

Rome and America – Comparing to the Ancient Roman Empire

Kerby Anderson looks at the comparisons between modern America and ancient Rome, i.e. the Roman Empire. Do Americans have a worldview more like ancient Romans than the biblical worldview spelled out in the Bible? In some ways, yes, and in other ways, not so much.

Similarities

The philosopher George Santayana once said: “Those who cannot remember the past are condemned to repeat it.” To which I might add that those who remember Santayana’s maxim also seem condemned to repeat the phrase.

✘ Ask anyone if they see similarities between Rome and America, and they are likely to respond with a resounding, “Yes!” But I have also found that people who see similarities between Rome and America see different similarities. Some see similarities in our moral decay. Others see similarities in pride, arrogance, and hubris. But all seem to agree that we are repeating the mistakes of the past and need to change our ways.

In his book *Are We Rome?*, Cullen Murphy argues that there are many similarities between the Roman Empire and America.^{1} But he also believes that the American national character couldn’t be more different from Rome. He believes those differences can help us avoid Rome’s fate.

Let’s begin by looking at some of the political, geographical, and demographic similarities.^{2}

1. Dominant powers: “Rome and America are the most powerful actors in their world, by many orders of magnitude. Their power includes both military might and the ‘soft power’ of

language, culture, commerce, technology, and ideas.”

2. Approximately equal in size: “Rome and America are comparable in physical size—the Roman Empire and its Mediterranean lake would fit inside the three million square miles of the Lower Forty-eight states, though without a lot to spare.”

3. Global influence: “Both Rome and America created global structures—administrative, economic, military, cultural—that the rest of the world and their own citizens came to take for granted, as gravity and photosynthesis are taken for granted.”

4. Open society: “Both are societies made up of many peoples—open to newcomers, willing to absorb the genes and lifestyles and gods of everyone else, and to grant citizenship to incoming tribes from all corners of the earth.”

5. Culturally similar: “Romans and Americans can’t get enough of laws and lawyers and lawsuits. . . . They relish the ritual humiliation of public figures: Americans through comedy and satire, talk radio and Court TV; the Romans through vicious satire, to be sure, but also, during the republic, by means of the *censorial nota*, the public airing, name by name, of everything great men of the time should be ashamed of.”

6. Chosen people: “Both see themselves as chosen people, and both see their national character as exceptional.”

While there are many similarities, there are also profound differences between Rome and America. Before we look at the six major parallels that Murphy talks about, we need to remind ourselves that there are many distinct differences between Rome and America.

Differences

It is no real surprise that people from different political

and religious perspectives see similarities between Rome and America. While some see similarities in moral decay, others see it in military might or political corruption. Although there are many similarities between Rome and America, there are some notable differences.

Cullen Murphy points out these significant differences.[\[3\]](#)

1. Technological advancement: "Rome in all its long history never left the Iron Age, whereas America in its short history has already leapt through the Industrial Age to the Information Age and the Biotech Age."

2. Abundance: "Wealthy as it was, Rome lived close to the edge; many regions were one dry spell away from famine. America enjoys an economy of abundance, ever surfeit; it must beware the diseases of overindulgence."

3. Slavery: "Rome was always a slaveholding polity with the profound moral and social retardation that this implies; America started out as a slaveholding polity and decisively cast slavery aside."

4. Government: "Rome emerged out of a city-state and took centuries to let go of a city-state's method of governance; America from early on began to administer itself as a continental power."

5. Social classes: "Rome had no middle class as we understand the term, whereas for America the middle class is the core social fact."

6. Democracy: "Rome had a powerful but tiny aristocracy and entrenched ideas about the social pecking order; even at its most democratic, Rome was not remotely as democratic as America at its least democratic, under a British monarch."

7. Entrepreneurship: "Romans looked down upon entrepreneurship, which Americans hold in the highest esteem."

8. Economic dynamism: “Rome was economically static; America is economically transformative.”

9. Technological development: “For all its engineering skills, Rome generated few original ideas in science and technology; America is a hothouse of innovation and creativity.”

10. Social equality: “On basic matters such as gender roles and the equality of all people, Romans and Americans would behold one another with disbelief and distaste.”

While it is true that Rome and America have a vast number of similarities, we can also see there are significant differences between the two. We therefore need a nuanced view of the parallels between the two civilizations and recognize that these differences may be an important key in understanding the future of the United States.

Six Parallels

Murphy sees many parallels between the Roman Empire and America in addition to the above.^{4} The following are larger, more extensive, parallels.

The first parallel is perspective. It actually involves “the way Americans see America; and more to the point, the way the tiny, elite subset of Americans who live in the nation’s capital see America—and see Washington itself.”

Like the Romans, Americans tend to see themselves as more important than they are. They tend to have an exaggerated sense of their own presence in the world and its ability to act alone.

A second parallel involves military power. Although there are differences, some similarities stand out. Both Rome and America start to run short of people to sustain their militaries and began to find recruits through outside sources.

This is not a good long-run solution.

A third parallel can be lumped under the term privatization. "Rome had trouble maintaining a distinction between public and private responsibilities." America is currently in the midst of privatizing functions that used to be public tasks.

A fourth parallel concerns the way Rome and America view the outside world. In a sense, this is merely the flip side of the first parallel. If you believe your country is exceptional, you tend to devalue others. And more importantly, you tend to underestimate another nation's capabilities. Rome learned this in A.D. 9 when three legions were ambushed by a smaller German force and annihilated.[{5}](#) The repercussions were significant.

The question of borders is a fifth parallel. The boundary of Rome "was less a fence and more a threshold—not so much a firm line fortified with 'Keep Out' signs as a permeable zone of continual interaction." Compare that description to our border with Mexico, and so can see many similarities.

A final parallel has to do with size and complexity. The Roman Empire got too big physically and too complex to manage effectively. The larger a country or civilization, the more "it touches, and the more susceptible it is to forces beyond its control." To use a phrase by Murphy: "Bureaucracy is the new geography."[{6}](#)

Cullen Murphy concludes his book by calling for greater citizen engagement and for us to promote a sense of community and mutual obligation. The Roman historian Livy wrote, "An empire remains powerful so long as its subjects rejoice in it." America is not beyond repair, but it needs to learn the lessons from the Roman Empire.

Decline of the Family

What about the moral decline of Rome? Do we see parallels in

America? I have addressed this in previous articles such as "[The Decline of a Nation](#)" and "[When Nations Die.](#)"^{7} Let's focus on the area of sexuality, marriage, and family.

