



THE GRAVEN IMAGES OF CHRISTMAS

The 13th day of the 10th month of the Second Year

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Christmas is here again. The lights, the decorations, the family get - togethers, holiday shopping, holiday traffic, Christmas carols, Santa Claus, presents and of course the Christmas tree. You can't get away from it. It's here. It's in the city and in the country. It's portrayed on your streets and in your neighbors yard. It's all over the TV, the newspaper and on the radio. It's in your local bank, the post office, the grocery store. It's a national tradition; reinforced by the lighting of the 'National Christmas Tree,' oops, 'Holiday Tree.'

In the traditions of our fathers, and their fathers before them, we have grown up with this tradition from our youth. Some of our earliest memories are of Christmas. And oh, the presents. Such a joyful time of year. A time of celebration and being in the Spirit of Christmas. Christmas parties and Christmas dinners. And the most important thing about Christmas is the celebration of the birth of Jesus Christ. What could be wrong with this?

This is the focus of this study. There is plenty wrong with this. Plenty. What this study will show you, is that Christmas is not the celebration of the birth of Christ, it is not just a fun holiday. It is a holiday built around paganism and the worship of other gods.

Here is your spiritual Miranda warning. If you choose to not read any further, that is your choice. You are denying the truth, and you will receive your reward. If you choose to read further, you will find out the truth about Christmas and everything associated with it. You very well may want to put away, and distance yourself from this pagan practice immediately! You would be wise to do so.

Joshua 24:15 "choose you this day whom ye will serve."

I would like to pose a question to you. If Christmas is a celebration of the birth of Jesus Christ, then why is there not only a description of a Christmas tree about 563 B.C., but also a description of an artificial Christmas tree in scripture from about 740 B.C.? A description of Christmas trees approximately 600 to 700 years before Christ was ever born? How can this be a celebration of His birth? I would say the timing is just a tad off. Yes, by 600 to 700 years.

If this is then not the celebration of His birth, then what is it? What does it represent? How are we to know? This study will show you exactly what Christmas and everything associated with it represents.

There is a reference in Ezekiel 8:17 of putting the branch to the nose. How many of you have put

your nose to a branch of a Christmas tree or wreath to smell the fragrance of spruce, pine, or fir? This passage in Ezekiel is speaking about abominations. There are other references in scripture about worshipping 'gods' under every green tree. See Dt. 12:2, 1 Kings 14:23, 2 Kings 16:4, 2 Kings 17:10, 2 Chron. 28:4, Is. 57:5, Jer. 2:20, Jer. 3:6, Jer 3:13, Ez. 6:13. The verses speaking about 'under every green tree' are referring to worshipping and serving idols. These passages aforementioned have an inference to Christmas, but is not a very definitive description. For an irrefutable description of a Christmas tree, we go will be focusing our attention on passages in Jeremiah and Isaiah.

Jer. 10:1-5 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.

Now, what does that describe? You've got it. A Christmas tree. A pretty good description at that. Let's take a closer look at these verses.

In verse 2, we are told not to learn the way of the "heathen." The word heathen is the same word used for "Gentile" in both the Old and the New Testaments.

"Heathen" and "Gentile" in the Old Testament is Strong's #1471 - *apparently from the same root as #1465 (in the sense of massing); a foreign nation; hence a Gentile.... Gentile, heathen, nation, people.*

"Heathen" and "Gentile" in the New Testament is Strong's #1484 - *prob. from #1486; a race (as of the same habit), i.e. a tribe; spec. a foreign (non-Jewish) one (usually by impl. pagan).... Gentile, heathen, nation, people.*

One must understand who is a true Jew and a true Gentile in a spiritual construct. **Romans 2:28** **"....For he is not a Jew, which is one outwardly...."** **Romans 2:29** **"But he is a Jew, which is one inwardly...."** The true Jew is a spiritual Jew, one that abides in Jesus Christ in the truth. It has nothing to do with the flesh, or if you were born Jewish.

This also means that **the true Gentile is also not one which is a Gentile outwardly, but one that is a Gentile inwardly.** This would be a person that does not abide in Jesus Christ, and this would also include those that 'say' they are Christians, but abide not in the truth. They have false doctrine or are believing in a lie.

