

# Chanukah Is Mithraism and Why You Need to be Baptized

 [sightedmoon.com/chanukah-is-mithraism-and-why-you-need-to-be-rebaptised/](http://sightedmoon.com/chanukah-is-mithraism-and-why-you-need-to-be-rebaptised/)

By Joseph F. Dumond

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## News Letter 5846-041

13th day of the 9th month 5846 years after creation  
The 9th Month in the first year of the third Sabbatical Year  
The Third Sabbatical Year of the 119th Jubilee Cycle

November 20, 2010

Shabbat Shalom Brethren,

A brother added his comments to last week's News Letter as well.  
When the covenant was given, it says:

Ex 224:4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

Moses was a Levite.

Where is Judah, the supposed lawgiver at the time the law was given? Was Judah given any authority in the Book of the Covenant? No, they were instructed to hang back behind the pillars lest they get consumed, just like the rest of the tribes.

Where was Judah when the two tables of stone were given to Moses, the Levite?  
Who went back up the mount to get the second set of tablets... Judah?

The priestly duties went to Aaron and his sons. Was Judah given any authority?

When the Children of Israel broke the Covenant, Moses was given the contents of the Book of the Law from Yahweh. Was any authority given to Judah concerning the book of the Law?  
Let's see who gave the Book of the Law to who once it was written:

Deut 31:9 And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

So, Moses the Levite gives the Book of the Law to the Levites. Where is the part where it says that the Levites gave it to Judah for discernment?

Deut 31:24 And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

Deut 31:25 That Moses commanded the Levites, which bare the ark of the covenant of the

LORD, saying,

Deut 31:26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

Absolutely nothing about Judah here. Looks like the Torah has been jacked by our brother Judah! And so has our land of inheritance!

No doubt, the blessing given to Judah by Israel (Jacob) is talking about Yahshua being the lawgiver, and He is the One who holds the scepter. Not all of Judah. Yahshua is Yahweh. therefore, the following makes total sense:

Is 33:22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.

DD

California USA

Well as I said last week, I am about to show you some things about Hanukah. You can read where last year I showed you many of the things Hanukah hides which we could read in Maccabees if people would just read it instead of doing all these stupid traditions. One such thing is proof as to when the year begins at Aviv and when the Sabbath year begins also at Aviv. Others are the many references to Sabbatical years and then to be able to count down to our time and know when they are. You can read past articles on Hanukah at;

[https://sightedmoon.com/sightedmoon\\_2015/?page\\_id=571](https://sightedmoon.com/sightedmoon_2015/?page_id=571) The Truth That Channukah Hides, The Location of the Temple, The Sabbatical Years, The Identity of 300 Spartans

[https://sightedmoon.com/sightedmoon\\_2015/?page\\_id=324](https://sightedmoon.com/sightedmoon_2015/?page_id=324) Chanukah and Its Pagan Traditions

But first would you please answer the following questions.

Show me where it says in Scriptures G-d commanded you to light the Shabbat Candles. This is the Prayer many of you say each Erev Shabbat. Where does it come from? Yet without questioning this one prayer many of you do it without scriptural proof.

From <http://www.jewfaq.org/prayer/shabbat.htm> we get the following;

Barukh atah Adonai, Eloheinu, melekh ha'olam

Blessed are you, Lord, our God, sovereign of the universe

asher kidishanu b'mitz'votav v'tzivanu

Who has sanctified us with His commandments and commanded us

l'had'lik neir shel Shabbat. (Amein)

to light the lights of Shabbat. (Amen)

Show me in Scriptures where it says you are to light the Chanukiah Menorah during Hanukah. The Chanukiah Menorah is the 8 or nine candle stick menorah used for the eight days of Hanukah.

This is the prayer and tradition that many of you say at Chanukah. Where does it come from?

Not from the Torah.

<http://www.jewfaq.org/prayer/chanukah.htm>

One candle is added to the menorah each night. The first night, you light only the shammus (the one at a different height) and one Chanukah candle. By the eighth night, you light all of the candles.

Candles should be added to the menorah from right to left (like Hebrew writing). The shammus candle is lit first. While holding the shammus candle, recite the following blessings. They are usually sung.

