

Leader's Guide: Context is the Key

Leader's Guide

Context is the Key

Looking at the Forest

These leader's guides are designed to help stimulate our thinking in terms of how we can get the most out of the material and help others to fish out insights that perhaps are not so apparent to them. These documents are living papers and will be updated regularly. Feel free to add your own discussion topics!

We will list the section and page number(s) from *The Ezra 7¹⁰ Plan Book 1– First Love: A Heart to Understand* for easy referencing.

Cultural Context

Pages 131 – 136

- ➊ Ask the group if they have any questions about the information in this section.
- ➋ Review the homework on pages 135 and 136. The following are some suggested answers to the cultural homework.

- Ezek 21:21 -Three divination methods are mentioned here. Research each one.

Ezekiel 21:21 *For the king of Babylon stands at the parting of the way, at the head of the two ways, to use divination; he shakes the arrows, he consults the household idols, he looks at the liver.*

The following is from *The Bible Knowledge Commentary: An Exposition of the Scriptures*. (Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Wheaton, IL: Victor Books.)

Nebuchadnezzar used three means to determine his course of action: casting lots with arrows, consulting his idols, and examining the liver. Casting lots with arrows was probably similar to today's practice of drawing straws. Two arrows were placed in a quiver, each one inscribed with the name of one of the cities being considered for attack. The arrow drawn or cast out first was the one the gods indicated should be attacked. The consulting of "idols" (*terāpîm*) involved the use of teraphim or household idols. The exact nature of this practice is unknown but perhaps the idols were used in an attempt to contact departed spirits and hear their advice. Examining the liver was a form of divination known as hepatoscopy. The shape and markings of the liver of a sacrificed animal were studied by soothsayers to see if a proposed plan was favorable or not. These practices by themselves could do nothing, but God worked through them to accomplish His judgment. Into Nebuchadnezzar's right hand would come the lot for Jerusalem. As Nebuchadnezzar went through his procedures, God had all the signs point toward the coastal highway and Jerusalem. That would be where he decided to proceed.

The rulers of Judah had pledged allegiance to Babylon, but they had violated their oath by rebelling. Yet even as Nebuchadnezzar set up his siege works around the city, the people refused to believe he would succeed. They thought his omen was false and that he was doomed to failure—but they were wrong. Since they had broken their covenant with Nebuchadnezzar (cf. 17:11-21), he would take them captive.

- Isa 46:1 - Who is Bel? Who is Nebo?

Isaiah 46:1 *Bel has bowed down, Nebo stoops over; Their images are consigned to the beasts and the cattle. The things that you carry are burdensome, A load for the weary beast.*

The following is from *The Bible Knowledge Commentary: An Exposition of the Scriptures*. (Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Wheaton, IL: Victor Books.)

The Babylonian gods would not be able to save Babylon from being conquered. Bel, not to be confused with the Canaanite Baal, was another name for Marduk (cf. Jer. 50:2), god of the sun. Nebo, son of Marduk, was the god of learning, writing, and astronomy. Large images of those gods, carried about on Babylon's New Year's Day festival, were heavy and burdensome. So those idols could not help relieve the Babylonians' burden. In striking contrast, the God of Israel sustains and carries His people.

- Ex 38:24-26, Jos 7:20,21, 1King 10:14, 2King 5:23, 1Chron 22:14 – What was the weight and value of a talent / shekel? What insight does this add?

The following is from the *Holman Illustrated Bible Dictionary*. (Brand, C., Draper, C., England, A., Bond, S., Clendenen, E. R., Butler, T. C., & Latta, B. (2003). *Holman Illustrated Bible Dictionary*. Nashville, TN: Holman Bible Publishers.)

The *shekel* is the basic unit of weight in the Hebrew as well as the Babylonian and Canaanite systems, though the exact weight varied from region to region and sometimes also according to the kind of goods for sale. The Mesopotamian system was sexagesimal, based on sixes and sixties. So, for example, the Babylonian system used a *talent* of 60 *minas*, a *mina* of 60 *shekels*, and a *shekel* of 24 *gerahs*.

