

MISSIONARY

PREMILLENNIAL

BIBLICAL

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The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

"To the law and to the Testimony: if they speak not according to this word, it is because there is no light in them"—Isaiah 8:20

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CHRISTMAS IS COMING!

Yes, Christmas is not far away, and already many people have made careful plans in preparation for it. But whether you have made plans or not, I can save you — I guarantee it — 100% of what you intend to spend! That's right, and here's how you can save:

1. **Don't observe Christmas!** What? you probably ask, "Don't observe Christmas?" Yes, that's right, don't observe Christmas.

Oh, you think I am a heathen, huh? Well, don't be offended at what I am going to say, but...you are the heathen, if either of us is the heathen. How come? Simply because Christmas is a heathen holiday, and if I am left to judge you by your practices, what else can I believe you are, but a heathen? "Oh, you're silly," you say, "Christmas is Christ's birthday."

Oh, is it, now? Well, isn't that

just dandy. But will you not get mad if I let you in on a little secret? Here it is — Christmas is not Christ's birthday.

Now, wait a minute, Buster, please...don't get mad at me for stating plain facts. Let me ask you a question: Who told you that Christmas is Christ's birthday?

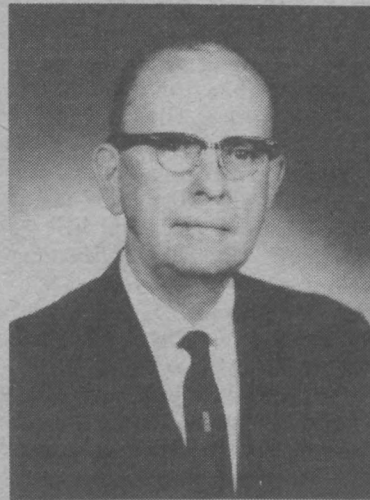
Oh, everybody just knows it is, huh?

(Continued on Page 5 Column 1)

WHAT IS CHRISTMAS?

by E. G. Cook
Birmingham, Ala.

As we approach the time in which so many people spend so much of their next year's hard earned money to celebrate



E. G. COOK

Christmas it appears to me that we should consider well why we are doing it. If Christmas is our

Lord's birthday, and if He has asked us to celebrate it, all of His saints should go all out to do His will. But, if it is not His birthday, and if He has not told us to celebrate it all of His saints should ignore it. However, many Baptists in our day are afraid to investigate it for fear they just might find out the truth concerning it. So many of them are more afraid of the truth than they are of God. But let us remember, Psalms 111:10 says, "The fear of the Lord is the beginning of wisdom." But Romans 3:18 speaking concerning the wicked says "There is no fear of God before their eyes." And so often it appears there is no fear of God before the eyes of His own people.

The hard cold facts about our Lord's birthday are: No man on earth knows when it is, and furthermore He said absolutely nothing about our celebrating it. He wants us to celebrate His death by our observing the

(Continued on Page 2 Column 5)

XMAS CELEBRATION ONCE ILLEGAL IN AMERICA

by Willard Willis
Monroe, Ohio

Celebration of Christmas - the most widely observed religious holiday of the modern world - was at one time illegal in early American history.

Colonial New England did not celebrate Christmas, according to researchers, because the stern Puritan colonists believed that such activities were wholly pagan and forbade them by law. Christmas came to the American colonies while it was the subject of strenuous controversy in England. English Puritans condemned it as "popish" and the secular celebration as a wanton Bacchanalian feast.

Opposition of the English Puritans to festivals culminated in an act of Parliament in 1647 which abolished the observance of Christmas, Easter and Whitsuntide. This was echoed in the American colonies in 1599 when Puritans enacted a law in the general court of Massachusetts to punish those who kept Christmas.

The law read "whosoever shall be found observing any such day as Christmas, or the like, either by forbearing of labor, feasting, or in any other way...shall be subject to a fine of five shillings."

The law was repealed in 1681 but many of the Puritans were not reconciled to this action. Secular reveling at Christmas had often interfered with religious devotions and offended the Puritans' moral sense. This intensified their sectarian hostility to the religious observance of Christmas - an attitude they maintained for the better part of two centuries in parts of New England.

The fun-loving Dutch colonists of New Amsterdam, however, celebrated Christmas as their chief holiday. They brought the old customs from their homeland, especially the Christmas stocking and observance of the feast day of St. Nicholas.

In the Southern colonies, the planters celebrated the yuletide with feasting, singing, and dancing. On many plantations slaves were given a holiday as long as the great yule log burned.

The latter half of the 18th century saw a swing of attention to the realm of economics and politics, and religious controversy became of less importance.

The fact that English and Hessian troops celebrated Christmas during the Revolutionary War may have added a



WILLARD WILLIS

patriotic note to the denominational controversy.

General Washington crossing the Delaware on the night of Dec. 25, 1776, to surprise and defeat the Hessian troops stationed at Trenton, N.J. In the opinion of one writer, Washington's bold venture succeeded because the Hessians were enjoying their customary

Christmas revels, and failed to maintain the usual watch and patrols.

Denominational opposition to the ecclesiastic observance of Christmas, however, continued into the second half of the nineteenth century. An account in the New York Daily Times for Dec. 36, 1855, read:

"The churches of the Presbyterians, Baptists and Methodists were not open on Dec. 25, except where some Mission schools had a celebration. THEY DO NOT ACCEPT THE DAY AS A HOLY ONE, but the Episcopalians, Catholic and German churches were all open. Inside they were decked with evergreens." (The Middletown Journal).

Why was Christmas outlawed in early America? Was it because of a lack of love for the Lord Jesus? A close study of that which follows will show that the action taken by our fathers was based on knowledge and love.

In this article I shall point out many of the reasons which our fathers used as a basis for outlawing Christmas.

The first reason we shall cite

(Continued on Page 6 Column 4)

CELEBRATING THE MASS

by Glenn C. Shoults
Bowling Green, Fla.

At this season of the year I am constantly bombarded by unsuspecting people with "Merry Christmas." I say unsuspecting because: (1) they do not suspect that any sensible person would refuse to celebrate the mass; (2) they do not suspect anything to be wrong with the mass; (3) if they are aware of the origin, they do not suspect that it is so very wrong to celebrate just one mass a year, especially since the name of Christ is attached it can not be too wrong.

I would like to set forth three (3) points: the pure idolatry and blasphemy of the Roman Mass: The origin of that mass; and Some of the many ramifications of the celebration of the mass. Is it really wrong? Should we contend against it as Jude 4 commands or is this just a tempest in a teapot, that amounts to nothing as to whether we do, or do not celebrate the mass?

I am of the strong conviction that a nation wholly given to idolatry is one of the main causes of the trouble and perplexity in our nation. "Nonsense" is what I hear, that such a little innocent thing as

celebrating the mass could be the cause of such trouble. But the prophet Amos sets the record straight for us. "Shall there be evil in a city, and the Lord hath not done it?" Amos 3:6.

What then is the origin and implications of the mass? First - the mass can be traced back into the Chaldean mysteries which go back to Semiramis and Nimrod in Babylon. Semiramis lived only a few centuries after the flood. She was worshipped as "Rhea"; the great mother of the gods. She was the goddess of growth of natural things in Greek mythology. She was called Cybele in Phrygia and Magna Mater (great mother) in Rome. Semiramis lived while Shem was still alive, 502 years after the flood (Hebrew chronology B.C. 1846). Ninus (Nimrod) was her husband. Abraham was born B.C. 1996, about 9 years before the end of the reign of Ninus, or Nimrod.

In the Old Testament Babylon was clearly seen as being founded and built by Nimrod, a descendant of Ham, (Genesis 10:8-10 & 11:1-9) and can be traced through the events of Israel. In the New Testament Babylon is spoken of as "MYSTERY BABYLON" (Rev. 17:5). Revelation 17:1-18 gives us the unveiling of much of the mystery. It is clear that Mystery Babylon is Catholicism (Universalism). In 1825 Pope Leo XII struck a medal, bearing on the one side his own image, on the other side that of the church of Rome symbolized as "woman." The "woman" held in her left hand a cross (the symbol of Tammuz) and in her right hand a cup with the legend around her "Sedet Super Universum" the whole world her seat! It is a fact that popery is nothing more than baptized paganism. I hope that God will enable me to make manifest that the paganism which Rome was baptized, in all its essential elements, the very paganism which prevailed in the ancient literal Babylon when Jehovah opened before Cyrus the two-leaved gates of brass and cut in sunder the bars of iron; when he conquered Babylon and assisted Israel. John sees the Apostate church with the name "BABYLON THE GREAT"

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The Baptist Examiner Pulpit

A Sermon by Ray Waugh, Sr.

ALL SPACEMEN ARE EARTHMEN

Part IV
Enoch and Elijah Enters Heavens

Earlier, we discussed Enoch and Elijah!

Some explanation has been given as to why I do not believe that they went to the Heaven where God dwells. The explanation was that they did not go into "the third heaven" of which the Apostle speaks and where God has His Throne, the place where the disciple, Stephen, saw Jesus "at the right hand of God" (Acts 7:56).

Exclusive

Nonetheless, they entered the heavens!

The seemingly uninhabitable condition of the heavens as the spacemen of our generation have found them would seem to make it incredulous that God

would have taken Enoch and Elijah into the heavens. Nevertheless, we are faced with the rather certain possibility, if we are reading the Scriptures with any understanding.

Too, we may relate these details with other references to "heavens." In one, God says, "The Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven from thence will the Lord thy God gather thee and from thence will He fetch thee" (Deut. 30:3-4). The word "heavens" is from the Hebrew SHAMAYIM, and it means "cast-up" or "heaved-up"

things. Perhaps we may assume that God is telling us that He will gather some of his own from the heavens or "cast-up" things.

Words written more than 3000 years ago!

In a later, confirming passage, God explains, "Though there were of you cast out unto the uttermost part of heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there" (Neh. 1:9). If we have any understanding of the Word of God, it should be rather evident that He will gather His own from the heavens and return them to Jerusalem, the City of David!

In still later and equally understandable words, Jesus

(Continued on Page 2 Column 1)

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SPACEMEN

(Continued from Page 1)

says, "Then shall He send his
angels, and shall gather
together his elect from the
four winds, from the utter-
most part of the earth to the
uttermost part of heaven"
(Mk. 13:27). In the earlier
passages, we noted that there
was the conditional "if"; that is,
"If any of thine..." and
"though there were of you..."
In the later passage, however,
the conditional element is
removed. God is most definitive,
"Then shall He send his
angels, and shall gather
together his elect from the
four winds, from the utter-
most part of the earth to the
uttermost part of the
heavens."

