

Tonsuring or Shaving the Head, The Kipa, & Dressing in Black

 sightedmoon.com/tonsuring-or-shaving-the-head-and-the-kipa/

By Joseph F. Dumond

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Shabbat Shalom Family,

This week we conclude our three part series on the traditions that people do for the dead.

Last week we looked at the beards and how they were used for the dead by marring them. In Week one, we touched on Halloween and how it has been used by Judah in the festival of Purim. Then this week as I prepared this News Letter I stumble across the following answer to a question sent in to a Jewish Messianic site. I will not embarrass them by including the site name. It is a two part question so I only include the part about Halloween.

The Questions to the site was;

What is the Jewish viewpoint on Halloween? I need to know the answer.

And they answered as follows;

Halloween, however, has no such warmth or spirituality for a Jew. Quite the contrary, it can actually take away spirituality and holiness from a Jew. Part of this is because it is forbidden for us to adopt non-Jewish holidays. But that's not the only reason. Halloween has many elements in it that are simply wrong and contrary to Jewish values.

Before I discuss those, however, let me first suggest an alternative.

Purim is a holiday with a lot more fun in it than Halloween. Not only that, but on Purim we wear disguises and give gifts of food to friends and gifts of money and/or food to poor people.

In keeping Purim, you would be teaching your children a number of important lessons, such as the greater goodness of giving rather than demanding, and also the main lesson of Purim, which is that G-d helps people "anonymously," that is, while G-d remains behind the scenes.

So, as you see, there is nothing about Halloween that has anything to do with any Jewish sentiments. Just about every aspect of it is forbidden by Jewish Law!

Again, consider keeping Purim instead. Jews have no need to celebrate Gentile holidays. Ours have so much more meaning and joy to us.

Lev 18: 1 And ????? spoke to Mosheh, saying, 2 “Speak to the children of Yisra’el, and say to them, ‘I am ????? your Elohim. 3 ‘Do not do as they do in the land of Mitsrayim, where you dwelt. And do not do as they do in the land of Kenaan, where I am bringing you, and do not walk in their laws. 4 ‘Do My right-rulings and guard My laws, to walk in them. I am ????? your Elohim. 5 ‘And you shall guard My laws and My right-rulings, which a man does and lives by them. I am ?????.

It goes on to say : 24 ‘Do not defile yourselves with all these, for by all these the nations are defiled, which I am driving out before you. 25 ‘Thus the land became defiled, therefore I punished it for its crookedness, and the land vomited out its inhabitants. 26 ‘But you, you shall guard My laws and My right-rulings, and not do any of these abominations, the native nor stranger who sojourns among you, 27 because the men of the land who were before you have done all these abominations, and thus the land became defiled, 28 ‘So let not the land vomit you out for defiling it, as it vomited out the nations that were before you. 29 ‘For whoever does any of these abominations, those beings who do them shall be cut off from among their people. 30 ‘And you shall guard My Charge, so as not to do any of these abominable practices which were done before you, so as not to defile yourselves by them. I am ????? your Elohim.’ ”

Duet 5: 32 “And you shall guard to do as ????? your Elohim has commanded you – do not turn aside, to the right or to the left. 33 “Walk in all the way which ????? your Elohim has commanded you, so that you live and it be well with you. And you shall prolong your days in the land which you possess.

Deut 12: 29 “When ????? your Elohim does cut off from before you the nations which you go to dispossess, and you dispossess them and dwell in their land, 30 guard yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire about their mighty ones, saying, ‘How did these nations serve their mighty ones? And let me do so too.’¹ Footnote: 1See also 18:9, Lev. 18:3, Jer.10:2, Ezek. 11:12 & 20:32, Eph. 4:17, and 1 Peter 4:3 31 “Do not do so to ????? your Elohim, for every abomination which ????? hates they have done to their mighty ones, for they even burn their sons and daughters in the fire to their mighty ones. 32 “All the words I am commanding you, guard to do it – do not add to it nor take away from it.¹ Footnote: 1See also 4:2, Prov. 30:6, Rev. 22:18-19.

Do not turn aside after other false teachings and DO Not Worship Yahovah in the same way they do. Do not DO IT!!!! Period. Just do not do it, why do you argue about these things? Just do not do it.

Yet you just read it above how Purim is an alternative to Halloween. If Purim is to be kept it should be found in Lev 23. It is not there and we should not be keeping it and this is the exact reason why, It is too similar to Halloween.

But far too many subscribe to the Oral Law or the Talmud; The Talmud is one of the “holy”... books of Judaism. This book is held higher than scriptures in some forms of Judaism, this is stated in the “Talmud”.

Erubin 21b (Soncino edition): “My son, be more careful in the observance of the words of the Scribes than in the words of the Torah (Old Testament).”

Which one will you follow? Yahovah and the Torah or Judaism and the Talmud?

Last week I mentioned the following tidbit about the way the priest of Baal shaved their heads.

<http://www.piney.com/His23.html>

Under Priests, Monks and Nuns, Hislop notes that “The Arabians acknowledge no other gods than Bacchus or Urania (i.e., the Queen of Heaven), and they say that their hair was cut in the same manner as Bacchus’s is cut; now, they cut it in a circular form, shaving it around the temple.... Over all the world, where the traces of the Chaldean system are found, this tonsure or shaving of the head is always found along with it. The priests of Osiris, the Egyptian Bacchus, was always distinguished by the shaving of their head.”

This is what We read in Leviticus 10:6 NKJ

And Moses said to Aaron, and to Eleazar and Ithamar, his sons, “Do not uncover your heads nor tear your clothes, lest you die, and wrath come upon all the people. But let your brethren, the whole house of Israel, bewail the burning which the Lord has kindled.