In his 1934 book, *Sex and Culture*, British anthropologist Joseph Daniel Unwin chronicled the historical decline of numerous cultures, including the Roman Empire. He found that cultures that held to a strong sexual ethic thrived and were more productive than cultures that were "sexually free."^{8}

In his book *Our Dance Has Turned to Death*, Carl Wilson identifies the common pattern of family decline in civilizations like the Roman Empire.^{9} It is significant how these seven stages parallel what is happening in America.

In the first stage, men ceased to lead their families in worship. Spiritual and moral development became secondary. Their view of God became naturalistic, mathematical, and mechanical.

In the second stage, men selfishly neglected care of their wives and children to pursue material wealth, political and military power, and cultural development. Material values began to dominate thought.

The third stage involved a change in men's sexual values. Men who were preoccupied with business or war either neglected their wives sexually or became involved with lower-class women or with homosexuality. Ultimately, a double standard of morality developed.

The fourth stage affected women. The role of women at home and with children lost value and status. Women were neglected and their roles devalued. Soon they revolted to gain access to material wealth and also freedom for sex outside marriage. Women also began to minimize having sex relations to conceive children, and the emphasis became sex for pleasure.

In the fifth stage, husbands and wives competed against each

other for money, home leadership, and the affection of their children. This resulted in hostility and frustration and possible homosexuality in the children. Many marriages ended in separation and divorce.

In the sixth stage, selfish individualism grew and carried over into society, fragmenting it into smaller and smaller group loyalties. The nation was thus weakened by internal conflict. The decrease in the birthrate produced an older population that had less ability to defend itself and less will to do so, making the nation more vulnerable to its enemies.

Finally, unbelief in God became more complete, parental authority diminished, and ethical and moral principles disappeared, affecting the economy and government. Because of internal weakness and fragmentation, the society came apart.

We can see these stages play out in the decline of the Roman Empire. But we can also see them happening before our eyes in America.

Spiritual Decline

What about the spiritual decline in Rome and America? We can actually read about the spiritual decline in Rome in Paul's letter to the church in Rome. In the opening chapter he traces a progression of spiritual decline that was evident in the Hellenistic world of his time.

The first stage is when people turn from God to idolatry. Although God has revealed Himself in nature to all men so that they are without excuse, they nevertheless worship the creation instead of the Creator. This is idolatry. In the past, this took the form of actual idol worship. In our day, it takes the form of the worship of money or the worship of self. In either case, it is idolatry. A further example of this is a general lack of thankfulness. Although they were

prospered by God, they were ungrateful. And when they are no longer looking to God for wisdom and guidance, they become vain and futile and empty in their imaginations. They no longer honor God, so their foolish hearts become darkened. In professing to be wise, they have become fools.

The second stage is when men and women exchange their natural use of sex for unnatural uses. Here Paul says those four sobering words, "God gave them over." In a society where lust-driven sensuality and sexual perversion dominate, God gives them over to their degrading passions and unnatural desires.

The third stage is anarchy. Once a society has rejected God's revelation, it is on its own. Moral and social anarchy is the natural result. At this point God has given the sinners over to a depraved mind and so they do things which are not proper. This results in a society which is without understanding, untrustworthy, unloving, and unmerciful.

The final stage is judgment. God's judgment rightly falls upon those who practice idolatry and immorality. Certainly an eternal judgment awaits those who are guilty, but a social judgment occurs when God gives a nation over to its sinful practices.

Notice that this progression is not unique to the Hellenistic world the apostle Paul was living in. The progression from idolatry to sexual perversion to anarchy to judgment is found throughout history.

In the times of Noah and Lot, there was the idolatry of greed, there was sexual perversion and promiscuity, there was anarchy and violence, and finally there was judgment. Throughout the history of the nation of Israel there was idolatry, sexual perversion, anarchy (in which each person did what was right in his own eyes), and finally judgment.

Are there parallels between Rome and America? I have quoted from secular authors, Christian authors, and a writer of much

of the New Testament. All seem to point to parallels between Rome and America.

Notes

1. Cullen Murphy, *Are We Rome? The Fall of an Empire and the Fate of America* (New York: Houghton Mifflin, 2007).
2. Ibid., 14-15.
3. Ibid., 16-17.
4. Ibid., 18-20.
5. Ibid., 122.
6. Ibid., 135.
7. Kerby Anderson, [“The Decline of a Nation,”](#) Probe Ministries, 1991, and [“When Nations Die,”](#) 2002; both available on Probe’s Web site, www.probe.org.
8. J.D. Unwin, *Sex and Culture* (London: Oxford University, 1934).
9. Carl Wilson, *Our Dance Has Turned to Death* (Carol Stream, IL: Tyndale, 1981), 84-85.

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Procrastination: Conquering the Time Killer – A Christian Cure

Steve Cable considers the causes of procrastination from a biblical perspective. Understanding why we procrastinate is an important step in developing a Christ-centered cure for our ailment. Don't wait until it's too late. Stop procrastinating today!

How many of us would drop twenty dollar bills out of our car window as we drive down the highway or smash Rolex watches with a hammer as a means of relaxation? Yet, many of us consistently waste the most valuable resource available to us—our time. Benjamin Franklin put it this way: “Dost thou love life? Then do not squander time; for that’s the stuff life is made of.”^{1} From a biblical perspective, Paul admonishes us: “Therefore be careful how you walk, not as unwise men but as wise, making the most of your time, because the days are evil” (Eph. 5:15-16).^{2} Looking at this statement in the original language, Paul commands us to *redeem* our time; that is, take time which is part of a fallen, sinful world system and convert it into something good and eternal through using it wisely for God’s purposes.

If we are honest with ourselves, most of us will admit to feeling uncomfortable with our time stewardship. We want to use our time wisely, but when we look back on the last week, month, or year, we feel some remorse over the amount of time we wasted. A big reason that many of us are uncomfortable with how we use our time is the affliction of procrastination. One researcher in this field summarized her conclusions this way: “Procrastination is, hands down, our favorite form of self-sabotage.”^{3} In other words, procrastination undermines our attempts to accomplish our plans and goals.

I want to look at the epidemic of procrastination from a biblical perspective. With God’s help we will gain a better understanding of why we struggle with procrastination and learn some practical perspectives to help us conquer this time killer.

