

MESSIANIC

WINTER HOLIDAY HELPER

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edited by Margaret McKee Huey



Messianic Winter Holiday Helper

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edited by Margaret McKee Huey

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Abbreviation Chart and Special Terms

The following is a chart of abbreviations for reference works and special terms that are used in publications by Outreach Israel Ministries and Messianic Apologetics. Please familiarize yourself with them as the text may reference a Bible version, i.e., RSV for the Revised Standard Version, or a source such as *TWOT* for the *Theological Wordbook of the Old Testament*, solely by its abbreviation. Detailed listings of these sources are provided in the Bibliography.

Special terms that may be used have been provided in this chart:

ABD: <i>Anchor Bible Dictionary</i>	Ger: German
AMG: <i>Complete Word Study Dictionary: Old Testament, New Testament</i>	GNT: Greek New Testament
ANE: Ancient Near East(ern)	Grk: Greek
Apostolic Scriptures/Writings: the New Testament	<i>halachah</i> : lit. "the way to walk," how the Torah is lived out in an individual's life or faith community
Ara: Aramaic	HALOT: <i>Hebrew & Aramaic Lexicon of the Old Testament</i> (Koehler and Baumgartner)
ATS: ArtScroll Tanach (1996)	HCSB: Holman Christian Standard Bible (2004)
b. Babylonian Talmud (<i>Talmud Bavli</i>)	Heb: Hebrew
B.C.E.: Before Common Era or B.C.	HNV: Hebrew Names Version of the World English Bible
BDAG: <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> (Bauer, Danker, Arndt, Gingrich)	ICC: <i>International Critical Commentary</i>
BDB: <i>Brown-Driver-Briggs Hebrew and English Lexicon</i>	IDB: <i>Interpreter's Dictionary of the Bible</i>
BECNT: <i>Baker Exegetical Commentary on the New Testament</i>	IDBSup: <i>Interpreter's Dictionary of the Bible Supplement</i>
BKCNT: <i>Bible Knowledge Commentary: New Testament</i>	ISBE: <i>International Standard Bible Encyclopedia</i>
C.E.: Common Era or A.D.	IVPBBC: <i>IVP Bible Background Commentary (Old & New Testament)</i>
CEV: Contemporary English Version (1995)	Jastrow: <i>Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature</i> (Marcus Jastrow)
CGEDNT: <i>Concise Greek-English Dictionary of New Testament Words</i> (Barclay M. Newman)	JBK: New Jerusalem Bible-Koren (2000)
CHALOT: <i>Concise Hebrew and Aramaic Lexicon of the Old Testament</i>	JETS: <i>Journal of the Evangelical Theological Society</i>
CJB: Complete Jewish Bible (1998)	KJV: King James Version
DRA: Douay-Rheims American Edition	Lattimore: <i>The New Testament by Richmond Lattimore</i> (1996)
DSS: Dead Sea Scrolls	LITV: <i>Literal Translation of the Holy Bible</i> by Jay P. Green (1986)
ECB: <i>Eerdmans Commentary on the Bible</i>	LS: <i>A Greek-English Lexicon</i> (Liddell & Scott)
EDB: <i>Eerdmans Dictionary of the Bible</i>	LXE: <i>Septuagint with Apocrypha</i> by Sir L.C.L. Brenton (1851)
eisegesis: "reading meaning into," or interjecting a preconceived or foreign meaning into a Biblical text	LXX: Septuagint
EJ: <i>Encyclopaedia Judaica</i>	m. Mishnah
ESV: English Standard Version (2001)	MT: Masoretic Text
exegesis: "drawing meaning out of," or the process of trying to understand what a Biblical text means on its own	
EXP: <i>Expositor's Bible Commentary</i>	

NASB: New American Standard Bible (1977)
NASU: New American Standard Update (1995)
NBCR: *New Bible Commentary: Revised*
NEB: New English Bible (1970)
Nelson: *Nelson's Expository Dictionary of Old Testament Words*
NETS: New English Translation of the Septuagint (2007)
NIB: *New Interpreter's Bible*
NIGTC: *New International Greek Testament Commentary*
NICNT: *New International Commentary on the New Testament*
NIDB: *New International Dictionary of the Bible*
NIV: New International Version (1984)
NJB: New Jerusalem Bible-Catholic (1985)
NJPS: Tanakh, A New Translation of the Holy Scriptures (1999)
NKJV: New King James Version (1982)
NRSV: New Revised Standard Version (1989)
NLT: New Living Translation (1996)
NT: New Testament
orthopraxy: lit. "the right action," how the Bible or one's theology is lived out in the world
OT: Old Testament
PreachC: *The Preacher's Commentary*