Moses was telling them not to mourn the death of Aarons two sons in the way that the heathen do by shaving the head.



tonsure **<http://www.encyclopedia.com/topic/tonsure.aspx>**

The Columbia Encyclopedia, Sixth Edition | 2008 | tonsure [Lat.,=to shave], formerly, practice in some Christian churches of cutting some of the hair from the scalp of clerics. In the West the tonsure consisted of a circular patch on the crown of the head from which the hair was kept cut; some tonsures kept the entire head shaved above the ears, and some retained a broad band of hair around the head. Different religious orders had different tonsures. In the 6th and 7th cent. one of the outstanding questions between the Celtic use and the Roman use was the tonsure, which the Celts made by cutting the hair off the front part of the head. The Roman Catholic Church abolished the practice of tonsure in 1972.

The Next article is about the Kipa and it is written by a Rabbi, a Jewish Rabbi who believes in Yahshua. The preceding article is to help you understand what rabbi Avram Yehoshua is getting at.

THE KIPA by Avram Yehoshua

<http://www.seedofabraham.net/thekipa.html>

(All Footnote numbers and footnotes in red)

The kipa is one of Judaism's most sacred items. A man cannot go into a synagogue to worship God without one. Many believers, both Jewish and Gentile, wear the kipa to identify with the Jewish People. This is why I wore one for 14 years. It was more of a need on my part, because I saw it as what religious Jews were supposed to look like. But the Holy Spirit led me to see its pagan origin and symbolism, and I removed it.

We are to be an example to our People in the Way that they should go (Jeremiah 15:19). Where is any biblical basis for the wearing of the kipa? I have no problem with the woman's head covering for modesty and submission to authority, or a man wearing a hat, etc., but the kipa is different. It is a religious symbol in and of itself. And what it symbolizes I have come to see is the sun, the sun god, and his followers. The sun god is none other than Satan himself. (1) We have no place with them even if it means 'separating' from what our People think. For they are to follow us, not us them. We are to walk in His Truth.

There is no place in Scripture to imply that the Jewish People had the kipa at the time of Moses or King David or Ezra. It is certainly a Jewish tradition but it has no biblical basis, and it is of pagan origin. If one says that the kipa is like the bonnet (KJV: Exodus 39:28, etc.), or the hat that Yahveh gave to the priests, I would ask for a reference that describes the bonnet to be a kipa. For the burden of proof resides upon the one doing the tradition: why do you do what you do? What biblical basis do you have? For if you do not have a biblical basis then you are walking in a tradition. It is very important to understand where the tradition comes from. For if it is of pagan origin, we must have nothing to do with it. If it is not, and it enhances Scriptures, then it is alright.

My question is: 'Does the kipa symbolize submission to the God of Israel or to the sun god, Satan?' And if to the God of Israel, then we must be able to substantiate our claim with Scripture. If a man wants to wear a turban, fine. But God never commanded it for anyone in Israel except Aaron the High Priest and his sons. Turbans today take on a form of identification, as to if one is a Moslem, and from what country. Just by the color or the way it is wrapped. But just because they wear them, I don't see the turban itself as pagan. The turban does not contain within itself a religious symbolic meaning. But not so with the kipa. The Kipa of the Sun God

I am not suggesting that it is offensive to God to wear a hat or turban for a man, or a head covering or hat for a woman. My concern is that the kipa is not a hat in the proper term of the word but has religious symbolism. What does it, did it of ancient times, symbolize?

The roundness of it suggests the sun. There are places in Scripture where the Lord tells us not to shave our heads in the form of a circle (because this is originally what all the priests of Baal, Bacchus, Tammuz, Apollo, Jupiter, Dagon, etc. did), to signify their allegiance to the sun god.

Wearing a kipa is one very small step removed from having the head shaved that way. But the symbolism remains the same.

The kipa represents the circle or nimbus of light that encircles the Catholic pictures of 'the Lord' and 'Mary' and 'Joseph' and all the other 'saints'. This circle of light that radiates from

their head is supposed to suggest their deity or goddess. But in actuality they were taken from the pictures and statues of the 'gods and goddess' of Babylon.(2)

Pagan worship was rampant in the ancient world. From Ireland to Egypt, to Assyria to India, and unto China and Mexico, the idolatrous pagan traditions were the same. The names of the gods and goddess' changing, but the rituals remaining the same or similar. It all emanating from Bavel (Babylon).

'The disk and particularly the circle were the well-known symbols of the Sun-divinity, and figured largely in the symbolism of the East. With the circle or the disk, the head of the Sun divinity was encompassed. The same was the case in Pagan Rome'(3) (Roman Empire before the Catholic Church conquered it). Hislop goes on to say that the nimbus was the same for the Roman Madonna (Virgin Mary). The kipa is the physical representation of the nimbus or disk or circle.

Leviticus 19:27 reads: 'You shall not shave around the sides of your head, nor harm the edges of your beard.'(4) (NKJV) It is this rounded head that the ancient pagans, and many Catholic clerics to this day, wear as a symbol of identification with the god of the sun. Where did the Pope and his Cardinals get their kipot (kipa's), from? Some say they took it from the Jews. But the Catholics had it long before we did.

The dictionary states that a tonsure (the head shaved in the form of a circle), means 'to shear'. 'The Roman Catholic or Eastern rite of admission to the clerical state by the clipping or shaving of a portion of the head', 'the shaven crown or patch worn by monks and other clerics', 'a bald spot resembling a tonsure'.(5) 'to shave the head', especially to confer some kind of clerical authority.

