

Audio Transcript of Sermon  
December 25, 2021  
When was Jesus Born?

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Those of us who do not celebrate Christmas find ourselves in the smallest minority among those who call themselves Christians. Among those who do celebrate Christmas, the majority accept December 25<sup>th</sup> as the date of the human birth of Jesus. There is a much smaller portion who have concluded the date of December 25<sup>th</sup> to be in error. If you have been out and about the last few weeks, it would be hard to miss the crowds shopping for Christmas gifts, and seeing the many stores, businesses, and homes decorated for Christmas, and if you are not seeing with your eyes, you will typically hear Christmas carols.

Let's begin today by examining what the Bible says about the birth of Jesus. Both Matthew and Luke provide information that can be useful for our study. Matthew one verse eighteen.

**Matthew 1:18**

**18. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.**

Mary and Joseph were engaged and not yet married when Mary became pregnant with Jesus. Today, pregnancy before marriage is widely accepted, and back during this time, it was much different. Joseph wanted to quietly resolve the issue and back out of the marriage. Before this time, an angel of God, Gabriel, appeared to Mary, and Mary would immediately go see her cousin Elizabeth, the mother of John the Baptist, and important information is provided to us in the backstory to Elizabeth.

Elizabeth was married to Zacharias, a priest who was of the course of Abijah. Both were older and they were without children. Understanding the course of Abijah is important to understanding when Jesus was born. During the time of David, David organized twenty-four groups of priests to handle temple responsibilities throughout the year. On the Holy Days, all groups of priests would be busy. Abijah was the eighth group of priests to serve in the temple. This group served either

towards the start of summer in June, or towards the start of winter, in December. We can read on the division of the priests in first Chronicles twenty-four verse seven.

#### **1 Chronicles 24:7-10, 19**

- 7. Now the first lot came forth to Jehoiarib, the second to Jedaiah,**
- 8. The third to Harim, the fourth to Seorim,**
- 9. The fifth to Malchijah, the sixth to Mijamin,**
- 10. The seventh to Hakkoz, the eighth to Abijah,**

Moving down to verse nineteen we can see these orders were established to complete priestly duties at the temple. Verse nineteen.

**19. These were the orderings of them in their service to come into the house of the Lord, according to their manner, under Aaron their father, as the Lord God of Israel had commanded him.**

Most scholars tend to think the account in Luke references the first time of service, during late May or June. Zacharias was in the temple burning incense while people were praying, his assigned duty. An angel of God appeared to him and told him that his wife Elizabeth would give birth to a son and call his name John. Zacharias was told John would not drink wine or alcoholic beverages and would be given the Holy Spirit during gestation. One of John's duties would be to turn the hearts of the fathers to the children. Zacharias had a hard time believing what he was told and had his ability to speak taken away from him. Elizabeth was soon pregnant and five months would pass, taking us to sometime in November. Luke one verse five.

#### **Luke 1:5-25**

- 5. There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.**
- 6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.**
- 7. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.**

8. And it came to pass, that while he executed the priest's office before God in the order of his course,

9. According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10. And the whole multitude of the people were praying without at the time of incense.

11. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12. And when Zacharias saw him, he was troubled, and fear fell upon him.

13. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14. And thou shalt have joy and gladness; and many shall rejoice at his birth.

15. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16. And many of the children of Israel shall he turn to the Lord their God.

17. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21. And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24. And after those days his wife Elisabeth conceived, and hid herself five months, saying,

**25. Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.**

During the sixth month of Elizabeth's pregnancy which started in June, the Angel Gabriel came to Mary in Nazareth. Let's continue with verse twenty-six.

**Luke 1:26-38**

**26. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,**

**27. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.**

**28. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.**

**29. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.**

**30. And the angel said unto her, Fear not, Mary: for thou hast found favour with God.**

**31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.**

**32. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:**

**33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.**

**34. Then said Mary unto the angel, How shall this be, seeing I know not a man?**

**35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.**

**36. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.**

**37. For with God nothing shall be impossible.**

**38. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.**

Elizabeth most likely became pregnant during June, and six months after June is December, meaning Jesus would have been born in September. If the account of Zacharias' temple service in Luke is from the second service term per year, that would have meant Elizabeth would have become pregnant during December,

Gabriel's visit with Mary would have happened in June, and Jesus would have been born in March. For those of us who observe the Holy Days given by God, we know that March sometimes has the spring Holy Days and that September sometimes has the fall Holy Days. For us, we can find many connections to either time of year for the birth of Jesus.

