be built in the city;" and then the Lord of the Armies, the Father, stretched a surveyor's line over the city. It was apparent He was measuring a future city of large proportions.

Zec 1:17 And then I heard The Lord of the Armies, the Father, cry out once again, "Moreover My cities in the land shall grow and become centers of prosperity. I, Jehovah, shall again show love and kindness to Zion and I shall choose once more Jerusalem as My beloved city."

3. Now let's return to our study of The Four Horns and The Four Craftsmen, our second night vision.

KJV

Zec 1:18 Then lifted I up mine eyes, and saw, and behold four horns.

Zec 1:19 And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

Zec 1:20 And the LORD shewed me four carpenters.

Zec 1:21 Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

Principles:

1. Zechariah's second vision pictured four horns and four craftsmen. The horns (a symbol of strength) represented four nations which scattered Judah.
2. The craftsmen represented the forces used of God to destroy the nations who disciplined Judah.
3. Zechariah's four horns represent the four nations described in Daniel chapter 2 and Daniel chapter 7, and can be interpreted as follows.
4. Now for a verse by verse analysis.

Zec 1:18 Then lifted I up (**Va Nasa**) mine eyes (**Ayin Y**), and saw (**Raah**), and behold (**Hinneh**) four horns (**Qeren**).

1. In the preceding chapters we noted God's love for Judah and his anger at the nations who abused His people.
2. Now the question arises: How will God deal with Israel's enemies? The answer constitutes the theme of the second night vision.
3. The vision resumes the consolatory note struck in the first vision. The nations who have scattered and crushed Israel shall themselves be scattered and crushed.
4. The second vision follows on the heels of the first vision. It would seem Zechariah is bowed in meditation. The prophet is doubtless directed to the second vision by the interpreting angel although this is not specifically stated.
5. **Raah** is used again as it was in the first vision. So accordingly we have not a dream but a vision, a vision occurring at night.
6. His attention falls quickly upon the four (**Arva Qeren**) horns. Four horns without animals.

7. The horns are introduced by the interjective particle **Hinneh** a lively demonstrative widely used to call or fasten attention to that which it points, in order to set it apart.

8. Here the four horns are the focal point of concern and interest. Thus we are quickly directed to the four **Qeren**.

8.1 The word **Qeren** often is used literally for a horn of a ram, a goat or an ox.

8.2 The word frequently means a horn for blowing as in Jos 6:5 or a horn used as a receptacle 1Sa 16:1, 13, and 1Ki 1:39.

8.3 **Qeren** is used of strength and power, particularly as a symbol of both national and individual power, such being a figure borrowed from the great strength of a wild, powerful animal.

8.4 Not surprising then that the four horns envisioned by Zechariah represent four kingdoms.

9. Zechariah like Daniel as we will see wants to know what are the horns. In contrast he has no trouble identifying the "smiths." From their appearance he sees that they are artisans, craftsman, perhaps because of their dress or tools or even both.

10. Daniel gives us the identification of the four horns and a description of how each has its own "smith."

Dan 2:38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. You Nebuchadnessar are this head of gold.

Dan 2:39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

Dan 2:40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise ...

Dan 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Dan 2:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

Dan 7:3 And four great beasts came up from the sea, diverse one from another.

Dan 7:4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

Dan 7:5 And behold another beast, a second, like to a bear, and it raised up itself on one

side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

Dan 7:6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

Dan 7:7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

Dan 7:8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

Dan 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

Dan 7:10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Dan 7:11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

Dan 7:12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

Dan 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

Dan 7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Dan 7:15 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

Dan 7:16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

Dan 7:17 These great beasts, which are four, are four kings, which shall arise out of the earth.

Dan 7:18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

Dan 7:19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

Dan 7:20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

Dan 7:21 I beheld, and the same horn made war with the saints, and prevailed against them;

Dan 7:22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

Dan 7:23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which

shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

Dan 7:24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

Dan 7:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Dan 7:26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

Dan 7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

11. Now that we have set the stage, let's move on to the first act but first an expanded translation of Zec 1:18.

Expanded Translation

Zec 1:18 As I was meditating on that which I had just learned, I became aware of the presence of a strange vision. Slowly I raised my head and there before my eyes were four detached horns.

