

HISTORY OF CHRISTIANITY

The word **CHRISTIAN** ~ is Greek, and was formerly of Pagan usage, As early as 200 BCE, there were Pagan worshipers of Serapis that called themselves "Christians. There already were "Christians" in Egypt, gnostic Sun-worshipers who knelt before huge ankhs (resembles the Christian cross, with a loop above the transverse bar). The Serapis-Isis cult used this symbol at Alexandria. When the Emperor Hadrian wrote from Alexandria, he said:

"Those who worship Serapis are Christians and those who call themselves Bishops of "Christ" are vowed to Serapis (S..ap..) a Graeco-Egyptian God .

Ancient Babylonian influences abounded then, and abound now, hidden in plain sight. Alexandria was the primary launching point for the new fusion religion we know as "Christianity" today. The word "Christos" is directly related to Krishna, Crestos, and Chreston. These literally mean "shining", as they refer to the Sun. Krishna is the Sun Deity of the Hindu religion.

Even as late as 348 CE, Cyrill said: "Let the heresy be silenced which blasphemes the Messiah, the Son of the Mighty One. Let those be silenced who say that the Sun is Messiah, because He is the Creator of the Sun, and not the visible Sun itself." They were calling the Sun "Christ Helios".

The Manichaeans worshiped the "Sun" as it passed through the sky ALL DAY, and Augustine came from them.

The ancient Crestos of the Serapian Cult was worshipped as "the good god", so the word "Christ" is actually a polluted and forbidden word when you carefully weigh the texts of Exodus 23:13 "And in all that I have said to you, be circumspect and make no mention of the name of other gods, nor let it be heard from your mouth. & Observe and obey all these words which I command you, that it may go well with you and your children after you forever, when you do what is good and right in the sight of Yahuah your Alahym (God).

Beware of False Gods

29 "When **אֱלֹהִים/Yahuah** your Alahym (God) cuts off from before you the nations which you go to dispossess, and you displace them and dwell in their land, **30** take heed to yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire after their gods, saying, 'How did these nations serve their gods? I also will do likewise.' **31** You shall not worship **אֱלֹהִים/Yahuah** your

Alahym (God) in that way; for every abomination to **אֱלֹהִים/Yahuah** which He hates they have done to their gods; for they burn even their sons and daughters in the fire to their gods. **32** “Whatever I command you, be careful to observe it; you shall not add to it nor take away from it. **Deuteronomy 12:28-32.**

The word "**Christianity**" is not found in the original Scriptures at all.

The Greek word "Christos" (kristos) has come to mean anointed, and this corresponds to the Hebrew word Mashiach. What is not commonly known is that Osiris and Mithras were both called "Chrestos", which meant "GOOD". The word was adopted from gnostic Paganism: The inscription "CHRESTOS" can be seen on a Mithra's relief in the Vatican.

During the time of Marcion, around 150 CE, Justin Martyr said that "Christians" were "Chrestoi", or "good men".

"In the ancient world there was a very widespread belief in the sufferings and deaths of gods as being beneficial to man. Adonis, Attis, Dionysos, Herakles, Mithra, Osiris, and other deities, were all saviour-gods whose deaths were regarded as sacrifices made on behalf of mankind; and it is to be noticed that in almost every case there is clear evidence that the god sacrificed himself to himself."

The Vatican was built upon the grounds previously devoted to the worship of Mithra (600 B.C.). The Orthodox Christian hierarchy is nearly identical to the Mithraic version. Virtually all of the elements of Orthodox Christian rituals, from miter, wafer, water baptism, altar, and doxology, were adopted from the Mithra and earlier pagan mystery religions, as well as the Biblical Sadducees, which many believe became what we know today as the Roman Catholic church, since they have veritally the very same ritual and religious attire of the priests.

The religion of Mithra preceded Christianity by roughly (600) Six hundred years. Mithraic worship at one time covered a large portion of the ancient world. It flourished as late as the (2) second century. The Christian concepts of a Savior came from Mithra, as the Sun god of ancient Persia. As well as the story first foretold by Yahuah about his son Yahusha ha Mashiach (the Messiah), that started all these prophesies in these other Religions!

The Many Faces of Mithra Mainstream scholarship speaks of at least (3) three Mithra's: Mithra, the Vedic God; Mithra, the Persian deity; and Mithras, the Greco-Roman mysteries icon. However, the Persian Mithra apparently developed differently in various places, such as in Armenia, where there appeared to be emphasis on characteristics not

overtly present in Roman Mithraism but found as motifs within Christianity, including the Virgin Mother Goddess.

This Armenian Mithraism is evidently a continuity of the Mithraism of Asia Minor and the Near East. This development of Gods taking on different forms, shapes, colors, ethnicities and other attributes according to location, era and so on is not only quite common but also the norm.

Thus, we have hundreds of gods and goddesses who are in many ways interchangeable but who have adopted various differences based on geographical and environmental factors.

Mithra and Christ Over the centuries—in fact, from the earliest Christian times Mithraism has been compared to Christianity, revealing numerous similarities between the two faiths' doctrines and traditions, including certain stories of their respective god men.

In developing this analysis, it should be kept in mind that elements from Roman, Armenian and Persian Mithraism are utilized, not as a whole ideology, but as separate items that may have affected the creation of Christianity, whether directly through the mechanism of Mithraism or through another Pagan source within the Roman Empire and beyond.

The evidence points to these motifs and elements being adopted into Christianity not as a whole from one source, but singularly from many sources, including Mithraism.

Clement of Alexandria said "all who believe in Christ are called "Chrestoi, that is 'good men'". Rome was the center of Chrestos Mithras worship, so the adaptation or revisionism to the new faith of Christianity should hardly be a huge mystery.

The word christianos was used in the Greek text as a device of scorn, since in the ancient world it conveyed a much different sense than it does today. The use of the word christianos was a derisive, scornful label that meant they were like gullible, dumb "BEAST's", or "CRETINS".

The word "christianos" (Latin, Christianus) was a term of scorn, traced back through a related word which history never "revised":

cre·tin (kret'n) n.

1. A person afflicted with cretinism. Slang: An idiot.

The American Heritage Illustrated Encyclopedic Dictionary tells us the etymology for the word CRETIN:

cre-tin (kre-tin, kret'n) n. 1. One afflicted with Cretinism. 2. A fool; an idiot.
[French, cretin, from Swiss French, crestin, "CHRISTIAN", hence human being (an idiot being none the less human)].

Cretinism is dwarfism and or retardation. Cretin is simply the word that is derived from the word CHRISTIAN.

So, did the disciples use the name christianos of themselves? The answer is that there is no indication of that. If you carefully read those passages with their context, you will note that it appears that it was outsiders, the ridiculing non believers, who called the disciples and believers "CHRISTIANos" because of the reputation by which this religious group was known.

Then what did the Disciples/Believers call themselves? What we do know, is that the New Testament writers addressed the disciples (as the Greek NT text records it) by such words and names as adelphoi ("brothers"), pistoi ("faithful ones"), eklektoi ("Chosen ones"), hagioi (SEPARATED" ONES), Yahudim (means People of Yahuah, Natsarim (means Guardians and Branches), and mathêtai ("Disciples") as in Acts 11:26 and numerous other passages. But not christianos; it seems this was a by-word used by non believers.

Strong's Number: 5546

Original Word Word Origin cristianoß from (5547)

Transliterated Word TDNT Entry Christianos 9:493,1322

Phonetic Spelling Parts of Speech khris-tee-an-os'

Noun Masculine

Definition:

Christian, a follower of "Christ" not Messiah "ha Mashiach" For many will come in my name, claiming, "I AM" the Christ,' and will deceive many. **Matthew 24:5**

BEGINNING OF CHRISTIANITY AS WE KNOW IT TODAY

In **325AD**, Constantine called the Council of Nicea with full confidence that the bishops could work out their religious differences to unit the Roman Empire under (1) One Religion (Fusion Religion). The council was the first to include bishops from several different regions, including Pagan religions of the Roman Empire and is thus considered the first "ecumenical council" of the church. The three main branches of Christianity; Roman Catholic, Eastern Orthodox, and Protestant consider the decisions of these councils to be authoritative.

This council opened on **19 June 325AD** in the presence of the emperor Constantine, but it is uncertain who presided over the sessions. In the extant lists of bishops present, Ossius of Cordova, and the presbyters Vitus and Vincentius are listed before the other names, but it is more likely that Eustathius of Antioch or Alexander of Alexandria presided. (see *Decrees of the Ecumenical Councils*, ed. Norman P. Tanner S.J.)

The bold text in the profession of faith of the 318 fathers constitutes, according to Tanner "The **additions** made by the council to an underlying form of the creed", and that the underlying creed was most likely "derived from the baptismal formula of Caesarea put forward by the bishop of that city Eusebius" or that it "developed from an original form which existed in Jerusalem or at any rate Palestine". "A direct descent from the creed of Eusebius of Caesarea is manifestly out of the question." Vol 1, p2)

The figure of 318 given in the heading below is from Hilary of Poitier and is the traditional one. Other numbers are Eusebius 250, Eustathius of Antioch 270., Athanasius about 300, Gelasius of Cyzicus at more than 300.

THE PROFESSION OF FAITH OF THE 318 FATHERS

1. We believe in one God the Father all powerful, maker of all things both seen and unseen. And in one Lord Jesus Christ, the Son of God, the only-begotten begotten from the Father, **that is from the substance** [Gr. ousias, Lat. substantia] **of the Father, God from God, light from light, true God from true God, begotten** [Gr. gennethenta, Lat. natum] **not made** [Gr. poethenta, Lat. factum], **CONSUBSTANTIAL** [Gr. homoousion, Lat. unius substantiae (quod Graeci dicunt homousion)] with the Father, through whom all things came to be, both those in heaven and those in earth; for us humans and for our salvation he came down and became incarnate, became human, suffered and rose up on the third day, went up into the heavens, is coming to judge the living and the dead. And in the holy Spirit.

2. And those who say

1. "there once was when he was not", and "before he was begotten he was not", and that

2. he came to be from

- things that were not, or
- from another hypostasis [Gr. hypostaseos] or substance [Gr. ousias, Lat. substantia],

affirming that the Son of God is subject to change or alteration these the catholic and apostolic church *anathematizes*.

CANONS

3. If anyone in sickness has undergone surgery at the hands of physicians or has been castrated by barbarians, let him remain among the clergy. But if anyone in good health has castrated himself, if he is enrolled among the clergy he should be suspended, and in future no such man should be promoted. But, as it is evident that this refers to those who are responsible for the condition and presume to castrate themselves, so too if any have been made eunuchs by barbarians or by their masters, but have been found worthy, the canon admits such men to the clergy.

4. Since, either through necessity or through the importunate demands of certain individuals, there have been many breaches of the church's canon, with the result that men who have recently come from a pagan life to the faith after a short catechumenate have been admitted at once to the spiritual washing, and at the same time as their baptism have been promoted to the episcopate or the presbyterate, it is agreed that it would be well for nothing of the kind to occur in the future. For a catechumen needs time and further probation after baptism, for the apostle's words are clear: "Not a recent convert, or he may be puffed up and fall into the condemnation and the snare of the devil". But if with the passage of time some sin of sensuality is discovered with regard to the person and he is convicted by two or three witnesses, such a one will be suspended from the clergy. If anyone contravenes these regulations, he will be liable to forfeit his clerical status for acting in defiance of this great synod.

5. This great synod absolutely forbids a bishop, presbyter, deacon or any of the clergy to keep a woman who has been brought in to live with him, with the exception of course of his mother or sister or aunt, or of any person who is above suspicion.

6. It is by all means desirable that a bishop should be appointed by all the bishops of the province. But if this is difficult because of some pressing necessity or the length of the journey involved, let at least three come together and perform the ordination, but only after the absent bishops have taken part in the vote and given their written consent. But in each province the right of confirming the proceedings belongs to the metropolitan bishop.

7. Concerning those, whether of the clergy or the laity, who have been excommunicated, the sentence is to be respected by the bishops of each province according to the canon which forbids those expelled by some to be admitted by others. But let an inquiry be held to ascertain whether anyone has been expelled from the community because of pettiness or quarrelsomeness or any such ill nature on the part of the bishop.

Accordingly, in order that there may be proper opportunity for inquiry into the matter, it is agreed that it would be well for synods to be held each year in each province twice a year, so that these inquiries may be conducted by all the bishops of the province assembled together, and in this way by general consent those who have offended against their own bishop may be recognised by all to be reasonably excommunicated, until all the bishops in common may decide to pronounce a more lenient sentence on these persons. The synods shall be held at the following times: one before Lent, so that, all pettiness being set aside, the gift offered to God may be unblemished; the second after the season of autumn.

8. The ancient customs of Egypt, Libya and Pentapolis shall be maintained, according to which the bishop of Alexandria has authority over all these places since a similar custom exists with reference to the bishop of Rome. Similarly in Antioch and the other provinces the prerogatives of the churches are to be preserved. In general the following principle is evident: if anyone is made bishop without the consent of the metropolitan, this great synod determines that such a one shall not be a bishop. If however two or three by reason of personal rivalry dissent from the common vote of all, provided it is reasonable and in accordance with the church's canon, the vote of the majority shall prevail.

9. Since there prevails a custom and ancient tradition to the effect that the bishop of Aelia is to be honoured, let him be granted everything consequent upon this honour, saving the dignity proper to the metropolitan.

10. Concerning those who have given themselves the name of Cathars, and who from time to time come over publicly to the catholic and apostolic church, this holy and great synod decrees that they may remain among the clergy after receiving an imposition of hands. But before all this it is fitting that they give a written undertaking that they will accept and follow the decrees of the catholic church, namely that they will be in communion with those who have entered into a second marriage and with those who have lapsed in time of persecution and for whom a period [of penance] has been fixed and an occasion [for reconciliation] allotted, so as in all things to follow the decrees of the catholic and apostolic church. Accordingly, where all the ordained in villages or cities have been found to be men of this kind

alone, those who are so found will remain in the clergy in the same rank; but when some come over in places where there is a bishop or presbyter belonging to the catholic church, it is evident that the bishop of the church will hold the bishop's dignity, and that the one given the title and name of bishop among the so-called Cathars will have the rank of presbyter, unless the bishop thinks fit to let him share in the honour of the title. But if this does not meet with his approval, the bishop will provide for him a place as chorepiscopus or presbyter, so as to make his ordinary clerical status evident and so prevent there being two bishops in the city.

11.If any have been promoted presbyters without examination, and then upon investigation have confessed their sins, and if after their confession men have imposed hands upon such people, being moved to act against the canon, the canon does not admit these people, for the catholic church vindicates only what is above reproach.

12.If any have been promoted to ordination through the ignorance of their promoters or even with their connivance, this fact does not prejudice the church's canon; for once discovered they are to be deposed.

13.Concerning those who have transgressed without necessity or the confiscation of their property or without danger or anything of this nature, as happened under the tyranny of Licinius, this holy synod decrees that, though they do not deserve leniency, nevertheless they should be treated mercifully. Those therefore among the faithful who genuinely repent shall spend three years among the hearers, for seven years they shall be prostrators, and for two years they shall take part with the people in the prayers, though not in the offering.

14.Those who have been called by grace, have given evidence of first fervour and have cast off their [military] belts, and afterwards have run back like dogs to their own vomit, so that some have even paid money and recovered their military status by bribes -- such persons shall spend ten years as prostrators after a period of three years as hearers. In every case, however, their disposition and the nature of their penitence should be examined. For those who through their fear and tears and perseverance and good works give evidence of their conversion by deeds and not by outward show, when they have completed their appointed term as hearers, may properly take part in the prayers, and the bishop is competent to decide even more favourably in their regard. But those who have taken the matter lightly, and have thought that the outward form of entering the church is all that is required for their conversion, must complete their term to the full.

15.Concerning the departing, the ancient canon law is still to be maintained namely that those who are departing are not to be deprived of their last,

most necessary viaticum. But if one whose life has been despaired of has been admitted to communion and has shared in the offering and is found to be numbered again among the living, he shall be among those who take part in prayer only [here a variant reading in Les canons des conciles oecumeniques adds "until the term fixed by this great ecumenical synod has been completed"]. But as a general rule, in the case of anyone whatsoever who is departing and seeks to share in the eucharist, the bishop upon examining the matter shall give him a share in the offering.

16. Concerning catechumens who have lapsed, this holy and great synod decrees that, after they have spent three years as hearers only, they shall then be allowed to pray with the catechumens.

17. On account of the great disturbance and the factions which are caused, it is decreed that the custom, if it is found to exist in some parts contrary to the canon, shall be totally suppressed, so that neither bishops nor presbyters nor deacons shall transfer from city to city. If after this decision of this holy and great synod anyone shall attempt such a thing, or shall lend himself to such a proceeding, the arrangement shall be totally annulled, and he shall be restored to the church of which he was ordained bishop or presbyter or deacon.

18. Any presbyters or deacons or in general anyone enrolled in any rank of the clergy who depart from their church recklessly and without the fear of God before their eyes or in ignorance of the church's canon, ought not by any means to be received in another church, but all pressure must be applied to them to induce them to return to their own dioceses, or if they remain it is right that they should be excommunicated. But if anyone dares to steal away one who belongs to another and to ordain him in his church without the consent of the other's own bishop among whose clergy he was enrolled before he departed, the ordination is to be null.

19. Since many enrolled [among the clergy] have been induced by greed and avarice to forget the sacred text, "who does not put out his money at interest", and to charge one per cent [a month] on loans, this holy and great synod judges that if any are found after this decision to receive interest by contract or to transact the business in any other way or to charge [a flat rate of] fifty per cent or in general to devise any other contrivance for the sake of dishonourable gain, they shall be deposed from the clergy and their names struck from the roll.

20. It has come to the attention of this holy and great synod that in some places and cities deacons give communion to presbyters, although neither canon nor custom allows this, namely that those who have no authority to offer should give the body of Christ to those who do offer. Moreover it has

become known that some of the deacons now receive the eucharist even before the bishops. All these practices must be suppressed. Deacons must remain within their own limits, knowing that they are the ministers of the bishop and subordinate to the presbyters. Let them receive the eucharist according to their order after the presbyters from the hands of the bishop or the presbyter. Nor shall permission be given for the deacons to sit among the presbyters, for such an arrangement is contrary to the canon and to rank. If anyone refuses to comply even after these decrees, he is to be suspended from the diaconate.

21. Concerning the former Paulinists who seek refuge in the catholic church, it is determined that they must be rebaptised unconditionally. Those who in the past have been enrolled among the clergy, if they appear to be blameless and irreproachable, are to be rebaptised and ordained by the bishop of the catholic church. But if on inquiry they are shown to be unsuitable, it is right that they should be deposed. Similarly with regard to deaconesses and all in general whose names have been included in the roll, the same form shall be observed. We refer to deaconesses who have been granted this status, for they do not receive any imposition of hands, so that they are in all respects to be numbered among the laity.

22. Since there are some who kneel on Sunday and during the season of Pentecost, this holy synod decrees that, so that the same observances may be maintained in every diocese, one should offer one's prayers to the Lord standing.

THE LETTER OF THE SYNOD IN NICAEA TO THE EGYPTIANS

The bishops assembled at Nicaea, who constitute the great and holy synod, greet the church of the Alexandrians, by the grace of God holy and great, and the beloved brethren in Egypt, Libya and Pentapolis.

Since the grace of God and the most pious emperor Constantine have called us together from different provinces and cities to constitute the great and holy synod in Nicaea, it seemed absolutely necessary that the holy synod should send you a letter so that you may know what was proposed and discussed, and what was decided and enacted.

3. First of all the affair of the impiety and lawlessness of **Arius** and his followers was discussed in the presence of the most pious emperor Constantine. It was unanimously agreed that anathemas should be pronounced against his impious opinion and his blasphemous terms and expressions which he has blasphemously applied to the Son of God,

1. saying

• "he is from things that are not", and

- "before he was begotten he was not", and
 - "there once was when he was not",
2. saying too that
- by his own power the Son of God is capable of
 - evil and
 - goodness,
3. and calling him
- a creature and a work.

Against all this the holy synod pronounced anathemas, and did not allow this impious and abandoned opinion and these blasphemous words even to be heard.

Of that man and the fate which befell him, you have doubtless heard or will hear, lest we should seem to trample upon one who has already received a fitting reward because of his own sin. Such indeed was the power of his impiety that **Theonas of Marmarica** and **Secundus of Ptolemais** shared in the consequences, for they too suffered the same fate.

But since, when the grace of God had freed Egypt from this evil and blasphemous opinion, and from the persons who had dared to create a schism and a separation in a people which up to now had lived in peace, there remained the question of the presumption of **Meletius** and the men whom he had ordained, we shall explain to you, beloved brethren, the synod's decisions on this subject too. The synod was moved to incline towards mildness in its treatment of Meletius for strictly speaking he deserved no mercy. It decreed that that he might remain in his own city without any authority to nominate or ordain, and that he was not to show himself for this purpose in the country or in another city, and that he was to retain the bare name of his office.

It was further decreed that those whom he had ordained, when they had been validated by a more spiritual ordination, were to be admitted to communion on condition that they would retain their rank and exercise their ministry, but in every respect were to be second to all the clergy in each diocese and church who had been nominated under our most honoured brother and fellow minister Alexander; they were to have no authority to appoint candidates of their choice or to put forward names or to do anything at all without the consent of the bishop of the catholic church, namely the bishop of those who are under Alexander. But those who by the grace of God and by our prayers have not been detected in any schism, and are spotless in the catholic and apostolic church, are to have authority to appoint and to put forward the names of men of the clergy who are worthy, and in general to do everything according to the law and rule of the church.

In the event of the death of any in the church, those who have recently been accepted are thereupon to succeed to the office of the deceased, provided that they

appear worthy and are chosen by the people; the bishop of Alexandria is to take part in the vote and confirm the election. This privilege, which has been granted to all others, does not apply to the person of Meletius because of his inveterate seditiousness and his mercurial and rash disposition, lest any authority or responsibility should be given to one who is capable of returning to his seditious practices.

These are the chief and most important decrees as far as concerns Egypt and the most holy church of the Alexandrians. Whatever other canons and decrees were enacted in the presence of our lord and most honoured fellow minister and brother Alexander, he will himself report them to you in greater detail when he comes, for he was himself a leader as well as a participant in the events.

The following is not found in the latin text, but is found in the greek text :

We also send you the good news of the settlement concerning **the holy pasch**, namely that in answer to your prayers this question also has been resolved. All the brethren in the East who have hitherto followed the Jewish practice will henceforth observe the custom of the Romans and of yourselves and of all of us who from ancient times have kept Easter together with you. Rejoicing then in these successes and in the common peace and harmony and in the cutting off of all heresy, welcome our fellow minister, your bishop Alexander, with all the greater honour and love. He has made us happy by his presence, and despite his advanced age has undertaken such great labour in order that you too may enjoy peace.

Pray for us all that our decisions may remain secure through almighty God and our lord Jesus Christ in the holy Spirit, to whom is the glory for ever and ever. Amen.

The Council of Nicea – The Council that created Jesus Christ

The origin of the “Savior” – Later becoming the person worshipped today as Jesus Christ Ptolemy 1 Meryamun Setepenre (c.a. 367-283 B.C.E- Before Common Era) (aka Soter) (“Soter” means savior) became the first European pharaoh of Egypt through military force led by Alexander the Greek (a.k.a Alexander the Great).

When Ptolemy became pharaoh of Egypt, he wanted the Egyptians to consecrate him as a god. He wanted to be called a god because that was the title all of the pharaohs of Egypt were called prior to him.

However, the people of Egypt refused to call him a god because they knew the only reason he became a pharaoh was through force, so in “305 BC -Ptolemy took the title of Pharaoh, taking the Egyptian name Meryamun Setepenre, which means “Beloved of

Amun (Amun means God) Chosen of Ra (Ra means God)", and because of the Egyptians refusal to acknowledge him as a God, he began killing the people of Egypt, which caused the Egyptian priests at Memphis to give into his request by agreeing to consecrate him to priesthood, in order to save their own lives.

The key words in the above passage to keep in mind during your reading: Meryamun, Setepenre, Soter, which are words that were used to create the fictitious character of JESUS CHRIST in AD by Roman Emperor Constantine (Meryamun, Setepenre, Soter were used in B.C). The images of Ptolemy below, which are similar to the images that are depicted as "Jesus" today, were forced upon the Africans and were ordered to be worshipped by the people of Rome. Let us continue to A.D.

Serapis Christus Greco Roman c.a 135 B.C.E. The marble image in the London museum is the image they use of Christ (Jesus) today. Christus was also the nickname for Serapis.

What is Serapis? (Origin of JESUS CHRIST)

Ptolemy's rule was to create a deity that would be worshipped by both the Egyptians and the Greeks. He created "Serapis", the made up Graeco-Egyptian god that was invented in the 3rd century B.C., portrayed as Greek in appearance, but with Egyptian accessories, representing both wealth and resurrection.

"Egypt, which you commended to me my dearest Servianus, I have found to be wholly fickle and inconsistent and continually wafted about by every breath of fame. The worshippers of Serapis here are called Christians and those who are devoted to the god Serapis (I find) call themselves Bishops of Christ. Hadrian to Servianus 134 AD."

