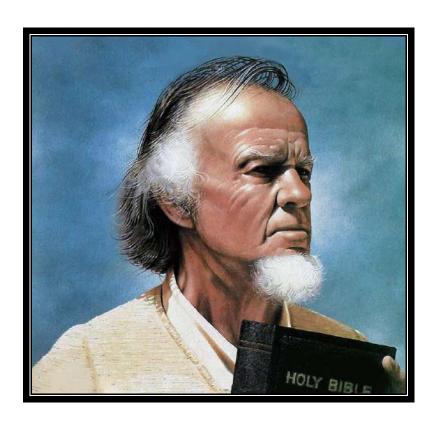
Francis Schaeffer

A Retrospective on His Life & Legacy



Jefrey Breshears

(Based on the book, *Francis Schaeffer: A Retrospective on His Life & Legacy,* by Jefrey D. Breshears with Eric A. Smith (CentrePointe Publishing, 2022)



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Francis Schaeffer: A Retrospective on His Life & Legacy

— PREFACE —

Francis Schaeffer's Significance

A Personal Note.

- My first encounters with Schaeffer's apologetical works.
- Early apologetical influences:
 - ▶ Josh McDowell, *Evidence That Demands a Verdict* (1972).
 - ► C. S. Lewis, *Mere Christianity* (1954); and
 - ► Clark Pinnock, Set Forth Your Case (1968).
- Christian cultural apologetics.

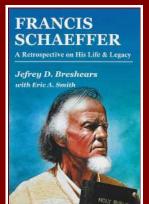
Schaeffer's Significance and Relevance.

- Along with C. S. Lewis, Francis Schaeffer was probably one of the two most significant and influential Christian thinkers of the 20th century.
- Schaeffer was perhaps one of the twenty most significant and influential figures in American Christian history.*
- Our troubled time.
 - ► The forces of spiritual darkness have infiltrated and corrupted every aspect of our society and culture.

▶ We desperately need Christian leaders who have the knowledge, the wisdom and the

courage to honestly and forthrightly address the great evils of our day.

^{*} My list: "The 20 Most Significant and Influential Figures in American Christian History": (1) John Winthrop; (2) Roger Williams; (3) William Penn; (4) Jonathan Edwards; (5) John Wesley; (6) George Whitefield; (7) Edward Wigglesworth; (8) Thomas Jefferson; (9) Francis Asbury; (10) Charles Finney; (11) Henry Ward Beecher; (12) "Alexander Hodge Warfield Machen" (Archibald Alexander, Charles Hodge, B. B. Warfield, and John Gresham Machen); (13) Dwight L. Moody; (14) Walter Rauschenbusch; (15) C. I. Scofield; (16) R. A. Torrey; (17) Aimee Semple McPherson; (18) C. S. Lewis; (19) Martin Luther King Jr.; (20) Francis Schaeffer; and (21) Billy Graham.



"Through my work there is a common unifying theme which I would define as 'the Lordship of Christ in the totality of life." If Christ is indeed Lord, He must be Lord of all of life – in spiritual matters of course, but just as much across the whole spectrum of life, including intellectual matters and the areas of culture, law, and government. I would want to emphasize from beginning to end throughout my work the importance of evangelism... the need to walk daily with the Lord, to study God's Word, to live

a life of prayer, and show forth the love, compassion, and holiness of our Lord. But we must emphasize equally and at the same time the need to live this out in every area of culture and society."

- Francis Schaeffer, *The Great Evangelical Disaster* (1984)

"Only one life, 'twill soon be past, Only what's done for Christ will last."

— C. T. Studd

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— INTRODUCTION —

Whatever Happened to the Human Race?

The Five Horsemen of the American Apocalypse.

- America: the only country in the world that has the resources and power to positively impact world affairs.
- A nation in decline.
 - ► The breakdown of law and order, personal morality, public decency and civility.
 - ► Greg Jesson: "All the literature, philosophy, theology, science, political thought, art, music and culture that brought about greatest accomplishments and freedoms in the history of the earth are quickly melting away the stability we once took for granted. What was once unthinkable is now beyond dispute."
- Penultimate issues: Law, politics, economics, culture.
- The ultimate issues of life:
 - ► Is there a God?
 - ▶ What does it mean to be human?
 - ► The realities of morality.
 - ► Humanity's fundamental problem.
- The personal consequences of sin.
- The social consequences of sin.
 - Social injustice.
 - ► Sexual chaos.
 - Corporate and institutional corruption and exploitation.
 - ▶ Political corruption.
- Five insidious agendas:
 - (1) Secularism.
 - (2) Socialism.
 - (3) Sexualism.
 - (4) Racialism.