12. Now let's see what we can learn from Zec 1:19.

KJV

Zec 1:19 And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

NIV

Zec 1:19 I asked the angel who was speaking to me, "What are these?" He answered me, "These are the horns that scattered Judah, Israel and Jerusalem."

Working Translation

And then I spoke (**Va Amar**) to the angel (**El Ha Malakh**) who had earlier communicated with me, (**Ha Davar Be Y**) what do these horns signify?" He then said (**Mah Eleh Va Amar**) to me, (**El Y**) "these horns are the four horns (**Eleh Ha Qeren**) which have dispersed and scattered Judah, Israel (**Asher Zarah Yehudah, Yisrael**) and Jerusalem (**Va Yerushalaim**).

Principles:

1. The angel "that talked with me," would be the interpreting angel.
2. Zechariah's question is "what are these strange looking horns that I see?"

2.1 Seeing the horns apart from the animals puzzled the Great Prophet. It was not that he did not recognize them "as horns." He was puzzled as to what they symbolized.

3. "The answer would seem to be clear" says Unger, "The horns represent the four nations which scattered or blew away God's people to the four winds."

4. As we will discuss further there is controversy over the identification of the four. Most, like yours truly, believe the four are Babylon, Persia, Greece and Rome.

5. There are others who believe the four are Egypt, Assyria, Babylon and Persia. Then there are those who believe the four are Assyria, Babylon, Greece and Rome.

6. About which we all can agree: the horns represent ruthless kingdoms which through their kings have thoroughly winnowed Israel. The Hebrew word **Zarah** translated "winnowed" in the Piel stem communicates an intense and plurative action of scattering.

6.1 **Zarah** means to scatter, to winnow or disperse, as dust is driven by the wind.

Exo 32:20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and "**strawed**" (NIV **scattered**) it upon the water, and made the children of Israel drink of it.

Exo 32:21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

Exo 32:22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.

Exo 32:23 For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

Exo 32:24 And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

Isa 30:20 And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

Isa 30:21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

Isa 30:22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt "**cast**" them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

Isa 30:23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

6.2 The particular meaning in the Kal/Qal (the active simple stem) is to winnow as one would winnow grain. It is also used figuratively.

6.2.1 Literally:

Isa 30:24 The oxen likewise and the young asses that ear the ground shall eat clean

provender, which hath been "**winnowed**" with the shovel and with the fan.

Rth 3:1 Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

Rth 3:2 And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he "**winnoweth**" barley to night in the threshing floor.

Rth 3:3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.

6.2.2 Metaphorically

Jer 4:10 Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

Jer 4:11 At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to "**fan**," nor to cleanse,

Jer 15:6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

Jer 15:7 And I will "**fan**" them with a "**fan**" in the gates of the land; I will bereave them of children, I will destroy my people since they return not from their ways.

Jer 15:8 Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused him to fall upon it suddenly, and terrors upon the city.

6.3 The Piel tells us the nations have unmercifully sifted God's covenant people, suggesting the cruel and relentless rage of the nations and their drastic dispersing of them.

Lev 26:33 And I will "**scatter you**" among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Lev 26:34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

Lev 26:35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

End Lesson Taught 8-6-2003

1. Last week I taught Zec 1:18 and an introduction to the second of the eight night visions. We then embarked on an analysis of verse nineteen.
2. Before resuming that study, I want to give you an expanded translation of Zec 1:18.

Zec 1:18 As I was meditating on that which I had just learned, I became aware of the presence of a strange vision. Slowly I raised my head and there before my eyes were four detached horns.

3. I want to review some of that learned and then resume where we left off last week. When time expired I was teaching a word study of the Hebrew verb **Zarah** translated "scattered" in verse nineteen.
4. The second vision is described in Zec 1:18-21.

KJV

Zec 1:18 Then lifted I up mine eyes, and saw, and behold four horns.

Zec 1:19 And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have **scattered** Judah, Israel, and Jerusalem.

Zec 1:20 And the LORD shewed me four carpenters.

Zec 1:21 Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

Principles:

1. Zechariah's second vision pictured four horns and four craftsmen. The horns (a symbol of strength) represented four nations which scattered Judah.
2. The craftsmen represented the forces used of God to destroy the nations who disciplined Judah.
3. Zechariah's four horns represent the four nations described in Daniel chapter 2 and Daniel chapter 7.
4. Now let's review some of that learned from Zec 1:19.

