

THE MAGEN DAVID.....THE STAR OF DAVID

The evolution of the six-pointed Jewish star, the "Magen David," literally the "Shield of David," also known as the hexagram, or more rarely, Solomon's Seal, is long and complex. Although it is now the most common and universally recognized sign of Judaism and Jewish identity, both within and outside of the Jewish community, it has only achieved this status in the last two hundred years. Before that it was chiefly associated with magic or with the insignia of individual families or communities. Yet despite its equivocal history, Jews have long been attracted to this design and have sought to ascribe to it venerable origins. In our own day, its universal Jewish popularity, especially as the symbol of the State of Israel, has made the question of its origins subject to debate.



The 6 pointed Magen David is talked about in the scroll of Amos where the people are scolded for their idolatry. **Amos 5:26** *"You also carried along Sikkuth your king and Kiyyun, your images, the star of your gods which you made for yourselves."* It is also mentioned in the scroll of Acts. **Acts 7:43** *'YOU ALSO TOOK ALONG THE TABERNACLE OF MOLOCH AND THE STAR OF THE GOD ROMPHA, THE IMAGES WHICH YOU MADE TO WORSHIP THEM. I ALSO WILL REMOVE YOU BEYOND BABYLON.'* Rompha, is also spelled Remphan, who represents the star-god Saturn or Moloch. It was originally a symbol of these occult gods, of that there is no doubt. In both Acts and Amos, they people were scolded for having anything to do with these gods.

It is symbolic of 666 because it is comprised of a 6 within a 6, within a 6, (6 points, 6 triangles, 6 sides of the hexagon in the middle). Solomon brought it into play when he married the Pharaohs daughter and took after witchcraft and magic as he built an altar to Ashtaroth and Moloch.

Because of its geometric symmetry, the hexagram has been a popular symbol in many cultures from earliest times. Anthropologists claim that the triangle pointing downward represents female sexuality, and the triangle pointing upward, male sexuality; thus, their combination symbolizes unity and harmony. In alchemy, the two triangles symbolize "fire" and "water"; together, they represent the reconciliation of opposites. Some medieval alchemists even borrowed the talmudic pun - ish mayim, fiery water, and shamayim, heaven - to demonstrate the interpenetration of the two realms.

1) Because of this symbolism, the hexagram was even used occasionally as the emblem displayed above a brandy shop.

The earliest known Jewish use of the hexagram was as a seal in ancient Palestine (6th century B.C.E.) and then eight centuries later in a synagogue frieze in Capernaum. But these early hexagrams may have been only ornamental designs; ironically, a swastika, another popular ancient motif, appears alongside the hexagram on the Capernaum synagogue wall. In the Middle Ages, hexagrams appear frequently on churches, but rarely in synagogues or on Jewish ritual objects. It was the *menorah that served as the primary Jewish symbol from antiquity until the post-Renaissance period, not the " Jewish star."

Although scholars have attempted to trace the Star of David back to King David himself; to Rabbi Akiva and the Bar Kokhba ("son of the star") rebellion (135 C.E.); or to kabalists, especially Rabbi Isaac Luria (16th century), no Jewish literature or artifacts document this claim. Rather, all evidence suggests that the early use of the hexagram was limited to "practical Kabbalah," that is, Jewish magic, probably dating back to the 6th century C.E. Legends connect this symbol with the "Seal of Solomon," the magical signet ring used by King Solomon to control demons and spirits.

2) Although the original ring was inscribed with the Tetragrammaton, the sacred Four-Letter Name of God, medieval amulets imitating this ring substituted the hexagram or pentagram (five-

pointed stare), often accompanied by rampant lions, for the sacred Name. The star inscribed on these rings was usually called the "Seal Of Solomon".

In addition to such legends about Solomon's ring, medieval Jewish magical texts spoke of a magic shield possessed by King David which protected him from his enemies. According to these texts, the shield was inscribed with the seventy-two letter name of God, or with Shaddai (Almighty) or angelic names, and was eventually passed down to Judah Maccabee. The 15th-century Kabbalist, Isaac Arama, claimed that Psalm 67, later known as the "Menorah Psalm" because of its seven verses (plus an introductory verse), was engraved on David's shield in the form of a menorah. Another tradition suggests that Isaiah 11:2, enumerating the six aspects of the divine spirit, was inscribed on the shield in the outer six triangles of the hexagram.

3) In time, the hexagram replaced this menorah in popular legends about David's shield, while the five-pointed pentagram became identified with the Seal of Solomon.

The hexagram was also widely regarded as a messianic symbol, because of its legendary connection with David, ancestor of the Messiah. On Sabbath eve, German Jews would light a star-shaped brass oil lamp called a Judenstern (Jewish star), emblematic of the idea that Shabbat was a foretaste of the Messianic Age. The hexagram was also popular among the followers of Shabbatai Tzevi, the false messiah of the 17th century, because of its messianic associations.