A Biblical Perspective on Time

You might be asking, Is this really a Christian worldview issue or simply a self-help question? Well, the Bible is very clear on how much God is concerned about how we use our time. Let me summarize a few of the principles the Bible teaches us

about time:

1. God created time as a part of His “good creation” (Gen. 1:1).
2. God transcends time, existing in the past, present, and future simultaneously (Is. 43:12, Heb. 13:5, 1 Pet. 1:20, 2 Pet. 3:8).
3. God works in this world within the context of time (Gal. 4:4-5).
4. Our time on earth is precious and fleeting (Jas. 4:14, 1 Pet. 1:24).
5. Time has no meaning or value in eternity (Rev. 4:8-10).
6. God is very concerned with how we use our time on this earth (Eph. 5:16-17).

One way to see how much the Bible has to say about time is to replace references to *life* on this earth with the idea of *time* on this earth. After all, Ben Franklin was right in saying that time is the stuff that earthly life is made of. For example, let’s apply this idea to a familiar verse, 2 Corinthians 5:14:

For the love of Christ controls us, having concluded this, that one died for all, therefore all died; and He died for all, so that they who “*have time on this earth*” might no longer “*use their time*” for themselves, but for Him who died and rose again on their behalf.[\[4\]](#)

So, Christ’s sacrificial love for us demands that we use our time for Him.

Another example would be 1 Corinthians 10:31:

So whether you eat or you drink or “*however you spend your time, use all of your time for*” the glory of God. (NIV)

Peter highlighted the importance of how we use our time when he wrote:

If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth; knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ (1 Pet. 1:17-20).

Knowing the heavy price our Father paid to redeem us, we should be very concerned about whether we are making the most of the time God has entrusted to us. It is very clear that misuse of our time is a great concern to God. As Christians, we have the ability to convert passing time into something good and eternal.

Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work. If any man's work which he has built on it remains, he will receive a reward. If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire (1 Cor. 3:12-15).[{5}](#)

Naturally, Satan and the world system want us to waste that time and pass into eternity having accomplished nothing of eternal value. Thus, anything that causes us to waste our time is a spiritual issue. Thoreau captured this truth when he wrote: "As if you could kill time without injuring eternity."[{6}](#)

In other words, procrastination is not a casual laughing matter. It is of great concern to our Lord.

Procrastination: The Consequences

As we continue to consider how to conquer procrastination, it would be helpful to have a working definition. An anonymous pundit quipped, “They said procrastination was the source of all my sorrow. I don’t know what that big word means—I’ll look it up tomorrow!” Procrastination literally means “to put off until tomorrow.” One study defined it as “postponing the completion of a task to the point of feeling uncomfortable about one’s delay.”[\[7\]](#)

Well, feeling uncomfortable is not fun, but it doesn’t sound that bad. Is that the only consequence of procrastination? Whether it is putting off balancing the checkbook, yard work, term papers, filling out expense reports, or reading the Bible, many of us have learned to live with our favorite areas of procrastination. However, studies have shown that procrastination has many undesirable consequences.

A direct consequence is decreased performance and productivity. Some procrastinators say they put off starting projects because they perform better under pressure. Don’t kid yourself! A study of university students showed that students who procrastinated had significantly lower grades than those who did not. Christians are called to “keep our behavior excellent among the Gentiles” and to “work heartily as unto the Lord.” When procrastination impacts our performance, we are presenting a negative witness to the world.

The direct consequences of procrastination can be magnified well beyond our expectations. Consider these examples:

- In 1815, Napoleon was prepared to attack Wellington’s British army at dawn, but delayed his attack until 11 AM. This delay allowed the Prussians to arrive in time to attack the French flank turning a certain French victory into a bitter defeat. Literally, procrastination caused Napoleon to meet his Waterloo.

- On October 31, 1846, after a tortuous shortcut gone bad cost them several weeks, the Donner Party decided to rest for a few days rather than press on over the Sierra Nevada mountains. Their delay caused them to be trapped by a monster blizzard resulting in thirty-six people dying of starvation and the rest living out their lives with the stain of cannibalism.
- The nation of Israel chose to delay entering the Promised Land, and the result was forty years of wandering in the wilderness.

These are extreme examples, but most of us have experienced times when we put off getting car repairs, working on the house, or starting a project, and found out that the consequences were much worse than we anticipated.

In addition to the direct consequences, frequent procrastination increases stress, anxiety, and guilt with all their related side effects. A recent study found that “college students who procrastinate have higher levels of drinking, smoking, insomnia, stomach problems, colds and flu.”^{8} Many times we delay a task because we feel we need to relax instead, but the ultimate result is greater levels of stress.

Procrastination: Some Causes

Most of us struggle with procrastination in one or more areas of our lives. However, what we share are common symptoms, not necessarily a common root cause. Studies of procrastination have identified some distinctly different causes. If you have a pain in your foot, you need to know whether it is a splinter or bone cancer before selecting a course of treatment. If you are going to conquer procrastination, you need to be aware of your primary root cause.

Two of the most common causes are laziness and avoiding negative feelings. These cause us to delay starting tasks that

may be difficult or unpleasant in favor of more pleasurable activities. Research has found that considering a task as boring or adverse is more likely to result in procrastination than a lack of capability to do the task well.[\[9\]](#) The Bible often addresses this issue including Proverbs 24 which says:

*I passed by the field of the sluggard
And by the vineyard of the man lacking sense,
And behold, it was completely overgrown with thistles;
Its surface was covered with nettles,
And its stone wall was broken down.
When I saw, I reflected upon it;
I looked, and received instruction.
“A little sleep, a little slumber,
A little folding of the hands to rest,”
Then your poverty will come as a robber
And your want like an armed man (vv. 30-34).*

This cause is modeled by the college student who spends weeks playing video games and hanging out until the night before the term paper is due.

Two other common causes are lack of perspective and poor time management skills. This person is willing to take on an unpleasant task, but has a hard time knowing which tasks need to be tackled right away and which can or should be delayed. This cause is epitomized by the college student who begins working on their term paper at the beginning of the semester by spending hours selecting just the right binder and creating cover graphics rather than researching their topic.

Perfectionism and fear of failure drive some people to procrastinate. Some perfectionists recognize that they don't have enough time to do a perfect job so they are discouraged about undertaking the job at all. Others believe they need uninterrupted time to be able to do a perfect job and they never can seem to clear off enough of their schedule to get started. And some wait until the last moment so they can blame

any shortcoming of the finished product on insufficient time. They want to be able to say, “I am really much more talented than this shows, but I had to throw it together at the last moment. So, what can you expect?”

