

Magen David

(Is it a pagan symbol?)



Synopsis

This paper considers the historical development of what has become known as the Magen David, which has been adopted as the symbol of the modern Jewish community and as the national emblem of the State of Isra'el. The paper also challenges the notion that The Magen David is a pagan symbol simply because it is based on the hexagram or six-pointed star. The hexagram is nothing more than a two dimensional geometric expression of the skeletal structure of planet earth. History suggests that along with four other geometric forms the hexagram was first identified and developed by philosophers and mathematicians in the 6th century B.C.E. As the Gentile empires of the western world developed, the hexagram was forged into three dimensional amulets that were imbued with magical powers. Many elite and secretive philosophical societies used and abused the amulets to control the masses through fear and superstition. Even Judaism during the European Dark Ages developed their own mystical forms of Kabbalah. Starting during that period and extending right down into the 21st century, the darkness of the occultic and satanic world, have turned a simple geometric symbol into an instrument designed to turn people's focus away from trust and faith in YHVH as the God of the universe. Therefore, as Talmidim of Yeshua we need to maintain a healthy fear of YHVH, because he alone holds all created things in his hand. However, our fear of YHVH needs to be tempered with awe of his magnificence as seen and expressed through the created universe. Hence, if we maintain that close and trusting relationship with YHVH we need have no fear of the abuses of astronomy, geology, geography or mathematics as presented by others. The symbols designed by the ancient philosophers are of themselves nothing more than an expression of the natural world. Hence, the adoption of the hexagram by modern Judaism and the State of Isra'el is in no way an expression of the abuses imposed upon the symbol by the secretive societies of the Gentile world.

Graeme Purdie
January 2015

Introduction

As Founder and Nasi of Talmidei Yeshua New Zealand (Disciples of Yeshua New Zealand, henceforth referred to as TYNZ), I have been periodically confronted with objections to our display of the Isra'eli flag and the use of the Magen David (Shield of David) on Power Point slides, during our Auckland Kehilah (Congregation) services, when they are held on national days of importance to the nation of Isra'el. The objection is always raised by members and associates of the Kehilah, who have been influenced by outside sources trying to portray the Magen David as a pagan symbol which must be totally rejected. The complainants are always quick to point out, that the six-pointed star or hexagram has been used by occultic groups for many centuries and therefore should not be seen in any TYNZ services, not withstanding the fact that the six-pointed star when displayed as the Magen David is the internationally recognized symbol of both modern Judaism and the State of Isra'el.

The purpose of this paper is to clarify the position of Talmidei Yeshua New Zealand regarding our display of the Magen David and the flag of Isra'el on specific National and Memorial occasions relating to the state of Israel and in PowerPoints for some liturgy, prayers and songs, also relating to the state of Israel. One thing that must be made clear from the outset, is that during the twelve years of it's existence, Talmidei Yeshua Kehilah Auckland has never embraced the Magen David as a symbol of the Kehilah. The symbol of all Talmidei Yeshua New Zealand Kehilot, is the Menorah, with Yeshua's name in flames as it's light. The Magen David is only ever used as an acknowledgement of modern Judaism and the State of Isra'el.

The Magen David and Judaism

The term Magen David, means the Shield of David. So, the question must be asked where does the term Magen David originate? The best way to start the investigation is to determine whether or not that term is found in scripture. Magen is the Hebrew word for shield, which is found in forty verses in the Tanakh. In twenty-three verses the shield being discussed is in relation to the protection provided by YHVH. These include three in Sh'mu'el Bet (2 Samuel) and twenty in Tehillim (Psalms). Not withstanding the fact that all twenty-three are from the period when David was king, it is clear that YHVH is the one providing the shield of protection not David. None of the verses relate to a physical shield belonging David, nor do they describe David as providing the protection. Since there is no direct link to the term Magen David in relation to the hexagram shape in scripture, I will now look outside of scripture in other Jewish sources, starting in The Jewish Encyclopaedia – 1906 edition, which states:-

“The hexagram formed by the combination of two equilateral triangles; used as the symbol of Judaism. It is placed upon synagogues, sacred vessels, and the like, and was adopted as a device by the American Jewish Publication Society in 1873 (see illustration, Jew. Encyc. i. 520), the Zionist Congress of Basel (ib. ii. 570)—hence by “Die Welt” (Vienna)⁽¹⁾, the official organ of Zionism—and by other bodies.”

