Muslim Bias in Textbooks?

Oct. 5, 2010

The Texas State Board of Education has been the center of controversy over textbook adoption. And since Texas buys so many public school textbooks, what happens in Texas affects the rest of the nation.

Earlier this year there was a battle over curriculum standards. The latest battle was over a resolution over what is perceived as a Muslim bias in the textbooks. The resolution that was passed over a week ago alleges that some older textbooks are “politically-correct whitewashes of Islamic culture and stigmas on Christian civilization.”

Those are pretty strong words, and so my first inclination was to check out the charges and see if they were true. Unfortunately, the knee-jerk reaction of the left and the media was to dismiss the accusations without even investigating them.

I collected articles from Internet Web site such as MSNBC, FoxNews, and WorldNetDaily. And you can add to that various newspaper accounts. The Christian or conservative sources at least took the time to interview the man responsible for the resolution before the Texas State Board of Education. The others did not. Oh, they did take the time to get some comments from the Texas Freedom Network or other liberal groups that condemned the resolution as erroneous and politically motivated.

If you took the time to dig through all the charges and accusations, you would find a few facts that were relevant to the resolution. The concerns seemed valid because of the space and tone of the presentations. The textbooks devoted twice or

nearly twice as much space to Muslim “beliefs, practices and holy writings” as to Christian beliefs. And the tone was different. For example, Christians during the Crusades were called “violent attackers” while Muslims were called “empire builders.” The resolution also called attention to what it called “sanitized definitions of jihad.”

The fact that the resolution barely passed illustrates that trying to identify and document religious bias in our textbooks may just be too controversial. I’m Kerby Anderson, and that’s my point of view.

Church, Marriage and Family

Does going to church strengthen marriage and family? I would think that any Christian would agree with that statement. But I find it exciting that even secular researchers would agree that church and religious activities are good for marriage and family.

On a regular basis, the Heritage Foundation posts the latest findings from researchers. This month their “Top Ten” related to religion and family. Here are some of the findings they summarized.

Researchers have found that couples who believe that marriage has spiritual significance tend to adjust more easily to marriage and experience lower levels of conflict. They have found that marriages in which both the husband and wife frequently attend church services are less likely to end in divorce than marriages in which neither spouse attends frequently. On average, wives who attend church weekly with their husbands experience higher level of marital happiness

than peers in marriages in which neither spouse attends church weekly.

Adolescents who attend church more frequently and report that religion is important in their lives are more likely to marry and less likely to cohabit than peers who are less religious. Adolescents who consider religion to be important in their lives tend to have a higher expectation of getting married than their peers. Young adults who attended religious services frequently during adolescence are more likely to disapprove of premarital sex and cohabitation than peers who had not attended services frequently.

Research even found that urban mothers who give birth out of wedlock are more likely to become married within a year of their children's birth if they attend religious services. Men and women who attend religious services weekly are less likely to commit an act of domestic violence than peers who seldom attend.

Many years ago, Linda Waite and Maggie Gallagher wrote the book, *The Case for Marriage: Why Married People are Happier, Healthier, and Better off Financially*. At the time, they documented the benefits of marriage. These findings not only show the benefits of marriage, but the benefits of church attendance to marriage and family. I'm Kerby Anderson, and that's my point of view.

July 22, 2010

Privacy 2010

Introduction

Ten years ago, I did a Probe radio program called "Privacy 2000."{1} At the time, American citizens were concerned about some of the new technological advances and government programs that seemed to be threats to their privacy.

So much has happened in the last ten years. Technological developments have provided individuals, companies, and governments with new tools which could be used to violate our privacy. A war on terror has changed our perception of what is or is not appropriate for government to know about its citizens. In fact, I developed a week of radio programs on "Homeland Security and Privacy."{2}

One thing I have noticed is that most Americans seem less concerned about intrusions into their lives. Part of it may be due to a resigned assumption that we have to give up some of our privacy to fight the terrorists. But another significant reason, I believe, is a younger generation that seems completely unconcerned with threats to their privacy. After all, many of them are sharing intimate details of the lives on Facebook and MySpace. Why be concerned if companies, the government, or the general public knows details of their lives when they voluntarily share those details on social networks?

This is not to say that all citizens are unconcerned about privacy violations. Recent debates about a national ID card and the collecting and centralization of medical information for government health care programs illustrate that many people are concerned about privacy. But the percentage of citizens concerned about privacy seems to be decreasing.

Privacy is something that most of us take for granted until we lose it. And often we lose our privacy in incremental steps so we are less aware of our increased exposure. Some events can shock us back to reality. Identity theft or the posting of embarrassing information on the Internet can quickly remind us

how much privacy we have lost.

We should also make a distinction between privacy and secrecy. Whenever someone expresses concern over a violation of their privacy, another is sure to ask, “What do you have to hide?” The question confuses privacy with secrecy. You may not have anything to hide, but that doesn’t mean that you are willing to have companies collect lots of information about you and then sell it to other companies for a profit. You may not want your future boss to know about a medical procedure that was done twenty years ago. You may not want a telemarketer to have your purchasing history so he can call your mobile phone.

In this article we look at various ways we have lost our privacy. These range from intrusion to deception to profiling to identity theft.

Seven Sins against Privacy: Intrusion

Privacy is a common word but often misunderstood because of it various meanings. We know when we feel that someone have violated our privacy, but we can’t always give a definition to it, especially in this age in which new technology allows perpetrators to cross boundaries more easily than in the past.

David Holzman describes three basic meanings for privacy.{3} They are easy to remember because they all begin with the letter s. The first is seclusion. That is the right to be hidden from the perceptions of others. The second meaning is solitude. This is the right to be left alone. The third meaning is self-determination, which is the right to control information about oneself.

He suggests that privacy violations can be viewed as seven sins ranging from intrusion to deception to profiling to identity theft. Let’s look at each one of these sins against privacy.

Sin of Intrusion – The classical form of privacy abuse is intrusion. This "is the uninvited encroachment on a person's physical or virtual space."{4} In previous ages, it took the form of voyeurism or peeping. Technology today allows for a much great intrusion into our lives and is often much more difficult to detect.

In recent years, we have read about how actors, models, and sportscasters have had their privacy violated by people who placed cameras or listening devices in their rooms or on their person and recorded them. But it isn't just the famous that are being recorded. Every day pictures are being taken of us as we walk into banks, into grocery stores, or past ATM machines. We are being recorded on the streets and at traffic lights. It has been estimated that the average person is caught on surveillance cameras three hundred times a day in London.{5}

And it is not just big brother that is watching and listening to you. Voyeurism technology is available to anyone who wants to purchase it. Stores and Web sites "sell remote listening devices, digital optics, scanners for picking up cell-phone conversations, and even infrared scanners."{6}

Radio Frequency Identification Devices (RFID) act like a wireless bar code and is being used more often in stores and other establishments (such as libraries) for inventory control. Geographic Positioning System (GPS) receivers are satellite locating devices that are found in cars, cell phones, and many other devices.

Intrusion violations have been made easier by technology. In the past, someone had to get near to you in order to spy on you. And that increased the possibility that you would find out that someone is watching you. Now we live in a world where your privacy is being violated, and you are probably not even aware that it is happening.

Seven Sins against Privacy: Latency and Deception

Sin of Latency – Most of the damage to your privacy comes from stored information. The harm is minimized if personal information is not retained. The sin of latency comes from the excessive hoarding of information beyond an agreed-upon time. Most companies do not have a data-aging policy.

It is understandable why companies and the government collect excessive information. First, they need to have enough information so they know they have the right person. There are lots of John Smiths in a particular locality. They need to know you are the particular John Smith they want. In the past, a telephone number was sufficient identification. Now we have more than one phone and change numbers regularly. So our Social Security number and other identifiers are necessary.

A second reason for companies to collect information is so they can more effectively sell their products and services to you. They collect that information from the forms you fill out and even place cookies on your computer in order to catalogue your visits to their Web site.

We might assume that a company would delete your information when you close your account. Most companies merely mark your file as inactive. And many of them sell your information to others. "A consumer record with up-to-date information is worth around $200 for cell phone information. Social Security information sells for $60 and a student's university class schedule goes for $80."{7}

One of the largest collectors of personal data is Google. When you search for items on the Internet, Google collects that information, and that reservoir of information can begin to paint a picture of your interests, opinions, and worldview. And because Google saves that information for a long time, it can do extensive database matching.

Google was involved in a legal battle with the U.S. Department of Justice that subpoenaed their log files. They wanted to use them to make the case that pornography constitutes a substantial part of Internet searching. A judge ruled that Google needed to only turn over a limited set of information with identifying notations stripped off.{8}

Sin of Deception – With so much electronic information available in databases, it is tempting for individuals, companies, and even bureaucrats to use personal information in a way that was not authorized by the person.

Here are some principles that arise from our discussion so far. When a company or governmental agency asks for personal information we should have the right to know three things: what they are going to do with it, how long they will keep it, and whether they will make it available to others. When we fill out a form for a credit card or enter into a contract for a car or house, we reveal lots of information. We may naively assume that they will be the only ones who will see that information. That is not so. Regularly we see stories in the news about companies selling consumer data to third parties. Most of us would be shocked at how much information about us in the hands of people who have never met or done business with.

Seven Sins against Privacy: Profiling and Identity Theft

Sin of Profiling – Past behavior is not always a perfect predictor of future behavior, but it can be a surprisingly accurate one. That is where profiling comes in. Collecting information about what goods and services someone purchases can enable companies to predict a consumer's future purchases.