A clue given to us in the Bible that zeroes in when Jesus was born is the announcing of the birth of Jesus to the shepherds who had their flock in the field throughout the night. The angel came and explained that on this day a savior was born, and the shepherds went to Bethlehem and found Mary, Joseph, and a baby in a manger. Luke two verse eight.

#### **Luke 2:8-20**

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

**9. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.**

**10. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.**

**11. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.**

**12. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.**

**13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,**

**14. Glory to God in the highest, and on earth peace, good will toward men.**

**15. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.**

**16. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.**

**17. And when they had seen it, they made known abroad the saying which was told them concerning this child.**

**18. And all they that heard it wondered at those things which were told them by the shepherds.**

**19. But Mary kept all these things, and pondered them in her heart.**

**20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.**

Because December is a colder and wetter month in Judea, the shepherds would not have likely been in the field with their flock at night, and this clue tends to point to summer or early fall, aligning nicely with the information given to us about Zacharias and the order of Abijah serving in the temple.

Immediately before the birth of Jesus, a census was ordered which required Joseph to report back to his hometown. Luke two verse one.

#### **Luke 2:1-7**

**1. And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.**

**2. (And this taxing was first made when Cyrenius was governor of Syria.)**

**3. And all went to be taxed, every one into his own city.**

**4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)**

**5. To be taxed with Mary his espoused wife, being great with child.**

**6. And so it was, that, while they were there, the days were accomplished that she should be delivered.**

**7. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.**

Not only was it a census of Judea, the entire Roman empire was being counted. Think about the logistics. Not all roads were paved with cobblestones. The roads that existed would need to accommodate the masses of people traveling to their hometowns. These same roads would also have to accommodate the Roman army as needed. Imagine the logistical bottleneck with very crowded roads. From the Bible, we know that wars normally started in the early spring, so that the battle could be settled by military might and not by the surprise of weather. Let's briefly look at second Samuel eleven verse one.

## **2 Samuel 11:1**

**1. And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.**

After the year was expired meant March or April, so during the spring of the year, there would be heavy military traffic on roads. It would be unlikely that a Roman ruler would want to compromise the military by having lots of people on the roads at the same time.

December on our calendar corresponds to the Hebrew Calendar month of Kislev, which can mean thick or congealed, and would make sense because of the cold rains which frequent the area during this time. It's unlikely a census would have occurred when the Romans army was using the roads during the spring or during the cold and rainy months of December.

But why have so many settled on December 25<sup>th</sup> when so many secular facts disagree with the date? Some look to the Roman practice of Sun worship as the reason for the date, specifically the festival of Saturnalia which was held at approximately the same time. With the sun sitting low on the horizon and December 21<sup>st</sup> as the shortest day of the year, Saturnalia extended to December 23<sup>rd</sup> and this allowed participants to observe the return of the sun as the days started to get longer. Roles would be reversed and masters would serve their slaves. During Saturnalia there was a king of Saturnalia that would preside over the festivities, and small gifts, even gag gifts would be exchanged among many during gatherings. Children would receive gifts, and for those with financial status, the gifts could include the gifting of a slave or exotic animal. Saturnalia remained very popular in the Roman empire until the third and fourth centuries AD, when many of the customs were either recast or heavily influenced the celebration of Christmas. Saturnalia also had other practices, such as sacrifices and gambling.

In some parts of western Europe, hundreds of years later there appears to be borrowing from Saturnalia in having a king of Saturnalia. In England, a Lord of misrule was randomly selected to preside over the feast of fools, and Christmas events involved drunkenness and wild parties. In Scotland this person was known as the Abbot of Unreason and in France, the Prince des Sots, meaning Prince of

Fools. With this celebration, religious beliefs were mocked, and societal roles were reversed with people of lesser societal status taking the prominent roles during the celebration. Abuses that occurred during the feast of fools led to its banishment.

During Saturnalia, homes were decorated for the event with wreaths of evergreen plants and other types of decorations now associated with Christmas. In other parts of Europe, trees were worshipped by the Vikings and Saxons, and during this time the people first thought the evergreen tree had a triangular shape reminding them of the Trinity as it pointed to heaven. This tree worship followed people from paganism into Christianity with many seeing it as a means to scare away the devil. The practice was to cut an evergreen tree, and bring it into the home and decorate it. Even the Bible talks about the cutting down of a tree and keeping it upright like a palm tree, while decorating it with silver and gold. A warning was provided to not learn the ways of the heathen, and to neither be dismayed by their practices. Jeremiah ten verse one.

