

**Xmas**



**and a Word  
'To the  
Unsaved'**

**A. W. Pink**

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## Xmas

“Who hath required *this* at your hand?” (Isa. 1:12). This question was asked Israel of old by Jehovah with regard to their “vain oblations,” which He declared were an “abomination” unto Him. Well may He issue the same searching inquiry to the peoples of Christendom in connection with their annual carnal gratifications and financial extravagances in the celebrating of “Xmas.” Most certainly the Lord Himself does not require it. Nowhere in His Word has He bidden us to celebrate the birth of His Son, and nowhere in the New Testament is there any record that the early Christians did so. Therefore, if even a *religious* commemoration of the incarnation of the Saviour receives not the slightest warrant from the Scriptures, then how much less does the worldly and fleshly celebrating thereof find justification therein?

If, then, *God* has not required anyone to memorialize the birth of Christ, who has? Who are the ones that have introduced and popularized this innovation? The first answer is, *the Papacy*. This is unmistakably evident from the name given to this season, for “Xmas” is but an abbreviation of “Christ-mass.” It is Rome and those sections of Protestantism which never succeeded in completely shaking off her shackles who have engineered this monstrosity. Second, it is *the Mammonites* who saw their opportunity to make capital out of the same. They have commercialized this season for their own mercenary gain, for probably more money changes hand during December than in any three months together. Third, the *lovers of pleasure* have united with the lovers of money to make this season one of festivity and feasting, in which they can gratify their carnal lusts to the full.

There are few things in the world today which so plainly evidence how rapidly and how thoroughly so-called “Protestantism” is being Romanized as the observance of “Xmas” by both church-goers and the masses who make no religious profession. The Papists have been quick to seize such an opportunity for the promotion of Mariolatry. And sad it is to see the watchmen on Zion’s walls asleep at their posts of duty, instead of sounding the alarm. With very few exceptions so-called Protestant churches and chapels yield to the popular demand and have their “special Christmas services.” How the pope and his satellites must chuckle at the folly of those whose fathers once stood as a firm bulwark against her insidious approaches. Reader, you are playing into the

hands of Rome if you observe “Xmas.”

There are few things today which more clearly and tragically demonstrate that the line of demarcation between the Church and the world has been blotted out than the way in which those claiming to be saints join arm in arm with the godless at this festive season. What an anomaly! Why the very term “saint” signifies a *separated* one—a one who has severed himself from those who despise and reject his Lord and Saviour. What an anomaly we say, to behold the alleged friends of Christ making common cause with His enemies in an orgy of money-spending, carnal gluttony, and merry making. How empty their claim to belong unto God’s “peculiar people” (Titus 2:14); how worthless their profession that they are “strangers and pilgrims” here (1 Peter 2:11)! Reader, you are acting the part of an utter worldling if you observe “Xmas.”

“I earnestly desire to see the wall of separation between the Church and the world made broader and stronger. Nothing gives me more sorrow than when I hear of church members saying, ‘Well, there is no harm in this, there is no harm in that,’ and getting as near to the world as possible. We are to avoid the very appearance of evil, and especially just at this festive season of the year, this Christmas, when so many of you are having your parties, your children’s sports, and all that kind of thing. I would have you doubly jealous; do recollect, church members, that you are to be Christians always, if Christians at all; we do not grant dispensations to sin, as the Roman Catholics did in Luther’s day, you are *always* to wear your regimentals as Christian soldiers, and never, at any time, to say, ‘I shall do this just now: it is only once a year; I shall do as the world does; I cannot be out of the fashion.’ You must be either out of the fashion or out of the true Church. Recollect that, because the place for Christ’s Church is altogether out of the fashion. You are called to go forth without the camp, bearing His reproach. If you want to be in the camp, you cannot be Christ’s disciple. You must be a separated one or be lost.” (C. H. Spurgeon).

Those words are found in a sermon preached by that fearless man of God in “Xmas” week of 1867. How much stronger would be his language were he on earth today, witnessing the vast majority of church-members joining with the irreligious in this mad saturnalia, for mad it certainly is, even taking it on its lowest grounds. Think of the money which is wasted in the exchange of “Xmas presents!” How tragic to witness, as we did all through last December, little tots, poorly clad, sent out night after night on to the streets, exposed to the bitter cold and

snow, singing “Xmas Carols” and calling from house to house for pennies to hand over to their beer-drinking parents: police ignoring such a breach of the law (as they now do the breaking of others) and professing Christians encouraging them by handing them money.