Profiling is often used to predict more than that. David Holzman says that he worked with one credit card company that

said “it was able to pinpoint when its consumers were having life crises such a mid-life depression by psychographically analyzing their buying patterns.”{9}

One of the best known examples of profiling is credit scoring. Equifax, Experian, and TransUnion rely on FICO scores. A high score will help you get a home loan. A low score may result in being denied a home loan and even having to pay higher interest on other forms of credit. Most Americans don’t know their credit score (only about two percent), and most do not understand the algorithm used to calculate it.

Profiling is also used to fight terrorism, but have also caught innocent people in their profiling net. For some time my name was on a watch list, and people like columnist Cal Thomas and Senator Ted Kennedy were on a no-fly list.

These mistakes prove an important point: profiling is a guessing game. And sometimes a wrong guess can have a detrimental impact on citizens and consumers.

Sin of Identity Theft – Most of us know what identify theft is because it has happened to someone we know or else we have heard commercials about how to protect ourselves from identity theft. Although this crime did exist in the past, it has exploded on the scene now because of technology and the changing nature of transactions. Personal information is readily accessible on the Internet. And in the electronic marketplace of today, purchases are not made face-to-face. It is easy for someone to assume your identity and leave you with the consequences.

How easy is it? A New York busboy was caught stealing the identities of people on the Forbes 400 list. He used the Internet to do the research and had been successful in stealing the identities of famous people like Steven Spielberg, Oprah Winfrey, and Ted Turner.{10}

Sometimes all a hacker or thief needs is your Social Security

number and your mother’s maiden name. Unfortunately it is relatively easy to obtain this information. Universities, banks, and all sorts of institutions use your Social Security number as your identification number. Genealogy files online most likely have your mother’s maiden name. Once a theft has that information, he or she is ready to access your financial accounts.

Sometimes we inadvertently give out that information. A phone call from someone pretending to be a bank executive can often elicit confidential information. “Phishing” is a mass e-mail with a message pretending to be a bank or brokerage. People who believe that it is genuine will enter information that the theft can use to drain their bank accounts.

Seven Sins against Privacy: Outing, Lost Dignity

Sin of Outing – Some privacy violations are deliberate and can take place when someone reveals information that another person would like to remain hidden. The term “outing” is usually used to describe a public revelation of a closet homosexual, but we can use the term to describe any information that is published about a person they do not want to be public.

Citizens, politicians, and even corporations have been the targets of Internet messages that have been used to damage their reputation. A number of court cases have attempted to force Web site managers to reveal the identities of those who are spreading false and libelous information.

Sometimes outing is a good thing. Think of all the potential pedophiles that have been caught because they thought they were chatting online with a potential underage victim. Sting operations by the police have successfully revealed the motives of some who intend to proposition their young victims.

Sin of Lost Dignity – This last concern is more difficult to quantify, but we all realize that when private information is made public, we can lose a part of our dignity. What if all of your medical records were made public? What if every essay you ever wrote in school was available online?

Even public figures (like politicians) believe they should have a zone of privacy. Past and current presidents have refused to publish all of their medical records, school records, and other private information. While we may debate whether public figures should reveal all of this information, we would probably all agree that private citizens should not lose a zone of privacy in their lives.

In this article we have talked about how technology allows us to peer into other people's lives. That is why we need to revisit the subject of ethics as it relates to technology that can violate our privacy. We shouldn't use technology to spy on others or to hurt their reputation. Christians should express their concerns about intrusions into their privacy.

This subject also reminds us that we must live our lives above reproach. Philippians 2:14-15 says "Do all things without grumbling or disputing, that you may prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world." 1 Timothy 3:2 says that an elder must be "above reproach" which is an attribute that should describe all of us. Live a life of integrity and you won't have to be so concerned about what may be made public in age where we are losing our privacy.

Notes

1. Kerby Anderson, "Privacy 2000," Probe Web site, 2000, www.probe.org/privacy-2000/.
2. Kerby Anderson, "Homeland Security and Privacy," Probe Web site, 2003, www.probe.org/homeland-security-and-privacy/.

3. David Holzman, *Privacy Lost: How Technology is Endangering Your Privacy* (San Francisco: Josey-Bass, 2006), 4.
4. Ibid., 5.
5. Ibid., 6.
6. Ibid.
7. Ibid., 10.
8. Ibid., 13.
9. Ibid., 19.
10. Ibid., 23.

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Christian View of Politics

October 13, 2010

If you are wondering how Christians should think about politics, a new book out by Dr. Wayne Grudem provides a comprehensive answer. In his book, *Politics: According to the Bible*, he first provides a framework of biblical principles concerning politics and then sets forth his perspective on how the Bible informs our views on approximately sixty specific issues.

When he was on my radio program recently he said the major impetus for the book came from two people with the Alliance Defense Fund (Alan Sears and Ben Bull) and also from the president of the Center for Arizona Policy (Cathy Herrod). They encouraged him to write the book in order to educate Christians who often had wrong views about the role of Christians in the political process.

It is no surprise then that he begins the book by addressing five wrong views about Christians and government. They are:

government should compel religion, government should exclude religion, all government is evil, we should do evangelism not politics, and we should do politics not evangelism. Dr. Grudem answers each of these views as well as related questions within that particular view. He then develops the key biblical principles concerning government and also delineates the elements of a biblical worldview.

A major section of the book provides a biblical perspective on nearly every issue imaginable. Dr. Gruden is certainly equipped to deal with these topics since he has been teaching biblical ethics for nearly 30 years. Most of these ethical issues also have political implications. And he is certainly able to handle the biblical material as the author of *Systematic Theology: An Introduction to Biblical Doctrine* and the general editor of the ESV Bible.

Dr. Grudem's warning to Christians during this election season is, "Don't fall asleep when the future of your nation is at stake!" I would agree. Who we elect in November will determine the future of this nation. A great way to get educated and motivated is to buy and read his book. I'm Kerby Anderson, and that's my point of view.

Hayek and 'The Road to Serfdom'

Kerby Anderson gives an overview of the bestseller The Road to Serfdom *and explains how it is consistent with a Christian worldview.*

Why the Interest in Hayek and *The Road to Serfdom*?

A few years ago, if you said the name Friedrich Hayek to the average person in society, they wouldn't know his name. They might wrongly guess that he was the father of actress Selma Hayek. His name was unknown to non-economists.



Today he has much more visibility. People are reading his classic book, *The Road to Serfdom*, perhaps in order to make sense of our troubled economic climate and the current administration's policies. When TV host Glenn Beck talked about Hayek and *The Road to Serfdom*, the book went to number one on Amazon and stayed in the top ten for some time. A rap video featuring cartoon versions of Hayek and John Maynard Keynes have been viewed over a million times on YouTube.

Why all the interest in a Vienna-born, Nobel Prize-winning economist who passed off the scene some time ago? People are taking a second look at Hayek because of our current economic troubles. Russ Roberts, in his op-ed, "Why Friedrich Hayek is Making a Comeback,"{1} says people are reconsidering four ideas Hayek championed.

First, Hayek and his fellow Austrian School economists such as Ludwig Von Mises argued that the economy is much more complicated than the simple economic principles set forth by Keynes. Boosting aggregate demand by funding certain sectors with a stimulus package of the economy won't necessarily help any other sector of the economy.

Second, Hayek highlighted the role of the Federal Reserve in the business cycle. The artificially low interest rates set by

the Fed played a crucial role in inflating the housing bubble. Our current monetary policy seems to merely be postponing the economic adjustments that must take place to heal the housing market.

Third, Hayek argued in his book that political freedom and economic freedom are connected and intertwined. The government in a centrally controlled economy controls more than just wages and prices. It inevitably infringes on what we do and where we live.

Even when the government tries to steer the economy in the name of the "public good," the increased power of the state corrupts those who wield that power. "Hayek pointed out that powerful bureaucracies don't attract angels—they attract people who enjoy running the lives of others. They tend to take care of their friends before taking care of others."{2}

A final point by Hayek is that order can emerge not just from the top down but also from the bottom up. At the moment, citizens in many of the modern democracies are suffering from a top-down fatigue. A free market not only generates order but the freedom to work and trade with others. The opposite of top-down collectivism is not selfishness but cooperation.

Although *The Road to Serfdom* was written at the end of World War II to warn England that it could fall into the same fate as Germany, its warning to every generation is timeless.

Misconceptions About *The Road to Serfdom* (part one)

Hayek wrote his classic book *The Road to Serfdom*{3} more than sixty years ago, yet people are still reading it today. As they read it and apply its principles, many others misunderstand. Let's look at some of the prevalent misconceptions.

Because Hayek was a Nobel-winning economist, people wrongly believe that *The Road to Serfdom* is merely a book about economics. It is much more. It is about the impact a centrally planned socialist society can have on individuals. Hayek says one of the main points in his book is "that the most important change which extensive government control produces is a psychological change, an alteration in the character of the people. This is necessarily a slow affair, a process which extends not over a few years but perhaps over one or two generations."{4}

The character of citizens is changed because they have yielded their will and decision-making to a totalitarian government. They may have done so willingly in order to have a welfare state. Or they may have done so unwillingly because a dictator has taken control of the reins of power. Either way, Hayek argues, their character has been altered because the control over every detail of economic life is ultimately control of life itself.