NIV

Zec 1:19 I asked the angel who was speaking to me, "What are these?" He answered me, "These are the horns that scattered Judah, Israel and Jerusalem."

Principles:

1. The angel "that talked with me," as translated in the KJV would be the interpreting

angel.

2. Seeing the horns apart from the animals puzzled the Great Prophet. It was not that he did not recognize them "as horns." He was puzzled as to what they symbolized.

3. The horns represent the four nations which scattered or blew away God's people to the four winds. The four are Babylon, Persia, Greece and Rome.

4. **Zarah**, in its vocabulary form, means to scatter, to winnow or disperse as dust is driven from the grain by the wind.

Exo 32:20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and "**strawed**" (NIV **scattered**) it upon the water, and made the children of Israel drink of it.

5. The particular meaning in the Kal/Qal (the active simple stem) is to winnow as one would winnow grain. It is also used figuratively, especially in the Piel stem, to describe discipline.

Jer 4:11 At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to "**fan**," nor to cleanse,

Jer 15:7 And I will "**fan**" them with a "**fan**" in the gates of the land; I will bereave them of children, I will destroy my people since they return not from their ways.

6. The Piel stem of **Zarah** in our verse nineteen tells us the nations have unmercifully sifted God's covenant people, suggesting the cruel and relentless rage of the nations and their drastic dispersing of them.

6.1 Ezekiel uses it to describe a future discipline for Egypt. A discipline that will occur during the Armageddon Campaigns.

Eze 30:26 And I will "**scatter**" the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the LORD.

7. In dealing with the question of the identity of the horns, it must be kept in mind, all of the eight visions extend through the centuries and on to the establishment of the Antichrist's rulership over Israel in the Tribulation and the coming of the Lord Jesus at the Second Advent.

8. All have their fulfillment in events preparatory to the setting up of the perfect order of the Millennium. Unger writes "the four horns must symbolize the four great world powers which will be coterminous with "the times of the Gentiles," which period began with Judah's captivity under Nebuchadnezzar and runs to the Second Advent of Christ."

9. The four great empires declares Daniel are Babylon, Persia, Greece and Rome. The

order and exegesis in Daniel chapter two and seven support this conclusion.

10. Several scholars, given the perfect tense of **Zarah** are inclined to reject Babylon, Persia, Greece and Rome since they view the perfect tense in its classic sense, i.e., completed past action thus they conclude the four to be Egypt, Assyria, Babylon and Persia.

11. Unger, a Hebrew Scholar and former professor at Dallas Theological Seminary writes:

"The perfect presents the kind of action, and not past, present or future tense. The perfect presents finished or completed action either in past, present, or future depending upon the context. In line with the scope of all the other night visions, it is certainly preferable to interpret this one as a present perfect."

12. Interpreting the perfect of **Zarah** as a present perfect makes for consistency given the context and thus Babylon, Persia, Greece and Rome seem to be the four horns later to be destroyed by the four smiths, carpenters or better artisans.

13. The four smiths are easily recognized by Zechariah as being artisans. Perhaps they were dressed and carried tools making their identity obvious to the Great Prophet.

14. We perhaps can visualize them as carrying hammers, chisels and saws. They are ready to dismantle the horns by sawing, smashing and otherwise destroying them.

15. Just as Persia destroyed Babylon, Greece destroyed Persia, Rome destroyed Greece so in the future would Rome be first destroyed by the Goths, Vandals and Visigoths and yet more to the context it is the Revived Roman Empire to which is reserved the ultimate destruction by the Lord Jesus Christ.

16. It is in the days of these kings (final form of the Revived Roman power) that "the God of heaven shall set up a kingdom, which shall never be destroyed and all gentile power shall he break into pieces."

17. It is then that the times of the gentiles shall come to an end.

Luk 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

18. How wonderful does this vision portray that "the most High rules the kingdoms of men and gives them to whomsoever He will."

Dan 4:32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

Dan 4:33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

Dan 4:34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

Dan 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

Dan 4:36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

Dan 4:37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

19. At first blush it would seem the first three kingdoms come to an end purely by the hand of man and that only the fourth is destroyed supernaturally by God.