A very different cause is resentment. This person says, “I know I should be starting this task, but my spouse has been bugging me about it and I am going to show them that I am in control of my own time.”

Procrastination: the Cure

Many of us feel frustrated by a pattern of procrastination. Like one author, we take the position “I am definitely going to take a course on time management . . . just as soon as I can work it into my schedule.”[{10}](#)

However, God does not command us to make the most of our time without giving us the ability to do so. We need to tackle procrastination head on if we want to find a cure in our lives. From the rebuilding of Jerusalem under Nehemiah to the race to the moon in the 1960s,[{11}](#) some timeless principles stand out. From my studies of literature and the Bible and my experience in simultaneously raising a family, working as a corporate executive, and pastoring young adults, I suggest five steps to reduce the impact of procrastination in your life. They are:

1. Probing your problem,
2. Praying for perspective,
3. Proper priorities,
4. Perspective-based planning, and
5. Proactive partnering.

Probing Your Problem

When we find ourselves consistently suffering the consequences of procrastination or we find ourselves tempted to

procrastinate again, we need to do more than just say, "I am putting off tasks that I shouldn't." We need to examine why we are tempted to delay. The director of student counseling at Cal Tech University counsels us, "Each time you feel 'stuck' or find yourself procrastinating, ask yourself, 'What is going on here?' What am I feeling and how might that contribute to my procrastinating?"^{12} Knowing that we are being motivated by resentment or fear or simply a desire to avoid unpleasant activities or feelings should determine how we apply the next four steps.

Prayer

Acknowledge that God has given us all of the time we need to accomplish everything He wants us to accomplish. Since that is probably far more than we normally accomplish, we need to invite God to lead our time management initiative. We need to pray for a clear understanding of God's priorities and perspective. If we are dealing with laziness, we should ask for self control. If we are dealing with emotions such as resentment or fear, we need to ask God to take our thoughts captive in obedience to Christ. If we are struggling with anxiety, we need His peace that passes understanding. If we are struggling with perfectionism, we need to acknowledge that our total significance is found in Christ, not in our performance. Do not try to bypass this step. Time is a key battleground in the spiritual war. If we run onto the battlefield in our own power and wisdom, we will soon find ourselves hopelessly behind.

Proper Priorities

A simplistic view of our priorities can often get us into time management trouble. God does not want us to have a hierarchy where we do everything possible for the top tier no matter how trivial before we move onto the next level of the hierarchy. Most of us usually have important time commitments for our spouse, our employer, our children, our church, our neighbors,

and our personal spiritual and physical health, all on our task list at the same time. The Bible teaches us that Christ is our *life*, not just a priority (Gal. 2:20; Col. 3:1-3). We need to seek His direction each day for what is important for that day. If we are dealing with laziness, we need to acknowledge the importance God places on the tasks we are given.

In the flesh, we have a tendency to forget the unpleasant hard tasks on our list in order to partake of more pleasant interruptions to our plan. One practical tool to help deal with this is keeping an up-to-date task list. Over the last thirty years I have done this in a number of ways. What I have found most practical for me is as follows:

- Keep an ongoing list of all known tasks no matter how far away they are due. I do this on my computer since this is my long-term master list.
- Each week, list all tasks for that week on a sheet of paper. I put my work related tasks on one side of the paper and my personal/family tasks on the other.
- Add a column for each day of the week. Select the first day you may be able to work on each task and place an A or B for that task in the column for that day. An A means the task is critical and really needs to be worked on that day. A B indicates that it would be good to work on that task, but it is not mandatory.
- As tasks are started, mark a dot by the letter. As tasks are completed, put a check mark by the task. If tasks are delegated, put the other person's initial by the task. If tasks are rescheduled, put an arrow by the task.
- Update the sheet of paper every morning to reflect that day's priorities. For example, a task that was a B on Monday and Tuesday may need to be changed to an A on Wednesday.

Note: If I am working on B tasks before addressing all of the A tasks, it is a warning that I may have moved into procrastination mode.

Perspective-based Planning

Committing to keep an updated list of priorities is a big step, but that list may not be very meaningful if we do not set aside time for planning. Many of us have been surprised by unintentional procrastination. We thought we had plenty of time until we started working on the task and discovered that it was harder than expected or we forgot that we needed to order some parts with a long lead time. If your task is to pick up a loaf of bread, then no planning is required. If your task is a major term project, a major product development, or putting a man on the moon, you need to take some time to think through the subtasks required by this project. Proverbs 1:25 teaches us:

The plans of the diligent lead surely to advantage,
But everyone who is hasty comes surely to poverty.

Perspective based planning means to look at the priority of the overall project and ask these questions about each subtask:

- What other tasks must I accomplish before I can do this task?
- How long should this task take?
- What are the consequences of delaying this task?
- Are the tasks broken down into small enough increments to take advantage of openings in my schedule to work on them?
- Should this task be delegated to someone else?
- How likely is this task to take longer than expected?

Once I have done this planning, I can do a good job of filling out my weekly priority sheet.

Proactive Partnering

If you are struggling with procrastination issues, don't try to tackle it on your own. Galatians 6:1-5 tells us that we are to help restore those who are struggling and help bear one another's burdens. Yet we are to accept this help without passing our responsibilities onto someone else: "For each one will bear his own load."

Look around for someone who seems to be effective in managing their time. Share your dilemma with them and ask them to help provide guidance and accountability. Ask them to take a look at your weekly priority lists and project plans to see if they are reasonable. Pick out some intermediate deadlines that they will check on and hold you to. It is much easier to recover from missing one intermediate deadline than to be almost to the final deadline and realize that you are way behind.

An accountability partner can also help us avoid swinging from procrastinator to workaholic. Sometimes the partner needs to reassure us that it is ok to take some time for relaxation. After all, Jesus told his disciples, "Come away by yourselves to a secluded place and rest a while" (Mark 6:31). Sometimes the partner needs to challenge our priorities.

You may have noticed that each of these steps will take some time. Productive people have learned that sufficient time spent in planning will save much more time in the long run.