In the forward to his book, Hayek makes his case about the insidious nature of a soft despotism. He quotes from Alexis de Tocqueville's prediction in *Democracy in America* of the "new kind of servitude" when

> *after having thus successively taken each member of the community in it powerful grasp, and fashioned him at will, the supreme power then extends its arm over the whole community. It covers the surface of society with a network of small, complicated rules, minute and uniform, through which the most original minds and the most energetic characters cannot penetrate to rise above the crowd. The will of man is not shattered but softened, bent and guided; men are seldom forced by it to act, but they are constantly restrained from acting. Such a power does not destroy, but it prevents existence, and stupefies a people, till each nation is reduced to be nothing more than a flock of timid and industrious animals, of which the government is the*

> *shepherd.*{5}

Tocqueville warned that the search for greater equality typically is accompanied by greater centralization of government with a corresponding loss of liberty. The chapter was insightfully titled, "What Sort of Despotism Democratic Nations Have to Fear."

Tocqueville also described the contrast between democracy and socialism:

> *Democracy extends the sphere of individual freedom; socialism restricts it. Democracy attaches all possible value to each man; socialism makes each man a mere agent, a mere number. Democracy and socialism have nothing in common but one word: equality. But notice the difference: while democracy seeks equality in liberty, socialism seeks equality in restraint and servitude.*{6}

Hayek believed that individual citizens should develop their own abilities and pursue their own dreams. He argued that government should be a *means*, a mere *instrument*, "to help individuals in their fullest development of their individual personality."{7}

Misconceptions About *The Road to Serfdom* (part two)

Another misconception about Hayek is that he was making a case for radical libertarianism. Some of the previous quotes illustrate that he understood that the government could and should intervene in circumstances. He explains that his book was not about whether the government should or should not act in every circumstance.

What he was calling for was a government limited in scope and power. On the one hand, he rejected libertarian anarchy. On

the other hand, he devoted the book to the reasons why we should reject a pervasive, centrally controlled society advocated by the socialists of his day. He recognized the place for government's role.

The government, however, should focus its attention on setting the ground rules for competition rather than devote time and energy to picking winners and losers in the marketplace. And Hayek reasoned that government cannot possibly know the individual and collective needs of society. Therefore, Hayek argues that the "state should confine itself to establishing rules applying to general types of situations and should allow the individuals freedom in everything which depends on the circumstances of time and place, because only the individuals concerned in each instance can fully know these circumstances and adapt their actions to them."{10}

Wise and prudent government must recognize that there are fundamental limitations in human knowledge. A government that recognizes its limitations is less likely to intervene at every level and implement a top-down control of the economy.

One last misconception has to do with helping those who suffer misfortune. It is true that he rejected the idea of a top-down, centrally controlled economy and socialist welfare state. But that did not exclude the concept of some sort of social safety net.

In his chapter on "Security and Freedom" he says, "there can be no doubt that some minimum of food, shelter, and clothing, sufficient to preserve health and the capacity to work can be assured to everybody."{11} He notes that this has been achieved in England (and we might add in most other modern democracies).

He went on to argue that the government should provide assistance to victims of such "acts of God" (such as earthquakes and floods). Although he might disagree with the

extent governments today provide ongoing assistance for years, Hayek certainly did believe there was a place for providing aid to those struck by misfortune.

Paved With Good Intentions

Friedrich Hayek wrote *The Road to Serfdom* to warn us that sometimes the road can be paved with good intentions. Most government officials and bureaucrats write laws, rules, and regulations with every good intention. They desire to make the world a better place by preventing catastrophe and by encouraging positive actions from their citizens. But in their desire to control and direct every aspect of life, they take us down the road to serfdom.

Hayek says the problem comes from a "passion for conscious control of everything."{12} People who enter into government and run powerful bureaucracies are often people who enjoy running not only the bureaucracy but also the lives of its citizens. In making uniform rules from a distance, they deprive the local communities of the freedom to apply their own knowledge and wisdom to their unique situations.

Socialist government seeks to be a benevolent god, but usually morphs into a malevolent tyrant. Micromanaging the details of life leads to what Hayek calls "imprudence." Most of us would call such rules intrusive, inefficient, and often downright idiotic. But the governmental bureaucrat may believe he is right in making such rules, believing that the local people are too stupid to know what is best for them. Hayek argues that citizens are best served when they are given the freedom to make choices that are best for them and their communities.

Hayek actually makes his case for economic freedom using a moral argument. If government assumes our moral responsibility, then we are no longer free moral agents. The intrusion of the state limits my ability to make moral choices. "What our generation is in danger of forgetting is

not only that morals are of necessity a phenomenon of individual conduct but also that they can exist only in the sphere in which the individual is free to decide for himself and is called upon voluntarily to sacrifice personal advantage to the observance of a moral rule."{13} This is true whether it is an individual or a government that takes responsibility. In either case, we are no longer making free moral decisions. Someone or something else is making moral decisions for us. "Responsibility, not to a superior, but to one's conscience, the awareness of duty is not exacted by compulsion, the necessity to decide which of the things one values are to be sacrificed to others, and to bear the consequences of one's own decision, are the very essence of any morals which deserve the name."{14}

A socialist government may promise freedom to its citizens but it adversely affects them when it frees them from making moral choices. "A movement whose main promise is the relief from responsibility cannot but be antimoral in its effect, however lofty the ideals to which it owes its birth."{15}

Hayek also warned about the danger of centralizing power in the hands of a few bureaucrats. He argued that, "by uniting in the hands of a single body power formerly exercised independently by many, an amount of power is created infinitely greater than any that existed before, so much more far reaching as almost to be different in kind."{16}

He even argues that once we centralize power in a bureaucracy, we are headed down the road to serfdom. "What is called economic power, while it can be an instrument of coercion, is, in the hands of private individuals, never exclusive or complete power, never power over the whole of life of a person. But centralized as an instrument of political power it creates a degree of dependence scarcely distinguishable from slavery."{17}

Biblical Perspective

How does *The Road to Serfdom* compare to biblical principles? We must begin by stating that Friedrich Hayek was not a Christian. He did not confess Christian faith nor did he attend religious services. Hayek could best be described as an agnostic.

He was born in 1899 into an affluent, aristocratic family in Austria. He grew up in a nominally Roman Catholic home. Apparently there was a time when he seriously considered Christianity. Shortly before Hayek became a teenager, he began to ask some of the big questions of life. In his teen years, he was influenced by a godly teacher and even came under the conviction of sin. However, his quest ended when he felt that no one could satisfactorily answer his questions. From that point on he seems to have set aside any interest in Christianity and even expressed hostility toward religion.

Perhaps the most significant connection between Hayek and Christianity can be found in their common understanding of human nature. Hayek started with a simple premise: human beings are limited in their understanding. The Bible would say that we are fallen creatures living in a fallen world.

Starting with this assumption that human beings are not God, he constructed a case for liberty and limited government. This was in contrast to the prevailing socialist view that human beings possessed superior knowledge and could wisely order the affairs of its citizens through central planning. Hayek rejected the idea that central planners would have enough knowledge to organize the economy and instead showed that the spontaneous ordering of economic systems would be the mechanism that would push forward progress in society.

Hayek essentially held to a high view and a low view of human nature. Or we could call it a balanced view of human nature. He recognized that human beings did have a noble side

influenced by rationality, compassion, and even altruism. But he also understood that human beings also are limited in their perception of the world and subject to character flaws.

Such a view comports with a biblical perspective of human nature. First, there is a noble aspect to human beings. We are created in the image of God (Gen. 1:27-28) and are made a little lower than the angels (Psalm 8:5). Second, there is a flaw in human beings. The Bible teaches that all are sinful (Rom. 3:23) and that the heart of man is deceitful above all things (Jer. 17:9).

Hayek believed that "man learns by the disappointment of expectations." In other words, we learn that we are limited in our capacities. We do not have God's understanding of the world and thus cannot effectively control the world like socialists confidently believe that we can. We are not the center of the universe. We are not gods. As Christians we can agree with the concept of the "disappointment of expectations" because we are fallen and live in a world that groans in travail (Romans 8:22).

Although Hayek was not a Christian, many of the ideas in *The Road to Serfdom* connect with biblical principles. Christians would be wise to read it and learn from him the lessons of history.

Notes

1. Russ Roberts, "Why Friedrich Hayek is Making a Comeback," *Wall Street Journal*, 28 June 2010.
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3. F.A. Hayek, *The Road to Serfdom: Text and Documents, the Definitive Edition*, ed. Bruce Caldwell (Chicago: University of Chicago Press, 2007).
4. Ibid., 48.
5. Ibid., 49.
6. Ibid., 77.

7. Ibid., 115.
8. Ibid., 57.
9. Ibid., 59.
10. Ibid., 114.
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12. Ibid.
13. Ibid., 216.
14. Ibid., 217.
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16. Ibid., 165.
17. Ibid., 166.

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New Media and Society

Kerby Anderson provides an overview of the ups and downs of the new media such as Facebook and Twitter, and their impact on us.

How is the new media affecting the way we think and the way we interact with others in society? I want to look at the impact the Internet, social networks, and portable media devices are having on our world.

Rachel Marsden doesn't think it is positive. Writing in *The Wall Street Journal* she says:

> Spare me the stories of your "genius" tech-savvy child who can name every country on Google Earth, or how, because of your iPhone, BlackBerry and three cell phones, you juggle 20 tasks at once and never miss any business—even at 4 a.m., because you sleep with your portable devices. Does anyone care that technology is destroying social graces and turning

people into rude jerks?{1}

She isn't the first to notice that the new technology and new mobile devices are changing the way we interact with others. And, as we will discuss later, they apparently are also changing the way we think, affecting everything from creativity to concentration.