When you substitute the word "Gentile" for "heathen", to read **"Learn not the way of the Gentiles,"** this gives us a deeper understanding. In other words, what the text is getting ready to describe is something that the Gentiles do. If one does these practices, they are a spiritual Gentile,

not a spiritual Jew. If they are a spiritual Gentile, they are not allowed into the kingdom of God, for only a spiritual Jew is in Christ is the receiver of the promises of the New Covenant. For more on this, see “The Remnant of Israel” available from Christian Media Network.

Jer. 10:3 For the customs of the people *are* vain:....

Remember the definition for “Gentile” or “heathen” in the New Testament #1484 -....*a race (as of the same habit).*” **Customs** is a description of traditions or “**habits**” of a particular race or tribe.

Jer. 10:3 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.

“Workman” is Strong’s #2296 from #2790 - *a fabricator of any material...carpenter, craftsman, engraver, smith, mason, skillful.*

#2790 - *a prim. root; to scratch, i.e. (by impl.) to engrave, plough; hence (from the use of tools) to fabricate (of any material); fig. to devise (in a bad sense)...*

The work of the hands of the workman with the axe, hmm, I wonder what that is describing? Perhaps a family outing to go cut the family Christmas tree? Or perhaps the growers of Christmas trees that cut the trees for shipment to the stores and Christmas tree lots.

Jer. 10:4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

“Deck” is Strong’s #3302 - *a prim. root; prop. to be bright, i.e. (by impl.) beautiful.....*

The definition for “deck” fits the bill for decorating a tree with lights and bright and shiny garland, tinsel, and pretty Christmas ornaments making the tree beautiful. Fastening it with nails and hammer, that it move not sure sounds like nailing a Christmas tree stand onto it, or affixing it to a wall so it won’t fall over, making it stand upright.

Jer. 10:5 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.

We will take a look at this verse and exactly what it is describing a bit later. Let’s skip a few verses and go to Jer. 10:7-10.

Jer. 10:7-10 Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is none like unto thee.*[8] But they are altogether brutish and foolish: the stock is a doctrine of vanities. [9] Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning *men*.

[10] But the LORD is the true God, he *is* the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

Notice in verse 7 that Jeremiah is giving glory to the Lord. Then in verse 8 we see a change of direction with the word “But.” He then compares the subject matter in verses 8 and 9 in contrast to the Lord. Verse 10 then changes direction with the word “But” again. And then compares the Lord to what was spoken about in verses 8 and 9.

Jer. 10:10 But the LORD is the true God, he *is* the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

Verse 10 is describing the Lord, comparing Him to the subject matter in verses 8 and 9. Notice that it says “**But the Lord is the true God.**” If this is compared in contrast to verses 8 and 9, and it states that the Lord is a true God, then verses 8 and 9 are speaking about a ‘false god.’ “He is a living God” would be in contrast to a ‘dead God.’ This gives us our first real clue to what the Christmas tree is all about. It is the customs of the heathen to make a god to worship and pay homage. The customs of the heathen worship a false god and a dead god.

Jer. 10:8 But they are altogether brutish and foolish: the stock is a doctrine of vanities.

Who is the “they” in this verse that this is speaking about. We would have to refer to the previous verses which are speaking about the Christmas tree. These people that this verse is referring to are the people that have the customs of the Christmas tree. Verse 8 states that they are “**brutish and foolish.**”

“Brutish” is Strong’s #1197 - *a prim. root; to kindle, i.e. consume (by fire or by eating); brutish...waste.*

In the Webster’s New World Dictionary “Brutish” is an *adjective; of or like a brute, savage, gross, stupid. etc.*

Looking up “brute” in Webster’s New World Dictionary, we find “Brute” defined as - *[senseless, irrational] 1. Lacking the ability to reason; as a brute beast...*

This may bring to your attention to that which is located in **2 Peter 2:12** “**But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption.**”

“Brute” from 2 Peter chapter 2 is Strong’s #249 - *from #1 (as a neg. particle) and #3056; irrational: - brute, unreasonable.*

Those that are brutish are made to be taken and destroyed and shall utterly perish. “Utterly

perish” is the destruction of both soul and body. How are they destroyed? These are the branches that are cut off in Romans 11:22, and burned in Is. 27:10,11, and the tares in Matt. 13:30 are gathered and burned. Now go back to the Strong’s definition for “Brutish.” “*to kindle, i.e. consume (by fire or by eating); brutish, waste.*” Those that are brutish will be consumed by fire and destroyed.