(5) Anesthetism.

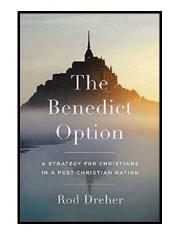
Rod Dreher, The Benedict Option (Sentinel Press, 2017)

A Necessary Preface.

- 1. Is American culture getting progressively better or worse?
 - ► The "Christian America" myth.
 - ► R. C. Sproul: "I doubt if there has been a period in all of Christian history when so many Christians are so ineffectual in shaping the culture in which they live as is true right now in the United States."

2. Is there a "culture war" in America?

► Jefrey Breshears, American Crisis: Cultural Marxism and the Culture War – A Christian Response: "The idea of a culture war is not a popular topic, and anyone who raises the issue risks public ridicule and condemnation....



"In reality, there are two Americas whose values and goals are incompatible.... From point of fact, the culture war is real whether we prefer to acknowledge it or not. Furthermore, it is nothing new. It was present at the outset of American history, and from the beginning there has been an ongoing struggle between those who envisioned America as a potential New Jerusalem versus those who wished to create a New Babylon...."

"Prior to the 1960s the analogy of barbarians at the gates of American civilization would have served as an appropriate metaphor.... Now for more than fifty years cultural barbarians have been methodically besieging one citadel after another, ransacking the city and generally wreaking havoc. For a civilization as immense and complex as America, it takes a while, even once the barbarians have gained entry, for the whole city to fall. There are countless skirmishes and continuous house-to-house street fighting, and sometimes they are temporarily beaten back. But much of the city has already been overrun....

"America's culture war is not an illusion, and those who refuse to acknowledge it are either spiritually and morally blind, egregiously apathetic, or too timid to engage it. Furthermore, the issues at stake are not trivial. They are substantive and serious, and they reveal fundamental differences regarding our understanding of truth, morality, and justice, as well as our view of what kind of society and culture America should be. Unfortunately, on matters such as these, there is relatively little room for compromise.

"Turbulent times call for people of courage and conviction who understand the issues at stake and are willing to engage the fight. As Christians, we understand that underlying the culture war is a spiritual struggle.... Furthermore, we know that the primary battle ground in this war is the human heart, and that what we see manifest in our society and culture today is merely the expression of a titanic struggle between good and evil that is being waged in the spiritual realm.

"Naturally, we would like to see Americans put aside petty partisanship, transcend their ideological differences, and unite in the cause of justice, morality and civility for the sake of all.... But unfortunately, this is unrealistic because the differences that divide us are not superficial or simply stylistic or primarily tactical. In substance, the division is between those who believe in absolute truth and universal moral laws versus those who think everything is relative and subjective. As radio talk show host Dennis Prager has noted, "America will be united only when one [of these worldviews] prevails over the other." Many cultural liberals seem to understand this, but many cultural conservatives, including many Christians, apparently do not.

3. Is true Christianity countercultural?

- ► Authentic biblical Christianity is innately radical and countercultural: II Cor. 4:4; Gal. 1:3-4; Eph. 2:1-2; Rom. 12:2; I Cor. 3:18-19; Jas. 1:27; 4:4; I John 2:15; etc.
- ► Throughout history the true church has often functioned as a prophetic church.
- America has been uniquely *influenced* by Christianity, and it is the erosion of these values that is the principle cause of our present crises.
- Three crucial points:
 - (1) American culture is rapidly degenerating into a new Dark Age marked by spiritual, moral, social, economic, and political chaos and collapse;
 - (2) A culture war has been raging in America for decades; and
 - (3) True Christianity has always functioned as a countercultural presence and a witness to a decadent world system that celebrates narcissism, hedonism, and materialism.

Cultural Homicide.