Rachel Marsden wonders, "When did it become acceptable for technological interaction to supersede in-person communication?" I have news for her. It happened long before cell phones were invented. When I was a graduate student at Yale University, I noticed something odd about my academic advisor. Whenever the phone would ring, he felt he had to answer it. He could be advising me or we could be deep in the midst of a discussion of a research project. But if the phone rang, he stopped the conversation and answered the phone, staying on the phone until that conversation was over. I began to think that the only way I could ever have a sustained conversation with him would be to call him on the phone.

Of course, mobile devices make it even easier to ignore face-to-face interaction. Now the world revolves around the person who has instant access to others using these devices. Rebecca Hagelin says that narcissism has crept into our world. In 2006, *Time* magazine voted "You" as the "Person of the Year." So much of media and advertising today is about indulging your fantasies.

Rebecca Hagelin is concerned about the impact this is having on our children. "Young people spend hours every day updating their Facebook pages, post and e-mail countless pictures of themselves, and plug their ears with music to create a self-indulgent existence shut-off from everyone around them."{2}

While some of the impact is positive, much more should concern us and cause us to change our behavior.

The Internet and the Way You Think

Can the Internet change how you think? That was a question columnist Suzanne Fields asked recently.{3} If you go to Edge.org, you will notice that the question they pose for this year is slightly different. It is, "How is the Internet changing the way you think?" They pose this provocative question because of the impact of computer chips, digitized information, and virtual reality on the way we think and how we receive information in this "collective high-tech electronic ecosystem for the delivery of information."

I have also been wondering about the impact of the Internet and the new media on our thinking. Unlike Suzanne Fields, I wasn't wondering *if* the Internet was changing our thinking but *how* it is already changing the way we think. There were two reasons why I have been thinking about this.

First, look at the younger generation being raised on the Internet. If you haven't noticed, they think and communicate differently from previous generations. I have done radio programs and read articles about the millennial generation. They do think differently, and a large part of that is due to the Internet.

A second reason for my interest in this topic is an *Atlantic* article by Nicholas Carr entitled "Is Google Making Us Stupid?" He says, "Over the past few years I've had an uncomfortable sense that someone, or something, has been tinkering with my brain, remapping the neural circuitry, reprogramming the memory."{4}

It's not that he believes his mind is going, but he notices that he isn't thinking the way he used to think and he isn't concentrating like he used to concentrate. "Immersing myself in a book or a lengthy article used to be easy. My mind would get caught up in the narrative or the turns of the argument, and I'd spend hours strolling through long stretches of prose.

That’s rarely the case anymore. Now my concentration often starts to drift after two or three pages.”

He believes this comes from using the Internet and searching the web with Google. And he gives not only his story, but he also gives many anecdotes and as well as some research to back up his perspective.

For example, a developmental psychologist at Tufts University explains, “We are not only what we read. We are how we read.” The style of reading on the Internet puts “efficiency” and “immediacy” above other factors. Put simply, it has changed the way we read and acquire information.

Now you might say that would only be true for the younger generation. Older people are set in their ways. The Internet could not possibly change the way the brains of older people download information. Not true. The 100 billion neurons inside our skulls can break connections and form others. A neuroscientist at George Mason University says, “The brain has the ability to reprogram itself on the fly, altering the way it functions.”{5}

The Internet does appear to be altering the way we read and think, but more research is needed to confirm if this true. If so, parents and educators need to take note of what is happening in our cyberworld.

BlackBerries, Twitter, and Concentration

Have portable media devices altered our ability to concentrate? That certainly seems to be the case. Nearly all of us have noticed that people with a BlackBerry sometimes seem distracted. And after they answer an e-mail, they seem to spend a few minutes trying to recollect their thoughts before they had the interruption.

An article in *Newsweek* magazine documents what many of us have

always suspected: there are two major drawbacks to these devices.{6} The first is distraction overload. A study at the University of Illinois found that if an interruption takes place at a natural breakpoint, then the mental disruption is less. If it came at a less opportune time, the user experienced the "where was I?" brain lock.

A second problem is what is called "continuous partial attention." People who use mobile devices (like a BlackBerry or an iPhone) often use their devices while they should be paying attention to something else. Psychologists tell us that we really aren't multitasking, but rather engage in rapid-fire switching of attention among tasks. It is inevitable they are going to miss key information if part of their focus is on their BlackBerry.

But another hidden drawback associated is less creativity. Turning on a mobile device or a cell phone when you are "doing nothing" replaces what we used to do in the days before these devices were invented. Back then, we called it "daydreaming." That is when the brain often connects unrelated facts and thoughts. You have probably had some of your most creative ideas while shaving, putting on makeup, or driving. That is when your brain can be creative. Checking e-mail reduces daydreaming.

We also can see how new technology affects the way we process information and react to it emotionally. The headline of one article asked this question: Can Twitter make you amoral?{7} Research was done at the Brain and Creativity Institute of the University of Southern California to see the impact of social networks like Twitter.

What the researchers found was that human beings can sort information very quickly. And they can respond in fractions of seconds to signs of physical pain in others. But other emotions (like admiration and compassion) take much longer to register. In fact, they found that lasting compassion in a

relationship to psychological suffering requires a level of persistent, emotional attention.

So how does that relate to a technology like Twitter? The researchers found that there was a significant emotional cost of heavy reliance on a rapid stream of news snippets obtained through television, online feeds, or social networks such as Twitter. One researcher put it this way: “If things are happening too fast, you may not even fully experience emotions about other people’s psychological states and that would have implications for your morality.”

The point of these studies is that media does have an impact. A wise and discerning Christian will consider the impact and limit its negative effects.

Social Networks

Social networks such as Facebook and MySpace create an interconnected web of friends and family. People who study these networks are beginning to understand the impact they are having on us.

At a social networking site, you find someone and ask to be his or her friend. Once you are accepted, you become a member of their network, and they become a member of your network. This opens to door to finding and making additional friends. The ability to extend your circle of friends is one of the many benefits of social networking.

One concern about social networking is that it, like most of the new media, increases distraction and fragmentation of thought. The quotes, stories, jokes, and video clips come at an increased rate. A concentrated conversation with one person is difficult. Look over the shoulder of someone in a social networking site who has lots of friends. Content quickly scrolls downward, and it feels like you are at a party where lots of people are all talking at once.

Also these networks tend to shorten our time of concentration. Steven Kotler makes this case in his *Psychology Today* blog, "How Twitter Makes You Stupid."{8} He once asked the author of the best-selling book why he called it the "8 Minute Meditation." The author told him that eight minutes was the length of time of an average segment of television. He reasoned that "most of us already know exactly how to pay attention for eight minutes."

Steven Kotler argues that Twitter is reducing the time of concentration to a few dozen words. He thinks that constantly using Twitter will tune "the brain to reading and comprehending information 140 characters at a time." He predicts "that if you take a Twitter-addicted teen and give them a reading comprehension test, their comprehension levels will plunge once they pass the 140 [character] mark." I am sure someone is already testing that hypothesis. Soon we should know the results.

Social networks do help us keep track of people who do not live near us, and that's a plus. But we are kidding ourselves if we believe that social networks are the same thing as true community. Shane Hipps, writing in *Flickering Pixels*, says this about virtual communities: "It's virtual—but it ain't community."

Social networks also have a great deal of power to influence us. Sociologists Nicholas Christakis and James Fowler document this in their new book, *Connected: The Surprising Power of Our Social Networks and How They Shape Our Lives.* They believe that happiness is contagious and so is obesity and quitting smoking. We are not only influenced by our friends, but are even influenced by our friend's friends. They say the world is governed by what they call "three degrees of separation."

Addiction is another concern. Years ago, counselors discovered Internet addiction. Now they are starting to talk about Facebook addiction. Lots of youth and adults spend too much

time in front of a computer. Social networks are wonderful tools, but wisdom and discernment are necessary in order to use them correctly.

Media Addiction

The Barna Group does lots of surveys, and that has led George Barna to conclude that "media exposure has become America's most widespread and serious addiction."{9} I have always been hesitant to label our high levels of media exposure an addiction. We seem to have an addiction label for every behavior. But George Barna makes a convincing case.

Addiction changes our brains by altering the chemical balance and flow within the brain and by even altering the structure of the brain. According to the American Psychiatry Association, we can legitimately call something an addiction when certain symptoms manifest themselves.

For example addictions change our brain structure, altering emotions, motivations, and memory capacity. Addictions cause withdrawal symptoms when exposure to the addictive item is eliminated. Addictions cause the people to abandon or reduce their involvement in normal and healthy activities.

Certainly media can be positive in terms of education and relaxation. But most media content, Barna argues, "winds up serving the lowest common denominator because that's where the largest audience" is to be found.

There is a generational trend. The builder generation did not grow up with media and never became accustomed to it. The boomer generation embraced media, and the following generations expanded it use in ways unthinkable a few decades ago.

If we were truly serious about controlling the media input in our lives and our children's lives, we would see examples of

parents putting boundaries on media exposure. We see nothing of the sort. Expenditures on personal media, in-home media, and mobile media continue to increase.

It is not that parents don't understand the dangers. Barna reports that three-quarters of parents say that exposure of their children to inappropriate media content are one of their top concerns. But they continue to buy their kids the media tools and continue to allow them to be exposed to inappropriate content.