Alexander Hislop writes:

'These celibate priests have all a certain mark set upon them at their ordination; and that is the clerical tonsure. The tonsure is the first part of the ceremony of ordination; and it is held to be a most important element in connection with the orders of the Romish clergy.

When, after long contendings, the Picts were at last brought to submit to the Bishop of Rome, the acceptance of this tonsure as the tonsure of St. Peter on the part of the clergy was the visible symbol of that submission. Naitan, the Pictish king, having assembled the nobles of his court and the pastors of his church, thus addressed them: "I recommend all the clergy of my kingdom to receive the tonsure."

Then, without delay, as Bede informs us, this important revolution was accomplished by royal authority. He sent agents into every province, and caused all the ministers and monks to receive the circular tonsure, according to the Roman fashion, and thus to submit to Peter, "the most blessed Prince of the apostles." "It was the mark," says Merle D'Aubigne, "that Popes stamped not on the forehead, but on the crown. A royal proclamation, and a few clips of the scissors, placed the Scotch, like a flock of sheep, beneath the crook of the shepherd of the Tiber."

Now, as Rome set so much importance on this tonsure, let it be asked what was the meaning of it? It was the visible inauguration of those who submitted to it as the priests of Bacchus. This tonsure cannot have the slightest pretense to Christian authority. It was indeed the “tonsure of Peter,” but not of the Peter of Galilee, but of the Chaldean “Peter” of the Mysteries. He was a tonsured priest, for so was the god whose Mysteries he revealed.

Centuries before the Christian era, thus spoke Herodotus of the Babylonian tonsure:

“The Arabians acknowledge no other gods than Bacchus and Urania (i.e. the Queen of Heaven), and they say that their hair was cut in the same manner as Bacchus’s is cut; now, they cut it in a circular form, shaving it around the temples.”

What, then, could have led to this tonsure of Bacchus? Everything in his history was mystically or hieroglyphically represented, and that in such a way as none but the initiated could understand. One of the things that occupied the most important place in the Mysteries was the mutilation to which he was subjected when he was put to death.

In memory of that, he was lamented with bitter weeping every year, as ‘Rosh-Gheza,’ ‘the mutilated Prince.’ But ‘Rosh-Gheza’ also signified the ‘clipped or shaved head.’ Therefore he was himself represented either with the one or the other form of tonsure; and his priests, for the same reason, at their ordination had their heads either clipped or shaven.

Over all the world, where the traces of the Chaldean system are found, this tonsure or shaving of the head is always found along with it. The priests of Osiris, the Egyptian Bacchus, were always distinguished by the shaving of their heads. In Pagan Rome, in India, and even in China, the distinguishing mark of the Babylonian priesthood was the shaven head. Thus Gautama Buddha, who lived at least 540 years before Christ, when setting up the sect of Buddhism in India which spread to the remotest regions of the East, first shaved his own head, in obedience, as he pretended, to a Divine command, and then set to work to get others to imitate his example.

One of the very titles by which he was called was that of the “Shaved-head.” “The shaved head,” says one of the Purans, “that he might perform the orders of Vishnu, formed a number of disciples, and of shaved-heads like himself.”

The high antiquity of this tonsure may be seen from the enactment in the Mosaic law against it. The Jewish priests were expressly forbidden to make any baldness upon their heads (Lev. xxi. 5), which sufficiently shows that, even so early as the time of Moses, the “shaved-head” had been already introduced.

In the Church of Rome the heads of the ordinary priests are only clipped, the heads of the monks or regular clergy are shaven, but both alike, at their consecration, receive the circular tonsure, thereby identifying them, beyond all possibility of doubt, with Bacchus, “the mutilated Prince.”

Now, if the priests of Rome take away the key of knowledge, and lock up the Bible from the people; if they are ordained to offer the Chaldean sacrifice in honour of the Pagan Queen of Heaven; if they are bound by the Chaldean law of celibacy, that plunges them in profligacy; if, in short, they are all marked at their consecration with the distinguishing mark of the priests of the Chaldean Bacchus, what right, what possible right can they have to be called ministers of Christ?'(6)

In a footnote to "the mutilated Prince" (above) Hislop writes this:

'It has been already shown (p. 18, Note) that among the Chaldeans the one term 'Zero' signified at once 'a circle' and 'the seed.' 'Suro,' 'the seed,' in India, as we have seen, was the sun-divinity incarnate. When that seed was represented in human form, to identify him with the sun, he was represented with the circle, the well-known emblem of the sun's annual course, on some part of his person.

Thus our own god Thor was represented with a blazing circle on his breast. – (WILSON'S Parsi Religion, p. 31.) In Persia and Assyria the circle was represented sometimes on the breast, sometimes round the waist, and sometimes in the hand of the sun-divinity. – (BRYANT, vol. ii., Plates, pp. 216, 406, 409; and LAYARD'S Nineveh and Babylon, p. 160.) In India it is represented at the tip of the finger. – MOOR'S Pantheon, Plate 13, 'Vishnu.'

Hence the circle became the emblem of Tammuz born again, or 'the seed.' The circular tonsure of Bacchus was doubtless intended to point him out as 'Zero,' or 'the seed,' the grand deliverer. And the circle of light around the head of the so-called pictures of Christ was evidently just a different form of the very same thing, and borrowed from the very same source. The ceremony of tonsure, says Maurice, referring to the practice of that ceremony in India,

'was an old practice of the priests of Mithra, who in their tonsures imitated the solar disk.' – (Antiquities, vol. vii. p. 851. London, 1800.)