1 *“Die Welt” is also the name of a weekly publication founded in 1897 by [Theodor Herzl](#) in [Vienna](#) as organ of the [Zionist](#) movement.*

The next reference I found was in Judaism 101⁽²⁾, which offers the following comment:-

“The Magen David (Shield of David, or as it is more commonly known, the Star of David), is the symbol most commonly associated with Judaism today, but it is actually a relatively new Jewish symbol. It is supposed to represent the shape of King David's shield (or perhaps the emblem on it), but there is really no support for that claim in any early rabbinic literature. The symbol is not mentioned in rabbinic literature until the middle ages, and is so rare in early Jewish literature and artwork that art dealers suspect forgery if they find the symbol in early Jewish works.”

Next I turned to Rabbi Shraga Simmons⁽³⁾ who says on this matter:-

“It was not until the post-European Renaissance period around the 1700's, when the Jewish star began to really emerge amongst the Jewish communities of Eastern Europe. In modern times, the Star of David has become a premier Jewish symbol. This six-pointed star (hexagram), made of two interlocking triangles, can be found on mezuzahs, menorahs, tallis bags and kipot. Ambulances in Isra'el bear the sign of the "Red Star of David," and the flag of Isra'el has a blue Star of David planted squarely in the center.”

Next to the Messianic community for yet another perspective and comment on the origin and use of the Magen David from Dr. John Fischer⁽⁴⁾ a foundational member of the modern Messianic community who presently leads a congregation in Florida. He is also principal of The Netzer David International Yeshiva. He makes the following comments:-

“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 moot.”

John Fischer also provides a well reasoned explanation of how the symbol was adopted into the flag of Isra'el.

“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 centre 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

2 <http://www.jewfaq.org/signs.htm#MagenDavid>

3 Wikipedia says Shraga Simmons Rabbi is an Orthodox Jewish rabbi, journalist and filmmaker involved in Jewish adult education and pro-Israel activism. He is the co-founder of Aish.com and JewishPathways.com, educational websites with 500,000 unique email subscribers. Born: July 1, 1961 (age 53), Buffalo, New York, United States, Education: University of Texas at Austin

4 <http://www.menorahministries.com>

Jews. After the war, Jews turned this symbol of humiliation and death into a badge of honour.

The list of commentators is extensive, but each time the results are basically the same. Reading many other commentators, I came to the overall conclusion that the Magen David is the modern adaptation of an ancient geometric form known as the hexagram. Certainly it must be acknowledged that sections of the Jewish community, particularly during the medieval period, used the Magen David as a Kabbalistic symbol. However, the fact that it is now used as the universally recognised symbol of modern Judaism and the national symbol of the State of Isra'el, does not automatically link the modern use with medieval abuse of the same symbol. However, people who object to Jewish use of the hexagram, do so primarily on the basis that it is a pagan symbol and should therefore be avoided on all occasions. But, is the real meaning of the word "pagan" in the modern world?

Is The Magen David a Pagan Symbol?

English dictionaries define the word "pagan" when used in an noun form as meaning:-

1) one of a people or community observing a polytheistic religion, as the ancient Romans and Greeks. 2) a member of a religious, spiritual, or cultural community based on the worship of nature or the earth; a neopagan.

Then when used in an adjective form as meaning:-

Disparaging and Offensive, 1) relating to the worship or worshipers of any religion that is neither Christian, Jewish, nor Muslim. 2) irreligious or hedonistic. 3) (of a person) uncivilized or unenlightened.

Clearly, in the noun form, the word "pagan" relates to *polytheistic religion*, which stands in stark contrast with Monotheism, which literally means "the belief in only one God". Throughout the Torah and the Prophets Isra'el was warned to avoid polytheism. YHVH as the God of Avraham, Yitzchak and Ya'akov and the God of all Isra'el detests polytheism as he clearly stated in Sh'mot (Exodus) 20:3-6, which is the second of the Ten Words (Commandments) where YHVH states:-

"You are to have no other gods before me. You are not to make for yourselves a carved image or any kind of representation of anything in heaven above, on the earth beneath or in the water below the shoreline. You are not to bow down to them or serve them; for I, YHVH your God, am a jealous God, punishing the children for the sins of the parents to the third and fourth generation of those who hate me, but displaying grace to the thousandth generation of those who love me and obey my mitzvot.