REB: Revised English Bible (1989)
RSV: Revised Standard Version (1952)
t. Tosefta
Tanach (Tanakh): the Old Testament
Thayer: *Thayer's Greek-English Lexicon of the New Testament*
TDNT: *Theological Dictionary of the New Testament*
TEV: Today's English Version (1976)
TNIV: Today's New International Version (2005)
TNTC: *Tyndale New Testament Commentaries*
TWOT: *Theological Wordbook of the Old Testament*
UBSHNT: United Bible Societies' 1991 Hebrew New Testament revised edition
v(s). verse(s)
Vine: *Vine's Complete Expository Dictionary of Old and New Testament Words*
Vul: Latin Vulgate
WBC: *Word Biblical Commentary*
Yid: Yiddish
YLT: Young's Literal Translation (1862/1898)

Introduction

During the Winter holiday season, many of us in the Messianic community are faced with the annual dilemma of how we are to handle the holidays with our Christian family and friends. How do we tell people, who celebrate Christmas, that we do not celebrate it anymore? How do we share with our friends that we now look to Yeshua as our example in **all things**? How do we share that we are now enjoying the Feast of Dedication, known in Hebrew as *Chanukah*, something that is written about in John 10:22?

I do not know about you, but our family has been dealing with the Winter holiday dilemma since 1996. It is just one more of the changes that we have experienced as we have become thoroughly Messianic. We often find that our extended family and friends can be confused or perplexed about our changing Christmas celebration to *Chanukah* observance, just as they are about our having changed Sunday Church to *Shabbat* rest! They simply do not understand why we have changed. But rather than mercilessly beat them over the head with some kind of "Christmas is pagan" stick, as has been too frequently encouraged in the past decade by some, we instead believe it is best for us **to present a positive testimony of change to them**. We would encourage families of Messianic Believers to invite others into their homes during the Winter holiday season, and partake of the wonderful things that our Heavenly Father is restoring to His people.

To help you and your family, this *Messianic Winter Holiday Helper* has included a variety of articles that discuss how to deal with the Winter holiday season. We have included articles that have come from our Virtual Winter holiday series over several years, which relate to the history of *Chanukah*, the non-Biblical practice of Christmas, insights on how to handle the holidays with our family and friends, and a practical guide to observing *Chanukah* with your family and/or Messianic fellowship. We have also included teachings on the ancient Maccabees, who were stirred by the Lord to oppose the heathen Seleucid Greeks, and whose influence greatly affected the Jewish community into the time of Yeshua. This broad array of material should not only assist you in interacting with others during this time of year, but will also be quite informative in learning about the critical lessons that the account of the Maccabees teaches us.ⁱ

ⁱ In order to follow much of the material in this publication, you will need to have a Bible with the Apocrypha included, where the historical Books of 1-4 Maccabees are found. Modern translations that will often include an edition of the Apocrypha are the Revised Standard Version,

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Our family believes that the Winter season is a very special time of year! It is a time when most people of Christian faith generally and genuinely want to reach out to others in the love of the Messiah. *As Messianics, how can we act like such behavior is wrong or evil? We cannot! We, who are to walk as Messiah Yeshua walked, must likewise reach out to others in His love at this time of year more than ever.* Yeshua told us that people would know that we are His disciples by the love that we have for one another (John 13:35).

I strongly encourage you to love your family and friends in such a special way, that during the Winter holidays the Holy Spirit will be able to draw them to what you have to share. Dear friends, it is only through our unconditional love, that one day your Christian family and friends will want to know what we know about walking like the Messiah. Then they will honestly want to know why we have put aside the celebration of Christmas and are remembering *Chanukah*, and how we are actually walking more like Jesus and not less. One day—should we demonstrate the right example to them—they will want to know why we have become thoroughly Messianic, and what we can teach them about their Hebraic heritage from the Scriptures. So, let us reach out in love and show them a better way.