These Scriptures may not pro-
vide answers for all of our ques-
tions, but they help resolve a
most difficult one. In our day,
men have traveled in the
heavens or space, the
SHAMAYIM, the "cast-up
things." In these passages, we
see that men have traveled in
space, the heavens, the "cast-up
things," or that they will do so.
Enoch's departure is not ex-
plained except for the words,
"God took him" (Gen. 5:24).
We have earlier discussed his
"translation."

God explains the departure of
Elijah!

We learn that Elijah left the
earth in "a chariot of fire" or a
"fiery chariot." The evidence is
in that it was a physical, real,
and spatial vehicle. God speaks
clearly and distinctly, as we
have noted before and always,
"There appeared a chariot of
fire, and parted them both
asunder; and Elijah went up
by a whirlwind into heaven"

(2 Kings 2:11). It should be ob-
vious, that this "fiery chariot"
or "chariot of fire" employed
some "wind-influencing
mechanism" to accomplish Eli-
jah's departure, or "the propul-
sion" of the chariot of fire was
such that a whirlwind was ef-
fected or caused by its arrival,
presence, or departure.

Obviously, a mechanical
device!

Not unlike what Ezekiel saw!
God further enlightened His
faithful saints when He gave
Ezekiel his view of a "fiery
chariot" some years later. We
note, "Their work was as it
were a wheel in the middle of
a wheel" (Ezek. 1:16). Along
with this there is the reference to
"burning coals of fire...and
the fire was bright, and out of
the fire went forth lightning"
(Ezek. 1:13). Also, there was
"the color of amber, as the ap-
pearance of fire round about
within it...as it were the ap-
pearance of fire, and it had
brightness round about"
(Ezek. 1:27) which may well be
related to, "As for their
rings...and their rings were
full of eyes round about them
four" (Ezek. 1:18).

Lest we should lose sight of
some of our earlier words about
spirit beings having no need for
mechanical devices for travel,
we must take a moment to note
the nature of the "creature" who
was in the "wheels." From
Genesis 1:1 through Revelation
22:21, God never makes
reference to any spirit being,
whether angel or demon, as a
"living creature." Yet, here, in
Ezekiel 1:20, we read,
"Whithersoever the spirit was
to go, they went, thither was
their spirit to go; and the
wheels were lifted up over
against them; for the spirit of
the living creature was in the
wheels." The "living
creature" moved with "the
wheels" and "the wheels"
moved with the "living
creature"; not unlike the rela-
tionship which men have even
now with the vehicles in which
we travel.

Excitement

There is absolutely nothing in
the first chapter of Ezekiel that
would preclude his having seen
and dealt with "living
creatures" who had outward
protective clothing which they
used in the vehicles in which
they traveled. It is understan-
dable that he might have assum-
ed them to be "gods" worthy of
homage, and that we should
read, "When I saw it, I feel
upon my face" (Ezek. 1:28).

The humanity of the creature
would seem to be evident in,
"And he said unto me, Son of
man stand upon thy feet, and
I will speak unto thee" (Ezek.
2:1). Although the cir-
cumstances are a little different
and no space vehicle is involved,
still there is some similarity in,
"And I fell at his feet to wor-
ship him. And he said unto
me, see thou do it not; I am
thy fellowservant, and of thy
brethren that have the
testimony of Jesus..." (Rev.
19:10).

It is not improbable that some
of the reports of "UFO'S" or
unidentified flying objects and
"Flying Saucers" are sometimes
the products of hysteria or
natural phenomena, and
perhaps, in some instances, the
figments of wild imaginations.
However, I hasten to add that
"the chariot of fire" or fiery
chariot of Elijah and the "wheel
in the middle of a wheel," along
with the "living creature," were
no figments of Elijah's or
Ezekiel's imagination! On the
contrary, if we can believe the
Word of God, we can know that

the "wheel in the middle of a
wheel" which Ezekiel saw was
comparable to "the chariot of
fire" or fiery chariot which
swooped down, as it were, to
take Elijah from the earth.

We need not be perturbed by
all of the wild-eyed tales of some
who "spin yarns" about "little
green men" or "slimy
creatures." We remember that
Satan is in the deceiving
business, and that he works at
counterfeiting all that the Lord
has accomplished. Satan works
at making the wonders of God
seem to be ludicrous, the truth
to be a lie, a lie to be truth, or
even a "partial-miracle" to be a
miracle. If we can receive it, the
peoples of the earth move apace
toward that hour when "God
shall send them strong delu-
sion, that they should believe
a lie" (2 Thess. 2:11) and when
the beast "doeth great
wonders, so that he maketh
fire come down from heaven
on the earth..." (Rev. 13:13).
Even now, the servants of Satan
are busy with their false pro-
phesies, their casting out devils,
and their wonderful works, but
ahead for them there is, "I
never knew you, depart from
me ye that work iniquity"
(Mt. 7:23).

Can it be that the space
"vehicles" mentioned above
were the means of transporta-
tion which had been developed
in the technologically-advanced
ante-diluvian civilization. We
remember that the life-span of
men in those days was generally
centuries in length. In our day,
some have speculated as to what
tremendous advances men such
as Leonardo daVinci, Thomas
Edison, and Albert Einstein
might have effected in the earth
if they could have lived two or
three hundred years. It staggers
the imagination as to what so-
meone like daVinci might have
accomplished if he could have
lived long enough to develop the
technology to develop his
visualized mechanical marvels.

Understandably, men resist
the idea that the ante-diluvian
civilization was technologically
equal or superior to our 20th
century civilization. Such a
thought counters their
"evolutionary theses" and
doubtless goads their
satanically-engendered pride.

A civilization which attempts
to live by the various theses of
evolution is a babel beyond any
confusion the Babylonians ever
knew. As in another day, every
evolutionist, in this instance,
"does that which is right in
his own eyes" (Judges 17:6).
Tragically, these force their con-
fusion upon the young people of
our generation in a rather dic-
tatorial and high-handed man-
ner, as they deny both the
Flood and the ante-diluvian
civilization.

Unfortunately, their efforts,
ultimately must issue in folly,
and often in feverish efforts to
rewrite their texts which their
own subsequent discoveries pro-
ve to be systems of ludicrous
solipsisms! Even in the Word of
God concerning Noah, we have
clear evidences of technical
genius beyond anything men
knew about until very recently
and some technical genius
beyond that which we have now.

Extension

Today, we have great difficul-
ty in maintaining men during
their flight to the Moon.
Likewise, several weeks in a
Skylab is a real "touch and go"
situation for those in orbit and
those who are monitoring the
flight.

It was not until the develop-
ment of nuclear power that men
have been able to build ships
and submarines which could

cruise for several months
without refueling. Even this
capability, however, has been
limited because of the need of
the re-supply of staples and
other items necessary for the
maintenance of the lives of those
on board.

God tells us, however, that
Noah, together with his family,
two each of all unclean creatures
and seven each of all of the clean
went into the Ark. Until this
time, the earth apparently had
not had rain for God says, "The
Lord God had not caused it to
rain upon the earth...but
there went up a mist from the
earth and watered the whole
face of the ground" (Gen.
2:5-6).

It certainly must have seemed
strange to the people of the earth
that Noah should build an Ark
to protect from a flood, when
the people had never seen rain
or water in sufficient quantity to
flood anything. Nonetheless,
that Noah was a man of great
genius and technical and
engineering ability should be ob-
vious. Plain wood would have
become watersoaked and
deteriorated in a very short
time. A vessel more than 450
feet long constructed without
the use of some rather advanced
engineering principles as to
structural strength, balance,
and displacement would not
have lasted long in tossing waves
churned by winds from above
and quakes from below when,
"The fountains of the great
deep were broken up and the
windows of heaven were
opened" (Gen. 7:11).

Only in recent decades of the
19th and 20th centuries have
men been capable of building
such a vessel. Only in this cen-
tury have men been capable of
building or constructing a vessel
which could have carried the
ungainly load of cargo and
creatures of earth or endured the
tossing violence of the billows
which must have resulted when
"The fountains of the great
deep were broken up and the
windows of heaven were
opened." Even now, the men of
our generation have not attained
the capability or expertise which
would enable them to provide
for the people and the creatures
of earth for a time equal to that
during which Noah was shut up
in the Ark!

We see, then, a picture which
we do not get from our elders,
our teachers, our professors, or
even our preachers. Instead of
accommodating themselves to the
Word of God, men accommodate
themselves to the intellectual
speculations of other men and to
human theories which have been
devised. If the Word of God is
truth, and I believe that it is,
then Noah was not a primitive
individual. If we can accept the
Bible as the Word of God, we
should be able to realize that
Noah was technologically ad-
vanced beyond our generation.

In this, God enables us to see
very clearly that ours has not

BRIEF NOTES

The Memorial Heights Bap-
tist Church, 521 Carroll Blvd.,
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annual New Year Bible Con-
ference on January 2, 3, 4.
Guest speakers will be Elders
Oscar Mink, Crestline, Ohio;
Dan Phillips, Bristol, Ten-
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Jamestown, Indiana and Jim
Washer, Hallandale, Florida.
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been an evolution from the days
of the flood or from before the
Flood until today. Rather, men
apparently have been
deteriorating, generally, from
the beginning. Certainly, they
have deteriorated from the time
of the Flood until recent decades
as far as knowledge and
technology are concerned. This
should enable us to realize anew
the truth of God's Holy Word,
and how fully we can trust the
Bible as God has provided it.

As we look at these details
and reflect upon where we have
been and where we are, we
should have a new comprehen-
sion of the knowledge and the
wisdom of our God and
something of the knowledge and
wisdom of the men whom He
chose to give us His Word. We
should have a new realization,
too, of the wonder of the Word
of God. It has such un-
fathomable depths that we can-
not understand or comprehend
even some of its simplest jewels
of truth without the specific
guidance of the Spirit of God.

"We'll see more of this further
on!

—to be continued—

WHAT IS

(Continued from Page 1)

Lord's Supper, and He wants us
to celebrate His burial and His
resurrection by means of Scrip-
tural baptism. But, I say
without any fear of contradic-
tion, there was never anybody
who even called themselves
celebrating His birth until the
Bishop of Rome, the head of the
Catholic Church, set December
25th as His birthday. He knew
no more about when it was than
you know about the birthday of
your ancestors who lived 350
years ago. I want to say that if
our Lord had wanted us to
celebrate His Birthday He
would have told us when it was.
No one living today knows the
exact year of His birth much less
the day of it.