Conclusion

We have been given the high calling of using our time for God's glory. We are called to be wise and make the most of our time. However, many of us know that we let procrastination rob value from the time God has entrusted to us. God understands our temptation in this area and wants to help us conquer procrastination. We can participate in this by acknowledging our underlying motivation, adopting God's perspective and priorities through prayer, practicing a discipline of

planning, and allowing others to hold us accountable. When we commit to practicing these things, we will be able to rejoice in the privilege we have of converting fleeting time into eternal value.

Notes

1. Benjamin Franklin, Poor Richard's Almanack, June 1746.
2. All Scriptures are from the NASB except where noted.
3. Alyce P. Cornyn-Selby, manager and author, Procrastinator's Success Kit (Beynch Press Publishing, 1987).
4. Italics indicate the author's substituted words.
- 5 . See also Col 4:5-6.
6. Henry David Thoreau, Walden, chapter 1, "Eternity," accessible online at www.kenkifer.com/Thoreau/economy.htm.
7. Judith L. Johnson and A. Michael Bloom, "An analysis of the contribution of the five factors of personality to variance in academic procrastination," *Personality and Individual Differences*, Vol. 18, No. 1 (January 1995): 127-133.
8. Pychyl, T. A., Morin, R.W., & Salmon, B. R. "Procrastination and planning fallacy: An examination of the study habits of university students," special issue, *Journal of Social Behavior and Personality*, 15, (2000): 135-150.
9. Irene Tham, Journal of Young Investigators, Vol. 2, Issue 1 (June 1999), www.jyi.org/volumes/volume2/issue1/features/tham.html.
10. Louis Boone, author of Contemporary Marketing and Contemporary Business, www.brainyquote.com/quotes/authors/l/louis_e_boone.html.
11. For an interesting treatment of how the race to the moon was accomplished ahead of schedule, check out Mike Gray, *Angle of Attack: Harrison Storms and the Race to the Moon* (W. W. Norton and Co., 1992).
12. Dr. Kevin P. Austin, Director of the Student Counseling Services, CalTech University; www.counseling.caltech.edu/articles/procrastination.html

“What Does The Bible Say About Pregnancy Resulting from Premarital Sex?”

I have a question about premarital sex and marriage, and I would like to use Bristol Palin as an example. She and her boyfriend are both very young, and, of course, they had premarital sex. Now they are getting married. I think this is a good thing. But, I was wondering if the Bible has anything to say about this kind of situation? If a couple has a premarital sex and pregnancy follows, should the couple get married, or is it different in each case?

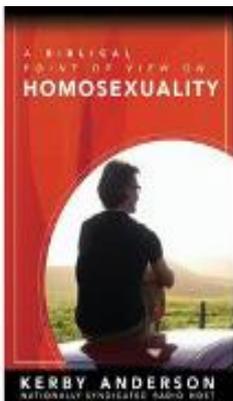
If there's a verse or even a principle that addresses this topic specifically in the Bible, I've never come across it. I think that the solution will be different in each case. For example, it would be a disaster for some people to get married; in those cases, I think the best thing, the solution most honoring to God and to the baby, would be to give the baby up for adoption into a family who would provide a much more stable, loving home environment. Or, if there's a stable, loving extended family to help raise the baby, *that* can be the right solution. In other cases, the couple got the order of things wrong, but they marry and go on to create a healthy, God-honoring family.

So no, there is no biblical one-size-fits-all solution or principle. Living out the command to “love your neighbor as you love yourself,” particularly the best way to love the “baby-neighbor,” will look different in different situations.

Answering Arguments for Same-Sex Marriage – A Christian Worldview Perspective

Kerby Anderson considers the arguments in favor of same-sex marriage from a biblical worldview perspective. He shows that arguments such as tolerance, equal rights, and no impact on others do not hold up under critical examination. As Christians, we can love those who live a different lifestyle without allowing them to claim their lifestyle is identical and harmless to society.

Shouldn't We Be Tolerant?



As more and more states are either legalizing same-sex marriage or willing to recognize same-sex marriages from other states, it is crucial that Christians know how to answer arguments for same-sex marriage. We will look at some of these arguments and provide answers from my

book, *A Biblical Point of View on Homosexuality*.[{1}](#)

One of the first arguments for same-sex marriage is that we should be tolerant. We used to live in a society where the highest value was a word with a capital T. It was the word Truth. Today, we live in a society that has switched that word for another word with a capital T: [Tolerance](#).

Should we be tolerant of other people and their lifestyles? The answer to that depends upon the definition of "tolerance." If by tolerance someone means we should be civil to other people, then the answer is a resounding "yes." In fact, civility should be the hallmark of Christians. Jesus expressed the goal of civility when he taught that "You shall love your neighbor as yourself" (Matthew 22:39).

[Civility](#) also includes being gracious even in the midst of disagreement or hostility. Other people may be disagreeable, and we are free to disagree with them. But we should disagree in a way that gives grace. Often such a gentle response can change a discussion or dialogue. Proverbs 15:1 reminds us that "a gentle answer turns away wrath."

Civility also requires humility. A civil person acknowledges that he or she does not possess all wisdom and knowledge. Therefore, one should listen to others and consider the possibility that they might be right and that he is wrong. Philippians 2:3 says, "Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself."

There is also an important distinction we should make between judging a person and judging their sinful behavior. Some have said that the most frequently quoted Bible verse is no longer John 3:16 but Matthew 7:1. It is where Jesus says, "Do not judge, or you too will be judged." People misuse this verse all the time to say you should not judge anything another person does.

The context of this verse is important. It seems that what Jesus was condemning was a critical or judgmental spirit. It is a judging spirit when someone believes they are superior to you. Jesus was obviously not saying that people should not make judgments. A few verses later Jesus calls certain people "pigs" and "dogs" (Matthew 7:6). He even calls some "wolves in sheep's clothing" (Matthew 7:15). There are many passages in the Bible that admonish us to use sound judgment and discernment (1 Kings 3:9; Proverbs 15:14; 1 Corinthians 12:10; Philippians 1:9-10).

The Bible says that Jesus was "full of grace and truth" (John 1:14) and provides a model we should follow. We should model both biblical compassion and biblical convictions when considering the issue of homosexuality and same-sex marriage.

Don't Homosexuals Deserve Equal Rights?

Each person in our society deserves equal rights. But redefining marriage is not about equal rights but about adding special rights to our laws and Constitution. Currently we all have the same right to marry a person of the opposite sex who is of a certain age and background. We don't give people the right to marry their siblings. We don't give people the right to marry a young child. As a society we have placed certain limits on marriage but give everyone the equal right to marry under those specified conditions.