This is not sounding too good at this point. What about ‘Foolish?’ “Foolish” is Strong’s #3688 - *a prim. root; prop. to be fat, i.e. (fig.) silly: - be foolish.*

This brings to mind the wise and the foolish virgins. When the foolish virgins didn’t have enough oil to keep their lamps lit, they went to buy some oil. They came back too late. They knocked on the door saying “**Lord, let us in.**” These foolish virgins knew Him as Lord. The Lord answered back and said “**I don’t know you.**” (Matt. 25:1-13).

To be brutish and foolish is not a good thing. The Lord does not know one who is foolish and the brutish are taken and destroyed. What’s interesting in verse 8, is that the verse states that they are **altogether** brutish and foolish. Altogether is Strong’s #259 - *a numeral from #258; prop. united, i.e. one...* They are united, or as one; being brutish and foolish at the same time. Not very promising.

Jer. 10:8 But they are altogether brutish and foolish: the stock is a doctrine of vanities.

This really begins to get interesting. The word “stock” in the above verse is Strong’s #6086 from #6095 - *a tree (from its firmness); hence wood...* Do you see that? The definition is a tree, that being wood. We can substitute the word ‘tree’ for ‘stock..’ The tree is a doctrine of vanities. But what tree are we talking about here? The Christmas tree. **The Christmas tree is a doctrine of vanities.** In this definition the broader term applied is “wood.” This broader term will be discussed later.

“Vanities” is Strong’s #1892 from #1891 - *emptiness or vanity; fig. something transitory and unsatisfactory...*

Strong’s #1891 - *to be vain in act, word, or expectation; spec. to lead astray...*

The word “vain” used in **Jer. 10:3 For the customs of the people *are vain*..** is the same word as in Jer. 10:8 for “vanities.”

By the above definitions we can see that the doctrine of the Christmas tree is “emptiness,” it is “transitory and unsatisfactory,” and the doctrine of the Christmas tree “will lead astray.” Leading astray is leading one away from the truth. The Christmas tree, and everything associated with it will lead a person away from the truth of God and into the doctrine of devils.

When a person is led away from the truth, they are led somewhere else. They go into lies. There can only be either a truth or a lie. There is no lie that is of the truth (1 John 2:21). Anything that

makes a lie will not be allowed into the temple of God (Rev. 21:27) described in Rev. 21. This is why the Lord does not know the foolish virgins. For one to enter into the temple, the Lord must know you.

Jer. 10:9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they *are* all the work of cunning men.

In this verse, we again find the workman that was in Jer. 10:3. Now a “founder” is added. The word “founder” is Strong’s #6884 - *a prim. root; to fuse (metal)...founder, goldsmith...* This is describing a metalworker. Someone that builds or shapes metal.

The workman and the founder are referred to as “cunning men.” “Cunning” is Strong’s #2450 from #2449; *wise (i.e. intelligent, skillful or artful)...*

We have the definition of “cunning” being wise. **Romans 1:22 Professing themselves to be wise, they became fools.** The workman and the founder are also good at what they do. They are “skillful or artful.” They are craftsmen.

Skipping down a few more verses, we find the same language as in the previous verses just discussed.

Jer. 10:14-16 Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image *is* falsehood, and *there* is no breath in them. [15] They are vanity, *and* the work of errors: in the time of their visitation they shall perish. [16] The portion of Jacob *is* not like them: for he is the former of all *things*; and Israel *is* the rod of his inheritance: The LORD of hosts *is* his name.

Again, speaking about “every man is brutish in his knowledge.” The word knowledge is Strong’s #1847 - *from #3045; knowledge: - cunning, [ig] norantly, know (-ledge), [un] awares (wittingly)*. This is a direct reference back to the word “cunning.” These words and definitions are going around in circles and connecting with each other. And remember, we are still discussing the “customs of the people,” and their Christmas trees.

The founder again shows up in this verse. But the “**founder is confounded by the graven image.**” Uh-oh. The “graven image.” That really doesn’t sound good at all. Before we go there, let’s look at the word “confounded.” It is Strong’s #3001 - *a prim. root; to be ashamed, confused, or disappointed; also (as failing), to dry up (as water), or wither (as herbage): be ashamed ...*

The founder is ashamed, confused, or disappointed. Those definitions don’t really seem to be on point. However, if you continue in the definitions, you will find “also (as failing), to dry up (as water), or wither (as herbage).” If we go back to 2 Peter 2:12 and the brute beasts, later in the chapter, the brute beasts are described as “wells without water”(2 Peter 2:17). They are **dry wells**. Jesus Christ is the fountain of living water. These brute beasts in 2 Peter 2:12 are not abiding in Jesus Christ. We also know that the brute beasts are withered. A person that does not

abide in Jesus Christ (in the truth) becomes **withered** and are subsequently burned (John 15:6).

This seems like a more fitting definition of “confounded.” Another possible interpretation is in the future. During the tribulation they are confounded, ashamed, confused or disappointed by the graven image. They are confounded by the “**graven image**.” “Graven image” is Strong’s #6459 from #6458 - *an idol; - carved (graven) image. #6458 - a prim. root; to carve, whether wood or stone: - grave, hew.*

There you have it. The graven image is an idol. Plain and simple. Either made of wood or stone or even cast from metal as we will see shortly. That is what the scripture says. And what is this graven image referring to? That’s right. The Christmas tree. Wait a minute. If you look at the definition of #6459, it says “*an idol; - carved (graven) image.*” How does this describe a Christmas tree?

All we have to do is look at the root word for graven image. #6458 - *a prim. root; to carve, whether wood or stone: - grave, hew.* It means to carve or (en)grave wood or stone. Notice the last word in the definition. “Hew.” In the Webster’s New World Dictionary, “Hew” is - 1. To chop or cut with an ax, knife, etc.

Remember the work of the workman with the axe (Jer. 10:3). “He cutteth a tree.” The word cutteth in that verse has as one of its definitions “Hew.”

Jer. 10:14 Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.

The word “molten” is Strong’s #5262 from #5258; *a libation; also a cast idol...*

In the Webster’s New World Dictionary we find that the word “libation” is - 1. the ritual of pouring wine or oil upon the ground, or upon a victim for sacrifice in honor of a god. 2. The liquid poured out...

The pouring out of a liquid (molten metal) occurs when an idol is cast. It is also in honor of a god that this is done.

Verse 14 tells us that the molten image that is made by the founder is a graven image and is “falsehood.” “Falsehood” is Strong’s #8267 from #8266 - *an untruth; by imp. a sham (often adv.): - without a cause, deceit (-ful), false (-hood, -ly), feignedly, liar, + lie, lying, vain (thing), wrongfully.*

#8266 - *a prim. root; to cheat, i.e. be untrue (usually in words): - fail, deal falsely, lie.*

The graven image that is cast is false and is a lie. It is honoring a god. It is not honoring the True God of Israel. Wait a minute. This is talking about a graven image that is cast by a founder. This isn’t talking about a Christmas tree that is cut by an axe. These verses are telling you what a founder does. The workman cuts a tree. The founder casts an idol. In upcoming verses, you will

see where this fits in. First, let's continue in Jer. 10:15.

Jer. 10:15 They are vanity, and the work of errors: in the time of their visitation they shall perish.

In this verse, we have the word vanity pop up again. Again, this is the same word, Strong's #1892 used in Jer. 10:3 and Jer. 10:8. The word "errors" used in Jer. 10:15 is Strong's #8595 from #8591; *a fraud: - error.*

#8591; a prim. root; to cheat; by anal. to maltreat: - deceive, misuse.

This definition goes right hand in hand with the definition for the word "falsehood." The verse then goes on to state that "**in the time of their visitation they shall perish.**" When is "their visitation?" This would be referring to the 'tribulation.' In the 'tribulation' this god, along with all of the other gods will perish. They are destroyed. Both the gods and those that worship them.

Jer. 10:16 The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: The LORD of hosts is his name.

In Jer. 10:16, we have another change that occurs. "**The portion of Jacob is not like them**" is stating that whoever this "portion of Jacob" is, they do not do the things that the previous verses were speaking about. Who is the "portion of Jacob?"

"Portion" is Strong's #2506 from #2505; *prop. smoothness (of the tongue); also an allotment: - flattery, inheritance... #2505 a prim root; to be smooth (as smooth stones used for lots) to apportion or separate...*

Smoothness of the tongue reminds me of that verse in Rev. 14:5 "**And in their mouth was found no guile: for they are without fault before the throne of God.**" No deceit is found in their mouth. The truth comes out of them. And they are found "without fault." In contrast to the ones in Jer. 10:14,15 which are in falsehood and errors.

These people spoken about in Rev. 14:5 are the 144,000. They are the '**Remnant of Israel.**' They are a separate group of people set apart from all others. The definition for "portion" fits this group. An "allotment" is a certain amount. 144,000 would fit that. They are separated from all others. "Separate" is another definition of "portion." The 144,000 has an inheritance, yet another definition of "portion." This is the "Remnant of Israel." For more on the 144,000, "The 144,000 and the Multitude" is available from Christian Media Network.

Now, we will see where this founder fits into all of this.

Is. 40:19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

The workman melts a graven image is a bit confusing. It almost sounds like the workman is

melting the graven image down. It is not saying that at all. It is actually referring to ‘casting’ a graven image. The word “melteth” in verse 19, is the root definition of “molten” used in Jer. 10:14. Strong’s #5258 - *a prim. root; to pour out, espec. a libation, or to cast (metal)...*

But this would be describing a founder, not a workman. Why does it say “The workman?” Let’s look at the definition of the “workman” again. Strong’s #2296 from #2790 - *a fabricator of any material...carpenter, craftsman, engraver, smith, mason, skillful.*

Notice that one of the definitions for workman is a craftsman, also engraver and a smith. A craftsman can work with wood, stone, or metal. So a workman that makes a graven image can be either a person that works with wood or a founder that works with metal. But a founder only works with metal, they do not work with wood.

Jer. 10:14 was describing the work of the founder, not the tree cutter (workman with the axe). Jer. 10:14 ties in with Jer. 10:8, “**the stock (tree) is a doctrine of vanities.**” It changes in Jer. 10:9 from speaking about the “workman, with the axe.” to the founder that casts a graven image. How are these two linked to a Christmas tree. It’s very simple. The “workman, with the axe.” is referring to a “cut” Christmas tree. The “founder” that melts (casts) a graven image is referring to the maker or fabricator of an ‘artificial tree.’ What? An artificial tree? Yes. It’s in the scripture.

Is. 40:19,20 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. [20] He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.

A person that is so impoverished that he has no oblation, chooses a tree that will not rot. Now what is a tree that will not rot? That’s right. An artificial tree. Let’s take a closer look at this verse. We also in verse 19 have spreading of gold and casting silver chains. That’s a pretty close description of “they deck it with gold and silver” in Jer. 10:4.

“Impoverished” is Strong’s #5533 - *prob. a denom. from 7915; prop. to cut, i.e. damage; also to grow (caus. make)poor: - endanger, impoverish.*

This word is an indication that an “impoverished” person is “cut” or “damaged” probably in a financial sense. Causatively to “make poor.” This is a person that doesn’t have a lot of money and can’t give an oblation.

“Oblation” is Strong’s # 8641 from #7311; *a present (as offered up), espec. in sacrifice and tribute...*

This person doesn’t have enough money due to financial constraints, they cannot sacrifice (oblation) the money that it costs for a cut Christmas tree every year. Financially, it is more prudent for them to purchase an artificial tree that they can use year after year. A tree that will not “rot.”

“Rot” is Strong’s #7537 - a prim. root; to decay (as by worm eating): - rot.

Who would have ever thought that there was a description of an artificial Christmas tree, let alone a cut Christmas tree. The time of Isaiah was about 700 to 740 B.C. A full 140 to 180 years before Jeremiah. It is Isaiah that is describing the artificial Christmas tree. Jeremiah described the cut Christmas tree. Which means that if the artificial Christmas tree was being cast or made at that time, the cut tree had to already be in existence. And, it is there.

The Lord declares that both the cut tree and the artificial tree are graven images. If the Christmas tree is a graven image, also known as an idol; then every thing associated with the Christmas tree is an extension of that idol (graven image).

Back in Is. 40:20 “**He seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.**” That word “cunning” shows up again. This is the same word in Strong’s as “cunning” used in Jer. 10:9 “**The work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men.**”

We know that graven images are bad. What does the Lord declare about graven images?

Ex. 20:1-6 And God spake all these words, saying, [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 showing mercy unto thousands of them that love me, and keep my commandments.

This is one of the 10 Commandments. The Christmas tree is a blatant violation of this law. Oh, but that’s right. We’re under grace, right? You’d better read your bible. Those that love the Lord will keep His commandments. Those that love the Lord will abide in Christ in truth. If one is in a ‘lie’ or ‘falsehood’ or ‘errors,’ then that person is not in the truth and is not abiding in Christ. That person is therefore not covered under His grace and is under the law.

To really solidify the statements about Christmas trees and everything associated with Christmas to be the worship of strange ‘gods,’ we go back to that verse in Jer.10:5.

Jer. 10:5 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.

This verse is a bit murky. What exactly is this verse speaking about. Is this speaking about the Christmas tree? It must be, for it follows **Jer.10:3,4 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.

There are clues that we can pull from this verse. Whatever it is speaking about has these characteristics. They are upright, they don't speak, they have to be lifted and carried (borne means lifted up), they don't do evil or good. What is this describing? For it is giving an exact description of what we will be finding in these next passages.

Is. 46:6,7 They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.[7] They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

These verses are speaking about someone making a god, falling down and worshipping it. Verse 7 then describes the attributes of the 'god' that is made. An interesting item of note. In verse 6, the "goldsmith" that is hired is the same Strong's #6884 used for the word "founder" in Jer. 10:14.

The attributes of this "god" that they make, is this "god" has to be carried and set in his place. He stands where he has been set and cannot move from that place. He cannot answer back nor save anyone. Let's do a comparison to Jer. 10:5.

Jer. 10:5 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.

Is. 46:6,7 They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.[7] They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble.

"They are upright as the palm tree" compared to "set him in his place, and he standeth."

"They must needs be borne (lifted up)," compared to "They bear him up on the shoulder, they carry him."

"Because they cannot go." compared to "from his place shall he not remove."

"But speak not:" compared to "one shall cry unto him, yet can he not answer."

That is 4 out of the 6 items listed in Jer. 10:5. Those are exactly the same attributes of the description of the Christmas tree. But, what about "for they cannot do evil, neither also is it in them to do good?" This can be found in the next passage.

Is. 41:20-24 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it. Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob. [22] Let them bring *them* forth, and show us what shall happen: let them show the former things, what they *be*, that we may consider them, and know the latter end of them; or declare us things for to come. [23] Show the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be dismayed, and behold *it* together. [24] Behold, ye *are* of nothing, and your work of nought: an abomination *is he that chooseth you*.

Prior to these verses beginning in Is. 41:20-24, the Lord is speaking about the creation and the things that He has created. There is a common theme that runs through these previously quoted passages. The verses surrounding the passages in Jer. 10, Is. 46:6,7, and Is. 41:20-24, have four elements of a pattern in them.

The Lord will speak about Himself and how exalted He is, i.e. “And there is no god beside me.” Secondly, He will speak about the gods, or idols, or graven images compared to Himself, declaring that they are nothing, or vanity, and how they will be destroyed. Thirdly, there is always a mention of the ‘Remnant of Israel’ being a separated group from the people that do these things and refers to protection for the ‘Remnant.’ Fourthly, there is always some reference to judgement. Specifically, the tribulation, i.e. “the bruit is come,” “the whirlwind,” “in the time of their visitation they shall perish.” This is an interesting pattern to note on this theme.

Back to the text. In Is. 41:20, the Lord is speaking in a taunting manner. He is saying to these gods, let’s see you do something. Show us the future, show us the past, show us these things that we may know that you are gods. Do good or evil. If we see you do evil, then we’ll see it and then we’ll know that you are gods. Then in verse 24, the Lord says “**Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you.**”

It is not possible for gods to do good or evil because they are nothing. They don’t exist. There are demons and devils and they do exist. But this is referring to graven images and idols representing gods. The idols and graven images/gods are “nothing, and a “work of nought.”

Let’s compare this to the last two items in Jer. 10:5. “**Be not afraid of them; for they cannot do evil, neither also is it in them to do good.**” This tells us not to be afraid on them, for they are nothing. (Is. 41:24). **Jer. 10:5“For they cannot do evil, neither also is it in them to do good.”** compared to **Is. 41:24 “that we may know that ye are gods: yea, do good, or do evil,”** which we know they cannot do.

That matches the last 2 of the 6 attributes of the Christmas tree listed in Jer. 10:5. Now it is very clear that these attributes are describing a god, but it is used in conjunction with the Christmas tree. The Christmas tree is the graven image of a god. It is an idol of a god. The Christmas tree is a representation of this god. On one layer the description of the Christmas tree in Jer. 10:5 is a physical description of the graven image. On another layer the description in Jer. 10:5 is a spiritual description of this god and this god is represented by Christmas, the Christmas tree and

everything associated with it.

The person that participated in this act is an abomination to the Lord. Look again at Is. 41:20 **“Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you.”**

Abomination is Strong’s #8441...*something disgusting...idolatry...idol...*

Since the description in Jer. 10:5 is a description of a god. The graven image that represents this god is the Christmas tree. A person that chooses a god is an abomination to the Lord. A person that chooses a Christmas tree (graven image of a god) is also an abomination. When you allow and cling onto Christmas, you are holding onto graven images of a god.

Go back to Is. 40:20 **“He that is so impoverished that he hath no oblation chooseth a tree that will not rot.”** This person “chooseth” a tree (artificial) that will not rot. Verse 19 states that this is a graven image. This person is an abomination in the Lord’s eyes.

This is why the “brute beasts” are destroyed. This is why the “foolish” virgins are not known to the Lord. They are involved in a practice of idolatry and setting up graven images in homage to their god.

Anything that **worketh** abominations will not be allowed into the temple of God (Rev. 21:27) described in Rev. 21. The word “worketh” is Strong’s #4160 - *...to make or do...Comp. #4238 - a prim. verb; to “practice”, i.e. perform repeatedly or habitually (thus differing from 4160, which prop. refers to a single act)...*

We have yet another verse in Is. 41:7-9 **So the carpenter encouraged the goldsmith, and he that smootheth *with* the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved. [8] But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.**

In these verses, we have a reiteration of a graven image. Interestingly, this has the same language as the descriptions of the Christmas tree. The “carpenter” is the same word for “workman.” The word “goldsmith” is the same word for “founder.” Is.41:7 **“And he fastened it with nails, that it should not be moved.”** matches exactly with Jer. 10:4 **“they fasten it with nails and with hammers, that it move not.”** That comparison is just about word for word. And this connects with Is. 40:20 **“He seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.”**

Verse 8 then has the ‘Remnant of Israel.’ This theme runs through all of these passages. Let’s now take a look at a verse that speaks about graven images.

Jer. 50:38 A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon *their* idols.

This verse is located in the famous chapters of Jer. 50 and 51 which are dealing with the judgement and destruction of Babylon. Let's take a close look at this verse.

“A drought is upon her waters; and they shall be dried up.” could be referencing an actual physical drought, but more fittingly, this is probably speaking about a spiritual ‘drying up.’ Since Jesus Christ is the fountain of living waters, then those without Christ do not have this living water. Remember in 2 Peter 2:12, the wells without water (dry wells)? The land of graven images does not have Jesus Christ as their Savior. The god that they worship is not the God of Abraham, Isaac, and Jacob. They do not have the “Fountain of living waters.”

And why are Babylon's waters dried up? **“For it is the land of graven images, and they are mad upon their idols.”**

The word “mad” is Strong's #1984 - *a prim. root; to be clear (orig. of sound, but usually of color); to shine, hence to make a show, to boast, and thus to be (clamorously) foolish; to rave; causatively to celebrate...*

Can you see the celebration of Christmas in those verse. Things shining, adorning the Christmas tree and the homes and business across this country and the world. Making a show of it. Boasting of how nice your tree looks, or how nice your house looks all decorated up for the Holidays. Raving about how beautiful everything is at Christmastime. And of course the celebrations that go on in honor of the season. Yes, **“they are mad upon their idols.”**

This is interesting. When you look up the word “idols,” it is Strong's #367, it's not what you think. #367 - *from the same as 366; fright; concr. an idol(as a bugbear)...idol...*

This definition does have idol within it at the end of the definitions. But, I thought it odd that the first definition would be fright. Why fright? What does that have to do with an idol. You will be amazed when you find out. Concretely the definition means *“an idol(as a bugbear).”* What is a bugbear?

The Webster's New World Dictionary gives us a huge clue. “Bugbear”- 1. An imaginary hobgoblin or terror described to frighten children into good conduct...

“An imaginary hobgoblin or terror described to frighten children into good conduct...”

What could this possible be referring to? Try Santa Claus. What were we told as children? You'd better watch out. You'd better not cry. Santa will know if you've been naughty or nice. If you're good, Santa will bring you lots of presents. If you're bad, Santa will put a rock in your stocking and you won't get anything. This is exactly describing a “bugbear.” Frightening a child into good behavior by threatening them that if they're bad, they won't get any presents from Santa Claus. I'll give you one guess as to what Santa Claus is connected to. Christmas. **“They are mad upon their idols.**

There is a verse in Jer. 51:45 that warns His people to come out of Babylon. **“My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the**

LORD.”

Jer. 51:47 “Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.”

Now is the time to come out of Babylon. **Rev. 18:5 For her sins have reached unto heaven, and God hath remembered her iniquities.** Time is running out. The tribulation is closing in fast. We need to get our hearts right with the LORD. We need to renounce the hidden works of darkness and remove the idols from our lives immediately!

And watch out for the Christmas parties and eating Christmas dinner at the folks house. Could it be possible that you are eating food sacrificed to idols? Think about it.

Let me put forth a metaphor for the Christmas tree. One goes out and puts forth some money (an oblation, sacrifice) and purchases a tree, whether it be cut or artificial. He carries it home and sets it in its' place and affixes it so that it won't fall over. He then adorns it and makes it beautiful with the Christmas lights, bulbs, gold garland, and silver tinsel. He makes it shine.

Then he goes out and puts forth more money (oblations, sacrifices) to buy gifts. He brings them home and wraps them with pretty paper and pretty ribbons and bows. He then walks up to the tree and bows down before it, giving it a gift. Now, he gives it a gift, for he doesn't take that gift back, a different gift comes back in its' place.

When it comes time to open the presents, he again bows down to the tree and receives a gift from the tree. Maybe an even better one than he gave it. When the time for the tree is over, he removes the tree from its' place and begins to look forward to the next time that he can set up his tree.

The Christmas tree is a graven image or an idol. It is representative of a god. A god of this world that has been here a long time. It is an abomination, not only the act or deed, but also the person that does it. The people that practice these traditions or customs of the heathen will find themselves under the judgement of God via the 'tribulation.'

If you are reading this and have not yet come out of this pagan practice, Now is the time. It does not matter if it is Christmas time or not. It could be the 3rd of May, or the 10th of July. Take the box out of your attic full of Christmas decorations and get them out of your house. Throw away the wrapping paper and bows. Throw away that artificial Christmas tree if you have one. Throw away the Christmas cards and stockings. Clean the leaven out of your house. And most importantly clean the leaven out of your heart. Take Christmas out of your life.

Once you take this step, you will realize how disgusted you will become towards the whole idea of Christmas. It is not until you come to the outside of it, that you realize how pagan it really is. Then you can see it for what it really is. The worshipping of strange gods.