The Hebrew system was decimal like the Egyptian, though the weights were not the same. Variations in the weights of the shekel may be attributed to several factors other than the dishonesty condemned in the Law (Deut. 25:13–16) and the Prophets (Amos 8:5; Mic. 6:11). There could have been variation between official and unofficial weights, including the setting of new standards by reform administrations such as that of good

King Josiah. There might have been a depreciation of standards with passage of time, or a use of different standards to weigh different goods (a heavy standard was used at Ugarit to weigh purple linen), or the influence of foreign systems. There seems to have been three kinds of shekel current in Israel: (1) a temple shekel of about 10 grams (.351 ounces) which depreciated to about 9.8 grams (.345 ounces); (2) the common shekel of about 11.7 grams (.408 ounces), which depreciated to about 11.4 grams (.401 ounces); and (3) the heavy (“royal”?) shekel of about 13 grams (.457 ounces).

The smallest portion of the shekel was the *gerah*, which was $\frac{1}{20}$ of a shekel (Exod. 30:13; Ezek. 45:12). The *gerah* has been estimated to weigh .571 grams. There were larger portions of the shekel, the most familiar of which was the *beqa* or half shekel (Exod. 38:26), known also from Egypt. Inscribed examples recovered by archaeologists average over six grams and may have been half of the heavy shekel mentioned above. The *pim*, if it is $\frac{2}{3}$ of a shekel as most scholars suppose, is also related to the heavy shekel and weighs about eight grams. It may have been a Philistine weight, since it is mentioned as the price the Philistines charged Israelite farmers to sharpen their agricultural tools when the Philistines enjoyed an iron monopoly over Israel (1 Sam. 13:19–21).

Multiples of the shekel were the *mina* and the *talent*. According to the account of the sanctuary tax (Exod. 38:25–26), 3,000 shekels were in a talent, probably 60 minas of 50 shekels each. This talent may have been the same as the Assyrian weight, since both 2 Kings 18:14 and Sennacherib’s inscriptions mention the tribute of King Hezekiah as 30 talents of silver and of gold. This was 28.38 to 30.27 kilograms (about 70 pounds). The mina was probably 50 shekels (as the Canaanite system), though Ezekiel 45:12 calls for a mina of 60 shekels, and the early Greek translation reads “50.” The mina has been estimated at 550 to 600 grams (1.213 to 1.323 lbs.).

One table of OT weights, based on a shekel of 11.424 grams, is as follows:

1 talent (3,000 shekels)	34.272 kg	75.6 lbs
1 mina (50 shekels)	571.2 g	1.26 lbs
1 shekel	11.424 g	.403 oz
40 shekels		1 lb
1 pim ($\frac{2}{3}$ shekel?)	7.616 g	.258 oz
1 beqa ($\frac{1}{2}$ shekel)	5.712 g	.201 oz
1 gerah ($\frac{1}{20}$ shekel)	.571 g	.02 oz

We will now look at the study verses and see how our new knowledge of weights gives us more insight into each passage.

- Exodus 38:24–26

All the gold that was used for the work, in all the work of the sanctuary, even the gold of the wave offering, was 29 talents and 730 shekels, according to the shekel of the sanctuary. The silver of those of the congregation who were numbered was 100 talents and 1,775 shekels, according to the shekel of the sanctuary; a beka a head (that is, half a shekel according to the shekel of the sanctuary), for each one who passed over to those who were numbered, from twenty years old and upward, for 603,550 men.

Converting the weights in the passage to pounds we find that the gold weighed (2192.4 + 18.25 = 2210.65 lbs) a little over one ton. The silver weighed (7560 lbs + 44.4 lbs = 7604.4 lbs) or close to 4 tons. Also if we peek at verse 29 (*The bronze of the wave offering was 70 talents and 2,400 shekels.*) we find that bronze was also used — 5352 lbs. So now we can see that this *portable* temple built in the wilderness had 15,167 lbs of metal associated with it. For perspective, light trucks, minivans and sport utility vehicles or SUVs can weigh between 5,000 to 7,000 pounds (from cars.lovetoknow.com).

- Joshua 7:20,21

So Achan answered Joshua and said, 'Truly, I have sinned against the Lord, the God of Israel, and this is what I did: when I saw among the spoil a beautiful mantle from Shinar and two hundred shekels of silver and a bar of gold fifty shekels in weight, then I coveted them and took them; and behold, they are concealed in the earth inside my tent with the silver underneath it.'