Similarly, only by demonstrating Yeshua's love, will anyone of us be able to demonstrate who the Messiah is to a Jewish person, celebrating *Chanukah* without the knowledge of the Light of the world who delivers us from darkness. When you go to purchase any of your *Chanukah* celebration resources: your *menorah*, candles, traditional foods for the season, etc., a non-believing Jewish person might see you in the store. You will have the opportunity to wish him or her a Happy Chanukah! If you yourself are non-Jewish, you will certainly have the ability to fulfill the Apostle Paul's mandate of the nations provoking his brethren to salvation (Romans 11:11). While Jewish people are often perplexed at why a non-Jew would want to celebrate *Chanukah*, seeds that can later germinate in them coming to salvation in the Jewish Messiah can certainly be planted!

May you enjoy your Winter holiday time within your own family, rejoicing in the history and drama of *Chanukah*!

Chag Sameach!
Margaret McKee Huey

New English Bible, New Revised Standard Version, Revised English Bible, and most recently the English Standard Version. Sir L.C.L. Brenton's *Septuagint With Apocrypha* (Peabody, MA: Hendrickson, 1999), includes both his English translation and parallel Greek text.

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The Holidays

Jane McKee

The Winter holiday season is supposed to be one of love, joy, peace, and “good will toward men” (Luke 2:14, KJV). However, many of my Messianic friends have shared that the Winter holiday season is hard for them. Many of them have stopped celebrating Christmas, are now celebrating *Chanukah*, and are trying to feel comfortable with all of the changes. Many of these people have asked me for my personal view on Christmas versus *Chanukah*, and how we should approach what happens in December.

This can be a wonderful, yet difficult time of year for many of us. I believe that we must keep a balanced view of the holiday season, and not be unkind toward anyone who does not (yet) see things the way that we now do. I was raised as an evangelical Christian, and I used to celebrate Christmas. But in my family, Christmas was not about presents, Santa Claus, or a tree—it was about the miraculous virgin birth of the Messiah (i.e., Isaiah 9:2-7).

In the mid-1990s, our family stopped celebrating the traditions around Christmas. When our family sends us Christmas gifts, we send them holiday gifts. When our friends send us Christmas cards, we send them holiday cards. In stopping the traditions of Christmas, we have been careful as we steadily replaced them with the various traditions of *Chanukah*.

The story of the Maccabees and the miracle of the rededication of the Temple are wonderful to hear. The Festival of Lights can hold much delight for us. There is much fun in celebrating this event in Jewish history. Yet, we cannot forget who the Light of the World is. **We cannot forget Yeshua.**

When we say to family and friends that we do not celebrate Christmas, we must be careful to let them understand that we are primarily talking about Santa Claus and the Christmas tree. With our non-Messianic family, we have had to make it clear that we still very much believe in the virgin birth of Yeshua, Bethlehem, and the baby who was born to save us from our sins.

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However, our holiday time now centers on *the Temple*—Yeshua, the Light of the World—the Temple who needs no cleansing and the Temple who can never be destroyed!

The same principles hold true with Easter and Passover. When you tell others that you do not believe in Easter, be very careful that you let them know that you are talking about the name Easter, the bunnies, eggs, and candy—not the Lord’s resurrection. My family never did the bunny thing! In the early 1980s, my late father Kimball McKee introduced the Passover *seder* to our local Methodist church, even though we did not fully understand then that the Passover celebration was not an option for us, but a commandment for all generations of God’s people to remember (Exodus 12:14).

Today, we no longer have our Easter ham and yeast rolls to commemorate the day, but in the celebration of Passover, we are very careful *not* to leave out the essential element of who the Messiah is. We must remember who conducted the Last Seder and what the Cup of Redemption means.¹

Yeshua is the Passover Lamb. The Passover is not just a remembrance of the Hebrews being set free from Egypt; it is an illustration of Yeshua setting us free from the bondage of sin. He died for us and was raised from the dead!

As we go forth as Messianic Believers, we must never forget in our celebrations of *Chanukah*, Passover, and others, about Yeshua. For it is He who makes us set-apart, and it is He who makes us Messianic.

¹ For a further discussion, consult the *Messianic Spring Holiday Helper*.

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The Christmas Challenge

J.K. McKee

No matter who you are or what religious ideology you hold to, the Winter holiday season involving Christmas will be a challenge.¹ It is first a challenge to non-Believers as they are continually presented with the message of the birth of Yeshua the Messiah (Jesus Christ) into a world that is lost in sin. Secondly, the Christmas holiday is a challenging time for many Christians who seek to remember the birth of our Savior, but at the same time all too often indulge themselves in overly frivolous gift-giving. And thirdly, the Christmas season is a challenge to Messianic Believers, as we choose not to celebrate this holiday.