#### Blessing over Candles

Barukh atah Adonai, Eloheinu, melekh ha'olam  
Blessed are you, Lord, our God, sovereign of the universe

asher kidishanu b'mitz'votav v'tzivanu  
Who has sanctified us with His commandments and commanded us

l'had'lik neir shel Chanukah. (Amein) to  
light the lights of Chanukkah. (Amen)

#### Blessing for Chanukkah

Barukh atah Adonai, Eloheinu, melekh ha'olam  
Blessed are you, Lord, our God, sovereign of the universe

she'asah nisim la'avoteinu bayamim haheim baziman hazeh. (Amein)  
Who performed miracles for our ancestors in those days at this time  
Shehecheyanu (first night only)

Barukh atah Adonai, Eloheinu, melekh ha'olam  
Blessed are you, Lord, our God, sovereign of the universe

shehecheyanu v'kiyimanu v'higi'anu laz'man hazeh. (Amein)  
who has kept us alive, sustained us, and enabled us to reach this season (Amen)

After reciting the blessings, use the shammus to light the Chanukkah candles from left to right (newest to oldest).

Candles should be left burning until they go out on their own. They must burn for more than half an hour. Standard Chanukkah candles burn for about an hour.

Show me in scriptures where G-d said to make an 8 or 9 candle stick Menorah. In Exodus you are told to make a seven lamp stand menorah not 8 and not 9. Take note it is oil lamps and not candles.

This is what is used at Hanukah; an eight or nine stick menorah that Yahovah never sanctioned to be made. Yahovah said in the Torah to make a Seven Stick Menorah and to use oil lamps not candle sticks.

Show me in scriptures where it says the lamp the Maccabees lit stayed lit for all eight days.

Show me where this miracle happened. Quote Chapter and verse if you can.

It does not say this in Maccabees, but only in the rabbinic Talmud.

I will show you the scriptures where it says that you shall not add to Torah.

I have scriptures that tell you not to add to Torah, what do you have? Nothing but fables and myths with not one shred of biblical text to back you up. Just Traditions. Traditions. Are you trying for a part in Fiddler on the Roof?

Proof to me and to yourself from scriptures why we should be keeping Chanukah. Proof it if you can.

Show me where the Torah said you can add your traditions. Show me where it says you can add anything to the torah.

Deuteronomy 4:1 “And now, O Yisra’el, listen to the laws and the right-rulings which I am teaching you to do, so that you live, and shall go in and possess the land which ELOHIM of your fathers is giving you. 2 “Do not add to the Word which I command you, and do not take away from it, so as to guard the commands of ELOHIM which I am commanding you.

Footnote: 1See also 12:32, Prov. 30:6, Rev. 22:18-19.

Deuteronomy 12:29 “When 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 ELOHIM, for every abomination which ELOHIM 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.

Proverbs 30: Do not add to His Words, Lest He reprove you, and you be found a liar

Revelation 22: 18 For I witness to everyone hearing the words of the prophecy of this book: If anyone adds to them, ELOHIM shall add to him the plagues that are written in this book, 19 and if anyone takes away from the words of the book of this prophecy, ELOHIM shall take away his part from the Book of Life, and out of the set-apart city, which are written in this Book.

**If it ain't in Leviticus 23 then why are earth are you keeping it?**

Show me where John 10:22 says that Yahshua kept Hanukah. Read it again if this is what you think. It says '22 At that time the Hanukkah came to be in Yerushalayim, and it was winter. 23 And ????? was walking in the Set-apart Place, in the porch of Shelomoh.'

This is exactly the same as saying that you were at the church coming out the door. It was Christmas time in your town.

Does that statement mean you are keeping Christmas or that it identifies the time of year when you were at your church? It identifies the time of year the same way John is telling when Yahshua was at the temple. It was during the time the Jews kept Chanukah. It does not say Yahshua was celebrating it. Read it again if you think it does.

But take note of what is said in the very next verse of John 10: 24 So the Yehud?im surrounded Him and said to Him, "How long do You keep us in suspense? If You are the Messiah, say to us plainly." 25 ????? answered them, "I have told you, and you do not believe. The works that I do in My Father's Name, they bear witness concerning Me. 26 "But you do not believe, because you are not of My sheep, as I said to you. 27 "My sheep hear My voice, and I know them, and they follow Me.1 Footnote: 1Rev. 14:4-5. 28 "And I give them everlasting life, and they shall by no means ever perish, and no one shall snatch them out of My hand. 29 "My Father, who has given them to Me, is greater than all. And no one is able to snatch them out of My Father's hand. 30 "I and My Father are one."1 Footnote: 1See 17:11, 17:21-23. 31 Again the Yehud?im picked up stones to stone Him. 32 ????? answered them, "Many good works I have shown you from My Father. Because of which of these works do you stone Me?" 33 The Yehud?im answered Him, saying, "We do not stone You for a good work, but for blasphemy, and because You, being a Man, make Yourself Elohim." 34 ????? answered them, "Is it not written in your own Torah, 'I said, "You are elohim" '? 35 "If He called them elohim, to whom the word of Elohim came – and it is impossible for the Scripture to be broken – 36 do you say of Him whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of Elohim'? 37 "If I do not do the works of My Father, do not believe Me; 38 but if I do, though you do not believe Me, believe the works, so that you know and believe that the Father is in Me, and I in Him." 39 Therefore they were seeking again to seize Him, but He went forth out of their hand, 40 and went once more to the other side of the Yard?n to the place where Yoh?anan was immersing at first, and there He stayed.