- Cultural suicide... or cultural homicide?
- Approximately 30% of Americans consistently uphold biblically-based moral, social and cultural standards.
- What is "evangelical" Christianity?
 - (1) Biblicism: The divine inspiration, historical reliability, and doctrinal and moral authority of the Bible.
 - (2) Christocentrism: The deity of Jesus Christ, his life and teachings, his sacrificial and atoning death, and his physical bodily resurrection.
 - (3) Conversionism: An emphasis on a spiritual "new birth" through belief, acceptance and devotion to Christ as one's Savior and Lord.
 - (4) Evangelism: An emphasis on sharing the gospel with others.

 Approximately 35-40% of Americans consistently support the secular/socialist/progressive agend Approximately 30-35% of Americans "don't know/don't care." 	la.
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What's the Solution?

- Not evangelism... alone.
- Comprehensive discipleship: "The Lordship of Jesus Christ in the whole of life."
- Francis Schaeffer: A cultural watchman and "the "father of modern cultural apologetics."
- Wholistic Christianity not theocracy.
 - C. S. Lewis: "Theocracy is the worst of all [possible] governments."
 - ► The primacy of Natural (moral) Law.
 - ► Francis Schaeffer: "We must be careful... not to imply that the United States ever was a 'Christian nation' in a truly biblical sense... or that the United States could ever properly be called God's 'chosen nation...."

My 'Great Awakening'

Jefrey D. Breshears, American Crisis (2020).

- · Academic background.
- A startling encounter: "Professor Breshears my conservative mentor!"
- My disillusionment with America.
- "Who will you be voting for in the upcoming presidential election, and why?"
- Four cultural orientations:
 - (1) Cultural ascetics.
 - (2) Cultural consumers.
 - (3) Cultural connoisseurs.
 - (4) Cultural custodians.
- America's political alignment.
 - ► Rarely is there an "ideal" candidate.

•	Politics is mostly about damage-control: electing people to office who will do the least
	harm – and then holding them accountable.

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FRANCIS SCHAEFFER: EARLY LIFE AND MINISTRY

Francis August Schaeffer IV (1912-84)

A Unique Calling and Ministry.

- Our calling as Christians: to be a source of Light, Love, Hope and Truth in every area of life.
 - ► A spiritual calling: to be an ardent and credible witness to the life-transforming power and grace of the gospel of Jesus Christ, and to effectively explain and defend the exclusive truth-claims of the Christian faith.
 - ► The cultural mandate.
- The reality: Contemporary American Christianity lacks strong and wise prophetic voices amid all the spiritual and moral chaos and disintegration in our nation and the world.
- Cultural apologetics and a comprehensive biblical Christian worldview.
- The problem of pietistic fundamentalism.
 - ► J. I. Packer: Evangelicalism in the mid-20th century was on the defensive. The major Protestant denominations and seminaries were controlled by theological liberals, and evangelicalism was regarded as an out-dated relic of the past and irrelevant to the times. Despite some impressive evangelistic efforts, evangelical credibility was generally low.
 - ► Greg Jesson: "The claim that we live in a post-Christian culture sounds so evident today that it doesn't seems to be worth saying, but when Schaeffer first said this in the 1960s, it shocked the evangelical community to its foundation. How could this be possible? America was everywhere infused with Christian rituals and symbols, a majority of people went to church, generic prayers were said in most public gatherings, and Billy Graham was crisscrossing the country holding 'crusades'.

"But Schaeffer saw something that most evangelicals had missed. He had the unique and uncanny ability to analyze philosophy, art, music, religion, literature, film, psychology, culture, and theology together in a way that inspired a whole generation of young people who were disillusioned with irrelevant educations, their spiritually [and intellectually] vacuous churches, and the intellectually-bankrupt philosophical options that were in vogue."

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Background and Spiritual Conversion.

- Schaeffer was born and raised in Germantown, Pennsylvania in the suburbs of Philadelphia.
 - ► Schaeffer's parents, Franz and Bessie, were not only non-Christian but anti-Christian.
- A providential encounter with ancient Greek philosophy.
 - ► Pagan philosophers posed essential questions related to ultimate reality, truth, and the meaning of life, but they lacked real insights the complexities of human nature or the solution to the human condition.
- Disillusionment with liberal Presbyterianism.
- Reading the Bible "as a matter of curiosity."
- The philosophy of the Bible.
 - (1) Ultimate Reality: What (or Who) is the ultimate and eternal Source of all that exists?
 - (2) Identity: Who (and what) am I?
 - (3) Origin: Where did I come from?
 - (4) Meaning: What am I doing here (or, What *should* I be doing here)?
 - (5) Destiny: What will happen to me when I die?
- The biblical worldview.
 - ► Christianity is not an irrational leap of faith "but is firmly related to the God who is there and the knowledge He has given us."
- A lifelong pursuit of truth.
- A spiritual conversion.
 - ► Choosing to follow Christ.

Seminary and Edith.

- Hampden-Sydney College.
- Encountering Edith Seville (1914-2013).
 - ► A lifelong partnership.
- John Gresham Machen, Christianity and Liberalism.
- Marriage.
- Westminister Theological Seminary.
 - ► The influence of Cornelius Van Til, J. Gresham Machen, Abraham Kuyper, and Geerhardus Vos.



Edith and Francis Schaeffer

- Presbyterian schisms:
 - ► The Orthodox Presbyterian Church (OPC) and Bible Presbyterian Church (BPC).

Rev. Carl McIntyre (1906-2002) and the founding of Faith Theological Seminary.

Early Ministerial Career.

- Ordination in the Bible Presbyterian Church.
- Pastorates in Grove City and Chester, Pennsylvania, and St. Louis, Missouri.
- Involvement in the International Council of Christian Churches (ICCC).
 - ► An alternative to the World Council of Churches (WCC).
 - ► The state of the European Protestantism.
 - Karl Barth and Neo-Orthodoxy.
 - Rudolph Bultmann and theological liberalism.
 - Reinhold Niebuhr.
- Commission as a missionary by the ICCC in 1948.

A Radical Reevaluation.

- Louis Parkhurst: "Going to Switzerland was the beginning of an intense spiritual warfare that would last all their lives."
- Four sources of spiritual warfare:
 - (1) The influence of Neo-Orthodoxy and theological liberalism.
 - (2) The influence of the Roman Catholic Church.
 - The principle of "co-belligerency".
 - (3) Theological and ecclesiological controversies within the Bible Presbyterian Church.
 - (4) Pervasive secularism and religious skepticism.
- A crisis of faith.
 - ► FS: "I faced a spiritual crisis in my own life. I had become a Christian from agnosticism many years ago. After that I had become a pastor for ten years in the United States, and then for several years my wife, Edith, and I had been working in Europe.... I realized that in honesty I had to go back and rethink my whole position.... I told Edith that for the sake of honesty I had to go all the way back to my agnosticism and think through the whole matter.... I walked, prayed, and thought what the Scriptures taught, as well as reviewing my own reasons for being a Christian."
 - ► Edith: "He said, 'Edith, I want you to pray for me. But I know this is going to be hard on you. I want to go back to the beginning. I want to... question... the truth of whether the Bible is truly the Word of God, whether Christ is in fact the Son of God. I want to question the basics."
- A reaffirmation of Christian faith.

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Denominational Postscripts.

- Schisms in the Bible Presyterian Church (BPC).
- Formation of the Evangelical Presbyterian Church (EPC, 1961).
- Formation of the Reformed Presbyterian Church, Evangelical Synod (RPCES, 1965).
- Formation of the Presbyterian Church in America (PCA, 1982).

• The mainline Presbyterian Church in the United States (PCUSA).				

— 2 — L'ABRI

A Spiritual and Philosophical Community

A Countercultural Alternative.

- The biblical inspiration: Isaiah 2:2-3.
- A safe-harbor for "epistemological nihilists."
- Delving into the history of Western culture.
- Developing a comprehensive biblically-based worldview as a radical alternative to the secularizing trends in modern Western history.
- The founding of L'Abri ("The Shelter") in 1955.
 - ► A refuge for those seeking "honest answers to honest questions."
 - ► The stated purpose: "To show forth by demonstration, in our life and work, the existence of God."
 - ► Integrating Bible study, theology, history, philosophy, law, ethics, social issues, politics, science, current events, the arts, etc.
- Four spiritual principles:
 - (1) Pray for God to meet their financial needs.
 - (2) Pray for God to sent the people he wanted to L'Abri and keep others away!
 - (3) Pray for God to inspire what they said and did each day; and
 - (4) Pray for God to sent the people he wanted to join them in their work.
- Schaefferian evangelism.
 - ► FS: "If I have only an hour with someone, I will spend the first 55 minutes asking questions and finding out what is troubling their heart and mind, and then in the last 5 minutes I will share something of the truth."
 - ▶ Jerram Barrs: "Some who came to the Schaeffers' home were believers struggling with doubts and deep hurts.... Some were people lost and wandering in the wasteland of 20th-century Western intellectual thought. Some had experimented with psychedelic drugs or with religious ideas and practices that were damaging their lives. Some were so wounded and bitter because of their treatment by churches, or because of the sorrows of their lives... But no matter who they were or how they spoke, Schaeffer would be filled with compassion for them. He would treat them with respect, he would take their questions seriously, and he would answer them gently. Always he would pray for them and seek...

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- to challenge them with the truth.... He would say to us: "You are not trying to win an argument.... You are seeking to win a person, a person made in the image of God. This is not about your winning; it is not about your ego."
- ► J. I. Packer: L'Abri served as "a study center, a rescue mission, an extended family, a clinic, a spiritual convalescent home, and a local church...." As Schaeffer came to realize, "Christian credibility... required that truth be not merely defended, but practiced...."
- ► Thomas Morris: "Gradually, students traveling in Europe began to hear about L'Abri that a man lived there who was relating orthodox biblical Christianity to contemporary culture and philosophical problems."
- ► Molly Worthen: L'Abri became "a place where thoughtful young Christians went to breathe the fortifying Alpine air and to sit at the feet of their goateed guru."
- ▶ Richard Pierard: "In the 1960s, L'Abri served as a haven for young people drifting aimlessly around Europe. Many were won to Christ, and lives wasted by drugs and debauchery were reclaimed.... [Schaeffer] probably did more than anyone else to stimulate interest in intellectual matters among Christian young people.... He convinced them that it was important for Christians to be conversant with science, history, philosophy, literature, art, and music, and his critiques of modern culture seemed relevant and on the cutting edge. His community was one of compassion and love, and he and Edith lived out a Christ-like faith among the young people residing and studying there."
- ▶ David Virtue: "There was no one like Schaeffer.... My time at L'Abri was memorable... [It was] my first introduction to a Christian community. On reflection, I think that L'Abri, as a Christian community, was in some ways a more powerful apologetic statement than all the theology and philosophy that flowed from Schaeffer's lectures and tapes.... He was and remains a prophet...."
- ► Gregory Reynolds: "L'Abri lived up to its name for me it was a true shelter that fortified me in the truth of historic Christianity: its intellectual heritage and its practical piety.... I will be forever grateful for the shelter provided by L'Abri as it pointed me to the only final shelter found under the wings of the Almighty.... Francis Schaeffer was countercultural in the best sense...."

"My journal entry on the day of my arrival at L'Abri reads, 'I feel so welcome.' Community forms people in profound and subtle ways...." L'Abri was "an intellectual and spiritual feast."

•]	'wo kinds of serious Christians sought refuge at L'Abri:
	(1) Refugees from liberal mainline Protestant churches.
	(2) Refugees from legalistic and stultifying fundamentalist churches.
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- Mike Yaconelli of *The Wittenburg Door*:
 - ► "It was 1972, and people everywhere were talking about a man from Switzerland... who wore knickers, luxuriated in some obscure chalet, and wrote books which had a profound effect on everyone who read them.... Eventually, I went to L'Abri.... I came away with a deep and abiding respect for that strange man with the knickers. I never lost that respect. He was one of the most intense, dedicated, and Godly men I have ever known....

"Francis Schaeffer is gone now. But his kindness, his compassion, his integrity, and his commitment to the gospel evoke memories of Francis Schaeffer I will never forget. It was a privilege and an honor to have known him."

- Edith Schaeffer in *L'Abri* (1969):
 - ➤ "Rather than studying volumes in an ivory tower separated from life, and developing a theory separated from the thinking and struggling of men, Fran has been talking for thirteen years now to men and women in the very midst of their struggles....

"In it all God has been giving him an education which it is not possible for many people to have. The answers



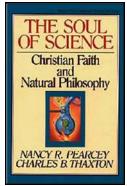
have been given, not out of academic research (although he does volumes of reading constantly to keep up) but out of this arena of live conversation. He answers real questions with carefully thought out answers which are the real answers.... This is what I mean when I say that God has given him an education in addition to unfolding a work in these past thirteen years."

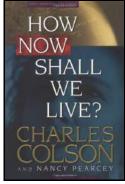
- L'Abri was not a monastery.
 - ▶ Ben Mitchell: "L'Abri was not a monastery. It was an equipping center [and] a learning community with a goal of transforming individuals through engaging their whole person: mind, heart, and passions, and then sending them out to transform culture."
- L'Abri was not a cult.
 - ► FS: "I will not be the Holy Spirit for anybody."
- L'Abri theology.

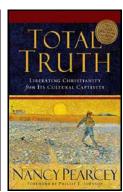
	The fine art of hospitality.	
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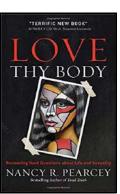
Radical Finances.

- A countercultural approach to finances based on I Timothy 6:10 and Luke 16:13.
- Rick and Nancy Pearcey's experience.
 - No fundraising gimicks: "From the point of view of secularized marketing or some "steamroller" Christian organizations (so-called in Schaeffer's book of letters), Schaeffer did it all wrong...."
 - Treating all staff as children of God and partners in ministry. "This authenticity regarding people really set Schaeffer apart. In contrast to some inside and outside the church, he was a giver and not a taker.... For Schaeffer, there were 'no little people'.... And that's one of the reasons so many different kinds of people from all around the world, after spending some time at L'Abri, where they could observe Schaeffer's thinking and living in action, found his distinctive approach such a life-affirming alternative to much of the status quo."









Books by Nancy Pearcey

— 3 —

WHOLISTIC CHRISTIAN DISCIPLESHIP

A Prophet for Our Time

A Cultural Watchman.

- A perceptive and astute social observer and critic.
 - ► Eternity magazine (1973): "Francis Schaeffer is something of an evangelical phenomenon.... He has more influence with today's youth from members of the counterculture to the disillusioned heirs of evangelicalism than any other one man."
- A prophetic theme: Western societies and culture are 'post-Christian', and true Christians must think and act as aliens and sojourners in a generally hostile world.
- "Love not the world [system]."
 - ► Worldly priorities: materialism, hedonism, power, status, success, money, etc.
 - ► John 8:12; 15:18-19; 16:33; 18:36, 37; Mat. 5:14; Jas 4:4; I Cor. 3:19; II Cor. 10:3-5; Gal. 1:3-4; I John 2:15.
- Warnings against "accommodation" (enculturation): adopting the standards and values of this fallen world.
 - ► Rom. 12:2.
 - ► J. I. Packer: "Schaeffer's fiercest polemics" were directed toward "evangelicals who in his view compromised truth."
- Cultural seduction and theological liberalism ("progressive Christianity").
 - ► FS: "[Theological] Liberalism is nothing more than [secular] humanism dressed up in religious terminology.... The liberal mainline churches today are far more destructive than any cults."
 - ► The liberal takeover of mainline Protestant denominations, seminaries and colleges.
- A warning to Christians:
 - ► II Cor. 6:14, 17 "Do not be unequally yoked with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness?... Therefore, 'come out from them and be separate,' says the Lord."

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•	The Great	Evangelical Disaster	(1984) and the challenge	e of enculturation.

Liberalizing influences within evangelical churches.



- The principle of "co-belligerency": forming trans-denominational alliances.
 - ► Louis Parkhurst: "As a Presbyterian minister, Dr. Schaeffer had his own distinctive, Reformed view on matters. But Baptists, Lutherans, and others knew that he would not get off into denominational distinctives and push these views in a public debate; rather, they knew that [he] could be trusted to help them fight for the truth in the essential places where the battles needed to take place."

[Martin Luther: "Though we are active in the battle, if we are not fighting where the battle is the hottest, we are traitors to the cause."]

• Schaeffer's American lecture tour in 1965.