Among Jewish mystics and wonder workers, the hexagram was most commonly used as a magical protection against demons, often inscribed on the outside of mezuzot and on amulets. This pentagram occult symbol can also be used very well as a WATCHER!

POMEGRANATE BLOSSOM CONNECTION (6 POINTS)

Many believe that the symbol of Israel was given to them by means of Divine Wisdom as a



symbol of Righteousness. They believe it was not a man made Idol for worship or an adopted Pagan Star. But as Yahveh of Host can be found in all things. We know that Yah chose to give Moses the pomegranate blossom as a symbol for hem of the the Priestly Robe. Later, this symbol was used by Solomon on the Pillars of the Temple.

Exod. 28:33-34 And upon its hem you shall make pomegranates of blue, purple, and scarlet, all around its hem, and bells of gold between them all around: 34 a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe all around".

Many Rabbis say pomegranates have exactly 613 seeds, which represents the number of commands in the torah. One study revealed that of the many pomegranates that were tested, they in fact varied from 165 to 1370 seeds, which averages nowhere near 613 seeds. The reality is, once again the Rabbis have changed things just enough to make them look different than they really are.

This is a perfect example of how the Jewish traditions, writings, and other man-made teachings and idioms, have been blindly followed by Religious Orthodox Jews for millenniums. As Jewish tradition goes, pomegranates are also thought to be a symbol of fertility and love (SS 4:3). Also know as one of the seven species of plants referred to in the parashat (Parashat Eikev) Deut. 7:12-11:25.

THE PAGAN ORIGIN

In Greek mythology, the pomegranate was known as the 'fruit of the dead' as it was said to have arisen from the blood of Adonis. It is also prominently featured in the myth of Hades and Persephone. Hades, god of the underworld, used pomegranate seeds to trick Persephone into returning to the underworld for a few months of every year.

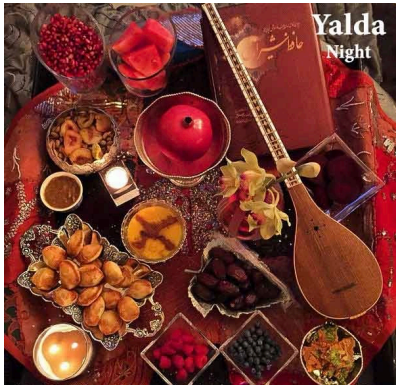
Alongside death, the pomegranate symbolized fertility in Ancient Greece and Rome. It had a strong association to Aphrodite, the Greek goddess of love, as well as Hera, the Greek goddess of

marriage and childbirth. In Ancient Rome, newlywed women wore crowns woven from pomegranate leaves, and the juice of pomegranates was used to cure infertility.

In the Quran, pomegranates grow in the Garden of Paradise and are referred to on multiple occasions as god's good creations.

The pagan Christmas and Yalda are celebrated just a few days apart, the celebrations hold similar pagan traditions.

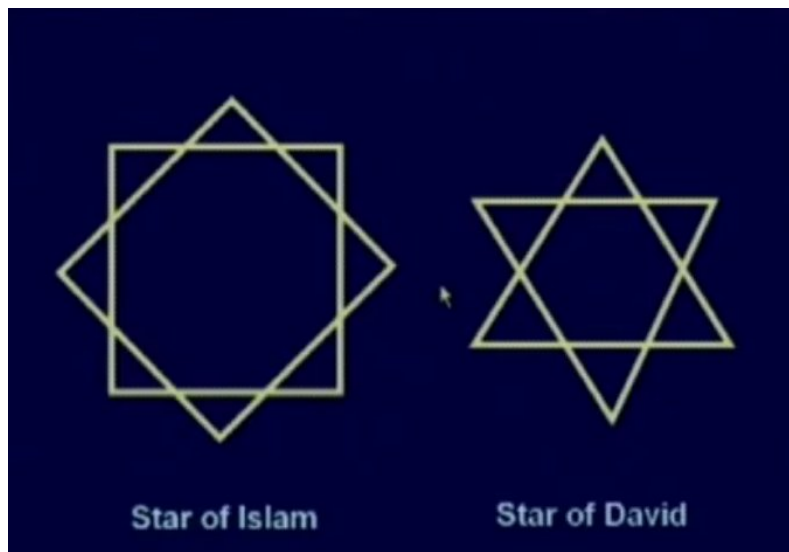
The pomegranate is also said to be found in the Garden of Eden according to Ancient Iranian Christianity and was believed to be the real forbidden fruit rather than the apple.