Constantine and Arius Constantine the Greek (a.k.a Constantine the Great) Roman Emperor from 306 to 337, is known for being the first Roman emperor to be converted to Christianity which strangely enough, Arius of Libya (256-356 AD) born of African descent centuries after Ptolemy 1, had a problem with the Roman empire teaching the Africans and the people of Rome to worship a statue and celebrating death.

He was considered a heretic, a professed believer (of God), who maintains religious opinions contrary to those accepted by his or her church (what the religious authorities usually controlled by government deem as the truth). Because he started attracting so many followers due to his teachings that were contrary to the Romans, Constantine called the council by summoning all the bishops to discredit Arius, The Council of Nicaea.

During the time when this meeting was called upon, there was no mention of J*sus Christ at all; no man had ever existed by the name JESUS Christ, and an important fact

is that this all took place Anno Domino (AD) (which Christians claim means after the death of Christ) but in Latin means 'in the year of the lord'. The name Jesus Christ didn't exist before the meeting was called (read the statements made during that timeframe). It was only after this that they presented to the people the name JESUS CHRIST.

What Lord are they referring to? Kings have always been referred to as Lords or gods. If Jesus Christ didn't exist during the time this meeting took place nor ever heard of whom are people worshipping today? Serapis Christus?

Nicean Creed – Jesus Christ is born

Nicean creed which became the statement of the Christian faith was written decreed and sanctified by 318 Roman Catholic bishops at the council in 325 AD (some believe this transformation took place "Council of Chalcedon" 451AD).

"We believe in one God the Father all-powerful of all things both seen and unseen one Lord Jesus Christ the Son of God the only begotten from the father, that is from the substance of the father, god from god, light from light, true god from true god, begotten not made, consubstantial with the father, through whom all things came to be both those in heaven and those in earth for us humans and for our salvation he came down and became incarnate became human suffered and rose up on the third day went up into the heavens is coming to judge the living and the dead and in the holy spirit" (The origin of the Trinity).

The authorities shut Arius down and threatened him with death to keep his mouth shut. They positioned the creed during the time when people started becoming aware of the lies and deception, and ordered all books to be burned; destroying all ancient writings, "no evidence no argument", and the outcome was the transformation from Serapis Christus, which means Christ the Savior, to Jesus Christ by edict of Emperor Constantine in 325 AD.

The Foundational Principles of Christianity

There are (5) five basic principles which constitute the foundational teachings of Christianity. They are, in effect, the five pillars of Christianity. They are listed here in chronological order.

1. The Trinity: God is one "What" and three "Whos" with each "Who" possessing all the attributes of Deity and personality.

2. The Person of Jesus Christ: Jesus is 100% God and 100% man for all eternity. Jesus Christ is God

3. The Second Coming: Jesus Christ is coming bodily to earth to rule and judge.

4. Jesus Christ Died for Your Salvation: It is by grace alone through faith alone in Christ alone. Jesus was executed by means of crucifixion on the Cross, there was a divine reason. It was part of the death and resurrection of a perfect man, to take, in your place, punishment for your sin. The death of Jesus would be meaningless without His subsequent resurrection. Not only would He not be that much different from other men, but also He would not have as much authority to grant us freedom from eternal death. Everyone still must face the death of the body, but Christians do not need to fear the death of the soul. Jesus Christ is coming bodily to earth to rule and judge.

5. The Bible: The Bible was given by God and is Truth. God, the Creator and Ruler of this world and universe, has given us His Book, the Bible. The Bible is to serve as a guide for life.

Constantine's Creed

All Christian leaders had to declare this creed to become part of Constantine's Christian Religion, the Religion of Jesus the "Christ"!

“I Renounce all" Customs, Rites, Legalisms, Unleavened breads and Sacrifices of Lambs of the Hebrews, and all the other Feasts of the Hebrews, Sacrifices, Prayers, Aspirations, Purification's, Sanctification's, and Propitiation, and Fasts and New Moons, and Sabbaths, and Superstitions, and Hymns and Chants, and Observances and synagogues. absolutely everything Jewish, every Law, Rite and Custom and if afterwards I shall wish to deny and return to Jewish Superstition, or shall be found eating with Jews, or feasting with them, or secretly conversing and condemning the Christian Religion instead of openly confuting them and condemning their vain Faith, then let the trembling of Cain and the leprosy of Gehazi cleave to me, as well as the legal punishments to which I acknowledge myself liable. And may I be an anathema in the world to come, and may my soul be set down with Satan and the Devils.”

(Stefano Assemani, Acta Sanctorum Martyrum Orientalium at Occidentalium, **Vol. 1, Rome 1748, page 105**) Furthermore, any follower of the “**Jewish Messiah**” (**Yahusha HaMashiach**) whoever wished to join this “**Holy Community**” was compelled to adopt a different set of rules and customs. Subsequently special creeds were drafted, to which the Christian would have to swear such as:

“I Accept all" Customs, Rites, Legalism, and Feasts of the Romans, Sacrifices, Prayers, Purification's with water, Sanctification's by Pontificus Maxmus (High priests of Rome), Propitiations, and Feasts, and the **New Sabbath “Sol dei” (Day of the Sun, Sunday Jesus Worship**, the Lord's Day also know as Baal's Day, since **Baal** is The

Lord and so is **Jesus**), all New chants and Observances Holiday's of the Christian's, and all the foods and drinks of the Romans. In other words, I absolutely accept everything Roman, every new law (Breaking the Law's and Commandments of Yahuah), Rite and Customs (**Christmas & Easter**), of **Rome**, and the New Roman Religion "Christianity".

Additionally, in approximately 365 AD, the Council of Laodicea wrote, in one of their canons: Christians must not judaized by resting on the Sabbath (Saturday), but must work on that day. Rather, honoring the Lord's Day (Baal & Jesus Day). But if any shall be found to be Judaizers, let them be anathema (against) from Christ".

Note: Protestants are included as they still observe the Holidays and Sabbath of Rome, as in "are you going to church this coming Lord's day"?

CHANGING THE SABBATH DAY

The Great deception began when Constantine the Ruler of Rome and the POPE of the **CHRISTIAN RELIGION**, come together to change the day of worship, from **YAHUAH's** Commanded (SABBATH) Day, to a FALSE WORSHIP day (**THE LORDS DAY / HOLY SUNDAY**) in **321 A.D.** And confirmed at the council of Laodicea held in **364 A.D.**

Ha-SATAN constructed this plan to greatly deceive humanity into FREELY **Sinning** against **אֱלֹהֵינוּ/Yahuah**, by influencing early church leaders through the Ruler of Rome, into believing they had the POWER and AUTHORITY as the earthly representatives of **GOD** to change the Set apart SABBATH Day of **YAH**, to **the Lords Day (SUNDAY**, the **1st** day of the week on all calendars), which was the worship day of the Roman Pagan **SUN GOD, SOL INVICTUS** ("Invincible **SUN**") the official "**SUN**" **God** of the Roman empire.

Constantine called on the church leader to unite Rome under ONE religion, but not with Jewish NAMES or Traditions, so the new **Christian/Pagan religion** was formed. This brought the church into the bondage of **Sin** and rebellion when they began to worship on a false worship day, breaking the **4th** commandment every week, bringing followers into **SIN** against **אֱלֹהֵינוּ/Yahuah**.

The **Catholic Church** leaders declared this changing of **אֱלֹהֵינוּ/Yahuah's** Set apart SABBATH DAY as their "**MARK**", therefore leading all believers of these denominations, which continue to CHOOSE to worship on **SUNDAY**, unknowingly worship the (**SUN**)**DAY GOD** of this Earth, which desires to be worshiped as **אֱלֹהֵינוּ/Yahuah**.

And he shall speak great words against the most High **אֵלֹהִים/Yahuah**, and shall wear out the believers of the most High **אֵלֹהִים/Yahuah**, and think to change times and laws:
Daniel 7:25

Note: that this beast would change the law of **אֵלֹהִים/Yahuah**. Did the **Roman Catholic Church** change **YAH's** law and so meet this criteria? Does the **Pope** believe he can change the law of **אֵלֹהִים/Yahuah (God)**?

“The **Pope** is of great authority and power, that he is able to modify, declare, or interpret even divine laws. The **Pope** can modify divine law, since his power is not of man, but **YHWH**, and he acts as vicegerent of **YHWH (God)** upon earth...” — **Lucius Ferraris**, in “*Prompta Bibliotheca Canonica, Juridica, Moralis, Theologica, Ascetica, Polemica, Rubristica, Historica*”, Volume V, article on “*Papa, Article II*”, titled “Concerning the extent of Papal dignity, authority, or dominion and infallibility”, #30, published in Petit-Montrouge (Paris) by J. P. Migne, 1858 edition.

“We may according to the fullness of our power, dispose of the law and dispense above the law. Those whom the Pope of Rome doth separate, it is not a man that separates them but **YHWH (God)**. For the **Pope** holdeth place on earth, not simply of a man but of the true **YHWH (God)**....dissolves, not by human but rather by divine authority....I am in all and above all, so that **YHWH (God)** Himself and I, the vicar of **God**, hath both one consistory, and I am able to do almost all that **YHWH (God)** can do... Wherefore, no marvel, if it be in my power to dispense with all things, yea with the precepts of **Christ**.”

Decretales

Domini Gregori ix Translatione Episcoporum, (on the Transference of Bishops), title 7, chapter 3; **Corpus Juris Canonice** (2nd Leipzig ed., 1881), col. 99; (Paris, 1612), tom. 2, **Decretales**, col. 205 (while **Innocent III** was Pope).

In **1562** the **Archbishop of Reggio** openly declared that tradition now stood above scripture. This is what he wrote. “The authority of the Church is illustrated most clearly by the scriptures, for on one hand she recommends them, declares them to be divine, and offers them to us to be read, and on the other hand, the legal precepts in the scriptures taught by the **Lord** have ceased by virtue of the same authority. The Sabbath, the most glorious day in the law, has been changed into the **Lord's** day. These and other similar matters have not ceased by virtue of (**Yahusha**) **Christ's** teaching (for He says that He has come to fulfill the law, not to destroy it), but they have been changed by the authority of the Church.” **Gaspare de Posso, Archbishop of Reggio, Council of Trent**.

In the **Roman Catholic** Catechism we also find the following questions and answers in regards the Sabbath:

Question: Which day is the Sabbath day?

Answer: Saturday is the Sabbath day.

Question: Why do we observe **Sunday** instead of **Saturday**?

Answer: We observe **Sunday** instead of **Saturday** because **the Catholic Church** in the council of Laodicea (**A.D. 364**), transferred the solemnity from **Saturday** to **Sunday**. -- Rev. Peter Geiermann, C.S.S.R., *The Convert's Catechism of Catholic Doctrine*, p. 50, 3rd edition, 1957.

At this time the **Catholic Church** decreed **59 Canon laws**. **Canon law 29** is as follows: **Canon XXIX:** "Christians must not judaize (which means: to adopt the customs, beliefs, or character of a Jew) by resting on the Sabbath, but must work on that day, rather honoring **the Lord's Day (Baal's Day)**; and, if they can, resting then as **Christians**. But if any shall be found to be judaizers, let them be anathema (which means: one that is cursed by ecclesiastical authority) from **The Lord, Jesus Christ**."

Motif's and Pagan elements adopted into Christianity

Thus, the following list represents not a solidified mythos or narrative of one particular **Mithra** or form of the **god** as developed in one particular culture and era but, rather, a combination of them all for ease of reference as to any possible influences upon **Christianity** under the name of **Mitra/Mithra/Mithras**.

Mithra has the following in common with Jesus:

- Mithra** was born on December **25th** as an offspring of the **Sun**. Next to the **gods** Ormuzd and Ahrimanes, **Mithra** held the highest rank among the **gods** of ancient Persia. He was represented as a beautiful youth and a Mediator. Reverend J. W. Lake states: "**Mithras** is spiritual light contending with spiritual darkness, and through his labors the kingdom of darkness shall be lit with heaven's own light; the Eternal will receive all things back into his favor, the world will be redeemed to **God**."
- The impure are to be purified, and the evil made good, through the mediation of **Mithras**, the reconciler of Ormuzd and Ahriman. **Mithras** is the Good, his name is Love. In relation to the Eternal he is the source of grace, in relation to man he is the life-giver and mediator" (Plato, Philo, and Paul, p. 15).
- He was considered a great traveling teacher and masters. **Mithra** had (12) twelve companions as **Jesus** had (12) Twelve disciples. **Mithras** also performed miracles.
- Mithra** was called "the good shepherd, "the way, the truth and the light, redeemer, savior, **Christ**." He was identified with both the lion and the lamb.
- The International Encyclopedia states:** "**Mithras** seems to have owed his

prominence to the belief that he was the source of life, and could also redeem the souls of the dead into the better world ... The ceremonies included a sort of baptism to remove sins, anointing, and a sacred meal of bread and water, while a consecrated wine, believed to possess wonderful power, played a prominent part."

- **Chambers Encyclopedia** says: "The most important of his many festivals was his birthday, celebrated on the **25th** of December, the day subsequently fixed – against all evidence as the birthday of **Christ**.

The worship of **Mithras** early found its way into Rome, and the mysteries of **Mithras**, which fell in the spring equinox, were famous even among the many Roman festivals. The ceremonies observed in the initiation to these mysteries, symbolical of the struggle between Ahriman and Ormuzd (the Good and the Evil) were of the most extraordinary and to a certain degree even dangerous character. Baptism and the partaking of a mystical liquid, consisting of flour and water, to be drunk with the utterance of sacred formulas, were among the inauguration acts."

- Prof. Franz Cumont, of the University of Ghent, writes as follows concerning the religion of **Mithra** and the religion of **Christ**: "The sectaries of the Persian **god**, like the **Christians**', purified themselves by baptism, received by a species of confirmation the power necessary to combat the spirit of evil; and expected from a **Lord's** supper, salvation of body and soul. Like the latter, they also held **Sunday** sacred, and celebrated the birth of the **Sun** on the **25th** of December.

They both preached a categorical system of ethics, regarded asceticism as meritorious and counted among their principal virtues abstinence and continence, renunciation and self-control. Their conceptions of the world and of the destiny of man were similar. They both admitted the existence of a Heaven inhabited by beatified ones, situated in the upper regions, and of a Hell, peopled by **demons**, situated in the bowels of the Earth.

- **Reverend Charles Biggs** stated: "The disciples of **Mithra** formed an organized church, with a developed hierarchy. They possessed the ideas of Mediation, Atonement, and a Savior, who is human and yet divine, and not only the idea, but a doctrine of the future life. They had a Eucharist, and a Baptism, and other curious analogies might be pointed out between their system and the church of **Christ** (The **Christian** Platonists, p. 240).

- In the catacombs at Rome was preserved a relic of the old **Mithraic** worship. It was a picture of the infant **Mithra** seated in the lap of his virgin mother, while on their knees before him were Persian Magi adoring him and offering gifts.

- He was buried in a tomb and after (3) three days he rose again. His resurrection was celebrated every year.

•**McClintock and Strong wrote:** "In modern times **Christian** writers have been induced to look favorably upon the assertion that some of our ecclesiastical usages (e.g., the institution of the **Christmas** festival) originated in the cults of **Mithraism**. Some writers who refuse to accept the **Christian** religion as of supernatural origin, have even gone so far as to institute a close comparison with the founder of **Christianity**; and Dupuis and others, going even beyond this, have not hesitated to pronounce the Gospel simply a branch of **Mithraism**" (Art. "**Mithra**").

• **Mithra** had his principal festival on what was later to become **Easter**, at which time he was resurrected. His sacred day was **Sunday**, "**the Lord's Day**." The **Mithra** religion had a Eucharist or "**Lord's Supper**."

•The **Christian** Father Manes, founder of the heretical sect known as Manicheans, believed that **Christ** and **Mithra** were one. His teaching, according to Mosheim, was as follows: "**Christ** is that glorious intelligence which the Persians called **Mithras** ... His residence is in the **Sun**" (Ecclesiastical History, 3rd century, Part 2, ch. 5

Parallels between the stories of Jesus and Osiris-Dionysus

Dionysus, a Greek **God**, and **Osiris**, an Egyptian **God** were viewed as mythical characters. **Osiris** may have been the first **god-man**. His story has been found recorded in pyramid texts which were written prior to **2,500 BCE**. These and other saviors were truly interchangeable. Coins have been found with Dionysus on one side and **Mithras** on the other. A person who was initiated into one of the mysteries had no difficulty switching to another Pagan mystery religion.

In the **3rd CE**, these **god-men** were referred to by the composite name "**Osiris-Dionysus**."

Life events shared by Osiris, Dionysus and Jesus

The following stories appear both in the Gospels and in the myths of many of the **god-men** conception: **God** was his father. This was believed to be literally true in the case of **Osiris-Dionysus**; their **God** came to earth and engaged in sexual intercourse with a human. The father of **Jesus** is **God** in the form of the **Holy Spirit Matthew 1:18**. A human woman, a virgin, was his mother.

Birth: He was born in a cave or cowshed. **Luke 2:7** mentions that **Jesus** was placed in a manger - an eating trough for animals. One early **Christian** tradition said that the manger was in a cave. His birth was prophesied by a star in the heavens.

Ministry: At a marriage ceremony, he performed the miracle of converting water into wine. He was powerless to perform miracles in his home town. His followers were born-again through baptism in water. He rode triumphantly into a city on a donkey. Tradition records that the inhabitants waved palm leaves. He had **(12)** disciples. He was accused of licentious behavior. Execution, resurrection, etc: He was killed near the time of the Vernal Equinox, about **Mar-21**.

He died "as a sacrifice for the **sins** of the world." He was hung on a cross. After death, he descended into **hell**. On the **(3)** third day after his death, he returned to life. The cave where he was laid was visited by three of his female followers. He later ascended to heaven.

Titles: God made flesh. Savior of the world. Son of God

Beliefs about the **God-man:** He is "**God** made man," and equal to the Father. He will return in the last days. He will judge the human race at that time. Humans are separated from **God** by sin. The **god**-man's sacrificial death reunites the believer with **God** and atones for **Sin**. All of the Pagan myths had been circulating for centuries before **Jesus** birth (circa **4 to 7 BCE**)

THE NAME "JESUS", TRACED BACK TO SUNWORSHIP

There is not a single authoritative reference source which gives the name **Jesus** or **Iesous** as the original name given in the Tanakh (Old Testament) Scripture. The original form of the Name which was given throughout the Tanakh (Old Testament) translated as **Joshua** was the Name **וְיֵשׁוּעַ**, which transliterates as **Yahusha**.

The Name of **Jesus** that we have to through out the Bible is a Mis-Translation and Mis-Transliteration of the Hebrew name **Yeshua**, which the root **YESHU** means: **to blot his Name out or "May his name and memory be obliterated"**, which this Name was then translated into Greek, which came out a Feminine Name **Iesoua**, which was then changed to **Iesous** to make it masculine, then translated into Latin under the Name **Iesus** (King James 1611 version), which was later changed again into the Name **Jesus** about 500 years ago when the letter "**J**" entered the English Language, which the Letter "**J**" did not exist then and still does not exist in Hebrew today!

Our Heavenly Father did not leave us without witness' of this "grave" error. The Greek form of "**Jesus**" being **Iesous**, is pronounced "**hey-soos**" and can be found in the Hebrew writings! **Heysoos** is a legitimate Hebrew word! "**Jesus**" transliterated into Hebrew is "**hey-soos**", **Hey** in Hebrew means "Look, Reveal or Breath", "**Soos**" in Hebrew means "**Horse**". (Strong's #5483) **Beast**

A **horse** is a false hope for Salvation; Nor does it deliver anyone by its great strength.
Psalm 33:17

He delight's not in the strength of the horse (**Jesus**): he takes no pleasure in the legs (works) of a man. **Psalms 147:10**

"**Je-SUS**" pronounced **Gee-SOOCE** and this is from the Latin word/name "**Ie-SUS**" pronounced **Ee-SOOCE**. The suffix is the same as the latin word for "**PIG**". "**SUS**": A swine, hog, pig, boar, sow: (According to the dictionary this word SWINE can also mean a CONTEMPTIBLE Person a Beast)!

Many Hebrew names of the Old Testament prophets have been "Hellenized" when these names were rewritten in the Greek New Testament. Thus, Isaiah became Isaias, Elisha became Elissaios or Elisseus (Eliseus), and Elijah became Helias in the Greek New Testament. The King James Version has retained some of these Hellenized names.

Since the King James Version was published, the newer English versions have ignored these Hellenized names of the Greek New Testament, and have preferred, quite correctly, to render them as they are found in the Hebrew Old Testament, namely: Isaiah, Elisha and Elijah.

Incidentally, the similarity between the Hellenized Helias (instead of Elijah) and the Greek Sun-deity Helios, gave rise to the well-known assimilation of these two by the Church. Dr. A.B. Cook, in his book, Zeus - A Study in Ancient Religion, vol. I p. 178 - 179, elaborates on this, quoting the comments of a 5th century Christian poet and others, on this. Imagine it, Elijah identified with Helios, the Greek Sun-deity!

Returning to our discussion on the reluctance of the translators to persist with all of the Hellenized names in the Greek of the New Testament, one could very well ask: But why did they persist with the Hellenized Iesous of **OWYʿʿL/Yahusha's** Name, and its further Latinized form Iesus? It is accepted by all that His Hebrew name was **OWYʿʿL/Yahusha**.

So why did the translators of the scriptures not restore it, as they did with the names of the Hebrew prophets?

It is generally agreed that our successor to Moses, was Joshua. But Joshua was not the name of the man who led Israel into the Promised Land. The Greeks substituted the Old Testament "**OWYʿʿL/Yahusha**" with **Iesous**, the same word they used for **OWYʿʿL/Yahusha** in the New Testament. Subsequently the Latins came and substituted it with Josue (Iosue) in the Old Testament (which became Joshua in German and Joshua in

English), but used **Jesus** in the **1611 King James Bible**, then **Jesus** after the 16th century in the New Testament.

In the Hebrew Scriptures we do not find the word "**Joshua**". In every place it is written: **OWYʿL /Yahusha**. However, after the Babylonian captivity we find the Arameic form "**Yeshua**": Everyone who sees the names **Yehoshua** and **Iesous** will agree: there is no resemblance between the names **Yahusha** and **Iesoua, Iesous, Iesus, or Jesus**.

Before we continue with our study of the word **Iesous** and **Iesus**, we would like to point out that we believe that the correct Name is **OWYʿL /Yahusha**. He said in **John 5:43**, "I have come in My Father's Name (**ʿYʿL /Yahuah**)".

Again, in **John 17:11** He prayed to His Father, "... keep them through Your Name (**Yahuah /YHUH**) which You have given Me" -according to the Nestle-Aland Greek New Testament, the United Bible Societies' Third Edition, and the Majority Text - all of which are over-whelmingly accepted today as being far more reliable than the Textus Receptus.

Therefore, in **John 17:11** **OWYʿL /Yahusha** states that His Father's Name **ʿYʿL /Yahuah** had been given to Him. Again He repeats this irrefutable fact in the next verse, **John 17:12**, "...in your Name which You gave Me. And I guarded them (or it)."

See the footnote on these two verses in the Revised Authorized Version.

Read also **John 17:11-12** in any of the modern English versions. So, we have **Yahusha's** clear words, in three tests, that His Father's name **ʿYʿL /Yahuah** was given to Him. Paul also testifies to this in **Ephesians 3:14-15**.

What then is His Father's Name **ʿYʿL /Yahuah**? Although most scholars accept **ʿYʿL /Yahuah** " many still cling to **Yehowah, Yahweh** or **Jehovah**, we are convinced that the correct form is **Yahúah**.

Two factors contributed greatly to the substitution and distortion of **OWYʿL /Yahusha's** Name. The first was the un-Scriptural superstitious teaching of the Jews that the Father's Name **ʿYʿL /Yahuah** is not to be uttered, that it is ineffable, that others will profane it when they use it, and that the Name must be "disguised" outside of the temple of Jerusalem.

Because of the Father's name **ʿYʿL /Yahuah** being in His Son's Name (**OWYʿL /Yahusha**), this same disastrous suppression of the Name resulted in them (? the Greeks) giving a Hellenized, in fact a surrogate name for **OWYʿL /Yahusha**. he did warn us in **John 5:43**, "I have come in My Father's Name **ʿYʿL /Yahuah** ... if another comes in his

own name (**Jesus**), him you will receive."

The second factor was the strong **anti-Hebrew** that prevailed amongst the Gentiles, as we have already pointed out. The Gentiles wanted a savior, but not a Hebrew/Jewish one. They loathed the Hebrews/Jews, they even loathed the The Mighty One of the Old Testament.

Thus, a Hellenized Savior was preferred. The Hellenized theological school at Alexandria, led by the syncretising, allegorising, philosophising, Gnostic in doctrinated Clement and Origen, was the place where everything started to become distorted and adapted to suit the Gentiles. The Hebrew Faith, and its Savior, had to become Hellenized to be acceptable to the Gentiles.

Where did **Iesous** and **Iesus** come from? In Bux and Schone, Worterbuch der Antike, under "**Jesus**", we read, "**JESUS**: really named **OWYἄλ/Yahusha**. **Iesous** (Greek), **Iesus** (Latin) is adapted from the Greek, possibly from the name of a Greek healing **goddess Ieso** (Iaso)." Like all authoritative sources, this dictionary admits to the real true name of **OWYἄλ/Yahusha**: **Joshua** (more precisely: **OWYἄλ/Yahusha**).