In John 7:7 Jesus said the
world hates Him, and in John
15:19 He says the world hates
us. Since that is true how could
the world get so much joy out of
celebrating His birth. If it is His
birthday. If December 25th
were His birthday the world
would care no more about that
day than they do about the
Lord's Supper. But, if you
notice, the lost people will tackle
you, and elbow you just as hard
as the saints do if you get be-
tween them and some article they
are trying to get to in order to
give it to cousin Mary, because
she will be sure to give us
something.

We need to see just where and
when the Catholic Church, or
religion, had its beginning,
because the beginning of
Christmas is embodied in that
religion. Soon after the flood
Noah's great grandson Nimrod,
a type of the soon coming an-
tichrist, started a religious
system known as Babylonian
Mysticism. The main characters
in this religious system were the
wife of Nimrod, Semeramis and
her son Tammuz. These two
became the Catholics' queen of
heaven, and their Jesus. When
Babylon fell to the Medes and
Persians (Daniel 5:30) the
capital of the Babylonian
Mysticism was moved from
Babylon to Pergamos. Later
when Attalus III died, Perga-
mos fell to the Romans in 133
B.C. and the religious capital
was moved to Rome. It re-
mained here as the Babylonian
Mysticism until the division in
the church in 251 A.D. As a

(Continued on Page 3 Column 1)

WHAT IS

(Continued from Page 2)

result of this division one branch continued as our Lord's true churches. The other branch became the apostate church which merged with the Babylonian Mysticism and became the Catholic Church in the sixth century. It was the Bishop of Rome, the head of the apostate church, the Catholic Church in embryo, who set December 25th as Christ's birthday.

We also need to see just why it had to be December 25th. The Romans celebrated a feast, or festival at this time of the year known as Saturnalia. During this time even the slaves were permitted to eat at the first table, and be served by their masters. This Saturnalia was dumped into Christmas. As a result of that you can, if you look closely, see people going into the saloon, called in our day the Liquor Store, who never go near it at any other time. And if you look close enough you may even see some of the members of your own church slipping into it. Why do people feel that they can do things at Christmas time that are not permissible at any other time? Is it because of the spirit of Christ, or is it the spirit of Saturnalia? Another reason for Christmas having to be at this time of the year is because the apostate church, the Catholic Church in embryo, had brought into their church a host of heathen Britons who were not about to give up their winter festival. They were just as much heathen after they were brought into this church as they were before. The Catholic Church says that if she cannot stop the heathen practices of her people she will Christianize them. That is what she did in this case. These heathens were determined to continue their heathen festival at this time of the year. So by calling December 25th Christ's birthday the Romans could continue celebrating their Saturnalia, and the Britons could continue their winter festival just as they had been doing and still be good Catholics, because the head of their church had set that day as Christ's birthday. That made it sound like a Christian celebration. The Universal Jewish Encyclopedia says that in order for the Shepherds to be out in the field with their flocks the night Christ was born it would have been necessary for His birth to have occurred sometime between March and September, because the nights were too cold for them to remain out there, and besides the frost killed the grass about September. I recall seeing a picture on the front page of our paper some years ago showing the snow so deep on Christmas day in Jerusalem that the police had to deliver milk to the hospitals, because the milk trucks could not do it. But in spite of all that, Christmas had to be on December 25th whether there were any shepherds out that night or not.

With Christmas literally loaded down with the world's religion it is easy to see why the world loves it. But why is it that so many Baptists seem to try to out-give, out-shine, and out-spend the world? It is easy to see that the world does it through ignorance, but Baptists really have no excuse for it. Every Baptist preacher in this country knows Christmas is nothing in the world but a pagan holiday. Still they will lead their people in a big Christmas program in order to get more people to come to the church on that day. I

often wonder if they have a good reason ready to tell the Lord when they stand before Him as to why they did it. The first Christmas card appeared in 1846 the next year after the Southern Baptist Convention came on the scene December 27th, 1845. Even though the first Christmas card went out 134 years ago it takes extra help today to get the tons of them delivered. It may be that if we turn to Jeremiah 5:30-31 we might get an idea as to why all this paganism is so popular. There we read in our every day language, "The preachers preach false things, and the priests run things their own way, and my people love to have it so."

The Baptist people run after the false gods and false religion connected with Christmas simply because they love it. Another reason might be that they do not want to be called a far out strange person. They seem to be so afraid of persecution. In II Corinthians 12:10 Paul said, "I take pleasure in persecution for Christ's sake." O, that we had more Baptists who could take pleasure in persecution for Christ's sake. Baptist people know full well that if they turn their backs on Christmas, and all the paganism that goes with it they will suffer persecution. All too many of us think more of now than we do of the soon coming day when we must stand before the judgment seat, or throne, and tell our dear Lord why we did not suffer persecution for His sake. And, believe it or not, that day will be here sooner than many of us expect.

No doubt there are Baptist men today who are already planning to do just what Jeremiah said they do. In Jeremiah 10:3-5 we read, "For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the nails and with hammers, that it move not." Then no doubt there are Baptist women who are planning to do what we see in Jeremiah 7:18. There we read, "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods that they may provoke me to anger." In former years I would say you cannot find Christmas in the Bible, but I have learned that there is quite a lot in it about this infamous pagan feast. O, the beautiful Christmas trees, and the delicious Christmas cakes that will be in great profusion in a few weeks. What is more beautiful than a Christmas tree with all its decorations and all the gifts? And what is more delicious than those Christmas cakes. But what does our dear Lord think about them? That is what we need to consider. We are reminded of the Tabernacle we see in Exodus 26. All the world saw was the skins of animals. But to those who were permitted to go inside, the beauty was wonderful to behold. But the world sees the beauty of Christmas. Why the difference? If the drunkard refused to drink on Christmas, and the harlot became virtuous for the day we might be able to see the Spirit of Christ in Christmas. But so long as we see just the opposite we are forced to say it must be the spirit of Saturnalia. But still many Baptist people love it.

If anyone has any real evidence that would justify Baptist people in their participation in this ungodly thing I sure would like to know about it. I am not able to find any evidence



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

Ruth 4:4-8

Intro.: One of the mysteries of this story is the attitude and action of Boaz in his response to the needs of Ruth. His willingness and readiness was immediately evidenced in his first meeting with Ruth and it never lessened. Step by step we see Boaz and Ruth provisionally brought together as every obstacle was removed. In this lesson we see the nearer kinsman confronted with the responsibility of redeeming and of taking Ruth in marriage to raise up a seed to keep alive the name of Elimelech. His attitude upon learning the full story is very instructive. Of course, it surely serves to show the love and mercy of Boaz.

VERSE 4

"And I thought to advertise thee." To set before thee completely and clearly the situation as it exists. Openness and honesty were traits of Boaz in his relationship with his servants and in his dealings with Ruth.

"Saying, Buy it before the inhabitants, and before the elders of my people." What Boaz expected is not fully known and yet it is apparent he was a Godly man and a man of faith and he therefore committed this situation into the hands of God. This should be true of all of the details of our lives (Philip. 4:6, 7). May we ever spread the matter before God (I Kings 8:54, II Kings 19:14). Therefore Boaz knew it would be done to the glory of God and for the blessings of God's people. He, like Paul, realized events furthered the cause of God (Philip. 1:12). However he wanted things done Biblically and lawfully. This should ever be our desire (John 2:5).

"If thou wilt redeem it, redeem it." He placed the mat-

ter before him so there could be no misunderstanding.

"But if thou wilt not redeem it, then tell me, that I may know." Boaz seemed to have some reservations about the nearer kinsman. Many times people can draw some fairly accurate conclusions about what they feel we will do in situations because they know somewhat of our past actions and our manner of life. If a man is selfish or greedy of filthy lucre, it will be evidenced in his daily words and works. I wonder what kind of conclusion people arrive at as they view us?

"For there is none to redeem it beside thee; and I am after thee." In this story there were two possible redeemers but not so in the spiritual realm. "Neither is there salvation in any other" (Acts 4:12). Thank God, our Redeemer obtained eternal redemption for us (Heb. 9:12), when there was none but Him. So He, by Himself purged our sins (Heb. 1:3) and "He appeared to put away sin by the sacrifice of Himself" (Heb. 9:26). God laid our sins upon Him (Isa. 53:6). "He made Him to be sin for us" (II Cor. 5:21).

"And he said, I will redeem it." The nearer kinsman jumped at the opportunity which he thought would bring additional gain and prosperity. He had a similar desire to the rich man in Luke 12:16-19. It is sad that so many, especially professed Christians, will go out of their way to obtain earthly possessions, while overlooking spiritual matters (Matt. 6:32).

VERSE 5

"Then said Boaz." Probably the nearer kinsman had interrupted Boaz before he had completed the details, but either way, it proved the fact that God

works "all things after the counsel of His own will."

"What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance." The words, "Ruth the Moabitess" changed everything as far as the nearer kinsman was concerned. He would gladly redeem that which would have made him more prosperous and popular, but he hesitates upon hearing about that which would give him added responsibilities, and especially if it involved a Gentile. It reminds us of the first reaction of Peter in hearing about Cornelius (Acts 10:14).

VERSE 6

"And the kinsman said, I cannot redeem it for myself." These would be sad words indeed if in God's mercy He had not raised up one who would do what the nearer kinsman would not do. ("For what the law could not do, in that it was weak through the flesh, God sending His own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh.")

"Lest I mar mine own inheritance." The feebleness of this statement in view of the blessings the man had received, again brings out the worldly or fleshly desire of the man. He was struggling to justify his failure to carry out his responsibility.

"Redeem thou my right to thyself: for I cannot redeem it." He seeks now to pass his obligations off to another. He hoped to gain some self respect by doing this instead of the condemnation he knew he deserved under the law. It is evident he had no love or interest in the well being of Ruth.

VERSE 7

"Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour; and this was a testimony in Israel." We can again rejoice, for as there was a way to confirm things under the law, God, in order to confirm His promise to His saints, confirmed it by an oath; therefore we have an anchor to the soul (Heb. 6:17-19).

VERSE 8

"Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe." Boaz, without hesitation quickly seizes the opportunity to fulfillment of his heart's desire. He stands in the shoes of the nearer kinsman and assumes all of the responsibilities.

Conclusion: Our Blessed Redeemer is set forth in this story in many aspects. May we see Him in all things.

(EDITORS NOTE: If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers, Fla. 33908).

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

Please explain the ministry of reconciliation in II Cor. 5:19-21.

