

10 Reasons Why Christmas Is Unscriptural

REASON No. 1—

“Christmas” is a word unknown in the Bible. It is private interpretation, no prophecy of the Scriptures—“...holy men spake as they were moved by the Holy Spirit” (II Pet. 1:20, 21). “All Scripture is given by inspiration of God” (II Tim 3:16). Christmas is excluded from all the Scriptures. “But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed” (Gal 1:8).

Christmas belongs to that “other gospel,” for Paul did not know of a gospel called Christmas. —and what does John say about adding to the Scriptures (Rev 22:18)?

REASON No. 2—

Historical records in encyclopedias, which are available in any city library, and are noted for their authenticity and reliability, give us this fact: that Christmas is of heathen origin. It is traced back to sun worshippers and observed among the pagan nations. Many such pagan leaders birthdays were celebrated by the ancient Babylonians. All these pagan festivals originated in heathendom. Centuries later the birth of Christ was blended into this—called Christmas. We are warned by the Scriptures to “Learn not the way of the heathen” (Jer 10:2). But through ignorance, the church has learned it.

REASON No. 3—

Various records show us that the blending of Christ's birth with Christmas came about through Catholicism. The Catholic Church claims authorship of choosing the name “Christ” to connect with their “mass.” Here we see that Christmas is of human invention, therefore not scriptural nor spiritual. Why will Christians follow the path of Catholicism? This church is portrayed in Revelation 17:5 where it says: “Upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth.” God brands this church as a mother of harlots. Will Christians follow such examples?

REASON No. 4—

We have no Scriptural record that the disciples ever celebrated the birth of Christ. So we wonder why shall we? However history reveals that about the fourth century (A.D. 440) the Church at Jerusalem commenced to celebrate this day—following Catholicism. Then it also became more defiled with the pagan world, when this mother of harlots attached the name Christ to it and called it Christmas, and placed it in the month of December which has now for centuries been the traditional month of the year.

Adam Clark in his commentary writes: “We find that the sheep were kept out in the open country during the whole of the summer and as these shepherds had not yet brought home their flocks, it is a presumptive argument that October had not yet commenced and that consequently our Lord was not born on December 25th when no flocks were out in the fields; nor could He have been born later than September as the flocks were still in the fields by night. On this very ground the nativity in December should be given up.” Clark's reasoning on this subject sounds true and sensible.

REASON No. 5—

Nowhere in Scripture are we commanded to commemorate the birth of our Lord, and God the Father evidently deemed it unwise to make the date known. Hence it will always remain unknown and is not to be remembered and celebrated. Paul says, “Though we have known Christ after the flesh, yet now henceforth know we him no more” (II Cor 5:16). We understand Paul to mean that we are to know Christ spiritually and not according to the letter, or after the flesh, or as an infant, for this is of no value to us as spiritual life.

But notice—we are commanded to remember Him in his death, but no special day of the year is specified for this. He said: “Take eat, this is my body which is broken for you, this DO in remembrance of me” (Luke 22:19; I Cor 11:24).

To commemorate His death is scriptural, any day of the year will do—to commemorate his birth is non-scriptural whether you choose any day or the day December 25th.

Paul the apostle says: “God forbid that I should glory in anything except in the cross (not the birth) of our Lord Jesus Christ” (Gal 6:14 Weymouth Trans). We find no salvation in the birth of our Lord, for Salvation was only made possible through his death. Our faith is in the cross, not in the birth.

REASON No. 6—

The fact that there are only two incidents of birthday celebrations recorded in the Bible is evidently given for our warning and our learning, that we may know that the Lord has no pleasure in birthday celebrations or anniversaries.

One of these above was Pharaoh's big ado and the final results were the chief baker got hung. Thus ended the tragedy of a big special day (Gen 40:20,22).

The other incident was a big day for Herod and his celebration ended up in the beheading of John the Baptist (Mark 6:21-27).

And now for centuries this modern special day, called Christmas, is a similar day with numerous fatalities which usually ends the day in thousands of homes with untold misery, sorrow and grief.

REASON No. 7—

By searching the Word of God we find that the birth of Christ, the shepherds, and the wise men have no connection with the day called Christmas whatever. □ Christmas is human invention, but Christ came into the world to save sinners. It has no comparison.