“If any man would come after Me,” said the Redeemer, “let him deny himself, and take up his cross, and follow Me” (Matt. 16:24). Saving grace is not merely a theological term but a Divine dynamic, “teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world” (Titus 2:12). But what *denying of self* is there by those who observe “Xmas?” What indeed—it is the very opposite—ungodly and worldly lusts are freely indulged, and instead of heeding that Divine precept, “make not provision for the flesh” (Rom. 13:14) it is blatantly trampled underfoot by “the Church” and the world alike. This in itself should be sufficient to open the eyes of real Christians to this glaring evil if they have never been previously warned thereon.

“A merry Christmas.” What a travesty! What a mockery! Was the Christ of God accorded a “merry Christmas” when He entered this world? Was He given an open-hearted welcome? Far, very far from it, as the manger cradle manifested. The fact is that His presence was not wanted. “No room” in the inn was indicative, symptomatic, prophetic of the days of His public ministry, when oftentimes He “had not where to lay His head.” Behold the Lord of glory, my reader, first opening His incarnate eyes in a stable and then ask yourself is *that* a fit object and subject for merry making? We are well aware that this brief article is likely to be distasteful to some of our readers (because it *condemns* them); but suppose it is a message which *God* has prompted! In such case it will rise up in judgment against you in the Day to come if you disregard its warning and continue to further Rome’s activities and join hands with the world in its Christ-insulting merriment.

The Following is from an Article on Private Judgement

Different opinions on minor matters are to be expected, but that is no reason why those holding the same should not dwell together in amity and enjoy communion in the great fundamentals of the faith. If one is satisfied that certain “days” should be observed, that he had *divine* warrant to solemnly celebrate “Christmas” or “Easter,” then let him do so. But if another is convinced that such “days” are of human invention and devoid of divine authority, then let him ignore them. Let each one act from religious conviction and suffer not the fear of censure from, or

contempt of, others to deter him; nor the desire to ingratiate himself in the esteem of his fellows induce him to act contrary to his conscience. Each Christian is responsible to believe and act according to the best light which he has from God and continue to examine His Word and pray for more light. The dictates of conscience are not to be trifled with, and the right of private judgment is ever to be exercised by me and respected in others. Thereby the Christian duty of mutual forbearance is alone maintained and a spirit of tolerance and charity exercised (A. W. Pink).

### C. H. Spurgeon on Xmas

From a sermon preached by C. H. Spurgeon on Dec. 24, 1871:

We have no superstitious regard for times and seasons. Certainly we do not believe in the present ecclesiastical arrangement called Christmas. First, because **we do not believe in the mass at all, but abhor it**, whether it be sung in Latin or in English. Secondly, because we find no Scriptural warrant whatever for observing any day as the birthday of the Saviour; and consequently, its observance is a superstition, because not of divine authority. ‘Superstition’ has fixed most positively the day of our Saviour’s birth, although there is no possibility of discovering when it occurred. ... It was not till the middle of the third century that any part of the Church celebrated the nativity of our Lord; and it was not till very long after the Western Church had set the example, that the Eastern adopted it. ... Probably the fact is that the “holy” days were arranged to fit in with the heathen festivals. We venture to assert, that if there be any day in the year, of which we may be pretty sure that it was not the day on which the Saviour was born, it is the 25th of December. ... Regarding not the day, let us, nevertheless, give God thanks for the gift of His dear Son.

From a sermon preached by C. H. Spurgeon on Dec. 24, 1876:

There is no reason upon earth beyond that of ecclesiastical custom why the 25th of December should be regarded as the birthday of our Lord and Saviour Jesus Christ any more than any other day from the first of January to the last day of the year; and yet some persons regard Christmas with far deeper reverence than the Lord’s-day. You will often hear it asserted that “The Bible and the Bible alone is the religion of Protestants,” but it is not so. There are Protestants who have absorbed a great deal beside the Bible into their religion, and among other things they have accepted the authority of what they call “the

Church,” and by that door all sorts of superstitions have entered. There is no authority whatever in the word of God for the keeping of Christmas at all, and no reason for keeping it just now except that the most superstitious section of Christendom has made a rule that December 25th shall be observed as the birthday of the Lord, and the church by law established in this land has agreed to follow in the same track.

