Did the Early Church Observe Christ's Day of Birth?

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As December 25th was the birthday of the pagan god Mithra, and as this day was not absorbed into mainstream Christianity until the 4th century, the early Church would not have associated itself with this custom. The observance of birthdays is rooted in pagan worship systems.

When Job's children celebrated their birthdays (Jb. 1:4), he asked God to forgive them because he knew it was contrary to God's will (Jb. 1:5, 19). Activities similar to those observed during December 25th are not to be followed by God's people (Jer. 10:1-5). When Christ was born, the shepherds were tending their flocks in the field by night (Lk. 2:8) and this activity ceases around mid-October due to the cold and rainy season.

According to Appendix 179:3 in the Companion Bible, Christ's birth would have occurred around the end of September based on calculations related to the birth of John the Immerser, whose birth preceded Christ's by about 6 months (Lk. 1:26, 36). John would have been conceived shortly after his father Zacharias had completed his course of duty at the Temple (Lk. 1:5; cf. 1Chr. 24:10), around June 13-19. John would have been born nine months approximately March/April and Christ would have been born six months after John, which falls around September/October. This period coincides with the Holy Days of the seventh month held at Jerusalem, which would explain why all the inns were full at the time of Christ's birth(Lk.2:1-8).

This document is the collaborative work of individuals who believe God's truth should be given freely (Mt. 10:8; 1Cor. 2:12; 2Cor.11:7; Rom. 10:14-21) and the message of the one true God should be made available to all nations (Mt. 24:14) as a prerequisite to the return of Jesus Christ as King of kings (Mt. 17:10; 19:17; Mk. 9:11; Lk. 1:17; Rev. 19:11-16).

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