The Reformation certainly did a great deal of work eliminating many non-Biblical Roman Catholic traditions and theologies from the faith. Today, Protestants believe in salvation by grace through faith and in the priesthood of all Believers, rejecting the claim that the pope is the “vicar of Christ” on Earth. Many evangelical Christians recognize that if something is primarily Catholic it should be tested against the inspired Word of God to see if it is truly Biblical. The Bible does not tell us to pray to saints or confess sin to a priest to be forgiven. Scripture does not teach transubstantiation. Furthermore, Scripture does not tell us that Mary, the mother of our Lord Yeshua, is the so-called “Mother of God,” for our Creator has always been and ever will be (cf. Micah 5:2-3).

Many Protestants pride themselves on being *Sola Scriptura*—Scripture Only. However, it is an unfortunate reality that many Protestants today still adhere, unknowingly, to some non-Biblical Catholic tradition. There are various practices and traditions among Christians today that can neither be

¹ This article was originally written for J.K. McKee, *Torah In the Balance, Volume I* (Kissimmee, FL: TNN Press, 2003).

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found in Scripture, nor find their origins in Scripture, but rather on customs established long since the death of the Apostles and early Believers.

All too often, it has been our unfortunate observation that many in the Messianic community strongly and vehemently criticize our Christian brothers and sisters during the Winter holidays. Statements along the lines of "Christmas is a pagan holiday!" are all too commonplace. This turns many away from hearing the origins about a holiday that cannot be specifically found in the Bible, but is seemingly good. Many Christians believe that when you denounce Christmas, you are denying the Biblical reality of the virgin birth of our Lord and Savior. Certainly, Luke ch. 2 is a part of our Holy Scriptures, and the miracle of the birth of Yeshua is a sacred Biblical event. In an effort to stress balance, grace, and understanding during the Winter season among both Christians and Messianic Believers, we offer our analysis of "the Christmas challenge."

A Brief History of Christmas

Why is it asserted among many Christians that if there are those who do not celebrate Christmas, then obviously such people cannot be true Believers? Are we dangerous cultists who do not believe in the virgin birth of the Messiah?

Obviously, Luke ch. 2, which fully details the miraculous birth of Yeshua the Messiah, the Savior of the world, is something that none of us should ever deny or consider unimportant. If Yeshua had not been born, He would not have grown up to become the perfect sacrifice for our sin. We would be unable to have His blood covering us and have no hope for permanent forgiveness of sin.

But what of the holiday we now call "Christmas"? Where did it come from? If its celebration is not specified in Holy Scripture itself, then how did we get it?

Author Susan E. Richardson makes some interesting observations in her book *Holidays & Holy Days*:

During the Roman Empire, people usually celebrated the birthdays of rulers and other outstanding people, though not necessarily on the exact date of their birth. The early Christians' desire to honor Christ's birth may come from the fact that they gave him the title and other honors that pagans gave to the "divine" emperors. These Christians lived in a culture where the birth of a ruler was a major celebration. What could be more natural than celebrating the birth of the King of Kings?

Despite the logic of this, Christmas has long been surrounded by controversy. In A.D. 245, Origen wrote that even to consider

observing it was a sin. Early Christians in Armenia and Syrians accused Roman Christians of sun worship for celebrating Christmas on December twenty-fifth.²

I would probably not fall into the same category as Origen saying that commemorating the birth of the King of Kings is "sin," because if that were the case then we should probably strike Luke 2 from our Bibles. Typological connections are undoubtedly intended to be made between the birth of Yeshua, and the birth of Moses seen in *parashah Shemot* (Exodus 1:1-6:1). However, we should find serious problems celebrating it at a time which has historically been associated with the honoring of pagan deities, for Richardson later comments that "pagan celebrations held on December 25 included Mesopotamian celebrations for Marduk, Greek ones for Zeus, and Roman *Saturnalia* in honor of Saturn."³ Irvin and Sunquist further note in their *History of the World Christian Movement*,