So how heavy was the stuff poor ol' Achan stole? The silver weighed five pounds and the gold weighed twenty ounces. This and the mantle would have been easy to carry and conceal without notice. Unfortunately for Achan he forgot that the Lord always sees.

- 1Kings 10:14

Now the weight of gold which came in to Solomon in one year was 666 talents of gold,

This equates to 50,349.6 pounds or 25.2 tons. This was over 20 times the amount of gold used for the sanctuary in the wilderness (Exodus).

- 2Kings 5:23

Naaman said, 'Be pleased to take two talents.' And he urged him, and bound two talents of silver in two bags with two changes of clothes and gave them to two of his servants; and they carried them before him.

Poor Gehazi in this verse is trying to get paid even though Elisha the prophet, his master, had turned down any payment from Naaman. This must have been heavy since two people had to carry it. Let's see. Two talents would be 75.6 pounds each for a total of 151.2 pounds. It is easy to see why it would take two people. Each person would carry 75.6 pounds, still quite a load for one person, but doable.

- 1Chronicles 22:14

Now behold, with great pains I have prepared for the house of the Lord 100,000 talents of gold and 1,000,000 talents of silver, and bronze and iron beyond weight, for they are in great quantity; also timber and stone I have prepared, and you may add to them.

This is the list prepared by King David for his son Solomon to build a permanent temple in Jerusalem. The weight of silver and gold is just astronomical — seven and a half million pounds of gold and 75 million pounds of silver. Now assuming gold weighs 1200 lbs/cu ft and silver weighs about 650 lbs/cu ft, we can try and figure out the dimensions of a theoretical store house for this amount of gold and silver. Using a room with a typical eight foot ceiling you would stack all the gold to the ceiling of a room that is 20 feet by 39 feet. For some people that would be like filling the entire first floor of their house with gold bars. The silver would need to fit in a room 20 feet by 721 feet, or a room 120 feet by 120 feet. To gain some perspective a typical tennis court is 79 feet by 36 feet. You would have to stack the gold 2.2 feet high and the silver 40.57 feet high! The temple footprint was 20 cubits by 60 cubits or 30 feet by 90 feet and 30 cubits or 45 feet high. If we stacked the silver in the footprint of Solomon's temple it would be 42.74 feet high. Thus they had enough silver to just about fill up the temple.

- Acts 14:12 - Who were Zeus and Hermes?

And they began calling Barnabas, Zeus, and Paul, Hermes, because he was the chief speaker.

The following is from *The Bible Knowledge Commentary: An Exposition of the Scriptures*. (Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Wheaton, IL: Victor Books.)

The response of the Lycaonian folk was one of pagan credulity. Because the people spoke in their native language, Paul and Barnabas could not understand what they were saying. Attributing deity to Barnabas and Paul probably can be traced to a legend about Zeus and Hermes visiting an aged Lystrian couple named Philemon and Baucis, who were abundantly rewarded for their hospitality.

Zeus was the chief god and Hermes the messenger equivalent to the Roman gods Jupiter and Mercury, respectively. Why then would Barnabas be referred to as Zeus when Paul was the leader? The answer is that Paul was the spokesman and would therefore be called Hermes and Barnabas, the more retiring of the two, would be seen as Zeus, the dignified, behind-the-scenes god.

In one spontaneous movement the priest of Zeus ... brought bulls and wreaths to the city gates so the people could offer sacrifices to Paul and Barnabas. The wreaths were woolen garlands placed on the sacrificial animals.

-
- Gen 37:34, Judges 11:35, 2Sam 3:31 – Why were the clothes torn and sackcloth worn? What is sackcloth?
 - Gen 37:34

The theme of deception again surfaced in the family; here Jacob was deceived once again—this time by his own sons! The sons dipped Joseph's tunic in goat's blood to deceive the patriarch into thinking that Joseph was dead, devoured by a ferocious animal. Jacob mourned greatly over the loss of his beloved son (tearing one's clothes and wearing sackcloth [coarse animal skins] were signs of grief and mourning;

- Judges 11:35

Victorious Jephthah was met at the door of his house by his rejoicing daughter, who was jubilantly celebrating her father's victory over Ammon. Emphasis is placed on the fact that she was an only child. Anticipating the fulfillment of his vow, Jephthah expressed his great chagrin and sorrow in typical Near-Eastern fashion by tearing his clothes.

