



THE GRAVEN IMAGES OF CHRISTMAS Part 2

The 21st day of the 11th month
December 18th, 2008

Article originally written the 13th day of the 10th
month/December 14th, 2005
from the Threshing Floor show aired December 12, 2005

Every man is brutish in *his* knowledge: every founder is confounded by the graven image:... Jeremiah 10:14

Graven image 6459 from 6458 - an idol; - carved (*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."

Webster's New World Dictionary- **Hew** - 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."

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*. Jeremiah 10:14

Molten 5262 from 5258; a *libation*; also a cast idol...

Webster's New World Dictionary - **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 8267 from 8266 - an untruth; by *imp.* a sham (often *adv.*): - without a cause, deceit (-ful), false (-hood, -ly)...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. 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.

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

In this verse, we have the word vanity pop up again. Again, this is the same word, **1892** used in Jer. 10:3 and Jer. 10:8.

Errors 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.

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. *Jeremiah 10:16*

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.

This would also be a future description of the Multitude when they come out of the falsehood and lies. They will throw away their idols like a menstruous cloth.

Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence. *Isaiah 30:22*

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

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

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.
5258 - a prim. root; to pour out, espec. a libation, or to cast (metal)...set (up)

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.

Workman 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.

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. Isaiah 40:19,20

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? 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 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 or a sacrifice.

Oblation 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 7537 - a prim. root; to decay (as by worm eating): - rot.

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.

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 Isaiah 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?

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. *Exodus 20:1-6*

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.

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. *Jeremiah 10:5*

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

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.

Jeremiah 10:3,4

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.

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. *Isaiah 46:6,7*

These verses are speaking about someone making a god, falling down and worshiping 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 word 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.

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. *Jeremiah 10:5*

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. *Isaiah 46:6,7*

"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.

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.* *Isaiah 41:20-24*

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 Isaiah 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,"**

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 participates in this act is an abomination to the Lord. Look again at Isaiah 41:20 **"Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you."**

Websites:

www.threshingfloor-radio.com

<http://www.the-thirdday.com>

<http://www.onevoicemm.net>

©2008 The Threshing Floor -Sue Patterson and Randy Maugans

This work is licensed under a Creative Commons Attribution-NoDerivs 3.0 License.