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If we begin our study at verse 18 we see that "And all things are of God—". In the preceding verse it is said that any man who is in Christ is a new creature. This verse tells us that not only this, but all things are of God - that is all things are under His control.

"Who hath reconciled us to Himself by Jesus Christ," "The word 'us' here includes all who were Christians, both Jew and Gentile. They had been brought into a state of reconciliation with God through the Lord Jesus Christ. Before this they had been opposed to God. They had broken His laws. They were His enemies. But by what Jesus did they were brought into harmony or agreement with God. Reconciliation takes place when two parties who were in disagreement lay aside their enmity and become friends. This was the condition between God and man. Man was alienated from God. For reconciliation to take place there must be a change on the part of one or both of the parties. The change that must take place in the reconciliation of man and God must be on the part of man, for God does not change. Man, a sinner, and a just God could only be reconciled by man's sin being atoned for. This could be done only by the atonement made by our Redeemer.

"And hath given to us the ministry of reconciliation—". To us, the servants of Christ, those who have been reconciled to God are given the ministry of making this known to others. This ministry was given His church in Matt. 2:19 and Mark 16:15.

V19: "To wit, that God was in Christ, (through Christ) reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." This verse again tells us that God brought about this reconciliation by means of Christ. It was Christ, the mediator, Who accomplished this work of reconciliation. The word "world" here can not mean every human being, as the verse goes on to say that He does not impute (charge) their trespasses unto them and this is not true of all humans. The word "world" means that there will be men out of the whole world who are included. (Rev. 7:9) tells us that they will be, "Of all nations, and kindreds, and people, and tongues—".

V20: "Now then we are ambassadors for Christ;—" An ambassador is one who is sent by his government or his ruler to present the very message or

word of the one who sends him. He is bound to obey the instructions given him and can not go beyond. He is to be received as the one who sent him, "As God did beseech you by us;" We, as ambassadors for Christ are sent to proclaim the message that He has given us and to give the invitation, "Be ye reconciled to God."

V21: "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." This verse sums up the whole matter by telling us how and by whom this reconciliation took place and why. It was due to the fact that Christ took our sins and paid for them on the cross. This was done "That we might be made the righteousness of God in Him." This means that we are made righteous in the sight of God on the account of what the Lord Jesus Christ has done.

It was upon the cross that Christ took the sinner's place. He was treated as though guilty of all the sins of all His elect of all ages. It was there He was made sin for us. As the poet has said; "On Him almighty vengeance fell.

That would have sunk a world to hell;

He bore it for a chosen race, And thus becomes our Hiding-Place."

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Please read II Cor. 5:19-21 as you study this, for I have not room to quote it. God has elected a people and predestinated them to be saved. They will be saved and be with Him eternally. But those people are by nature sinners, children of disobedience and children of wrath - not the objects of God's wrath, but characterized by wrath in their behavior just as they are characterized by disobedience. The great load of guilt is upon them. before they can be reconciled to God—be friendly and loving in their attitude to God - be at peace with God - something must be done about the guilt of their sin. God was in Christ, Christ is God incarnate, and Jesus Christ came into the world to do a work that would be the basis upon which a holy God might be reconciled to unholy men and vice-versa. God imputed the sins of the elect to Christ and Christ died for those sins. God imputes the perfect righteousness of Christ to the elect and the two are reconciled thereby.

Now, in order for men to experience in and for themselves this reconciliation. God has ordained that they must hear the gospel of Jesus Christ. He ordained that through the foolishness of preaching, His elect would be saved. God has committed this ministry of reconciliation - this word of reconciliation - this beseeching

of men to be reconciled to God - God has committed this to His saved people, and especially to His preachers. Preachers - and all saved people - are to proclaim this gospel of reconciliation through the cross of Christ to the unsaved everywhere. They are to go into all the world and preach the gospel to every creature. This gospel is to be preached to all men - elect and reprobate - for we know not who the elect are - and if we did, we are still commanded to preach the gospel to every creature. We are to faithfully proclaim this gospel because, God commanded it, because He uses it in saving the elect, because it leaves the reprobate without an excuse. As we preach this gospel to all men. God uses it in giving spiritual life to the elect by the irresistible power of the Holy Spirit, and the quickened one immediately exercises repentance and faith in Jesus Christ and experiences reconciliation on the basis of the reconciling work of Jesus Christ. Oh! That we, who call ourselves Missionary Baptists would be more faithful and more obedient in this ministry of reconciliation.

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The ministry of reconciliation involves the potency of the sacrificial death of Christ for the salvation of His people from their sins (Mt. 1:21).

So, in preparation for this unique event, we are told that "in Him dwelt all the fullness of the Godhead bodily" (Col. 2:9). This being true, the apostle Paul tells the saints "that God was in Christ," in particular, in reference to His ministry. Basically, then, this constituted Christ Jesus, in person, as the temple and shrine of the eternal Deity, which made Him fully adequate for the great work of reconciling His people unto Himself, as was decreed by the Father, even before creation.

Consequently Jesus said: "This is the Father's will Who sent Me, that of all that He given Me I should lose nothing, but should raise it up again at the last day" (John 6:39).

Then, also, as a consequence of Christ's ministry of reconciliation, all true believers are constituted as "a new creation in Christ." Therefore, in relating to this status, "all things are become new" (2 Cor. 5:17), because these "all things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit (namely), that God was in Christ reconciling the world (us) unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation" (2 Cor. 5:18, 19).

Also, in our being a new creation in Christ Jesus, we are reminded by Paul how "God,

Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1:9).

So, in conjunction with our reconciliation to God by Jesus Christ on the cross, we find "a secret being" in Christ from everlasting, even before our conversion; and, then, at conversion. We have "an open being" in Christ.

Consequently, since all such "things are of God in conjunction with reconciliation; so, in Christ Jesus, we are a new creation, in having been embued with a new course of life from the implanted principles of the grace of God. Instead, old things are passed away, in that a new and living way is opened by the efficacy of the blood of Christ into the holy of holies.

In all this, the initiative, in the work of reconciliation of the believer to himself, is God, the Father. Who sent forth His Son in the energy of the Holy Spirit to be a propitiation for the sins of His pre-chosen people.

Thus, it was resolved upon from all eternity that God in Christ was to be the Surety and Substitute for the sins of His people, to whom He would not impute sin.

But, instead, their sin was imputed to Him. So, in this, God, the Father, "hath made Him, Who knew no sin, to be sin for us, that we might be made the righteousness of God in Him" (2 Cor. 5:21). Thus, the righteousness of God is imputed to His people, who are properly justified in Christ Jesus.

This reconciliation having been accomplished in the saving of His people from their sins (Mt. 1:21), "We are ambassadors for Christ, as though God did beseech you by us; we (beg) you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20).

God, then is never reconciled to the believing sinner; but, rather, the believer in Christ is reconciled to God, in that he is saved from his sins and now abides in peace with God, in that God's righteousness is imputed to Him.

Then, just as Christ was made sin by the imputation of the sins of His people to His account, so they, in turn, are made righteous by the imputation of His righteousness to their account.

Yes, then, "in secret," we were first of God, even before the world began, in Christ; and, then, at conversion. He is made unto us righteousness, openly, in the world. Therefore, our "secret being" in Christ before the world began, is the ground and foundation of our justification and reconciliation at conversion, which evidences it.

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The word reconciliation also means restoration. In Christ, we are restored to God by means of the atonement. Christ paid for our sins so we could be brought to the point of reconciliation or restoration to God. You see we need to be reconciled to Him. He doesn't need to be reconciled to us. We can be reconciled

through our Savior Jesus Christ.

Our responsibility is that we have the ministry or reconciliation. We preach the gospel of Christ. We preach sinners lost condition and the need of a Savior. We present life and hope because of the fact that Christ became our substitute and died in our place on the cross. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8). We present joy and peace because our Savior, who died for us, rose from the dead and now we have a living Savior. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God." (Rom. 6:9, 10).

We preach a living Savior and all who believe are reconciled to God. That is our ministry. The ministry of reconciliation. We do not reconcile them nor do we tell them to reconcile themselves. We tell them about the Savior and He reconciles them.

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In Adam all of humankind suffered an irreparable imbalance, and man by nature is unable to reconcile his book of responsibility with the Divine standard. Man may reconcile many of his differences with his fellow creatures, but he is utterly helpless to balance his book of life with the infallible record of God. A change must be made in man, it is man who needs to be reconciled to God, it is man who erred, it is the records of man that are in total disarray, and it is man who cannot, nor cares, to set the record straight. The account of man is not merely out-of-balance, but he exhausted all his means, assumed infinite debt, and has not the least farthing to pay toward retiring the account. Man owes to God a life of perfect righteousness, but at his best state he is altogether sin (Ps. 39:5). Thus, it was that Christ was sent to reconcile unto God an innumerable host of Adam's spiritually bankrupt children. "There is one.. mediator between God and men, the man Christ Jesus" (I Tim. 2:5). The objects of Divine reconciliation are the elect of God, the means of reconciliation is the propitiatory death of Christ. Rom. 5:10 "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life." It is by the death of Christ that Jew and Gentile may be reconciled, and will one day be altogether reconciled with one another and with God. So it is, we read, "And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:16). The sacrificial and atoning blood of Christ is the ground and basis of reconciliation. By dying in the room and stead of His people, Christ removed the sin debt, He paid it all, and not only reconciled His people unto God, but made them "...holy and

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FORUM

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unblameable and unreprouvable in His sight" (Col. 2:22).

The reconciling work of Christ has been accepted and approved by God, and on the basis of this fact, Paul says to the believer, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled" (Col. 2:21). "Reconciled," is in the past-tense, meaning that the believer, here and now is at peace with God, through the merits of Christ's shed blood (Col. 1:20). The "ministry" (II Cor. 5:18), or "word" of reconciliation is the proclamation that the work of redemption is accomplished in Christ. "...We pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20). God in and through Christ has done everything necessary to save His people, and now they may return unto God without fear of the penalty or retribution for their sins. Their sins were charged to their reconciling sacrifice (Is. 53:6), and shall never be remembered against them anymore (Heb. 10:17). The Greek word from which the word "reconciled" is translated means to change. So it is, man must undergo a change, for God is immutable and never changes. The necessary change is wrought in the elect by the Spirit of God, and apart from this change none would be reconciled to God.

CHRISTMAS

(Continued from Page 1)

Well, that crowd is all wet, for neither the Bible nor history tells us of the exact date.

"Then why Christmas?" you ask.

Well, it's like I said, Christmas is a heathen celebration. Just check up for yourself in any good encyclopedia. Christmas is an ancient celebration from old Babylon.