When we redefine marriage, then all sorts of new relationships will also vie for social acceptance. Already the legalization of same-sex marriage in one state had resulted in the call for the legalization of polygamy. Some gay activists are calling for the legalization of polyamory (multiple sexual relationships with multiple partners).

We should also realize that the government is not prohibiting homosexuals from engaging in their behavior or even having a

partner. All government is saying is that it is not going to redefine marriage to include same-sex relationships. And when citizens of this country have been given an opportunity to vote on a constitutional amendment in their state defining marriage, they have overwhelmingly approved of the traditional definition of marriage.

As we have already noted, the push for same-sex marriage has been more about respect and acceptance than it has been about rights. If government recognizes the legal validity of gay marriage, then that places government's "seal of approval" on homosexuality.

Often when gay activists are calling for equal rights, they are really asking for special benefits. Homosexuals have the same right to marry as heterosexuals. They have the right to marry a qualified person (age, marital status) of the opposite sex. Homosexuals and heterosexuals cannot marry someone of the same sex, someone who is too young, someone who is already married, etc.

But the activists argue that because they cannot marry someone of the same sex, they lose out on certain benefits. But that is not a justification for redefining marriage. It may be a justification for reconsidering the benefits we provide as a society, but it isn't a justification for changing the definition of marriage.

Consider the issue of visitation rights. Gay activists argue that government needs to grant same-sex marriage rights to homosexuals so they will have visitation rights. But again, this may be an argument for changing the laws concerning visitation, but it isn't an argument for redefining marriage.

A bigger question is whether this is really a problem. In this day where major corporations and governmental entities are granting domestic partnership rights, it is difficult to see this as a problem. If such a case were brought to light people

could use public pressure to force the hospital to change its policies.

Isn't Homosexual Marriage Like Interracial Marriage?

When objections are raised about legalizing same-sex marriage, proponents argued that the same concerns were said about interracial marriage. For years gay activists have tried to hitch their caboose to the civil rights train. While many in the African-American community have found this comparison offensive, the tactic is still used on a fairly regular basis.

There are significant differences between interracial marriage and same-sex marriage. First, removing certain state laws banning interracial marriage did not call for a *redefinition* of marriage but merely an *affirmation* of marriage. Traditional marriage is not about equal rights but about establishing norms for sexual relationships within society. We ban discrimination based on race because it is an immutable characteristic that each person has from the moment of conception. And the word "race" appears in the Constitution.

A person who participates in homosexual *behavior* is different from someone who is born with an immutable *characteristic*. As many people have pointed out, there are no former African-Americans or former Asian-Americans. But there are hundreds of people who have left homosexuality.

Actually, interracial marriage and same-sex marriage differ from one another at the most fundamental level. The genetic difference between various races is insignificant biologically. A recent study of human genetic material of different races concluded that the DNA of any two people in the world would differ by just 2/10ths of one percent.[\[2\]](#) And of this variation, only six percent can be linked to racial categories. The remaining ninety-four percent is "within race"

variation. And the moral difference between the races is also insignificant since the Bible teaches that God has made all of us “from one blood” (Acts 17:26, KJV).

But even though race and ethnicity are insignificant to marriage, gender is fundamental to marriage. There is a profound biological difference between a man and a woman. Marriage is defined as a bond between a man and a woman.

The Supreme Court case of *Loving v. Virginia* struck down state laws prohibiting interracial marriage, arguing that marriage is one of the “basic civil rights of man.”[\[3\]](#) The Supreme Court of Minnesota later ruled in *Baker v. Nelson* that race and homosexual behavior are not the same.

To legalize same-sex marriage is to change the very nature and definition of marriage. And there is good reason to believe that is exactly what gay activists want. Michelangelo Signorile is a leading voice in the homosexual community. He explained in *OUT* magazine that the real goal in legalizing same-sex marriage was to radically transform marriage.[\[4\]](#)

He later goes on in the article to admit that the idea of the “freedom to marry” was actually a suggestion from the Los Angeles PR firm which they thought would be successful because it would play well in the heterosexual world.

Does Same-Sex Marriage Hurt Traditional Marriage?

One of the arguments against legalization of same-sex marriage is that it will have an adverse effect on traditional marriage. Proponents of same-sex marriage argue that it will not have any impact. They ask, “How can my marriage to someone of the same sex have any impact at all on your marriage?” So what would be the consequences of same-sex marriage?

First, when the state sanctions gay marriage, it sends a

signal of legitimacy throughout the culture. Eventually marriage becomes nothing more than sexual partnership and the sanctity of marriage and all that goes with it is lost.

When same-sex marriage is legalized, the incidences of cohabitation increases. This is not theory but sociological fact. Essentially, Europe has been engaged in a social experiment with same-sex marriage for decades.

Stanley Kurtz has written numerous articles documenting the impact of same-sex marriage on traditional marriage in the Scandinavian countries. When the governments of Sweden and Norway permitted same-sex marriage, he noted a trend away from marriage. According to Kurtz: "Marriage is slowly dying in Scandinavia." A majority of children in Sweden and Norway are born out of wedlock, and sixty percent of first-born children in Denmark have unmarried parents.[{5}](#)

A second consequence of same-sex marriage legalization would be the complete redefinition of marriage and the introduction of a variety of marital relationships. Already we are seeing court cases attempting to legalize polygamy. The most prominent case involved Utah polygamist Tom Green. He and his lawyer used the Supreme Court case of *Lawrence v. Texas* as a legal foundation for his marriage to multiple wives.[{6}](#) It is interesting to note that when the Supreme Court rendered its decision in the *Lawrence* case, Justice Antonin Scalia warned that the decision could lead to the legalization of same-sex marriage and the redefinition of marriage.[{7}](#)

Traditional marriage rests on the foundation of biblical teaching as well as cultural tradition. Theology, legal precedent, and historical experience all support the traditional definition of marriage. Once you begin to redefine marriage, any sexual relationship can be called marriage.

Third, the redefinition of marriage will ultimately destroy marriage as we know it. For many gay activists, the goal is

not to have lots of same-sex marriages. Their goal is to destroy the institution of marriage.

Stanley Kurtz believes that once same-sex marriage is legalized, “marriage will be transformed into a variety of relationship contracts, linking two, three or more individuals (however weakly or temporarily) in every conceivable combination of male and female.”[\[8\]](#)

Does Legalization of Same-Sex Marriage Really Affect Families?