#### **Jeremiah 10:1-5**

- 1. Hear ye the word which the Lord speaketh unto you, O house of Israel:**
- 2. 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.**
- 3. 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.**
- 4. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.**
- 5. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.**

Other decorations have questionable histories, such as the yule log. The imagery of chestnuts roasting on an open fire ties in nicely to the yule log. The idea of burning logs in the fireplace or candles for many add to the Christmas festivities, and yet this practice is linked to German paganism. Events of Yule were held in winter and involved eating, drinking, and sacrificing. The Christmas ham that is popular for many on this day had its origins in Yule, as does caroling.



With Christmas celebrated at a time of year consistent with the pagan celebrations of Saturnalia and Yule, with evergreen trees chopped down and affixed to stand upright so that these can be ornately decorated, with evergreen wreaths, with logs and candles, with caroling, and with gift giving, and these elements found in both the modern celebrations of Christmas and these pagan celebrations, some will say that these pagan celebrations were Christianized. Jeremiah ten verse two which we just read tells us to not learn the ways of the heathen, and to not be bothered by what bothers them. For all who say these pagan celebrations were Christianized, based on what is presented in Jeremiah, it is equally fair to conclude that Christianity was paganized by learning and incorporating these practices.

In Jeremiah ten verse two, when God warned the children of Israel to not learn the ways of the heathen, or pagans, God was warning the people about blending pagan practices with what was taught. In modern terminology, God was warning against syncretism, which is the blending of religious faiths so that outlying faiths can be approached from a perspective of unity. This can include blending religious faiths or blending traditions related to religious practices, and historically has been used when a conqueror brings their religious faith with them and they do not eradicate the old beliefs and practices. The result can be elements of faith which are not pure to either prior religious system. While the blending of religious faiths may be well within the norm for other religions, for the people of God, this is something to avoid, and is something made clear in the commandments. Notice what God told the children of Israel in Exodus twenty verse two.

#### **Exodus 20:2-6**

**2. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.**

**3. Thou shalt have no other gods before me.**

**4. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:**

**5. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;**

**6. And shewing mercy unto thousands of them that love me, and keep my commandments.**

The God of Israel, the God of Christianity requires us to have no other gods and to not make any graven images, nor worship or serve these images and gods. When we allow for the blending of religious faiths we allow this to happen. There is no getting around this. There will be no other gods before God and there is no other god whom we will serve. We will only do what God will have us do.

The concept of celebrating the birthday of Jesus Christ on December 25<sup>th</sup> that is tied to trying to Christianize these pagan observances is something we cannot accept.

Instead of trying to link the birth of Jesus Christ to December 25<sup>th</sup>, we must consider the historical evidence which points to a fall birth, a birth that could have occurred on or close to one of the fall Holy Days, which include the Feast of Trumpets, which we believe points to the end of time, think of all of the trumpet plagues of Revelation, which is linked to the return of Jesus Christ. We can look to the Day of Atonement which foretells the banishment of Satan, and the birth of Jesus Christ was the very step in the process of banishing Satan. Finally, there is the Feast of Tabernacles, which foretells the Kingdom of God.

The truth is we do not know the exact date of the birth of Jesus, and this date is of less importance than the death and resurrection of Jesus Christ. Not knowing the exact date of the birth of Jesus Christ is not an excuse to borrow from paganism in trying to explain the birth of Jesus. The historical record gives us evidence that much of how we celebrate the birth of Jesus comes from paganism and that the best estimate of the birth of Jesus Christ would coincide within the fall Holy Days.

Before Israel came into the promised land, God reminded them that they were not to learn after the abominations of those nations, and the abominations primarily included the religious practices. God wanted no vestige of paganism in the faith of His people. God wanted his people to be perfect, or without religious blemish. Deuteronomy eighteen verse nine.

### **Deuteronomy 18:9-13**

**9. When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.**

- 10. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,**
- 11. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.**
- 12. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.**
- 13. Thou shalt be perfect with the Lord thy God.**

In his journeys, Paul encountered paganism, and nowhere was paganism more evident than when he was in Athens. The Athenians were intellectually interested in new ideas and liked new ideas not for the idea itself but because it gave reason for debate and discussion. The locals who Paul looked at as followers of paganism, considered that Paul was the purveyor of another pagan god, a strange god.

