

WBNP #28 - Xmas Part 1

Good Evening. A Puritan's Mind brings you the old time radio program *The Wild Boar News Podcast* from Sunny South Florida. Welcome, I'm Dr. Matthew McMahon.

Christmass - and I mean Christ - mass.

The popish and Roman holy day of Christ-mass demonstrates very clearly that such festivals are in fact proved to be Babylonian.

How was Christ-mass that festival connected with December 25th? Scriptures says nothing about it. Nor could it have been the 25<sup>th</sup> of December. Such would be the wrong time of the year. There is no doubt that the climate of Palestine is so cold at night, from December to February, that it would not be the custom of the shepherds of Judea to watch their flocks in the open fields.

How, then, did the Romish Church fix December the 25th as Christ-mass? Why, thus long before the fourth century, and long before the Christian era itself, a festival was celebrated among the heathen, at that precise time of the year, in honor of the birth of the son of the Babylonian queen of heaven; and it may fairly be presumed that, in order to conciliate the heathen, and to swell the number of the nominal adherents of Christianity, the same festival was adopted by the Roman Church, giving it only the name of Christ. This tendency on the part of Christians to meet Paganism half-way was very early developed.

Rome no doubt saw the wassailing bowl of Christmass had its precise counterpart in the "Drunken festival" of Babylon; and many of the other observances still kept up among ourselves at Christmass came from the very same quarter.

The Yule log was to symbolize Zero-Ashta, "The seed of the woman," which name also signified Ignigena, or "born of the fire," he has to enter the fire on "Mother-night," that he may be born the next day out of it, as the "Branch of God," or the log that brings all divine gifts to men. But why, it may be asked, does he enter the fire under the symbol of a Log? To understand this, it must be remembered that the divine child born at the winter solstice was born as a new

incarnation of the great god (after that god had been cut in pieces), on purpose to revenge his death upon his murderers.

The mistletoe bough in the Druidic superstition was derived from Babylon, as a representation of the Messiah, "The man the branch." The mistletoe was regarded as a divine branch—a branch that came from heaven, and grew upon a tree that sprung out of the earth.

What about the Christ-mass goose? The Egyptian God Seb, with his symbol the goose; and the Sacred Goose on a stand, offered his sacrifice. In many countries we have evidence of a sacred character attached to the goose. It is well known that the capitol of Rome was on one occasion saved when on the point of being surprised by the Gauls in the dead of night, by the cackling of the geese sacred to Juno, kept in the temple of Jupiter. The goose in Asia Minor was the symbol of Cupid, just as it was the symbol of Seb in Egypt. In India, the goose occupied a similar position; for in that land we read of the sacred "Brahmany goose," or goose sacred to Brahma. Finally, the monuments of Babylon show that the goose possessed a mystic character in Chaldea, and that it was offered in sacrifice there, as well as in Rome or Egypt, for there the priest is seen with the goose in the one hand, and his sacrificing knife in the other. There can be no doubt, then, that the Pagan festival at the winter solstice—in other words, Christ-mass, was held in honor of the birth of the Babylonian Messiah. The Roman Church popularized it, and borrowed from paganism these things and applied them to Christ, overthrowing the Regulative Principle and creating worship out that which God never commanded.

This is Dr. Matthew McMahon signing off.