As the sun-god was the great lamented god, and had his hair cut in a circular form, and the priests who lamented him had their hair cut in a similar manner, so in different countries those who lamented the dead and cut off their hair(7) in honour of them, cut it in a circular form.

There were traces of that in Greece, as appears from the Electra of Sophocles (line 52, pp. 108, 109); and Herodotus particularly refers to it as practiced among the Scythians when giving an account of a royal funeral among that people.

"The body", says he, "is enclosed in wax. They then place it on a carriage, and remove it to another district, where the persons who receive it, like the Royal Scythians, cut off a part of their ear, shave their heads in a circular form," &c. – (Hist., lib. iv. cap. 71, p. 279.)"

Now, while the Pope, as the grand representative of the false Messiah, received the circular tonsure himself, so all his priests to identify them with the same system are required to submit to the same circular tonsure, to mark them in their measure and their own sphere as representatives of that same false Messiah.'(8)

The 'kipa' that the Pope and his Cardinals wear is a mirror reflection of the circular tonsure, a symbol of the solar disk. The Catholic Pope and his Cardinals had it before the Jews. And the pagan priests and peoples before the Catholics. The Catholic Church is an extension of Babylon. But why must we Jews follow them? Some tribes in Africa and some South American Indians shave their heads in the exact form of a kipa also. Coincidence?

I cannot in the conscience that God has given me, wear a kipa any longer. I will not be part of what I have come to see is a pagan symbol that has absolutely no biblical basis, but associates the wearer with the sun god, better known as Satan. Tamuz, his 'son' is the ant Messiah. I am not talking about wearing a hat or head covering for a woman, or a hat for a man, but specifically the kipa. The kipa is not a hat or a bonnet or a cap. It is a religious symbol of the sun god. And we Jews for whatever reason, may not have intentionally copied it, I don't know, but it is not for me to wear.

Is the bonnet or cap that Yahveh gave to Aaron and his sons, equal to the kipa? Where is this described? Not pictured by an artist who was not there, as we sometimes see as illustrations in books that talk about biblical things, but some reference that tells us exactly how the bonnet was shaped. For I cannot see how the God of Israel would forbid His People on the one hand, from shaving their heads or cutting their hair in a circle, and then order the priests to look like the pagan priests and people (mourning for the dead), around them.

Some identification marks of God's People are the full untrimmed beard (Lev. 19:27), and the tzit-ziot (Num. 15:37-41). These signify who we are and whose we are, the God of Israel's.

In Revelation 17:5, etc., the Lord calls His People to come out of Babylon, Mystery Religion, the Harlot that made the nations drink of her abominations. Our Father Avram was also called out of Bavel. And we are being called out of Christianity and Judaism, that has embraced Babylon. We are not called out of Christianity to enter Judaism. For they are both perverse, even though we glean much from both. We are not here to follow or create our own system, or to walk in man's, but to discover His System, His Way, and to walk in it. We must be able to lay down those things that He is calling us out of.

I hope that you are able to begin to question why you wear the kipa, and if it is sufficient for you to continue to wear it. Perhaps you will never take it off or perhaps this is the beginning of your process, or a confirmation in what the Lord has been leading you in. For the things that we are emotionally attached to, take time for us to sort out. Yeshua gives us that time. The Bonnets

I'd like to share a few verses of Scripture with you that contain what the priests wore on their heads. In Exodus 39:28 it mentions the two types of coverings for Aaron and his sons. One is the 'turban', and one is called a 'bonnet' (KJV) or 'cap' (NAS). It is also mentioned in Ezekiel 21:26 (21:31 in the Hebrew), and Ezekiel 44:18 (and other places).

In looking up the words in question, I have come to see that they would both have better been translated as turban. Here is what I found. The first part of Exodus 39:28 is: 'and the turban fine linen and the hats of the headbands...'(9)

Tzah-naf: the verb for the turban, means: 'to wind or wrap around'(10) 'to 'wrap, or wind up, together'(11) 'to wrap, wind up together'(12)

Mitz-neh-fet: our noun for the turban, means: 'turban, espec.. of the high priest'(13) 'turban of high priest, turban of linen, sign of royalty(14) 'turban of the high priest'(15)

Tzah-neef: another noun means: 'turban'(16) 'turban, royal turban'(17) 'turban'(18) 'Turban; also a sign of royalty...It was the distinctive head gear of the high priest...The translation turban is supported by the derivation of the word from sanap' (sic: sanaf) 'meaning 'to wrap around.'(19)

Now we come to the word in question that some translate as bonnet or cap. If it was like a kipa then it would justify the wearing of a kipa for a Jew.

Pah-are: the verb for 'bonnet', means:'to adorn, beautify, honour'(20) 'beautify, glorify'(21) 'glorify, beautify, adorn'(22)

Pih-air: our noun means: 'ornamental head dress, turban'(23) 'head dress, turban...Ezk 44:18...of priest'(24) 'turban'(25)

'Turban. If the idea behind the verb is 'to clothe with beauty' it is only fitting that a derivative from the verb should refer to some kind of clothing. The turban was not limited to a certain sex or worn on just one occasion as the following shows. It could be worn by women (Is 3:20, KJV 'bonnets') or by men Ezk 24:17, 23, Ezekiel himself, KJV 'tire'). It also was worn by the high priest or priest and was made of linen (Ex 39:28; Ezk 44:18). It was worn by the bridegroom (Isa 61:10), perhaps here with the translation 'wreath' CF. also 'garland' for ashes in Isa 61:3.'(26)

The word in question (bonnet), is a turban, not a kipa or a bonnet (as we would tend to think of a woman's bonnet). Why the KJV translates it as 'bonnet' is beyond me. The last word that I'd like to deal with from our sentence is in construct with our word in question.