Those who oppose same-sex marriage often point to the connection between marriage and family. Traditional marriage provides a moral and legal structure for children. Proponents of gay marriage point out that many marriages do not have children. Thus, the connection is irrelevant.

While it is true that some marriages do not result in children due to choice or infertility, that does not invalidate the public purpose of marriage. Marriage, after all, is a public institution that brings together a father and mother to bring children into the world. Individuals may have all sorts of private reasons for marrying, but there is an established public purpose for marriage.

If couples choose not to have children or are not able to have children, it does not invalidate this public purpose. There is a distinction between purpose and use. Over the years I have written a number of books. I would like to believe that every person who has a copy of one of my books has read it. I know that is not true. Some sit on shelves and some sit in boxes. Others sit in used bookstores. The fact that some people don't read my books doesn't mean they were not intended to be read.

Likewise, we shouldn't assume that the connection between marriage and family is insignificant simply because some

couples do not or cannot have children. One of the public purposes of traditional marriage is procreation.

At the center of every civilization is the family. There may be other social and political structures, but civilizations survive when the family survives. And they fall apart when the family falls apart. Michael Novak, former professor and winner of the Templeton Prize for Progress in Religion, put it this way: "One unforgettable law has been learned through all the oppressions, disasters, and injustices of the last thousand years: if things go well with the family, life is worth living; when the family falters, life falls apart." [\[9\]](#)

Marriage between a man and a woman produce children that allow a civilization to exist and persist. Marriage begins the foundation of a family. Families are the foundation of a civilization.

Notes

1. Kerby Anderson, *A Biblical Point of View on Homosexuality* (Eugene, OR: Harvest House Publishers, 2008).
2. J. C. Gutin, "End of the Rainbow," *Discover*, Nov. 1994, 71-75.
3. *Loving v. Virginia*, Supreme Court of U.S., 388 U.S. 1, 1967.
4. Michaelangelo Signorile, "I DO, I DO, I DO, I DO, I DO," *OUT*, May 1996, 30-32.
5. Stanley Kurtz, "The end of marriage in Scandinavia: The conservative case for same-sex marriage collapses," *The Weekly Standard*, 2 February 2004, <http://tinyurl.com/3xpkz>.
6. Alexandria Sage, "Utah polygamy ban is challenged: U.S. Supreme Court' sodomy ruling is cited," *Associated Press*, 26 January 2004.
7. "The Supreme Court: Excerpts from Supreme Court's decision striking down sodomy laws," *New York Times*, 27 June 2003, A18.
8. Stanley Kurtz, "Beyond gay marriage," *Weekly Standard*, 4 August 2003.

9. Michael Novak, "The family out of favor," *Harper's Magazine*, April 1976, 37-46.

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Did Christianity Borrow From Pagan Religions? – Early Christianity and Other Religions

The Da Vinci Code and related contemporary non-fiction books make the claim that Christianity was a hodge podge of beliefs taken from other pagan religious traditions. Dr. Daniel Morais and Dr. Michael Gleghorn take a long hard look at this claim and determine that it has very little basis in fact. They demonstrate that the theory that early Christianity was borrowed from other religions does not stand up to rigorous examination.

The Da Vinci Code Deception

In Dan Brown's bestselling novel, *The Da Vinci Code*, Leigh Teabing, the fictional royal historian, makes the following claim: "Nothing in Christianity is original. The pre-Christian god Mithras—called the Son of God and the Light of the World—was born on December 25, died, was buried in a rock tomb, and then resurrected in three days."[\[1\]](#) Is there any truth to all this?[\[2\]](#)

The Da Vinci Code claims that Christianity is not rooted in a unique, historical Jesus who claimed to be the Son of God, was

born of a virgin, died, and was resurrected in three days. Instead, it says that early Christians borrowed these ideas from pagan mystery cults like Mithraism, and attributed these characteristics to the historical Jesus who never really said or did any of these things. Did Christianity borrow its history and theology from Mithraism or any other mystery religion?

From about 1890-1940, critical Bible scholars suggested that early Christianity may have borrowed some of its ideas from pagan mystery religions. However, after a barrage of criticism this theory has been largely abandoned in the field of religious studies. Despite its current lack of acceptance by experts, however, this theory continues to be set forth in popular books like *The Da Vinci Code* and other publications.[{3}](#)

What is Mithraism, and what are the mystery cults? The mystery religions were called such because of their use of secret ceremonies and beliefs that were thought to bring their participants salvation.[{4}](#) Ceremonies were usually held in secluded places, at night, away from the public eye.[{5}](#) Different parts of the Mediterranean spawned their own mystery religions. Greece had the cults of Dionysus and Demeter as well as the Orphic mystery cults. Out of Phrygia in Asia Minor came the Cybele and Attis cults. The cult of Isis and Osiris arose in Egypt. Syria and Palestine had the cult of Adonis, while Mithraism originated in Persia, or modern day Iran.[{6}](#)

Dr. Ronald Nash wrote, "One frequently encounters scholars who first use Christian terminology to describe pagan beliefs and practices and then marvel at the awesome parallels they think they have discovered."[{7}](#) However, the theory that Christianity borrowed its beliefs from paganism has now been discarded in large part because it seems likely that if any borrowing of beliefs occurred it would almost certainly have been the other way around. One could be a participant in the mystery cults of Isis or Mithras without giving up his or her

previous beliefs, but not so with Christianity. With its roots in Judaism, Christianity, even in its earliest form, was an extremely exclusivist religion with deep disregard for all that was pagan. [{8}](#)

The Myth of Mithras

Mithraism was probably the most significant of the mystery religions. Mithras was the twin brother of the Zoroastrian god Ahura Mazda. Mithras was born when he emerged from a rock. He battled with the sun and then with the primeval bull. When Mithras slew the bull, this became the first act of creation as it created the ground of life for humanity. Like Zoroastrianism, Mithraism believed that the world was a battleground between good and evil and mankind must pick sides. Mithras was the mediator who would assist humans in their struggles with darkness. If man passed his tests, he would eventually be reunited with the good god, but if he failed he would be thrown into a realm of eternal punishment. The Romans associated good and evil with light and darkness, and because of this fact, Mithras became known as the Sun God—not the Son of God. [{9}](#)

The Mithraic religion was constantly changing and adapting itself to the culture. This being the case, the most likely explanation for the myths about Mithras' miraculous birth and his becoming a "savior god" were in all likelihood borrowed from Christianity. [{10}](#) Though the cult started long before Christianity in Iran, there's no evidence of its presence in the Roman Empire during the first century when the original New Testament documents were being written. So this pagan cult could not have influenced the original New Testament manuscripts. But could later copies of the New Testament have been tainted with Mithraism?