By the time a young person reaches age 21, he or she will have been exposed to more than 250,000 acts of violence through TV, movies, and video games. He or she will have listened to thousands of hours of music with questionable lyrical content. Most parents know that much of what their children see or hear isn't wholesome

This may be one of the biggest challenges for society in general and even the church in particular. Most parents recognize the danger of the media storm in which they and their children live. But that are unwilling to take the necessary steps to set boundaries or end their media addiction.

Some Concluding Biblical Principles

In a previous article on Media and Discernment, I talked about the need for Christians to evaluate the impact of media in their lives. We need to develop discernment and pass those biblical principles to our children and grandchildren.

The new media represents an even greater threat and can easily conform us to the world (Rom. 12:2). Media is a powerful tool to conform us to a secular worldview and thus take us captive (Col. 2:8) to the false philosophies of the world.

Christians should strive to apply the following two passages to their lives as they seek discernment concerning the media.

The first is Philippians 4:8. “Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things.”

The second is Colossians 3:2–5. “Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory. Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry.”

Notes

1. Rachel Marsden, “Technology and the New Me Generation,” *The Wall Street Journal*, 30 December 2009.
2. Rebecca Hagelin, “Narcissism and Your Family,” 15 February 2010, www.townhall.com/hagelin.
3. Suzanne Fields, “Can the Internet Change How You Think?” 15 January 2010, www.townhall.com/fields.
4. Nicholas Carr, “Is Google Making Us Stupid?” *Atlantic*, July/August 2008.
5. Ibid.
6. Sharon Begley, “Will the BlackBerry Sink the Presidency?” *Newsweek*, 16 February 2009.
7. “Can Twitter Make You Amoral? Rapid-fire Media May Confuse Your Moral Compass,” 14 April 2010, www.in.com.
8. Steven Kotler, “How Twitter Makes You Stupid,” Psychology Today, 15 May, 2009, www.psychologytoday.com/blog/the-playing-field/200905/how-twitter-makes-you-stupid.
9. George Barna, “Media Addiction,” 25 January 2010, www.barna.org.

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Capitalism and Socialism

Kerby Anderson writes that recent polls show the a mere majority of Americans believe in capitalism. And those under the age of 30 are essentially evenly divided about capitalism and socialism. Is there a war on capitalism? And are there answers to the typical criticisms of capitalism?

Poll About Capitalism

Americans traditionally have supported capitalism over socialism, but there is growing evidence that might be changing. The latest Rasmussen poll showed that a mere majority of Americans (fifty-three percent) say capitalism is better than socialism.{1} And one in five (twenty percent) say that socialism is better than capitalism. America may not be ready to reject capitalism for socialism, but this poll does show less enthusiasm than in the past.



Age is a significant component. If you look at adults under the age of thirty in the poll, you find they are essentially evenly divided. More than a third of young people (thirty-seven percent) prefer capitalism, another third (thirty-three percent) embrace socialism, and the rest (thirty percent) are undecided.

What are we to make of this? First, the terms capitalism and socialism weren't defined in the poll. I suspect that if the pollsters explained the various tenets of socialism that the percentages would change. Defining capitalism would also be important since many would not necessary associate it with a

free market but instead might have visions of an evil, greedy capitalist. After all, that is how many businessmen are portrayed in the media.

How should we define capitalism and socialism? Here are some brief definitions of these two economic systems. Capitalism is an economic system in which there is private property and the means of production are privately owned. In capitalism, there is a limited role for government. Socialism is an economic system in which there is public or state ownership of the means of production and the primary focus is on providing an equality of outcomes. In socialism, the state is all-important and involved in central planning.

Another question surfacing from the Rasmussen poll concerns those under the age of thirty. They are probably the least likely to associate socialism with Soviet-style repression. Instead, they may have in their minds the current government push toward European socialism and find that more attractive. Also, they are less likely to have "skin in the game." When you ask investors this same question about capitalism and socialism, they favored capitalism by a five-to-one margin.

Political affiliation is another determinant of support for capitalism. Republicans favor capitalism over socialism by an eleven-to-one margin. By contrast, Democrats are more closely divided. They barely favor capitalism (thirty-nine percent) over socialism (thirty percent).

In what follows I'll look at the debate between capitalism and socialism and provide a biblical critique.{2}

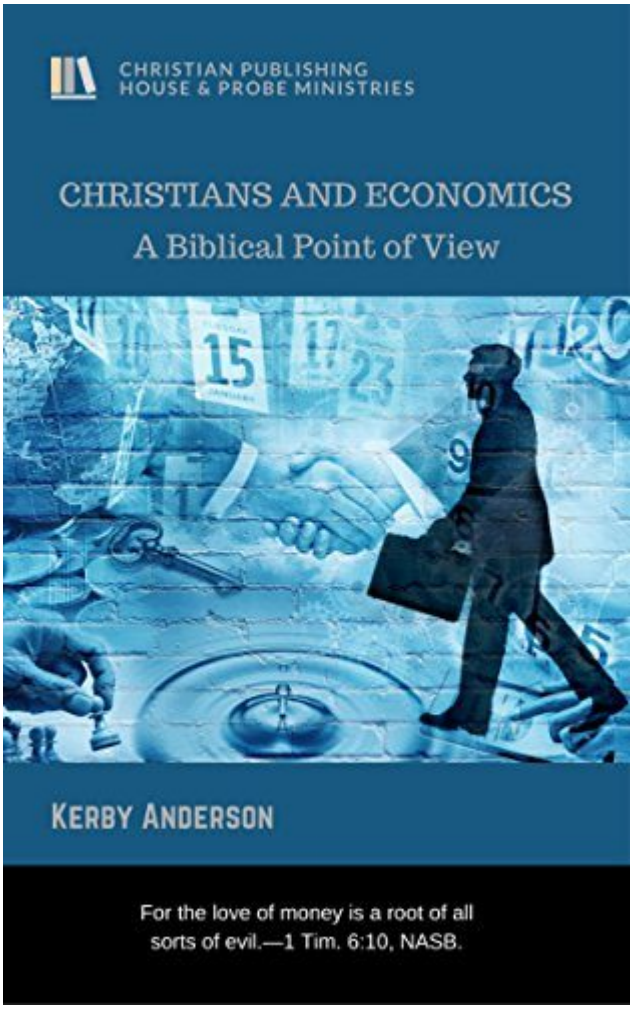
The War Over Capitalism

I noted that fifty-three percent of Americans say capitalism is better than socialism. While that is a majority, it is a mere majority and hardly a strong endorsement of free market economics.

We might wonder if the percentages of support for these economic systems might change if different words were used. A survey taken in 2007 came to a different conclusion. The Pew Research Center asked people if they were better off "in a free market economy even though there may be severe ups and downs from time to time." In that case seventy percent agreed, versus twenty percent who disagreed.{3} This might suggest that Americans like terms like "free market" more than "capitalism."

These polls illustrate that we are in the midst of a cultural conflict over capitalism. That is the conclusion of Arthur Brooks. His op-ed in *The Wall Street Journal* argues that "The Real Culture War is Over Capitalism."{4} He notes that President Obama's tax plan will increase the percentage of American adults who pay no federal income tax from forty percent to forty-nine percent (and another eleven percent will pay less than five percent of their income in tax). This has the potential to change attitudes about taxes since half of America won't be paying taxes.

Brookes says, "To put a modern twist on the old axiom, a man who is not a socialist at 20 has no heart; a man who is still a socialist at 40 either has no head, or pays no taxes. Social Democrats are working to create a society where the majority are net recipients of the 'sharing economy.' They are fighting a culture war of attrition with economic tools."{5}



These various polls, as well as the current debate about the role of government in the economy, illustrate why we need to educate adults and young people about economics and the free market system (in my book, *Making The Most of Your Money in Tough Times*, I devote a number of chapters to economics and economic systems). How can we use biblical principles to evaluate economic systems like capitalism and socialism? The Bible does not endorse a particular system, but it does have key principles about human nature, private property rights, and the role of government. These can be used to evaluate economic systems.

The Bible warns us about the effects of sinful behavior in the world. Therefore, we should be concerned about any system that would concentrate economic power and thereby unleash the ravages of sinful behavior on the society. We should reject socialism and state-controlled economies that would concentrate power in the hands of a few sinful individuals.

Economic Criticisms of Capitalism

People often reject the idea of capitalism because they believe one of the *economic* criticisms of capitalism. Here are two of these criticisms.

The first economic criticism is that capitalism leads to monopolies. These develop for two reasons: too little government, and too much government. Monopolies have occurred in the past because government has not been willing to exercise its God-given authority. Government finally stepped in and broke up the big trusts that were not allowing the free enterprise system to function correctly.

But in recent decades, the reason for monopolies has often been too *much* government. Many of the largest monopolies today are government-sanctioned or -sponsored monopolies that prevent true competition from taking place. The solution is for government to allow a freer market where competition can take place.

Let me add that many people often call markets with limited competition “monopolies” when the term is not appropriate. For example, the major car companies may seem like a monopolies or oligopolies until you realize that in the market of consumer durables the true market is the entire western world.

The second criticism of capitalism is that it leads to pollution. In a capitalistic system, pollutants are considered externalities. The producer will incur costs that are external to the firm so often there is no incentive to clean up the pollution. Instead, it is dumped into areas held in common such as the air or water.

The solution in this case is governmental regulation. But this need not be a justification for building a massive bureaucracy. We need to find creative ways to direct self-interest so that people work towards the common good.

