

1. Last week I taught Zec 1:16 and when time expired I was in the process of teaching verse seventeen. Before resuming that study, I want to give you an expanded translation of Zec 1:8-16.

**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 saw."**

**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.**

2. Now let's continue our analysis of verse seventeen.

KJV

Zec 1:17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity

shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

NIV

Zec 1:17 "Proclaim (**Le Amar**) further (**Od**): This is what the LORD Almighty says (**Va Yehovah Tsava Qarah**): 'My towns (**Ir Y**) will again overflow (**Va Od Puts**) with prosperity, and the LORD will again (**VA Od**) comfort Zion (**Tov Tsion**) and choose (**Va Bachar**) Jerusalem (**Yerushalaim**)."

Working Translation

In this way The Lord of the Armies, the Father cried out "once again My cities shall grow and be centers of prosperity and I Jehovah shall show love and kindness to Zion and I shall choose once more Jerusalem as My beloved city.

Principles:

1. The word **Ir** meaning a city is in the plural and refers to the cities of the land.
2. **Puts** means to overflow or to be superabundant as in Pro 5:16.
3. The Lord Jehovah shall, despite all appearances to the contrary, have **Nacham** upon His people. **Nacham** means to be tender, to treat with the tenderest of affection or even to console with the fulfillment of gracious promises.

3.1 **Nacham** often includes the idea of help and deliverance as in this passage and Isa 12:1; Psa 23:4 and 71:21

Isa 12:1 And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou "**comfortedst**" me.

Isa 12:2 Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

Psa 23:4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they "**comfort**" me.

Psa 71:20 Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

Psa 71:21 Thou shalt increase my greatness, and "**comfort me on every side.**"

3.2 The Lord at a future time will comfort Zion with gracious help and wonderful deliverance from all of her enemies.

4. This last statement of comfort in Zec 1:17 relates to Israel's election (this despite what we see as a rejection, a rejection Israel complains about even today).

4.1 **Bachar** means not only to choose but to prove the earlier promises of God.

5. Israel had earlier been elected and at His 2nd Advent the choice of Israel will be vindicated.

6. Zechariah's promises as well as Paul's in Rom 11:26-27 will be proved true for the call of Israel was irrevocable.

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Rom 11:27 For this is my covenant unto them, when I shall take away their sins.

6.1 But not all Israel is Israel.

Rom 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Rom 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

Rom 9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Rom 9:9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

Rom 9:10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

Rom 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

Rom 9:12 It was said unto her, The elder shall serve the younger.

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated.

Rom 9:14 What shall we say then? Is there unrighteousness with God? God forbid.

Gal 3:28 There is neither Jew nor Gentile ... for we are all one in Christ.

6.2 In God's timing, says Daniel, Israel will be set up and established as the international power.

Dan 2:44 "In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.

Dan 2:45 This is the meaning of the vision of the rock cut out of a mountain, but not by human hands--a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces. "The great God has shown the king what will take place in the future. The dream is true and the interpretation is trustworthy."

6.3 Christ's reign will be a universal rule says Micah.

Mic 4:1 In the last days the mountain of the LORD'S temple will be established as chief among the mountains; it will be raised above the hills, and peoples will stream to it.

Mic 4:2 Many nations will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the LORD from Jerusalem.

6.4 Christ will rule with a rod of iron in absolute power.

Psa 2:8 Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.

Psa 2:9 You will rule them with an iron scepter; you will dash them to pieces like pottery."

Rev 19:15 Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty.

6.5 Israel will enjoy a place of privilege and special blessing. Many passages bear on this subject. In the millennium the Israelites will be regathered and restored to their promised land.

Jer 30:3 The days are coming,' declares the LORD, 'when I will bring my people Israel and Judah back from captivity and restore them to the land I gave their forefathers to possess,' says the LORD."

Jer 31:8 See, I will bring them from the land of the north and gather them from the ends of the earth. Among them will be the blind and the lame, expectant mothers and women in labor; a great throng will return.

Jer 31:9 They will come with weeping; they will pray as I bring them back. I will lead them beside streams of water on a level path where they will not stumble, because I am Israel's father, and Ephraim is my firstborn son.