Gah-vah: the verb means: 'to be high'(27) 'convex, projecting, high'(28)

Giv-aht: a noun means: 'hill'(29)

Giv-aht: another noun means: 'hill, height, elevation. lower than a mountain'(30) 'hill'(31)

Gah-via: a noun means: 'cup, goblet...the cup or bell of a flower, as an ornament of the sacred candlestick'(32) 'cup, bowl'(33) 'cup, bowl'(34)

Mig-vah-ah: our noun means: 'only pl. Mig-vah-oat: mitres or bonnets of the common priests, probably of a conic form'(35) 'head gear, turban, of common priest (conical? cf. Di Ex 28:40), Ex 28:40, Lv 8:13'(36)

Mig-vah-oat: 'turban, head gear, is used only four times: Ex 28:40; 29:9; Lev 8:13, convex in shape perhaps, translated by the RSV as 'cap.' It is worn by the ordinary priests and is to be differentiated from the turban worn by the high priest...'(37)

There was a special turban for the High Priest but there were also turbans for the Aaronic Priests, the sons of Aaron. There was nothing that resembled a kipa though. And that's why I included the third word, which is in construct with our word in question, for it has the shape of a hill. Some words that might prove helpful in being defined are:

conical: 'resembling a cone esp. in shape'(38) I think it would tend to appear as 'hill' shaped. Like the Hills of Judah.

convex: '...vaulted, concave...curved or rounded like the exterior of a sphere or circle...arched up: bulging out...'(39) This would seem to fit the description of a turban.

mitre : 'from Latin, head band, turban...Liturgical head dress worn by bishops and abbots.(40)

bonnet: 'chiefly Scot...a man or boy's cap...a brimless Scotch cap of seamless woolen fabric' (perhaps a stocking cap?), 'a cloth or straw hat tied under the chin and worn by women and small children.'(41)

Looking at how some bibles translate our words gives us an overall picture: Ezekiel 21:26:

King James Version: diadem

New American Standard: turban

New King James Version: turban

New International Version: turban

Kohlenberger Interlinear:(42) turban

Koren Publishers:(43) turban Jewish

Publication Society:(44) mitre

And Ezekiel 44:18 has:

KJV: bonnets

NAS: turbans

NKJV: turbans

NIV: turbans

Interlinear: turbans

Koren: turbans

Jewish Pub: tires

Exodus 39:28: Remember that this is where the two words are:

KJV: mitre, goodly bonnets

NAS: turban, decorated caps

NKJV: turban, exquisite hats

NIV: turban, headbands

Interlinear:(45) turban, hats of the headbands

Koren:(46) mitre, turbans

Jewish Pub:(47) mitre, head-tires

Only Koren allows the reader to really understand that both 'hats' are turbans. That is if you understand what a 'mitre' is. All the others opt for descriptions as such, but really fail in their desire not to use the word turban twice. The 'goodly bonnets' remind me of Little House On The Prairie or the Easter parade, and the 'decorated caps' remind me of baseball. The 'exquisite hats' of perhaps a topper hat and the 'headbands' of my jogging days. You can imagine what I think about the 'head-tires.' Remember the Michelin Tire 'Man' that was made up of all tires?!

Perhaps if we had an Old English King James Version dictionary (and there are such creatures), bonnet would mean turban. Bonnet is very English and not Hebraic though. Maybe the translators tried to give a picture to the people of England in 1611 of something that they thought approximated the turban.

In speaking with Israelis about why they wear the kipa, two things come up. One means that the person who wears it is really a Jew (a religious Jew; for there are many Jewish Israelis that don't wear the kipa). Many wear them all day while many others just wear them at the bet kenestet (synagogue).

The other reason is because the priests wore them or probably more accurately, that the priests had their heads covered. (I don't think that the Israelis imagine the priests actually wore the kipa.) But we have seen that the Aaronic Priesthood was commanded to wear turbans. (But nowhere are any of the common People commanded to have a head covering. Therefore, there is no biblical basis to have to have one's head covered.) Again, I am not against wearing something on one's head. But the religious symbolism of the kipa has nothing to do with the priests' turbans, and too much to do with the god of the sun.

The turbans for the priests were not given to them in order for them to be able to stand before God. The turban pictured Yeshua as the King-Priest(48) who would come to serve. And as such, it was not spoken by God that anyone else (the Levites or the Israelites), would 'have to wear' a turban. It was required of the priests to stand before God, but only as a practical and symbolic picture of their King-Priest Yeshua. They did not need the turban in order to be covered before God.

The kipa, on the other hand, is required by the Rabbis, for all the people 'to stand before God.' This is not something found in the Torah but is an invention of man 'to cover himself' before God. As such it reminds me of what Adam and Hava did when they heard His Voice calling to them. They made for themselves fig leaves(49) in order to stand before Him. But these were not to be their covering. It was the blood (death), from the skin of an animal(50) that was to truly be their covering. Something that God did for them, in order for them to stand in His Presence.

Two thousand years ago, God sent Messiah Yeshua to die and give His Blood as the covering that would enable us to stand in His Presence. For sin will not be able to live in His Presence. Sacrifice has always been what God required in order for Man to enter His Presence, whether for sin, or service and worship. The Tent of Meeting, with its God ordained sacrifices, is typical

of this.(51) But the Jewish leadership rejected God's Sacrificial covering for His People. And now we see that the kipa is part of their idea, of what it means 'to be covered' in order to come into God's Presence. The kipa has become a substitute for the sacrifices, or rather, the Blood of the Lamb.