Treasury of David on Psalm 81:4 by C. H. Spurgeon

When it can be proved that the observance of Christmas, Whitsuntide, and other Popish festivals was ever instituted by a divine statute, we also will attend to them, but not till then. It is as much our duty to reject the traditions of men, as to observe the ordinances of the Lord. We ask concerning every rite and rubric, “Is this a law of the God of Jacob?” and if it be not clearly so, it is of no authority with us, who walk in Christian liberty.

### To the Unsaved

As one who has been called to declare “all the counsel of God,” it is our bounden duty to keep back nothing which may prove profitable. We dare not assume that all of our readers have actually passed from death unto life; and therefore, we are required to address ourselves, occasionally at least, to those who are yet under the condemnation and wrath of a sin-hating God, especially unto such as mistakenly suppose they have been reconciled to Him. Though our chief design and effort is to provide spiritual nourishment for those who are in Christ; yet, we cannot altogether ignore the ones who are yet strangers to Him. The more so that, in this generation, there are so few who are seriously attempting to expose empty professors unto themselves, and make it plain that many of those who fondly believe they are journeying Heavenwards are entertaining a false hope—that instead of their hope being fixed upon the Rock, it rests upon nothing but a foundation of sand. Is that the case with *you*, dear friend?

“Ye cannot serve the LORD: for HE is an holy God; He is a jealous God; He will *not forgive* your transgressions nor your sins” (Jos. 24:19). Those words bring before us an essential and fundamental aspect of the Truth, which is rarely proclaimed today, and which multitudes who sit under modern “evangelism” (?) are quite unacquainted with. The view which now so widely obtains is, that nothing is easier and simpler than the obtaining of the forgiveness of

our sins. Millions of people have been assured by the blind leaders of the blind, that all which is required from them is that they believe the Gospel and receive Christ as their personal Saviour. It matters nothing what be the state of their hearts, what be their concept of God's character, what be their attitude to His Law. It matters not that they regard sin as trifle, are thoroughly carnal and in love with the world, and have no realisation of their deep need: so long as they "accept Christ" all is well with them. Nor does it matter how unchanged are their future lives—all is now well with them forever. So Satan would have them think.

"Ye cannot serve the LORD." What is signified by *serv*ing the Lord? It means that I recognise His claims upon me, that I own His authority, that I unreservedly submit myself to His will. It means that I take the place and discharge the obligations of a servant, and a servant is one who is at the disposal of his master, who does as he tells him, who seeks to please him and promote his interests. Perhaps the reader is saying in his heart, "But I have no desire to be a 'servant' of the Lord in that sense, all I want is to be assured that my sins are pardoned and that I am secured from Hell." If so, you are wanting something you will never obtain, for serving the Lord and obtaining His forgiveness of transgressions are inseparably connected. But do you realise what is implied by your assertion that you have no desire to serve the Lord? It signifies you are quite satisfied with your present master and decline to leave his service. Your present master is Satan and *his* servant you are. There are but two Masters over the sons of men: the Lord and the Devil—and if we are not serving the former, we are the latter.

"Ye *cannot* serve the LORD." Why? "For He is an *holy* God; He is a jealous God" (Jos. 24:19). That presents a view of the Divine character, which only too many pulpits guiltily conceal. God is not only good and ready to pardon, but He is ineffably pure and cannot look on sin without displeasure. He is not only merciful and gracious, but He will tolerate no rivals, and requires that we love *Him* with all our heart and strength. Nor is that aspect of the Divine character restricted to the revelation, which He made of Himself at Sinai: the earth quaked at Calvary, thick darkness overshadowed the Cross, and the holiness of God was evidenced as He "spared not His own Son" (Rom. 8:32). In the New Testament, the call goes forth, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire" (Heb. 12:28, 29). Ah, my reader, the glib manner and

easy complacency with which so many talk of pardon and their assurance of it, proceeds from dullness of conscience rather than from strength of faith. They have never felt in their souls the exceeding sinfulness of sin, the holiness of Him with whom they have to do. Had they done so, their cry would be, “Behold, I am vile;” (Job 40:4) “Woe is me! for I am undone” (Isa. 6:5).