Eze 39:25 "Therefore this is what the Sovereign LORD says: I will now bring Jacob back from captivity and will have compassion on all the people of Israel, and I will be zealous for my holy name.

Eze 39:26 They will forget their shame and all the unfaithfulness they showed toward me when they lived in safety in their land with no one to make them afraid.

Eze 39:27 When I have brought them back from the nations and have gathered them from the countries of their enemies, I will show myself holy through them in the sight of many nations.

Eze 39:28 Then they will know that I am the LORD their God, for though I sent them into exile among the nations, I will gather them to their own land, not leaving any behind.

Amo 9:11 "In that day I will restore David's fallen tent. I will repair its broken places, restore its ruins, and build it as it used to be . . .

Amo 9:14 I will bring back my exiled people Israel; they will rebuild the ruined cities and live in them. They will plant vineyards and drink their wine; they will make gardens and eat their fruit.

7. Before we begin our second of eight night visions, I want to give you an expanded translation of verse seventeen.

### **Expanded Translation**

**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."**

8. Now let's see what we can learn from the vision 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.

### **NIV**

Zec 1:18 Then I looked up-- and there before me were four horns!

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."

Zec 1:20 Then the LORD showed me four craftsmen.

Zec 1:21 I asked, "What are these coming to do?" He answered, "These are the horns that scattered Judah so that no one could raise his head, but the craftsmen have come to terrify them and throw down these horns of the nations who lifted up their horns against the land of Judah to scatter its people."

### **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 2 and Dan 7, and can be interpreted as follows.

### *The Four Horns*

### *The Four Craftsmen*



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 have had described 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 their 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 toward 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.

Jos 6:5 And it shall come to pass, that when they make a long blast with the ram's **horn**, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

1Sa 16:1 And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine **horn** with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

1Sa 16:13 Then Samuel took the **horn** of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

1Ki 1:39 And Zadok the priest took an **horn** of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.

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.

8.3 1 The horn of Moab is said to be cut off. Jer 48:25

Jer 48:25 The **horn** of Moab is cut off, and his arm is broken, saith the LORD.  
Jer 48:26 Make ye him drunken: for he magnified himself against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

8.3.2 The might of Israel is said to be cut off. Lam 2:3

Lam 2:3 He hath cut off in his fierce anger all the **horn** of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about.

8.3.3 The horns of the wicked are said to be cut off. Psalms 75:10-11

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

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

Psalms 75:8 For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

Psalms 75:9 But I will declare for ever; I will sing praises to the God of Jacob.

Psalms 75:10 All the **horns** of the wicked also will I cut off; but the **horns** of the righteous shall be exalted.

Psalms 76:1 In Judah is God known: his name is great in Israel.

8.4 To lift up the horn "is to increase one's power or prestige." Psa 89:17-18; Psa 92:9-10.

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 92:9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

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

8.5 David calls the Lord "the horn of my deliverance." He looks to the Lord to protect and to deliver him.

Psa 18:2 The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the **horn** of my salvation, and my high tower.

Psa 18:3 I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies.

8.6 Horns are often used to symbolize a Gentile king or his kingdom. Dan 7:24; Rev 17:12; Dan 8:3; and Dan 8:20-22.

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.

Rev 17:12 And the ten **horns** which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

Dan 8:3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two **horns**: and the two horns were high; but one was higher than the other, and the higher came up last.

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.

8.6.1 Compare Dan 7:7 and 8 where kingdoms are represented as horned beasts.

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.

8.7 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.

End Lesson Taught 7-30-2003

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.

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

KJV

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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. Thou art 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 been taught, I became aware of the presence of an even stranger 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 (**Va Amar El Ha Malakh**) who was speaking to me (**Ha**

**Davar Be Y)**, "What are these?" He answered me (**Mah Eleh Va Amar El Y)**, "These are the horns (**Eleh Ha Qeren**) that scattered Judah, Israel (**Asher Zarah Yehudah, Yisrael**) and Jerusalem (**Va Yerushalaim**)."

#### Working Translation

And then I spoke to the angel who had earlier communicated with me," what do these horns signify?" He then said to me, "these horns are the four horns which have dispersed and scattered Judah, Israel and Jerusalem.

#### 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