



בשורה *Besorah!*

Crown Him With Many Crowns

The High Holy Days are nearly upon us again. Even though I'm free to *not* write about the Biblical Feasts as they arrive throughout the year, I find that their timing always seems to dovetail prophetically with what is currently happening in the world. Perhaps this is part of the Lord's purpose in commanding that they be observed annually.

This year, I'm focusing once again on Rosh Ha Shanah: The New Year, or the Feast of Trumpets. The main characteristic of this feast is the blowing of the Shofar – the ram's horn - signifying the proclamation of God as Universal King. Psalm 47 is read seven times before the blowing of the Shofar and the song 'The Supreme King' – a triple acrostic of the alphabet, proclaiming God's attributes and authority as Eternal King – is sung. Other readings also declare that God will be crowned by the assembly of Israel on earth! The blowing of the Shofar is *always* a reminder of 'the Akeida' (the 'Binding' of Isaac' - Gen. 22) and God's attribute as the One who resurrects the dead.

While it is the Shofar that is specifically blown at Rosh HaShanah, horns in Scripture generally represent dominion, kingdoms and authority. We know this from prophetic visions of horns, such as those found in

Daniel, Zechariah and Revelation. We also see this in the false prophecy of 1 Ki 22:11, when Zedekiah made horns of iron to symbolise vanquishing the Syrians. Two kings in the lineage of the Messiah – David and Solomon – were anointed by priests (Samuel and Zadok) from 'horns filled with oil' (1 Sa 16:1 and 1 Ki 1:39).

In fact, it is the Hebrew word for 'horn' (keren - קרן) that gives us the word 'crown'. (Confirmation of this can be found in Alexander Hislop's seminal work, 'The Two Babylons'; p.32). For this reason, early depictions of earthly kings – and even aristocracy – showed them wearing horns. The projections in later designs of crowns have evolved from this. This has also been the motif on helmets of war in many ancient cultures.



Typical crown with projections



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Below, we see a coin called the Alexander *Tetradrachm*. Note the horns on Alexander's head. Significantly, this ancient Greek silver coin was equivalent to four drachmae. It was in wide circulation from c. 510 to c. 38 BC. The silver tetradrachm are believed to be the coins given to Judas for betraying Jesus.



In Zechariah 1: 18-21, we find a vision of four horns. While most commentators interpret this as four separate, successive historical kingdoms, it is also valid to see the number four as symbolic of something 'universal' and therefore global that will come against Israel. As we know, prophecy is often cyclical, with partial 'fillings' until the final 'full-fill-ment'. So, this passage may also refer to the extreme time of Jacob's Trouble (v.21), which is yet to come. Note, too, the mention of the '**horns**' (pl.) of the Gentiles, which lifted up their '**horn**' (sing.) to scatter Judah. This is reminiscent of Ps. 83, which contains a list of Gentile nations that form a confederacy and cut a covenant together, with the intention of destroying Israel.

Consider this against the patterns laid down for the altars of sacrifice for sin and of incense in the Tabernacle and Temple: 'And thou shalt make the **horns of it upon the four corners thereof: his horns shall be of the same:** and thou shalt overlay it with brass' (Ex 27:2); 'And he made the incense altar of shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* **foursquare**; and two cubits *was* the height of it; the **horns thereof were of the same**' (Ex 37:25). In these altars, we see the

seamless nature of Yeshua, our Priest (altar) and Universal King (4 horns), who died for us (brazen altar) and who ever lives to make intercession for us (incense altar). Therefore, the 4 horns – just on their own, in Zechariah's vision - also reveal a clear anti-Christ spirit about them.

This year, as we know, a particular 'crown' seems to be truly dominating the world scene: COVID-19; a 'corona' virus, so-called because of the projections which emanate from its surface. While it appears that every individual country has been greatly affected by it – its imposing presence has also triggered the implementation of a global agenda. Ultimately, by whatever means, all nations will gather themselves against Jerusalem. But in Zechariah 1, the Lord shows four 'carpenters' or 'artificers' that will 'fray' and 'cast out' the four horns of the nations. What a curious vision!!

The Hebrew word here for 'carpenter' is 'charash' (חרש). Most commentaries restrict its meaning to 'carpenters' or 'stone masons'. But this word, in other places in the Hebrew Bible, is also translated as 'ploughmen', 'smiths', 'craftsmen' and 'engravers' – to name only a few.

The questions are: Who are these personages and how are they meet for the challenge of casting out this global, crushing, demonic confederacy? How is their presence terrible enough to 'fray' them (lit., terrify, cause to tremble)?!

Besides carpentry, 'charash' also expresses military and agricultural expertise. Samuel warned that a king would set captains over people, making them 'ear' (Heb: 'charash') his land, reap his harvest *and* make instruments of war and chariots (1 Sam 8:11,12). As farmers, they were also smiths as they probably had their own forges on-site in order to make/repair ploughshares, etc. They

possessed skill and worked in various materials. The Philistines were obviously afraid to have them around, as these men could also sharpen weapons (1 Sam 13:19-21). Elijah found Elisha 'ploughing (charash) with 12 yoke of oxen' (I Kin 19:19). When translating the New Testament from Greek into Hebrew, both Delitsch and Salkinson-Ginsburg use 'charash' when the people in the synagogue asked regarding Jesus, 'Is not this the carpenter?' (Mark 6:3)

An interesting passage is found in Is 28: 22-29, which begins with, '**I have heard from the Lord GOD of Hosts a consumption, even determined upon the whole earth.**' The passage then goes on to ask, 'Doth the ploughman plough ('charash' twice) all day to sow? Doth he open and break the clods of his ground?' What follows is a description of the many, intricate ways in which this individual works with wisdom and insight, ending with, 'This also cometh forth from the LORD of hosts, *which* is wonderful in counsel, *and* excellent in working.'

So, who *are* these ploughmen in Zechariah's prophecy?! Remembering that there are four of them, implying universality, I suggest that they represent the true, born-again Body of Messiah and that the *Lord of Hosts* (a title that is used frequently in Zech.) will terrify and cast out these global, demonic, united powers *through* the Church. Paul reveals this mystery, in Eph 3:10, when he writes, 'To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God.' (Emph. mine)

When Paul reasoned of righteousness, temperance and judgment to come, Felix *trembled* (Acts 24:25). Mary Queen of Scots said, 'I fear the prayers of John Knox more than all the armies of England!' (John Knox's prayers also laid the foundation for MUCH of the work of the Lord in Scotland, including revival and the very first missions to Jewish people!)

We have been praying very much for the future of the work of MT and we're looking to the Lord to raise up a prayer network. We would like to invite those of you who sense the Lord's calling to pray and intercede more specifically for this ministry to contact me, either via the website or at mtselah@talktalk.net. (For those of you in the UK without access to the internet, please leave a message on 0208 851 9049.) This is not an 'appeal', but an invitation to those sensing the Lord's call.

Finally, at the printing of this magazine, we don't know if respective governments' guidelines will permit or prohibit the blowing of the Shofar in synagogues across the world this year. We pray that, whatever the case, the Lord will draw the hearts of Jewish people to consider afresh the significance of this feast and truly seek – and find - Messiah Yeshua in these days. While this 'corona' virus looms large and threatens to control the world and its thinking, the Shofar reminds us that we exalt another King: One whose authority comes from laying down His life for us and 'allowing' his horns to be 'caught in the thicket'. He is our Victory, our King, our Eternal Hope and we exalt Him alone!

May you know Messiah Yeshua's rich blessing and safe-keeping. Chryssy Rodgers