Sometimes when speaking on the topic of government and the environment, I use a thought experiment. Most communities use the water supply from a river and dump treated waste back into the water to flow downstream. Often there is a tendency to cut corners and leave the waste treatment problem for those downstream. But imagine if you required that the water intake pipe be downstream and the waste pipe be upstream. If you did require this (and this is only a thought experiment) you would instantly guarantee that you would have less of a problem with water pollution. Why? It is now in the self-interest of the community to clean the wastewater being pumped back into the river.

We can acknowledge that although there are some valid economic criticisms of capitalism, these can be controlled by limited governmental control. And when capitalism is wisely controlled, it generates significant economic prosperity and economic freedom for its citizens.

Moral Criticism of Capitalism

Another reason people often reject the idea of capitalism is because they believe it is *immoral*.

One of the moral arguments against capitalism involves the issue of greed. And this is why many Christians feel ambivalent towards the free enterprise system. After all, some critics of capitalism contend that this economic system makes people greedy.

To answer this question we need to resolve the following question: Does capitalism make people greedy or do we already have greedy people who use the economic freedom of the capitalistic system to achieve their ends? In light of the biblical description of human nature, the latter seems more likely.

Because people are sinful and selfish, some are going to use

the capitalist system to feed their greed. But that is not so much a criticism of capitalism as it is a realization of the human condition. The goal of capitalism is not to change people but to protect us from human sinfulness.

Capitalism is a system in which bad people can do the least harm, and good people have the freedom to do good works. Capitalism works well if you have completely moral individuals. But it also functions adequately when you have selfish and greedy people.

Important to this discussion is the realization that there is a difference between self-interest and selfishness. All people have self-interests that can operate in ways that are not selfish. For example, it is in my self-interest to get a job and earn an income so that I can support my family. I can do that in ways that are not selfish.

Capitalism was founded on the observation that all of us have self-interest. Rather than trying to change that, economists saw that self-interest could be the motor of the capitalist system.

By contrast, other economic systems like socialism ignore the biblical definitions of human nature. Thus, they allow economic power to be centralized and concentrate power in the hands of a few greedy people. Those who complain of the influence major corporations have on our lives should consider the socialist alternative of how a few governmental bureaucrats control every aspect of their lives.

Greed certainly occurs in the capitalist system. But it does not surface just in this economic system. It is part of our sinfulness. Capitalism may have its flaws as an economic system, but it can be controlled to give us a great deal of economic prosperity and economic freedom.

Capitalism and the Zero-Sum Myth

There is a myth that is often at the very foundation of many of the criticisms of capitalism. We can call it the zero-sum myth. By zero-sum, I mean that one person wins and another person loses. Most competitive games are zero-sum games. One team or person wins; the other loses.

In most cases, the free market can be a win-win scenario rather than a win-lose scenario. In his book, *Money, Greed, and God*, Jay Richards uses a fun example from his childhood to illustrate this point.{6}

In the sixth grade, his teacher had them play the "trading game." She passed out little gifts to all of the students: a ten-pack of Doublemint gum, a paddleboard with a rubber ball, a Bugs Bunny picture frame, an egg of Silly Putty, a set of Barbie trading cards, etc.

She then asked the students to rate how much they liked their gift on a scale from one to ten. Then she compiled the score and put it on the board. Then she divided the class into five groups of five students and told them they could trade their gift with anyone in the group. Jay traded the Barbie trading cards he had with a girl in his group who had the paddleboard.

Then the teacher asked them to rate how much they liked their gifts. And she put that number on the board. The total score went up.

Then she told the students they could trade with anyone in the room. Now they had twenty-four possible trading partners rather than just the four in their group. The trading really began to take off. Once again, the teacher asked them to rate their gifts. When she put the number on the board, the total score went up again.

Almost everyone ended up with a toy he or she liked more than when the trading began. In fact, the only individual scores

that did not go up were from students who really liked the gift they received initially from the teacher.

The students that day learned some valuable lessons about a free economy. When people are free to trade, they can add value to the traded item even though it remained physically unchanged. And they saw the value of having more trading partners (in this case twenty-four rather than four). Most of all, they learned that the free exchange can be a win-win proposition.

We can certainly admit that sometimes capitalism is not a win-win proposition. When there are limited resources and an individual or corporation is able to manipulate the political system in their favor, it is a win for the manipulator but a loss for Americans who did not have such political access. However, that is not a flaw in capitalism, but what results when government is corrupt or is corrupted by those who manipulate the system

Notes

1. "Just 53% Say Capitalism Better Than Socialism," Rasmussen Reports, 9 April 2009.
2. If you would like more information about this topic or would like to order my book, *Making the Most of Your Money in Tough Times*, visit our website store at www.probe.org for more information.
3. "World Publics Welcome Global Trade – But Not Immigration," Pew Research Center, 4 October 2007.
4. Arthur Brooks, "The Real Culture War is Over Capitalism," *The Wall Street Journal*, 30 April 2009.
5. Ibid.
6. Jay Richards, *Money, Greed, and God* (NY: Harper One, 2009), 60-61.

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Exponential Times – Applying Christian Discernment

Kerby Anderson discusses some of the trends in our rapidly changing world, calling for Christians to "understand the times" with discernment.

You may have seen the YouTube video asking, "Did you know"? Sometimes it has the title "We are living in exponential times." I want to look at some of the trends that illustrate the fact that we live in exponential times. While I will use the video as a starting point, I will also be citing other authors and commentators as well.

The video begins by talking about population. How often we forget that there are countries like China and India that have a billion people. For example, the video says that if you are one in a million in China, there are thirteen hundred other people just like you. That is because there are over a billion people in China.
The video also points out that twenty-five percent of India's population with the highest IQs is actually greater than the total population of America. Put another way, India has more honors kids than America has kids.

This reminds me of a statement in *The World Is Flat* by Thomas Friedman. He says that when he was growing up his parents would tell him "Finish your dinner. People in China and India are starving." Today he tells his daughters, "Girls, finish your homework—people in China and India are starving for your jobs."{1}

Consider the population explosion. There were one billion people in 1800. We did not reach two billion until 1930. The

planet had three billion people in 1960 and four billion in 1975. We reached five billion people in 1987 and six billion people in 1999. It is estimated that the planet will hold seven billion people in 2012.

Of course, life expectancy has been going up, and this is changing the demographic of various countries. Many more people are living to age 100 and beyond. For example, there were only two hundred centenarians in France in 1950. The number is projected to reach a hundred fifty thousand by year 2050. That is a seven-hundred-fifty-fold increase in one hundred years.{2}

Or consider the United States population increase in this demographic group. In 1990, there were approximately, thirty thousand centenarians. Some believe that estimate may be a bit too high, but it provides an approximate baseline. The U.S. Census Bureau estimates there will be two hundred sixty-five thousand centenarians by 2050.{3}

One last trend is that world population growth is slowing down as populations are aging. Demographers tell us that we need 2.1 children per woman to replace a population. Back in the 1950s, the average number of babies per woman of child-bearing age was 5.0 but has been dropping ever since. It will most likely reach 2.3 in 2025.{4}

In the developing world, fertility is already moderately low at 2.58 children per woman and is expected to decline further to 1.92 children per woman by mid-century.{5} While only three countries were below the population replacement level of 2.1 babies in 1955, there will be one hundred and two such countries by 2025.{6}

Exponential Growth

What is the impact of exponential growth on society? Richard Swenson argues in his book *Margin* that this has created

unprecedented problems for us:

> *One major reason our problems today are unprecedented is because the mathematics are different. Many of the linear lines that in the past described our lives well have now disappeared. Replacing them are lines that slope upward exponentially.{7}*

Exponential growth is very different from arithmetic growth. We live our lives in a linear way. We live day-to-day, week-to-week, month-to-month. But the changes taking place around us are increasing not in a linear way but in an exponential way.

Exponential growth is not something that we would consider intuitive. Scott Armstrong demonstrated that when he asked a graduate class of business students the following question. If you folded a piece of paper in half forty times, how thick would it be? Most of the students guessed it would be less than a foot. A few guessed it would be greater than a foot but less than a mile. Two students guessed it would be great than a mile but less than two thousand miles. The correct answer is that the paper would be thick enough to reach from here to the moon.{8}

This is the challenge of living in exponential times. If the graph is linear, we have a fairly good grasp of what that will mean for us in the future. When the graph curves upward exponentially, we have a difficult time comprehending its impact.

But will the graph continue to trend upward? It will until it reaches some limit. Eventually there is an upper limit to most of the trends we are seeing. Objective things (people, government buildings, and organizations) have limits. Subjective things (relationships, creativity, and spirituality) also have limits.

At this point the curve changes from a J-curve to an S-curve. The exponential slope begins to flatten and reach a new equilibrium. Eventually there is a turning point at which the upward curve no longer grows exponentially. Finally, the curve levels as growth and limits reach an equilibrium.

One of the challenges of living in exponential times is that the various trends are at different points on the curve. The amount of new information seems to be exploding exponentially and looks like a J-curve. The number of e-mails you receive might not be growing exponentially like it did a few years ago but may still be increasing. Population in many developing countries has been leveling off (and often decreasing), and so the graph looks more like the S-curve. All of these trends are at different parts of the curve and are happening simultaneously. Thus, it is often difficult for us to comprehend what this means to us personally.