20. In reality however all of the four horns were established by God and destroyed by the spoken word of God; it is God who promotes and it is God who demotes.

Psa 75:6 For promotion cometh neither from the east, nor from the west, nor from the south.

Psa 75:7 But God is the judge: he putteth down one, and setteth up another.

21. Nebuchadnezzar was God's servant raised up to chastise His evil people.

Jer 25:9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

Jer 27:6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.

Jer 43:10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadnezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

22. "Cyrus" the Lord declared "he is my shepherd and he shall fulfill all my purposes."
Isa 44:28; Isa 45:1

Isa 44:28 That saith of Cyrus, He is my shepherd, and shall perform all my pleasure:

even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

Isa 45:1 "This is what the LORD says to his anointed, to Cyrus, whose right hand I take hold of to subdue nations before him and to strip kings of their armor, to open doors before him so that gates will not be shut:

Isa 45:2 I will go before you and will level the mountains; I will break down gates of bronze and cut through bars of iron.

23. Alexander who destroyed Persia was similarly God's instrument. On his way to defeat first Israel and then Persia, Alexander defeats Tyre. His victory over Tyre is attributed to the Lord and not to Alexander. The prophecy occurs in Zec 9:3 and 4 some two hundred years before the event.

Zec 9:3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

Zec 9:4 Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

23.1 As we have seen even the defeat of the Medo-Persians by Alexander was foretold by Daniel; as also the division of Alexander's Kingdom among his four generals.

Dan 8:20 The ram which thou sawest having two horns are the kings of Media and Persia.

Dan 8:21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

Dan 8:22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

24. Similarly the dreadful Roman empire was an instrument in the hands of the most High to subdue Israel after the Maccabees had defeated the Greek King Antiochus Epiphanes.

Zec 9:13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

25. Later in 476 Rome would be destroyed but later revived in the Tribulation as the nemesis of Israel and an instrument of Satan. Under the Antichrist's rule a revived Roman Empire will be destroyed by Christ at His Second coming.

Dan 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Dan 2:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold;

the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

26. Before we move to verse twenty, I want to give you an expanded translation of verse nineteen:

Expanded Translation:

Zec 1:19 I then said to the interpreting angel who had first pointed out the horns and the artisans, "What are these?" And the angel answered, "These are four horns which have scattered Judah, Israel, and Jerusalem. The horns represent Babylon, Persia, Greece and Rome."

End Lesson Taught 8-13-2003

1. Last week I taught Zec 1:19 and when time expired we were about to begin an exegesis of verse twenty. We are now in the middle of a study of the 2nd of the 8 night visions.

1.1 Having spent several weeks on the first and second visions, I think it would behoove us to review our helpful chronology chart just so we do not lose sight of the big picture.

1.2 Zechariah recall has vast implications concerning Israel both historically speaking as well as eschatologically speaking.

IMPORTANT DATES AND EVENTS

539 B.C. Cyrus conquers Babylon (end of the Chaldean Empire)

538 B.C. Edict of Cyrus permitting Jewish repatriation

536 B.C. Return of 49,897 Jews to Jerusalem to rebuild only the temple

516 B.C. Completion and dedication of the temple

Artaxerxes I reigns as king of Persia from 465 to 424 B.C.

In 445 B.C. Artaxerxes I authorizes Nehemiah to restore Jerusalem.

2. Before I begin the analysis Zec 1:20, I want to give you an expanded translation of Zec 1:18 and 19.

Zec 1:18 As I was thinking on the meaning of the first vision, I became aware of the presence of another strange apparition. Slowly I raised my head and there before my eyes were four detached horns.

Zec 1:19 I then said to the interpreting angel, "What are these?" And the angel answered, "These are four horns that scattered Judah, Israel, and Jerusalem."

3. The second vision is described in Zec 1:18-21.

KJV

Zec 1:18 Then lifted I up mine eyes, and saw, and behold four horns.

Zec 1:19 And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have **scattered** Judah, Israel, and Jerusalem.

Zec 1:20 And the LORD shewed me four carpenters.

Zec 1:21 Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land

of Judah to scatter it.