If you choose to wear it to identify with the religious Jewish People, then you are placing yourself symbolically under the authority of the Pharisees, for traditional Judaism is a direct descendant of them. The kipa is the Rabbinic religious symbol, of what one needs, in order to be covered before the Living God.

In Yeshua's day, He did not become a Pharisee, even though He could have. Though some of what He taught lined up with Pharisaic doctrine, He was not a Pharisee. We can plainly see this from the Council in Jerusalem in Acts 15:5.(52) For it specifically refers to some of the members as Pharisees who had come to believe in Yeshua. But if all who followed Him were to be Pharisees, then why wasn't everyone in the Council and all the Jews who believed in Him, Pharisees? And why didn't they accept the Messianic Pharisaic understanding of what to do with the Goyim? And why didn't Yakov go directly to the Pharisaic Party (or Sanhedrin), with their problem? No, to think that Yeshua was a Pharisee because some of their teaching lined up with the Word of God, is to believe that the Mafia is the local police force, because both have guns.

Now, look at the Pope's (and his Cardinal's), 'kipa's' and please try and tell me what the essential difference is between theirs and the Jewish People's. I find that there is none. And the Pope had it many centuries before we Jewish People. And of course, it first came into use among the Babylonians as the circular tonsure.

We are to challenge our Jewish People's understanding. The first and foremost challenge to them is our belief in Yeshua, while still retaining our being Jewish. This goes against what the Rabbis say about us (that we are no longer Jewish because we have converted to another religion), and what Christianity says about us (the Rabbis getting what they say, from the Christians who, when they in ancient times, would initiate a Jew into Christianity, would make them swear, upon penalty of the curse of Cain, never to celebrate the Holy Days or have anything to do with the Jewish Community. They were then made to eat pig, to formally sever their relationship with their Jewish People. This was formally ratified in Constantinople in 323 C.E. But this was not the way the Jewish People came to their Mashiah in Acts 21:20).

I have experienced, as I have taken the kipa off, that it has become a tremendous witnessing tool. (I have not taken it off so I could use it as a witnessing tool but in following my Lord Yeshua.) Many Jewish people who would never have given me a second thought with a kipa on, come over to me and engage me in conversation about why I have a full untrimmed beard (Leviticus 19:27), and wear the tzit-ziot (Numbers 15:37-41), but not a kipa. In rabbinic law, one cannot wear tzit-ziot without a kipa. It is forbidden. And the beard makes me look like a rabbi (which I am). So it strikes them as very odd. But it gives me a chance to explain that the kipa is of pagan origin and the Messiah has set me free from pagan traditions. It then gives me

opportunity to talk about Yeshua and to hand out various literature on the Mashiah and the kipa.

The bottom line is that the kipa is the physical representation of the clerical tonsure that Yahveh commands against in both Leviticus Lev. 19:27 and 21:5. The tonsure is the mark for the priests of the sun god, the tonsure being circular, representing the sun, as well as the kipa. The kipa is the religious symbol of Orthodox and Sephardic Judaism, and the one who wears it places them self under that authority.

Footnotes:

1. The Rev. Alexander Hislop, *The Two Babylons* 2nd American edition. (Neptune, New Jersey, U.S.A: Loizeaux Brothers, 1959: [written in 1862]), p. 277. The Catholic Church has clothed itself in Christian garb, but is actually the ancient Babylonian Mystery religion revived.

Incredible insight on Hislop's part.

2. Ibid. p. 87.

3. Ibid.

4. In commenting on this the Artscroll Chumash says that if one were to do so it would make the top of the head (hair) look round. Page 664.

5. Henry Bosley Woolf, editor in chief, *Webster's New Collegiate Dictionary* (Springfield, MA,U.S.A: G. & C. Merriam Co., 1980), p. 1220.

6. *The Two Babylons*, pp. 220-223.

7. It seems to me that this would refer directly to the Commandment of Yahveh for all His People not to follow the pagan practice of the shaved or circular head for the dead, and also not to represent the circle on their head, the kipa.

8. *The Two Babylons*, p. 222. This section is a footnote to 'the mutilated Prince.' It is footnote Y.

9. John Kohlenberger III, Editor, *The NIV Interlinear Hebrew-English Old Testament vol. 1 / Genesis – Deuteronomy*, (Grand Rapids, MI U.S.A: Regency Reference Library, 1979), p. 262. Both the Hebrew and English phrases are taken from the Interlinear. I have left out the vowel pointing, except for the three words that we'll look at.

10. Benjamin Davidson, *The Analytical Hebrew and Chaldee Lexicon* (Grand Rapids, MI U.S.A: Zondervan Publishing House, 1979), p. 647.

11. Francis Brown, S.R. Driver, Charles Briggs and Wilhelm Gesenius, *The New Brown, DriverBriggs and Gesenius Hebrew and English Lexicon* (Lafayette, IN U.S.A: Association Publishers and Authors, Inc., 1978), p. 857.

12. R. Harris, Editor; Gleason Archer, Jr. and Bruce Waltke, Associate Editors, *Theological Wordbook of the Old Testament*, vol. 2 (Chicago, IL U.S.A: Moody press, 1980), p. 1943.

13. *The Analytical Hebrew and Chaldee Lexicon*, p. 647.

14. *The New Brown, Driver Briggs and Gesenius Hebrew and English Lexicon*, p. 857.

15. *Theological Wordbook of the Old Testament*, p. 1943.

16. *The Analytical Hebrew and Chaldee Lexicon*, p. 647.