"What about the churches that celebrate it as the birthday of Christ?"

Well, what do you say? You don't know? Then I'll tell you — the Roman Catholic Church brought in the Christmas celebration years ago as a means of getting heathen "converted" to the Roman Catholic Church. Now, that is just a historical fact, not a notion of mine. Check up for yourself.

Anyway, where does the Bible tell us to observe the birthday of Christ?

"Why, it's there, isn't it?"

Nope, it sure isn't. We celebrate His resurrection every Sunday and His death by the Lord's Supper, but we are not told to celebrate His birth.

Strange? Well, you'd be surprised what some people think is right, that isn't in the Bible at all. Remember now, check for yourself.

"Wow! You are a nut," you may say.

OK, maybe so. But if you have been quacky enough to read this far, you might as well read a little further.

Now, I'm not joking when I tell you not to buy any gifts. Many Christians have the idea that they are under obligation to friends, family, and relatives to buy gifts. Why, some even think they are under obligation to God to buy these persons gifts.

Why? Well, they think that since the Magi brought gifts to Christ after His birth, they

ought to give presents, too. But the monkey-wrench in this situation is that the Magi gave their gifts to Christ, not to each other! (Matt. 2:1-11).

Now, isn't it strange how people get things all warped? Whoever heard of observing a person's birthday by giving gifts to someone else! Wonder what Christ thinks about that? What would you think if somebody did you that way on your birthday?

Another thing:

3. Don't buy a Christmas tree or decorations, and don't play "Santa Claus."

Oh, I am cruel, am I not? Rob little kiddies of dear old Santa. Well, friend, there's not much difference between the spelling of Santa and Satan, and I doubt not that they are close akin to each other. Satan, the Bible says, is "the father of the lie" (John 8:44), and if he's not the singular papa of the old Santa lie, then who is? With God a lie is a lie, not a joke, gag, or tale. Listen to this verse:

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." — Matthew 12:36.

Now, at the judgment, you're going to look mighty stupid when you try to tell God what you would like to tell me about playing Santa Claus.

Incidentally, about that Christmas tree, here's a passage you might like to read:

"Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not." — Jeremiah 10:2-4.

Now, that's what God said about something similar to our modern Christmas tree. Did you know that the modern tree is just a continuation of the practices of the heathen? That's right, and God said, "Learn not the way of the heathen."

Now, I have told you how to save all the money that you would waste at Christmas. I have given you the best reasons in the world — Bible reasons — why you should save your money.

Christian, let me beg you not to disgrace your Christ by participating in the heathenish Christmas. Don't burden yourself with the things of the world. You are under no obligation to observe Christmas — no, not to anyone! However, you are under obligation to God to renounce such unscriptural, heathenish customs. Take your stand for Him! Only headaches, heartaches, nightmares, burdens — both physical, spiritual, and financial — are in store for the disobedient.

In closing, think upon this:

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." — I Corinthians 6:20.

Five Facts About "Christmas"

1. "Christmas" did not originate with God, but with the heathen of Babylon (see any good encyclopedia for the facts).

2. "Christmas" is not Christ's birthday, but the so-called birthday of the son of the Babylonian "queen of heaven."

3. Neither God the Father, the Son, or the Scriptures teach us by command or example to celebrate the birth of Christ.

Thus, such a celebration can only be a "commandment of men" (Matthew 15:9).

4. The Roman Catholic church brought this pagan celebration over from Babylon and taced the name of Christ on it, in order to overawe the heathen and gain "converts."

5. It was not until the third and fourth centuries, A.D. that any professing Christians observed "Christmas;" and then it was opposed by all the sound churches. Chrysostom wrote in the year 380 A.D. — "It is not yet ten years since this day was made known to us." (Vol. II, page 352), Moniturn in Hom. de Natal. Christ.)

God Says:

"But in vain they do worship me, teaching for doctrines the commandments of men." Matthew 15:9.

"Learn not the way of the heathen." — Jeremiah 10:2.

CELEBRATING

(Continued from Page 1)

written upon her forehead (Rev. 17:5).

How were these mysteries of Babylon to be carried out? The object was to bind all mankind in blind and absolute submission to a hierarchy entirely dependent on the sovereigns of Babylon. It should be done in stealth and secret. In carrying out of this evil scheme all knowledge, sacred and profane, came to be monopolized by the priesthood.

The origin of the mass is from old Babylonian paganism. The sacrifice the mass is from the "unbloody sacrifice" of Venus. Tacitus, the historian, says, "No blood was allowed to be offered on the altars of the erotic Venus. Its victims were used for the purpose of the 'haruspex' but the altars were required to be kept pure from blood." The haruspex (inspector of entrails) was any of a class of lesser priests and soothsayers, in ancient Rome, who professed to foretell the future by interpreting the entrails of the victim. Tacitus further states, the haruspex of the temple of Venus was brought from Cilicia. Tarsus, the capital city of Cilicia, was built by Sanachrib the Assyrian King, in express imitation of Babylon.

Now, the goddess Queen of Chaldea differs from her son, who was worshiped in her arms. He was represented as delighting in blood. She, as the celestial "dove," as the Hope of the world, was averse from blood and was represented in a benign and gentle character. According, in Babylon she bore the name of "Mylitta" — "the mediatrix." Rome has bestowed the character of the "Mediatrix" on Mary. I Timothy 2:5 says, "For there is one God (not many), and one mediator (not mediatrix) between God and Men, the MAN CHRIST JESUS (not the woman Mary).

The queen was also called Aphrodite. She was supposed to have been born from the sea (mainly because Nimrod was a descendant of Ham who came through the flood with Noah). Aphrodite was the goddess of love, "the wrath subdoer" (Greek myth). In Rome she was called "Bona Dea." The Good Goddess, this is why Mary is prayed to as "Holy Mary, mother of God."

Now we can see how and why Rome represents Christ, the meek and lowly Lamb of God

who never breaks the bruised reed, nor quenched the smoking flax, the One full of grace and truth (Isaiah 42:14; John 1:14-17), as a stern and hard judge before whom sinners might grovel in the dust and still might never be sure of being heard. While at the same time Mary is put in the most winning and engaging light. Ligvori (1696-1787) tells his readers that sinners that venture to come directly to Christ may come with dread and apprehension of His wrath. Let him only employ the mediation of the virgin with her son. She has only to show the son "the breast that gave him suck" and his wrath will be immediately appeased. Certainly that could not come from Luke 11:27 and 28.

Hindu mythology has the God Siva and his wife Kali. When that God appeared as a little child we have an exact parallel. "Siva," says the Lainga Puran, "appeared as an infant in a cemetery, surrounded by ghosts, and on beholding him, Kali (his wife) took him up, and caressing him, gave him her breast. He sucked the nectareous fluid; but becoming ANGRY, in order to divert and PACIFY him, Kali clasping him to her bosom, danced with her attendant goblins and demons amongst the dead, until he was pleased and delighted." The son was the reincarnation of the husband.

All these pagan myths are woven into the apostate Roman system called the Holy Roman Catholic Church, which is mystery Babylon. The pagan rite of a bloodless sacrifice was brought into the Roman church, the great whore and mother of harlots. In the fourth century when the Queen of Heaven, under the name of Mary, was beginning to be worshiped in the Christian Church (so called) the unbloody sacrifice was then introduced. Epiphanius stated the practice of offering and eating it began among the women of Arabia. The shape of the unbloody sacrifice indicated its origin — a small round wafer. In Egypt the small thin round disk symbolized the sun. When Osiris, the sungod, became incarnate (or reincarnate, as the case is with pagan mythology) and was born, it was not merely to give his life as a sacrifice for men, but that he might also be life and nourishment of men's souls. The sacrament or found wafer; the round disk of the sun god, the symbol of Baal; the Mass — means dismissal, hence the dismissal of sins through the unbloody sacrifice of the queen of heaven which jumps into the face of Hebrews 9:13-14, 22.

The blasphemy of the celebration of the mass is that men can have their sins dismissed or pardoned with a bloodless sacrifice, which is directly contrary to scripture. Roman Litany address the wafer, in the celebration of the mass, "Bread-corn of the elect, have mercy upon us." Those receiving the sacrament should be fasting from midnight to the mass, just as was enforced in the old worship of the Babylonian divinity.

Although the god whom Isis or Ceres brought forth, and who was offered to her under the symbol of the wafer or thin round cake, as "the bread of life," was in reality the fierce, scorching Sun, or terrible Moloch, yet in that offering all his terrors were veiled, and everything repulsive was cast into the shade. In the appointed symbol he is offered up to the benignant Mother, who tempers judgment with mercy, and to whom all spiritual blessings are ultimately referred; and blessed

by that mother, he is given back to be feasted upon, as the staff of life, as the nourishment of her worshippers souls. Thus the mother was held up as the favorite divinity. And thus, also, does the Madonna of Rome entirely eclipse her son as the "Mother of grace and mercy."

To a Christian the characters I.H.S., on the wafer, are represented as signifying, "Jesus Hominum Salvator," "Jesus the Saviour of men." To the pagans in Rome it means: "Isis, Horus, Seb," that is, "The Mother, the Child, (reincarnated) and the Father (or husband who dies) of the gods," in other words, "The Egyptian Trinity." When the women of Arabia began to adopt this wafer and offer the "unbloody sacrifice," all genuine Christians saw at once the real character of their sacrifice. They were treated as heretics. But Rome saw that the heresy might be turned to account; and therefore the practice of offering and eating this "unbloody sacrifice" was patronized by the Papacy; and now, throughout the whole bounds of the Romish communion, it has superseded the simple, but most precious ordinance, of the Supper instituted by our Lord Himself.

In the celebration of the mass the priests are supposed to be invested with the miraculous power to transform a piece of bread into the very body of Christ, as well the wine into His blood. Transubstantiation is the changing of one substance into another; hence the elements of bread and wine into the body and blood of the Lord, but that is the unbloody sacrifice of the sun goddess and not the Lord's supper. It is not the crucifying of Christ afresh, but the unbloody sacrifice that is implied in the mass that dismisses a man's sins, that is blasphemy. The papacy teaches that after consecration "the body and blood as well as the soul of divinity of the Lord Himself are present in 'the Eucharist'."

It does not trouble me so much that the religious orders of the world, who are the harlot daughters of Rome known as protestant denominations, celebrate the Xmass but it troubles me greatly that the Lord's churches, "the Israel of God" (Gal. 6:16), take part in this idolatry. In this present time they celebrate the blasphemous mass and see nothing wrong with it. It is sad to me that I can read in the secular newspapers and periodicals more truth about the pagan origin of the mass than is preached in most Baptist pulpits. It is argued that "we do not have a tree (the image of Baal) in the church house," "or exchange gifts," or have Santa Claus come in and deceive children," but most Baptist churches have their cantatas of the mass. Most "so called" Baptists have all the trappings of the mass in their homes like the tree and mistletoe which are described in Jeremiah 10:1-8; all the glitter of pagan symbolical colors, etc.; the lights on the roof which are spoke of in Zephaniah 1:5 and how they swear by the Lord and by Malcham. They seem to be able to justify paganism and demon worship in their homes, and yet if a member gets drunk or commits adultery in the home charges are brought up before the church and that member is withdrawn from, as well he should be. The

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CELEBRATING

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sad thing is that the Scriptures put as much, or more, emphasis on idolatry as it does on sins of the flesh. We are told to flee from idolatry. We read this in I Corinthians 10:7 & 14. I John 5:21 tells us, "Little children, keep yourselves from idols." Not also Ephesians 5:1-5. Paul tells us what the works of the flesh are and then tells us that they which DO (not have DONE, but DO) practice such things, shall not inherit the kingdom of God (Galatians 5:19-21), that is the gospel church kingdom here and now.

The true Church of Christ is not to keep company with a brother if he be a fornicator, covetous, or an idolator, or a railer, or a drunkard, or an extortioner, and they are not to eat with such, that is, they are not to eat the Lord's Supper with them. They are to be put from the body (I Cor. 5:11-13). That wicked person, Paul says, is to be put away from among the body (local). "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." I Corinthians 6:9 & 10.

It is a fact that the Lord's churches have no right to sit and eat at the Lord's Table until these wicked individuals are dealt with and excluded from the rights and privileges of the local church. It is also a fact that when the Lord's churches presume to do so, that they sit alone at that table. Our Lord is not present at that feast of bread and wine that represents His body, which was broken, and His blood that was shed for the elect seed in securing their eternal salvation. Many of the Lord's true churches have not had the Lord present in their communion services for years because of no discipline in the church, note I Corinthians 10:16-21. Paul makes it clear that "Ye cannot drink the cup of the Lord, and the cup of devils (demons): ye cannot be partakers of the Lord's table, and of the table of devils." (verse 21) Oh, Yes, many churches go right on as though all is well and perform their little ceremony. Most churches just once or twice a year. But it is not the Lord's table because He is not present at that table. How do we know that? Note I Corinthians 11:18-20. Verse 20 says, "this is not to eat the Lord's supper." Oh you may eat the bread and drink the wine, but you have not eaten the Lord's Supper because you ate it without Him. It was the church's supper, not His.

Why is this supper kept so seldom? Because we have left our "first love." The scriptural precedent is when the church assembled on the first day of the week, to worship in spirit and truth, they, in the evening service on Saturday (the beginning of the Lord's Day) examined themselves and came to the Lord's table and He was present with them. "Oh, (some will say) it will become a boring routine to keep the feast each first day." On the contrary, can any supper where our precious Lord is present become a meaningless ritual? A boring routine? A burden to the members of His body? I think not. The primitive church did not think so, for they kept it each and

every Lord's Day. One thing is for sure, church discipline must be kept in order to keep the feast. I Corinthians 14:40, "Let all things be done decently and in order." The Lord has an order that the church is to go by if we are to keep house for Him.

The fact of the matter is: the once a year keeping of the Lord's Supper has become a meaningless ritual. Both discipline and restoration are neglected, and that ritual is nothing more than an emotional ceremony without the Lord ever being present. Oh that God's people would repent and do the first works. We should see the visitation of God upon His churches and possibly our nation delivered from its judgments.

What is truly amazing to me is that the Lord's true churches will not receive alien immersion because it is not John's baptism, its origin is from apostate Rome, and they should not. Yet, Baptist churches will ignore IDOLATRY in its most blatant form. Its members will celebrate the mass, which is pure idolatry and has the same origin as apostate baptism. Some will try to justify it by saying the same as I see on bumper stickers and bill boards, etc., "Keep Christ in Christmas," or "Put Christ Back into Christmas." The fact is the Christ of God has never been in that which is a pagan feast of an "unbloody sacrifice," nor can you put Christ into it, or anywhere else for that matter. There was a king once who thought he had power to release, or put to death, the very Son of God, but our Lord made it clear that he had no power but that which had been given him from above. Our Lord will have nothing to do with that which is an abomination in His sight.

The Scriptures nowhere ever tell us to commemorate Christ's birthday. Why? Because Christ has no birthday. He is eternal with the Father, has always existed with the Father, and hence is without beginning or ending of days. The Christ of Christmas is anti-christ. Rome does not believe in the virgin birth. They do not believe in the incarnation, but in re-incarnation. That the husband of the queen of heaven, after having died a violent death, was reincarnated as the sun god. How can I, knowing what I know about the "mass," have "Merry Christmas"? How can any true believer, who desires to be obedient unto their Lord?

Some only call Him Master and Lord, but DO NOT the things He says, as in Luke 6:46.

Perhaps the greatest blasphemy of all is that the "unbloody sacrifice" of the mass is celebrated over and over in order to dismiss men from their sin, when in reality the Lord's Table is "kept" as it was delivered to the church (I Cor. 11:1) in remembrance of that one complete and satisfactory sacrifice of our blessed Lord Jesus Christ, when He offered Himself to God. (Eph. 5:2, Heb. 7:27, 10:10, & 9:14; Christ never offered Himself to sinners, in the entire volume of scriptures, nor did He offer himself to Satan as some advocate). The apostle laid great import on "once" and "one." Christ offered Himself once a bloody sacrifice. Why? because "without shedding of blood is no remission." (Heb. 9:22) "Now where remission of these is (sins

and iniquities), there is no more offering for sin" (Heb. 10:17, 18). "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9:14; "Christ was once offered to bear the sins of many (Not all of Adams race, but many) Heb. 9:28; "By the which will (will of God) we are sanctified through the offering of the body of Jesus Christ once for all (or once for ever)" Heb. 10:10; "For by one offering He (Christ) hath perfected forever them that are sanctified" Heb. 10:14.

The unbloody sacrifice of the mass is a blatant and bold denial of that one offering of Christ, and that which was accomplished by His death, and advocates the blasphemy of the "universal atonement" doctrine. The basis of "universal atonement" is that Christ did not secure the redemption of any man in particular but only made salvation possible, or probable, for any, or all men who will cooperate with God. The "bloodless sacrifice" of the mass is that any man can have his sins dismissed by the priest through the celebration of the mass, which is called a "sacrament" (meaning sacramentum, sum deposited by two parties in a sacred place), literally meaning - salvation is accomplished by the help and cooperation on the part of the sinner. This doctrine has come from Egypt, "self-procreating" known as "free willism" in our day. The "mass" is a denial of the prophecies of redemption truths, as in Isaiah 53:10-12, by insisting on an unbloody sacrifice. First it is a denial that the Lord God was pleased to bruise Him, by insisting on an unbloody sacrifice; second, that His soul was made an offering for the sin of His seed (or the elect), by denying that God has an elect seed; third, that the pleasure of the Lord prospered in His hand (for, indeed, Christ is a failure if He did not secure the eternal redemption of those for whom He died); fourth, that His days are prolonged. How? By His rising again for the justification of His elect (Romans 4:24, 25), which is denied in the mass; fifth, that the travail of His soul was a satisfaction to God, because an unbloody sacrifice must continue to be offered to set men free from their sin; sixth, that by Christ, "the righteous servant," infinite knowledge did in fact justify many (the many being those that He in vicarious substitution bear their iniquities); seventh, that He divided a portion with the great, and the spoil with the strong (the spoil here refers to the property, territory, etc. taken in battle by the conqueror). The celebration of the "mass" implies that Christ in His atoning death, burial, and resurrection conquered nothing at all. "Because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." God, the father, divided Christ His share that had been agreed to in covenant arrangement, before the foundation of the world, with the great (or with great abundance) and the spoil with the strong (substantial, real, actual, true not imaginary). The property and territory which was the spoil of the conquering Christ were none other than the elect as John 6:37-40 tells us. Those that were given to Christ before the foundation of the world will come to Christ. There is no

possibility of failure. The celebration of the mass is a flat denial of these great truths.

Yes, dear reader, I am aware that "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." (Jeremiah 51:7) I know that God in His Sovereignty had a purpose, in Babylon and mystery Babylon as well. I am also aware that God's people are exhorted to come out of her. What agreement hath the temple of God with idols? and the church IS the temple of God. (II Cor. 6:14-18) I am also aware that, "that which is highly esteemed among men is abomination in the sight of God." (Luke 16:15). We are not to lust after evil things as Israel of old did, nor be idolators we are told in I Corinthians 10:6,7. Are you aware that the scriptures exhort and admonish God's people not to be plastic (easily formed)? "Be not conformed to this world but be ye transformed by the renewing of your mind." Romans 12:2. I hope your minds have been renewed.

Tonight, as I finish my remarks on the pagan festival, it is "Christmas Eve." At midnight the pope of Rome will celebrate the mass for Christ in Saint Peter's Basilica (Saint Peter's kingdom). The mass is blasphemy when said for any person. To pretend to dismiss men's sins by an "unbloody sacrifice" is anti-Christ doctrine. This particular mass is the height of blasphemy for it is celebrated for Christ who is holy, harmless, and separate from sinners. (Hebrews 7:26) Rome does not believe in the incarnation of Christ (unborn deity incarnate in human flesh) for they accuse Him of sin and dismiss that sin by the mass. If you, as a professing believer took part in celebrating the mass, I thought you should know just what you have taken part of. You can find these facts, and many more, in "The Two Babylons" by Alexander Hislop, "The World Book Encyclopedia" and some are right from "Webster's Dictionary." May the grace of our Lord Jesus Christ be with you all.

CELEBRATION

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is the fact that our Lord was not born on December 25. A study of Luke 2:8 will show that our Lord was not born in the winter time. This verse reads as follows:

"And there were in the same country shepherds abiding in the field, keeping watch over the flock by night."

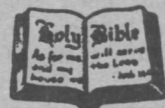
We learn from Adam Clark's commentary (vol. 5, Page 386):

"It was an ancient custom among the Jews of those days to send out their sheep to the fields and deserts about the passover (early spring) and bring them home at commencement of the first rain."

An article appearing in the Middletown Journal read in part:

"True date of Christ's birth a Mystery... the exact date of Jesus' birth has even been disputed by scholars for centuries. In fact, about all they agree on is that it is not December the 25th... Most scholars estimate that the true date falls in late August or early September. It is not even certain why December 25 was chosen, though here is one generally accepted reason.

IS "THAT" IN THE BIBLE?



Question:—

Who deceived his son-in-law by substituting the bride's older sister on the wedding night?

Answer:— Laban, Genesis 29:16-26. "And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender eyed; but Rachel was beautiful and well favoured. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go unto her. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? And Laban said, It must not be so done in our country, to give the younger before the firstborn."

Saturnalia was the great Roman Holiday and it came the third week of December. Christian leaders hoped that Celebrating Christmas at this time would lessen the impact of the pagan festival."

The Catholic encyclopedia, published by the Catholic church says:

"Christmas was not among the early festivals of the church... the first evidence of the feast is from Egypt. Pagan customs centering around the January calendars gravitated to Christmas... in the Scriptures, sinners alone, not saints, celebrated their birthday."

The Schaff-Herzog encyclopedia says concerning Christmas:

"How much the date depended upon the pagan Brumalia (Dec. 25) following the Saturnalia (Dec. 17-24), and celebrating the shortest day of the year and the new sun... cannot be accurately determined. The pagan Saturnalia and Brumalia were too deeply entrenched in popular custom to be set aside by Christian influence... the pagan festival with riot and merrymaking was so popular that Christians were glad of an excuse to continue its celebration with little change in spirit and in manner. Christian preachers of the West and Near East protested against the unseemly frivolity with which Christ's birthday was celebrated, while the Christians of Mesopotamia accused their western brethren of idolatry and sun worship for adopting as Christian this pagan festival."

History tells us that the first

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CELEBRATION

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Christmas tree in Ohio was set up and decorated in 1847 by August Imgard, who had recently arrived in Wooster from Germany.

The First Christmas tree in Cleveland, Ohio, nearly split a Lutheran Church. A few years later, two retail clerks were fired because they attended a party at which there was a decorated tree.

The name Christmas (Christmass) should tell us of its origin. The word comes from two words, Christ plus Mass. The meaning of the word mass is an abomination to the God of heaven and earth. The reason for my saying this is because the mass which is observed by the Catholic Church denies the all sufficiency of the atonement which our Lord made at Calvary. Their teaching is that the mass is not a mere representation of the sacrifice of Christ, but that it is a continuation of the same offering. The Priest even commands the Lord to come down from glory and become a piece of bread. Beside all of this, the Roman priest teaches that this same mass adds to, and improves upon, the atonement which our blessed Lord made at Calvary.

The Holy Scriptures inform us that the Lord hates lying, yet more lies are told on His so-called birthday than any other time of the year.

"These six things doth the Lord hate; yea, seven are an abomination unto him; a proud look, a LYING TONGUE, and hands that shed innocent blood."

This passage says the Lord hates lying, yet this is what He receives on His assumed birthday. Let us note some of the Christmas lies: It is a lie that Dec. 25 is our Lord's birthday. Santa Claus is a lie. The story that Santa comes down the chimney is a lie. The tale that Santa fills stockings with good things and places toys under trees is a lie. It is a lie that Santa sees, hears and knows the thoughts and actions of every boy and girl in the world. It is a lie that Santa eats at the house of every boy and girl in the world.

"Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another." (Eph. 4:25).

Santa Claus, in the minds of children, has assumed equal status with God, even though the Holy Scriptures condemn such.

"And God spake all these saying, I am the Lord thy God, which brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt have no other Gods before me."

The Devil in Ezekiel 14:12-14, declared he would be like God, and he, in the form of Santa, is fulfilling his declaration.

Santa is like God in that he sees and knows the thoughts and actions of all boys and girls throughout the entire year. He is like God in that he can visit the house of every boy and girl in the world in one night. He is like God in that boys and girls pray to him. They present their petitions to him by way of letters. Some think he will know what they want if they speak the same into the air or think real hard about their desires.

It becomes obvious to me that Santa is a false god.

Boys and girls love Santa more than they love God. This could be proven if one could stand Christ and Santa side by side and ask a group of children to hug the one they loved the most.

Most boys and girls not only love Santa more than Christ, but they also fear him more. This is proven by the fact that most boys and girls try to be good all year, not because they fear God, but because they fear that Santa will bring them switches if they are not good.

Some will admit that Christmas has come to us from the heathen, but they still contend that it has its merits, seeing that it has been a means of drawing the heathen to Christianity. The fact of the matter is that men and women have not been drawn to Christ, but to the bright light and feasting of Christmas.

There were many who followed the Lord Jesus during his earthly ministry because he gave them a free meal.

"Jesus answered them and said, Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did EAT of the loaves, and were filled." (John 6:26).

The drunkard, the atheist, the liar, the thief and scores of other Christ-rejectors are all drawn to embrace Christmas, not because of the Lord Jesus, but because of the feasting and gaiety.

The Holy Scriptures forbid us to use worldly means in trying to draw men to Christ. The only way men are truly drawn to Christ is by the Power of God, the Spirit.

"No man can come to me, except the father which hath sent me draw him; and I will raise him up at the last day." (John 6:44).

There are many who believe that we are to conform to this world in order to draw men to the Lord, but Romans 12:2 speaks otherwise:

"And be not conformed to this world; but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12:2).

It is thought by some that Christmas is justified because the multitudes in the world observe it; however, we learn from the Scriptures that we are not to follow a multitude to do evil:

"Thou shalt not follow a multitude to do evil." (Ex. 23:2).

There will be a few in the world this Christmas who will not have a Christmas tree, yet the Christmas tree is condemned in no uncertain terms in Jer. 10:1-5.

Most people believe that three wise men visited our Lord on that glorious night when He was born. However, the Bible teaches otherwise. First of all, the Bible does not say how many wise men there were, and, secondly, the Bible does not say that a star guided these wise men to Bethlehem. The wise men knew that our Lord would be born in Bethlehem, seeing that they were wise men; that is, they were wise regarding the Old Testament prophecies having to do with the birth of our Lord.

Actually, it was some time after He was born before the wise men came to visit Him. This fact is clearly declared in the second chapter of Matthew.

We learn from Matthew 2:11 that our Lord was living in a house and not lying in a manger when the wise men came to visit him. We learn from Matthew 2:14 that Mary was able to travel, thus the visit by the wise men could not have occurred on the night in which our Lord was born.

Our Lord was living in Nazareth and not Bethlehem when the wise men visited Him. Joseph and Mary had already returned from taking Him up to Jerusalem so as to fulfill that which was required in Leviticus 12:1-4; therefore, the wise men did not see Him until He returned to Jerusalem (Luke 2:39. Compare Lev. 12:1-4).

We learned from the second chapter of Luke that it was the shepherds rather than the wise men who visited our blessed Lord on that glorious night when He was born (vs. 8, 15-16). The shepherds did not follow a star as they did not even see the one which the wise men saw. The angels informed the shepherds of His birth (Luke 2:10).

Let us sum up our message by quoting Matthew 15:8 and Luke 16:15.

"And he said unto them, ye are they which justify yourselves before men: but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."

"This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me."

XMAS

by A. W. Pink

"Thus saith the Lord, Learn not the way of the heathen... for the CUSTOMS of the people are vain" (Jer. 10:1-3).

Christmas is coming, quite so; but what is "Christmas?" Does not the very term itself denote its source—"Christmas." Thus it is of Romish origin, brought over from Paganism. "But," says someone, "Christmas is the time when we commemorate the Saviour's birth. Is it? and who authorized such commemoration? Certainly God did not. The Redeemer bade His disciples "remember" Him in His death, but there is not a word in Scripture, from Genesis to Revelation, which tells us to celebrate His birth. Moreover, who knows when, in what month, He was born? The Bible is silent thereon. Is it without reason that the only "birthday" commemorations mentioned in God's Word are Pharaoh's (Gen. 40:20) and Herod's (Matt. 14:6)? Is this recorded "for our learning?" If so, have we prayerfully taken it to heart?

And who is it that celebrates "Christmas?" The whole "civilized world." Millions who make no profession of the Lamb, who "despise and reject Him," and millions more who while claiming to be His followers yet in works deny Him, join in merry-making under the pretense of honoring the birth of the Lord Jesus. Putting it on its lowest ground, we would ask, is it fitting that His friends should unite with His enemies in a worldly round of fleshly gratifications? Does any truly born-again soul really think that He whom the world cast out, is either pleased or glorified by such participation in the world's joys? Verily, "the

customs of the people are vain;" and it is written "Thou shalt not follow a multitude to do evil" (Ex. 23:2).

Some will argue for the "keeping of Christmas" on the ground of "giving the kiddies a good time." But why do this under the cloak of honoring the Saviour's birth? Why is it necessary to drag in His holy name in connection with what takes place at that season of carnal jollification? Is this taking the little ones with you out of Egypt (Ex. 10:9-10) a type of the world, or is it not plainly a mingling with the present-day Egyptians in their "pleasures of sin" for a season (Heb. 11:25)? Scripture says, "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). Scripture does command God's people to bring up their children "in the nurture and admonition of the Lord" (Eph. 6:4), but where does it stipulate that it is our duty to give the little ones a "good time?" Do we ever give the children "a good time" when we engage in anything upon which we cannot fittingly ask the Lord's blessing?

There are those who do abstain from some of the grosser carnalities of the "festive season," yet are they nevertheless in cruel bondage to the prevailing custom of "Christmas" namely that of exchanging "gifts." We say "exchanging" for that is what it really amounts to in many cases. A list is kept, either on paper or in memory, of those from whom gifts were received last year, and that for the purpose of returning the compliment this year. Nor is this all: great care has to be taken that the "gift" made to the friend is worth as much in dollars and cents as the one they expected to receive from him or her. Thus, with many who can ill afford it, a considerable sum has to be set aside each year with which to purchase things simply to send them out in return for others which are likely to be received. Thus, a burden has been bound on them which not a few find it hard to bear.

But what are we to do? If we fail to send our "gifts" our friends will think hard of us, probably deem us stingy and miserly. The honest course is to go to the trouble of notifying them by letter if at a distance—that from now on you do not propose to send out any more "Christmas gifts" as such. Give your reasons. State plainly that you have been brought to see that "Christmas merry-making" is entirely a thing of the world, devoid of any scriptural warrant; that it is a Romish institution, and that now you see this, you dare no longer have any fellowship with it (Eph. 5:11); that you are the Lord's "free man" (I Cor. 7:22), and therefore you refuse to be in bondage to a costly custom imposed by the world.