These four verses make it abundantly clear that the chosen people of YHVH were to have no other gods. Sh'mot 23:24 and Vayikra (Leviticus) 19:4 again warn Isra'el against polytheistic religion. Then in D'varim (Deuteronomy) 4:15-19, the same admonition is repeated, with the addition that Isra'el was not to look up into the sky in a worshipful manner as Moshe says in the first part of verse 19:-

“For the same reason, do not look up at the sky, at the sun, moon, stars and everything in the sky, and be drawn away to worship and serve them;.../

Then in the latter part of verse 19 it says:-

“YHVH your God has allotted these to all the peoples under the entire sky.”

In saying “all peoples” YHVH himself has allowed polytheistic religion as a practice for all people groups apart from Isra’el, who’s worship was and still is to remain centred on YHVH alone. Later in D’varim 7:25-26 and 12:30-31, YHVH warns Isra’el about the need to destroy all vestiges of polytheistic religion when entering the Land of Promise. In verse 30 they are not even permitted to enquire about how the nations serve their gods, for fear that Isra’el would want to go the same way. Then once they were established in the Land, Isra’el continued following the ancient gods of their ancestors. As we are told in Y’hoshua (Joshua) 24:14 –

“Therefore fear YHVH, and serve him truly and sincerely. Put away the gods your ancestors served beyond the [Euphrates]River and in Egypt, and serve YHVH!”

Finally, when the ten northern tribes were about to be taken into captivity by the king of Ashur YHVH speaks through Amos the prophet to once again remind Isra’el the error of the ways of worship, as we read in Amos 5:25-26, which says:-

“Did you bring me sacrifices and offerings in the desert forty years, house of Isra’el? No, but now you will bear Sikkut as your king and Kiyun, your images, the star of your god, which you made for yourselves; as I exile you beyond Dammesek,” says YHVH Elohei-Tzva’ot - that is his name.”

The ten tribes paid a great price for constantly turning their backs on the monotheistic worship of YHVH, instead favouring polytheistic religions practiced by the people groups around them. The result was banishment to regions beyond Dammesek, where those same ten tribes still reside amongst the people groups of the eastern regions and beyond.

A further period of national defilement followed the conquest of Isra’el by Alexander the Great of Greece in 333 B.C.E. Y’hudah while living in the Land of Promise practiced syncretism with the Greek-Syrian Hellenistic culture, which resulted in the near total destruction of the 2nd Temple by Antiochus Epiphanies. However, the hand of YHVH intervened through the Maccabees to bring the Temple back under the control of Y’hudah. Hence, throughout the remaining period of the 2nd Temple and throughout their time in the diaspora, Y’hudah have chosen to remain monotheistic and to remain set apart from the religious practices of their host nations. Therefore, to say that Judaism has adopted a “pagan” or polytheistic symbol stands in stark contrast with their monotheistic stance in both dark ages and the modern world.

Magen David in the Dark Ages

Following the destruction of the 2nd Temple in 70 C.E. and the second Jewish revolt against Rome in 132-135 C.E. Y'hudah entered their own Dark Ages, with result that being forced to exist in the diaspora and being pushed from place to place as nomads, between the fall of the Roman Empire in the 5th century C.E. and the Renaissance Europe, which began in the 15th century C.E., the Jewish community adapted to the host communities on a superficial level only. They always kept the core of their monotheistic belief in YHVH the God of Torah. But, in the absence of the Jerusalem Temple and sacrificial system Rabbinical Judaism came to the fore, with Talmudic writing beginning to emerge in the 2nd century as the way of expressing their religion in the absence of the Temple and in a host environment which made the keeping of Torah doubly difficult. Further, without the Cohanim to lead the people spiritually, the rabbis took the role of religious guides. Hence, huge fences were placed round the mitzvot of Torah, to prevent the people of Y'hudah from breaking God commands. In parallel with the Talmudic developments so also Kabbalah (Jewish Mysticism) developed as a means of explaining their relationship between an unchanging, eternal, and mysterious Ein Sof (infinity) and the mortal and finite universe (God's creation). Kabbalah became an integral part of Judaism and later was to some extent absorbed by the Christian, New Age, and Occultist societies as a syncretic adaptation. Kabbalah sought to define the nature of the universe and the human being, the nature and purpose of existence, and various other ontological questions. It also presented methods to aid understanding of the concepts and thereby attain spiritual realization. It was through this mystical pursuit of knowledge and wisdom that the Magen David became a Kabbalistic symbol. Hence, because of it's kabbalistic use during particularly the Medieval period, many people still treat the Magen David as an occultic and or pagan symbol. Something that must be avoided at all costs.