Yalda Night is a pagan Persian, Iranian holiday celebration of the "supposed triumph of light over darkness". It takes place during the winter solstice. Originating in the pre-Zoroastrian tradition of worship of Mithra, the God of Sun, but popularized by Zoroastrians, Yalda, also referred to as Chelleh, celebrates the sunrise after the longest night of the year. It was thought that the day after the longest night belonged to Ahura Mazda, the Zoroastrian lord of wisdom. Ancient Persians believed that evil forces were strongest on the longest and darkest night of the year. People stayed up all night, telling stories and eating watermelon and pomegranate, in addition to dried fruit, in anticipation of the sun rising. As the light spills through the sky in the moment of dawn, Persians celebrate its appearance with drumming and dancing like natives.

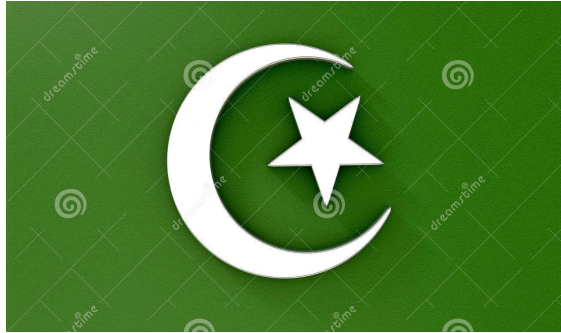
Foods such as pomegranate and watermelon are eaten. A food indigenous to Iran, pomegranate, is believed to be a symbol of life and resilience, for it blossoms during the harshest climate of winter. Persians also believe that eating summer foods, such as watermelon, will keep the body healthy through the winter, and that dried seeds like pumpkin and sunflower are a reminder of the cycle of life – of the rebirth and renewal to come.

Another use of the hexagram in medieval times was as a Jewish printer's mark or heraldic emblem, especially in Prague and among members of the Jewish Foa family, who lived in Italy and Holland. In 1354, Emperor Charles IV of Prague granted the Jews of his city the privilege of displaying their own flag on state occasions. Their flag displayed a large six-pointed star in its center. A similar flag remains to this day in the Altneuschul, the oldest synagogue in Prague. From Prague, the "Magen David" spread to the Jewish communities of Moravia and Bohemia, and then eventually to Eastern Europe. In 17th-century Vienna, the Jewish quarter was separated from the Christian quarter by a boundary stone inscribed with a hexagram on one side and a cross on the other, the first instance of the six-pointed star being used to represent Judaism as a whole, rather than an individual community.



With Jewish emancipation following the French Revolution, Jews began to look for a symbol to represent themselves comparable to the cross used by their Christian neighbors. They settled upon the six-pointed star, principally because of its heraldic associations. Its geometric design and architectural features greatly appealed to synagogue architects, most of whom were non-Jews. Ironically, the religious Jews of Europe and the Orient, already accustomed to seeing hexagrams on cabalistic amulets, accepted this secularized emblem of the enlightened Jews as a legitimate Jewish symbol, even though it had no religious content or scriptural basis.

When Theodor Herzl looked for a symbol for the new Zionist movement, he chose the Star of David because it was so well known and also because it had no religious associations. In time, it appeared in the center of the flag of the new Jewish state of Israel and has become associated with national redemption.



During the Holocaust, the Nazis chose the yellow star as an identifying badge required on the garments of all Jews. After the war, Jews tried to turn this symbol of humiliation and death into a badge of honor. It is a grand theory, but you can't change what is.

The symbol for pagan deities was often a square within a square (eight pointed star), or a triangle within a triangle (six pointed star). The eight cornered square within a square symbol of Islam is very close to the Star of David, which seems outrageous, considering how much Muslim's hate Jews. The very commonly understood Star and Crescent of Islam is five pointed. If you look closely, you will see it is actually Baphomet (Goat of Mendes), the ultimate occult symbol. Whether the Muslim's like it or not, the Star of David is an Islamic symbol.

Today, the Star of David is the most popular and universally recognized symbol of the Jewish People. In his seminal work entitled the Star of Redemption (1912), Franz Rosenzweig framed his philosophy of Judaism around the image of the Jewish star, composed of two conceptual "triads," which together form the basis of Jewish belief: Creation, Revelation, and Redemption; God, Israel, and World. On the popular level, Jews continue to use the Jewish star as it was used for centuries: as a magical amulet of good luck and as a secularized symbol of Jewish identity.

Whether people want to believe it or not, the Nation of Israel may be cursed because of the Magen David symbol on their flag. What part of "no graven images" don't they understand?

DASYD MINISTRY "DO AS YESHUA DID" dasydministry.org Jerry Hennig (Jan/22)
excerpt from Bible Supplement Book.