The above information is from *The Bible Knowledge Commentary: An Exposition of the Scriptures*. (Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Wheaton, IL: Victor Books.)

- 2Samuel 3:31

2 Samuel 3:31 *Then David said to Joab and to all the people who were with him, 'Tear your clothes and gird on sackcloth and lament before Abner.' And King David walked behind the bier.*

The following was taken from *Harper's Bible Dictionary* (Achtmeier, P. J., Harper & Row, P., & Society of Biblical Literature. (1985). *Harper's Bible Dictionary* (1st ed.). San Francisco: Harper & Row).

sackcloth, a dark-colored material of goat or camel hair used for making grain bags and garments. English 'sack' is derived from the Hebrew *saq*, via Latin *saccus* and Greek *sakkos*. Joseph's brothers carried their money and their grain in sacks (Gen. 42:25), and the men of Gibeon met Joshua with worn-out sacks upon their sack animals (Josh. 9:4). A garment of sackcloth was uncomfortable and was therefore worn by those in mourning. Jacob 'put sackcloth upon his loins' when mourning for Joseph (Gen. 37:34). When national calamity threatened the destruction of the Jewish people in the book of Esther, the Jews lay in sackcloth and ashes, fasting, weeping, and lamenting (Esther 4:3). This material must have been inexpensive or of poor quality for 'no one might enter the king's gate clothed with sackcloth' (Esther 4:1-3). The use of sackcloth continued for a very long time as it is still mentioned in 1 Macc. 2:14, 3:47 and in the NT (Matt. 11:21) as a sign of distress and repentance.

mourning rites, the rituals practiced upon the death of a relative or national figure or in times of national crisis. Death was acknowledged by rending the clothes and

dressing in sackcloth. These practices were followed by Jacob when he was presented with the bloody coat of his son Joseph (Gen. 37:34). When Job was informed of the death of his children, he 'rent his robe, shaved his head, and fell upon the ground, and worshiped' (Job 1:20), and his friends wept, rent their robes, sprinkled dust upon their heads, and sat on the ground with him for seven days and seven nights (Job 2:12-13; cf. 2 Sam. 13:31)

Also from *Manners & Customs of the Bible*, (Freeman, J. M., & Chadwick, H. J. (1998). *Manners & Customs of the Bible* (Rev. ed.].) (72–73). North Brunswick, NJ: Bridge-Logos Publishers.)

Tearing the clothes is a symbol of the inward anguish the mourner is feeling, a violent expression of emotional pain, an outward sign to others that the person is suffering great inner turmoil. In moments of great anguish, the grief-stricken person might tear whatever clothing they were wearing and put ashes on their head, such as Tamar did about being raped by her brother Amnon: "Tamar put ashes on her head and tore the ornamented robe she was wearing. She put her hand on her head and went away, weeping aloud as she went" (2 Samuel 13:19). Her actions were those of a widow mourning for her lost husband.

Sackcloth was a rough cloth made of camel's hair, goat hair, hemp, cotton, or flax. Revelation 6:12 refers to sackcloth made of goat's hair: "I watched as he opened the sixth seal. There was a great earthquake. The sun turned black like sackcloth made of goat hair." Garments made of sackcloth, which was often loosely weaved like burlap, were worn as a sign of mourning or penitence. The garments were sometimes worn in place of regular clothing, or were loose-fitting sacks put over the shoulders, or simply a loin cloth. Sometimes the person put the sackcloth on an ash heap and laid upon both instead of wearing the cloth as shown in Isaiah 58:5. In Nineveh, the king commanded that both "man and beast be covered with sackcloth" (Jonah 3:8) as a sign of national repentance. See also 2 Samuel 3:31, 1 Kings 21:27, 2 Kings 19:1, Esther 4:1–2, Job 16:15, and Psalm 30:11 for other references to sackcloth. Those descended from Isaac and from Ishmael are people of passionate emotions, and even today they often tear their clothing to express their great anguish or grief.