The reason why the hexagram became a Kabbalistic symbol, must therefore be seen against the background of that period. Throughout the European dark ages 500-1500 C.E., schools of philosophers became widespread, but their knowledge was not shared with the common people. Hence, the elitist movements (including the clergy of Christendom) held the masses in complete subjection through fear and superstition about the world around them. Geometric patterns were forged into amulets and imbued with magical powers over which the common people had no control. The Jewish community, of that period was also subjected to the tyranny of their European overlords and had no freedom of speech nor access to the philosophical schools. Hence, they developed their own mystical schools that practiced Kabbalah.

Along with the Kabbalistic usage of the Magen David in the Middle Ages, John Fischer also discusses the development path of the Magen David as a national symbol, when he says:-

“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 centre. 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 neighbours. 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 kabbalistic amulets, accepted this secularized emblem of the enlightened Jews as a legitimate Jewish symbol, even though it had no religious content or scriptural basis.”

Hence, by the end of the Medieval period the use of the Magen David began to move away from being just a symbol of mystical power to one of national identity. So, what had been imbued with mystical powers in a period of complete spiritual and philosophical darkness, slowly took on a status of acceptability.

Origin of the Hexagram (Magen David)

How did Judaism come to know about and embrace the hexagram as a symbol that has played such an important role in the customs and practices of their society? When and why did it first appear as an acknowledged symbol and what was the originating source? In answering these questions we need to look back into the annals of both scriptural and secular history. It has been widely suggested by many scholars both religious and secular, that the first Jewish exposure to the hexagram occurred during the Babylonian exile in the 6th century B.C.E. That same exile followed a period of complete upheaval in astronomy and calendar calculations for the Babylonians, Isra'el and all civilisations of the known world of that time. The scriptural references of the upheavals start with the earthquake in the days of King Uziah of Y'hudah (Amos 1:1 and Isaiah 1:7), shortly before the removal of the ten northern tribes of Isra'el at the hands of the king of Ashur. A further celestial event occurred during the time of King Hizkiah, when in 2 Kings 20:9-11, YHVH made the sun return up the steps of the sundial of Achaz. These two miracles alone changed the course of the global calendars and history in ways far more profound than any other event since the day when the sun stood still in the time of Y'hoshua 10:12-14. During the time of King Hizkiah, the solar year changed from 360 day years, with 12x30 day months, which had been used throughout Torah and the Prophets. The year changed to a 365.25 day year with 29.5 day months, which became apparent to all astronomical observers among many people groups in other parts of the world. This occurred during the period just before Y'hudah went were taken into exile in Babylon. It also occurred at or about the same time as 185,000 men in the army of King Sancheriv (Sennacherib) of Ashur were destroyed by YHVH in one night as we are told in 2 Kings 19:32-36.

These catastrophic changes took place over a period of many months or even years, when not only the calendar changed, but also the very structural framework of planet earth. These changes occurred throughout the whole world and threw all people groups of that

time into a state of complete confusion. Speaking about this same period we are told in Ezekiel 8:16 –

“He brought me into the inner courtyard of YHVH's house; and there, at the entrance to the temple of YHVH, between the porch and the altar, were about twenty-five men with their backs toward the temple of YHVH and their faces toward the east; and they were worshipping the sun toward the east.”

Why were these men facing east and worshipping the sun? Something profound had changed, which led the kohanim of YHVH to turn their backs on the Temple of YHVH and to seek after the location of the sun. This confusion led to a distrust in YHVH, particularly after YHVH brought about the destruction of the 1st Temple at the hands of the Babylonians. Y'hudah developed a heavier reliance on the wisdom of men. Talmudic writings and modern day practices confirm that to be fact, because during their time in Babylon the exiles of Y'hudah adopted many customs and practices of their Babylonian masters. Amongst these was the adoption of Babylonian custom of naming of the months of the year and setting the new year on the 1st day of the seventh lunar month. Both the practice of giving Babylonian names to the months and the adoption of the 1st day of the seventh month as the new year of Y'hudah, were in stark contrast to the words of Torah, in which YHVH clearly sets forth the 1st day of the 1st month near the spring equinox at the time when the barley crop in the Land of Promise reaches the semi-ripe 'Aviv' state. The new year in Torah was never placed midway through the year at the beginning of the seventh month. However, the Babylonians celebrated two new years, each six months apart. One in spring, which equalled Torah and the second at the beginning of the seventh month. That latter celebration has remained with Y'hudah down to this day. Therefore, it is not surprising that Y'hudah having absorbed and embraced many customs and practices of the Babylonians also sought man-made wisdom in trying to understand the celestial changes that had recently occurred.