It then states, as most others, that the commonly known substitute, non original, non-real name "**Jesus**" was adapted from the Greek. We must remember that **OWYἄλ/Yahusha** was born from a Hebrew virgin, not from a Greek one. His stepfather, His half-brothers and half-sisters, in fact all His people, were Hebrews, Jews.

Furthermore, the dictionary then traces the substitute name back to the Latin **Iesus**, and the Greek **Iesous**. It then traces the origin of the name **Iesous** back as being possibly adapted from the Greek healing **goddess Ieso** (Iaso).

To the uninitiated I would like to point out that **Iaso** is the usual Greek form, while **Ieso** is from the Ionic dialect of the Greeks. This startling discovery, the connection between **Ieso** (Iaso) and **Iesous**, is also revealed to us by the large unabridged edition of Liddell and Scott, Greek-English Lexicon, p. 816, under "**Iaso**". The third witness comes to us in a very scholarly article by Hans Lamer in Philologische Wochenschrift, No. 25, 21 June 1930, pp. 763-765.

In this article the author recalls the fact of **Ieso** being the Ionic Greek **goddess** of healing. Hans Lamer then postulates, because of all the evidence, that "they changed **Ieso** into a regular masculine **Iesous**."

This was even more welcoming to the Greeks who converted to **Christianity**." He then continues, "If the above is true, then the name of our Messiah which we commonly use goes back to a long lost form of the name of a Greek **goddess** of healing. But to Greeks

who venerated a healing **goddess Ieso**, a savior **Iesous** must have been most acceptable.

The Hellenization was thus rather clever." This then is the evidence of three sourced who, like us, do not hide the fact of the Greek name **Iesous** being related to the Greek **goddess** of healing. The Hellenization of **OWYAEZ/Yahusha's** Name was indeed most cleverly done.

To repeat **OWYAEZ/Yahusha's** words of warning in **John 5:43**, "I have come in My Father's Name **AYAEZ/Yahuah** and you do not receive Me; if another comes in his own name (**Jesus**), him you will receive."

There is no resemblance or identifiably between the Name, **OWYAEZ/Yahusha**, and the Greek substitute for it, **Iesous**. The Father's Name, **Yah-** or **Yahu-**, cannot be seen in the Greek **Iesous** or in the Latin **Iesus**, neither in the German **Jesus**, nor in the English **Jesus**.

President Reagan's name remains the same in all languages. Hitler's name remains the same in all languages. Even **haSatan** has seen to it that all nations know him by his name: **ha Satan** has seen to it that his own name has been left unmolested!

However, let us further investigate the names **Ieso** (Iaso) and **Iesous**. According to ancient Greek religion, Apollo, their great **Sun-deity**, had a son by the name of Asclepius, the **deity of healing**, but also identified with the **Sun**.

This Asclepius had daughters, and one of them was Iaso (Ieso), the Greek **goddess** of healing. Because of her father's and grandfather's identities as **Sundeities**, she too is in the same family of **Sun-deities**. Therefore, the name **Iesous**, which is possibly derived from **Ieso**, can be traced back to **Sunworship**.

We find other related names, all of them variants of the same name, **Iasus**, **Iasion**, **Iasius**, in ancient Greek religion, as being sons of Zeus. Even in India we find a similar name **Issa** or **Issi**, as surnames for their deity **Shiva**. Quite a few scholars have remarked on the similarity between the names of the Indian **Issa** or **Issi**, the Egyptian **Isis** and the Greek **Iaso**. In our research on the deity **Isis** we made two startling discoveries. The one was that the son of **Isis** was called **Isu** by some.

However, the second discovery yielded even further light: The learned scholar of Egyptian religion, Hans Bonnet, reveals to us in his *Real lexikon der Agyptischen Religions geschichte*, p. 326, that the name of Isis appears in the hieroglyphic inscriptions as ESU or ES. No wonder it has been remarked,

"Between **Isis** and **Jesus** as names confusion could arise." This **Isis** also had a child,

which was called **Isu** by some. This **Isu** and **Esu** sound exactly like the "**Jesu**" that we find the Savior called in the translated Scriptures of many languages, e.g. many African languages.

Rev. Alexander Hislop, *The Two Babylon's*, p. 164, also remarked on the similarity of **Jesus** and Isis, "**IHS** - Iesus Hominum Salvator - But let a Roman worshiper of Isis (for in the age of the emperors there were innumerable worshipers of **Isis** in Rome) cast his eyes upon them, and how will he read them, or course, according to his won well-known system of idolatry: **Isis, Horus, Seb.**

He then continues with a similar example of "skilful planning" by "the very same spirit, that converted the festival of the Pagan Oannes is not the feast of the **Christians** Joannes." (The Hebrew name of the baptizer, and that of the apostle as well, was Yochanan or Yehochanan).

Thus, by supplanting the Name of **𐤎𐤓𐤕𐤌/Yahusha** with that of the Hellenized **Iesous** (in capitals: **IHSOUS**), which became the Latinized **Iesus**, it was easy to make the pagans feel welcome - those pagans who worshiped the Greek **Ieso** (Iaso), of which he masculine counterpart is **Iesous** (in capitals: **IHSOUS**), as well as those who worshiped the Egyptian Esu (**Isis**).

further evidence of syncretism with the Isis-system is found in A. Kircher, *Oedipus Aegypticus*, wherein the name of the son of **Isis** is revealed to us as "**Iessus**, which signifies **Issa**, whom they also called **Christ** in Greek."

Another pagan group of worshipers could also be made to feel at home with the introduction of this surrogate name **Iesous** (**IHSOUS**) or **Iesus**, namely the worshipers of Esus. Jan de Vries hold that Esus was a Gallic deity comparable to the Scandinavian Odin. Odin, of course, was the Scandinavian **Sky-deity**.

This Gallic or Celtic deity, Esus, has also been identified with Mars, and by others with Mercury, and was regarded to by the special deity of Paris. Just as **Iaso, Ieso, Iesous** are derived from the Greek word for healing, iasis, we similarly find **Isis** (more correctly: **Esu**) and her son **Horus** (more correctly: **Her**), regarded as deities of healing as well as cosmic deities, or **Sun-deities**, by others.

The most disturbing evidence is yet to follow. The abbreviated form of the name **Iesous** is: **Ies** or in capitals: **IHS**, or in Greek the capital for "e" id "H".

This is to be found on many inscriptions made by the Church during the dark Middle Ages. This fact is also well documented and is generally admitted by scholarly sources and ordinary English dictionaries. These dictionaries bear witness to the fact if **IHS** (Ies)

being an abbreviated form of **IHSOUS (Iesous)**.

Furthermore, the shocking fact has also been recorded for us that **IHS** was a mystery surname of **Bacchus**, and was afterwards taken as initials for **Iesous**, capitals: **IHSOUS**. We discovered this in a dictionary of mythology and in an encyclopedia of religion. This revelation was confirmed by a (3) third witness,

Dr. E.W. Bullinger, The Apocalypse, footnote p. 396, "Whatever meanings of ... **IHS** may be given, the fact remains that it was part of the name of **Bacchus** .."

We then realized, most painfully, that our beloved **Messiah** was identified with the Greek deity **Bacchus**, by giving **Yahusha** the surname or other name of **Bacchus**, namely: **IHS** or Ies! **Bacchus** was well known to be a **Sun-deity**.

Bacchus was also a commonly known name for **Tammuz** among classical writers.

Tammuz, was known to be the young returning **Sundeity**, returning in spring. **Bacchus**, also known as Dionysus, was expressly identified with the Egyptian **Osiris**, the well-known Egyptian **Sun-deity**.

Bacchus was also called **Ichthus**, the Fish. So, yet another group, the worshipers of **Bacchus**, the **Sun-deity**, alias Ies (**IHS**), were conciliated, were made welcome, with the foreign-to-the-Greek name of **Iesous (IHSOUS)** or **Iesus**. This most appalling revelation startled us, indeed. After being enlightened about the solar origin of the word **IHS** and its fuller form **IHSOUS (Iesous)**, we are no longer surprised to find the ecclesiastical emblem, **IHS**, encircled by sun rays, commonly displayed on church windows: No wonder that we read the testimony of the learned **Christian** advocate, M. Turretin, in describing the state of **Christianity** in the **4th** century, saying "that it was not so much the (Roman) Empire that was brought over to the Faith, as the Faith that was brought over to the Empire; not the Pagans who were converted to **Christianity**, but **Christianity** that was converted to Paganism."

A further witness to this paganization of the Messianic Faith is that of emperor Hadrian, who, in a letter to the Consul Servianus, wrote, "There are there (in Egypt) **Christians** who worship **Serapis**; and devoted to **Serapis** are those who call themselves '**Bishops of Christ**.'"

Another testimony comes to us from the letter of Faustus, writing to Augustine, "You have substituted your love feasts for the sacrifices of the Pagans; for their idols your **martyrs**, whom you serve with the very same honors. You appease the shades of the dead with wine and feasts; you celebrate the solemn festivals of the Gentiles, their

calends, and their solstices; and as to their manners, those you have retained without any alteration. Nothing distinguishes you from the Pagans, except that you hold your assemblies apart from them."

OWYAZL/Yahusha, in His final message to us, the book of **Revelation**, has warned us of this in **Revelation 17, 18, 19**, and also in **Revelation 13, 14, and 16**. Babylon, Mystery Babylon. The Great Harlot (Catholic Church) has made "the inhabitants of the earth drunk with the wine of her fornication (Idolatry)," out of the "golden cup" in her hand, "full of abominations and the filthiness of her fornication," **Revelation 17:1-5**.

The is also described as "sitting on a scarlet beast, full of names of blasphemy," verse 3. **Tammuz**, alias **Bacchus**, had a surname: **Ies** or **IHS**. He was also known as the fish (**Ichthus**), and had the Tau, the cross, as his sign. These three things have survived, and are still with us!

In **Acts 4:12** we read, "Nor is there **salvation** in any other, for there is no other name under heaven given among men by which we must be **saved**." This verse clearly tell us that there is only one Name (**OWYAZL/Yahusha**) whereby we can be saved - there is none other. It cannot be **OWYAZL/Yahusha** as well as **Jesus, Iesous, Iesus, or Ies (Bacchus)**.

There is no resemblance between the names of **OWYAZL/Yahusha** and **Jesus**. The one is correct and the other one a substitute. The one contains our Father's Name **AYAZL/Yahuah** and the other one not. **Yahusha** has said that He came in His Father's name **AYAZL/Yahuah**. **John 5:43**.

In the newer translations of the Scriptures, we read in two places, **John 17:11 and 12**, that **OWYAZL/Yahusha** said that His Father's Name **AYAZL/Yahuah** was given to Him. If we believe the Scriptures, if we believe our **Messiah**, if we believe what Peter said in **Acts 4:12**, we cannot be satisfied with any substitute name. We must believe, accept, and be baptized into the only saving Name: **OWYAZL/Yahusha (means YAHU Saves)** as in **AYAZL/Yahuah Saves**.

In the end-time, according to **Joel 2:32**, calling on the Name of **AYAZL/Yahuah** will be necessary for **salvation** and **deliverance**. By believing on, calling on, and being baptized in the Name of **OWYAZL/Yahusha**, we do call on the Name of **AYAZL/Yahuah**, through His Son, "Who had His Father's Name **AYAZL/Yahuah** given to Him, by His Father **AYAZL/Yahuah**. "I have come in My Father's Name **AYAZL/Yahuah**, and you do not receive Me; if another comes in his own name (**JESUS**), him you will receive," **John 5:43**.

The writer of Proverbs challenges us in **Prov. 30:4**, "What is His Name, and what is His

Son's Name, if thou canst tell?" KJV. a very interesting alternate rendering for **Psalms 72:17** is given to us in the centre column of the Reference King James Version, speaking about the promised **Messiah**, "His Name shall be as a Son to continue His Father's Name for ever."

As I have stated, there is no resemblance between the Name **OWYAEZ/Yahusha** and the name **Jesus**. neither is there any resemblance between their meanings.

OWYAEZ/Yahusha means: "**AEYAEZ/Yahuah** is **Salvation**." "**Jesus**" is derived from **Iesus**, derived from **Iesous (IHSOUS)** derived, most probably, from the Greek **goddess** of healing, **Ieso** or **Iaso**. her name was derived from **iasis**, which means "healing".

Further, the short form, or original source of the name **Iesous (IHSOUS)** is **Ies (IHS)**, the very surname of **Bacchus**, the **Sun-deity**.

Therefore, the two names differ completely in their origin, and in their meaning. And more important: **OWYAEZ/Yahusha's** name contains the Name of His Father **AEYAEZ/Yahuah**, which the substitute name does not. Further proof of the Father's Name being in the Son's Name is found in **Ephesians. 3:14-15** "For this reason I bow my knees to the Father ... from Whom the whole family in heaven and earth is named." Surely, if His family received His Name, His only begotten Son will also have His Name.

Another proof is **Revelation 14:1**, but this should be read in the newer translations, because the King James Version and the Revised Authorized Version have it both wrong. **Revelation 14:1-5** in the NASB reads, "And I looked, and behold, the Lamb was standing on Mount Zion, and with Him (**144,000**) one hundred and forty-four thousand, having His Name (**OWYAEZ/Yahusha**) and the Name of His Father **AEYAEZ/Yahuah** written on their foreheads ... These are the ones who have not been defiled ... These are the ones who follow the Lamb where ever He goes. These have been purchased ... as first fruits ... And no lie was found in their mouth; they are blameless."

The translators of the King James version must have realized the meaning of this passage in **Revelation 14:1**, namely, the similarity between the Lamb's Name and His Father's Name. Therefore they took the liberty, even if wrongfully, to omit the words "**His Name** and" The King James Version therefore only speaks about the Father's Name, while the Greek Text reads, "having His Name and the Name of His Father **AEYAEZ/Yahuah** written on their foreheads."

Do we wish to be part of this first fruit company? Then we are to make quite certain that we have the Father's Name **AEYAEZ/Yahuah** and the Lamb's Name (**OWYAEZ/Yahusha**) on (or in) our Foreheads.

The similarity between their Names is obvious. Whether it will be just one Name, **YAH**, or whether it will be both **Yahúah** and **Yahusha**, is not clearly indicated, and is less important - as long as we have the essential part of the Name, **YAH**, which transmits its etymological concept of life, everlasting life.

Verses 4-5 warn us against defilement, spiritual defilement - the lies that we have inherited, including the lies about the Names. "**אֲיָאֵל/Yahuah**, ... the Gentile shall come to You from the ends of the earth and say, 'Surely our fathers have inherited lies ...' Therefore behold, I will this once cause them to know ... ; and they shall know My Name is **אֲיָאֵל/Yahuah**," **Jeremiah 16:19-21**, a prophecy for the end-time.

"Therefore My people shall know My Name (**אֲיָאֵל/Yahuah**)," **Isaiah 52:6**. "I will bring the one-third through the fire, will refine them as silver is refined, and test them as gold is tested. They will call on My Name (**אֲיָאֵל/Yahuah**), and I will answer them. I will say, 'This is My people'; and each one will say, **אֲיָאֵל/Yahuah** is my Mighty One," **Zechariah 13:9**.

"For then will I restore to the peoples a pure language, that they all may call on the Name of **אֲיָאֵל/Yahuah**, to serve Him with one accord," **Zephaniah 3:9**.

"And **אֲיָאֵל/Yahuah** shall be King over all the earth. In that day it shall be '**Yahúah** is one,' and His Name one," **Zechariah 14:9**

He will no longer be called by all those hundreds of names, by which He is known today. His Name will be "one **אֲיָאֵל/Yahuah** And His Son (**Yahusha**), in Whose Name the Father's Name is contained, will subject Himself to His Father in that day, **1 Corinthians 15:28**.

Baal (The Lord / Jesus is Lord)

אֲיָאֵל/Yahuah is exposing the spirit of **Baal (The Lord) /(Jesus)** as one of the strong men perhaps the strongman-over America and the rest of the World.

The title of '**the Lord**', by it's origin and implication is totally blasphemous and of Pagan origin. The whole of **Christianity** is guilty through the lack of use of bringing the Name of **אֲיָאֵל/Yahuah** to nothingness.

How long will this continue in the hearts of these lying prophets, who prophesy the delusions of their own minds? 27 They think the dreams they tell one another will make my people forget **My Name (אֲיָאֵל/Yahuah)**, just as their ancestors forgot **My Name**

(**יהוה/Yahuah**) through **Baal (The Lord / JESUS)** worship. **Jeremiah 23:26,27**

And in that day, declares **יהוה/Yahuah**, you will call me ‘**My Husband,**’ and no longer will you call me ‘**The Lord / Jesus.**’ For I will remove the names of the **Baals** from her mouth, and they shall be remembered by name no more. **Hosea 2:16-17**

“**Baal**” in the dictionary is Hebrew and means “**The Lord**”. So since **JESUS** is **LORD** does this tells us who **JESUS (Christ)** really is, "**BAAL**"?

Many will say to Me in that day, ‘**Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?**’ 23 And then I will declare to them, ‘**I never knew you; depart from Me, you who practice lawlessness (Breaker of the Torah - 10 Commandments and Sabbaths)!**’ **Matthew 7:22-23**

Webster's: Ba'al (Ba'al; Heb, ba'al, Lord, possessor) 1.) A very common name for **god** among the phoenecians. The word is also used of the master or owner of a house (**Exodus. 22:7, Judges 19:22**); of a landowner (**Job 31:39**); of an owner of cattle (**Exodus 21:28, Isaiah 1:3**), etc. The word is often used as a prefix to names of towns and men, eg., **Ba'al(Lord)-Gad (God), Ba'al-Hanan**, etc.

Baal (/ ' b e ɪ l / bayl; sometimes spelled **Bael, Bael** (French), **Baell**) is one of the (7) seven princes of **Hell**. He is mentioned widely in the **Old Testament** as the primary pagan idol of the Phoenicians, often associated with the pagan **goddess Ashtaroth**.

Wikipedia: Baal (Biblical Hebrew **בעל** , pronounced ('baʕal), usually spelled **Baal** in English) is a Northwest Semitic title and honorific meaning "**master**" or "**lord**" that is used for various **gods** who were patrons of cities in the **Levant** and **Asia Minor**, cognate to **Akkadian Bēlu**. A **Baalist** or **Baalite** means a worshiper of **Baal**.

"**Baal**" can refer to any **god** and even to human officials. In some texts it is used for Hadad, a **god** of the rain, thunder, fertility and agriculture, and the **lord of Heaven**. Since only priests were allowed to utter his divine name, Hadad, **Ba'al** was commonly used. Nevertheless, few if any Biblical uses of "**Ba'al**" refer to Hadad, **the lord** over the assembly of **gods** on the holy mount of Heaven, but rather refer to any number of local spirit-deities worshipped as cult images, each called **Ba'al** and regarded in the Hebrew Bible in that context as a "**false god**"

Baal is a title meaning "**lord**" that was applied to a number of West Semitic **gods**.

Baal is a **Christian demon**. According to **Christian** demonology, **Baal** was ranked as the first and principal king in **Hell**, ruling over the East. According to some authors **Baal** is a Duke, with (66) sixty-six legions of **demons** under his command. The term "**Baal**" is

used in various ways in the Old Testament, with the usual meaning of master, or owner. It came to sometimes mean the local pagan **god** of a particular people, and at the same time all of the idols of the land. It is also found in several places in the plural **Baalim**, or **Baals** (**Judges 2:11, 10:10**).

There were many variations in which **BAAL** is known, such as the **Sun God (Sunday God)**, the **God** of fertility (Easter), and **Beelzebub**, or **the lord** of flies".

During the English Puritan period, **Baal** was either compared to **haSatan** or considered his main assistant. "**Ba'al**" can refer to any **god** and even to human officials; in some texts it is used as a substitute for Hadad, a **god** of the rain, thunder, fertility and agriculture, and **the lord of Heaven**.

Baal is identified as the ruler of the demons. **Matthew 12:24** (**Beelzebub** is another name for **Baal**).

Baal-hamon, one of **Baal's** names, means "**the lord** of wealth or abundance. is the principality warring against the great transfer of wealth to the chosen of **אֱלֹהִים/Yahuah**. You must war against this spirit to see your inheritance released. Claim ***Jeremiah 51:44** (**Bel** in this verse is **Baal**).

Baal-berith, another of his names, means "**the lord** of the covenant." The Hebrew word **baal** actually means "The **Lord**", "husband" or "marriage." This spirit always attempted to cause Israel to "divorce" or break covenant with **אֱלֹהִים/Yahuah** and "marry" or align with this other **God**.

Consistent with this, in so many ways America has broken covenant with **אֱלֹהִים/Yahuah** and married **Baal (The Lord** and the **God** of Fortune, the same **God** of so many ancient Pagan Religions, This is the strongman behind most covenant-breaking.

Baal is the strongman behind sexual perversion. Homosexuality was and is one of his big strongholds. All sexual sin and perversion in America is, to one degree or another, under **Baal's** orchestration. You will continue to see **אֱלֹהִים/Yahuah** expose leaders in the church who aligned themselves with this spirit.

Pray for the church to be cleansed and for **Baal's** hold on America in this area to be broken.

Baal always goes after the next generation, trying to cut off the extension of **אֱלֹהִים/Yahuah's** covenants.

He is a violent spirit and even required human sacrifice. Abortion is under **Baal**, as is

the "cutting" of today's young generation (see **1 Kings 18:28**), the vampire and goth movement, and the death culture in general that has so invaded America.

Baal is leading the fight to avert the great awakening planned for the young generation of the World today.

Witchcraft/Pharmakeia and occult spirits in general operate under **Baal**. So does Jezebel.

***Jeremiah 51:44** אַיָּאֵל/Yahuah will punish **Baal** in Babylon, And I will make what he has swallowed come out of his mouth; And the nations will no longer stream to him. Even the wall of Babylon has fallen down!

The Baal Principality (god of 1,000 faces)

Baal (Sun (Sunday) god): Jesus, Bel, Apollo, Zeus, Marduk, Ahura-Mazda, Osiris, Tammuz, Dagon, Prometheus, Jupiter, Nimrod, Mithra ("Another Jesus" and "The AntiChrist"), Ra, Lucetius, Dyaus, Dionysus, Hermes, Adonis, Pan, Hades, Eros, Uranus, Gaea, Assur, Merodach, Ninus, Shamas, Zeus-Belus, Bacchus.

Queen of Heaven (Moon & Sun goddess): Mother of God (Jehovah) / Mary and her child Jesus, The Great Mother, Ashtaroth, Artemis, Aphrodite, Juno, Lilith, Minerva, Columbia, Nike, Astarte, Athena, Beltis, Diana, Isis (Horus), Anahita, Inanna, Tanat, Ishtar, Cybele, Mylitta, Hathor, Kali.

Spirit of Baal / Spirit of Christ (Jesus) (The Holy Spirit/Religious Spirit) Before the KJV

The Ghost/Spirit difference exists in **all** major English versions prior to the KJV — dating back over 230 years to **John Wycliffe's** ground-breaking English version of **1380**.

Compare two verses in the KJV to five previous English versions. (Spellings are original.)

Matthew 1:18

KJV (1611) — she was found with child of the Holy Ghost

Rheims (1582) — she vvas found to be vvith childe by the Holy Ghost

Geneva (1557) — she was found wyth chylde of the holy goost

Cranmer (1539) — she was founde with chylde by the holy goost

Tyndale (1534) — she was founde with chylde by the holy goost

Wycliffe (1380) — sche was founde hauynge of the holy goost in the wombe

1 Thessalonians 4:8

KJV (1611) — God . . . has also giuen unto us his holy Spirit

Rheims (1582) — God . . . also hath giuen his holy Spirit in vs

Geneva (1557) — God . . . hath geuen you his holy Sprite

Cranmer (1539) — God . . . hath sent his holy sprete amonge you

Tyndale (1534) — God . . . hath sent his holy sprete amonge you

Wycliffe (1380) — god . . . also yaf his holi spirit in us

This shows that the KJV editors were **tradition bearers** of a theological bias rooted **not** in the text of Scripture. The tradition did not start with Jerome's **Latin Vulgate** (5th century). It does not distinguish between "Holy Ghost" and "Holy Spirit," but reads "SPIRITUS SANCTUS" in all passages.

The Holy Spirit in the New Testament

In the Gospel of John, the emphasis is placed not upon what the Holy Spirit did for Jesus, but upon Jesus giving the spirit to his disciples. This "Higher" Christology, which was the most influential in the later development of Trinity doctrine, sees **Jesus** as a sacrificial lamb, and as coming among men in order to grant the Spirit of God to humanity.

Christians believe that it was the Holy Spirit whom **Jesus** mentioned as the promised "comforter" in **John 14:26**, and that it is the Holy Spirit who leads people to faith in Jesus and the one who gives them the ability to lead a Christian life. The Spirit dwells inside every true Christian. He is depicted as a 'counsellor' or 'helper' (paraclete in Greek), guiding them in the way of the truth. The 'Fruit of the Spirit' (i.e. the results of his work) should be "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control" (**Galatians 5:22**).

It was the **Ruach ha Kodesh** which the true Messiah was referring, in which all these fruits come from as well as all the Gifts!