Futurists who are trying to understand what will happen in the future are faced with an even more daunting task. If they look at each trend in isolation, they can begin to get an idea of what might happen. But as soon as someone tries to integrate all of these trends into a comprehensive whole, the future becomes blurred.

Trying to integrate all the various trends (many growing exponentially) creates a challenge for anyone trying to accurately predict the future. We might know the individual trends, but trying to integrate hundreds of trends into a comprehensive picture is difficult, if not impossible.

Warnings About Exponential Growth

In the past, a number of authors have warned about the dangers of exponential growth. And because their predictions did not come to pass, the concept of exponentiality and its impact have faded from current discussion.

In the early nineteenth century, Thomas Malthus wrote his famous *Essay on the Principle of Population* in which he argued that population growth would outstrip food production. He reasoned that population would grow exponentially while food production would merely grow arithmetically. Thus, he predicted a future crisis due to this exponential growth.

In 1968, Stanford biologist Paul Ehrlich published his controversial best-seller, *The Population Bomb*. He also noted that population was growing exponentially and made numerous predictions about catastrophes that would befall the human race in the 1970s and 1980s.

Dennis Meadows and others with a group known as The Club of Rome published their report in the book *The Limits to Growth*. The authors used a computer simulation to consider the interaction of five variables (world population, industrialization, pollution, food production and resource depletion). By changing the various assumptions about population and resources, they predicted various dire scenarios for the future.

Of course these doomsday predictions never came to pass. So it was inevitable that discussion and warning about exponential growth were no longer published on the front pages of newspapers and newsmagazines.

Another reason we have ignored the potential impact of exponential growth is due to the remarkable technological achievements of the twentieth century. Automobile manufacturers have been able to significantly increase gas mileage in cars. Petroleum engineers have been able to find more effective and efficient ways to pull oil from the ground. Farmers and scientists have essentially tripled global food production since World War II, thereby outpacing even population growth.

Nevertheless, there are indeed limits to growth. If we

understand what those limits are and work within them, then the future will be bright. If we ignore them, the human race could be in for some rough times. Harvard biologist E.O. Wilson expressed this dichotomy when he asked, “Are we racing to the brink of an abyss, or are we just gathering speed for a takeoff to a wonderful future? The crystal ball is clouded; the human condition baffles all the more because it is both unprecedented and bizarre, almost beyond understanding.”{9}

Columnist Tom Harper is more pessimistic: “Currently we are behaving like insane passengers on a jet plane who are busy taking all the rivets and bolts out of the craft as it flies along.”{10}

Whatever our future, it is certain that is will be more complex than ever before. And it will be a world in which information has exploded exponentially.

Information Explosion

One aspect of exponential times is the information explosion. The YouTube video by the same title reminds us that information is exploding exponentially. For example, it points out that there are thirty-one billion searches on Google every month. The best estimate is now there are about thirty-six billion searches on Google each month. In 2006, it was 2.7 billion. That’s a thirteen-fold increase in just three years.

In order to keep up with this information explosion, engineers have been working at a breakneck pace to increase the efficiency and capacity of computers and other devices that process and store information. Every year, fifty quadrillion transistors are produced. That is more than six million for every human on the planet.{11}

Look at the exponential growth of Internet devices. In 1984, there were a thousand. By 1992, there were one million. By 2008, there were one billion and the number is about to exceed

two billion. Some experts believe that there will be fifteen billion Intelligent Connected Devices by the year 2015.{12}

The YouTube video estimates that a week's worth of *The New York Times* contains more information than a person was likely to come across in a lifetime in the eighteenth century. This figure is more difficult to quantify even though it, or variations of it, is cited all the time.

In fact, this may be our biggest challenge in the twenty-first century. There is so much information that most of us are having a difficult time trying to make sense of all the data. Facts, figures, and statistics are coming at us at an accelerating rate. That is why we need to evaluate everything we see, read, and hear from a Christian worldview in order to make sense of the world around us.

One last point is that most of this information is still in the English language. The YouTube video says that there are about 540,000 words in the English language. And this is five times as many words as in the time of Shakespeare.

It turns out that these estimates may be a bit off. Part of the problem is deciding what constitutes a word. After all, we have so many derivatives of a word and we have many words that have multiple meanings. Do you count the word or the various meanings of a word?

Let's start with the English vocabulary at the time of Shakespeare. We know how many words he used. If you count all the words in his plays and sonnets there are 884,647 of them. The estimate for the number of different words he used varies from eighteen to twenty-five thousand. I might also mention that it appears that Shakespeare coined or invented about fifteen hundred new words. Even so, it seems like the estimate that there were a hundred thousand English words in Shakespeare's time might be too high.

Do we have over five hundred thousand words in the English

language today? Again, it depends how you count words. The largest English dictionary has about four hundred thousand entries. A more realistic number is around two hundred thousand. The latest edition of the *Oxford English Dictionary* contains entries for 171,476 words in current use, and 47,156 obsolete words.

Nevertheless, English has become the language of choice for the world. Approximately three hundred seventy-five million people speak English as their first language. Another seven hundred million speak English as a foreign language. English is also the language most often studied as a foreign language in the European Union. English is more widely spoken and written than any other language.

English is the medium for eighty percent of information stored in the world's computers. English is the most common language used in the sciences as well as on the Internet. Not only have the number of English words expanded since Shakespeare's time, its influence has expanded as well.

Exponential Times and a Biblical Worldview

The Bible tells us that we are to understand the times in which we are living. First Chronicles 12:32 says that the sons of Issachar were "men who understood the times, with knowledge of what Israel should do." Likewise we need to understand our times with knowledge of what we as Christians should do.

We have also been looking to the future by trying to plot trends from today into tomorrow. The Bible also tells us that we should plan for the future. Isaiah 32:8 says that "the noble man devises noble plans, and by noble plans he stands." Proverbs 16:9 says "the mind of man plans his way, but the Lord directs his steps." So we should not only plan for the future, but commit those plans to the Lord and be sensitive to

His leading in our lives.

When you live in a world that is increasing exponentially, you have to be ready for change. In fact, it is probably true that most of us now expect change rather than stability in our world. Not so long ago, there were those telling us that change would shock our senses and disorient us.

As commentator Mark Steyn points out, we developed a whole intellectual class of worriers. He says:

> *The Western world has delivered more wealth and more comfort to more of its citizens than any other civilization in history, and in return we've developed a great cult of worrying. You know the classics of the genre: In 1968, in his bestselling book The Population Bomb, the eminent scientist Paul Ehrlich declared: "In the 1970s the world will undergo famines—hundreds of millions of people are going to starve to death." In 1972, in their landmark study The Limits to Growth, the Club of Rome announced that the world would run out of gold by 1981, of mercury by 1985, tin by 1987, zinc by 1990, petroleum by 1992, and copper, lead and gas by 1993.{13}*

Obviously none of that happened. But we shouldn't dismiss the potential impact of exponential growth, but learn to be more careful in our predictions.

> *I believe one of the greatest challenges for Christians will come from the information explosion. Not only are we inundated with facts, figures, and statistics, but we must also confront various philosophies, worldviews, and religions. It is absolutely essential that Christian develop discernment. We must work to evaluate everything we see, read, and hear from a Christian worldview.*

This is one of the foundational goals of Probe Ministries. We

are dedicated to helping you to think biblically about every area of life. I would encourage you to visit the Probe website (www.probe.org) to read other articles. You can also get a podcast of this program or any other program, and even sign up for the *Probe Alert*.

Kerby Anderson discusses some of the trends in our rapidly changing world, and calls for Christians to 'understand the times' with discernment.We live in a world of change. And as I have discussed above, many of these changes are not linear but exponential. May all of us be found faithful in speaking biblical truth to a culture in the midst of change.

Notes

1. Thomas Friedman, *The World is Flat: A Brief History of the Twenty-First Century* (New York: Farrar, Straus and Giroux, 2005), 237.

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3. "Centenarians in the United States," U.S. Census Bureau, 1999.

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8. Scott Armstrong, *Long-Range Forecasting: From Crystal Ball to Computer* (NY: Wiley, 1985), 102.

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Magazine, 30 May 1993, 27.

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11. George Gilder, "Happy Birthday Wired: It's Been a Weird Five Years," *Wired*, January 1998, 40.

12. "15 Billion Connected Devices – Powered by the Embedded Internet," Small Forms Factors Blog, 28 April 2009.

13. Mark Steyn, "It's the Demography Stupid," *Wall Street Journal*, 4 January 2006.

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Consumerism – A Biblical Perspective

Kerby Anderson examines ways in which a consumerist mindset is a concern for both society and the church. He concludes by providing a biblical perspective.

Consumerism is a concern within society and within the church. So I would like to analyze both of these areas of concern by citing books that address this issue. The classic secular book on this subject is *Affluenza: The All-Consuming Epidemic*.{1} An excellent Christian book that deals with the topic of consumerism (in one of its chapters) is Michael Craven's book *Uncompromised Faith: Overcoming Our Culturalized Christianity*.{2}

What is consumerism? Many people use the terms *materialism* and

consumerism interchangeably. But there is a difference. Consumerism is much more than mere materialism. It is a way of perceiving the world that has affected all of us (especially Americans)—young and old, rich and poor, believer and non-believer—in significant ways. Essentially it is a never-ending desire to possess material goods and to achieve personal success.

Others have defined consumerism as *having* rather than *being*.{3} Your worth and value are measured by what you have rather than by who you are. It is buying into a particular lifestyle in order to find your value, worth, and dignity. As Christians we should be defined by the fact that we are created in God's image and have intrinsic worth and dignity.