- Mt 23:5 – What is a phylactery? What is a tassel (hem, fringe, border)? Why was it wrong to make them so noticeable? What OT verses commanded the use of these?

The following information is from *The Bible Knowledge Commentary: An Exposition of the Scriptures*. (Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Wheaton, IL: Victor Books.)

The hypocrisy and unbelief of the nation's religious leaders, evidenced in chapter 22, prompted a strong message from Jesus. He turned to the crowds and to His disciples, who were in the temple listening to His debates with the various religious leaders. He warned them about their teachings saying that their *authority* was to be recognized (they sit in Moses' seat, i.e., they teach the Law), but their *practices*, being hypocritical, should not be followed. They placed heavy burdens on people but were not righteous themselves (23:4). All their works were performed to be observed by men. Their phylacteries, small leather pouches containing strips of parchment with Old Testament verses (Ex. 13:9, 16; Deut. 6:8; 11:18), tied to their left arms and foreheads, were wide and thus conspicuous. And the tassels of their prayer shawls (Num. 15:38) were long and noticeable. They loved places of honor and to be called Rabbi, implying they were scholars. Such was not to be the attitude of Jesus' followers. Titles (such as Rabbi ... father ... teacher) and position were not to be sought; instead there should be a brotherly relationship among the disciples (Matt. 23:8).

Verses that commanded the use of phylacteries and tassels:

Exodus 13:9 *And it shall serve as a sign to you on your hand, and as a reminder on your forehead, that the law of the Lord may be in your mouth; for with a powerful hand the Lord brought you out of Egypt.*

Deuteronomy 6:8 *You shall bind them as a sign on your hand and they shall be as frontals on your forehead.*

Deuteronomy 11:18 *You shall therefore impress these words of mine on your heart and on your soul; and you shall bind them as a sign on your hand, and they shall be as frontals on your forehead.*

Numbers 15:38 *Speak to the sons of Israel, and tell them that they shall make for themselves tassels on the corners of their garments throughout their generations, and that they shall put on the tassel of each corner a cord of blue.*

- Lev 5:11, Ruth 2:17, 1Sam 17:17 –How much is an ephah?

The quick answer is that an ephah is about 20 quarts or about one half of a bushel.

The following is from the *Holman Illustrated Bible Dictionary*. (Brand, C., Draper, C., England, A., Bond, S., Clendenen, E. R., Butler, T. C., & Latta, B. (2003). *Holman Illustrated Bible Dictionary*. Nashville, TN: Holman Bible Publishers.)

Measures of capacity, like the weights, were used from earliest times in the market place. These were also only approximate and varied from time to time and place to place. Sometimes different names were used to designate the same unit. Some names were used to describe both liquid and dry measures as the modern liter. The basic unit of dry measure was the ephah that means basket. The homer, “ass’s load,” was a dry measure, the same size as the kor, both a dry and a liquid measure. Each contained 10 ephahs or baths, an equivalent liquid measure (Ezek. 45:10–14). The ephah is estimated at 1.52 to 2.42 pecks, about $\frac{3}{8}$ to $\frac{2}{3}$ of a bushel.

The bath is estimated from two fragments of vessels so labeled from Tell Beit Mirsim and Lachish to have contained 21 to 23 liters or about 5 $\frac{1}{2}$ gallons, which would correspond roughly to an ephah of $\frac{3}{8}$ to $\frac{2}{3}$ of a bushel. Letek, which may mean half a homer (or cor), would be five ephahs. Seah was a dry measure that may be a third of a ephah. Hin, an Egyptian liquid measure, which means “jar,” was approximately a sixth of a bath. The omer, used only in the manna story (Exod. 16:13–36), was a daily ration and is calculated as a tenth of an ephah (also called issaron, “tenth”). A little less than half an omer is the kab (only 2 Kings 6:25 NRSV), which was four times the smallest unit, log (only Lev. 14:10–20 NRSV), which is variously estimated according to its Greek or Latin translation, as a half pint or $\frac{2}{3}$ pint.