Our oldest intact fragments of the New Testament are virtually identical with the Bible we have today and it seems clear that

though we don't possess any of the original writings, what we do have are quite accurate representations of the originals. Sir Frederick Kenyon wrote, "The interval, then, between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written now has been removed." {11}

In conclusion, Mithras was the Sun God, not the Son of God, and given the exclusivist nature of Christianity and the fact that Mithraism and Christianity did not overlap during the first century, any similarities between the two religions were most likely due to a later Christian influence on Mithraism and not the other way around.

The Da Vinci Code Dissected

In the novel *The Da Vinci Code*, the Holy Grail expert, Leigh Teabing, claims that the pre-Christian god Mithras was also called the Son of God and the Light of the World. He then goes on to say that Mithras also died, was buried in a rock tomb, and rose again in three days. Brown also claims a parallel with Krishna mythology, according to which the newborn Krishna was, like Jesus, also given gifts of gold, frankincense, and myrrh. {12} Is there any truth to these pagan/Christian parallels?

As noted earlier, the Romans came to understand the pagan god Mithras as the Sun God (not the Son of God). {13} If Mithras was understood to be the Sun God, it wouldn't be a wild idea to call him "The Light of the World." However, that specific title does not appear to have been given him in the ancient Roman world. {14} Also, experts in the Mithraic religion like Franz Cumont and Richard Gordon both assert that there was no death, burial, or resurrection of Mithras. {15} Dan Brown's source for this misinformation about Mithras being called the

“Light of the World” and the “Son of God,” as well as his alleged death and resurrection, has eluded many of his critics. It’s not certain where he got this information, though it’s possible that his source may have been a discredited nineteenth-century historian who also provided no documentation or support for these claims.[{16}](#)

It seems that Dan Brown may have also used this same historian for his allegation that at Krishna’s birth, he was presented with gold, frankincense, and myrrh. There is no story in Krishna mythology to support this claim.[{17}](#) The Bhagavad-Gita does not mention Krishna’s childhood, and the other sources that do were written hundreds of years after the Christian Bible.

Even if all these Mithras/Christ similarities were true, since these two religions hadn’t yet overlapped in Rome during the time when the New Testament was being written, Mithraism couldn’t have influenced Christian theology. One Mithras expert asserts that “no Mithraic monument can be dated earlier than the end of the first century A.D., and even the more extensive investigation at Pompeii, buried beneath the ashes of Vesuvius in A.D. 79, have not so far produced a single image of the god.”[{18}](#)

Most critical Bible scholars no longer believe that Christianity borrowed its core beliefs from the pagan mystery religions like Mithraism. Due to the lack of good evidence this theory has been largely abandoned.[{19}](#)

Sunday or Son Day

Early Christianity and the Bible have been relentlessly attacked on many different levels in the fast-paced thriller *The Da Vinci Code*. In the novel, Langdon claims that “Christianity’s weekly holy day was stolen from the pagans. Christianity honored the Jewish Sabbath of Saturday, but

Constantine shifted it to coincide with the pagan's veneration day of the sun."[{20}](#)

More than two hundred years before Constantine, some of the earliest Christian writings, which later became part of the New Testament, made it clear that there was a Sabbath on Saturday and a separate "Lord's Day" on Sunday. The reason Christians had a separate "Lord's Day" in addition to the Sabbath was because early Christians wanted to celebrate on Sunday, the day that Jesus had risen from the dead.[{21}](#)

There are many references in the New Testament, written hundreds of years before Constantine, that illustrate the difference between Sunday and the Sabbath day. Shortly after Christ's death, in Acts 20:7 Luke writes about "the first day of the week, when we were gathered together to break bread, . . ." This quote from Luke makes it clear that Christians during the first century were already worshiping together on the first day of the week which was Sunday. The apostle Paul refers to making a collection for an offering on Sunday in 1 Corinthians 16:2. And the last book in the Bible, the Book of Revelation, makes reference to Sunday being called the "Lord's Day" in order to distinguish it from the Sabbath (Rev. 1:10).

There are also early Christian writings outside the New Testament that confirm that Christians celebrated the "Lord's Day" on Sunday. The church father Justin Martyr wrote, "And on the day called Sunday there is a gathering together to one place of all those who live in cities or in the country, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits."[{22}](#) Justin Martyr lived during the second century, and had died long before Constantine was born.

The Sabbath has always been Saturday. That has never changed. But Christians usually attend church services on Sunday because that's the day of Christ's resurrection. In other words, Christians didn't "move" the Sabbath to Sunday. They

simply chose to gather for corporate worship on Sunday.

Finally, with regard to the claim that Sunday was tied to the worship of a pagan god, it's important to note that *all* the days of the week—whether Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, or Sunday—were tied to the worship of one pagan god or another.[{23}](#)

Christmithras

Previously we mentioned that the pagan god Mithras was not called the “Son of God” or the “Light of the World”. He also never died and rose again in three days. But was he born on December 25? According to the myth of Mithras, his birthday was in fact celebrated on December 25. According to this myth, Mithras sprang up full-grown from a rock, carrying a knife and a torch. Shepherds watched his miraculous birth and greeted him with their first fruits, their flocks and their harvests. The cult of Mithras spread throughout the Roman Empire during the second century. In A.D. 274, the Roman emperor Aurelian declared December 25 the Birthday of Sol Invictus (the Unconquerable Sun).[{24}](#)

The Bible never indicates when Jesus was born, and no one today knows with certainty the day of his birth. Since the most likely time for taxation was in the fall or spring, some biblical scholars have suggested that he may have been born then rather than in the winter.[{25}](#) Prior to the fourth century, the Eastern Church celebrated Epiphany (which included the birth of Christ) in January. In the fourth century, the Church in Rome also began celebrating Christ's birth, and the practice quickly spread throughout Christendom. Eventually, December 25 “became the officially recognized date for Christmas.”[{26}](#)

But why did the church choose to celebrate Christ's birth on the same day as the pagan Feast of the Unconquerable Sun? One

scholar explains it this way: