

# The Discerner

the voice of... **Religion Analysis Service**

A QUARTERLY EXPOSING  
UNBIBLICAL TEACHING & MOVEMENTS

Volume 42, Number 4

October November December 2022

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"Hereby know we the spirit of truth  
and the spirit of error" 1 John 4:6  
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## **The Discerner**

A Christian Apologetics & Counter-  
Cult Ministry

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## WITH THIS ISSUE

As we approach the end of the Year of Our Lord 2022, we know one thing for sure...the Rapture and Return of Our Lord Jesus Christ is closer than ever before!

But until God's Sovereign timetable for His Son is enacted, we here at Religion Analysis Service plan to remain dedicated to the preaching and pronouncement of Biblical Truth. As Paul instructed Timothy, so we as an independent ministry embrace the same position and mandate:

I solemnly charge *you* in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: preach the word; be ready in season *and* out of season; reprove, rebuke, exhort, with great patience and instruction. For the time will come when they will not endure sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; and will turn away their ears from the truth, and will turn aside to myths. But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry. (2 Timothy 4:1-5, NKJV)

We desire to uphold God's Word and teachings even if they run counter to worldly norms, popular teachings, and the false teachings of men and their organizations. Sadly, our highly divided and politicized world has also affected the Body of Christ, which makes *The Discerner* a valuable tool for information, discussion, and resource regarding Scripture. Spread the Word!

Our feature article is a *three-part examination of Mormon Temples* written by Freddy and Tal Davis of MarketFaith Ministries. It offers a unique and rarely observed background look at this mysterious aspect of Mormon religion. It will be clear that what occurs in the temples of the Church of Jesus Christ of Latter-day Saints is contrary to the spirit and teachings of the New Testament.

Our second article is by Mike Gendron of *Proclaiming the Gospel Ministries*, an outreach to Roman Catholics. Mike examines the false claims of the Roman Catholic Church concerning Transubstantiation.

Finally, and in the spirit of the Christmas holiday, our last article is a defense of the traditional timing of Christmas which we hope you all will enjoy.

And as always, enjoy our Quiz—this time on the Book of Acts.

From all of us at Religion Analysis Service, Merry Christmas!

*The Editors*

# MORMON TEMPLES

By Freddy Davis and Tal Davis

## Part 1: Introduction

If you live in or near Tallahassee, Florida, and have recently driven on Thomasville Road about a mile north of the Killearn Estates entrance, you may have noticed a large building project taking place. The Church of Jesus Christ of Latter-day Saints (formerly known as Mormons or LDS) is in the process of building a new temple on that spot.

“Oh,” you may say. “I have noticed something going up along there. But so what, there are many church buildings all along Thomasville Road: Baptist, United Methodist, Presbyterian, Assembly of God, Catholic, and others. In fact, isn’t there already a Mormon church on Thomasville Road?”

True, there are many church buildings along that stretch of Highway 319, and yes, one of them is a Latter-day Saints chapel. But it is important to know that an LDS temple is not like a common worship center of most denominations. They are not even like most church buildings where Mormon congregations (called “wards”) go to attend services on Sundays. Those are like the one already on Thomasville Road, and more than 31,000 of those have been built. Comparatively, there are only about 172 operating LDS temples around the world. Florida at present has only two—one near Orlando and another close to Fort Lauderdale. Along with the one in Tallahassee, another is planned to go up near Tampa in the next couple of years.

So what is so special about LDS temples? According to a statement by Russell M. Nelson, current President of the Church of Jesus Christ of Latter-Day Saints: “Each temple is a beacon of light and hope. The temple, the House of the Lord, stands as a symbol of our faith in life after death and as a stepping stone to eternal life for us and our families. The temple is a sacred and essential part of God’s plan for our happiness, now and forever.”<sup>1</sup>

Okay, but what exactly does that mean? In this three-part article, we will take a look at the purposes for LDS temples, what rituals are conducted there, and answer some common questions Christians

<sup>1</sup> Quote and link verified 10/2/22@<https://www.churchofjesuschrist.org/temples/inside-temples?lang=eng>.

ask about them. For instance, many evangelicals are curious as to whether or not the temples (and the LDS itself) are biblical and authentically Christian. People also want to know why non-Mormons (and even a large number of LDS church members) are excluded from entering a temple once it has been dedicated and sealed.

In the weeks leading up to the dedication of the temple in Tallahassee, which is scheduled for sometime in 2023, and if the church follows the usual pattern, the general public will be invited to visit and tour the newly built edifice. So, if you decide to attend the open-house, in this three-part series we will answer the above curiosities and answer other questions you may have about the temple, and what you can expect to see when you go.

The LDS guides will not explain much themselves about what is in it or what they do there. It is all regarded as “sacred” (i.e. secret) and only good Mormons are allowed to know what will be happening. But even they (i.e. good Mormons) are not allowed to discuss what happens, even among themselves, outside of the temple walls.

In this series, Part One, we will begin with the modern history of Mormon temples. Part Two will look at the first of the three main ceremonies conducted in the temples, called “The Endowments.” Part Three will address the other two rituals: Baptism for the Dead and Celestial Sealings (Eternal Marriages). You might keep in mind that all of these ceremonies are performed by Mormons initially for themselves, but then can be done by proxy for those who have died.

## **History of LDS Temples**

According to the official history of the Church of Jesus Christ of Latter-day Saints, in the Fall of 1820, fourteen-year-old Joseph Smith, Jr., was visited visibly by God the Heavenly Father and Jesus Christ. These two divine beings allegedly told young Joseph that they were going to use him to restore authentic Christianity to the world.

They said that the “true church” and the “true faith” had been totally lost by apostasy sometime after the deaths of the early apostles. Part of what was lost, according to later revelations given to Smith, was the building of sacred buildings like the temple that once stood in Jerusalem. Therefore, Joseph was, among other things, commanded to restore those edifices to the earth for the purpose of doing certain sacred rituals necessary for the fullness of people’s eternal life.

Understand, however, that the practices Joseph “restored” in the LDS temples he built, and the ones now still operating, have *nothing in common* with the Biblically mandated activities done in the

Jerusalem temple. That unique temple was built by King Solomon around 1000 BC, was later rebuilt on a smaller scale around 500 BC, then completely enlarged by King Herod around the first century. It was, however, destroyed in AD 70 by the Romans and has never been rebuilt.

The Mormons' first modern temple was built in Kirtland, Ohio in March 1836. That particular building, however, was not designed like the later temples, but was more like a 19th century Protestant church. Smith did claim that several divine beings appeared to him in the sanctuary including Jesus Christ, Moses, and Elias (i.e. Elijah). In 1838, because of serious legal issues, Smith and his followers were forced to leave Ohio and abandon the temple. That building still stands, but is not owned by the Church of Jesus Christ of Latter-day Saints. Since 1901, it has been owned by the Community of Christ, formerly called the Reorganized Church of Jesus Christ of Latter-day Saints (RLDS). (The Missouri-based RLDS church is a Mormon splinter group founded by Smith's wife and son in 1860.)

The next temple was built in 1846 in the Mormon settlement of Nauvoo, Illinois. Joseph Smith, Jr., however, had been killed in nearby Carthage, Illinois in July 1844. The surviving Mormons, led by Brigham Young, completed the temple. But in 1847 they were forced to abandon it and trekked west to Utah. The Nauvoo temple was damaged by a fire in 1848 and finally destroyed by a tornado in 1850. A new temple in Nauvoo, identical to the original, was built on its same location in 2002.

The oldest currently operating temple is located in St. George, Utah. It was opened in 1877. It was followed by temples in Logan (1884) and Manti (1888), also in Utah. The most famous LDS temple is located in downtown Salt Lake City, Utah. It opened in 1893 and is on Temple Square next to the famous Mormon Tabernacle auditorium. It is also across the street from the church's World Headquarters Building and World Conference Center.

Some people who have visited Temple Square incorrectly state that they attended a performance of the Mormon Tabernacle Choir at the temple. The Choir performs, *not in the temple*, but in the Mormon Tabernacle – the World Conference Center – located on the same square. No public services are conducted in the temple.

Since then, temples have been built around the United States and the world in places like Mesa, Arizona; Los Angeles, California; Atlanta, Georgia; Hamilton, New Zealand; Tokyo, Japan; London, England; and

Apia, Samoa. 172 temples are now in operation worldwide, with 95 planned for future construction.

This concludes this quick introduction and short history of Mormon temples. As stated earlier, in Part Two we will examine the first main ceremony conducted in the temples called “The Endowments.” In Part Three, we analyze the other two essential rituals: Baptisms for the Dead and Celestial Marriages.

## **Part 2: Temple Endowments**

In Part One of this three-part series, we reviewed the history of Mormon temples, from the first one built in Kirtland, Ohio to the ones now under construction. As we said, if you live in Tallahassee, Florida, you may be aware of a new LDS temple now being built north of the city on Thomasville Road. We now begin our examination of what exactly happens there. In this installment we will look at how a faithful LDS member prepares to go to the temple, what they do when they first arrive, and examine the first of the three major activities done in a Mormon temple.

Every worthy Mormon aspires to receive his or her Temple Endowments. These are regarded as sacred ceremonies, rituals, and lessons that are done exclusively in LDS temples. These ceremonies are often done for the first time by couples in preparation for a Temple Marriage (which we will discuss in Part Three). The rituals are performed by the living for themselves first, and then for others who are dead and never did them in life.

Adult Latter-day Saints who go to the temple must present their official “Temple Recommend” to a staff worker at an entrance desk. The Temple Recommend is a card signed by the member’s Bishop (head of their local ward) that certifies he or she is qualified to enter the holy temple for up to two years.

To get a Recommend, or to have it renewed, every member must submit to an interrogation by the Bishop. He will ask probing questions to determine their moral standing and determine if they have been faithful in giving their tithings (10% of their income) to the church. If the Temple Recommend is in order, he or she may enter. According to a Pew Research Center survey taken in 2011, about 65% of adult Mormons claimed to have a current valid Temple Recommend.<sup>2</sup>

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<sup>2</sup> RAS Note: Online readers can view additional church facts and statistics on the same webpage verified 10/2/22@ <https://www.pewresearch.org/religion/2012/01/12/mormons-in-america-beliefs-and-practices>.



The patrons who are admitted are then directed to dressing rooms (male and female separate) where they take off their underwear and street clothes – which they secure in lockers. They then drape over their bodies a loose fitting poncho for special “washings and anointings” which are bestowed by temple workers in shallow pools on various parts of their bodies. After that is completed, they dry off and put on special holy undergarments, outfits, and priesthood aprons. From this point forward, Mormons are always expected to wear only specially made undergarments (with a few exceptions).

From there, the patrons are ushered to a room or rooms where they are taught certain “ordinances” – that is, stories and sacred symbols necessary for exaltation. This is done in the Ordinance Room, an auditorium where they can sit down in theater seats. Older temples use several different such rooms for each of the various rituals. Newer ones do them all in one place.

The participants first watch a video that dramatizes the full Mormon version of the creation of the world, the temptation of Satan, and the Fall of Adam and Eve (which the LDS regards as a positive occurrence necessary for mankind’s redemption). In earlier centuries, these dramas were performed by live actors on a stage. The video explains the Heavenly Father’s plan to restore immortality to humanity, and the way to gain exaltation to the Celestial Kingdom (the highest of three levels of heaven).

In Mormonism, the Fall caused a loss of immortality for all humanity—but, nonetheless, was necessary in order for mankind to reproduce and advance. Mormon doctrine, as taught in the LDS temples and scriptures, maintains that before the Fall, the Heavenly Father (Elohim) gave Adam and Eve two contradictory commandments while they were still in the Garden of Eden. He told them not to eat the fruit of the tree of the knowledge of good and evil (and therefore become cursed and mortal). But He also commanded them to multiply and fill the earth – which, according to Mormonism, they, for some unexplained reason, could not do if they remained immortal.

So according to Mormon doctrine, they made the right decision and, for the sake of all unborn humanity, ate the fruit. If Adam had not fallen and had remained immortal, no other humans would have ever been born on earth. Mormons believe Jesus’ suffering and resurrection *restored immortality (and that is all He did)* for all people who will be resurrected at the end times. Obviously, none of this is taught in the Bible.

Following the video, the patrons are then instructed by a worker (who is standing at an altar at the front of the room) regarding secret oaths, handshakes, symbolic tokens (hand signs), and sacred words necessary to pass by the angelic sentinels who guard the heavenly realms.

These secret ceremonies have been revised several times in LDS history. For instance, before 1990, the ordinances required blood secrecy oaths, reinforced by the symbolic cutting of one's throat and bowels. This dramatized the penalty one would incur if ever he or she were to reveal the sacred lessons learned inside the temple. When those oaths were exposed in the late 1980s, many Mormon members were embarrassed. So, in 1990, church leaders decided they were no longer necessary and, without notice, expunged them from the ceremonies along with a few other previously performed rituals.

Most LDS members today, under fifty years of age, probably don't even know they were ever done (remember, Mormons are prohibited from discussing the content of the temple ceremonies). Also, in the ordinance room they are each given a new "holy name" by which they will be called from the grave at the final resurrection of the dead.

Finally, they approach a curtain ("the veil") behind which is a temple worker representing God who will test them on the various things they have learned—especially the handshakes, words, and tokens. If they pass the tests, the patrons are escorted through the curtain into an elaborately decorated sitting room called the Celestial Room.

The Celestial Room symbolizes the end of their journey through the heavens to the Celestial Kingdom of Heavenly Father, the highest level of glory. Only those who have completed the temple ordinances can expect to go there. Don't forget, however, once a person has been through this process once, he or she can repeat the ordinances by proxy for dead people.

Most evangelical Christians, when they hear about all this, are baffled by the complexity of this Mormon process of individual salvation. Nowhere in the Bible is it ever hinted that such rituals were ever conducted in the two Hebrew temples in Jerusalem in ancient times. Those temples were designed to conduct sacrificial offerings to God by priests on behalf of the nation and people of Israel. Nowhere in the Scriptures is there any mention of secret rituals, words, or handshakes as having any bearing on one's status before God.

So then, if not the Bible, where did these esoteric practices come from? The truth is that the LDS temple endowment ceremonies, as

originally done, were established by Joseph Smith and patterned after rituals found in *Freemasonry*. Smith, for a short period of time, was a member of a Masonic Lodge where he learned the basic rituals of the lower degrees of Masonry. After being dismissed from the Masonic organization, he simply copied much of what he had learned and created similar rituals for his Mormon temples.

It is clear that Mormon Temple Endowment ceremonies are both unnecessary and unbiblical. Christians are warned to avoid seeking any sort of secret knowledge. The true Gospel of Jesus, in its entirety, is to be proclaimed openly. Full salvation is available freely to all people.

If you visit a temple open-house, look around for the things in the ordinance room we have mentioned. The ushers will answer some questions, but will be reluctant to go very deep. In Part Three, we will examine the other two main activities done in Mormon temples: Baptisms for the Dead and Celestial Marriages.

### **Part 3: Baptisms for the Dead and Celestial Marriage**

As you now know, a new temple of the Church of Jesus Christ of Latter-day Saints (i.e. Mormons or LDS) is now under construction in Tallahassee, Florida, and another is planned for Tampa. Therefore, we felt it would be helpful to inform readers about ‘what exactly goes on’ inside such a Mormon temple.

In this three-part series we are analyzing the history, purposes, and practices of LDS temples. In Part One, we looked at the peculiar history of Mormon temples from the first (built in Kirtland, Ohio, in 1836 and abandoned in 1838), to ones now presently being built or planned.<sup>3</sup> In the second installment we looked at the “Endowment” ceremony, one of the three basic practices conducted in Mormon temples.<sup>4</sup>

We now turn to Part Three<sup>5</sup>—the other two special rituals conducted in LDS temples. Remember, only Mormons who have an up-to-date, signed “Temple Recommend” (identification card) are authorized to enter an LDS temple, either to participate in the rituals or to observe them. We also noted that Mormons are prohibited from discussing the content of the temple rituals outside of their walls, even to each other.

<sup>3</sup> View Part One online@<http://www.marketfaith.org/2022/06/mormon-temples-part-1-introduction-and-the-history-of-mormon-temples-tal-davis>. Access verified 10/2/22.

<sup>4</sup> View Part Two online@<http://www.marketfaith.org/2022/06/mormon-temples-part-2-temple-endowments-tal-davis>. Access verified 10/2/22.

<sup>5</sup> View Part Three online@<http://www.marketfaith.org/2022/06/mormon-temples-part-3-baptisms-for-the-dead-and-celestial-marriage-tal-davis>. Access verified 10/2/22.

Ironically, that means the first time a Mormon finds out what is done in a temple is when they go through one for the first time.

We now start with what the LDS considers one of its most important practices: Baptisms for the Dead.

## **Baptism for the Dead**

The Church of Jesus Christ of Latter-day Saints believes that a person's eternal salvation and destiny depend on several steps he or she must accomplish. We already mentioned that the LDS teaches that Jesus' death and resurrection provides salvation for all people from the effects of the Fall of Adam and Eve (the loss of immortality). Thus all people, no matter their religious beliefs, will be resurrected from the dead at the Return of Christ.

But for Mormonism, this "Unconditional Redemption" is only the first of several steps necessary to attain the fullness of salvation, called "Conditional Redemption"—in the highest level of heaven, called the Celestial Kingdom.

One of those essential elements is being a member of God's one true church – that is, the Church of Jesus Christ of Latter-day Saints. In order to be a member, the first requirement, besides believing in what the church teaches about God, etc., is baptism by immersion performed by a man holding what the LDS calls the Aaronic Priesthood. This initiation rite is so important, that if it is not done before death, an individual must have a good Mormon do it for them by proxy in an LDS temple after they have died.

Yes, Mormons believe that all people can be saved and join the LDS church, even after they have died. (Baptisms for people joining the church while still alive can [also] be performed in any LDS Ward building.) But that is possible only if and when a good living Mormon volunteer will go to an LDS temple and is baptized on their behalf.

Baptisms for the dead must be performed only in LDS temples, in special fonts designed just for that purpose. Patrons being baptized for a dead person are given the name of a deceased individual which they present to the temple worker performing the ritual. The worker then immerses the volunteer in the font and says something like this: "I baptize you, on behalf of John Doe, who is dead, in the name of the Father, the Son, and the Holy Ghost." Careful records are kept on file of when and where each dead person was baptized.

We might ask, of course, where did the LDS get this idea for baptizing dead people?

The practice stems from the misinterpretations of Joseph Smith, Jr., regarding several biblical texts including 1 Peter 4:6, Malachi 4:5–6, and 1 Corinthians 15:29 (all from KJV). It is also based on revelations Smith claimed to receive directly from God. They are recorded in the extra-biblical LDS scripture titled *The Doctrine and Covenants*. Let's analyze the King James Version Bible texts they use to proof-text this doctrine.

1 Peter 4:6 *“For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”*

*This obscure verse is used to prove that the LDS gospel is preached to non-Mormons who have died and now reside in what they refer to as “Spirit Prison.”* That term was coined from the LDS' spurious interpretation of 1 Peter 3:19.<sup>6</sup>

Both 1 Peter 4:6 and 3:19 are difficult to interpret. New Testament scholars disagree as to what exactly Peter was talking about. In any case, the verses must not be pulled out of context as Joseph Smith does, but must be read in the full context of Peter's first epistle. Simply put, to use them to justify baptism for the dead is a major hermeneutical overstretch.

Malachi 4:5 *“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: Malachi 4:6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”*

As for this Old Testament passage, it is also used out of its context. It is part of an OT section describing the ministry of Elijah in a future (eschatological) age. The text says nothing at all about baptism, and must be read in light of what Jesus said in Matthew 11:14. Jesus says the promise is fulfilled by John the Baptist “in the spirit and power of Elijah”—though John the Baptist was not literally Elijah (read below<sup>7</sup>). Of course, John the Baptist only baptized living people who had repented and confessed their sins (Matthew 3:1–6).

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<sup>6</sup> RAS Note/Context: 1 Peter 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 1 Peter 3:19 By which also he went and preached unto the spirits in prison; 1 Peter 3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

<sup>7</sup> Matthew 11:14 (NKJV) And if you are willing to receive it, he is Elijah who is to come.

John 1:21 And they asked him [John the Baptist], “What then? Are you Elijah?” He said, “I am not.” “Are you

1 Corinthians 15:29 *“Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?”*

This is the other New Testament verse used by the LDS to justify baptism for the dead. Who and what exactly Paul was referring to is unsaid. However, the context of 1 Corinthians Chapter Fifteen concerns the reality and nature of the resurrection of Christ and of his followers.

Paul simply mentions, in what is a rhetorical question, that someone, or group, in that time was baptizing for the dead. Note he refers to them in the third person plural pronoun (they), not in the first person (I/we) or second person (you). Paul does not say he is participating in the practice or that he endorses it, only that someone—he does not say who—is doing it. He does not even say they were Christians.

His point was, that if they did not believe in a bodily resurrection of the dead, then why would they bother to be baptized for them?<sup>8</sup>

For the LDS to use 1 Corinthians 15:29 as a biblical justification for their baptisms for the dead is a major hermeneutical leap from what Paul was saying, and it also completely misses the point of his writing in Chapter Fifteen.

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the Prophet?” And he answered, “No.” John 1:22 Then they said to him, “Who are you, that we may give an answer to those who sent us? What do you say about yourself?” John 1:23 He said: “I am ‘*The voice of one crying in the wilderness: ‘Make straight the way of the LORD,’*” as the prophet Isaiah said.” (NKJV)

<sup>8</sup> RAS supporting quote: “Verse 29 is perhaps one of the most difficult and obscure verses in all the Bible. Many explanations have been offered as to its meaning. For instance, it is contended by some that living believers may be baptized for those who have died without having undergone this rite. Such a meaning is quite foreign to the Scriptures. It is based on a single verse and must be rejected, not having the collective support of other Scripture. Others believe that baptism for the dead means that in baptism we reckon ourselves to have died. This is a possible meaning, but it does not fit in too well with the context.

The interpretation which seems to suit the context best is this: At the time Paul wrote, there was fierce persecution against those who took a public stand for Christ. This persecution was especially vicious at the time of their baptism. It often happened that those who publicly proclaimed their faith in Christ in the waters of baptism were martyred shortly thereafter. But did this stop others from being saved and from taking their place in baptism? Not at all. It seemed as though there were always new replacements coming along to fill up the ranks of those who had been martyred. As they stepped into the waters of baptism, in a very real sense they were being baptized for, or in the place of (Greek *huper*) the dead. Hence the dead here refers to those who died as a result of their bold witness for Christ. Now the apostle’s argument here is that it would be foolish to be thus baptized to fill up the ranks of those who had died if there is no such thing as resurrection from the dead. It would be like sending replacement troops to fill up the ranks of an army that is fighting a lost cause. It would be like fighting on in a hopeless situation. If the dead do not rise at all, why then are they baptiz for the dead?” William MacDonald, eds. *Believer’s Bible Commentary*. Accordance electronic ed. (Thomas Nelson: Nashville, 2016), 1822.

## **Theology and Practice**

In the Mormon theological system, doing “work for the dead” is considered an essential duty for members. It is their responsibility to find the names of their deceased ancestors in order to provide for them the chance for post-mortem salvation in Spirit Prison. To aid in this endeavor, the LDS operates the world’s largest Family History Library. A database of millions of deceased people and their genealogies are kept there. Also, detailed files are kept on each dead person who has been baptized by proxy (or received other post-mortem ordinances). These names are cataloged, along with the member’s name who was baptized on their behalf, along with the date and temple location where it was performed.

The LDS teaches that Mormon missionaries will be sent from Paradise (where dead Mormons go to await the resurrection) to preach the Mormon gospel to the unbaptized dead in Spirit Prison. There, non-Mormons will have the opportunity, if they so choose, to accept the message and become members of Christ’s church (the LDS of course). However, as we have indicated, it requires that a Mormon now living in the flesh go to the temple to be baptized on their behalf. The same post-mortem principle applies to marriage and receiving the endowments.

## **Celestial Marriage**

Mormonism teaches that there are three levels of heaven to which people will go after the judgment. The lowest level is called the telestial kingdom, where evil people are consigned. The middle level is the terrestrial kingdom where good people who are not LDS go. The highest level is called the Celestial Kingdom. It is only for good Mormons who have successfully completed all church requirements for salvation.

In this Celestial Kingdom, some of the best Mormons may be exalted to godhood where they, like our Heavenly Father, will become gods of their own worlds.

One of those requirements for full Mormon salvation is Celestial (Temple) Marriage for time and eternity. That is to say, Mormons believe their marriages and families extend beyond death into the afterlife. In order to reach the Celestial Kingdom, the Mormon must be married in a Mormon temple and have (ideally) a large and successful family.

If they accomplish this requirement along with all the other temple work, they can go to the Celestial Kingdom where they may be

exalted to godhood as husband and wife. So then, marriage is not only important for the Mormon faith—it is essential and a necessary ingredient in salvation.

Special rooms in the temples, called “Sealing Rooms,” are used to perform these eternal weddings. The ceremonies are performed by temple workers. Only Mormons in good standing are allowed to observe the rituals (which are often preceded by the couple doing their Endowments). Weddings performed outside of temples are considered only temporal and will end at the death of the husband or wife.

The Bible teaches that marriage is a very important element in the earthly life of a Christian. However, it never indicates that marriage is essential for eternal life. Christian salvation is entirely dependent on one’s personal faith in Jesus Christ as Savior and Lord.

The Bible also does not teach that earthly marriages or the family unit will extend into the afterlife. Jesus made this clear when answering a trick question by the Sadducees:

“On that day some Sadducees (who say there is no resurrection) came to Jesus and questioned Him, saying, ‘Teacher, Moses said, “If a man dies having no children, his brother as next of kin shall marry his wife, and raise up children for his brother.” Now there were seven brothers among us; and the first married and died, and having no children, he left his wife to his brother. It was the same also with the second brother, and the third, down to the seventh. Last of all, the woman died. In the resurrection, therefore, whose wife of the seven will she be? For they all had her in marriage.’ But Jesus answered and said to them, ‘You are mistaken, since you do not understand the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.’” (Matthew 22:23–30 NASB)

## **Conclusion**

Yes, a new Church of Jesus Christ of Latter-day Saints temple will soon be present in Tallahassee. You may want to tour it during the open-house when (and if) it is held. If you do take the tour, and you won’t likely have another chance, keep your eyes and ears open to see what the guides do or do not tell you about what will happen when the temple is fully dedicated.



As you go through it be polite and respectful. Remember, LDS temples are regarded by Mormons as sacred places, so we don't want to be seen as impertinent. But, if questions are taken, do ask pointed inquiries about what and why things are done in each of the rooms.

Nevertheless, keep in mind, that the rituals and ceremonies conducted in LDS temples are totally without biblical support. Your friends and fellow church members may wonder about it, so now you can help inform them.

*By Freddy Davis and Tal Davis of MarketFaith Ministries 2022*

For more extensive information on the beliefs and practices of the Church of Jesus Christ of Latter-day Saints and other non-Christian religious movements visit <http://www.marketfaith.org/2018/11/non-biblical-theism>.

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# THE FALSE TEACHING OF ROMAN CATHOLIC TRANSUBSTANTIATION

By Mike Gendron

We know from God's inspired Word that false teachers will come and preach another Jesus that the apostles never preached (2 Corinthians 11:3–4). So it should not surprise us that there are many counterfeit Christs in false religions masquerading as the true Christ. By far, the most deceptive false Christ is the Eucharist of the Roman Catholic Church.

## **The Blasphemous Hoax That Deceives Catholics**

In *The Faith of Millions*, a book certified by the Catholic Church to be “free of doctrinal errors,” Catholic priest John O’Brien explains how the Eucharist becomes Jesus during the Mass:

“When the priest pronounces the words of consecration, he reaches up into the heavens, brings Christ down from His throne, and places Him upon our altar to be offered up again as the Victim for the sins of man. It is a power greater than that of saints and angels. The priest speaks and lo! Christ, the eternal and omnipotent God, bows His head in humble obedience to the priest’s command.”<sup>1</sup>

## **The Outrageous Lie and its Implications**

As preposterous and unthinkable as this may sound, the Catholic priest is said to have the power to call Almighty God down from heaven and continue on an altar what the Lord Jesus finished on the cross (John 19:30). It is unfathomable that Catholics would believe a sinful priest can command our holy God to do anything and that God would actually obey him.

Yet, over 200,000 times each day, throughout the world, priests believe they can re-present Jesus as a sacrificial victim for sins. Our Lord Jesus was immersed in the wrath of God and endured excruciating pain once for all time for all sin (Hebrews 10:10,12). It is unconscionable that Catholics would want to continue His suffering on their altars. It is also dishonoring to refer to Jesus as a “victim.” He laid His life down on His own initiative as an act of sacrificial love

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<sup>1</sup> John Anthony O’Brien, *The Faith of Millions: The Credentials of the Catholic Religion*, Huntington IN (Our Sunday Visitor, 1938), 270. Compare O’Brien’s description on p. 397.

for His sheep (John 10:18). He was a “victor” who defeated death, not a “victim!”

### **The Cunning Deception of Transubstantiation**

The Catechism of the Catholic Church declares that through the miracle of Transubstantiation,

“Christ himself, living and glorious, is present in a true, real, and substantial manner: His Body and His Blood, with His soul and His divinity.”<sup>2</sup>

Catholics are threatened with anathema<sup>3</sup> if they do not believe this nonsense:

“If any one shall deny, that, in the sacrament of the most holy Eucharist, are verily, really, and substantially contained the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and consequently the whole Christ; but shall say that He is only therein as in a sign, let him be anathema.”<sup>4</sup>

During the Catholic Mass, before the Eucharistic Christ is offered as a propitiatory<sup>5</sup> sacrifice, Catholics believe they eat His body and drink His blood in Holy Communion.

### **Figurative Speech Must Not Be Taken Literally**

You might be wondering how Catholics can possibly believe this bizarre teaching. It comes from twisting the meaning of John 6:54. Jesus said, “He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day.”

Catholic Bishops declared Jesus was speaking literally and therefore He must be eaten during Holy Communion. Yet, the Jewish audience would not have understood this because the Lord’s Table had not yet been instituted by Christ.

Also, if this is a reference to the Lord’s Table, it would mean that eternal life could be gained by taking Communion, which would distort the Gospel. Salvation is by grace through faith apart from anything man does (Ephesians 2:8–9).

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<sup>2</sup> *Catechism of the Catholic Church*, Liguori MO (Liguori Publications, 1994), 356 (Section 1413).

<sup>3</sup> RAS Note: Anathema = A formal curse by a pope or a council of the Church, excommunicating a person or denouncing a doctrine.

<sup>4</sup> Council of Trent, Chapter 8, Canon 1.

<sup>5</sup> RAS Note: Propitiatory = the act of gaining or regaining the favor or goodwill of someone or something.

Catholics do not realize how inconsistent they are to take the “eating and drinking” literally, but not “eternal life.” Their eternal destiny is conditional because it is based on what they *do* rather than what Christ has *done*.

### **The Eucharist is a Counterfeit Christ**

By the supreme authority of God’s inspired Word—we know that *the Eucharist is a false Christ*. The Lord Jesus Christ is not physically present in a wafer [because, for example:]

- He does not return every day. He “will appear a second time apart from sin” (Hebrews 9:28)
- He ‘must remain in heaven until the time comes for God to restore everything.’ (Acts 3:21)
- He will return “Immediately after the tribulation.” (Matthew 24:29–30)
- He will return to the same place He ascended: “on the Mount of Olives” (Zechariah 14:4)
- He will return in the sky “with power and great glory.” (Matthew 24:30)
- He will return in a [His] body, not a wafer. “This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.” (Acts 1:11)

### **Worshipping the Eucharist Is Idolatry**

Catholics who worship the Eucharist can be compared to the Israelites who worshiped the golden calf as their true God (Exodus 32:4). The punishment imposed by God for their most serious sin of idolatry was death (Exodus 32:27–28).

The same sin of idolatry is committed by Catholics who worship the Eucharist as the true Christ. Catholics must be warned that the resurrected and exalted Christ is too awesome and glorious to be captured in any image, let alone a wafer (Exodus 20:4–6). They need to know that God seeks worshipers in spirit and truth (John 4:24).

### **What Must We Instruct Catholics To Do?**

If we truly love Catholics, we must warn them of their pending peril. They must repent and “flee from idolatry” (1 Corinthians 10:14). Paul warned that those who practice idolatry will not inherit the kingdom

of God (Galatians 5:19–21). They need to become true disciples of Christ by abiding in God’s Word. Then they will know the truth and the truth will set them free from religious bondage and deception (John 8:31–32).

*Mike Gendron is the director of Proclaiming the Gospel Ministries, an outreach to Roman Catholics. His website is <https://www.proclaimingthegospel.org>.*

# WAS JESUS CHRIST BORN IN THE WINTER AND ON DECEMBER 25TH?

By Steve Lagoon

## The Argument

In this article, we will examine the historical question concerning the timing of Christ's birth on Earth. Specifically, we will ask if the traditional claims regarding Jesus' birth in the winter—and even on December 25th—are reasonable historical claims.

It is often asserted that such claims are not historically reliable, and indeed, we are often told categorically that Christ was not born in the winter. We shall see that these assurances are not reliable. In fact, there is increasing historical evidence that supports the traditional winter date after all.

One of the key arguments alleged to discredit a winter date is that *the shepherds were in their fields when the angels announced to them the birth of Jesus Christ*:

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.” (Luke 2:8–15, NKJV)

So it is often forcefully argued that a winter birth is impossible based upon Luke's description of the shepherds (with their sheep) being in the fields, something we are assured of would not have been the case during the winter months—and most especially during December. For instance, Charles Panati stated:

“Saint Luke tells us that the shepherds were ‘abiding in the field, keeping watch over their flocks by night’—shepherds guarded their flocks day and night only at lambing time, in the spring; in winter, the animals were kept in corrals, unwatched.”<sup>1</sup>

But is this really the case? Edersheim countered:

“A passage in the Mishnah (Shek. Vii. 4) leads to the conclusion, that the flocks, which pastured there, were destined for Temple-sacrifices, and, accordingly, that the shepherds, who watched over them, were not ordinary shepherds ... That same Mishnaic passage also leads us to infer, that these flocks lay out all the year around... Thus, Jewish tradition in some dim manner apprehended the first revelation of the Messiah from that Migdal Eder, where shepherds watched the Temple-flocks all the year around. Of the deep symbolic significance of such a coincidence, it is needless to speak.”<sup>2</sup>

The NIV Archaeological Study Bible agrees:

“The fact that the shepherds were ‘living out in the fields’ does not necessarily imply that it was summer, the dry season. *The flocks reserved for temple sacrifice were kept in the fields near Bethlehem throughout the year.* The shepherds were keeping watch against thieves and predatory animals.”<sup>3</sup>

Harold Hoehner discussed the evidence in support of the traditional mid-winter date:

“The one objection raised for the winter date is the fact of the shepherds attending their flock in the night. (Luke 2:8) Usually, it is noted, the sheep were taken into enclosures from November until March and were not in the fields at night.

However, this is not conclusive evidence against December being the time of Christ’s birth for the following reasons.

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<sup>1</sup> Charles Panati, *Sacred Origins of Profound Things: The Stories Behind the Rites and Rituals of the World's Religions*, New York (Arkana, Published by the Penguin Group, 1996), 215.

<sup>2</sup> Alfred Edersheim, *The Life and Times of Jesus the Messiah*, MacDonald Publishing Company, 1883, 1890, 89.

<sup>3</sup> *NIV Archaeological Study Bible: An Illustrated Walk Through Biblical History and Culture*, Grand Rapids MI (Zondervan, 2005), 1669 (*italics added by author for emphasis*).

First, it could have been a mild winter and hence the shepherds would have been outside with their sheep. Second, it is not at all certain that sheep were brought under cover during the winter months. Third, it is true that during the winter months the sheep were brought in from the wilderness.

The Lukan narrative states that the shepherds were around Bethlehem (rather than the wilderness), thus indicating that nativity was in the winter months. Finally, the Mishnah implies that the sheep around Bethlehem were outside all year, and those that were worthy for the Passover offerings were in the fields thirty days before the feast—which would be as early as February—one of the coldest and rainiest months of the year.

Therefore, a December date for the nativity is acceptable. In conclusion, the exact date of the birth of Christ is difficult to know with finality. However, a midwinter date is most likely.”<sup>4</sup>

### **Early Church Support for the Mid-Winter Birth of Christ**

Jack Finegan showed that a belief in a mid-winter birth for Christ was common in the early Church:

“Beckwith suggests that the Tebeth and Shebat dates point to a time for the nativity of Jesus between mid-January and fairly early February in 2 B.C. At any rate it is wintertime... Beckwith concludes, ‘it was a traditional belief in Clement’s time that Christ was born in the winter (though not at the winter solstice). It may be that Clement, and through him Hippolytus, were in possession of a genuine historical tradition to this effect’... This conclusion—for simplicity say mid-winter—is therefore accepted in the present book.”<sup>5</sup>

Finegan added:

“There was a rather widespread opinion, at least as early as in the second century, that the conception was in the spring and the birth of Jesus near the midwinter.”<sup>6</sup>

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<sup>4</sup> Harold W. Hoehner, *Chronological Aspects of The Life of Christ*, Grand Rapids MI (Zondervan Publishing House, 1977), pp. 25-27.

<sup>5</sup> Jack Finegan, *Handbook of Biblical Chronology: Principles of Time Reckoning in the Ancient World and Problems of Chronology in the Bible*, Revised Edition, Peabody MA (Hendrickson Publishers, Inc, 1964, 1998), 278-279.

<sup>6</sup> Jack Finegan, *Handbook of Biblical Chronology*, 324-325.



Philipp Nothaft agreed:

“The picture begins to change once we consider existing early traditions that assign to Jesus a birth in midwinter. Examples for such a tradition, even predating the paschal table of Hippolytus can be adduced.”<sup>7</sup>

### **Modern Evidence in Israel for Winter Shepherdding**

There is ample modern evidence of shepherd’s minding-their-sheep in the fields during the winter months. Maier provided an example:

“Snow does fall in the Jerusalem area about three or four days each winter, and sometimes in considerable quantity; in January, 1950, twenty inches fell; in February, 1920, twenty-nine inches...Palestine lies between 31° and 33° north latitude, in the same parallel as Georgia, Arizona, Nagasaki, and Shanghai. But since it is adjacent to the great climatic storage battery called the Mediterranean Sea, its weather is moderate and two-seasonal: a cool but not uncomfortable winter, when some rains falls; and a summer in which the sun often shines 98 per cent of the daytime.”<sup>8</sup>

So, while snow and cold are not unusual in the winter months of Palestine, neither is mild and temperate weather. Maier further explained:

“In many of the rural districts of Palestine, the flocks were not fed in pens but had to forage for their food both in the summer and winter...a passage in the Jewish Mishnah states that some sheep pastured near Bethlehem were destined for sacrifice at the Temple in Jerusalem, and suggests that these flocks lay out in the fields all year around...

The famed Chautauqua and Lyceum lecturer, Stephen A. Haboush, the former ‘Shepherd Boy of Galilee,’ writes...‘In Judea, however, where there is only half as much annual rainfall, the shepherds keep their flocks grazing out in the

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<sup>7</sup> C. Philipp E. Nothaft, *Early Christian Chronology and the Origins of the Christmas Date: In Defense of the ‘Calculation Theory’* QL 94, 2013. Following active link verified 10/16/22: [https://www.academia.edu/3265107/Early\\_Christian\\_Chronology\\_and\\_the\\_Origins\\_of\\_the\\_Christmas\\_Date\\_In\\_Defense\\_of\\_the\\_Calculation\\_Theory](https://www.academia.edu/3265107/Early_Christian_Chronology_and_the_Origins_of_the_Christmas_Date_In_Defense_of_the_Calculation_Theory).

<sup>8</sup> Paul L. Maier, *The First Christmas: The True and Unfamiliar Story in Words and Pictures*, New York (Harper & Row, 1971), 28.

valley for most of the months of the winter season, as I know from members of my tribe.

At Christmastime visitors to Bethlehem today tell of seeing shepherds out in fields with their sheep, their heads muffled against the chilly weather in colorful keffiyehs.”<sup>9</sup>

Finegan offered a modern illustration of Shepherds in the field during winter:

“As to objection to a wintertime date on the supposition that the shepherds would not have been at that time ‘out in the field, keeping watch over their flock by night’ (Luke 2:2), William Hendriksen quotes a letter dated January 16, 1967, received from the New Testament scholar Harry Mulder, then teaching in Beirut, in which the letter tells of being in Shepherd’s Field at Bethlehem on the just-passed Christmas Eve, and says, ‘Right near us a few flocks of sheep were nestled. Even the lambs were not lacking...It is therefore definitely not impossible that the Lord Jesus was born in December.’”<sup>10</sup>

### **What about the December 25th date for Christ’s Birth?**

Let us now consider the traditional date of Christmas on December 25th. It must first be noted that it ultimately doesn’t matter whether Christ was born on this date or another. While there was strong support for a winter birth for Christ in the Early Church period, there were also advocates for virtually every other part of the year as well.

Indeed, even if Jesus wasn’t born on December 25th (or even in the winter at all), there can be no objection to celebrating His birth on this date. As one example, it is not unusual for families to have a birthday party on a day other than the person’s actual birthday! And here’s yet another example:

### **America’s Birth**

Many may not be aware that the United States formally declared Independence from Great Britain on July 2, 1776—and that the document wasn’t signed until August 2, 1776. Yet, we celebrate our independence annually on July 4th (Independence Day).<sup>11</sup>

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<sup>9</sup> Paul L. Maier, *The First Christmas*, 42.

<sup>10</sup> Jack Finegan, *Handbook of Biblical Chronology*, 328. The Hendriksen quote is contained in William Hendriksen, *Matthew*, NTC; Grand Rapids: Baker, 1973, 1:182.

<sup>11</sup> *Did You Know... Independence Day Should Actually Be July 2?*, National Archives, June 1, 2005, from website: <https://www.archives.gov/press/press-releases/2005/nr05-83.html>. Access verified 10/16/22.

As to Christmas, it is not the day we are celebrating—but *the person, Jesus Christ, the Son of God, and His entrance into the world.*

### **Is December 25th a carry-over from Pagan Holidays?**

Some, like the Jehovah's Witnesses, argue that the December 25th date for Christmas has nothing to do with the timing of Christ's birth. Rather, it was borrowed by an apostate church from earlier pagan festivals, and is therefore to be shunned by sincere Christians:

“Nor does the Bible become any more explicit on the exact date of its occurrence other than that it was in the early fall, about October 1. Where then did the December 25 date originate? Protestants took it from the Catholics, who had appropriated it from the pagan religions so plentiful in the Roman empire of the fourth century. In turn, ancient heathen peoples had kept it since the time of the early Babylonians, who on that date annually commemorated the birth of Nimrod!”<sup>12</sup>

It is interesting that the Watchtower has long taught Christ's birth occurred about October 1, when they have little evidence to support this date. For instance: “It is clear, therefore, that Jesus was not born on December 25. Rather, the available evidence points to about October 1 of 2 B.C.E.”<sup>13</sup>

Despite the Watchtower's bold claim, we shall find that there is much more support for a 25 December birth date of Jesus than the Watchtower's very tortured reasoning used to arrive at about October 1.

### **Support for December 25th as the Actual Day of Christ's birth**

It may be a surprise for some to learn that there is reasonably strong evidence to support the view that Christ was actually born on December 25th. Most sources suggest that Christians did not hold to the 25 December date for Christ's birth until the fourth century. Typical is Myers:

“The first mention of December 25 as the birth date of Jesus occurred in A.D. 336 in an early Roman calendar.”<sup>14</sup>

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<sup>12</sup>Mankind's Greatest Leader, The Watchtower 12/12/1951, p. 740 (<https://wol.jw.org/en/wol/d/r1/lp-e/1951920>). Access verified 10/16/22.

<sup>13</sup>*When Was Jesus Born*, The Watchtower 12/15/1979, p. 5 (<https://wol.jw.org/en/wol/d/r1/lp-e/1979921>). Access verified 10/16/22.

<sup>14</sup>Robert J. Myers, *Christmas, The World Book Encyclopedia*, Volume 3, 1998 Edition, World Book, Inc., p. 528.

But Myers is not quite correct. Some of the earlier church fathers did, in fact, believe Christ was born on the 25 December date as Finegan shows:

“Hippolytus of Rome (A.D. c. 170 – c. 240), whose Chronicle was described above...provides a reference to this date [Dec. 25] for the birth of Jesus in his Commentary on Daniel (4.23); ‘The first coming of our Lord, that in the flesh, in which he was born at Bethlehem, took place eight days before the kalends of January, a Wednesday in the forty-second year of the reign of Augustus, 5500 years from Adam.’ The eighth day before the kalends of January is the twenty-fifth day of December, and the forty-second year of Augustus was 3/2 B.C.”<sup>15</sup>

Saint Augustine believed that the 25 December date for the birth of Christ was, by his time, not a novelty but rather a long-established tradition:

“The date of the nativity Augustine gives as December 25th: ‘He was born, according to tradition, upon December the twenty-fifth’ (Augustine, Trin. 4.5 [Haddan]).”<sup>16</sup>

Finally, the esteemed Church historian Philip Schaff assessed the evidence for the traditional date:

“It was at the same time, moreover, the prevailing opinion of the church in the fourth and fifth centuries, that Christ was actually born on the twenty-fifth of December; and Chrysostom appeals, in behalf of this view, to the date of the registration under Quirinius (Cyrenius), preserved in the Roman archives. But no certainty respecting the birthday of Christ can be reached from existing data.”<sup>17</sup>

## Conclusion

So, while we cannot be—and should not be—dogmatic about December 25th being the date of Christ’s birth, *there is a reasonable case to be made in its defense*. Certainly, the regular ridicule heaped upon those who observe 25 December as the birth of Christ by the so-called experts is unfair and unjustified by the facts.

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<sup>15</sup> Jack Finegan, *Handbook of Biblical Chronology*, 325.

<sup>16</sup> Kurt M. Simmons, *The Origins of Christmas and the Date of Christ’s Birth*, Journal of the Evangelical Theological Society, 58/2, 2015, 302. retrieved April 13, 2020.

<sup>17</sup> Philip Schaff, *History of the Christian Church*, Volume 3, Grand Rapids MI (William B. Eerdmans Publishing Company, 1979), 397.

## THE BOOK OF ACTS QUIZ

1. Which is *not* true of the apostle Peter in Acts?
  - a. Healed a lame man
  - b. Escaped from jail
  - c. Defended disciples against charge of drunkenness
  - d. Preached sermon from the pinnacle of the Temple in Jerusalem
2. Which was *not* included in Jesus' command to be His witnesses in Acts 1?
  - a. Jerusalem
  - b. Judea
  - c. Galilee
  - d. Samaria
3. How did the disciples decide who should replace Judas Iscariot?
  - a. The apostle Peter made the choice as the leader of the Church
  - b. John had a revelation from God indicating the correct choice
  - c. The apostles pulled a rooster wishbone to determine the correct choice
  - d. The apostles cast lots to determine the correct choice
4. Which is *not* true of Ananias and Sapphira in Acts 5?
  - a. Peter raised them from the dead
  - b. Withheld some of the land proceeds for themselves
  - c. They both lied to the Holy Spirit
  - d. They both fell dead at Peter's feet
5. Which is *not* true concerning Philip's encounter with the Ethiopian eunuch in Acts 8?
  - a. The Eunuch was reading from the prophet Isaiah
  - b. Philip got in the chariot and explained the Scriptures to the Eunuch
  - c. The Eunuch was saved and baptized by Philip
  - d. The Eunuch gave Philip treasures from Candace, queen of the Ethiopians

6. Which is *not* true of the Apostle Paul's encounter with Christ on the road to Damascus? (Acts 9:1–9; 22:1–11; 26:9–18)
- a. He was on his way to Damascus to persecute Christians
  - b. From heaven, Jesus appeared to Paul amidst blinding light
  - c. Paul was left temporarily blinded
  - d. Paul's companions quickly brought Paul back to Jerusalem to report the appearance
7. Which is *not* true of the Council at Jerusalem in Acts 15?
- a. The Council focused on the role of bishops in the church
  - b. The Council decided Gentile converts did not have to be circumcised
  - c. The Council heard testimony from Paul and Barnabas
  - d. A letter announcing the Council's decision was sent out to churches
8. Which is *not* true of the Philippian Jailer in Acts 16?
- a. His whole family was saved
  - b. He nearly committed suicide
  - c. Was baptized and took Paul into his home
  - d. Joined Paul's missionary team
9. Which was *not* a way Paul's health and safety was at risk in Acts?
- a. He was in a shipwreck
  - b. He fell out of a window while preaching
  - c. He was stoned and left for dead
  - d. He was bitten by a poisonous and deadly snake
10. Which is *not* true of Paul's shipwreck in Acts 27?
- a. Paul was caught by surprise by the storm
  - b. Amidst the storm, Paul encouraged everyone to eat
  - c. Amidst the storm, Paul prophesied all 276 aboard the ship would survive the storm
  - d. The Roman centurion Julius protected Paul's life during the storm

Answers:

1d 2c 3d 4a 5d 6d 7a 8d 9b 10a

**Personal Notes on the Articles:**

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