“Ye cannot serve the LORD: for He is an holy God.” Serving God is a very different matter from what the world thinks. The natural man imagines that he may devote the greater part of his time to the pleasing of himself, and then that he may appease God by assuming a pious air on the Sabbath. But He will not be imposed upon by any such mockery. To all such He says, “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God” (James 4:4)—spiritual adultery is illicit intercourse, setting our affections upon the creature rather than the Creator, devoting to them what belongs only to Him: our lusts, inveigling the soul from God. God will not accept the homage of a *divided heart*. That was made crystal clear by the Lord Jesus: “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other” (Matt. 6:24). There we learn that service must proceed from *love*. God will not accept a legal service, which is rendered from dread, nor from a mercenary spirit, which seeks gain therefrom. He must be served freely and gladly.

The Devil deceives many into being satisfied with a superficial change and half reformation. They make a religious profession, persuading themselves they are trusting in the finished work of Christ, and yet continue in love with the world and to indulge the flesh. It is a fatal mistake to think we can divide our hearts between God and the world, to serve Him and our lusts. “Ye cannot serve God and mammon” (Matt. 6:24; Luke 16:13). No one has any difficulty in understanding what it signifies to “*serve* mammon.” It is to make material riches my dominant quest, to make the acquirement of them my supreme aim, to devote all my powers to the securing of them. Equally plain is what is included in the “*servicing* of God.” It means putting Him first in our hearts and lives. It means for all our faculties and energies to be devoted to an ascertaining and then a *doing* of whatever He requires. It means the rendering to Him of an unqualified and loving obedience. And that necessarily involves the renunciation of all objects which are opposed to Him and abstaining from whatever He



has forbidden. To allow any lust to reign in us is to depose God from the heart.

“He will *not forgive* your transgressions nor your sins.” Solemn, unspeakably solemn words. How faintly any of us realise what it means for one to pass out of time into eternity with his transgressions *unforgiven*. “Ye shall die in your sins” (John 8:24) said Christ—not to avowed infidels—but the religious professors of His day. And why? Because they refused to take His “yoke” upon them, because they declared, “We will not have this man to reign over us” (Luke 19:14). Nor does death purge away sins, for after death, “the judgment” (Heb. 9:27). Yes, eternal, inexorable, unbearable judgment—suffering the wrath of a holy and jealous God. Then “Beware of Him, and obey His voice, provoke Him not; for He will *not pardon* your transgressions” (Exod. 23:21). Something more than believing is necessary: Christ is “the Author of eternal salvation unto all them that *obey* Him” (Heb. 5:9). And how and where is the obedience of a sinner to begin? Just here: “Let the wicked forsake his way [of self-pleasing] and the unrighteous man his thoughts [of being saved in any other manner]: and let him return unto the LORD [from whom he revolted in Adam], and He will have mercy upon him; and to our God, for He will abundantly pardon (Isa. 55:7).

What we have set forth above is not the Gospel, but it *is* the necessary background of it. The Divine Law reveals my duty and condemns me for my utter failure in discharging it. The Law makes known the just demands of God upon me and my woeful falling short of meeting the same. Not until I am personally convicted of my sinful failure, not until my heart sincerely repents for that failure, am I experimentally fit for the Gospel. But more so, there must be wrought in me a genuine desire to serve God, to give up myself wholly to His righteous requirements, and accompanying this must be the realisation of my own insufficiency, that I “cannot.” Then, and only then, will the Gospel be music to my soul, for it tells first of how my awful guilt may be blotted out, and second, of how strength may be obtained for the discharge of duty. The Gospel exempts not the believer from the service of God, but binds him to it, for when we savingly believe the Gospel, we not only receive from God, but we “give ourselves” to Him (2 Cor. 8:11, 12). Have *you* done so, my reader? Have you *really*, or is Satan deceiving you into thinking you have? (A. W. Pink).