4. Now for Zec 1:20 where we find the Lord shows Zechariah the four carpenters or artisans.

KJV

Zec 1:20 And the LORD shewed (**Va Yehovah Raah Y**) me four carpenters (**Ha Arva Charash**).

NIV

Zec 1:20 And the LORD shewed me four carpenters.

Working Translation

And the Lord Jesus called my attention to the four Artisans.

Principles:

1. The interlocutor now shifts from the interpreting angel to Yehovah, the tetragrammaton.
 2. It would follow says Unger that "the revealed member of the Trinity is the Lord Jesus Christ."
 3. These four artisans stand against the four horns to demonstrate to Israel through Zechariah that every power hostile to Israel will themselves be extirpated through various agencies and means.
 4. Whatever the degree the vision granted the people of Zechariah's day, the scope of this and all these night visions is panoramic. This is obvious to us given our vantage point much nearer the ultimate fulfillment.
 5. The word **Charash** is translated in the Septuagint "tectones" meaning skilled workers and it is from this Greek word we get our English word technician.
 6. Unger in an exhaustive analysis of **Charash** says the word means "an artisan or skilled artificer of iron, bronze or wood."
 7. Thieme on the other hand although generally following Unger says it can mean not only an artisan or artificer but included in the definition is any engraver or metal smith - others say it is a horn cutter, a profession extant at the time of Zechariah's writing.
 8. Unger writes "the form notes a trade or professional worker - "an artisan or worker in iron, bronze or wood - in Deu 27:15 the word translated "craftsman" is a derivative of **Charash** meaning one who cuts, engraves, or forges metal."
- Exo 35:35 Them hath he filled with wisdom of heart, to work all manner of work, of the "engraver," (**Charash**) and of the cunning workman, and of the embroiderer, in blue,

and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

Exo 36:1 Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

Deu 27:15 Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the "craftsman," (**Yaash**) and putteth it in a secret place. And all the people shall answer and say, Amen.

9. Before we study verse twenty-one, I want to give you an expanded translation of verse twenty.

Expanded Translation

Zec 1:20 And the Lord Jesus called my attention to the four Artisans who stood near. They were dressed in aprons and carried their tools in hand.

10. Now let's take a look at the question asked by Zechariah.

KJV

Zec 1:21 Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

NIV

Zec 1:21 Then said I (**Va Amar**), What come these (**Mah Eleh**) to do (**Bo Asah**)? And he spake, saying (**Va Amar Amar**), These are the horns (Eleh Ha Qeren) which have scattered (**Asher Zarah**) Judah (**Peh Yehudah**), so that no man (**Ko Lo Ish**) did lift up his head: (**Nasa Rosh Vo**) but these are come (**Va Eleh Bo**) to fray them (**Le Charad Eth M**), to cast out the horns (**Le Yadah Le Yadah**) of the Gentiles, (**Ha Goy**) which lifted up their horn (**Nasa Qeren**) over the land of Judah (**El Erets Yehudah**) to scatter it (**Le Zarah**).

Working Translation

Zec 1:21 And then I said, "what have these come to do," and the angel spoke saying: "these horns are the ones who have dispersed repeatedly the mouth of Judah and no man by himself can raise his head but these artisans have returned to make afraid and to cast down the horns which have lifted up over the land of Judah to scatter Judah."

Principles:

1. Zechariah asks not what are these but in the Hebrew "what are they coming to do?"
2. The prophet seems to instantly recognize who they are. He is interested in their task.

3. The demonstrative these (**Eleh**) and the participle coming (**Bo**) tell us the Artisans are advancing to accomplish their purpose.

4. It would seem the question is answered forthrightly by the interpreting angel: "These are the horns which have thoroughly winnowed Judah so that a man did not lift up his head; and these have come to terrify them to cast down the horns of the nations who lifted up their horn against the land of Judah to scatter it."

5. The verb translated winnow (**Zarah**) is the same as earlier seen in Zec 1:19 and has as Unger has written, "the same lively force and meaning."

6. So thoroughly did the nations scatter "Judah" the people in the land could not raise or lift up their head. "To lift up the head" is a movement that shows only a little strength, but Israel's sufferings at the hands of the Gentiles had been so severe that not even this sparse display of strength was barely possible.