Along with the change in the length of the day, so also the measure of distance changed. This is a fact that has not been widely published by the scientific community, because to acknowledge such a change, would require acknowledgement that the parameters of the planet changed over a period of a few short years, rather than through aeons of time as suggested by most evolutionary scientists. All man-made measurements have a direct and proportional relationship with the surface area and circumference of planet earth. Hence, if the length of a man-made measurement changed, that means the surface area of the planet must have also changed. Hence, if the surface area changed, so also must the structural form of the earth must have changed. A change in measured distance is confirmed for us by the changed length of the cubit as stated in Ezekiel 40:5 where we are told -

“The man had in his hand a measuring rod six cubits long [ten-and-a-half feet], each cubit [twenty-one inches] being a normal cubit [eighteen inches] plus a handbreadth [three inches].”

Here we find the length of a cubit had changed from 18 inches to 21 inches. This is the only reference in scripture to a change in the length of the cubit. So, why at that particular point in time? The only reasonable explanation is that the change in measured distance aligned with the increased length of the year. Hence, if the length of the cubit increased, to match the change in the duration of the year, so it also the surface area and circumference of the earth must have increased. But, at that point in history, no people group had the technology to accurately measure the differences. So, all mankind was thrust into a state of global confusion about the changes that were occurring in their environment.

Using scripture we are able to determine that these, catastrophic changes took place between the earthquake in the reign of Uziyahu and the destruction of the 1st Temple. Clearly the earth changed its form under the hand of YHVH. Now, if these events changed the structure of the whole earth there must have been events of a similar nature occurring on other parts of the planet, not just in Isra'el and Babylon as recorded in scripture. Apart from the scriptural records there must have been accounts from many other nations or people groups in other parts of the known world who also experienced similar events over that same period of time.

Many examples could be cited, but let's look at just two. One from west and the other from east of the Land of Promise – Eretz Isra'el. Firstly, from the west in Greece we have a quote from Archilochus –

"Men should be prepared for everything and not wonder at anything, wrote Archilochus, since the day that Zeus "turned midday into night, hiding the light of the dazzling sun; and sore fear came upon men." ⁵

Archilochus who lived c. 680 – c. 645 BC) was a Greek lyrical poet from the island of Paros, in the Archaic period of Greece, which coincided with the rise of the Babylonian Empire. It was also the period when scripture says the above mentioned events occurred.

Secondly, to the east from the Chinese, who give a precise account of a reversal of the sun's path at the same time that the army of King Sennacherib was destroyed. Quoting from *Worlds In Collision* by Immanuel Velikovsky, he cites the Chinese record as recording:-

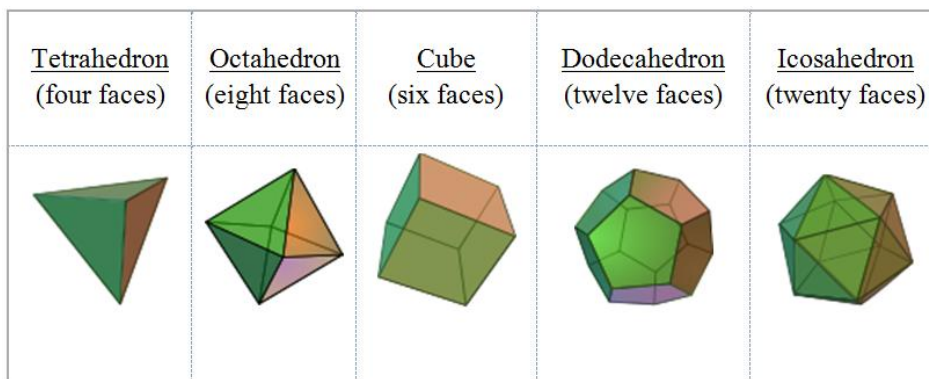
"The rare phenomenon occurred in that year and in that part of the year—23rd of March, 687 B.C.E. when, according to modern calculations and the Talmudic data, the destruction of Sennacherib's army took place. In the Chinese record we have a short but precise account of the night, which we have recognized as the night of annihilation. We find in Chinese sources a record of the disturbance in the movement of the sun. China is forty-five to ninety degrees longitude east of Palestine, the difference in time being three to six hours. Huai-nan-tse, who lived in the second century before the present era, tells us that - "when the Duke of Lu-yang was at war against Han, during the battle the sun went down. The Duke, swinging his spear, beckoned to the sun, whereupon the sun, for

⁵ Archilochus, Fragment 74 - Translated by F. J. Miller (1917) – cited by Immanuel Velikovsky, *Worlds In Collision* - page 217.

his sake, came back and passed through three solar mansions.⁶ Three solar mansions of the Chinese must have been equal to ten degrees on the dial at the palace [of Hizkiyahu] in Jerusalem.⁷

The records of these two other people groups show that the Babylonian astronomers and mathematician who struggled to find meaning in earthly and celestial measurements, were not alone in facing these challenges. They effected peoples of the whole planet. However, in Greece no meaningful explanation was forth coming until nearly 300 years after these catastrophic events. It was Plato the world renown Greek Philosopher who revealed what became known as the Platonic Solids.⁸

In the absence of modern scientific technology and instruments of measure, much of the ancient understanding among the astronomers and philosophers was confined to constant observations, mathematical calculation and geometric theory. The Platonic Solids, are one classic example of an expression of observed in the world of ancient times. The Platonic Solids are series five regular, convex polyhedron with congruent faces of regular polygons and the same number of faces meeting at each vertex. Only five solids meet those unique criteria, and each is named after its number of faces.



Geometers have studied the mathematical beauty and symmetry of the Platonic solids for thousands of years. They are named for the ancient Greek philosopher Plato who theorized in his dialogue “Timaeus” that the classical elements were made of these regular solids.⁹ However, while these solids bear the name of Plato, they were actually discovered by Pythagoras¹⁰ and his disciples during the 6th century B.C.E. during the period while Y’hudah was in exile in Babylon. Pythagoras is known by most people in the modern world as the author of the Pythagorean theorem, a theorem in geometry that states that in a right-angled triangle the area of the square on the hypotenuse (the side opposite the right angle)

6 Huai-nan-tse VI. iv. See Forke, The World Conception of the Chinese, p. 86 - cited by Immanuel Yelikovsky, Worlds In Collision – page 236.

7 Worlds In Collision - page 236.

8 In Euclidean geometry, a Platonic solid is a regular, convex polyhedron with congruent faces of regular polygons and the same number of faces meeting at each vertex. Five solids meet those criteria, and each is named after its number of faces.

9 **Platonic Solids** - Source Main Article – Wikipedia.

10 **Pythagoras of Samos** c. 570 – c. 495 BC)^{[3][4]} was an [Ionian Greek philosopher](#), [mathematician](#), and founder of the religious movement called [Pythagoreanism](#) - Source Wikipedia.

is equal to the sum of the areas of the squares of the other two sides. The theorem which now bears the name of Pythagoras was also known and previously utilized by the Babylonians. However, Pythagoras or his students are often said to have constructed the first proof. But, it must, be stressed that the way in which the Babylonians handled Pythagorean numbers implies that they knew the principle was generally applicable and knew there was some kind of proof, which had not at that point been found. This is shown in the (still largely unpublished) cuneiform sources.¹¹

Pythagoras started a secret society called the *Pythagorean Brotherhood* devoted to the study of mathematics, with both Freemasonry and Rosicrucianism claiming to have evolved out of the Pythagorean Brotherhood. Hence, from the 6th century B.C.E. onward mathematics and religious dogma have coexisted in an obfuscation of mystery, which has kept all but the initiated in complete ignorance and confusion. But, all that changed following the International Geophysical Year of 1957-58,¹² when many and varied scientific experiments were carried out by participating nations. Following the scientific work done during the IGY, many of their findings were made available to the general public, for the first time through many forms of media. Hence, the cloud of mystery that had for millennia surrounded the work of mathematics and science, finally became the property of the average man in the street. This flood of scientific information was clearly in fulfilment of the words of Daniel 12:4 –

"But you, Dani'el, keep these words secret, and seal up the book until the time of the end. Many will rush here and there as knowledge increases."

Even Daniel who received his visions while in exile in Babylon, was told to seal up the book, until the time of the end. So, it has been part of the overall plan of YHVH that the true wisdom of the world should remain concealed until the time of the end.

Now the earth, like human beings, has an internal skeletal structure, with the earth's skeleton being covered with a crust of earthly elements and water. Hence, the continents float on plates which presently together form a pattern of twelve faces as Plato described in the fourth solid – the Dodecahedron. Therefore, using geometric principles, we can see that each face of the Dodecahedron is pentagonal in shape. (*see the sketches below*). Therefore, by drawing two diagonal lines between vertex (corner) at the top of the pentagon down to the centre of each of the lower sides, it scribes an upward pointing triangle. Then by drawing two diagonal lines from the centre of the base side to the centre of the two upper vertices, it forms a downward pointing triangle. Combined they create a six-pointed Hexagram. Furthermore, by joining all the opposing vertices with diagonal lines we form a five-pointed Pentagram. Both the Hexagram and the Pentagram are formed using opposing diagonals on a simple two dimensional pentagon. Therefore, if the same principle is applied in three dimensions to the Pentagonal Dodecahedron (Plato's 4th Solid)

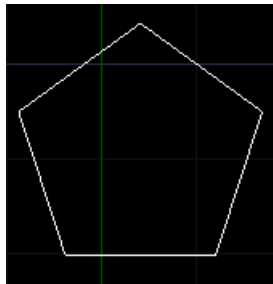
11 **Pythagorean theorem** - Source Main Article – Wikipedia.

12 **The International Geophysical Year (IGY)**, as it was called, allowed scientists from around the world to take part in a series of coordinated observations of various geophysical phenomena. Although representatives of 46 countries originally agreed to participate in the IGY, by the close of the activity, 67 countries had become involved.

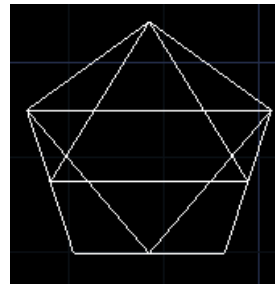
by taking the diagonals from the centre of both the top and bottom sides to the centre opposing upper and lower hemisphere sides, the result is five interlocked uniform Hexagrams.



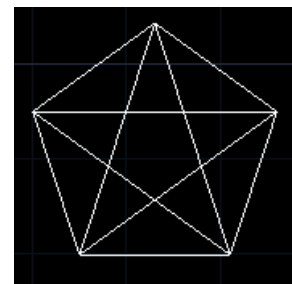
Pentagonal Dodecahedron



2 dimensional Pentagon



Hexagram – 6 points



Pentagram – 5 points

The ancient philosophers became well aware of the characteristic of the Dodecahedron, but the significance and purpose of these geometric forms was something that could not be fully understood in relation to the planet, because of the lack of technology. So, in the absence of modern technology, the geometric patterns of ancient times became simply mystical shapes which were thought to imbue magical powers. This belief was centred in superstition and witchcraft. Further the use of such magical powers were controlled by elite groups of initiated philosophers who maintained a cloak of silence and separatism. By keeping their knowledge within their own initiated ranks they held power and control over the masses. That control and power was enhanced by the placement of curses upon the common people through the misuse of geometric symbols. In time geometric symbols were cast into three dimensional forms and used as amulets, which were believed to be able to influence the actions and circumstances of humans. By contrast scientists of the 21st century can now apply modern technology in determining the characteristics and functions of each geometric symbol as they relate to the environment of planet earth and the environment in which we all live. Hence, the words of Daniel 12:4 have been fulfilled (at least in part) as many will rush here and there as knowledge increases. But has that fulfilment released the common people from the yoke of slavery to superstition portrayed by the masters of the philosophical elitism? Even now in the 21st century we are still bombarded daily by scientific language, which portrays a world having evolved over aeons of time. The majority of that same scientific community still subject the population to theories which are at variance with the scriptural message. The continuing elitism of many scientists sustains the gap between science and religion. A gap that has throughout history has always lead to superstition on the part of the masses.

In a live BBC debate on 12 September 2012, Lord Jonathan Sacks - Chief Rabbi (Emeritus) of the UK and Prof. Richard Dawkins (Ethologist, Evolutionary Biologist, and writer)¹³ grappled with the similarities and differences between science and religion as they apply in connection with modern society. In the opening exchange Rabbi Sacks suggests that – “Science tells about the origins of life, while religion tells us about the purpose of life”, which set the stage for the rest of the debate. The whole debate was centred around

¹³ https://www.youtube.com/results?search_query=sachs+and+dawkins.

the differences between Judaism and atheism.¹⁴ They bring to the surface the age old differences that remain between the Judaic belief in YHVH as creator of the universe, as opposed to the atheistic belief that the whole universe is an of accident of nature and totally godless.

As we are now living in a world of advanced empirical and theoretical analysis of every aspect of life including the visible universe and beyond, it is beholden us all to set aside beliefs and practices that are centred around superstition and secrecy. We need to face the reality that science can to a large extent explain what in earlier generations remained unexplainable. We must embrace science and religion as partners in our quest of knowledge and wisdom. But, this quest must always be tempered with a strong reliance on the words scriptures. Our quest must always be in tune with YHVH himself as the author of all true wisdom. As scripture says in 1 Corinthians Chapter 3, we need to carefully measure all man-made wisdom against scripture and keep in mind the words of verses 18-20, where Sha'ul says –

"Let no one fool himself. If someone among you thinks he is wise (by this world's standards), let him become "foolish," so that he may become really wise. For the wisdom of this world is nonsense, as far as God is concerned; inasmuch as the Tanakh says, "He traps the wise in their own cleverness," and again, "YHVH knows that the thoughts of the wise are worthless."

We need to be wise in our use of knowledge and allow these words to temper our understanding of both science and religion. We need to step aside from evolutionary deception and clerical error and allow scientific analysis to confirm the words of scripture. By so doing we will embrace the wisdom of YHVH and not follow the errors of the world.

In the same manner we need to rethink our position on the modern use of the Magen David particularly in relation to the modern State of Isra'el. Regrettably, since 1948 there has been ever increasing criticism of the use of the hexagram and it's supposed pagan origin. This same rise in criticism is again based on superstition and fear, rather than upon knowledge and scriptural wisdom. We must constantly remember that at no stage has Jewish community ever used the Magen David as a symbol of worship. Both the Temple period and in the diaspora the menorah has always been the primary symbol of religious Judaism.

In the same way as the Hanukkah (the nine lamp Menorah) remains as a celebratory symbol of the restoration of the 2nd Temple by the people of Y'hudah, under the leadership of Y'hudah Maccabee in 163 B.C.E. In the same manner the Magen David is the national symbol of modern Isra'el. Both symbols are a constant reminder to Y'hudah and the world, that YHVH Elohim delivers his people from the tyranny of evil into national triumph. Both lasting examples of how the Sovereign Plan of God is at work among his chosen people. So, who are we to reject those symbols of nationhood?

¹⁴ <https://www.youtube.com/watch?v=roFdPHdhgKQ>

The Magen David and TYNZ

In TYNZ we do acknowledge the Hanukkiah as symbol of YHVH's triumph over Gentile adversity. So, also we acknowledge the flag of Isra'el as a symbol of YHVH's triumph over the evils of the Shoah (Holocaust). As the flag's centrepiece is the Magen David, we also accept that symbol as the emblem of modern Judaism.

In conclusion the God of the universe having created all things, said at each stage of creation process in the first Chapter B'resheet (Genesis) that it is good. Therefore, when that same God, YHVH, changed the structural form of the earth at least three times as recorded in scripture (Flood, Exodus and Exile) mankind made expressed those changes in graphic symbols, which were expressed as the triangle pentagon and hexagon and polygon shapes. However, the way in which various people groups other than Isra'el used and abused those graphic forms became the basis for wisdom of this world. A wisdom that gave no recognition to the God of the universe. So, do the uses and abuses by the pagan world automatically render all pure geometric symbols evil? The Magen David I believe cannot be looked upon as a symbol of evil when used by Judaism and the State of Isra'el as their banner of triumph over tyranny. Therefore, TYNZ will continue to display the flag of Isra'el at times of national importance for the State of Isra'el and will use the Magen David as is deemed appropriate in Power Point form in relation to the State of Isra'el and in relation to YHVH's protection and everlasting covenant with his people Isra'el.

Graeme Purdie

Nasi - Talmidei Yeshua New Zealand – January 2015