What about sending out "Christmas cards" with a text of Scripture on them? That also is an abomination in the sight of God. Why? Because His Word expressly forbids all unholy mixtures; Deut. 22:10, 11 typifies this. What do we mean by an "unholy mixture?" This: the linking together of the pure Word of God with the Romish "Christ-mass." By all means, send our cards (preferably at some other time of the year) to your ungodly friends, and Christians too, with a verse of Scripture, but not with "Christmas" on it. What would you think of a printed program of a vaudeville show having Isa.

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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53:5 at the foot of it? Why, that it was altogether out of place, highly incongruous. But in the sight of God the circus and the theatre are far less obnoxious than the "Christmas celebration" of Romish and Protestant "churches." Why? Because the latter are done under the cover of the holy name of Christ; the former are not.

"But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

Where there is a heart that really desires to please the Lord, He graciously grants increasingly knowledge of His will. If He is pleased to use these lines in opening the eyes of some of His dear people to recognize what is a growing evil, and to show them that they have been dishonoring Christ by linking the name of the Man of Sorrows (and such He was, when on earth) with a "Merry Christmas," then join with the writer in a repentant confessing of this sin to God, seeking His grace for complete deliverance from it, and praise Him for the light which He has granted us concerning it.

Beloved fellow-Christian, "The coming of the Lord draweth nigh" (Jas. 5:8). Do we really believe this? Believe it not because Mussolini is dictator of Italy, or because the Papacy is regaining its lost temporal power, but because God says so—"for we walk by faith, and not by sight" (II Cor. 5:7)? If so, what effect does such believing have upon our walk. This may be your last Christmas on this earth. During it the Lord Himself may descend from heaven with a shout to gather His own unto Himself. Would you like to be summoned from a "Christmas party" to meet Him in the air? The call for the moment is, "Go ye out to meet Him" (Matt. 25:6); out from the

(Continued on Page 8 Column 1)

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XMAS

(Continued from Page 7)

horrible burlesque of "religion" which now masquerades under His name.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether good or bad" (II Cor. 5:10). How solemn and searching! The Lord Jesus declared that "every idle word that men will speak, they shall give account thereof in the day of judgment" (Matt. 12:36). If every "idle word" is going to be taken note of, then most assuredly will every wasted energy, every wasted dollar, every wasted hour? Should we still be on earth when the closing days of this year arrive, let writer and reader earnestly seek grace to live and act with the judgment of Christ before us. His "well done" will be ample compensation for the sneers and taunts which we may now receive from Christless souls.

Does any Christian reader imagine for a moment that when he or she shall stand before the

holy Lord, that they will then regret having lived "too strictly" on earth? Is there the slightest danger of Him reproving any of His own because they were "too extreme" in "abstaining from fleshly lusts, which war against the soul" (I Peter 2:11)? We may gain the good will and good word of worldly religionists today by our compromising on "little (?) points," but shall we receive His smile of approval on that Day? O to be more concerned of what He thinks, and less concerned about what perishing mortals think.

"Thou shalt not follow a multitude to do evil" (Ex. 23:2). Ah, it is an easy thing to float with the tide of popular opinion; but it takes much grace, diligently sought from God, to swim against it. Yet that is what the heir of heaven is called on to do to "Be not conformed to this world" (Rom. 12:2), to deny self, take up the cross, and follow a rejected Christ. How sorely does both writer and reader need to heed that word of the Saviour's "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown" (Rev. 3:11). Oh, that each of us may be able to truthfully say, "I have refrained

my feet from every evil way, that I might keep Thy Word" (Psa. 119:101).

Our final word is to the Pastors. To you the word of the Lord is, "Be thou an example of believers in the word, in deportment, in love, in spirit, in faith, in purity" (I Tim. 4:12). Is it not true that the most corrupt "churches" you know of, where almost every fundamental of the faith is denied, will have their "Christmas celebrations?" Will you imitate them? Are you consistent to protest against unscriptural methods of "raising money," and then to sanction unscriptural "Christmas services?" Seek grace to firmly but lovingly set God's Truth on this subject before your people, and announce that you can have no part in following Pagan, Romish, and Worldly customs.

TUNE IN TO THE CALL TO CALVARY

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WCAK, Catlsbrg., Ky.	Sun.—8:30-9:00 a.m.	92.7	3000 FM
Radio Caroline (Near London, Eng.)	Mon.—6:30-7:00 p.m. (English time)	962*	50000 AM

*319 meters

IF YOU REALLY MUST DRINK

Ackley (Iowa) World Journal

If you can not absolutely refrain from drinking, start a saloon in your own home. Be the only customer and you will not have to buy a license. Give your wife \$12 to buy a gallon of whiskey. There are 128 snorts in a gallon.

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gone, your wife will have \$39.20 to put in the bank and will have \$12 to start up in business again. If you live 10 years and continue to buy all your booze from your wife, and then die with the snakes in your boot, your wife will have \$34,750.40 on deposit, enough to bury you respectably, bring up your children, buy a house and lot, marry a decent man, and forget she ever knew you.

WAS CHRIST BORN ON DECEMBER 25TH?

"When was Jesus born?" is a question that has been asked by a multitude of anxious inquirers. Does any one know the exact time of His birth? This fallen race of mankind is prone to worship special days, and this is very evident in all religions where ritualism predominates. The further man drifts from God the more does he observe "days." Hence the observance of days not authorized by the Scriptures is a sign of apostasy. Paul said to the ritualistic Galatians: "Ye are carefully observing days, and months, and seasons, and years. I am afraid lest by means I have toiled over you in vain" (Gal. 4:10-11-B.U.V.). Perhaps it was for this reason that God prevented man from recording the exact date of the human birth of His Son. Man is inclined to forget the fact and cling to the time of the birth of Jesus. I have noticed that those who care most for the time of His birth care less for the importance of that birth.

It might be well to review briefly some of the dates regarding the birth of Jesus.

I
Do we know the year of His birth?

Is this A.D. 1934, or some other date? All the facts seem to show that this is not A.D. 1934. What are some of the facts? It would be unwise to use the valuable space of THE BAPTIST EXAMINER to review the many theories concerning the birth of Jesus.

(1) Herod was living when Jesus was born. (See Matt. 2:1).

According to Josephus, Herod died before the Passover of the year 50 of Rome (Ant. XVII i, 1; 9, 3-G.H. Gilbert). When he died Archelaus caused a seven-days' mourning to be kept for him, which would seem to indicate that his death occurred more than seven days before the Passover, which feast was held on Nisan 15th. Josephus also mentions an eclipse of the moon just before the death of Herod, and this eclipse probably occurred the night of March 12 and March 13, the year 750 of Rome (Ant. XVII. 6). Just how much time elapsed between the birth of Jesus and the death of Herod we do not know. Herod must have believed that Jesus could have been as much as two years old when he had the children

murdered (Matt. 2:16). Josephus says Herod reigned thirty-seven years from the time he was declared king by the Romans (Dr. Chas. F. Deems), hence his reign began either the latter part of 713 or the beginning of 714 of the founding of Rome, and terminated 750. Herod died some four years before our era.

(2) Luke says Jesus was "about thirty years of age" when He began His ministry (Luke 3:23), and this was "in the fifteenth year of the reign of Tiberius Caesar" (vs. 1). The word "about" would signify less than one year. He was either between 29 and 30 and 31. Luke probably dates the "fifteenth year" from the time when Tiberius began his associate reign with Augustus, 11 A. D. If this be true, then Jesus began His ministry in A. D. 26, and this would indicate that Jesus was born B. C. 4.

(3) In John 2:20 the Jews said the temple had been forty-six years in building. Josephus says the building was begun in the eighteenth year of Herod's reign, about 20 B. C. Add to this forty-six years, the time the temple was under construction, and it brings us to A. D. 26, the time Jesus opened His ministry. "Born in Bethlehem, according to the received chronology in the year of Rome 54, but in reality some four years earlier, that is 4 B. C." - Winston's Cumulative Encyclopedia, Vol. VI. "Our present era was fixed (525 A. D.) by a learned Sythian, Dionysius Exiguus, who was abbot at Rome, and died about 550 but it is now admitted to be erroneous by at least four years." - World Wide Encyclopedia. Dr. Chas. F. Deems, after having read "an immense amount of matter on this question," says, "The 7th day of August, B. C. 6 (A.U.C. 747), is the nearest approach we can make to the date of the birth of Christ. Within a fortnight of that day this great event most probably occurred" - Light of the Nations, p. 28 Many other authorities could be quoted showing that we do not know even the year in which Jesus was born, much less the month and the day.

II

Do we know the month and the day?

"As to the day and month of the nativity, it is certain that they can never be recovered; they were absolutely unknown to the early fathers, and there is scarcely one month in the year which has not been fixed upon as probably by modern critics. The date now observed

December 25 — cannot be traced further back than the middle of the fourth century" - World Wide Encyclopedia. The year was not begun with the birth of Christ until the ninth century, and the observance of December 25 was not in general use before the fifteenth century. Even now we do not date the year from December 25 but from January 1. The Roman Catholic Church adopted December 25, while for sometime the Greek Catholic Church kept January 6th, but later came over to December 25th. Clement, who died A. D. 220, says that some thought Jesus was born April 19, or 20th, and others believed He was born May 20th. In Egypt as far back as the third century, some believed Christ's birth to have been on January 6.

The early Christians were so interested in the work and worship of their glorified Lord that they cared but little about the time of His birth. Not until wordliness and formalism had begun to enshroud the churches did they turn from the simple worship of the Saviour to the observance of days. Neander, the German Ecclesiastical Historian, thinks that a probable reason for the observance of Christmas was that heathen people were having festivals and if Christians could have something resembling their festivals it would prevent some of their own from attending these heathen special days. Thus the origin seems to grow out of a desire to mimic the world. How true is this today: the world is pulling our people away from the churches and we must have something like the world to keep them at home.

Prof. Gilbert says: "Against December as the month of Jesus' birth, and against the winter season in general, some weight must be given to the fact that the shepherds were out with their flocks. Most critical scholars agree that the month and the day of Christ's birth are wholly unknown." - The Student's Life of Jesus, p. 24. It is understood that the shepherds took their flocks to the fields in the spring and returned them to the fold in the fall. It was while they were in the pasture-fields that Jesus was born.

If Paul should return to earth and see Christians observing Christmas, Easter, Good Friday and a host of other days, and then note the utter desecration of the Lord's Day, the First Day of the week, would he not again say: "I am afraid of you, lest by an means I have toiled over you in vain?"

—Reprinted from TBE (1934)

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