Prior to the year 300 there had been no consensus among Christians concerning the date on which to celebrate the birth of Jesus Christ. Some argued for a spring date, but others suggested December 25. That latter date was the day celebrated in honor of the Invincible Sun, who had grown in imperial favor through the third century. Through the course of the fourth century most Christians came to accept December 25 as the celebration of the birth of Jesus, integrating elements of this solar monotheism with Christianity.⁴

The celebration of the Messiah's birth on December 25 came as a result of generations of Christians, long after the death of the Apostles, as Christians of the Third and Fourth Centuries often used syncretism to evangelize pagans. The original intent was to reinterpret the local religious holidays with Biblical meanings, in an effort to share the gospel. Without any doubt, the motives of many of these Christians were sincere, as they wanted to "adapt their faith" for the pagans around them and use Biblical overtones of their holidays to spread the good news. However, such adaptations came at a time after the destruction of Jerusalem when anti-Semitism was at a serious high in the Roman Empire, and the Believers in Yeshua were ejected from the Synagogue. Anything perceived as "Jewish," namely the appointed times or

² Susan E. Richardson, *Holidays & Holy Days* (Ann Arbor, MI: Vine Books, 2001), 119.

³ *Ibid.*, 123.

⁴ Dale T. Irvin and Scott W. Sunquist, *History of the World Christian Movement*, Vol. 1 (Maryknoll, NY: Orbis Books, 2001), 164.

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moedim (מוֹעֲדִים) of Leviticus 23, would be looked down upon and not be observed.⁵ Substitute and replacement holidays had to be created instead and Christmas is a reality to this very day.

How Christmas has been celebrated over the centuries has been determinant on a variety of cultures and Christian denominations. The name Christmas comes from "Christ's mass," or a service that is held in Roman Catholic churches. Many Protestants realize many of the non-Biblical elements of the Roman Catholic service certainly derive from ancient paganism, the foremost of which might be transubstantiation,⁶ so the name Christmas has already to an extent been tainted. What is perhaps more disturbing is that other such "masses" exist on the Roman Catholic service calendar, such as Michaelmass, a service to be held for the Archangel Michael, which I must admit is very strange (cf. Colossians 2:18).

What about the Christmas tree?

For many Protestants throughout the centuries, Christmas was not like we consider it today. For those living in Great Britain and colonial America, Christmas Day was a very serious occasion when a family would attend church services, sing hymns about the birth of the Lord, and return home and sometimes exchange small gifts in remembrance of the three Magi who later gave gifts to Yeshua. There would have been no Christmas tree. Up until the mid-Nineteenth Century, Christmas trees were unheard of in either Britain or the United States:

The earliest recorded account of a Christmas tree is from 1605 in Strassburg, Germany. By the 1700s, the custom was firmly imbedded in Germany, and Christmas trees were mainly a German custom. When German settlers came to Pennsylvania in the early nineteenth century, they brought the Christmas tree with them.

⁵ Consult the benediction against heretics, actually seen in the Jewish *siddur* until this very day (Joseph H. Hertz, ed., *The Authorised Daily Prayer Book*, revised [New York: Bloch Publishing Company, 1960], 283; Nosson Scherman and Meir Zlotowitz, eds., *Complete ArtScroll Siddur, Nusach Ashkenaz* [Brooklyn: Mesorah Publications, 1984], 107), and a summary of early Christian remarks that followed toward the Jewish people seen in "Jew, Jews," in David W. Bercot, ed., *A Dictionary of Early Christian Beliefs* (Peabody, MA: Hendrickson, 1998), pp 374-378.

⁶ Transubstantiation is the belief that during communion, the bread and wine actually become the *literal* body and blood of Christ. During the Protestant Reformation, Martin Luther advocated a position known as consubstantiation, where the bread and wine *did not change*, but the presence of Christ was active during communion. Today, most Protestant traditions see the practice of communion as only being a memorial of the Last Supper.

For a further discussion, consult the FAQ on the Messianic Apologetics website, "Communion."

The Christmas Challenge

President Franklin Pierce set up the first Christmas tree inside the White House in 1856. By 1877, the custom was well established. In 1923, President and Mrs. Calvin Coolidge began the custom of lighting the National Christmas tree on the White House grounds.