Although OT measures of capacity varied as much as the difference between the American and English gallon, the following table at least represents the assumptions of the above discussion:

Dry Measures

kab	1.16 quarts, <.5 omer
omer, issaron 1/10 ephah	2/3 peck, 1/10 ephah, 2.09 quarts
ephah	1/2 bushel, ~ 20 quarts
letek, 1/2 homer	2.68 bushels, 5 ephahs
homer, kor	5.16 bushels

Liquid Measures

log	0.67 pint
hin	1 gallon
bath	5 1/2 gallons
cor, homer	55 gallons

We will now look at the study verses and see how our new knowledge of measures gives us more insight into each passage.

- Leviticus 5:11 *But if his means are insufficient for two turtledoves or two young pigeons, then for his offering for that which he has sinned, he shall bring the tenth of an ephah of fine flour for a sin offering; he shall not put oil on it or place incense on it, for it is a sin offering.*

So for this person who could not afford either of the two birds, this tenth of an ephah would be equal to two quarts of flour.

- Ruth 2:17 *So she gleaned in the field until evening. Then she beat out what she had gleaned, and it was about an ephah of barley.*

Ruth gleaned about a half a bushel or twenty quarts of barley. This was a decent amount for a days work considering they were just the gleanings.

- 1Samuel 17:17 *Then Jesse said to David his son, "Take now for your brothers an ephah of this roasted grain and these ten loaves and run to the camp to your brothers.*

So David takes twenty quarts of roasted grain and ten loaves of bread to his brothers. This is obviously much more than they can eat (David only had a few brothers in the army) in one day. Thus it was either for multiple days or his father included extra for other people in the army. This would not have been a big load, and would have easily been carried by one donkey.

- Explain the differences between threshing, winnowing and sifting. How have they been used symbolically in Scripture (Isa 41:14-16, Jer 15:7, Lu 3:17, Lu 22:31)?

First let us look at a typical process used for harvesting and processing wheat into flour.

- Harvest the wheat using a scythe or other sharp knife.
- Thresh the wheat by taking a handful of wheat and beating it against the interior of a barrel or other hard surface or floor. The grain will fall off the stalks. Discard the stalks.

For large scale operations use some type of a threshing sledge either by hand, or pulled by animals. A threshing sledge is a thick board, made with a variety of slats, with a shape between rectangular and trapezoidal, with the frontal part somewhat narrower and curved upward (like a sled or sledge) and whose bottom is covered with razor-like metal blades or stone points. As it is moved in circles over the harvest that is spread, the stone chips or blades will cut the straw and the ear of wheat (which remains between the threshing-board and the pebbles on the ground), thus separating the seed without actually damaging it. The threshed grain is then gathered and set to be cleaned by some means of winnowing.

- Remove (Winnow) the wheat from the chaff. To separate the wheat from the chaff toss the wheat from one container to another or up in the air to allow airflow to remove the wheat from the chaff. Wind or a fan can be used for this purpose.
- Grind the wheat using some type of a mill.

- Sift the wheat using a mesh of the desired opening size to produce the desired type of flour (i.e., coarse, medium, fine) and to remove large bits of whole grain not pulverized in the grinding process.

Isaiah 41:14–16 *Do not fear, you worm Jacob, you men of Israel; I will help you, declares the Lord, and your Redeemer is the Holy One of Israel. Behold, I have made you a new, sharp threshing sledge with double edges; you will thresh the mountains and pulverize them, And will make the hills like chaff. You will winnow them, and the wind will carry them away, And the storm will scatter them; But you will rejoice in the Lord, You will glory in the Holy One of Israel.*

Jeremiah 15:7 *I will winnow them with a winnowing fork At the gates of the land; I will bereave them of children, I will destroy My people; They did not repent of their ways.*

Luke 3:17 *His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire.*

Luke 22:31 *Simon, Simon, behold, Satan has demanded permission to sift you like wheat;*

The following is from the *Holman Illustrated Bible Dictionary*. (Brand, C., Draper, C., England, A., Bond, S., Clendenen, E. R., Butler, T. C., & Latta, B. (2003). *Holman Illustrated Bible Dictionary*. Nashville, TN: Holman Bible Publishers.)



Winnowing Fork: a long wooden fork used to toss grain into the air so that the chaff is blown away. Shovels were also used for this purpose (Isa. 30:24). Modern translations render the underlying Hebrew and Greek terms “shovel,” “winnowing fork,” or “winnowing shovel.”