Yahshua was not in the Temple to celebrate Hanukah as some claim. He was there to rebuke those who refused to believe in Him.

Take note that Yahovah will allow things to happen to test you and to see if you will obey Him or whether you will go after other gods at the drop of a kippa. He also sends trials to test you, to prove you and to know your heart as to whether it is for evil or good.

Exodus 16: 4 And ????? said to Mosheh, "See, I am raining bread from the heavens for you. And the people shall go out and gather a day's portion every day, in order to try (test) them, whether they walk in My Torah or not.

Exodus 20: 20 And Mosheh said to the people, “Do not fear, for Elohim has come to prove you, and in order that His fear be before you, so that you do not sin.”

Deuteronomy 8: 1 “Guard to do every command which I command you today, that you might live, and shall increase, and go in, and shall possess the land of which ????? swore to your fathers. 2 “And you shall remember that ????? your Elohim led you all the way these forty years in the wilderness, to humble you, prove you, to know what is in your heart, whether you guard His commands or not.

Deuteronomy 8: 15 who led you through that great and awesome wilderness – fiery serpents and scorpions and thirst – where there was no water, who brought water for you out of the flinty rock, 16 who fed you in the wilderness with manna, which your fathers did not know, in order to humble you and to try you, to do you good in the end

Judges 2: 21 I also shall no longer drive out before them any of the nations which Yehoshua left when he died, 22 in order to try Yisra’?l by them, whether they would guard the way of ?????, to walk in them as their fathers guarded them, or not.”

Judges 3: 4 And they were to try Yisra’?l by them, to know whether they would obey the commands of ?????, which He had commanded their fathers by the hand of Mosheh.

1 Chronicles 18: 17 “And I know, my Elohim, that You are trying the heart and desire uprightness. As for me, in the uprightness of my heart I have voluntarily given all these. And now with joy I have seen Your people, who are present here to give voluntarily to You.

2 Chronicles 32: 30 And H’izqiyahu himself had stopped the upper outlet of the waters of Gih’on, and directed them to the west side of the City of Dawid?. And H’izqiyahu prospered in all his work. 31 However with the envoys of the princes of Babel, whom they sent to ask him about the wonder that was done in the land, Elohim left him, in order to try him, to know all that was in his heart.

Did Satan not test Job with Yahovah’s permission?

Psalm 4: 4 ????? is in His set-apart Hek’al, The throne of ????? is in the heavens. His eyes see, His eyelids examine the sons of men.

Jeremiah 17: 10 “I, ?????, search the heart, I try the kidneys, and give every man according to his ways, according to the fruit of his deeds.

Jeremiah 20: 12 But, O ????? of hosts, trying the righteous, and seeing the kidneys and heart, let me see Your vengeance on them, for I have revealed my cause to You

Zechariah 13: 6 “And one shall say to him, ‘What are these wounds in your hands?’ And he shall say, ‘Because I was wounded at home by those who love me.’ 7 “O sword, awake against My Shepherd, against the Man who is My Companion,” declares ????? of hosts. “Smite the Shepherd, and let the sheep be scattered. But I shall turn My hand upon the little ones. 8 And it shall be throughout all the soil,” declares ?????, “that two thirds therein are cut off and

die, and one third is left therein. 9 “And I shall bring the third into fire, and refine them as silver is refined, and try them as gold is tried. They shall call on My Name<sup>1</sup>, and I shall answer them. I shall say, ‘This is My people,’ while they say, ‘???? is my Elohim.’ ” Footnote: 1Zeph. 3:9.

2 Corinthians 2: 8 So I appeal to you to confirm your love to him. 9 Besides, I wrote for this purpose also, that I might know the proof of you, if you are obedient in all matters.

2 Corinthians 13: 5 Examine yourselves whether you are in the belief – prove yourselves. Or do you not know yourselves, that ?????? Messiah is in you,<sup>1</sup> unless you are disapproved. Footnote: 1Rom. 8:10, Gal. 2:20, Eph. 3:17, Col. 1:27, 1 John 4:4. 6 And I trust that you shall know that we are not disapproved. 7 And we pray to Elohim that you do no evil at all – not that we should appear approved, but that you should do what is right, even though we should appear unapproved.

1 Thessalonians 5: 20 Do not despise prophecies, 21 prove them all. Hold fast what is good. 22 Keep back from every form of wickedness.

1 John 4: 1 Beloved ones, do not believe every spirit, but prove the spirits, whether they are of Elohim, because many false prophets have gone out into the world.

Revelation 3: 10 “Because you have guarded My Word of endurance, I also shall guard you from the hour of trial which shall come upon all the world, to try those who dwell on the earth.

If you guard His word and not your traditions, but His Torah, then He will guard you when He sends the trials that will test the rest of the world who have not guarded His Torah.

Where do we get this notion of having a festival of lights at this time of year as this is what Chanukah is known as?

**<http://en.wikipedia.org/wiki/Hanukkah>**

Hanukkah (Hebrew: ??????????, Tiberian: ??nukk?h, nowadays usually spelled ?????? pronounced [ʔanuʔka] in Modern Hebrew, also Romanized as Chanukah), also known as the Festival of Lights, is an eight-day Jewish holiday commemorating the rededication of the Holy Temple (the Second Temple) in Jerusalem at the time of the Maccabean Revolt of the 2nd century BCE, Hanukkah is observed for eight nights, starting on the 25th day of Kislev according to the Hebrew calendar, which may occur at any time from late November to late December in the Gregorian calendar.

The festival is observed by the kindling of the lights of a very special candelabrum, the nine branched Menorah or Hanukkiah, one additional light on each night of the holiday, progressing to eight on the final night. An extra light called a shamash (Hebrew: ???, “attendant” or “sexton”)[1] is also lit each night for the purpose of lighting the others, and is given a distinct location, usually above or below the rest. The “shamash” symbolically supplies light that may be used for some secular purpose.

Here is what the Indians of India call this special time of the year.

Festival of Lights

## <http://en.wikipedia.org/wiki/Diwali>

Deepavali (also spelled Divali in few countries) or Diwali[1], popularly known as the festival of lights, is an important five-day festival in Hinduism, Jainism, and Sikhism, occurring between mid-October and mid-November. For Hindus, Diwali is the most important festival of the year and is celebrated in families by performing traditional activities together in their homes.

Deepavali is an official holiday in India,[2] Nepal, Sri Lanka, Myanmar, Mauritius, Guyana, Trinidad & Tobago, Suriname, Malaysia, Singapore, and Fiji.

The name Diwali is itself a contraction of the word “Deepavali” (Sanskrit: दीपावली Dīpāvalī), which translates into row of lamps.[3] Diwali involves the lighting of small clay lamps (diyas, or dīpa in Sanskrit: दीपा) filled with oil to signify the triumph of good over evil. During Diwali, all the celebrants wear new clothes and share sweets and snacks with family members and friends. Most Indian business communities begin the financial year on the first day of Diwali.

Diwali commemorates the return of Lord Rama along with Sita and Lakshman from his fourteen year-long exile and vanquishing the demon-king Ravana. In joyous celebration of the return of their king, the people of Ayodhya, the Capital of Rama, illuminated the kingdom with earthen diyas (oil lamps) and burst crackers.[4] In Jainism, Diwali marks the attainment of moksha or nirvana by Mahavira in 527 BC.[5][6] In Sikhism, Deepavali commemorates the return of Guru Har Gobind Ji to Amritsar after freeing 52 Hindu kings imprisoned in Fort Gwalior by defeating Emperor Jahangir; the people lit candles and diyas to celebrate his return. This is the reason Sikhs also refer to Deepavali as Bandi Chhorh Divas, “the day of release of detainees”. Deepavali is widely celebrated in both India and Nepal.

The first day of the festival Naraka Chaturdasi marks the vanquishing of the demon Naraka by Lord Krishna and his wife Satyabhama. Amavasya, the second day of Deepawali, marks the worship of Lakshmi, the goddess of wealth in her most benevolent mood, fulfilling the wishes of her devotees. Amavasya also tells the story of Lord Vishnu, who in his dwarf incarnation vanquished the tyrant Bali, and banished him to hell. Bali was allowed to return to earth once a year, to light millions of lamps to dispel the darkness and ignorance, and spread the radiance of love and wisdom. It is on the third day of Deepawali — Kartika Shudda Padyami – that Bali steps out of hell and rules the earth according to the boon given by Lord Vishnu. The fourth day is referred to as Yama Dvitiya (also called Bhai Dooj) and on this day sisters invite their brothers to their homes.

In each legend, myth and story of Deepawali lies the significance of the victory of good over evil; and it is with each Deepawali and the lights that illuminate our homes and hearts, that this simple truth finds new reason and hope. From darkness unto light — the light that empowers us to commit ourselves to good deeds, that which brings us closer to divinity. During Diwali, lights illuminate every corner of India and the scent of incense sticks hangs in the air, mingled with the sounds of fire-crackers, joy, togetherness and hope. Diwali is celebrated around the globe. Outside India, it is more than a Hindu festival, it’s a celebration of South-Asian identities.

[4]



While Deepavali is popularly known as the “festival of lights”, the most significant spiritual meaning is “the awareness of the inner light”. Central to Hindu philosophy is the assertion that there is something beyond the physical body and mind which is pure, infinite, and eternal, called the Atman. The celebration of Deepavali as the “victory of good over evil”, refers to the light of higher knowledge dispelling all ignorance, the ignorance that masks one’s true nature, not as the body, but as the unchanging, infinite, immanent and transcendent reality. With this awakening comes compassion and the awareness of the oneness of all things (higher knowledge). This brings Ananda (joy or peace). Just as we celebrate the birth of our physical being, Deepavali is the celebration of this Inner Light.

While the story behind Deepavali and the manner of celebration varies from region to region (festive fireworks, worship, lights, sharing of sweets), the essence is the same – to rejoice in the Inner Light (Atman) or the underlying Reality of all things (Brahman).

If you go to this link [http://en.wikipedia.org/wiki/Winter\\_solstice](http://en.wikipedia.org/wiki/Winter_solstice) you can read how almost everywhere around the world people are celebrating this winter solstice time of the year and how they do it and all the similarities there are. Then at the bottom of the article is a link to Festivals of Light.

When you click on it, it will take you to this,

Festival of Lights

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Festival of Lights or Celebration of Light may refer to:

In religion:

- Chaharshanbe Suri, part of the Persian New Year and also known as Festival of Light
- Diwali, a religious festival associated with Hinduism, Sikhism, and Jainism
- Hanukkah, a Jewish festival also called The Festival of Lights

Chaharshanbe-Suri (Persian: چهارشنبه سوری, pronounced Chaharshanbe-Suri) meaning Wednesday Feast, from the word sour[citation needed] which means feast in Persian is an ancient Persian festival dating back to at least 1700 BCE of the early Zoroastrian era.[1] Also called the Festival of Fire, it is a prelude to Nowruz, which marks the arrival of spring. Traditionally celebrated on the last Tuesday night of the year, Chahrshanbeh Soori has, since the Iranian revolution, been marked on the evening before the last Wednesday. The words Chahar Shanbeh mean Wednesday and Suri means red. Bonfires are lit to “keep the sun alive” until early morning.[2] The celebration usually starts in the evening, with people making bonfires in the streets and jumping over them singing zardi-ye man az to, sorkhi-ye to az man. The literal translation is, my sickly yellow paleness is yours, your fiery red color is mine. This is a purification rite.[3] Loosely translated, this means you want the fire to take your paleness, sickness, and problems and in turn give you redness, warmth, and energy. There is no religious significance attached to Chaharshanbeh Soori and it serves as a cultural festival for Persian people: Persian Jews, Muslims, Armenians, Kurds, Azaris and Zoroastrians. Indeed this celebration, in particular the significant role of fire, is likely to hail from Zoroastrianism.

Another tradition of this day is to make special ajeel, or mixed nuts and berries. People wear disguises and chadors and go door to door knocking on doors. Receiving of the Ajeel is customary, as is receiving of a bucket of water.

Ancient Iranians celebrated the last 5 days of the year in their annual obligation feast of all souls, Hamaspathmaedaya (Farvardigan or popularly. hi Forodigan). They believed Faravahar, the guardian angels for humans and also the spirits of dead would come back for reunion. There are the seven Amesha Spenta, that are represented as Haftseen or literally the seven S. These spirits were entertained as honored guests in their old homes, and were bidden a formal ritual farewell at the dawn of the New Year. The festival also coincided with festivals celebrating the creation of fire and humans. In Sassanid period the festival was divided into two distinct pentads, known as the lesser and the greater Pentad, or Panji as it is called today. Gradually the belief developed that the 'Lesser Panji' belonged to the souls of children and those who died without sin, whereas 'Greater Panji' was truly for all souls.

From Persia we get Mithra, the Persian god of light and sacred contracts. Mithraism is also known as Nicolaitans spoken of in the message to the churches of Revelation. These churches are the Seven Lamp Stands, not Chanukiahs. You should read these verses again.

Mithra was an embodiment of the sun, so this period of its rebirth was a major day in Mithraism, which had become Rome's latest official religion with the patronage of Aurelian. It is believed that the emperor Constantine adhered to Mithraism up to the time of his conversion to Christianity. He was probably instrumental in seeing that the major feast of his old religion was carried over to his new faith" (Gerard and Patricia Del Re, The Christmas Almanac, 1979, p. 17).

"For that day [25th of December] was sacred, not only to the pagan Romans but to a religion from Persia which, in those days, was one of Christianity's strongest rivals. This Persian religion was Mithraism, whose followers worshipped the sun, and celebrated its return to strength on that day. The church finally succeeded in taking the merriment, the greenery, the lights, and gifts from Saturn and giving them to the Babe of Bethlehem" (Earl W. Count, 4000 Years of Christmas, p.27)

Practically every country in the world, from China to India, from South America to the Middle East, held celebrations at this time of year...it was not until the fourth century that Pope Julius I declared that December 25 should be celebrated as the birthday of Jesus Christ, and Christmas as we know it began. We now celebrate Christmas every year, with a little bit of pagan superstition, a Norse Yule log, Druid candles, a drop of wine from Saturnalia, and a feast from the winter solstice." [Gyles Brandreth, The Christmas Book. London: Robert Hale, 1984. p9.]

"The period was characterized by 'processions, singing, lighting candles, adorning the house with Laurel and green trees, giving presents' . . . it is to the merriment and bestowing of favours at the Saturnalia time that we owe our common Christmas practice." [Alfred Carl Hottes, 1,001 Christmas Facts and Fancies. New York: A.T. De La Mare, 1954. p14.]

### Traditions of light: Christmas

The Christian tradition of light during the Christmas season is demonstrated by the Advent Candles which are lit each of four consecutive Sundays before Christmas Day. Additionally some families burn a yule log. This tradition goes back pre-Christian celebrations during Winter Solstice.

### Festival of Light: Loi Krathong (loy-kruh-thong) Festival in Thailand

This holiday is celebrated in Thailand in November each year. "Loy" means "to float" and a "Krathong" is a lotus-shaped vessel made of banana leaves. The Krathong usually contains a candle, three joss-sticks, some flowers and coins.

The festival starts at night when there is a full moon in the sky. People carry their Krathongs to the nearby rivers. After lighting candles and making a wish, they place the Krathongs on the water and let them drift away. People are offering thanks to the Goddess of water.

It is believed that the Krathongs carry away bad luck. The wishes that people make for the new year will start. It is the time to be joyful and happy as the sufferings are floated away.

### Festival of Light: Christmas in Egypt

Many Christians in Egypt belong to the Coptic Orthodox Church. Christmas is celebrated on January 6th and 7th. The churches have always been decorated with special lamps and candles. Copts also give candles to the poor. They represent the candles Joseph used to protect Mary with when Jesus was born.

On the night of the 6th, the Coptic Christians go to the church for mass and at midnight they eat dinner. On the morning of the 7th gifts are exchanged and people visit each other.

There are four weeks of Advent during which a candle is lit each week. In Egypt, Advent lasts for forty-five days and people fast. They do not eat any meat, poultry or dairy products.

Everyone buys new clothes to wear to the Christmas Eve church service.

Before Christmas, Christian homes are decorated with lights, Christmas trees and small mangers.

On Christmas morning people visit friends and neighbors. They bring a gift of shortbread which is called "Kaik."

### Festival of Light: Christmas in China

Christians in China celebrate Christmas by lighting their houses with paper lanterns.

They also Christmas trees called "Trees of Light," with paper chains, flowers, and lanterns.

Chinese Children hang muslin stockings and await a visit from Santa Claus, whom they call "Dun Che Lao Ren" (dwyn-chuh-lau-oh-run) which means "Christmas Old Man."

Most Chinese people are not Christian so the main winter festival in China is the Chinese New Year which takes place toward the end of January. This is when children receive new clothing, eat fancy meals, get new toys, and enjoy fireworks.

The Two Babylons

Alexander Hislop

Chapter V

Section V

Lamps and Wax-Candles

Another peculiarity of the Papal worship is the use of lamps and wax-candles. If the Madonna and child are set up in a niche, they must have a lamp to burn before them; if mass is to be celebrated, though in broad daylight, there must be wax-candles lighted on the altar; if a grand procession is to be formed, it cannot be thorough and complete without lighted tapers to grace the goodly show. The use of these lamps and tapers comes from the same source as all the rest of the Papal superstition. That which caused the "Heart," when it became an emblem of the incarnate Son, to be represented as a heart on fire, required also that burning lamps and lighted candles should form part of the worship of that Son; for so, according to the established rites of Zoroaster, was the sun-god worshipped. When every Egyptian on the same night was required to light a lamp before his house in the open air, this was an act of homage to the sun, that had veiled its glory by enshrouding itself in a human form. When the Yezidis of Koordistan, at this day, once a year celebrate their festival of "burning lamps," that, too, is to the honour of Sheikh Shems, or the Sun. Now, what on these high occasions was done on a grand scale was also done on a smaller scale, in the individual acts of worship to their god, by the lighting of lamps and tapers before the favourite divinity. In Babylon, this practice had been exceedingly prevalent, as we learn from the Apocryphal writer of the Book of Baruch. "They (the Babylonians)," says he, "light up lamps to their gods, and that in greater numbers, too, than they do for themselves, although the gods cannot see one of them, and are senseless as the beams of their houses." In Pagan Rome, the same practice was observed. Thus we find Licinius, the Pagan Emperor, before joining battle with Constantine, his rival, calling a council of his friends in a thick wood, and there offering sacrifices to his gods, "lighting up wax-tapers" before them, and at the same time, in his speech, giving his gods a hint, that if they did not give him the victory against Constantine, his enemy and theirs, he would be under the necessity of abandoning their worship, and lighting up no more "wax-tapers to their honour." In the Pagan processions, also, at Rome, the wax-candles largely figured. "At these solemnities," says Dr. Middleton, referring to Apuleius as his authority, "at these solemnities, the chief magistrate used frequently to assist, in robes of ceremony, attended by the priests in surplices, with wax-candles in their hands, carrying upon a pageant or thensa, the images of their gods, dressed out in their best clothes; these were usually followed by the principal youth of the place, in white linen vestments or surplices, singing hymns in honour of the gods whose festivals they were celebrating, accompanied by crowds of all sorts that were initiated in the same religion, all with flambeaux or wax-candles in their hands." Now, so thoroughly and exclusively Pagan was this custom of lighting up lamps and candles in daylight, that we find Christian writers, such as Lactantius, in the fourth century, exposing the absurdity of the practice, and deriding the Romans "for lighting up candles to God, as if He lived in the dark." Had such a custom at that time gained the least footing among Christians, Lactantius could

never have ridiculed it as he does, as a practice peculiar to Paganism. But what was unknown to the Christian Church in the beginning of the fourth century, soon thereafter began to creep in, and now forms one of the most marked peculiarities of that community that boasts that it is the “Mother and mistress of all Churches.”

While Rome uses both lamps and wax-candles in her sacred rites, it is evident, however, that she attributes some pre-eminent virtue to the latter above all other lights. Up to the time of the Council of Trent, she thus prayed on Easter Eve, at the blessing of the Easter candles: “Calling upon thee in thy works, this holy Eve of Easter, we offer most humbly unto thy Majesty this sacrifice; namely, a fire not defiled with the fat of flesh, nor polluted with unholy oil or ointment, nor attained with any profane fire; but we offer unto thee with obedience, proceeding from perfect devotion, a fire of wrought WAX and wick, kindled and made to burn in honour of thy name. This so great a MYSTERY therefore, and the marvelous sacrament of this holy eve, must needs be extolled with due and deserved praises.” That there was some occult “Mystery,” as is here declared, couched under the “wax-candles,” in the original system of idolatry, from which Rome derived its ritual, may be well believed, when it is observed with what unanimity nations the most remote have agreed to use wax-candles in their sacred rites. Among the Tungusians, near the Lake Baikal in Siberia, “wax-tapers are placed before the Burchans,” the gods or idols of that country. In the Molucca Islands, wax-tapers are used in the worship of Nito, or Devil, whom these islanders adore. “Twenty or thirty persons having assembled,” says Hurd, “they summon the Nito, by beating a small consecrated drum, whilst two or more of the company light up wax-tapers, and pronounce several mysterious words, which they consider as able to conjure him up.” In the worship of Ceylon, the use of wax candles is an indispensable requisite. “In Ceylon,” says the same author, “some devotees, who are not priests, erect chapels for themselves, but in each of them they are obliged to have an image of Buddha, and light up tapers or wax-candles before it, and adorn it with flowers.” A practice thus so general must have come from some primeval source, and must have originally had some mystic reason at the bottom of it. The wax-candle was, in fact, a hieroglyphic, like so many other things which we have already seen, and was intended to exhibit the Babylonian god in one of the essential characters of the Great Mediator. The classic reader may remember that one of the gods of primeval antiquity was called Ouranos, \* that is, “The Enlightener.”