In England, Prince Albert popularized the Christmas tree in the 1840s. The English people had heard of Christmas trees before then, but his decision to set up a tree for his family spread the custom.⁷

The most common modern-day association with Christmas is obviously the Christmas tree. Its usage for "honoring the Lord," of course, is not detailed anywhere in the Bible. Rather, it was a tradition introduced from Germany into Britain and the United States, and subsequently has become quite popular all around the modern world. Unfortunately for those Christmas tree lovers, Holy Scripture strongly prohibits God's people from introducing decorated trees into their homes for (spiritual) adoration. The following words from the Prophet Jeremiah detail how the Christmas tree had its forbearers in Ancient Near Eastern religion:

"Thus says the LORD, 'Do not learn the way of the nations, and do not be terrified by the signs of the heavens although the nations are terrified by them; for the customs of the peoples are delusion; because it is wood cut from the forest, the work of the hands of a craftsman with a cutting tool. They decorate *it* with silver and with gold; they fasten it with nails and with hammers so that it will not totter. Like a scarecrow in a cucumber field are they, and they cannot speak; they must be carried, because they cannot walk! Do not fear them, for they can do no harm, nor can they do any good'" (Jeremiah 10:2-5).

Many Christians have astutely observed that these Bible verses speak of pagan idolatry. Now, are we accusing Christians today, who truly know Yeshua as their Savior, of participating in idol worship? **No!** But let us also be aware of what God's Torah tells us:

"You shall not plant for yourself an Asherah of any kind of tree beside the altar of the LORD your God, which you shall make for yourself" (Deuteronomy 16:21).

Certainly, we cannot accuse all Believers of participating in idolatrous worship of trees. However, the Word of God does prohibit people from adorning trees in their homes, and these quotations from Jeremiah and Deuteronomy, respectively, are the most explicit examples of what we can compare today to the Christmas tree in Scripture. For even if Believers, who

⁷ Richardson, 132.

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in ignorance, have Christmas trees in their homes and do not worship them—as I have many fond personal Christmas memories, and former Christmas trees of my family are no doubt still growing tall around the home of my youth—what of non-Believers who have Christmas trees? What of the non-Believers who have rejected salvation in Messiah Yeshua (Christ Jesus) who celebrate Christmas by indulging themselves? What is the god that they worship during the Christmas season? Richardson observes,

Using trees as part of religious celebrations goes back well beyond the first recorded Christmas tree. Egyptians decorated green date palms indoors for winter solstice rites. Romans hung trinkets on pine trees during *Saturnalia* and used evergreens for *Natalis Sol Invicti*. In Britain, Druids placed candles, cakes, and gilded apples in tree branches as offerings.⁸

Some Christians when confronted with the verses forbidding Christmas trees, have stated things along the lines of, “In many cultures, trees symbolized life,”⁹ justifying their usage of something that has its roots in idolatry. In addition to just the Christmas tree, an evergreen is commonly employed in various decorations throughout the Christmas season. Unfortunately for them, this is not what Holy Scripture says: “For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement” (Leviticus 17:11). Our eternal life is neither found nor represented in evergreen trees, but rather in the shed blood of Messiah Yeshua, in which “we have confidence to enter the holy place” (Hebrews 10:19) and be forgiven of our sins.

The argument that to the ancients evergreen trees symbolized life, and thus we should have them in our homes, is patently weak. What did the ancients do when they celebrated? The Romans held wild orgies where they would take hallucinogenic drugs, consume vast amounts of alcohol, and have elicit group sex. Following in their pattern, should we do these things when we celebrate? **God forbid!** Scripture clearly tells us “do not get drunk with wine” (Ephesians 5:18) and “the *marriage* bed is to be undefiled; for fornicators and adulterers God will judge” (Hebrews 13:4). Certainly we should rejoice in our Messiah Yeshua and remember Him every day of the

⁸ Ibid., 130.

Please note that these comments specifically speak of trees involving religious ceremonies; they do not speak of having potted trees or plants for decoration, as you would find in many public buildings throughout the year, *not* including Christmas trees.

⁹ L. Smith (2001). *The History of Christmas*. Christian Study Center. Retrieved 02 December, 2001 from <<http://www.christianstudycenter.com>>.

year, but we should not knowingly participate in things that are directly forbidden in Scripture and are connected to idolatry.