When Paul began his preaching to them, he spoke of the Unknown God to whom they had built an altar to worship, and used that Unknown God to preach to them. Some look at this account of the life of Paul and use this as a reason why we should keep Christmas. The account shows us Paul used their prior knowledge and understanding to introduce the God of the Bible. The account does not show us that as a result of Paul's visit to Athens, that we all today worship the Unknown God using Athenian practices. Looking towards the end of the account and the thought of adopting pagan practices so that these may be Christianized to bring the masses to Jesus, the masses did not go with Paul. Only two people are named as going with Paul along with a handful of others. The masses stayed with paganism. Acts seventeen verse sixteen.

#### **Acts 17:16-34**

- 16. Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.**
- 17. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.**
- 18. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.**

19. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?
20. For thou bringest certain strange things to our ears: we would know therefore what these things mean.
21. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)
22. Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.
23. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.
24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;
25. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;
26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;
27. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:
28. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.
29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.
30. And the times of this ignorance God winked at; but now commandeth all men every where to repent:
31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.
32. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.
33. So Paul departed from among them.
34. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

We have this very rich message of faith, and this message of faith cannot be watered down. It cannot be blended with pagan practices. When it comes to Holy Days we are to observe, these are given to us in the Bible. Christmas, while based on the birth of Jesus which is explained to us in the Bible, is not commanded as a Holy Day. There are mentions of many observances and feasts in the Bible which are not commanded. In the Book of Esther, we can see that the Feast of Purim was established based on historical events as a memorial. During the Feast of Purim, gifts were exchanged and merrymaking occurred, and a special focus was given to those who were poor. Esther nine verse twenty.

#### **Esther 9:20-28**

**20. And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far,**

**21. To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,**

**22. As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.**

**23. And the Jews undertook to do as they had begun, and as Mordecai had written unto them;**

**24. Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them;**

**25. But when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.**

**26. Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them,**

**27. The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year;**

**28. And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of**

**Purim should not fail from among the Jews, nor the memorial of them perish from their seed.**

During the life of Jesus, he was in the temple during the winter at the feast of the dedication, another name for Hanukkah. The passage we are going to read doesn't clearly tell us that Jesus was observing Hanukkah, but there is nothing recorded in the passage that Jesus had a problem with Hanukkah. Specifically, the rededication of the temple was being remembered along with God's miracles in saving His people. His situation during this time as during most of his ministry was explaining how his followers were called by and protected by God. John ten verse twenty-two.

**John 10:22-30**

- 22. And it was at Jerusalem the feast of the dedication, and it was winter.**
- 23. And Jesus walked in the temple in Solomon's porch.**
- 24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.**
- 25. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.**
- 26. But ye believe not, because ye are not of my sheep, as I said unto you.**
- 27. My sheep hear my voice, and I know them, and they follow me:**
- 28. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.**
- 29. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.**
- 30. I and my Father are one.**

So, in the Book of Esther we have an example of a feast, the Feast of Purim being instituted with merrymaking, the exchanging of gifts, and giving to the poor, and a recorded account of Jesus in the temple during Hanukkah at the temple where he made no mention of any concern with the observance. With these examples, we should be able to learn that it is possible to honor God for favors given to his people by establishing recurring memorials. That brings us to circling back to Christmas with everything we know about the day, how it is kept, and its many traditions steeped in pagan origins with the story of the birth of Jesus being held somewhat true to what is the Bible, though there are other inconsistencies this sermon did not even touch, like the number of Magi that came to Jesus. What

makes Christmas different than Purim and Hannukah? It's the paganism as the driving force behind the symbolisms of the day that makes the difference.

When we think about it, the human birth of Jesus Christ was a huge event for humanity, so big that Satan brought his A-game to try and snuff out an infant life, and one so significant that Satan would try many more times failing each time.

Of and by itself the birth of Jesus Christ is a beautiful event, one that could be worthy of memorializing like Purim and Hannukah. Unfortunately, it has been polluted by paganism which has the observance at the wrong time of year using symbols of Roman, German, and other European paganism. An observance has been created by Europeans nearly thousands of years ago based on this paganism where those who think of themselves as faithful have learned the ways of the heathen, which we know we are not to do.

For those of us who observe the Holy Days of God, we recognize the sincere focus of so many who observe Christmas and we look to the Holy Days of God as a blueprint that leads us to salvation.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.