7. With this introduction the angel then presents to Zechariah what the horns are going to do. They have come to terrify the very nations who earlier had terrified Judah.

8. The verb translated "terrify" is **Charad** in the causative meaning to cause to tremble.

8.1 Several other uses are:

Exo 19:16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp "**trembled**."

1Sa 28:5 And when Saul saw the army of the Philistines at Gilboa, he was afraid, and his heart "**greatly trembled**" so he sought the witch of Endor.

Lev 26:6 And I will give peace in the land, and ye shall lie down, and none shall make you "**afraid**:" and I will rid evil beasts out of the land, neither shall the sword go through your land.

Zep 3:13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them "**afraid**."

8.1.1 **Zephaniah** was written in 630 B.C. by the prophet himself from Judah. The Prophet prophesied during the reign of Josiah between the fall of Nineveh and the Babylonian attack upon Judaea. Zephaniah pinpoints the cause of God's judgment by proclaiming the moral degeneration of the people.

8.1.2 He makes clear, however, that the door of mercy is open for those who will repent. The prophet sees the meaning of all this in the light of God's purpose to send his Son, the Lord Jesus, as Israel's Messiah and the Savior of all mankind.

Jdg 8:12 And when Zebah and Zalmunna fled, Gideon pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and "**discomfited**" all the host.

2Sa 17:1 Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2Sa 17:2 And I will come upon him while he is weary and weak handed, and will make him "**afraid**:" and all the people that are with him shall flee; and I will smite the king only:

2Sa 17:3 And I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace.

9. The four artisans will "throw the persecuting nations into a panic."

10. The verb **Yadah** has several meanings but in the Piel stem as we have here it means "to throw or cast down" in the sense of destroying. (Lam 3:53)

Lam 3:53 They have cut off my life in the dungeon, and "**cast**" a stone upon me.

Lam 3:54 Waters flowed over mine head; then I said, I am cut off.

11. That which the artisans throw down are the horns of the nations who are said to have lifted up (**Nasa**--a participle) meaning they have continuously done it. The four horns represent two powers who have lifted up their horns against Israel and two who will in the future persecute Israel.

12. What they lifted up is of course their **Qeren**. Lifting up the horn is descriptive of a wild animal charging its victim to maim or kill outright. (Psa 75:5)

Psa 75:5 "**Lift not up your horn**" on high: speak not with a stiff neck.

13. In a similar idiom we find the lifting up of the horn used in a good sense, compare Psa 92:10; 2Sa 2:10; Ps 89:17 and Psa 148:14.

Psa 92:10 But my **horn shalt thou exalt** like the horn of an unicorn: I shall be anointed with fresh oil.

1Sa 2:10 The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and **exalt the horn** of his anointed.

1Sa 2:11 And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.

Psa 89:17 For thou art the glory of their strength: and in thy favour **our horn shall be exalted**.

Psa 89:18 For the LORD is our defense; and the Holy One of Israel is our king.

Psa 148:14 **He also exalteth the horn** of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the LORD.

14. Having twice used the word **Zarah**, Zechariah uses it a third time, thus thrice emphasizing the malignant scattering of Judah by her gentile enemies.

15. Now that we know what the horns and the artisans represent, it might be useful to again review a little history as such relates to our four horns.

15.1 Babylon was destroyed by the armies of the Medo Persians in c. 539 B.C.

15.2 Greece in c. 330 B.C. defeated Persia.

15.3 Rome defeated the Greeks in stages but certainly by c. 147 B.C. Antiochus was eliminated as a threat.

15.4 Rome in c. 476 B.C. was defeated by the Vandals and Goths.

15.5 The Revived Roman Empire will be destroyed by the Lord Jesus Christ at His Second Advent.



16. How much of all that was shown Zechariah and was understood by him is unknown.

17. Now it is time for an expanded translation of Zec 1:21. We have now finished chapter 1 of the book of Zechariah.

Expanded Translation

Zec 1:21 And then I said, "what have these workmen come to do?" Then the Lord spoke saying: "these horns are the ones who have dispersed repeatedly Judah; so egregious were their attacks that no one in Judah could raise his head, but these artisans have returned to terrify and destroy

the four empires, who like a wild animal, charged and gored repeatedly those living in the land and thus were the people of Judah scattered."

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