17. The New Brown, Driver Briggs and Gesenius Hebrew and English Lexicon, p. 857.
18. Theological Wordbook of the Old Testament, p. 1943.
19. Ibid.
20. The Analytical Hebrew and Chaldee Lexicon, p. 620.
21. The New Brown, Driver Briggs and Gesenius Hebrew and English Lexicon, p. 802.
22. Theological Wordbook of the Old Testament, p. 713.
23. The Analytical Hebrew and Chaldee Lexicon, p. 620.
24. The New Brown, Driver Briggs and Gesenius Hebrew and English Lexicon, p. 802.
25. Theological Wordbook of the Old Testament, p. 713.
26. Ibid. p. 714.
27. The Analytical Hebrew and Chaldee Lexicon, p. 129.
28. The New Brown, Driver Briggs and Gesenius Hebrew and English Lexicon, p. 148.
29. The Analytical Hebrew and Chaldee Lexicon, p. 129.
30. The New Brown, Driver Briggs and Gesenius Hebrew and English Lexicon, p. 148.
31. Theological Wordbook of the Old Testament, p. 147.
32. The Analytical Hebrew and Chaldee Lexicon, p. 129.
33. The New Brown, Driver Briggs and Gesenius Hebrew and English Lexicon, p. 149.
34. Theological Wordbook of the Old Testament, p. 147.
35. The Analytical Hebrew and Chaldee Lexicon, p. 129.
36. The New Brown, Driver Briggs and Gesenius Hebrew and English Lexicon, p. 149.
37. Theological Wordbook of the Old Testament, p. 148.
38. Webster's New Collegiate Dictionary, p. 236.
39. Ibid. p. 246.
40. Ibid. p. 731.
41. Ibid. p. 125.
42. The NIV Interlinear Hebrew-English Old Testament, vol. 4 / Isaiah – Malachi, p. 355.
43. The Holy Scriptures, The Prophets (Jerusalem, Israel: Koren Publishers Jerusalem, Ltd., 1989), p. 379. Ezekiel 21:26 is Ezekiel 21:31 in the Hebrew Bible.
44. The Holy Scriptures, vol. II (Philadelphia, PA U.S.A: Jewish Publication Society of America, 1982), p. 1329. Ezekiel 21:26 is Ezekiel 21:31 in the Hebrew Bible.
45. The NIV Interlinear Hebrew-English Old Testament, vol. 1 / Genesis-Deuteronomy, p. 262.
46. The Holy Scriptures, Tora, p. 112.
47. The Holy Scriptures, vol. I, p. 225.
48. Psalm 110:4: 'Yahveh has sworn and will not change His mind, "You are a priest forever according to the order of Melchizedek."
49. Genesis 3:7: 'Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.'
50. Genesis 3:21: 'Yahveh God made garments of skin for Adam and his wife, and clothed them.' In order for them to have the skins, an animal would have had to have been slain by Yahveh. This would picture the Sacrifice of Yeshua so that Mankind would be truly covered in His Righteousness.
51. Exodus 25:8ff; Leviticus 1-6; 16:1ff.

52. Acts 15:5: 'But some of the sect of the Pharisees who had believed stood up, saying, "It is necessary to circumcise them and to direct them to observe the Law of Moses."

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We have these past few weeks looked at Purim and Halloween, as well as the lighting of candles for Shabbat and for the Dead. We also looked at the marring or cutting of the beard and the cutting of the flesh and the marking of tattoos which was also done in honour of the dead. We have just now looked at the Kipa of Rome and of the Orthodox Jew and shown you from where it comes. We will look at one more thing that is common between the Catholic faith and the Orthodox Jewish faith just as many of the above things are; and that is why they all dress in black.

I can hear Tevye the Milkman from Fiddler on the Roof singing it loudly now as many of what he called traditions were being done away with. The story centers on Tevye, the father of five daughters, and his attempts to maintain his family and religious traditions while outside influences encroach upon their lives. He must cope with both the strong-willed actions of his three older daughters—each one's choice of husband moves further away from the customs of her faith—and with the edict of the Tsar that evicts the Jews from their village.

"We stay because Anatevka is our home. And how do we keep our balance? That I can tell you in one word – tradition." The song begins: "Tradition! Tradition! Tradition!" It ends with: "Without our traditions, our life would be as shaky as...as a fiddler on the roof!"

Our life is to be based on Torah and not on Traditions. If it is **not** found in Torah then why do you do it? Why?

The following question was asked ; Why do Orthodox Jews (men) dress in black?

The first part of your question is also fulfilling a commandment, but it is more indirect. It also says in the Torah that one should do whatever the elders/sages should tell you in any given generation. They in turn are responsible to interpret the law. The sages at a certain time (18th Century) who dressed in a certain way commanded that this is the way to dress, which was considered modest. Add to this historical fact, a few other issues in Jewish law, which are that bright colors are immodest, that dressing in a uniform is more modest, and you have yourself a dark outfit.

Read more: Why do Orthodox Jews (men) dress in black and wear their hair in long strands in the front? | Answer bag http://www.answerbag.com/q_view/1943#ixzz1396cHlcy Why do Catholic priests wear black?

In the Middles Ages, the dress of clergy began to be regulated by canon law with other specific regulations passed by local synods. The Fourth Lateran Council (1215) decreed that clerics must wear garments closed in front and free from extravagance as to length, such long flowing capes.

Pope Sixtus V in 1589 proscribed penalties for those clerics who did not wear the cassock (officially called in Latin vestis talaris). Pope Urban VIII in 1624 mandated that a cincture should be worn with the cassock and the cloak worn over the cassock be of the same length. During the Pontificate of Clement XI, another decree in 1708 allowed the wearing of a shorter cassock (technically the frock coat, sort of like a Nehru jacket) for travel purposes, especially riding horses. In 1725, Pope Benedict XIII forbade clerics to wear civilian attire.

