

unChristian

January 27-28, 2011

If you have ever wondered why non-Christians reject the gospel and turn down your invitation to attend your church, then I have a book for you. Barna Research has produced a book entitled, *unChristian: What a New Generation Really Thinks about Christianity*. This book helps us understand why non-Christians seem so cold to the claims of Christianity.

The researchers found that a minority of young people who believe that labels like “respect, love, hope, and trust” describe Christianity. But the rest have lost respect for Christianity. David Kennaman, President of the Barna Research Group and one of the authors of the book, says we need to resolve this perception problem if we are to connect with the youngest generation.

He lists six common perceptions that non-Christians have about Christians and Christianity.

1. Hypocritical – outsiders to Christianity believe that Christians say one thing and do another. They found that 84 percent knew a Christian, but only 15 percent believed that the Christian they knew acted consistently with his or her beliefs.

Hypocrisy is not just a 21st century phenomenon. Lately I have preached on the subject of hypocrisy and have been reminded how Jesus spoke so strongly against hypocrisy in the 1st century. But this survey shows that Christians must be authentic and acting consistently with Christian beliefs.

2. Focused on converts – outsiders often feel more like targets. Christians want to get them saved, but they don't listen to them and these outsiders don't feel truly loved.

3. Anti-homosexual – the younger generation is less likely to see homosexuality as sin so they equate Christians with being anti-homosexual. There is a real need for us to show biblical compassion as we also address this issue with our biblical convictions.

4. Sheltered – outsiders feel that Christians often offer simplistic answers to the complex and troubling aspects of modern life. They perceive us as old-fashioned, boring, and generally out of touch with reality.

5. Political – often outsiders perceive Christianity as merely an extension of right-wing politics. They feel Christians are too political or are motivated by political interests. That doesn't mean Christians shouldn't be salt and light, but they should be aware that this is a connection that non-Christians often make.

6. Judgmental – nearly 90 percent of outsiders say the term "judgmental" accurately describes Christians today. Only 20 percent of outsiders view the church as a place where people are accepted and loved unconditionally. Christians sadly are known more for their criticism than for their love. And we may be so fixated with sin that we cannot really love broken people.

As we look at the six perceptions, we should admit that some of these criticisms would surface no matter how well Christians try to be loving and gracious. After all, many of these same people would probably call Jesus judgmental. So some of these perceptions will be with us no matter what we say or do.

But I think it is important for us to be real and authentic rather than hypocritical. And we should be relevant rather than sheltered. So there is some work for us to do if we are to effectively reach the next generation. I'm Kerby Anderson, and that's my point of view.

Millennials and Media

How has the Millennial generation been influenced by media and technology? Thom and Jess Rainer attempt to answer that question in their book, [*The Millennials: Connecting to America's Largest Generation*](#). Their survey of 1,200 older Millennials provides a detailed look at this generation.

When technology first comes on the scene, there are early adopters then a significant majority and finally laggards. Millennials fit into the category of early adopters. In the survey they were asked if they agree with the following statement: "I am usually among the first people to acquire products featuring new technology." About half agreed with the statement, and half disagreed with the statement. And even for those who disagreed, it is safe to say they did not fit into the category of laggards. Millennials are quick to embrace new technology.

When asked how they most frequently communicate when not actually with the other person, they rated phone first (39 percent), then texting (37 percent), and then e-mail (16 percent). At the bottom was by letter (1 percent). The survey also noticed a difference between older and younger Millennials. Put simply, the younger you are, the more likely you are to communicate by texting.

Social media is also a significant part of the lifestyle of a Millennial. Not surprisingly, the most popular social media site was Facebook (73 percent), followed by MySpace (49 percent).

Although social media can be accessed in many ways, still the most pervasive is through the computer. Millennials use computers both for work and for personal use. Most Millennials

(83 percent) use a computer for work and spend about 17 hours on it each week. And Millennials spend 17 hours per week on computers for personal use.

If you put these numbers together, you find something shocking. The average Millennial spends 17 hours per week on a computer for work, and spends the same amount of time on a computer for personal use. That totals 34 hours per week on a computer. "That means that roughly one-third of Millennials' waking lives are spent on a computer."

If Christians are to reach the Millennial generation, it is important to know how they use media and technology. I'm Kerby Anderson, and that's my point of view.

January 25, 2011

Is the Internet Changing How You Think?

January 21, 2011

Can the Internet change how you think? That was a question columnist Suzanne Fields asked the other day. 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?"

I have been wondering the same thing. 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 this.

First, look at the younger generation being raised on the

Internet. If you haven't noticed, they think and communicate different from previous generations. I have done [radio programs](#) and read articles about the millennial generation. They do think differently, and a large part 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." He believes this comes from using the Internet and searching the web with Google. And he gives not only his story but many anecdotes and some research to back up his perspective.

A developmental psychologist at Tufts University puts it this way. "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."

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. I'm Kerby Anderson, and that's my point of view.

Mapping America

Jan. 18, 2011

A new study verifies what many of us have known for some time. Children who grow up in an intact family and attend religious services do better than children who do not. Dr. Patrick Fagan at the Family Research Council documents this in [Mapping America](#). He uses the data collected by Drs. Nicholas Zill and Philip Fletcher from the National Survey of Children's Health.

They found a significant discrepancy between children who grew up in intact families (with both biological parents) and those who came from broken homes. They also found a similar discrepancy between those who attend religious services weekly and those who worship less frequently. They found that children in the former groups were five times less likely to repeat a grade, less likely to have behavior problems at home and school, and more likely to be cooperative and understanding of others' feelings.

The benefits not only accrued to the children, but also had an impact on the parents. For example, parents of kids from intact families who worship regularly were much less likely (21 percent) to be contacted by the child's school about behavior or achievement problems compared to parents (53 percent) whose kids were not living with both parents and not attending church services regularly. Parents of the children in the first group also report less stress, healthier parent-child relationships, and few concerns about their children's achievement.

Even more surprising in the study was the these differences held true even after controlling for family income and poverty as well as for the parents' education level, race, and

ethnicity. In essence, the study suggests that the best prescription for society is a stable family and family worship. In this environment, children thrive emotionally and achieve academically. They become the foundation for the next generation of leaders and citizens.

In a sense, this study is the flip side of studies that were published years ago about the impact of divorce on children. In my book, [Christian Ethics in Plain Language](#), I document the three e's of negative impact of divorce (emotional impact, educational impact, and economic impact). Whether you look at these positive studies or the earlier negative studies, you can see the importance of family and worship. I'm Kerby Anderson, and that is my point of view.

Index of Belonging

Jan. 13, 2011

The American family has been in trouble for some time, but it is often difficult to provide a clear statistical picture of what is happening. Dr. Patrick Fagan at the Family Research Council has put together an Index of Belonging and Rejection that might be the best tool yet to help us understand what is happening to children in these families.

Only 45 percent of American children have spent their childhood in an intact family. The study defines an intact family as one in which a biological mother and father remain legally married to one another since before or around the time of their child's birth.

Let's look at the other part of the index. The first part is belonging. The second part is rejection. When we look at

American teenagers and their parents we see that 55 percent of the teenagers' parents have rejected each other, either through divorce, separation, or choosing not to marry.

Patrick Fagan warns that "American society is dysfunctional, characterized by a faulty understanding of the male-female relationship." He goes on to explain the individual children, as well as communities, suffer the consequences of a "culture of rejection in American homes."

There are some ethnic and regional differences. Asian-American children are most likely to live in intact families. African-American children are least likely. And children living in the South are more likely to live in intact families.

Broken homes lead to broken hearts and a disturbing increase in social problems. These include higher levels of poverty, unemployment, welfare dependency, domestic abuse, child neglect, delinquency, crime, drug abuse, academic failure, and unmarried teen pregnancy and childbearing.

A nation's strength depends upon the strength of its families. This new index illustrates once again in a very powerful way that the strength of the American family is waning. Churches and Christian organizations need to do what they can to strengthen families through preaching, teaching, and programs. I'm Kerby Anderson, and that's my point of view.

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 its various meanings. We know when we feel that someone has 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 greater 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 an 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.
2. Ibid.
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.
11. Ibid., 148.
12. Ibid.
13. Ibid., 216.
14. Ibid., 217.
15. Ibid.

16. Ibid., 165.

17. Ibid., 166.

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