Even secular writers see the problems with consumerism. The writers of *Affluenza* say that it is a virus that "is not confined to the upper classes but has found it way throughout our society. Its symptoms affect the poor as well as the rich . . . Affluenza infects all of us, though in different ways."{4}

The authors go on to say that "the *Affluenza* epidemic is rooted in the obsessive, almost religious quest for economic expansion that has become the core principle of what is called the American dream."{5}

Affluenza is rooted in a number of key concepts. First, it is rooted in the belief that the measure of national progress can be measured by the gross domestic product. Second, it is rooted in the idea that each generation must do better economically than the previous generation.

The consequences of this are devastating to both the nation and individuals. We are living in a time when the economic realities should be restraining spending (both as a nation and as individuals). Instead, we have corporately and individually pursued a lifestyle of "buy now and pay later" in order to

expand economically. As we have discussed in previous articles, this philosophy has not served us well.

In an attempt to find happiness and contentment by pursuing "the good life," Americans have instead found it empty. Consumerism seems to promise fulfillment, but alas, it is merely an illusion. Consumerism does not satisfy.

Inverted Values and Changing Attitudes

Anyone looking at some of the social statistics for the U.S. might conclude that our priorities are out of whack. For example, we spend more on shoes, jewelry, and watches than on higher education. We spend much more on auto maintenance than on religious and welfare activities. And three times as many Americans buy Christmas presents for their pets than buy a present for their neighbors.{6}

Debt and waste also show skewed priorities. More Americans have declared personal bankruptcy than graduated from college. Our annual production of solid waste would fill a convoy of garbage trucks stretching halfway to the moon. We have twice as many shopping centers as high schools.{7}

Americans seem to be working themselves to death in order to pay for everything they own or want to buy. We now work more hours each year than do the citizens of any other industrial country, including Japan. And according to Department of Labor statistics, full-time American workers are putting in one hundred sixty hours more (essentially one month more) than they did in 1969.{8} And ninety-five percent of our workers say the wish they could spend more time with their families.{9}

Americans do recognize the problem and are trying to simplify their lives. A poll by the Center for a New American Dream showed a change in attitudes and action. The poll revealed that eighty-five percent of Americans think our priorities are

out of whack. For example, nearly nine in ten (eighty-eight percent) said American society is too materialistic. They also found that most Americans (ninety-three percent) feel we are too focused on working and making money. They also believed (ninety-one percent) that we buy and consume more than we need. More than half of Americans (fifty-two percent) said they have too much debt.{10}

The poll found that many Americans were taking steps to work less, even if that meant reducing their consuming. Nearly half of Americans (forty-eight percent) say they voluntarily made changes in their life in order to get more time and have a less stressful life. This increase in the number of self-proclaimed "down-shifters" suggests the beginning of a national change in priorities.

Perhaps Americans are coming to the realization that more consumer goods don't make them happy. Think back to the year 1957. That was the year that the program *Leave it to Beaver* premiered on television. It was also the year that the Russians shot Sputnik into space. That was a long time ago.

But 1957 is significant for another reason. It was that year that Americans described themselves as "very happy" reached a plateau.{11} Since then there has been an ever declining percentage of Americans who describe themselves that way even though the size of the average home today is twice what it was in the 1950s and these homes are filled with consumer electronics someone back then could only dream about.

Undermining the Family and Church

What has been the impact of consumerism? Michael Craven talks about how consumerism has undermined the family and the church.

The family has been adversely affected by the time pressures created by a consumer mentality. Family time used to be

insulated to a degree from employment demands. That is no longer true. “We no longer hesitate to work weekends and evenings or to travel Sundays, for example, in order to make the Monday-morning meeting.”{12} As we have already mentioned, Americans are working more hours than ever before. The signal that is being sent throughout the corporate world is that you must be willing to sacrifice time with your family in order to get ahead. And that is exactly what is taking place.

Sociologists have concluded that “since 1969 the time American parents spend with their children has declined by 22 hours per week.”{13} Some have questioned this study because its estimate of the decline came from subtracting increased employment hours of parents from total waking hours. But I believe it makes the point that families are suffering from consumerism and this study parallels other studies that have looked at the decline in quality parent-child interaction at home.

The bottom line is this: Americans may talk about family values and quality time with their kids but their behavior demonstrates that they don’t live those values. Frequently children and their needs are sacrificed on the altar of career success. The marketplace trumps family time more than we would like to think that is does.

The church has also been undermined by consumerism. Busy lifestyles and time pressures crowd out church attendance. Weekly church attendance has reached an all-time low in America. And even for those who try to regularly attend church, attendance is sometimes hit-or-miss. Years ago I realized how difficult it was to teach a series in a Sunday School class because there was so little continuity in attendance from one week to the next.

Craven points out that those who are dissatisfied with a consumerist-created lifestyle turn to church for meaning and purpose. Unfortunately, they think that “by integrating a

‘little religion’ into their lives they will balance and perfect the lifestyle. Tragically, they do not realize it is not their lifestyle that is in need of salvation, it is their very souls.”{14}

Consumerism also affects the way we go about the Christian life. Religious consumerists add spiritual disciplines to their life in the same way they approach work (as a task to be fulfilled with measurable goals). In the end, spiritual activity becomes one more item on a to-do list.

Craven reminds us that Jesus Christ is not to be treated as one good among many. Jesus Christ should be the supreme Good and the source of all life.

Undermining the Community and Character

What has been the impact of consumerism? Craven talks about how consumerism has undermined community and how it has also undermined virtue and character. “With the increased priority given to the marketplace, there follows a decreased commitment to neighbors, community, and connections to extended family; children are displaced in pursuit of opportunities, and familial priorities become subverted to company demands.”{15}

This has an adverse impact on citizenship. People are no longer citizens but consumers. Citizens have duties and responsibilities to their fellow citizens. Consumers do not. They are merely partaking of what the consumer economy provides for them. Citizens care about others and their community. Consumers only care about what the society can provide to them.

Christian philosopher Francis Schaeffer predicted that as society moved from the “death of God” to what today we can call the “death of truth” there would only be two things left: “personal peace and personal prosperity.” Schaeffer argued that once Americans accepted these values, they would

sacrifice everything to protect their personal peace and affluence.{16}

Consumerism also undermines virtue and character. It "shifts the objective of human life away from cultivating virtue and character, knowing truth, and being content to an artificially constructed, idealized lifestyle that is continually reinforced through media, entertainment, and advertising."{17}

With this view of life, things become more important than people. Having is more important than being. And it is a lifestyle that pursues distraction (sports, entertainment, hobbies, etc.) almost in an effort to keep from thinking about the real world and its circumstances.

As we have already noted, consumerism does not satisfy. In fact, it can be argued that a consumerist mentality puts us in an emotional place where we are perpetually discontent. We are unable to rest in that which is good because we always want more. This is made even more difficult in our world where advertising images provide a seemingly endless series of choices that are promoted to us as necessary in order to achieve the perfect life.

Michael Craven points out that when Christians talk about being content, this is often ridiculed as being willing to "settle for less" and even condemned as "lazy, defeatist, and even irresponsible."{18} Instead we are spurred on by talk of "doing all things to the glory of God" which can be used to justify a consumerist mentality.

A Biblical Perspective on Materialism and Consumerism

We live in a culture that encourages us to buy more and more. No longer are we encouraged to live within our means. We are tempted to buy more than just the necessities and tempted to

spend more on luxuries. The Bible warns us about this. Proverbs 21:17 says, “He who loves pleasure will become a poor man; He who loves wine and oil will not become rich.”

In our lifetimes we have lots of money that flows through our hands, and we need to make wiser choices. Consider that a person who makes just $25,000 a year will in his lifetime have a million dollars pass through his hands. The median family income in America is twice that. That means that two million dollars will pass through the average American family’s hands.

A tragic aspect of consumerism is that there is never enough. There is always the desire for more because each purchase only satisfies for short while. Then there is the need for more and more. Essentially, it is the law of diminishing returns. Economists use a more technical term—the law of diminishing marginal return. Simply put, the more we get, the less it satisfies and the more we want.

Once again the Bible warns us about this. Haggai 1:5-6 says, “Now therefore, thus says the Lord of hosts, ‘Consider your ways! You have sown much, but harvest little; you eat, but there is not enough to be satisfied; you drink, but there is not enough to become drunk; you put on clothing, but no one is warm enough; and he who earns, earns wages to put into a purse with holes.’”

We should also be responsible citizens. A tragic consequence of consumerism is what it does to the average citizen. James Kunstler, author of *The Geography of Nowhere*, believes we have “mutated from citizens to consumers.” He says that “consumers have no duties or responsibilities or obligations to their fellow consumers. Citizens do. They have the obligation to care about their fellow citizens and about the integrity of the town’s environment and history.”{19}

America was once a nation of joiners. Alexis de Tocqueville noted this in his book *Democracy in America*. Americans would

join in all sorts of voluntary associations. But we seem to no longer be joiners but loners. Sure, there are still many people volunteering and giving their time. But much of this is "on the run" as we shuffle from place to place in our busy lives.

Christians are called to be the salt of the earth (Matthew 5:13) and the light of the world (Matthew 5:14-16). We are also called to be ambassadors for Christ (2 Corinthians 5:20). We must resist the temptations of consumerism that encourage us to focus on ourselves and withdraw from active involvement in society.

Notes

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17. *Affluenza*, 81.
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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 it 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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