The Holy Spirit in Christian Theology

A formal doctrine of the Holy Spirit did not begin to be developed until the early third century. Tertullian (c.160-c.225) and the Montanist heresy showed the need to distinguish between true and false activities of the Holy Spirit. Origen of Alexandria (c.185-c.254) taught that the Spirit worked primarily within the Church, whereas the Word (Christ) worked within the whole of creation.

In the 4th century, a heretical group known as the Pneumatomachi or Macedonians accepted the divinity of Christ (against Arianism) but denied the full divinity of the Holy Spirit. This belief was refuted by St. Basil the Great in his *De Spiritu Sancto* ("On the Holy Spirit") and the Pneumatomachi were condemned by Pope Damasus in 374 and by the Council of Constantinople (Constantine) (canon 1) in 381. It was also at the Council of Constantinople (Constantine) that the divinity of the Holy Spirit was formalized. The doctrine of the Spirit was further elaborated by St. Augustine in his important work *De Trinitate* ("On the Trinity"), in which the Holy Spirit is seen as the bond of union and love between the Father and the Son.

The Holy Spirit, *al-Ruh al-Quds*, in the Quran

"Say, the **Holy Spirit** has brought the Revelation from thy Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims. Qur'an, sura 16 (An-Nahl), ayat 102 [1] The **Holy Spirit** (Arabic: الروح القدس, *al-Ruh al-Quds*) in Islam is mentioned several times in the Quran, and is interpreted by Muslims as referring to the angel Gabriel.

The Holy Spirit in Ancient symbols (Idols)

The Holy Ghost surpasses the fabulous changes of the classical gods and genii. Indeed many of these fabulous conceptions were drawn from mythological sources.

The Christian's Holy Ghost descended as a dove and alighted on Christ's head at his baptism (**Luke 3:22**). The Holy Ghost in the shape of a bird – a dove or a pigeon – is a very ancient pagan tradition. In India, a dove was uniformly the emblem of the Holy Spirit or Spirit of God.

A dove stood for a third member of the Trinity, and was the regenerator and power. Compare this with **Titus (3:5)**: regeneration and renewing of the Holy Ghost. A person being baptized under the Brahminical theocracy (Hinduism) from was said to be regenerated and born again, or, they were born into the spirit, or the spirit into them—the dove into or upon them.

In Rome a dove or pigeon was a legendary spirit, the accompaniment of Venus, the emblem of female procreative energy. It is therefore appropriately shown as descending at baptism in the character of the third member of the Trinity. The dove also fills the Grecian oracles with their spirit and power.

In the ancient Syrian temple of Hierapolis, Semiramis is shown with a dove on her head,

the prototype of the dove on the head of the Christian Christ at baptism. At the feast of Whitsuntide, the descent of the Holy Ghost was symbolised in London by a pigeon being let fly out of a hole in the midst of the roof of the great aisle of St Paul's Cathedral. It is more than likely that this continues an ancient tradition.

On solemn occasions when the Holy Ghost was expected or invited to descend, it was more than likely that originally no one in the congregation noticed that it did. The custom therefore arose of liberating pigeons or doves at the appropriate moment. Naturally, these doves would have been actually ascending, having realized that they were no longer constrained, but that would not have bothered the faithful who eventually came to understand the symbolism.

In any case, the doves would most likely have been tame ones bred for the purpose and possibly made no great effort to escape, like the pigeons in crowded city plazas. So, it is quite possible that sometimes one of the tame birds did alight on the priest – perhaps they were trained to do just that. The pictures of priests or gods with a dove on their head might be depictions of actual rituals.

The Holy Ghost was the third member of the Trinity in several Eastern religions as well as the Gothic and Celtic nations. This notion of a third person in the the godhead was diffused among all the nations of the earth. Father, Son and Holy Ghost, (**1 John 5:7**) express the divine triad of which the Holy Ghost was the third member. The Holy Spirit was considered the third member of the Trinity.

In these triads the third member was not of equal rank with the other two. In the Theban Trinity, Khonso was inferior to Arion and Mant. In the Hindu triad, Siva was subordinate to Brahma and Vishnu.

The Holy Ghost conception of the Christian world is an exact correspondence with these older ideas. It has always stood third in rank after the Father and the Son, a slave doing all the hard work and getting little worship for it.

Today it is still seldom addressed in Christian devotion, but perhaps that is because it was so badly treated that it was not too diligent in its tasks. It was not too good, for example, at making the holy book of Christianity infallible.

The Holy Ghost was the Holy Breath which, in the Hindu traditions, moved on the face of the waters at creation, and imparted vitality into everything created. A similar conception appears in the scriptures.

In **Psalms 33:6** the **Word of אַיָּה/ Yahuah** made the heavens, and all the host of them by the breath of his mouth. The Brahminical conception of creation by the Divine

Breath, the **Ruach ha Kodaesh**, which was breathed into Adam to make him a living soul. The Prana or principle of life of the Hindus is the breath of life by which the Brahma, the Creator, animates the clay to make man a living soul.

Holy Ghost, Holy Breath and Holy Wind were equivalent terms for the sigh from the mouth of the Supreme God, as laid down in pagan traditions. The **Ruach ha Kodaesh** was mighty rushing wind from heaven which filled the house on the day of Pentecost (**Acts 2:2**).

The Holy Wind is an accepted term for the Holy Ghost in ancient religions. The doxology, reported by a missionary, in the religious service of the Syrian church runs thus: Praise to the Holy Spiritual Wind, which is the Holy Ghost; Praise to the three persons which are one true God.

The Hebrew **Ruach ha Kodaesh**, translated as Spirit of **רוּחַ אֱלֹהִים/Yahuah**, which means, Set Apart Spirit of **רוּחַ אֱלֹהִים/Yahuah** (**Gen. 1:2**) in our version, is literally, Wind of **רוּחַ אֱלֹהִים/Yahuah**. The word Pneuma, of the Greek New Testament, is sometimes translated Ghost and sometimes Wind, as suited the fancy of the translators.

In **John 3:5** the word is Spirit, in verse eight both Wind and Spirit, and in **Luke 1:35** the **Holy Ghost**—all translated from the same word. In the Greek Testament the word Pneuma is used for Spirit, Holy Ghost, breath and Wind so that in the Christian Scriptures they are synonymous. An unwarranted license has been assumed by translators in rendering the same word different ways.

The **Ruach ha Kodaesh** appears also as a tongue of fire, which sat upon each of the apostles in **Acts 2:3**.

Buddha, an incarnate God of the Hindus over two thousand years ago, is often seen with a glory or tongue of fire upon his head. The visible form of the Holy Ghost as fire was accepted among the Buddhists, Druids and Etrurians. The Holy Ghost, or Holy Spirit when visible, was in the form of fire or a bird and was always accompanied with wisdom and power. The Hindus, Persians and Chaldeans made offerings to fire, emblem of the Holy Ghost or Holy Spirit as the solar fire.

Kadosh (Holy) men of **רוּחַ אֱלֹהִים/Yahuah**, like some of the prophets, are considered inspired by the **Ruach ha Kodaesh** (**2 Peter 1:21; Acts 28:25**).

The ancient Celts were moved by the Holy Ghost and also claimed that their Salic laws (seventy-two in number) were inspired by the Holy Ghost or Holy Spirit, known also as the Wisdom of the Spirit, or the Voice of the Spirit.

The Holy Ghost imparted by the laying on of hands is also an ancient custom. By the putting hands on the head of the candidate, the Celts conveyed the Holy Ghost or Holy Spirit.

Baptism by or into the **Ruach ha Kodesh** accompanied with fire (**Mt 3:2**) is also traceable to a very ancient period. The Tuscans, or Etrurians, baptized with fire, wind (ghost) and water. Baptism into the first member of the Trinity, the Father, was with fire: baptism into the second member of the Trinity, the Word, was with water: baptism into the third member of the Trinity, the Holy Ghost or Holy Spirit, was with breath, gas, gast, ghost, wind, or spirit.

In ancient countries, the child was taken to the priest, who named him before the sacred fire. Then he was sprinkled with holy water from a vessel made of the sacred tree known as the Holme. To impart the Holy Ghost by breathing, the priest blew his breath upon the child to transfer the Holy Ghost, thus baptizing the child by air, spiritus sanctus or ghost. The practice of breathing in or upon was quite common among the ancient heathen.

The Holy Ghost as the agent in divine conception, or the procreation of other Gods. **OWYAZL/Yahusha** was conceived by the **Ruach ha Kodesh (Mt 1:18)**, and we find similar claims of divine procreation via the Holy Ghost in the old religions. In the Hindu myths, Sakya was conceived by the Holy Ghost Nara-an.

Sesostris of Egypt, according to Manetho, asked the oracle: Tell me, O thou strong in fire! who before me could subjugate all things, and who shall after me ? The oracle rebuked him, saying, First God, then the Word, and with them the Spirit. And Plutarch, in his Life of Numa, confirms that the incarnation of the Holy Spirit was known both to the ancient Romans and Egyptians. The doctrine was nearly universal.

The origin of the tradition of the Holy Ghost is easily traced to the Brahminical trifold (Hinduism) conception of God. First is the god of power or might, Brahma or Brahm, the Father, second is the god of creation, the Word.

Third is the god of generation and regeneration, the Holy Spirit or Holy Ghost. Under the Brahminical theocracy, the Holy Ghost was the living, vital, active, life-imparting agent.

The Holy Ghost in the Christian Scripture is the agent of Christ's conception, because, as Matthew declares, he was conceived by the Holy Ghost. The Holy Ghost was also the regenerating agent at his baptism, although Luke, who relates it, does not say why the Holy Spirit in the form of a bird, alighted and sat upon his head.

The reason is nevertheless fully disclosed in the older mythical religions. Christians claim baptism imparts a new spiritual life—they are born again. This new spirit appeared as a dove.

The spirit was originally female so that the Trinity consisted of two masculine principles and a feminine one, the latter being the procreative or regenerative principle. At the imposition of Patriarchy the sex of the Holy Ghost altered from female to neuter.

The primary windy idea of the Holy Ghost is traceable to that early period of society when the untutored people of the earth in their ignorance of nature easily believed that movement signified the passage of a god.

The Buddhists had their god Vasus, who manifested himself as fire, wind, storms, gas, ghosts, gusts, and the breath, thus being nearly a counterpart of the Christian Holy Ghost. This god sprang from the supreme, primordial God, who was to Brahmins and Buddhists a fine, spiritual substance—aura, anima, wind, ether, igneous fluid, or electrical fire or fire from the sun, giving rise to baptism by fire. The third member of the Trinity, subsequently seems to have arisen from this being and had the same properties.

What was a sin against the **Ruach ha Kodesh** and why was it unpardonable? It was refusing to allow the **Ruach ha Kodesh** to effect the second birth. Baptism in the **Ruach ha Kodesh** is the only means of redeeming sins against **אֵלֹהִים/Yahuah** the Father and **וְיֵשׁוּעַ/Yahusha** the Son, the refusal or prevention of baptism meant there could be no forgiveness. It was the only route so could not be avoided if sin was to be pardoned. An offense committed against the **Ruach ha Kodesh** barred the door to forgiveness, in this life or that to come. To sin against the **Ruach ha Kodesh** was to block the path by which the door of heaven was to be reached.

Denying that it was the **Ruach ha Kodesh** is the Spirit of **אֵלֹהִים/Yahuah** and declaring another Holy Spirit as being the true Spirit of the Creator and Messiah. **וְיֵשׁוּעַ/Yahusha** said: If you do not have his **Ruach ha Kodesh** then you are not his!

THE FISH SYMBOL

There was an upheaval against iconolatry (image worship) in the 8th - 9th centuries, and again by the Puritans in the 16th - 17th centuries. This sin has crept in again and those who love **וְיֵשׁוּעַ/Yahusha** and His Father are again crying out against this **sin**, which has become less obvious due to the explanations offered in an attempt to justify this practice.

Let us investigate the symbol of the fish so commonly displayed on the back of cars.

This symbol is used because **Christians** are told that it is because we are called to be "fishers of men". However, another popular explanation is offered: It represents our Messiah, because of Augustine's attempt to justify the adoption of another element of pagan worship the Church's syncretism, "Christianising" pagan practices, emblems and even pagan deities.

Paganism was mixed with the Messianic Faith. Rev. Hislop states that our Messiah "began to be popularly called ICHTHYS for ICHTHUSI, that is 'the Fish', manifestly to identify Him with Dagon." Dagon was the Fish-deity. Augustine, the celebrated church Father, rather childishly, gave his reason for doing this, "If you combine the initial letters of the five Greek words, which are **Iesus Chreistos Theou Uios Soter, Jesus Christ the Son of god the Savior**, they make the word ichthus, meaning fish, and the mystic meaning of this noun is **Christ**, because he had power to exist alive, that is, without **sin**, in the bottomless pit of our mortal life, as in the depths of the sea."

But Tertullian was even more frank in his blasphemous identification of our Messiah with a fish, by calling Him, "our Fish" . Tertullian wrote, "But we, little fishes, are born in water according to our Fish (Ichthus), **Jesus Christ**." Why were these Church Fathers so keen to identify **Jesus** with a fish? In *The Two Babylons*, pp. 252 and 270, we read, "that Ichthus, or the Fish, was one of the names of Bacchus." Bacchus was just on the name for **Tammuz**, the **Sun-deity**.

The adoration or veneration of the fish emblem is clearly and emphatically forbidden in **Deut. 4:15-19**; and even more so once the hidden truth of the 3rd and 4th century' idolatrous syncretism with the Fish-deity (identifying our Messiah with the Fish-deity), has been revealed to us. **יהוה/Yahuah** will not accept any attempts to justify this, in spite of explanations (totally contrary to Scripture) of how the pagan deities were Christianised.

Furthermore, the fish, as a pair of fishes, is part of the Chaldean (Babylonian) zodiac, as one of the signs of astral worship with the **Sun** at the centre of the zodiac. It therefore formed part of, and was a sign of, **Sun-worship**. Also, Hippolyt of Rome tells us that the **Brahmans** (sect of Indians, from whom some pagan idolatrous worship originated) regarded the **sun** to be as a fish. Further, the son o the Syrian **goddess** Atargatis was known as Ichthus too. Another Fish-deity was the Babylonian Ea, who became known amongst the Greeks as Oannes, similar to the Fish-deity of the Philistines, **Dagon**, half man and half fish. We also read the following findings of scholars, "The Fish is also associated with the **sun** ... the **god** of the **sun** ... as a fish", also being an Egyptian phallic emblem, as well as a sign of fecundity, or the female generative organ, or of female **goddesses**.

The Harlot Woman, Mystery Babylon of **Rev. 17**, has made the inhabitants of the earth

drunk with the wine of her fornication, **Rev 17:2**, giving the inhabitants of the earth to drink out of the golden cup in her hand "full of abominations and the filthiness of her fornication." **Rev. 17:4**. (In verse 5 we read that she is the Mother of Harlots.) This means spiritual fornication with idolatrous practices. But does this fornication not include the sensual part of idolatrous worship too? Is the whole world not preoccupied with sensuality, as were the festive rites of Bacchus? The fish emblem might seem innocent origin. Do read our Mighty One's clear warning on "the likeness of any fish" in **Deut. 4:18**.

THE CROSS

A prophecy for the end-time is given to us in **Jeremiah 16:19**. Jeremiah addresses **יהוה/Yahuah** and says, "The Gentiles shall come to You from the ends of the earth and say, 'Surely your fathers have inherited lies, worthlessness and unprofitable things.'" The Revised Standard Version reads, "To Thee shall the nations come from the ends of the earth and say: 'Our fathers have inherited naught but lies, worthless things in which there is no profit.'" But these very lies could keep us from entering the New Jerusalem, as we read in **Revelation 21:27**, and again in **Revelation 22:15** which reads, "But outside are ... whoever loves and practices a lie."

The common claim that **Sabbath**-keeping has been annulled in the New Testament, has been shown to be untrue. this claim is refuted on Scriptural grounds. Likewise, the claim of many sincere believers, who have erroneously been taught that the Moral (**10**) Ten Commandment Law has been "**nailed to the tree**", is also not substantiated by Scripture. These claims have since been made by many in an attempt to justify the adoption of, or the fusion of, **Sun - worship** with the pure Messianic Faith. Similarly, the keeping of Easter **Sunday** and Christmas are also not found in Scripture.

Another "later rendering", a tradition of the Church which our fathers have inherited, was the adoption of the words "cross" and "crucify". These words are nowhere to be found in the Greek of the New Testament. These words are mistranslations, a "later rendering", of the Greek words *stauros* and *stauroo*.

Vine's Expository Dictionary of New Testament Words says, "STAUROS denotes, primarily, an upright pole or stake ... Both the noun and the verb *stauroo*, to fasten to a stake or pole, are originally to be distinguished from the ecclesiastical form of a tow-beamed cross.

The Hebrew 6086 **ets עץ**, which means pine, plank, staff, stalk, stick, stock, timber, tree, wood.

His body shall not remain overnight on the tree, but you shall surely bury him that day,

so that you do not defile the land which **אֲיָהוָה/Yahuah** your Alahym (God) is giving you as an inheritance; for he who is hanged is accursed of Alahym (God). **Deuteronomy 21:23**

19 But I was like a docile lamb brought to the slaughter; and I did not know that they had devised schemes against me, saying, "Let us destroy the tree with its fruit, and let us cut him off from the land of the living, that his Name may be remembered no more. **Jeremiah 11:19** This prophesy was accomplished exactly as this Scripture declared by changing the Name so it would not be remembered no more, which was accomplished by changing the Name of the true Messiah **וְיֵשׁוּעָ/Yahusha** to **Yeshua (Yeshu)/ Jesus** which means: **may his Name be remembered no more!**

The shape of the latter had its origin in ancient Chaldea (Babylon), and was used as the symbol of the **god Tammuz** (being in the shape of the mystic **Tau**, the initial of his name) ... By the middle of the **3rd A.D.** the churches had either departed from, or had travestied, certain doctrines of the **Christian** faith.

In order to increase the prestige of the apostate ecclesiastical system pagans were received into the churches apart from regeneration by faith, and were permitted largely to retain their pagan signs and symbols. Hence the **Tau** or **T**, in its most frequent form, with the cross piece lowered, was adopted" Dr. Bullinger, The Companion Bible, appx. 162, states, "**crosses** were used as symbols of the Babylonian **Sun-God** ... It should be stated that Constantine was a **Sun-God** worshiper.

The evidence is thus complete, that the **וְיֵשׁוּעָ/Yahusha** was put to death upon an upright stake, and not on two pieces of timber placed at any angle." Rev. Alexander Hislop, The Two Babylons, pp. 197-205, frankly calls the **cross** "this Pagan symbol ... the **Tau**, the sign of the **cross**, the indisputable sign of **Tammuz**, the false **Messiah** ... the mystic **Tau** of the Cladeans (Babylonians) and Egyptians - the true original form of the letter **T** the initial of the name of **Tammuz**.

The Babylonian **cross** was the recognized emblem of **Tammuz**." In the Encyclopaedia Britannica, 11th edition, vol. 14, p. 273, we read, "In the Egyptian churches the **cross** was a pagan symbol of life borrowed by the **Christians** and interpreted in the pagan manner." Jacob Grimm, in his Deutsche Mythologie, says that the Teutonic (Germanic) tribes had their idol Thor, symbolized by a hammer, while the Roman **Christians** had their crux (**cross**). It was thus somewhat easier for the Teutons to accept the Roman **Cross**.

Greek dictionaries, lexicons and other study books also declare the primary meaning of stauros to be an upright pale, pole or stake. The secondary meaning of "**cross**" is

admitted by them to be a "later" rendering. At least two of them do not even mention "**cross**", and only render the meaning as "pole or stake". In spite of this strong evidence and proof that the word *stauros* should have been translated "stake", and the verb *stauroo* to have been translated "impale", almost all the common versions of the Scriptures persist with the Latin Vulgate's *crux* (**cross**), a fallacious "later" rendering of the Greek *stauros*.

Why then was the "**cross**" (*crux*) brought into the Faith? Again, historical evidence points to Constantine as the one who had the major share in uniting **Sun-worship** and the Messianic Faith.

Constantine's famous vision of "the **cross** superimposed on the **Sun**", in the year **312**, is usually cited. Writers, ignorant of the fact that the **cross** was not to be found in the New Testament Scriptures, put much emphasis on this vision as the onset of the so-called "conversion" of Constantine. But, unless Constantine had been misguided by the Gnostic Manichean half-**Christians**, who indeed used the **cross** in their hybrid religion, this vision of the **cross** superimposed on the **Sun** could only be the same old cosmic religion, the astrological religion of Babylon. The fact remains: that which Constantine saw, is nowhere to be found in Scripture.

We read in the book of Johannes Geffcken, *The Last Days of Greco-Roman Paganism*, p.319, "that even after **314 A.D.** the coins of Constantine show an even-armed **cross** as a symbol for the **Sun-God.**"

Many scholars have doubted the "conversion" of Constantine because of the wicked deeds that he did afterwards, and because of the fact that he only requested to be baptized on his death-bed many years later, in the year **337**.

So, if the vision of the cross impressed him, and was used as a rallying symbol, it could not have been in honor of **OWYAF/Yahusha**, because Constantine continued paying homage to the **Sun-deity** and to one of the **Sun-deity's** symbols, the **cross**.

This continuation of **Sun-worship** by Constantine is of by his persistent use of images of the **Sun-deity** on his coins that were issued by him up to the year **323**.

Secondly, the fact of his motivation to issue his **Sunday**-keeping edict in the year **321**, which was not done in honor of **OWYAF/Yahusha**, but was done because of the "venerable day of the **Sun**", as the edict read, is proof of this continued allegiance to **Sol Invictus**. We shall expand on this later.

Where did the **cross** come from, then? J.C. Cooper, *An Illustrated Encyclopedia of Traditional Symbols*, p. 45, aptly summarizes it, "**Cross** - A universal symbol from the

most remote times; it is the cosmic symbol par excellence." Other authorities also call it a **Sun-symbol**, a Babylonian **Sun-symbol**, an astrological Babylonian-Assyrian and heathen run-symbol, also in the form of an encircled **cross** referred to as a "solar wheel", and many other varieties of **crosses**.

Also, "the **cross** represents the Tree of Life", the age-old fertility symbol, combining the vertical male and horizontal female principles, especially in Egypt, either as an ordinary **cross**, or better known in the form of the **crux ansata**, the Egyptian ankh (sometimes called the **Tau** cross), which had been carried over into our modern-day symbol of the female, well known in biology.

As stated above, the indisputable sign of **Tammuz**, the mystic **Tau** of the Babylonians and Egyptians, was brought into the Church chiefly because of Constantine, and has since been adored with all the homage due only to the Most High. The Protestants have for many years refrained from undue adoration of, or homage to the **cross**, especially in England at the time of the Puritans in the **16th - 17th** centuries.

But lately this un-Scriptural symbol has been increasingly accepted in Protestantism. We have previously discussed "the weeping for **Tammuz**", and the similarity between the Easter resurrection and the return or rising of **Tammuz**. **Tammuz** was the young incarnate **Sun**, the **Sun-divinity** incarnate. This same **Sun-deity**, known amongst the Babylonians as **Tammuz**, was identified with the Greek **Lord** and with the Phoenician **Lord**, all of them **Sun-deities**, being slain in winter, then being "wept for", and their return being celebrated by a festivity in spring, while some had it in summer - according to the myths of pagan idolatry.

The evidence for its pagan origin is so convincing that The Catholic Encyclopedia admits that "the sign of the **cross**, represented in its simplest form by a crossing of two lines at right angles, greatly antedates, in both East and the West, the introduction of **Christianity**. It goes back to a very remote period of human civilization."

It then continues to the **Tau cross** of the pagan Egyptians, "In later times the Egyptian **Christians** (Copts), attracted by its form, and perhaps by its symbolism, adopted it as the emblem of the **cross**." Further proof of its pagan origin is the recorded evidence of the Vestal Virgins of pagan Rome having the **cross** hanging on a necklace, and the Egyptians doing it too, as early as the **15th century B.C.E.** The Buddhists, and Ancient Egyptian Rot-n-no priests.

Note: the **Crosses** on the robe, and hanging from their necks.

Numerous other sects of India, also used the sign of the **cross** as a mark on their followers' heads. "The **cross** thus widely worshiped, or regarded as a 'sacred emblem',

was the unequivocal symbol of **Bacchus**, the Babylonian Messiah, for he was represented with a head-band covered with **crosses**." It was also the symbol of Jupiter Foederis: This is **Tammuz**, whom the Greeks called **Bacchus**, with the **crosses** on his head-band.

Furthermore, we read of the **cross** on top of the temple of **Serapis**, the **Sun-deity** of Alexandria.

After Constantine had the "vision of the **cross**", he and his army promoted another variety of the **cross**, the Chi-Rho or Labarum or sometimes . This has subsequently been explained as representing the first letters of the name **Christos**, the being the Greek for "Ch" and the being the Greek for "r". but again, this emblem had a pagan origin. The identical and were found as inscriptions on rock, dating from the year ca. **2 500 B.C.E.**, being interpreted as "a combination of two **Sun-symbols**", the as the Ax or Hammer-symbol of the **Sun-** or **Sky-deity**, and the or as the ancient symbol of the **Sun**, both of these signs having a sensual or fertility meaning as well. Another proof of its pagan origin is the identical found on a coin of Ptolemeus III from the year **247 -222 B.C.E.**

A well-known encyclopedia describes the Labarum (Chi-Rho) as, "The labarum was also an emblem of the Chaldean (Babylonian) sky-god and in **Christianity** it was adopted..." Emperor Constantine adopted this Labarum as the imperial ensign and thereby succeeded in "uniting both divisions of his troops, pagans and **Christians**, in a common worship ... according to Suicer the word (labarum) came into use in the reign of Hadrian, and was probably adopted from one of the nations conquered by the Romans."

It must be remembered that Hadrian reigned in the years **76 - 138 C.E.**, that he was a pagan emperor, worshiped the **Sun-deity Serapis** when he visited Alexandria, and was vehemently anti-Judaist, being responsible for the final near-destruction of Jerusalem in the year C.E. Another dictionary relates the following about the Chi-Rho, "However, the symbol was in use long before **Christianity**, and X (Chi) probably stood for Great Fire or **Sun**, and P (Rho) probably stood for Pater or Patah (Father). The word labarum (labarum) yields everlasting Father **Sun**."

What is the "**Mark of the Beast**" of which we read in **Revelation 13:16-17, 14:9-11, 15:2, 16:2, 19:20** and **20:4** - a mark on people's foreheads and on their right hands? **Revelation 14:11** reveals the **mark** to be "the **Mark** of his (the **Beast's**) name." Have we not read about the mystic **Tau**, the **T**, the initial of **Tammuz's** name, his **mark**? This same letter **T (Tau)** was written in Egyptian hieroglyphics and in the old Wemitic languages as , representing the **CROSS**. Different interpretations have been given to the "**Mark of the beast**", and also the **cross** has been suggested.

There has been some research done on the strange **crosses** found on quite a few statues

of pagan priests, on their foreheads. However, these scholars have been unable to come to an agreement. Conclusive evidence may still come (see among others: Dr. F.J. Dolger, *Antike und Christentum*, vol. 2, pp. 281-293).

Let us rather use the true rendering of the Scriptural words *stauros* and *stauro*, namely "stake" and "impale" and eliminate the un-Scriptural "**cross**" and "**crucify**".

And he deceives those who dwell on the earth by those signs (Miracles), which he was granted to do in the sight of the **BEAST (JEHOVAH, JESUS CHRIST AND HINDUISM, plus the ANTI-CHRIST's of SPIRITUALISM)**, telling those who dwell on the earth to make an image to the **BEAST (Christianity & Jesus/Cross)** who was wounded by the sword (his side) and lived (**Resurrected**). **Revelation 13:13-15**

Church

Does the word "church" only apply when speaking of individuals when assembled? Or would it be best used when speaking of the redeemed wherever they may be at any given time? In most bibles, the word "church" always appears in a context where it is speaking of the saved. In this discussion, we will be looking at how the word "church" originated. We are going to give thought to how the word "church" came to be part of "religious" language. How does this information compares with Scripture.

What does the word "church" mean, and from where did it come? The word "church" is neither Hebrew nor Greek! "

The word 'church' is defined in most dictionaries as: A building for public worship, especially Christian worship; the company of all Christians as a spiritual body. This, however, tells us nothing concerning the origin of this word and its original definition, meaning, and usage.

Our intellectuals who devise the modern dictionaries state that the English word "church" derives from the Greek "kyrios" which means "Lord" and that "church" is the possessive use signifying "belonging to the Lord" or in common usage it means "Lord's House."

There is some uncertainty on the exact development of the word "church." The Compact Oxford English Dictionary says its origin is "from Greek *kuriakon doma* 'Lord's house'." *Kuriakon* is from *kurios* 'master or lord'.

According to The Online Etymology Dictionary, it is from the Old English *cirice*, from West Germanic *kirika*, and from Greek *kyriake*, meaning Lord's, and the Greek adjective *kyriakon*, of the Lord.

Another source identifies "church" from the Old English *chirche* and *cherche*, and from the Anglo-Saxon *circe*, *cirice*, and *cyrice*. It also compares to the Scottish word *kirk*, the

Dutch *kerk*, the Danish *kirke*, and the German *kirche*.

However linguists may differ on the exact development of the word "church," most agree it comes to us from the Greek *kyriakon* "belonging to the lord" and its use dates back to the third century.

In the latter derivation, they state it denotes either a building or the name of a Christian denomination. The origin of the word "church" is from *kuriakon orkyriakon* in Greek, but it is known in Scotland as "kirk," in Germany as "Kirche," and in the Netherlands as "kerk." It means a building, house of the Lord. But which Lord? Baal?

Kirk come from the Romans: The Roman Goddess Circ. Circ goes back to the Greek goddess Mother Circe. Circe was the goddess-daughter of Helios, another name for the sun-deity. The word circe is related to 'circus'. The Templar's took it to Scotland and called it Mother Kirk and the English call it Mother Church (Roman Catholic Church)

it is the opinion of other scholars that the word 'church' does not trace its roots from the Greek word *kuriakon* at all, but rather was borrowed from the ancient Druids of the Anglo-Saxons.

When it was used by the Church Fathers, it was often connected to the Greek word 'oikia' which means 'house'. Thus *kuriakê oikia* means 'the House of the Lord', definitely referring to a 'church building'. This phrase was also in common use in the 4th centuries to refer to the 'house of the lord', not the Lord Jesus, but Lord Mithra, 'Sol Mithras Deus Invictus'. Mithra was just another name for the 'sun-god' who had many other names as well, one of them being Baal (which means 'lord'). In other words, Mithra, the sun-god was the lord (*kurios*, hence the phrase *kuriakê oikia*).

The history of the Word "Church." actually comes from an early word meaning "circle" The places of worship among the German and Celtic nations were always circular. Its not only referred to a building or monument that was "circular. It is strongly believed the word Church is also in reference to one of the Goddesses of the ancient world.

The question is: ... Is the English word church really a reference to the Greek mythological goddess called KIRKE (or Circe) who was a goddess *pharmakeia* (witch or sorceress) who lived with her nymph attendants on the mythical island of Aiaia. She was skilled in the magic of metamorphosis, the power of illusion, and the dark art of necromancy. When Odysseus landed on her island she transformed his men into Pigs, but with the help of the god Hermes, he overcame the goddess and forced her to release his men from her spell. Kirke's name was derived from the Greek verb *kirkoô* meaning "to secure with rings" or "hoop around"--a reference to her magical powers.

Circe pictured in the classical accounts is shown holding a golden cup in her hand mixed with wine and drugs through which she controlled the kings of the world (like Ulysses).

Parallels between the Harlot of Revelation and Circe of Greek Mythology

Kirke or Circe was the daughter of the Sun god, who was famous for taming wild animals for her circus. Circe is pictured holding a golden cup in her hand mixed with wine and drugs, by which she controlled the kings of the world.

“And the woman [always the symbol for a church/kirke] was arrayed in purple and scarlet color [these colors symbolize wealth and high position], and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication” **Revelation 17:4**.

“...the inhabitants of the earth have been made drunk with the wine of her fornication” (**Revelation 17:2**).

Scripture also mentions drugs along with wine. Is “MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH” also involved in DRUGS?

Notice what **Revelation 18:23** lists among her many abominations:

“...for the merchants were the great men of the earth; for by your sorcery's were all nations deceived.” What are these “sorcery's?”

The Greek word translated “sorcery's” in this verse is pharmakeia. Dr. Strong's first definition of this word is “medicine.” Our words “pharmacy” and “pharmaceutical” (DRUGS) are derived from this word. This harlot church peddles spiritual DRUGS to the world! And so, clearly this pagan goddess Kirke not only stamps Christian religions of the world with her name: “Church,” but also she is the Mystery Babylonian Harlot Church of **Revelation 17 and 18**.

This Church has committed spiritual fornication among the leaders of the world, and has caused the inhabitants of the world to be made drunk and drugged by the contents of her golden cup.

Greek Kirke became Circe in the Anglo-Saxon, which became Chirche. The word "circe" is well known by classical historians and its connections to the word Church are profound.

When the King James Bible (the authorized bible, AV) was done in 1611 there was considerable argument over how this word “ekklesia” would be translated, based on the Tyndale's translation done in 1525.

By 1611 King James was head of the Anglican church and the understood meaning of the word church was that of a building. And so the meaning of a Greek word was chosen for the English translation that is not even in the Greek New Testament

The inspired writings do not use the Greek word *kyriakon*. In every passage where the word “church” appears, the manuscripts from which we get our English translations read *ekklesia* (ek-klay-see'-ah). Unlike *kyriakon* (church), *ekklesia* is not a religious word. It simply refers to people who answer a summons or calling. Their assembling or grouping together was for a particular cause.

In none of the Greek writings, divinely inspired or otherwise, did any writer ever use *ekklesia* exclusively to refer to a religious gathering. It was a called out or assembly of called out ones. There is no etymological connection whatsoever between *kyriakon* / *kyriaka* (church) and *ekklesia* (assembly).

It is impossible to translate “church” into New Testament Greek because there is no Greek word to convey the same equivalent understanding that people today have of the English word church. If these two words were synonymous, then they would have the same or similar meanings. In most cases, we should be able to use them interchangeably but we cannot.

This brings to mind the Roman emperor Constantine. He was a pagan who worshiped the sun. During his reign, he commissioned the building of public places in which Christians could come together. He and his architects chose the "basilica" as an architectural form for these new meeting places. The basilica had a unique meaning in the Roman world. They were places for public gatherings. They were long and rectangular with one end semicircular in shape. One purpose for the basilica was a court of law.

The magistrate stood in the semicircular end when presiding over court. The word he spoke and the judgments he made were with the authority of the Roman emperor. Other purposes served by basilicas include financial centers, army drills and as reception rooms in imperial palaces. This was the familiar architectural form that would be used for the new Christian meeting places. Almost immediately people came to speak of these buildings as "the lord's" (*kyriakon*) "house" (*doma*). They used the term *kuriaka* when speaking of articles associated with these buildings.⁶

Eventually, the term *kyriakon* came to mean the people who meet within these buildings. The word itself gradually evolved to become the English word "church." People came to accept it as part of our religious vocabulary. It stands to reason that some scholars might want to use "church" in passages that speak of believers.

The dilemma all started when in **323 AD** the emperor Constantine authorized the “church” to be the state church controlled by the state and the official religion of the Roman Empire. He began a massive building spree right across the Roman Empire naming all the buildings after “apostles” e.g., the church of St. Paul (Minneapolis – St. Paul, where Latin is the language of the building), the church of St. Peter, etc. He declared himself the 13th apostle and erected statues of the 12 apostles in a massive building in Constantinople and included a much larger statue of himself in the building.

He banned all house meetings and unofficial gatherings of any kind.

This transference of Mithraism to Christianity was brought about by Emperor Constantine, who professed to be a Christian, but who never gave up his allegiance to the pagan worship of Mithra. His religious organization caused people to serve a pagan deity, under the pretense that it all was 'Christianity'.

From the information above we can conclude with strong evidence that the word 'church' is of pagan origin and confirms that the Church is part of the Beast religion that created it, the Mystery Babylonian Harlot Church better known as the Roman Catholic Church and her Daughters the **Christian Church of the Lord Baal**.

December 25th Birthday

The similarities between Mithraism and Christianity have included their chapels, the term "father" for priest, celibacy and, it is notoriously claimed, the December 25th birth date. Over the centuries, apologists contending that Mithraism copied Christianity nevertheless have asserted that the December 25th birth date was taken from Mithraism. As Sir Arthur Weigall says:

December 25th was really the date, not of the birth of **Jesus**, but of the Sun-god Mithra. Horus, son of Isis, however, was in very early times identified with Ra, the Egyptian Sun-god, and hence with **Mithra**.

Mithra's birthday on December 25th has been so widely claimed that the Catholic Encyclopedia ("Mithraism") remarks: "The 25 December was observed as his birthday, the natalis invicti, the rebirth of the winter-Sun, unconquered by the rigors of the season."

Yet this contention of Mithra's birthday on December 25th or the winter solstice is disputed because there is no hard archaeological or literary evidence of the Roman Mithras specifically being named as having been born at that time. Says Dr. Alvar:

There is no evidence of any kind, not even a hint, from within the cult that this, or any other winter day, was important in the Mithraic calendar. (Alvar, 410)

In analyzing the evidence, we must keep in mind all the destruction that has taken place over the past 2,000 years—including that of many Mithraic remains and texts—as well as the fact that several of these germane parallels constituted mysteries that may or may not have been recorded in the first place or the meanings of which have been obscured.

The claim about the Roman Mithra's birth on "Christmas" is evidently based on the Calendar of Filocalus or Philocalian Calendar (c. 354 AD/CE), which mentions that December 25th represents the "Birthday of the Unconquered," understood to refer to the Sun and taken to indicate Mithras as Sol Invictus. Whether it represents Mithra's birthday specifically or "merely" that of Emperor Aurelian's Sol Invictus, with whom Mithras has been identified, the Calendar also lists the day—the winter solstice birth of the Sun—as that of natus Christus in Betleem Iudeae: "Birth of Christ in Bethlehem Judea."

Moreover, it would seem that there is more to this story, as Aurelian was the first to institute officially the winter solstice as the birthday of Sol Invictus (Dies Natalis Solis Invicti) in 274 AD/CE. (Halsberghe, 158) It is contended that Aurelian's move was in response to Mithra's popularity. (Restaud, 4) One would thus wonder why the emperor would be so motivated if Mithras had nothing whatsoever to do with the Sun god's traditional birthday—a disconnect that would be unusual for any solar deity.

Regardless of whether or not the artifacts of the Roman Mithras's votaries reflect the attribution of the Sun god's birthday to him specifically, many in the empire did identify the mysteries icon and Sol Invictus as one, evidenced by the inscriptions of "Sol Invictus Mithras" and the many images of Mithras and the Sun together, representing two sides of the same coin or each other's alter ego. Hence, the placement of Mithras's birth on this feast day of the Sun is understandable and, despite the lack of concrete evidence at this date, quite plausibly was recognized in this manner in antiquity in the Roman Empire.

CHRISTIAN NAMES AND EXPRESSIONS

GOD - GAD - GUD

A prophecy for the end-time is given in **Isa. 65:11** wherein our Mighty One warns of the apostasy of His people, "But you are those who forsake Yahúah who prepare a table for Gad, and who furnish a drink offering for Meni." Revised Authorized Version.

All commentators agree that Gad is a pagan deity, and so is Meni. Gad is usually interpreted as the well-known Syrian or Canaanite deity of "Good Luck" or "Fortune", and Meni the deity of "Destiny". This Gad is written in the Hebrew as GD, but the Massorettes afterwards vowel - pointed it, adding an "a", to five us "Gad". However, we find other references in Scripture to a similar deity, if not the same one, also spelt GD in the Hebrew text but this time vowel - pointed to read "Gawd" or "God", in **Jos. 11:17, 12:7, 13:5**, where we find: "Baal-Gawd" or "Baal-God", according to the vowel - pointed Massoretic Hebrew text.

This Baal - Gawd or Baal - God was obviously a place named after their diety. The

astrologers identified Gad with Jupiter, the Sky-deity or the Sun-deity. Other sources of research also testify of "Gad" being the Sun-deity. Rev. Alexander Hislop wrote, "There is reason to believe that Gad refers to the Sun-god ... The name Gad ... is applicable to Nimrod, whose general character was that of a Sun-god ... Thus then, if Gad was the 'Sun divinity', Meni was very naturally regarded as 'The Lord Moon.' "

Keil and Delitzsch, Commentaries on the Old Testament, comments on **Isa. 65:11**, "There can be no doubt, therefore, that Gad, the god of good fortune, ...is Baal (Bel) as the god of good fortune. ... this is the deified planet Jupiter ...Gad is Jupiter ... Mene is Dea Luna ... Rosenmuller very properly traces back the Scriptural rendering to this Egyptian view, according to which Gad is the Sungod, and Meni the lunar goddess as the power of fate."

Isa. 65:11 tells us that Yahúah's people have forsaken Him and in the end-time are found to be serving Gad, the Sun-deity of "Good Luck", and Meni, the Moon-deity of "Destiny".

As pointed out above, this Gad (GD with and "a" vowel - pointing) is probably the same deity as we read of in the book of Joshua, GD with a vowel-pointing of "aw" or "o", Massorettes cannot always be relied on, but we can rely on the Hebrew Scriptures before the vowel-pointing was done. It could well be that the GD of **Isa. 65:11** is the same as the "Gawd" or "God" of the book of Joshua. But, let us not try to establish a fact on an assumption. Let us rather do some research on the word "God".

The word God (or god), like the Greek Theos (or theos) is used in our versions as a title, a generic name, usually. It translates the Hebrew The Mighty One (or The Mighty One), El (or el), and Eloah. However, in quite a few places it is used as a name whenever it is used as a substitute for the Tetragrammaton, the Name of our Father, e.g. **Matthew 4:4** etc.

If the word God is then used as a substitute for the Name, it must be accepted that the word God has become a name again. How and when did this title or name become adopted into our modern languages? Encyclopedia Britannica, 11th edition, says, "GOD - the common Teutonic word for a personal object of religious worship ... applied to all those superhuman beings of the heathen mythologies.

The word 'god' on the conversion of the Teutonic races to Christianity was adopted as the name of the one Supreme Being" Webster's Twentieth Century Dictionary, Unabridged, 1st edition, says, "The word is common to Teutonic tongues ... It was applied to heathen deities and later, when the Teutonic peoples were converted to Christianity, the word was elevated to the Christian sense."

James Hastings, Encyclopedia of Religion and Ethics, vol. 6, p. 302, reads, "After the conversion of the Teutons to Christianity the word came to be applied also to the Christian Deity ... Its etymology and its original meaning are obscure, and have been much debated." J.G.R. Forlong, Encyclopedia of Religions, on "God", says, "It is remarkable that philologists are unable to decide the origin of this familiar Teutonic word."

Once again, we are strongly suspicious of the rulers of darkness or the Prince of Darkness, having succeeded, once again, in hiding yet another work of darkness. There is much confusion in the European languages between the words gud (good) and god.

The Scandinavian languages, like the old Anglo-Saxon, called god gud and called gud (good) god. Calling good god and god gud is bad enough to confuse us. Even worse is that the Old Nether lands languages regarded god as an idol and gud as the correct deity! Jacob Grimm recorded this for us, as well as Julius Pokorny and Jan de Vries.

This inconsistency of spelling confuses us, as it must have confused the people in those early centuries who were still completely or partially ignorant of the True Mighty One and His Name. Jacob Grimm asserts that this was done because of fear, "Such a fear may arise from two causes: a holy name must not be abused, or an unholy dreaded name, e.g., that of the devil, has to be softened down by modifying its form", and then gives examples.

Other modifying its form", and then gives examples. Other scholars have explained that the names of national deities were either hid, or modified, in order to prevent their enemies getting hold of these names -enemies who might use it as a magic word against them. Another reason for this changing of spelling of idols' names was the ritual of abrenuntiatio, i.e. a solemn renouncing of the names of major deities, whenever a pagan became converted to Christianity. One of the three major idols of the Teutonic tribes was called Saxnot. It is well documented how this name was renounced and later on came back in a disguised form, Saxneat. We even found that some idols' name were spelt 17 different ways.

We found further evidence that "gott" or "god" was not only a title, but used as a name too, amongst the Teutonic tribes. Simrock discovered songs wherein "Gott" was used as a beiname for the deity Odin. In German, beiname means: surname (or epithet, or appellation).

We further found "Goda" as a proper name of an idol. Moreover, the same author relates how Wodan, "the name of the highest god" , also called Wotan and Odan, was also called Godan. The Teutonic masculine deities each had its female consort or counterpart.

Thus we read that this deity's female consort was frau Gode. It is commonly known that our Wednesday was named after Wodan or Wotan. In Westphalian we find this day being called Godenstag.

If the Teutonic pagans called all their idols by the generic name "gott" or "god", shall we continue to call the One that we love by the same generic name/title/or name? Why do we not translate the title The Mighty One (or El or Eloah) with its proper meaning: Mighty One or Mighty? Also, in those places where "God" has become a substitute name for "Yahúah", shall we continue to invite the wrath of The Mighty One by doing this? He has commanded us that we should not destroy His Name (**Deut. 12:3c** and **4**, KJV or RSV).

He is sorely displeased with those who have forgotten His Name for Baal (**Jer. 23:27**), remembering that Baal really was the Sun-deity. "Therefore My people shall know My Name," **Isa. 52:6**. "Yahúah 's voice cries to the city - wisdom shall see Your Name," Yahúah.

"For The Mighty One will save Zion ... and those who love His Name shall dwell in it," **Ps. 69:35-36**. Also read **Isa. 56:6-7**. If we love Him, we will love His Name. If we love His Name, we will not destroy it (**Deut. 12:3c** and **4**), we will not forget it (**Jer. 23:27**), we will not substitute it with a title, a generic name, or a name, which had been used for a pagan deity (**Exod. 23:13**).

Also, and even more applicable to this present study, we will stop substituting His Name with Baal (**Jer. 23:27** and **Hos. 2:16**) - that great Sun-deity, also known as Bel, who was the primary deity of Babylon - whether "Baal" applies to the name of the Sun-deity, or whether "Baal" became a title. We are to stop substituting His Name with anything that pertains to a Sun-deity, or even only a title with an idolatrous origin, notwithstanding attempts to justify the "changed meaning of the word".

There is not a single text in all Scripture which prohibits us from calling Him by His Name. They called upon His Name right back in **Gen. 12:8** and **13:4**, and as "Abraham" again in **Gen. 21:33**. Abraham called the place in Moria "Yahúah Yireh", **Gen. 22:14**. Isaac called upon the Name Yahúah, **Gen. 26:25**. Jacob used the Name, **Gen. 28:16**. Leah used it, **Gen. 29:33** and **35**.

Moses proclaimed the Name of Yahúah, **Deut. 32:3**. David declared Yahúah's name, **Ps. 22:22**, and so did our Messiah, **Heb. 2:12**, **John 17:6** and **17:26**. Finally, Yahusha promised to do it again, **John 17:26b**, which is that which is now happening.

BIBLE

The word "Bible" for The Scriptures or Word was first used about A.D. 400. The papyrus, on which all documents were written, was imported from Egypt through the Phoenician seaport Gebal, which the Greeks called Byblos or Byblus. This seaport was the home of the Phoenician Sun-deity. This city was founded by Baal Chronos and was the seat of Adonis and once contained a large temple of Adonis. The sun-god was associated with the "Lady of Biblos." Both the city of Byblos in Phoenicia and the city Byblis in Egypt were named after the female deity Byblis (also called Byble or Biblis). This deity was the grand-daughter of Apollo, the Greek sun-deity. Byblia was also a name for Venus, an astral goddess and a goddess of sensuality among the ancient Greeks.

Holy and Halo ? are derived from the Greek Sun God Helios, the real term is Kodesh and means "Set Apart" not religious acting

HALLOWED

Identical to the above is another derivative of this word originating from the "divinely honored sun." In our versions the word "hallowed" is also a translation of qodesh or qadash, and hagiazo. The word is also found in "halloween" or "Hallow-even", an old pagan British festival which was adopted by the church.

The great Sun-image of the Krom-druach was specially worshipped at this season. Here again, this word "hallowed" in our versions should be "koshered" to read: "separated".

SACRED

Although this word is not found in the King James Version, it has been used in some instances in the more recent English versions (e.g. Moffatt's Translation, NIV, GNB, NASB) to translate the Hebrew qodesh and the Greek hagios. In the literature and preaching of the churches, however, it is frequently used, as well as in the word "sacrament". Much of the English language, which is one of the Indo-European languages, viz. Sanskrit. Similarly, the English word "sacred" can be traced back to the Sanskrit "Sakra". What or who was "Sakra"? Larousse, World Mythology, pp. 229, 233, reveals to us that Indra was one of the 12 forms of the Sun-deity, and that he was also known as: "Sakra". This startling information is found in other sources too.¹²⁰ In this deity, and in the twelfth form, he is called: Mitra, the origin of the later Persian and Roman Mithra or Mithras, who at first was only associated with the Sun-deity, but later on became the Sun-deity himself as Sol Invictus, the unconquered Sun-deity.

SANCTIFIED

Another word that translates the Hebrew qodesh and the Greek hagios, is the

word "sanctified", which, according to the dictionaries, originates from the Latin sanctus. According to Pauly-Wissowa, Real encyclopaedie, under "Sanctus", the primary meaning and origin is not certain. However, this article quotes a source mentioning Santus as a deity, named deus sanctus, and also states that Sanctus was often used as an epithet or surname of deities (See also this same book's entry: "Sancus"). Augustine in his City of God, reveals to us that the Sabine chief deity, Sancus, was called by some: Sanctus. In the Real encyclopaedie, under "Sancus", we read of a statue of Sancus, representing an archaic type of Apollo, the great Sun-deity of the Greeks. At the end of the article it states that, originally, Semo Sancus was Jupiter itself. Another cognate form Sancius was also identified as Jupiter.

Although we have fewer witnesses here than in the case against the words "holy", "sacred" and "hallow", we still have enough evidence that "Sancus" was the name of a pagan deity, even identified with Jupiter and Apollo. Another "wicked abomination", in the form of the words "sanctified" and "sanctuary", had been fused with the pure Messianic Faith, and we must eliminate them.

GLORY

Where does Grace come from? The Graces were associated with the underworld and with the Eleusinian Mysteries. Their naked form stands at the entrance of the Acropolis in Athens. Naked frescoes of the Charites adorn homes in Pompeii, Italy which means that they transcended the Greek religion and influenced Rome where they became known as the Gratia. Their appeal, beyond their beauty, gaiety, and sensual form, is that they held mysteries known only to religious initiates. Francis Bacon, as the founder of the Rosicrucians, would have loved them.

No fewer than 25 Hebrew words are rendered by doxa in the Septuagint, the Greek translation of the Hebrew Old Testament. Of these 25 words, 7 are more common, the most important being kabad. This Greek word doxa of the Greek translation of the Old Testament, and the doxa of the New Testament, are usually rendered "glory" in the English versions, a translation of the Latin Gloria. If we first look at the Hebrew Old Testament, we find that kabad has usually been rendered "honor" when applied to man, but rendered "glory" when applied to our Heavenly Father. Why were they so keen to apply the word "glory" to our Mighty One? What is the meaning of the word "glory"?

Funk & Wagnalls, New Standard Dictionary of the English Language, under "glory", gives the religious symbolic meaning, "In religious symbolism, the complete representation of an emanation of light from the person of a sanctified being consisting of the aureole and the nimbus;" and further on, "The quality of being radiant or shining; brilliancy brightness; luster; as the glory of the sun;" and further on, "A sunburst; any

ring of light; a halo."

John Ogilvie The Comprehensive English Dictionary, under "glory", explains it as, "splendour, as of the sun." Similar statements are made by The Oxford English Dictionary and Webster's New International Dictionary. The latter states, "glory is the general term for the aureola and the nimbus"—aureola being the halo or ring round the sun, and nimbus being the sun-disc.

This meaning, as well as the word itself, would be acceptable if the commonly used Hebrew words of the Old Testament, and the Greek word doxa, have had the same meaning of Sun-radiance or circles of light. However, we do not find any trace of sun-radiance or emanation of light in any of these Hebrew words, nor in the Greek doxa. Once more we are rudely awakened to the fact of the adoption of Sun-worship into the Church, the fusion of Sun-worship and the Messianic Faith. In the dictionaries, encyclopedias and ecclesiastical books, we find many illustrations of our Savior, the Virgin, and the saints, encircled with radiant circles or emanations of light around them.

What are the meanings then of the Scriptural Hebrew words? Kabad means honor, dignity or esteem in its figurative sense, as well as weight, in its literal sense. Pa'ar means repute. Halal means praiseworthiness or praise.

Adar and hadar means to make great. Tipharah means repute. Shavak means to esteem. The Greek word doxa simply means opinion, estimation, esteem, repute or dignity, coming from the verb dokeo, which means "to seem".

Thus, the ecclesiastical symbolic meaning of the word "Glory", being that of radiance or emanation of light as from the sun, is totally un-Scriptural. It is strong evidence of the Church's solarization of our Messiah and of His Father. The Church identified Elohim with the Sun deity, which was the prevailing deity of the Roman emperors, the Roman capital and its empire.

However, not only does the concept of "glory" stem from Sun-worship, but we also find proof of "glory" (Gloria) as having been a Roman goddess, discovered in the form of an icon personified by a woman, the upper part of her body almost naked, holding a circle on which are the zodiac signs. Pauly-Wissowa also defines Gloria as a personification of fame, the word being found very frequently on the coins of Constantine and his successors. Besides the frequent occurrence of the word Gloria on the coins, the image of this goddess is found on two coins, one of Constantius II and one of Constantine II.

We should therefore eliminate the word "glory" from our religious vocabulary for three reasons:

1) We have been commanded in **Exod. 23:13** to "make no mention of the names of other mighty ones, nor let it be heard from your mouth"—especially in our worship, applying these names to the One we love, and His Son.

2) The concept of the word "glory" in religious symbolism, as we read in Funk & Wagnalls Dictionary, is that of the emanation or radiance of light, as of the sun. This is proof of the solarization of our beloved Savior, identifying Him, as well as His Father, with the Sun-deity.

3) The Hebrew words, as well as Greek word *doxa*, do not carry the meaning of sun-radiance or sunlight at all. Therefore the word "glory" is an incorrect rendering of those words.

What then should we use instead of the word "glory"? Simply what the Hebrew words and the Greek word mean: "esteem", or "high esteem" or "repute". These words carry the meaning of the Scriptural words and do not stem from the names of deities as far as we know, and should be used wherever our versions have "glory".

AMEN

The Hebrew of the Old Testament reveals to us that the Scriptural Hebrew word (which means: so be it, or verily or surely) is "Amein" and not "Amen".

Likewise, the Greek equivalent in the Greek New Testament is also pronounced: "Amein".

Anyone can check on this in Strong's Concordance, No. 543 in its Hebrew Lexicon, and No. 281 in its Greek Lexicon, or in Aaron Pick's Dictionary of Old Testament Words for English Readers. Why then, has this Scriptural word "Amein" been rendered as "Amen" in our versions? Again we can see how the pagans have been made welcome, been conciliated, by adopting the name of pagan deity into the Church.

The Egyptians, including the Alexandrians, had been worshiping, or been acquainted with, the head of the Egyptian pantheon, Amen-Ra, the great Sun deity, for more than 1 000 years, B.C.E. Before this deity became known as Amen-ra, he was only known as Amen among the Thebians.

This substitution of "Amen" for "Amein" was greatly facilitated by the fact that this Egyptian deity's name was pelt in Egyptian hieroglyphic language with only three letters: AMN, just as we find a similar poverty of vowels in the Scriptural Hebrew, which prior to its vowel-pointing by the Massorettes, also only spelt its AMEIN as :

AMN.

However, with the vowel-pointing by the Massoretes the Scriptural word has been preserved for us as AMEIN. On the other hand, the Egyptian deity AMN is rendered by various sources as AMEN, or AMUN, or as AMON. However, the most reliable Egyptologists and archaeologists, such as Sir E.A. Wallis Budge, Dr. A.B. Cook, Prof. A. Wiedemann, Sir W.M.F. Petrie, and A.W. Shorter, as well as some authoritative dictionaries, all render the name of this Egyptian deity as AMEN.

This AMEN was originally the Theban "hidden god who is in heaven" "the hidden one, probably meaning hidden sun". Funk and Wagnalls, Standard College Dictionary, describes it, "AMEN: In Egyptian mythology, the god of life and procreation ... later identified with the Sun-god as the supreme deity, and called 'Amen-Ra'." James Bonwick, Egyptian Belief and Modern Thought, repeatedly and frankly calls the Sun-deity of Egypt by its correct name: AMEN. He states on pp. 123-125, "AMEN ... is in a sense, the chief deity of Egypt - supreme divinity. Whatever else he be, he must be accepted as the Sun ... the hidden god, the solar aspect is clear ... there is the disk of the Sun ... the Sun Amen ... His identification with Baal ... establishes him as a solar deity" Smith's Bible Dictionary expresses AMEN as, "an Egyptian divinity ... He was worshiped ... as Amen-Ra, or 'Amen the Sun'." Herodotus recorded for us how the Greeks identified their Zeus with Amen-Ra.

Yahusha calls Himself "the Aman" in **Rev. 3:14**. Substituting a title or name of Yahusha with the name of the great hidden Sky-deity or the great Sun-deity of the Egyptians, Amen, is inconceivable! The difference is subtle, but it is there. By ending our prayers "Amen" instead of "Aman", one could very well ask: Have we been misled to invoke the name of the Egyptian Sun-deity at the end of our prayers?

BLESS

1: to hallow or consecrate by religious rite or word

2: to hallow with the sign of the cross

1. exalt, hallow, glorify, magnify, beatify.

bless (v.) 

O.E. *bletsian*, *bledsian*, Northumbrian *bloedsian* "to consecrate, make holy, give thanks," from P.Gmc. **blodison* "hallow with blood, mark with blood," from **blotham* "blood" (see **blood**).

Originally a blood sprinkling on pagan altars unto Baal. This word was chosen in Old English bibles to translate L. *benedicere* and Gk. *eulogein*, both of which have a ground sense of "to speak well of, to praise," but were used in Scripture to translate Heb. *brk* "to bend (the knee), worship, praise, invoke blessings." Meaning shifted in late Old English

toward "pronounce or make happy," by resemblance to unrelated *bliss*. No cognates in other languages. Related: *Blessed*; *blessing*.

The verb *ble*ss comes from Old English *blædsian*, *blēdsian*, *blētsian*, "to bless, wish happiness, consecrate." Although the Old English verb has no cognates in any other Germanic language, it can be shown to derive from the Germanic.

noun **blōdan*, "blood." *Blædsian* therefore literally means "to consecrate with blood, sprinkle with blood." The Angles, Saxons, and Jutes, the early Germanic migrants to Britain, used *blædsian* for their pagan sacrifices. After they converted to Christianity, *blædsian* acquired new meanings as a result of its use in translations of the Latin Bible, but it kept its pagan Germanic senses as well

BLESSED

[**bles**-id; especially for 3, 7 blest]

adjective

1. consecrated; sacred; holy; sanctified: *the Blessed Sacrament*.
2. worthy of adoration, reverence, or worship: *the Blessed Trinity*.
3. divinely or supremely favored; fortunate: *to be blessed with a strong, healthy body; blessed with an ability to find friends*.
4. blissfully happy or contented.
5. *Roman Catholic Church* .
6. made holy by religious ceremony; consecrated
7. worthy of deep reverence or respect
8. *RC Church* (of a person) beatified by the pope
9. characterized by happiness or good fortune: *a blessed time*
9. *bringing great happiness or good fortune*
9. *a euphemistic word for damned*

FAITH

The English word 'FAITH' comes directly from the Roman goddess 'FIDES,' the equivalent to the Greek 'PISTIS.'

"FIDES" is often (and wrongly) translated 'faith', but it has nothing to do with the word as used by Christians writing in Latin about the Christian virute (St. Paul *Letter to the Corinthians*, chapter 13). For the Romans, FIDES was an essential element in the character of a man of public affairs, and a necessary constituent element of all social and political transactions (perhaps = 'good faith').

FIDES meant 'reliability', a sense of trust between two parties if a relationship between them was to exist. FIDES was always reciprocal and mutual, and implied both privileges and responsibilities on both sides. In both public and private life the violation of FIDES was considered a serious matter, with both legal and religious consequences. FIDES, in fact, was one of the first of the 'virtues' to be considered an actual divinity at Rome.

The Romans had a saying, "Punica fides" (the reliability of a Carthaginian) which for them represented the highest degree of treachery: the word of a Carthaginian (like Hannibal) was not to be trusted, nor could a Carthaginian be relied on to maintain his political relationships.

Fides, Roman goddess, the deification of good faith and honesty. Many of the oldest Roman deities were embodiments of high ideals (*e.g.*, Honos, Libertas); it was the function of Fides to oversee the moral integrity of the Romans. Closely associated with Jupiter, Fides was honored with a temple built near his on the Capitoline Hill in 254 BC. In symbolic recognition of the secret, inviolable trust between gods and mortals, attendants presented sacrificial offerings to her with covered hands.

In the later Roman period, she was called Fides Publica ("Public Faith") and was considered the guardian of treaties and other state documents, which were placed for safekeeping in her temple. There, too, the Senate often convened, signifying her importance to the state.

GRACE

In the KJV English we read 'GRACE' (Roman 'Gratiae' goddesses).

Grace, Greek **Charis**, plural **Charites**, Latin **Gratia**, in Greek religion, one of a group of goddesses of fertility. The name refers to the "pleasing" or "charming" appearance of a fertile field or garden. The number of Graces varied in different legends, but usually there were three: Aglaia (Brightness), Euphrosyne (Joyfulness), and **Thalia** (Bloom). They are said to be daughters of Zeus and Hera (or Eurynome, daughter of Oceanus) or of Helios and Aegle, a daughter of Zeus. Frequently the Graces were taken as goddesses of charm or beauty in general and hence were associated with Aphrodite, the goddess of love; Peitho, her attendant; and Hermes, a fertility and messenger god. In works of art they were represented in early times draped, later as nude female figures dancing in a circle (Church). Their chief cult centres were at Orchomenus in Boeotia, Athens, Sparta, and Paphos. The singular Gratia or Charis is sometimes used to denote the personification of Grace and Beauty.

Gospel of Grace? Gospel of Grace is pagan. It is literally "Gott's spell of Gratia."
(regardless of whether Pauilett's claim) there are witness writings that prove the Torah,
no "Gospel" .

CHURCH

The Oldest Druid temples were built as circles, a transliteration of circe, to represent their god, the sun. Worse, most every encyclopedia of mythology reveals that Circe was a sun goddess, the daughter of Helios.

http://www.yahuahkingdom.com/uploads/8/3/6/9/8369443/church_the_circle_of_deception.pdf

Hymn

"Hymenaios" - Greek god of marriage ceremonies. **Yahuah** calls songs Mizmor

HELL

"Hel" - Norse goddess of the underworld. There is a place called the abyss and waiting place called sheol . Neither are full of flames and fire.

<http://www.yahuahkingdom.com/uploads/8/3/6/9/8369443/hell.pdf>

EVE

Beltane is the Sex Sabbat just as Samhain, held six months hence, is the Death Sabbat. All other Beltane (also called May Eve or Walpurgis Night) customs are minor compared with those that explicitly celebrate human sex and fertility. Up to the Protestant Reformation in the 16th Century, marriage vows were conveniently forgotten at Beltane in many rural European villages. Newly formed 'couples' went into the plowed fields at night to lie down together and copulate in order to ensure the fertility of the coming year's crops. The Catholic Church could not stamp out this ancient pagan tradition. It took the dour Protestants who suppressed May Eve celebrations in England by passing and enforcing laws against public gatherings around Maypoles with their accompanying dances and fertility rites. Her real name was Chawah it means life giver the word can also mean make a declaration.

CROSS

In 100% of the 69 Pre Constantine Koine Greek parchments we have these place holders for the Upright Pillar or "Upright One;" ΧΣ, ΧΥ, ΧΩ, or they wrote the Greek word for Upright Pole Straus however you now read cross and here is why. General Constantine claimed to have seen a sign in the sky, motivating him to aspire to the imperial throne. Thus dawns the Universal Era of church history. The vision the general claimed to have

seen was a fiery cross superimposed in front of the sun. He attests to hearing a voice cry out: "In this sign, conquer."

Crosses attached to or superimposed on circles were the most common Satanic symbols in pagan religions. The Egyptian Ankh, the Hindu Swastika, the Druid "Peace Sign," and the Roman Chi Rho are all examples. The scientific symbol for "woman," a circular sun with an external cross, was first used in Babylon to designate the "Mother of God." The biological male designation, a circle with an arrow emanating from it, is also of Babylonian origin. It signified the sun, represented by the circle, sending a ray, represented by the arrow, out to Mother Earth, impregnating her at the Festival of Ishtar, celebrated on the Sunday nearest the Vernal Equinox (Today's Easter). True to the faith of Constantine, Catholics celebrate the Sun's achievement each year on Easter Sunday, nine months before the Sun God's nativity on December 25th.

http://www.yahuahkingdom.com/uploads/8/3/6/9/8369443/the_cross.pdf

EASTER & CHRISTMAS

Asherah was also called Astarte and Ishtar by the Babylonians and then Venus by the Romans. She was the consort of Ba'al, meaning Lord, the most common Scriptural name for Satan in his sun-god manifestation. Worshiped as the Madonna with Child, she was called the Mother of God and the Queen of Heaven. Catholics show reverence to her when they light candles in front of their Madonna statues and when they repeat their ritual Hail Mary prayers. Her primary religious festival was Easter Sunday during the Vernal Equinox, when Mother Earth was impregnated by the sun. In Babylon, nine months later, the son of the sun was born on the Winter solstice, today's Christmas. The name of our planet was derived from a blend of Asherah and Astarte. Mother Nature references are allusions to this goddess as well. Her pictogram is now the scientific symbol for woman - the combination of a circular sun disc and a cross.

HISTORY OF CHRISTMAS

What does the word "Christmas" mean? A lot of people would probably say "the birth of Christ," coinciding it with the idea of the "Nativity".

"Christmas was not among the earliest festivals of the Church. In the Scriptures, no one is recorded to have kept a feast or held a great banquet on Jesus' birthday.

Celebration of birthdays, even including that of Christ, was rejected as a pagan tradition by most Christians during the first three hundred years of Christianity, but the matter became increasingly controversial. Partly in reaction to the claims by Gnostics that Jesus had not been mortal, Christians began to emphasize the Nativity. The Incarnate God as a

lovable infant born to a holy mother evoked powerful instinctive emotions. The third century Christian writer Tertullian supported observance of Christ's birthday, but condemned the inclusion of Saturnalia customs such as exchanging of gifts and decorating homes with evergreens. "Do not learn the way of the Gentiles; do not be dismayed at the signs of heaven, for the Gentiles are dismayed at them. 3 For the customs of the peoples are futile; for one cuts a tree from the forest, work of the hands of the workman, with the ax. 4 They decorate it with silver and gold; **Jeremiah 10:2-4**

The Protestant Reformation in 16th century Europe was associated with a profound rejection of the Roman Church and a return to scripture as the ultimate source of spiritual authority. There was no scriptural support to be found for celebration of Christmas, no commandment that Christ's birthday be observed and no date of birth had been given that could be used for the celebration. Martin Luther called Rome a modern "Babylon" parallels could be drawn with the mother-goddess worship of the ancient Babylon. The birthday of Mithras and the festivals of Saturnalia for the celebration of Christ would be symptoms of the paganism upon which the Romans had built the Catholic Church.

In 137 AD the Bishop of Rome ordered the birthday of the Christ Child celebrated as a solemn feast. In 350 AD another Bishop of Rome, Julius I, chose December 25th as the observance of Christmas.

In the late 300's, Christianity became the official religion of the Roman Empire. By 1100, Christmas had become the most important religious festival in Europe and Saint Nicholas was a symbol of gift giving in many European countries. During the 1400's and 1500's, many artists painted scenes of the Nativity, the birth of Jesus.

The popularity of Christmas grew until the Reformation, a religious movement of the 1500's. This movement gave birth to Protestantism. During the Reformation, many Christians began to consider Christmas a pagan celebration because it included nonreligious customs. During the 1600's, because of these feelings, Christmas was outlawed in England and in parts of the English colonies in America. The old customs of feasting and decorating, however, soon reappeared and blended with the more Christian aspects of the celebration.

The tradition of celebrating December 25 as Christ's birthday came to the Romans from Persia. Mithra, the Persian god of light and sacred contracts, was born out of a rock on December 25. Rome was famous for its flirtations with strange gods and cults and in the third century the unchristian emperor Aurelian established the festival of Dies Invicti Solis, the Day of the Invincible Sun, on December 25.

So, the question we must ask ourselves does Christmas really commemorate the birth of

the Son of God? Or is it the birth of the Sun that is honored? The New Catholic Encyclopedia says: The birth of Christ was assigned the date of the winter solstice, December 25 in the Julian calendar, January 6 in the Egyptian, because on this day as the sun began its return to the northern skies the pagan devotees of Mithra celebrated the dies natalis Solis Invicti (birthday of the invincible sun).

The largest pagan religious cult which fostered the celebration of December 25 as a holiday throughout the Roman and Greek worlds was the pagan sun worship "Mithraism." This winter festival was called 'the Nativity', the 'Nativity of the SUN'.

The 25th day 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 worshiped the sun and celebrated its return to strength on that day.

Christ and Mass

The word Christmas has nothing to do with Christ's birth, so what does the word really mean? The word Christmas is a contraction of Christ's Mass, derived from the Old English Cristes mæsse. It is often abbreviated Xmas, probably because X resembles the Greek letter "chi" (C) which has often historically been used as an abbreviation for Christ.

The compound word is made up of two words:

1.) Christ 2.) Mass "Christ" refers to God's Son Jesus. The word "Mass" comes from Old English mæsse, a modification of Vulgar Latin messa from the Late Latin missa, literally meaning "dismissal"; as in at the end of a religious service. The Middle English Christemasse, comes from Old English Cristes mæsse, literally, Christ's mass, shortened to "Christmas". Meaning the "dismissal" (or passing away) of Christ; or more directly, the death of Christ.

Those who understand the Catholic religion realize that the "Mass" always refers to the sacrificial death of Christ. The word "Christmas" comes from the Roman Catholic ritual.

What is "Mass"? Catholic Definition: "The Sacrifice of the Mass is really the holy and living representation and at the same time the unbloody and efficacious oblation of the Lord's Passion [suffering] and that blood-stained sacrifice which was offered for us on the cross" [The Catholic Encyclopedia, page 375]

"Merry Christ mass? So we have a day that is not connected to Christ's birth as falsely claimed. When people 'make merry' and exchange gifts amongst themselves over the

death of Christ and in a sense is mocking the death of Christ and making him relive it over and over again. This also sounds like what happens to the two witnesses.

3 And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth.” 4 These are the two olive trees and the two lampstands standing before the God of the earth. 5 And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner. 6 These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire. When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them. 8 And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9 Then those from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow their dead bodies to be put into graves. 10 And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth. 11 Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them. 12 And they heard a loud voice from heaven saying to them, “Come up here.” And they ascended to heaven in a cloud, and their enemies saw them **Revelation 11:3-12**

The mass is a most subtle and destructive enemy against Christ and his sacrifice. Christ's sacrifice made once by himself on the cross and on the mount of Calvary, is the full and perfect sacrifice to the sanctification of all them that are and shall be saved and never to be reiterated and done again. This Mass signifies an imperfection in what Christ sacrificed for us, which was perfection, such that God would never require another blood sacrifice to be made for the remission of our sin, ever again! It is as if they are placing him on the cross again and again for as long as they continue this practice and God said it was only needed once.

The Roman Catholic Mass of “Christ” is plainly idolatry. By celebrating the "Mass" of Christ, one is openly supporting the authority of the Roman Catholic Church and its pagan Mass carried over from Mithraism. Many of you know the blasphemy of the Roman Catholic system and yet at year end we embrace Rome's most blasphemous abomination of them all, Christmas, we yoke up and come into agreement with this blasphemy!

Reformer John Knox wrote: "The Mass is Idolatry. All worshipping, honoring a service invented by the brain of man in the religion of God, without his own express commandment is idolatry. The Mass is invented by the brain of man without any commandment of God; therefore it is idolatry." [A Vindication of the Doctrine that the

Sacrifice of the Mass is Idolatry, 1550,-John Knox-Extracted from: Selected Writings of John Knox: Public Epistles, Treatises, and Expositions to the Year 1559]

In the Roman Catholic Mass the priest considers himself as the vicar or substitute of Christ who offers **Jesus**, the victim, as a sacrifice each time the mass is performed. In offering this "sacrifice," the priest believes he has the power to change the bread and the wine of the Communion into Jesus' literal flesh and blood called transubstantiation, which also is a lie, requiring the people to worship these 'sacraments' as Christ Himself. This constitutes idolatry a vain repetition of **Jesus'** one time sacrifice for sin **Hebrews 9:12, 24-26; Hebrews 10:10, 12, 14.**

To gain even more insight and to verify what we just read, let us look at Catholic sources to gain some truth about the Mass. "The mass is the unbloody renewal of the sacrifice of Christ on Calvary's cross...Christ, through the ministry of the Roman Catholic priest, offers Himself to God in an unbloody manner under the appearances of bread and wine. The mass is the same sacrifice as the sacrifice of the cross because the Victim is the same. The purpose of the mass is, among other things, to satisfy the justice of God for the sins committed against Him." Catholic Priest John A. O'Brien, in UNDERSTANDING THE CATHOLIC FAITH, Ave Maria Press, Nortre Dame, Ind, 1955, p. 212:

"When the priest pronounces the tremendous words of consecration, he reaches up into the heavens and brings Christ down from His throne, and places Him upon the (Roman Catholic) altar to be offered up again as the victim for the sins of man...Christ became incarnate a single time, the priest brings Christ down from heaven and renders Him present on the (Roman Catholic) altar as the eternal Victim for the sins of man-not once but a thousand times! The priest speaks and lo! Christ, the eternal, omnipotent God, bows His head in humble obedience to the priest's command...No wonder that the name which spiritual writers are especially fond of applying to the priest is that of 'altar Christus.' For the priest is and should be another Christ." Catholic Priest John A. O'Brien, again in Faith of Millions, Our Sunday Visitor, Huntington, Ind., pp. 243-244.

Saint Nicholas

St. Nicholas was born in 280 AD, in Patara, a city of Lycia, in Asia Minor. St. Nicholas was a wealthy orphan whose parents died in an epidemic, Saint Nicholas became a bishop at age 17 and at age 30 he became the bishop of Myra (now the city of Demre on the south coast of Turkey) near the beginning of the fourth century. He became the gift giver of Myra. His gifts were given late at night, so that the gift giver's identity would remain a secret. St Nicholas was eventually named the patron saint of children, sailors, Russia and Greece.

Despite being quite young Nicholas had earned a reputation for kindness and wisdom. In the year 303, the Roman emperor Diocletian commanded all the citizens of the Roman Empire, which included Asia Minor, to worship him as a god.

Christians believed in one god and one god alone, so their conscience would not allow them to obey the Emperor's order. Angered by their stubbornness, Diocletian warned the Christians that they would be imprisoned. The Emperor carried out the threat and St Nicholas who resisted too was also imprisoned. For more than five years, St Nicholas was confined to a small cell. He suffered from cold, hunger, and thirst, but he never wavered in his beliefs. In 313, when Diocletian resigned, and Constantine came to power Nicholas was released, and he returned to his post as Bishop of Myra, because of what happened many Christians had defected and the sacrament of confession was created, so that the "traitors" could cleanse their souls before re-entering the Christian Church.

St. Nicholas did not like to be seen when he gave away presents, so the children of the day were told to go to sleep quickly or he would not come! Nothing has changed and Santa Claus will not arrive this Christmas unless the children go to sleep early

St. Nicholas was a vigorous opponent of Arianism, the belief of the Alexandrian bishop Arius that Christ was created by God and therefore independent of God and inferior to God a form of polytheism intended to explain how Christ could be both human and divine. According to Arius, **Jesus Christ** had not existed before God created Him, and **Jesus** prayed to his Father in Heaven, to whom He was subordinate.

Constantine wanted the Council of Nicea in **325 A.D.** to resolve the bitter conflict in the Eastern Church over Arianism. Nicholas reputedly not only attended Nicea, but physically accosted Arius there. The Nicene Creed supported the unity of God, Christ and the Holy Ghost as a single Being (with God and Christ equally divine, but of the same divine substance), thereby affirming the monotheism of Christianity. Constantine exiled Arius and ordered his books to be burned.

Saint Nicholas became the subject of many legends, one famous story about St. Nicholas, is about a poor man who had no money to give to his three daughters on their wedding day. St Nick dropped bags of gold into the stockings which the girls had left to dry by the fire. The sisters found the gold and ever since, children have hung up stockings on Christmas Eve hoping that they will be filled with presents by Christmas morning. A sailor who fell overboard was reputedly saved by Nicholas when the saint walked on water, retrieved the sailor and carried him back to the ship. After an innkeeper had robbed & dismembered some students, Nicholas reputedly re-assembled them and restored them to life. Nicholas took pity on a poverty-stricken family with 3 daughters who faced the threat of being forced into prostitution because they had no wedding

dowries. For two daughters he crept-up to their house at night and threw bags of gold through a bedroom window. For the last daughter, he threw a bag of gold down the chimney which landed in a stocking she had set by the fireplace for drying. The traditional association of chimneys & stockings with Santa Claus comes from this story. Nicholas was also noted for his generosity with children he would reward them with treats if they had studied their catechism & behaved well. Nicholas was therefore patron saint of schoolchildren & sailors.

He continued his good works and became even wiser and more understanding by the time of his death on December 6, 343. The bones of Saint Nicholas lay in his tomb in Myra until 1087. Because the Turks had taken Antioch in 1084, and Myra was no longer Christian, three ships of sailors & merchants raided the tomb, confiscated the bones and took them to the Italian seaport of Bari. In 1089 Pope Urban II consecrated a shrine for the relics of Saint Nicholas in a newly constructed crypt. The Basilica di San Nicola was completed in the middle of the 12th century where the crypt was located.

The legend of Nicholas made him so popular that more European churches bore his name than that of any of the apostles. He was made patron saint of Greece and Russia. He was also made patron saint of banking & pawn broking at a time when the two trades were closely related. The 3-ball symbol of pawnshops represents the three bags of gold he threw as dowries. On February 14, 1969 the Pope removed Nicholas from the calendar of saints there are no records of Nicholas ever having been canonized. The Eastern Orthodox Church continues to recognize the sainthood of Nicholas.

The date of Nicholas's death reputedly on December 6th, 326 AD was widely celebrated as the feast of Saint Nicholas. The fact that the date coincided with the completion of farmwork, the slaughtering of animals for the winter and a period of idleness, abundant food and celebration may actually be the real reason why it was celebrated with such enthusiasm. But the feast of Saint Nicholas was abolished in many European countries as part of Martin Luther's effort to stop the veneration of saints. In keeping with the idea that Christ is the source of all good things, German Protestants had a tall Christ child (Christkindl) distributing presents on December 25th. In English-speaking countries Kris Kringle became another name for Santa Claus.

But in the Netherlands celebration of Saint Nicholas Day (December 6th) continued, despite the rise of Protestantism. Amsterdam has historically been a great seaport, and Saint Nicholas (Sinterklaas) as the protector of sailors has been its patron saint. Saint Nicholas with his long white beard and wearing his red & white bishop's robes would ride down streets on his white horse distributing gifts to children. Even today, December 6th is the day children in Holland receive their gifts although Saint Nicholas travels from Spain rather than the North Pole and may be accompanied by one or more assistants ("black Peters", who are either Moors or people who were blackened by climbing up and down chimneys). (In Germany the assistant of St. Nicholas was Knecht

Ruprecht, a "wild man" who was condemned as a manifestation of the devil by the Catholic Church.)

The transformation of Saint Nicholas to Santa Claus happened largely in America with inspiration from the Dutch. In the early days of Dutch New York, Sinterklaas became known among the English-speaking as "Santa Claus" (or "Saint Nick"). In 1809 Washington Irving, a member of the New York Historical Society (which promoted a Dutch Saint Nicholas as its patron saint), created a tale of a chubby, pipe-smoking little Saint Nicholas who rood a magic horse through the air visiting all houses in New York. The elfish figure was small enough to climb down chimneys with gifts for the good children and switches for the bad ones.

By 450, churches in Asia Minor and Greece were being named in honor of him. By 800, he was officially recognized as a saint by the Eastern Catholic Church.

In the 1200s, December sixth began to be celebrated as Bishop Nicholas Day in France.

By end of the 1400s, St Nicholas was the third most beloved religious figure, after Jesus and Mary. There were more than 2000 chapels and monasteries named after him.

In the 1500s people in England stopped worshipping St Nicholas and favored more another gift giving figure Father Christmas. Over the centuries, St. Nicholas' popularity grew, and many people in Europe made up new stories that showed his concern for children. The name Santa Claus was derived from the Dutch Sinter Klass pronunciation of St. Nicholas. Early Dutch settlers in New York (once called New Amsterdam) brought their traditions of St Nicholas. As children from other countries tried to pronounce Sinter Klass, this soon became Santa Klass, which was settled as Santa Claus. The old bishop's cloak with mitre, jewelled gloves and crozier were soon replaced with his red suit and clothing seen in other modern images.

What is a Saint

In the eyes of the Catholics, a saint is someone who has lived such a holy life that after dying and going to heaven, he or she is still able to help people on earth. They often become patron to different groups of people one such was children and many legends sprang up to explain his presence

The Customs of Christmas

The custom of gift giving on Christmas goes back to Roman festivals of Saturnalia and Kalends. The very first gifts were simple items such as twigs from a sacred grove as

good luck emblems. Soon that escalated to food, small items of jewelry, candles, and statues of gods. To the early Church, gift-giving at this time was a pagan holdover and therefore severely frowned upon. However, people would not part with it, and some justification was found in the original gift giving of the Magi, and from figures such as St. Nicholas. By the Middle Ages gift giving was accepted. Before then it was more common to exchange gifts on New Year's Day or Twelfth Night.

Santa Claus is known by British children as Father Christmas. Father Christmas of these days, is quite similar to the American Santa, but his direct ancestor is a certain pagan spirit who regularly appeared in medieval mummer's plays. The old-fashioned Father Christmas was depicted wearing long robes with sprigs of holly in his long white hair.

Children write letters to Father Christmas detailing their requests, but instead of dropping them in the mailbox, the letters were tossed into the fireplace. The draft carries the letters up the chimney, and theoretically, Father Christmas reads the smoke. Gifts are opened Christmas afternoon.

From the English we get a story to explain the custom of hanging stockings from the mantelpiece. Father Christmas once dropped some gold coins while coming down the chimney. The coins would have fallen through the ash grate and been lost if they hadn't landed in a stocking that had been hung out to dry. Since that time children have continued to hang out stockings in hopes of finding them filled with gifts.

The custom of singing carols at Christmas is also of English origin. During the middle ages, groups of serenaders called waits would travel around from house to house singing ancient carols and spreading the holiday spirit. The word carol means "song of you." Most of the popular old carols we sing today were written in the nineteenth century.

The hanging of greens, such as holly and ivy, is a British winter tradition with origins far before the Christian era. Greenery was probably used to lift sagging winter spirits and remind the people that spring was not far away. The custom of kissing under the mistletoe is descended from ancient Druid rites. The decorating of Christmas trees, though primarily a German custom, has been widely popular in England since 1841 when Prince Albert had a Christmas tree set up in Windsor Castle for his wife Queen Victoria, and their children.

The word wassail is derived from the Anglo-Saxon phrase "waes hael," which means "good health." Originally, wassail was a beverage made of mulled ale, curdled cream, roasted apples, nuts, eggs, and spices. It was served for the purpose of enhancing the general merriment of the season. Like many of the ancient customs, wassailing has a legend to explain its origin. It seems that a beautiful Saxon maiden named Rowena presented Prince Vortigen with a bowl of wine while toasting him with the words Waes

hael. Over the centuries a great deal of ceremony had developed around the custom of drinking wassail. The bowl is carried into a room with great fanfare, a traditional carol about the drink is sung, and finally, the steaming hot beverage is served.

The Nativity scene

The popularity of the Nativity scene, one of the most beloved and enduring symbols of the holiday season, originated in Italy. St. Francis of Assisi asked a man named Giovanni Vellita of the village of Greccio to create a manger scene. St. Francis performed mass in front of this early Nativity scene, which inspired awe and devotion in all who saw it. The creation of the figures or pastori became an entire genre of folk art.

Yule log traditions

"The ceremony of the Yule log, like so many of the oldest Christmas traditions, was thoroughly pagan in origin."

The word Yule comes from the Anglo-Saxon word geol (feast), applied to December (geola, feast month). Or it may come from a Norse-Saxon word meaning wheel, referring to the seasonal cycles of the sun. Or it could have come from the Scandinavian Jule (Jul), who was the god of sex and fertility. ("Tide" as in "yuletide" may have come from an Old English word meaning time, occasion or season.)

The Yule Log tradition comes to us from Scandinavia, where the pagan sex and fertility god Jul, or Jule (pronounced 'yule'), was honored in a twelve-day celebration in December. A large, single log (generally considered to have been a phallic idol) was kept with a fire against it for twelve days, a different sacrifice to Jul being offered in the fire on each of the twelve days

"The Yule log was originally an entire tree, carefully chosen, and brought into the house with great ceremony. The butt end would be placed into the hearth while the rest of the tree stuck out into the room. The tree would be slowly fed into the fire and the entire process was carefully timed to last the entire Yule season."

Midwinter sun festivals were celebrated in ancient Britain & Scandinavia. In Germanic & Scandinavian countries a huge log was carried into the house to serve as the foundation for holiday fires. The Yule log at Jultid (Yuletide) would burn for twelve days, and a different sacrifice would be made on each of the twelve days. Lighted candles and winter fires were used by sun-worshippers to encourage the rebirth of the Sun. Similarly tying fruit to the branches of trees was intended to encourage the coming of spring.

The dark cold winters inspired the development of traditions concerned with warmth and light. Yuletide, meaning the turning of the sun or the winter solstice, has traditionally been a time of extreme importance in Scandinavia a time when fortunes for the coming year were determined and when the dead were thought to walk the earth. For a long time, it was considered dangerous to sleep alone on Christmas Eve. The extended family, master and servant, alike would sleep together on a freshly spread bed of straw.

The Christmas tree has never been particularly popular in France, and though the use of the Yule log has faded, the French make a traditional Yule log-shaped cake called the "buche de Noel," which means "Christmas Log." The cake, among other food in great abundance, is served at the grand feast of the season, which is called Le reveillon. Le reveillon is a very late supper held after midnight mass on Christmas Eve. The menu for the meal varies according to regional culinary tradition. The traditional Christmas dinner is made of turkey with chestnuts puree, and the buche de Noel as desert. Oysters are eaten on New Year's Eve only because New Year's is more an adult celebration and usually children are not very fond of oysters. The tradition in Paris is to eat grilled chestnuts in the streets during the month of December and part of January.

Mistletoe

"Mistletoe was always known to have played an important part in the rituals of the Druids, and consequently, was never really accepted by the Church. The Druids gave the world the tradition of hanging mistletoe in the house.

The Mistletoe is a parasitic plant that attaches itself to trees, never touches the ground and can bear fruit in the winter. The Druids regarded mistletoe as sacred. The Scandinavians associated it with the goddess of love. Ancient Babylonian legend regarded mistletoe as a divine branch from heaven which was grafted to earthly trees. Mistletoe was a token of peace & reconciliation with a kiss symbolizing pardon. Kissing under mistletoe was a Roman custom. The unholy & pagan associations with mistletoe (and the adulterous temptations) caused the church to ban its use and substitute holly wreaths, which could represent Christ's crown of thorns (with the blood-red berries). (Puritans later condemned holly wreaths as a pagan symbol of sun-worship the shape symbolizing the sun.)

With its large red & white leaves (the colored upper leaves are often mistaken for flowers), the poinsettia has become the Christmas "flower". Eighty-five percent of potted plants sold at Christmastime are poinsettias. Poinsettia leaves can turn from green to brilliant red in the month of December. The flowers were brought to the United States by physician, statesman and botanist Joel Roberts Poinsett upon his return as American Ambassador to Mexico in 1828. Poinsett cultivated the Aztec plants in his South

Carolina greenhouse. In Mexico the poinsettia is called "flower of the Holy Night".

CHRISTMAS TREES AND OTHER PLANTS

"The tradition of bringing holly, ivy, or any evergreen into the house is another Christmas practice which goes back to the Romans northern European beliefs. Celtic and Teutonic tribes honored these plants at their winter solstice festivals as symbolic of eternal life, and the Druids ascribed magical properties to the mistletoe in particular."

"Christmas incorporated many other pagan customs. Holly and ivy, for instance, sacred to the ancient gods Saturn and Dionysus, were believed to have magic power against evil. Many other Christmas decorations used today were once pagan symbols. The Romans used flowers and leafy boughs in their rites. Records show that the Saxons used holly, ivy, and bay in their religious observances."

The use of evergreens was so closely associated with the garlands of pagan days that in many of the early Church celebrations they were forbidden." "The use of Christmas wreaths is believed to be traceable to the pagan customs of decorating buildings and places of worship at the feast which took place at the same time as Christmas. The Christmas tree is from Egypt and its origin dates from a period long anterior to the Christmas era."

Ancient Egyptians used palms in their Winter Solstice festivals and the Romans used firs in anticipation of the lush greenery of spring with the return of the Sun. Bringing an evergreen tree into the house during winter solstice festivals was a tradition among the Germans from at least 700 AD.

Like the Christmas tree, the Advent wreath and its candles are of German origin although candles were common gifts during Saturnalia and candles have a long tradition in pagan rituals.

Victoria became Queen of England in 1837 at age 18. She proposed to the German Prince Albert and married him in 1840. Albert provided the first Christmas tree, well decorated, to his family at Windsor Castle for the Christmas of 1841. Albert distributed Christmas trees to schools and army barracks to foster his childhood love of the seasonal tree in his adopted country. Newspaper illustrations in 1848 showing the royal family with a Christmas tree decorated with glass-blown ornaments, candles and ribbons in Windsor Castle excited the popular imagination in Britain, a sentiment not shared by Americans.

German immigrants to eastern Pennsylvania ("Pennsylvania Dutch") were decorating Christmas trees in their homes at least as early as the 1820s. (Christmas trees were

limited to the Strasbourg area of Germany prior to 1750, and only became popular throughout Germany in the 19th century.) In 1851 when some Pennsylvania Germans placed a Christmas tree outside their church, others in the community told the minister to remove the pagan symbol.

The first printed image of a Christmas tree in the United States was in a 1836 Gift Book. Christmas trees did not gain popularity in the US until late in the 19th century. The German song "O Tannenbaum" became translated into the American "O Christmas Tree" (and is the melody for the state songs of Maryland, Iowa, Michigan and New Jersey).

The placing of tinsel on Christmas trees began in Germany originally as beaten silver strips. According to legend a poor woman's tree was covered with spider webs and this saddened the Christ Child so much that He turned the webs into silver. The Germans also decorated their trees with fruits, pastries, candies, colored paper figures, tin angels and other ornaments. In the United States F.W. Woodworth unexpectedly made a fortune in the 1880s selling German-made Christmas tree ornaments which he had reluctantly stocked in his five-and-dime stores.

In 1882 Edward Johnson, a colleague of Thomas Edison, became the first person to light a Christmas tree with electric light using a string of 80 small bulbs. Because they are such a fire hazard, candles were traditionally only placed on a tree on Christmas Eve. With electric lights, trees could be illuminated safely for longer periods, but they were only affordable by the wealthy until 1903 when the Ever-Ready Company offered the first string of ready-made lights. Lighting trees outdoors was made practical by electricity. Decorating houses & landscapes with strings of multicolored lights at Christmastime became popular early in the 20th century. Candles had traditionally been placed in windows to help Christmastime travelers to find and identify houses and to create holiday cheer.

The first American President to have a Christmas tree in the White House was Franklin Pierce in 1856. Theodore Roosevelt interrupted the tradition in 1900 out of concern over national consumption of evergreen trees, but Woodrow Wilson presided over the first national Christmas tree in 1913. About 20% of American homes had decorated Christmas trees at the beginning of the 20th century and about 85% had decorated trees near that end of that century.

"The Christmas tree, now so common among us, was equally common in pagan Rome and pagan Egypt. In Egypt that tree was the palm tree. In Rome it was the fir. The palm tree denoting the pagan messiah as Baal-Tamar (Judges20:33) [Baal-Tamar = lord of the tree (palm)~kh], the fir referring to him as Baal-Berith [Baal-Berith, meaning "lord of the covenant" another false title that resembles the truekh]. The mother of Adonis, the sun god and great mediatorial divinity, was mystically said to have been changed into a

tree and when in that state to have brought forth her divine son. If the mother was a tree, the son must have been recognized as "the man of the branch" and this accounts for the putting of the yule log into the fire on Christmas Eve, and the appearance of the Christmas tree the next morning"

"The Christmas tree is the symbol of the spirit of the Yuletide in many homes. The custom came from Germany and dates to long ago when primitive people revered trees -particularly evergreens."

Gift Giving

"The idea of giving presents goes back to the Romans. "The custom of presenting friends with gifts at Christmas dates back to the time of the ancient Romans

The wise men gave their gifts to Christ, but did not exchange gifts with each other. The gifts presented to Christ were to a king, because of his royalty, and not because of his birthday: "He was a king, and the people of the East never approached the presence of a king without a present in their hands"

"The interchange of presents between friends is alike characteristic of Christmas and the Saturnalia, and must have been adopted by Christians from the Pagans, as the admonition of Tertullian plainly shows."

"The giving of presents at this time of year has been a custom that has quite naturally lingered through the ages from the Saturnalia and Kalends celebrations when garlands of flowers, candles and dolls were presented as symbolic gifts to bring good luck and prosperity for the future. Although the early Christian Church turned its nose up at pagan rituals, its members saw that they were missing out on the present-giving and cleverly decided to adopt the practice in remembrance of the gifts brought to the infant Jesus by the kings and the shepherds."

"Because gift-giving was so essential a part of the pagan celebrations [of Saturnalia], the early Church frowned upon it as sternly as upon other and more questionable New Year celebrations."

"The practice of exchanging presents at Christmas stems from the ancient Roman custom called Strenae. During the Saturnalia, Roman citizens used to give "good luck" gifts (strenae) of fruits, pastries, or gold to their friends on New Year's Day."

Similar celebrations

The Romans celebrated their god Saturn. Their festival was called Saturnalia which began the middle of December and ended January 1st. With cries of "Jo Saturnalia!" the celebration would include masquerades in the streets, big festive meals, visiting friends, and the exchange of good-luck gifts called Strenae (lucky fruits).

The Romans decked their halls with garlands of laurel and green trees lit with candles. Again the masters and slaves would exchange places.

"Jo Saturnalia!" was a fun and festive time for the Romans, but the Christians thought it an abomination to honor the pagan god. The early Christians wanted to keep the birthday of their Christ child a solemn and religious holiday, not one of cheer and merriment as was the pagan Saturnalia.

But as Christianity spread they were alarmed by the continuing celebration of pagan customs and Saturnalia among their converts. At first the Church forbade this kind of celebration. But it was to no avail. Eventually it was decided that the celebration would be tamed and made into a celebration fit for the Christian Son of God.

Some legends claim that the Christian "Christmas" celebration was invented to compete against the pagan celebrations of December. The 25th was not only sacred to the Romans but also the Persians whose religion Mithraism was one of Christianity's main rivals at that time. The Church eventually was successful in taking the merriment, lights, and gifts from the Saturnalia festival and bringing them to the celebration of Christmas.

Similar celebrations were held at Kalends, the Roman New Year festival held January 1st to January 5th. People stayed up on Kalend's Eve to celebrate the New Year with drinking and singing. Gambling was normally illegal in Rome, but was permitted and enthusiastically practiced during these festivals. People spent lavishly on gifts for others as well as for self-indulgence. Slaves were relieved of their duties and partied as equals with their masters. Social inversions ("mock rulers") were part of the entertainment, inspired by earlier Mesopotamian traditions.

In 64 AD the Roman emperor Nero is believed to have started a fire in Rome, which conveniently cleared ground for the expansion of his palaces. Nero blamed the Christians for the fire, beginning a Roman policy of persecution that lasted more than two centuries. To avoid persecution the Christians decked their homes with holly and the second bishop of Rome (circa 130 AD) declared that the Nativity of Christ should be celebrated during the Saturnalia period. (It was a "movable feast", a single day was not specified.)

The ancient polytheistic religions of Egypt, Persia, Babylonia and eventually Rome increasingly consolidated their pantheons of deities under a single primary god, usually

a Sun-god. The Egyptians believed in a transubstantiation of their Sun-god Ra into a disk-shaped wafer that could be eaten in a sacred ritual. The Persian Mithra (Roman Mithras) held special prominence as god of day (light) and the only son of the God of Heaven. But some time before the 5th century B.C. the Persian prophet Zoroaster (Zarathustra) taught a dualism based on the conflict between the God of Heaven and the God of Evil. Humans could choose between good (light) or evil (darkness) and on judgment day be sent to Heaven or Hell based on their choices. Mithras was identified as the redeemer prophesied by Zoroaster: the sun-god who would appear as a human being at the end of time.

Mithras was a divine being borne of a human virgin on December 25th (the Winter Solstice by the Roman Julian calendar), his birth watched and worshipped by shepherds. As an adult, Mithras healed the sick, made the lame walk, gave sight to the blind and raised the dead. Before returning to heaven at the Spring Equinox Mithras had a last supper with 12 disciples (representing the 12 signs of the Zodiac). Mithraism included Zoroastrian beliefs in the struggle between good & evil, symbolized as light & darkness. This militaristic black-and-white morality (including a final judgment affecting an afterlife of heaven or hell) probably accounted for the popularity of Mithraism among Roman soldiers. Mithraism was like an ancient fraternity: a mystery cult open only to men which had seven degrees of initiation including the ritual of baptism and a sacred meal of bread & wine representing the body & blood of Mithras. Late in the second century AD Commodus became the first Roman emperor to be initiated into Mithraism. The priests of Mithraism were called Father Christians at the time were forbidden to use "Rabbi" or "Father" in reference to church leaders based on the admonition in **Matthew 23:8-9**.

Around 220 AD the unpopular Syrian-born Roman emperor Elagabalus attempted to replace Jupiter with Sol invictus ("unconquerable Sun") as the head of the Roman pantheon. In 270 AD a professional army officer named Aurelian rose to be emperor and was able to reunite the Roman Empire through military might. In 274 AD he attempted to unite the religions of the empire under the state cult of Sol invictus. Aurelian's new temple enshrined the Sun gods of Babylonia (Baal, Bel or Marduk). Although Mithras was not formally acknowledged, Natalis solis invicti ("birth of the unconquered sun") was, nonetheless, on December 25th. By the time of the reign of the military despot Diocletian (284-305 AD) ten percent of the Roman Empire was Christian. The attempts by Diocletian to impose the state religion on everyone led to the last and most terrible of all persecutions. But many people saw the state as a greater enemy than the Christians, who were respected for their willingness to die for their beliefs. Slaves & upper-class women (who were excluded from other religions) were drawn to a god with a human face who espoused justice & love.

Despite the intense persecutions of Christians in the Roman Empire, Christianity

continued to win many converts from paganism. Many of the former pagans were unwilling to relinquish their traditional winter solstice celebrations. When Constantine replaced Diocletian as Emperor of the Western Roman Empire in 305 AD he ended all of the persecutions. Constantine was said to have accepted Christianity in 312 AD on the eve of a battle when he had a vision of a cross of light superimposed upon the sun. Persecution of Christians ended in both the Eastern & Western Empires in 313 AD when Constantine & Licinius issued the Edict of Milan. Constantine sought to unify Sun-worship and Christianity into a single monotheistic state religion. (Although Constantine was baptized on his deathbed, this was not an indication of his insincerity it was a common practice of early Christians to delay baptism so as to die without sin.)

Although the Bible sanctifies Saturday as the Sabbath, many Christians regarded Sunday (the day of the resurrection of Christ) as the new holy day especially because this distanced Christianity from Judaism. In 321 AD Constantine made Sunday rather than Saturday (Saturn's Day) the weekly holiday of the state religion of Sun-worship. The revolt of the Jews & the destruction of Jerusalem in 70 AD, the rejection of the Hebrew calendar and the increasing pre-eminence of the bishop of Rome were all part of the Romanization of Christianity which accompanied the Christianization of Rome.

Constantine regarded himself to be the supreme spiritual leader of both the Sun-cults and of Christianity. Constantine moved the capital of the Roman Empire from Rome to Constantinople, a city he immodestly renamed after himself. Constantine called himself "first of the apostles" and he did not recognize the papacy of the bishop of Rome. In 325 AD Constantine called the first Council of Nicea (Nicaea) to resolve controversy and establish Christian orthodoxy. The Council established the Unity of the Holy Trinity, the date of Easter and a doctrinal statement of Christian belief (the Nicene Creed). The Council of Nicea was the first ecumenical conference of Christian bishops, the nucleus of the institution which was to become the hierarchical Roman Catholic Church, dominated by celibate male priests. (Celibate priests had not been part of the teachings of Jesus many of his apostles, including Peter, were married.) The Council sanctioned the efforts of Irenaeus, Eusebius and others who were establishing certain scriptures as the infallible canon of the New Testament, while declaring other scriptures to be heresy notably Gnostic Gospels such as the Gospel of Mary and the Gospel of Thomas, which support the idea that Mary Magdalene was an apostle and that salvation is possible without a church. With orthodox Christianity incorporated into the monolithic state religion Christian "heretics" were heavily persecuted.

Also in 325 Constantine declared December 25th to be an Immovable Feast for the whole Roman Empire. The bishop of Rome may have accepted December 25th as the date of birth of Jesus Christ as early as 320 AD, but historical documents provide no evidence for a date earlier than 336 AD. The Church was pushed by political forces and pulled by the desire to co-opt a popular pagan holiday, despite a lack of evidence that

Christ was born in December. Constantine built the Church of the Nativity in Bethlehem, one of the oldest continually operating churches in the world (currently administered by a coalition of Roman Catholic and Greek Orthodox clerics).

In Egypt, January 6th was the birthday celebration of the child-god Aeon, borne of the virgin goddess Kore celebrated in the Temple of Kore at Alexandria. Egyptian Gnostic Christians celebrated January 6 as the date of Christ's baptism ("spiritual birth"). (Gnostics believed that spiritual is more important than physical, that the knowledge Christ brought to the world is far more important than his physical birth or crucifixion and that direct personal experience of God is of greater importance than churches or other institutions.) Later the Eastern Christian Churches celebrated January 6th as the date of both the Nativity and the Epiphany (Greek for manifestation) the manifestation of Christ to the Gentiles (the wise men) as well as Christ's baptism by John the Baptist. (The rebirth of the Greek god Dionysus had been celebrated on January 6th.)

In the 4th century, the Eastern Orthodox Churches began to accept December 25th as the date of Christ's birth and the Roman Church began to introduce the January 6th feast of Epiphany. (Only the Armenian Orthodox Church refused to abandon January 6 as the date of the Nativity.) Epiphany for Western churches means the visit of the Magi, whereas for the Eastern churches Epiphany is the anniversary of Christ's baptism. The 567 AD Council of Tours proclaimed the duty of Advent feast and established the period between December 25th and January 6th as a 12-day holy festival the Twelve Days of Christmas (if the first day is the day after Christmas, the twelfth day of Christmas is Epiphany).

I have no greater joy than to hear that my children walk in truth. **3 John 1:4**

How many 'Christian' parents have bore false witness to promulgate this myth? Santa is neither Real nor Christian. So this is a lie.

Is it okay to break God's laws to give the kids "a good time"? If you are a Christian ... you know the answer you must give. You do not need a pagan holiday as an excuse to buy someone a gift (not expecting reciprocity). You can surely give your children gifts any other time of year, good gifts, not tainted by pagan holidays or lies.

It's all pagan. Not one lick of it originated in Christianity. So can you exchange the lie for the truth? Or take a pagan festival, abhorred by the God of the Bible, and whitewash it and call it acceptable in God's sight? "Are Christmas customs "holy and acceptable" to God or is it "corrupt and abominable" to Him? The golden calf was built and the celebration declared a 'feast to the Lord.' The people had declared a celebration to honor God that he did not recognize as being in his honor and he was angered by this idolatrous worship."

Christmas, by name, intent and origin is clearly not connected to the 'birth of Jesus Christ' but to pagan gods. This study was not intended to make any statement that you should or should not observe Christmas, but with the information provided we can conclude that this is not a Holy day to observe Jesus Birthday as this is being done on a Pagan holiday and does not honor Jesus or God in any way, because as you have seen with the Israelites God is not pleased with man maid holiday's, festival or Sabbaths, especially those with any form of Idolatry, which Christmas is full of, so it would be best if you do choose to observe this Pagan holiday, don't observe it as Jesus Birthday, because Jesus is not the reason for the season as claimed in many churches.

The History of Easter

Each year in spring most of the Christian world celebrates a holiday called Easter. Many assume that this holiday originated with the resurrection of Jesus Christ.

The purpose of this study is to reveal the truth about the origins of this spring 'Christianized' pagan holiday. When you have read through this study and find the true facts about the history, the meanings and the symbolisms of this pagan holiday that early Catholic Church leaders decided the church would observe, then you have to decide is it man who decides which day is HOLY and is to be observed or is it God?

If God tells us to observe days he calls HOLY, why does the church observe other days that honor false God's, even if they use the name of Jesus as their reasoning?

There is no command in Scripture for the observance of Easter as a holy day, rather the contrary, such observance are contrary to the principles of the Christian faith and is conducive to willful false worship and is not in agreement with the Gospel of Jesus Christ or the Word of God.

Pagan Meaning and Definition

1. (n.) One who worships false gods; an idolater; a heathen; one who is neither a Christian, a Mohammedan, nor a Jew.
2. (n.) Of or pertaining to pagans; relating to the worship or the worshipers of false goods; heathen; idolatrous, as, pagan tribes or superstitions History of Easter

"The term 'Easter' is not of Christian origin. Easter was implemented to replace the Hebrew celebration and Jewish festival of pesach or Passover and the feast of unleavened bread. Passover is celebrated to mark the freedom of the Israelis from

bondage and slavery after 300 years. It was during Passover in 30 A.D that Christ was crucified and the resurrection of Jesus happened three days later and is the reason God gave us the Holy festival of Passover to observe forever.

Pasch the pagan festival of 'Easter' was quite distinct and was introduced into the apostate Western religion as part of the attempt to adapt pagan festivals to Christianity.

The festival of which we read in Church history under the name of Easter, in the third or fourth centuries was quite a different festival from that now observed in the Church today and at that time was not known by any such name as Easter. It was called Pasch or the Passover and though not of apostolic institution it was observed by many early professing Christians in commemoration of the death and resurrection of Christ, It is a memorial of Jesus death, not His resurrection. That festival agreed originally with the time of the Jewish Passover when Christ was crucified. That festival was not idolatrous as with the images of the cross, crucifixion, bunnies, eggs, candy, lilies, etc... and it was preceded by no Lent.

The name Easter was originally derived from the word Eostre or Eastre, an Anglo-Saxon goddess of spring, in her honor sacrifices were offered at the time of the vernal equinox. It was believed that every year, Eostre/Eastre returned to Earth after a long, cold winter and brought along with her the light and warmth of spring. Thus, ancient Greeks held pagan festivals to welcome Eostre/Eastre and herald the onset of spring.

The name of a feast, according to the Venerable Bede, comes from Eostre/Eastre, A Teutonic goddess whose festival was celebrated in the spring. The name was given to the festival in celebration of the resurrected Eostre/Eastre, it was who, according to the legend, opened portals of Valhalla to receive Baldur, called the white god because of his purity and also the sun god because his brow supplied light to mankind. It was Baldur who, after he had been murdered by Utgard Loki, the enemy of goodness and truth spent half the year in Valhalla and the other half with the pale goddess of the lower regions. As the festival of Eostre/Eastre was a celebration of the renewal of life in the spring it was easy to make it a celebration of the resurrection from the dead of Jesus.

"The English word Easter is derived from the names 'Eostre'/'Eastre', 'Astarte' or 'Ashtaroht'. Astarte was introduced into the British Isles by the Druids and is just another name for Beltis or Ishtar of the Chaldeans and Babylonians. The book of Judges records that 'the children of Israel did evil ...in the sight of the LORD, and served Baalim, and Ashtaroht, and forsook the LORD, and served not Him.' Easter is just another name for Ashteroth 'The Queen of Heaven.' Easter was not considered a 'Christian' festival until the fourth century. Early Christians celebrated Passover on the 14th day of the first month and a study of the dates on which Easter is celebrated will reveal that the celebration of Easter is not observed in accordance with the prescribed time for the

observance of Passover. After much debate, the Nicaean council of 325 A.D. decreed that 'Easter' should be celebrated on the first Sunday after the vernal equinox. Why was so much debate necessary if 'Easter' was a tradition passed down from the Apostles?

The Pagan festivals always coincided with the vernal Equinox on the 21st of March every year. Though the Greek were not fully cognizant of why and when spring comes, they believed Eostre/Eastre must be pleased to ensure that she returns year after year. The festivals were lavish feasts that celebrated the booming of new flowers, the chirping of birds, butterflies, and sunshine and in general the feeling of rejuvenation that is inherent of spring.

A Greek legend tells of the return of Persephone, daughter of Demeter, goddess of the earth, from the underworld to the light of day; her return symbolized to the ancient Greeks the resurrection of life in the spring after the desolation of winter. Many ancient peoples shared similar legends. The Phrygians believed that their omnipotent deity went to sleep at the time of the winter solstice, and they performed ceremonies with music and dancing at the spring equinox to awaken him.

The Roman Catholic and Eastern Orthodox religious changed the Pagan festival from a celebration of spring to a celebration of the resurrection of Jesus in spite of the command to observe Passover by God himself. In 325 A.D. the church also changed the date of the festival. The festival was no longer held on the spring equinox. Instead, as per the Church Council of Nicaea henceforth it was to be held on the very first Sunday following the full moon on or after the vernal equinox. Thus, today Easter is celebrated on different dates every year and can occur as early as March 22nd or as late as April 25th.

There is evidence that Early Christians originally celebrated the resurrection of Christ every Sunday, with observances such as Scripture readings, psalms, the Eucharist, and a prohibition against kneeling in prayer. At some point in the first two centuries, however, it became customary to celebrate the resurrection especially on one day each year. Many of the religious observances of this celebration were taken from the Jewish Passover.

The specific day on which the resurrection should be celebrated became a major point of contention within the Roman Catholic and Eastern Orthodox Church leaders. First, should it be on Jewish Passover no matter on what day that falls, or should it always fall on a Sunday? It seems Christians in Asia took the former position, while those everywhere else insisted on the latter. The eminent church fathers Irenaeus and Polycarp were among the Asiatic Christians and they claimed the authority of St. John the Apostle for their position. Nevertheless, the Roman Catholic and Eastern Orthodox Church majority officially decided that Easter should always be celebrated on a Sunday.

A question of no small importance arose at that time [c. 190 AD]. The dioceses of all Asia, as from an older tradition, held that the fourteenth day of the moon, on which day the Jews were commanded to sacrifice the lamb, should always be observed as the feast of the life-giving pasch, contending that the fast ought to end on that day, whatever day of the week it might happen to be. However it was not the custom of the churches in the rest of the world to end it at this point, as they observed the practice, which from Apostolic tradition has prevailed to the present time, of terminating the fast on no other day than on that of the Resurrection of our Saviour. Synods and assemblies of bishops were held on this account, and all with one consent through mutual correspondence drew up an ecclesiastical decree that the mystery of the Resurrection of the Lord should be celebrated on no other day but the Sunday and that we should observe the close of the paschal fast on that day only. The next problem was to determine which Sunday to celebrate the resurrection. The Christians in Syria and Mesopotamia held their festival on the Sunday after the Jewish Passover (which itself varied a great deal), but those in Alexandria and other regions held it on the first Sunday after the spring equinox, without regard to the Passover.

This second issue was decided at the Council of Nicea in 325, which decreed that Easter should be celebrated by all on the same Sunday, which Sunday shall be the first following the paschal moon (and the paschal moon must not precede the spring equinox), and that a particular church should determine the date of Easter and communicate it throughout the empire (probably Alexandria, with their skill in astronomical calculations).

The policy was adopted throughout the empire, but Rome adopted an 84-year lunar cycle for determining the date, whereas Alexandria used a 19-year cycle. Use of these different "paschal cycles" persists to this day and contributes to the disparity between the eastern and western dates of Easter.

Popular Easter Customs and symbols

Over the centuries, these religious observances have been supplemented by popular customs, many of which were incorporated from springtime fertility celebrations of European and Middle Eastern pagan religion. Rabbits and eggs, for example, are widely-used pagan symbols for fertility. Christians view the Easter eggs as symbols of joy and celebration and of new life and resurrection. A common custom is to hide brightly colored eggs for children to find.

Easter Bunny

The Bible makes no mention of a long-eared, short-tailed creature who delivers decorated eggs to well-behaved children on Easter Sunday; nevertheless, the Easter bunny has become a prominent symbol of Christianity's most important holiday. "Nobody seems to know precisely the origin of the Easter bunny, except that it can be traced back to pre-Christian fertility lore. It has never had any connection with Christian religious symbolism.

The exact origins of this mythical mammal are unclear, but rabbits, known to be prolific procreators, are an ancient symbol of fertility and new life. The Easter Rabbit lays the eggs, for which reason they are hidden in a nest or in the garden. The rabbit is a pagan symbol and has always been an emblem of fertility. "The Easter hare was no ordinary animal, but a sacred companion of the old goddess of spring, Eostre."

According to some sources, the Easter bunny first arrived in America in the 1700s with German immigrants who settled in Pennsylvania and transported their tradition of an egg-laying hare called "Osterhase" or "Oschter Haws." Their children made nests in which this creature could lay its colored eggs. Eventually, the custom spread across the

U.S. and the fabled rabbit's Easter morning deliveries expanded to include chocolate and other types of candy and gifts, while decorated baskets replaced nests. Additionally, children often left out carrots for the bunny in case he got hungry from all his hopping.

Easter Eggs

Easter eggs are linked to pagan traditions. The egg, an ancient symbol of new life has been associated with pagan festivals celebrating spring. From a Christian perspective, Easter eggs are said to represent Jesus' emergence from the tomb and resurrection. Decorating eggs for Easter is a tradition that dates back to at least the 13th century, German Protestants wanted to retain the Catholic custom of eating colored eggs for Easter, but did not want to introduce their children to the Catholic rite of fasting. Eggs were forbidden to Catholics during the fast of Lent, which was the reason for the abundance of eggs at Easter time. . One explanation for this custom is that eggs were formerly a forbidden food during the Lenten season, so people would paint and decorate them to mark the end of the period of penance and fasting, and then eat them on Easter as a celebration.

The precise origin of the ancient custom of coloring eggs is not known. Many eastern Christians to this day typically dye their Easter eggs red, the color of blood, in recognition of the renewal of life in springtime (and, later, the blood of the sacrificed Christ). Some also use the color green, in honor of the new foliage emerging after the long dead time of winter.

The idea of an egg-laying bunny came to the United States in the 18th century. German immigrants in the Pennsylvania Dutch area told their children about the "Osterhas," sometimes spelled "Oschter Haws." "Hase" means "hare," not rabbit, and in Northwest European folklore the "Easter Bunny" indeed is a hare, not a rabbit. According to the legend, only good children received gifts of colored eggs in the nests that they made in their caps and bonnets before Easter.

"The egg has become a popular Easter symbol...In ancient Egypt and Persia, friends exchanged decorated eggs at the spring equinox, the beginning of their New Year. These eggs were a symbol of fertility for them....Christians of the Near East adopted this tradition, and the Easter egg became a religious symbol. It represented the tomb from which Jesus came forth to new life

In ancient times eggs were used in the religious rites of the Egyptians and the Greeks and were hung up for mystic purposes in their temples. From Egypt these sacred eggs can be distinctly traced to the banks of the Euphrates. The classic poets are full of the fable of the mystic egg of the Babylonians; and thus its tale is told by Hyginus, the Egyptian, the learned keeper of the Palatine library at Rome, in the time of Augustus, who was skilled in all the wisdom of the native country: 'An egg of wondrous size is said to have fallen from heaven into the river Euphrates. The fishes rolled it to the bank, where the doves having settled upon it, and hatched it, out came Venus, who afterwards was called the Syrian Goddess'--that is, Astarte. Hence the egg became one of the symbols of Astarte or Easter; and accordingly, in Cyprus, one of the chosen seats of the worship of Venus, or Astarte, the egg of wondrous size was represented on a grand scale.

"In northern Europe, Eostre, the Teutonic-Anglo-Saxon goddess of dawn, evolved from Astarte in Babylon and from Ishtar from Assyria. Eggs dyed blood-red and rolled in the newly sown soil at spring equinox, ensured fertility of the fields. The Moon Hare, sacred animal totem of Eostre, laid more colored eggs for children to find. From the name, Eostre, Astarte, and Ishtar, we derive the scientific terminology for the female hormone and reproduction cycle: estrogen and estrus. Easter also derives from Eostre

Easter Candy

Easter is the second best-selling candy holiday in America, after Halloween. Among the most popular sweet treats associated with this day are chocolate eggs, which date back to early 19th century Europe. Eggs have long been associated with Easter as a symbol of new life and Jesus' resurrection. Another egg-shaped candy, the jelly bean, became associated with Easter in the 1930s (although the jelly bean's origins reportedly date all the way back to a Biblical-era concoction called a Turkish Delight). According to the National Confectioners Association, over 16 billion jelly beans are made in the U.S. each year for Easter, enough to fill a giant egg measuring 89 feet high and 60 feet wide.

For the past decade, the top-selling non-chocolate Easter candy has been the marshmallow Peep, a sugary, pastel-colored confection. Bethlehem, Pennsylvania-based candy manufacturer Just Born (founded by Russian immigrant Sam Born in 1923) began selling Peeps in the 1950s. The original Peeps were handmade, marshmallow-flavored yellow chicks, but other shapes and flavors were later introduced, including chocolate mousse bunnies.

Easter Lilies

"The so-called 'Easter lily' has long been revered by pagans of various lands as a holy symbol associated with the reproductive organs. It was considered a phallic symbol!"

Sunrise Services

"The custom of a sunrise service on Easter Sunday can be traced to ancient spring festivals that celebrated the rising sun."

"Cults of the sun, as we know from many sources, had attained great vogue during the second, third, and fourth centuries. Sun-worshippers indeed formed one of the big groups in that religious world in which Christianity was fighting for a place. Many of them became converts to Christianity . . . Worshipers in St. Peter's turned away from the altar and faced the door so that they could adore the rising sun." (Gordon J. Laing, *Survivals of Roman Religion*, p. 192)

Lent

"The word Lent is of Anglo-Saxon origin, meaning spring." "The celebration of Lent has no basis in Scripture, but rather developed from the pagan celebration of Semiramis's mourning for 40 days over the death of Tammuz (cf. Ezek 8:14) before his alleged resurrection---another of Satan's mythical counterfeits."

Pagans Still Celebrate Easter

"Sabbats in Modern Witchcraft--Spring Equinox--A solar festival, in which day and night, and the forces of male and female, are in equal balance. The spring equinox, the first day of spring, marks the birth of the infant Sun God and paves the way for the coming lushness of summer. Dionysian rites are performed. The Christian version of the sabbat is Easter.

"Witches celebrate eight major festivals or sabbats each year. The sabbat is a religious

ceremny deriving from ancient European festivals celebrating seasonal and pastoral changes. The first is Yule, 20 or 21 December, celebrating the winter solstice. The next is 1 or 2 February, Oimelc, Imbolc, or Candlemas, at which initiations often take place. 20 or 21 March, Eostre, the vernal equinox, is a fertility festival. 30 April is Beltane."

There is no indication of the observance of the Easter festival in the New Testament. The sanctity of special times or the Holy Days appointed by **אֵלֹהִים/Yahuah** was in the minds of the early believers who continued to observe the Jewish Holy festivals given by **אֵלֹהִים/Yahuah**, but in a new spirit, as commemorations of events which those festivals had foreshadowed. Thus the Passover was now observed with a new attitude recognizing **וְיֵשׁוּעַ/Yahusha**, as the true Lamb of **אֵלֹהִים/Yahuah** (God) and the first fruits from the dead, which is how we are to continue to observe today.

There is no doubt that the church in its early days adopted the old pagan customs and gave a Christian meaning to them." The pagan festival of Easter originated as the worship of the sun goddess, the Babylonian Queen of Heaven who was later worshipped under many names including Ishtar, Cybele, Idaeia Mater (the Great Mother), or Astarte for whom the celebration of Easter is named.

Easter is not another name for the Feast of Passover and is not celebrated at the Biblically prescribed time for Passover as commanded by God to observe. "Satan, the great counterfeiter, introduced a counterfeit Sabbath (Sunday) to take the place of the true Sabbath of God. Sunday stands side by side with Ash Wednesday, Palm Sunday, Holy (or Maundy) Thursday, Good Friday, Easter Sunday, Whitsun day, Corpus Christi, Assumption Day, All Souls' Day, Christmas Day, and a host of other ecclesiastical holidays too numerous to mention. This array of Roman Catholic feasts and fast days are all man made. None of them bears the divine credentials of the Inspired Word of **אֵלֹהִים/Yahuah**.

"The Roman Catholic Church took the pagan philosophy and took the pagan Sunday and made it the Christian Sunday and they took the pagan Easter and made it the day to observe Jesus resurrection. Sunday and Easter are much the same if we consider how they were derived. The pagan Sunday observance was in effect an unconscious preparation for Easter."

Thus saith **אֵלֹהִים/Yahuah**, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. **Jeremiah 10:2**

Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of **אֵלֹהִים/Yahuah** your Alahym (God) which I command you. **Deuteronomy 4:2**

The choice to reject "Easter" and keep the same days that **OWYAZL/Yahusha** Himself kept should be weighing on your conscience as the right thing to do after reading these facts. We encourage you to step out in faith and "be separate" from the world.

Reject the holidays of men and learn about the genuine Holy days of **AYAZL/Yahuah**, which in early spring with barley season comes Passover and the weeklong Feast of Unleavened Bread. With the later spring wheat season comes the Feast of Harvest or First fruits, also known as the Day of Pentecost and with the late summer and fall ingathering season come four festivals, the Feast of Trumpets, the Day of Atonement, the seven-day Feast of Tabernacles, and the Eighth Day, now referred to as the Last Great Day.

The seven annual Holy Days are annual Sabbaths; they are Kadosh (holy) occasions and commanded assemblies of **AYAZL/Yahuah**'s people. These days are holy because they are sanctified (set apart) by **AYAZL/Yahuah**. He commands His people to assemble for worship and to learn about Him and His plan. His command goes further than worship only; it includes fellowshiping and rejoicing together, honoring **AYAZL/Yahuah** as a holy Alahym (God) on his Kadosh (Holy) days as he has commanded.

When they finished all of this they went out to all of Yisar'el and the cities of of Yahudah and they found and destroyed the cultic stone pillars cut down the Asherah vestiges and demolished the hill top shrines and alters from all of **AYAZL/Yahuah**, Binyamym Ephraym, and Manaseh. And when they finished the Children of Yisar'el returned restored each individual to his community with his own inheritance. **2 Chronicles 31:1**

So then they shall not regard or accept altars to gods that are the work of their hands nor what their fingers have made. They will not look to or delight in Asherah and sun images and idols. **(Isaiah/Yahsayahu 17:8)**

Many may argue that the "GOD" worshiped in Christianity is the same as **AYAZL/Yahuah**. The same argument could be put forward by a Muslim that they worship the One True "God"; they just call him ALLAH, as well as the other Counterfeit GOD trying to be as the "MOST High Yahuah" the counterfeit Name "JEHOVAH" along with the HINDU GODS!

As it will become clear the "Allah" of "Islam", the "God/Lord" of "Christianity" and "Jehovah's Witness" God's all stand for completely different beliefs and doctrines than Yahuah has Commanded in the original Hebrew Scriptures, in the Language of YAH (Hebrew), not the translated tongues of Rome, Greek, Latin and English, that remove **YAHUAH /YAHUSHA**'s names and replaced them with God, the Lord, Yahweh, Jehovah and Jesus.

Now that you understand the truth behind Christianity, you should be able to determine that this is a different Religion of Man and not the truth of Scripture as given to us in the originally Scriptures. Knowing this information that has been revealed brings you to a place where you must decide this day who you will serve, **יהוה/Yahuah** of Hebrew Scriptures, which has Commanded us to honor his Sababths and Commandments and know his Name or The Lord (Baal) of the Christian Bible, which declares you do no longer have to honor **יהוה/Yahuah's** Cammandments and Sabaths and Call upon the Name of the One that has been stealing the Name of the Heavenly Father **יהוה/Yahuah** from his Chosen people?