The wise men from the Far East came and gave their gifts to Jesus or rather to His mother for Him, not to one another as is being done by the unwise to this day. And this gift giving was not even on His birthday but a number of days afterwards. Also not in the stable but in the house. It is often quoted Jesus was born in a manger. This is not true. He was born in a stable and laid in a manger. This story is so greatly misconstrued and a mass of conglomeration has accumulated in the minds of the people.

Annually the Yuletide season is overflowed with literature and greeting cards of untrue representations. We can observe pictures with the parents in the stable and three wise men in their presence giving gifts. The Bible is silent as to how many wise men there were. Then we also see these Yuletide cards with the shepherds out with their flocks and a star in the distance. Again the Bible has nothing to mention of a star among the shepherds.

Then again, we see other scenes with snow to beautify the scenery, that mystical god, the “Santa Claus lie,” connected with it. Thousands of people are confused by such false literature, simply because such cards and pictures are made to sell. Let the children of God have nothing to do with it.

REASON No. 8—

Then we think of the untold sum of the Lord's money (Haggai 2:8) that is being spent for such foolishness of worthless and useless trinkets and toys of every description in connection with the eating and over-eating of nuts and candies, feasting on roast turkey and chicken, and all kinds of dainties. Much of it results in headaches and stomach disorders and other ailments which go with it. All this is outright heathendom and an insult to the Master and has no connection with the scriptural story of the Saviour's birth.

REASON No. 9—

The partiality which is even exercised in the giving of gifts is another sign in failing to harmonize with scriptural principles. We do not object to the spirit of giving gifts, but why wait until the traditional month of December when often times other seasons of the year would be more practical. Also, too often, the method of giving fails to reveal the spirit of charity. The major method of giving is to those whom we expect to receive again in return. This is also entirely beside the Scriptures, and all such already have their rewards. Listen:

The greatest gift that ever was given to the world was Jesus Christ Himself—NOT as a babe but as a sacrificed Lamb, a crucified Saviour in the redemptive work to salvation. This is by far the greater gift than his birth, and the Lord God revealed a much greater concern in this redemption on the cross than as an infant in a manger. Nevertheless, we do not belittle his birth for it “was on this wise.”

The most essential part of our giving a gift is our all to Him in consecration, holiness and service. How foolish and even embarrassing does our method of giving look to the Lord Jesus? For instance, think of the inconsistency of us, giving Henry Jones a gift because John Brown has a birthday. But that is the way we use Christ when this special pagan feast day comes, then we give every Tom, Dick and Harry a present and

our feeble mind is stirred, thinking we have done something great. Who gets the glory for all this? Certainly Christ does not. "Think on these things."

REASON No. 10—

Why do we celebrate holidays, when the tenor of the Scriptures seems to be against it. Let's notice that Galatians 4:9-11 and Colossians 2:16 are absolute Scriptures pointing to the disapproval of all special holidays or new moons or sabbaths. Paul reproved the Galatians for turning back again to the weak and beggarly elements. He says, "Ye observe days, months, times and years, I am afraid of you..." No doubt Paul had a vision of the inconsistencies of observing such special holidays by what the prophet Amos had in view of God's displeasure of Israel's festivals when He said: "I hate, I despise your feast days and I will not smell in your solemn assemblies" (Amos 5:21). It is our firm belief that God saw fit to annul all these special holidays with the ceremonial laws since Israel, also the Galatians, and now in our day and age, the people will blend so much traditions and idols to these holidays.

To this day God has not told us one jot to observe any special days except one: The Lord's Day.

How could any Christian Bible reader harbor the thought that Paul was encouraging any special days with the above reference? He writes that they were only a "shadow of things to come." Let's not worship the shadow, since we can worship, in "Spirit and in Truth" the real sacrifice. God placed one day in seven as a "rest day" for us and to "keep it holy." Why do Christians still desire to celebrate the shadow of a day called Christ-mass? Christ had nothing to do with it. Paul had nothing to do with it, neither any of the Apostles.

The only record we have is the Catholic Church has done this; and let the Church of God be free from Catholicism.

Our chief text is: "LEARN NOT THE WAY OF THE HEATHEN" (Jer 10:2-3)—But many Christians have learned it. "BUT FROM THE BEGINNING IT WAS NOT SO" (Matt 19:8). "Let the redeemed of the Lord say so" (Psa 107:2).