\* For Aor or our, “light,” and an, “to act upon” or produce, the same as our English particle en, “to make.” **Ouranos, then, is “The Enlightener.”** This Ouranos is, by Sanchuniathon, the Phoenician, called the son of Elioun—i.e., as he himself, or Philo-Byblius, interprets the name, “The Most High.” (SANCH) Ouranos, in the physical sense, is “The Shiner”; and by Hesychius it is made equivalent to Kronos, which also has the same meaning, for Krn, the verb from which it comes, signifies either “to put forth horns,” or “to send forth rays of light”; and, therefore, while the epithet Kronos, or “The Horned One,” had primarily reference to the physical power of Nimrod as a “mighty” king; when that king was deified, and made “Lord of Heaven,” that name, Kronos, was still applied to him in his new character as “**The Shiner or Lightgiver.**” The distinction made by Hesiod between Ouranos and Kronos, is no argument against the real substantial identity of these divinities originally as Pagan divinities; for

Herodotus states that Hesiod had a hand in “inventing a theogony” for the Greeks, which implies that some at least of the details of that theogony must have come from his own fancy; and, on examination, it will be found, when the veil of allegory is removed, that Hesiod’s “Ouranos,” though introduced as one of the Pagan gods, was really at bottom the “God of Heaven,” the living and true God.

In this very character was Nimrod worshipped when he was deified. As the Sun-god he was regarded not only as the illuminator of the material world, but as the enlightener of the souls of men, for he was recognised as the revealer of “goodness and truth.” It is evident, from the Old Testament, not less than the New, that the proper and personal name of our Lord Jesus Christ is, “The Word of God,” as the Revealer of the heart and counsels of the Godhead. Now, to identify the Sun-god with the Great Revealer of the Godhead, while under the name of Mithra, he was exhibited in sculpture as a Lion; that Lion had a Bee represented between his lips. The bee between the lips of the sun-god was intended to point him out as “the Word”; for Dabar, the expression which signifies in Chaldee a “Bee,” signifies also a “Word”; and the position of that bee in the mouth leaves no doubt as to the idea intended to be conveyed. It was intended to impress the belief that Mithra (who, says Plutarch, was worshipped as Mesites, “The Mediator”), in his character as Ouranos

We have now shown you that Nimrod was Mithra and Saturn and he is represented as the sun. When the sun is not giving very much light at the winter solstice, candles and fires are lit to encourage the sun to return and it works every year they do it.

Judah picked up this practice while in Babylon. But it was after the Maccabees that it came to be a tradition that was sanctioned.

Although the Maccabees kept the Feast of Sukkot one month later because of the Syrians, no miracle of the Menorah staying lit for eight days ever happened. So if this so called miracle is an invention of some later Rabbi, and we now know what the lighting of candles and fires for religious purposes at the winter solstice means, do you really want to add some false tradition to your walk after getting rid of so many other false teachings and lies from your former way which was not according to Torah?

Do you really want to give up Christmas in order to keep Diwali or Chah?rshanbe-S?ri, or Chanukah, all of which are the same thing, just wrapped up in different coloured wrapping paper? Go ahead teach your children another lie and when you do think of this verse in Amos 2: 4 Thus said ?????, “For three transgressions of Yehud?ah, and for four, I do not turn it back, because they have rejected the Torah of ?????, and did not guard His laws. And their lies after which their fathers walked lead them astray. 5 “But I shall send fire upon Yehud?ah, and it shall consume the palaces of Yerushalayim.”

I have been very hard on those traditions of Judah the past month. This is why. Because they have rejected the Torah of Yahovah and have not guarded His laws replacing them with Oral traditions. It is the traditions which teach you a lie and lead you astray. Read the verse again.

Read Jeremiah 16: 19 O ?????, my strength and my stronghold and my refuge, in the day of distress the gentiles shall come to You from the ends of the earth and say, "Our fathers have inherited only falsehood, futility, and there is no value in them."1 Footnote: 1See Ps. 147:19, Isa. 2:3, Isa. 60:2-3, John 4:22, Rom. 2:20, Rom. 3:2, Rom. 9:4. 20 Would a man make mighty ones for himself, which are not mighty ones? 21 "Therefore see, I am causing them to know, this time I cause them to know My hand and My might. And they shall know that My Name is ?????!"

In these last days we are now returning to Yahovah and we have learned that those religious teachings we grew up with are worthless. We were taught lies. Do not give up pagan Christian lies for Jewish ones.

Read the Maccabees and study those things which are of benefit, but do not take part in the false teachings and false traditions that many will encourage you to do, and then lead you away from obeying our Father to be entrapped in another religion; our Father Yahovah is the one who said not to add to His Torah.

The Festival of Lights which are celebrated in various ways around the world at this time of year when the sun's light gets shorter and shorter is done with candles and bon fires which are lit to give honour to Ouranos "The Shiner or Light giver," Also known as Kronos, and Nimrod and the Sun. You may not know this is whom you worship, but even Satan came as an angel of light, to deceive.