For the United States, the Third Plenary Council of Baltimore (1884) promulgated regulations for clerical attire as follows: "We wish therefore and enjoin that all keep the law of the Church, and that when at home or when engaged in the sanctuary they should always wear the cassock which is proper to the clergy. When they go abroad for duty or relaxation, or when upon a journey, they may use a shorter dress, but still one that is black in color, and which reaches to the knees, so as to distinguish it from lay costume. We enjoin upon our priests as a matter of strict precept, that both at home and abroad, and whether they are residing in their own diocese or outside of it, they should wear the roman collar." In recent times, the regulations have become more relaxed. While many priests wear the traditional cassock for Mass, the distribution of Holy Communion, or in performing other priestly duties around the parish, a regular suit with clerical collar or a clerical shirt have become common place, especially in activities beyond the physical confines of the parish or in daily duties.

The symbolism of the cassock is as follows: The Roman collar symbolizes obedience; the sash or cincture around the waist, chastity; and the color black, poverty. Moreover, black is a color of mourning and death; for the priest, the symbolism is dying to oneself to rise and to serve the Lord as well as giving witness of the Kingdom yet to come.

<http://en.wikipedia.org/wiki/Mourning>

The custom of wearing unadorned black clothing for mourning dates back at least to the Roman Empire, when the Toga pulla made of dark-colored wool was worn during periods of mourning.

Through the Middle Ages and Renaissance, distinctive mourning was worn for general as well as personal loss; after the St. Bartholomew's Day Massacre of Huguenots in France, Elizabeth I of England and her court are said to have dressed in full mourning to receive the French Ambassador.

Women in mourning and widows wore distinctive black caps and veils, generally in a conservative version of the current fashion.

In rural areas of Mexico, Portugal, Spain, Italy and Greece, widows will wear black for the rest of their lives. The immediate family members of the deceased will wear black for an extended period of time.

When we think of Aphrodite also known as Venus we generally think of a naked beautiful woman standing on a giant sea shell. This is the woman who was Nimrods wife.



The Birth of Venus by Sandrow Botticelli 1485

As the below article will show you, once Nimrod was executed by Shem Aphrodite went on a rampage and was at a great loss as she went looking for her dismembered husband. Legends have it that she killed all in her path and was greatly feared for her vengeance. In her mourning she was known to have clothed herself in black. I do not know why at this point. Perhaps because of the darkness of the underworld.

The legends have this woman who is married and Queen of all the earth and every man's desire becoming so full of hate that she is later described as a witch with disheveled hair mourning and bleeding from cutting herself dressed in black and ugly.

You can read the article at <http://www.aeonjournal.com/articles/aphrodite/aphrodite.html> Where they try to relate the myths to the planet Venus. If you take all the information they provide and lay it along what Hislop says about Nimrod then you will have an accurate story of how she almost destroyed the earth looking for Nimrod and seeking vengeance for his death.

It is my opinion that this is where the tradition of wearing black comes from when people mourn for the dead. Read Alexander Hislop's Two Babylons and then read this article above to draw your own conclusions. Below are some excerpts from the article above.

The same visual effect, of course, could be produced by tearing at the hair or by leaving it uncombed or otherwise uncared for. Women upon the islands of Leti, Moa and Lakor are expressly forbidden from combing their hair during the period of mourning, in order to appear all that more dishevelled.⁵⁷ During the same time, they dress in old, black clothes. Similar practices prevailed in ancient Greece: "In Greece, as elsewhere, the dirge was sung and accompanied with an ecstatic dance in which women beat their breasts and tore their hair."⁵⁸

Aphrodite Melaina

Prominent in the accounts of Kali and Lamashtu is an emphasis upon the goddess' disheveled appearance and black color. Kali's name, in fact, signifies the "black one." Here, too, it can be shown that the goddess' dark form belongs to the most archaic stratum of myth. In the New World, for example, the Aztecs celebrated a mother goddess known as Coatlicue, "Serpent Skirt," who was described as "black, dirty, disheveled, and of shocking ugliness."¹⁰⁴

kali The Dark Mother.jpg

As indicated by her title Urania, Aphrodite is to be identified with the planet Venus, known throughout the ancient Near East as the "Queen of Heaven." In this celestial identification the Greek goddess conforms to what amounts to a universal rule. Thus, a systematic analysis of the various mother goddesses will reveal an indissoluble connection with the planet Venus. Virtually every aspect of the mother goddess' cult, rightly understood, will trace to the Cytherean planet. As the mourning goddess is described as wandering the world with disheveled hair, so too is Venus described in no uncertain terms as the "star of lamentation" and as "the star with disheveled hair." As the mother goddess is commonly regarded as a great warrior, whose dance threatened the very foundations of the world, so too have various cultures around the world described Venus as an agent of war especially linked to apocalyptic disaster. As the warrior goddess is compared to a raging lioness, so too is the planet Venus

described as the “lion of heaven.” As the raging goddess is described as having assumed a black form, so too is the planet Venus. As mother goddesses everywhere are described with witch-like attributes, so too is Venus likened to a “witch-star.” And so it is with countless other mythical motifs surrounding the mother goddess.

Aphrodite the lover of Nimrod becomes the witch Kali in dark colours after his death killing all that cross her path as she looks for the body parts of Nimrod. Is this not where we get the custom of wearing black when we mourn the loss of loved ones. Moses warned Aaron not to shave his head as the heathen did when their loved ones died. What will you do from now on?