We cannot judge the heart intent of those who have Christmas trees in their homes during the Winter season. Yet, Scripture does forbid this practice. Christmas trees have nothing to do with the birth of our Messiah; they are rather a prohibited custom that has been adapted by Christianity. Certainly, **a great number of Christians who have Christmas trees do not at all worship them**, but knowing their origin should hopefully be conviction enough to change, and actually consider what God might want us to do during the Winter season. If it is acceptable to have Christmas trees in one's house, is it likewise acceptable to have a statue of Buddha, Shiva, or some other pagan god?

Santa Claus is a Child's Myth

I do not feel the need at all to address Santa Claus and the "eight tiny reindeer." Such things are as factual as the Tooth Fairy and the Easter Bunny. They are child's myths and have no place among Believers, even in seemingly "Biblical" celebrations such as Christmas. The propagation of the existence of Santa Claus during Christmas time to young children, and the revelation of him not being real in later years, has resulted in many people also denying the truth of Yeshua (Jesus) being real as well—as both are entities we cannot see. Even when my family celebrated Christmas many years ago as conservative, evangelical Methodists, we did not play the "Santa game." Why should others?

Is Christmas mentioned in Scripture?

Is there any specific reference to Christmas in Scripture? There are certainly prophecies that speak of the virgin birth of our Messiah, His entry into the world, and the Biblical record that details the event itself—but this is *not* Christmas itself, per se.

Is the holiday we have come to know as Christmas mentioned in Scripture at all? Some Christians would actually say yes—and if it is indeed Christmas, then it is in a place that should get us all very concerned:

"And their dead bodies *will lie* in the street of the great city which mystically is called Sodom and Egypt, where also their Lord was crucified. Those from the peoples and tribes and tongues and nations *will* look at their dead bodies for three and a half days, and will not permit their dead bodies to be laid in a tomb. And those who dwell on the earth *will* rejoice over them and celebrate; and they will send gifts to one another, because these two prophets tormented those who dwell on the earth" (Revelation 11:8-10).

When I was taking a correspondence Christian prophecy course back in 1999, I was taught that after the two witnesses of Revelation are killed that then the holiday of Christmas will occur. This is based on the assumption that

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since the world will “make merry, and shall send gifts one to another” (KJV), that it must be Christmas time. While it is more likely that this is referring to some future ecumenical holiday where people exchange gifts—and not “Christmas” itself—suffice it to say, the fact that some Christians believe that this holiday is Christmas is extremely disturbing.

If the only reference to “Christmas” in the Bible that Christians can present us with is in a passage that speaks about the murder of God’s two witnesses, then we should most certainly reevaluate our participation in it. Already, many secularists are doing their best to “eliminate Christ from Christmas,” which most Christians would view as a sign of apostasy—but Christmas is not a Biblical holiday so technically it is not a sign of apostasy. But this might be what is necessary to encourage Believers to participate in the God-given festivals as specified in the Torah, rather than in substitute holidays which are tainted by some questionable practices and customs.

Should Chanukah be celebrated as an alternative to Christmas?

Many Messianic Believers who decide to give up the Christmas tree and the trappings of this holiday want to know what they should do. A valid alternative that many discover is the celebration of the Jewish holiday of *Chanukah*, which often occurs in December around the same time as Christmas. But, as has unfortunately been the case, for many, *Chanukah* presents become substitutes for Christmas presents and the birth of the Messiah is something that is readily looked down upon.

It must be readily emphasized that *Chanukah*, surprisingly to many Christians and some Messianic Believers, has not been mandated in Holy Scripture. However, unlike Christmas, *Chanukah* should be considered extra-Biblical as opposed to non-Biblical, the events of which are detailed in the Books of 1-4 Maccabees in the Apocrypha. The story of *Chanukah* is quite moving and inspiring, as it speaks of the Maccabees’ defeat of the Syrian Greeks and the rededication of the Temple.

We encourage Messianic Believers to celebrate *Chanukah*, but emphasize that it is imperative to keep it in proper perspective. We must not uplift this celebration over the birth of our Messiah Yeshua (who some Messianics believe was conceived around the time of *Chanukah*). When you celebrate this holiday with your family, **do not forget who the Light of the World is**. Also remember that as the Lord is in the process of currently restoring His people, this should be a time that we all rededicate ourselves unto Him, and seek reconciliation with one another.

The only reference in Scripture to *Chanukah* or the Feast of Dedication **actually occurs in the New Testament**, in John 10:22-23: “At that time the Feast of the Dedication took place at Jerusalem; it was winter, and Yeshua was walking in the temple in the portico of Solomon.” These verses do not