- Michael Hamilton: "This small, intense man from the Swiss mountains delivered a message unlike any heard in evangelical circles in the mid-1960s. At Wheaton College, students were fighting to show [popular G-rated] movies on campus, while Francis was talking about the films of Bergman and Fellini. Administrators were censoring existential themes out of student publications, while Francis was discussing Camus, Sartre, and Heidegger. He quoted Dylan Thomas, knew the artwork of Salvador Dali, listened to the music of the Beatles and John Cage."
- ► Jerram Barrs: "I would listen to him speak and be captivated by the truth from God's Word that was communicated with such clarity and power and with such relevance to our own moment in history and such immediate application to my life...."
- ► Ben Mitchell: "I was well-prepared for Schaeffer's survey of the history of Western thought. What I was not prepared for was how he looked...."
- ▶ John Fischer: "Schaeffer was hard to listen to. His voice grated. It was a high-pitched scream that... sounded something like Elmer Fudd on speed.... If Edvard Munch's 'The Scream' had a voice, it would have sounded like Francis Schaeffer."
- ► Ronald Wells: "We didn't so much listen as levitate."
- ► Note: Schaeffer's personal idiosyncracies.

"True Spirituality."

- True spirituality is a transformative process of discipleship as we renew our mind (Rom. 12:2) and begin to produce "the fruit of the Spirit" (Gal. 5:22-23).
- "Justification" relates to spiritual regeneration.
- "Sanctification" is a life-long process whereby we become more Christ-centered and Christlike in our beliefs, values, priorities, and style of life.

Salvation grace is the free gift of God, but acting on our faith confirms our salvation (Jas. 2:14ff.

"The Lordship of Jesus Christ in the Totality of Life."

- A biblical Christian worldview.
 - (1) The God of the Bible is the eternal, transcendent, sovereign, omnipotent, omniscient Creator and Sustainer of all that exists.
 - (2) The Bible is historically reliable and authoritative in all that it asserts regarding theology and morals.
 - (3) The triune nature of God.
 - (4) Although created "in the image of God," mankind is fallen, alienated from God by sin, and in desperate need of God's saving grace.
 - (5) Jesus Christ is the divine Savior of mankind who was incarnated in human form via a virgin birth, lived a sinless life, taught spiritual and moral truths infallibly, performed miracles, died a sacrificial death on the cross to atone for the sins of mankind, and was literally raised from the dead and resides eternally in heaven.
 - (6) Jesus Christ will reappear at the end of human history.
 - (7) Mankind's highest purpose in life is to love God with all our heart, soul, mind and strength, and to love others as we love ourselves i.e., "In everything, do to others what you would have them do to you." (Matt. 22:37-39; 7:12)
- Few professing Christians hold consistently to a biblical worldview:
- The Bible sets forth a unified worldview that is coherent, consistent and comprehensive.
- Sharing Truth in Love.
 - ► I Peter 3:15. "In your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have, but do this with gentleness and respect."
- Five demonic agendas:
 - ► Secularization, socialization, sexualization, racialization, and anesthetization.
 - ► FS: "Most fundamentally, our culture, society, government, and law are in the conditions they are in... because the church has forsaken its duty to be the salt of the culture. It is the church's duty (as well as its privilege) to do now what it should have been doing all the time to use freedom we do have to be that salt of the culture."
- Wholistic spirituality:
 - FS: "If Christianity is really true, then it involves the whole man, including his intellect and creativeness.... The Lordship of Christ over the whole of life means that there are no platonic areas in Christianity [i.e., no artificial distinctions between the 'spiritual' and the 'secular' realms of life], no dichotomy or hierarchy between the body and the soul."

The importance of liberal arts education.

"Pie, Doc, and Kuyp."

- The integration of orthodoxy and orthopraxy.
 - ► Abraham Kuyper (1837-1920).
 - ► FS: "Through my work there is a common unifying theme which I would define as 'the Lordship of Christ in the totality of life.' If Christ is indeed Lord, He must be Lord of all of life in spiritual matters of course, but just as much across the whole spectrum of life, including intellectual matters and the areas of culture, law, and government. I would want to emphasize from beginning to end throughout my work the importance of evangelism.... the need to walk daily with the Lord, to study God's Word, to live a life of prayer, and show forth the love, compassion, and holiness of our Lord. But we must emphasize equally and at the same time the need to live this out in every area of culture and society."
- The problem of pietism:
 - ▶ Piety: Devotion to prayer, morality, family, and one's religious life.
 - ► Pietism: Exclusive devotion to one's own spiritual/religious life.
 - A self-centered and a narrow view of discipleship.
 - Rev. Dr. James Henley Thornwell and the doctrine of "the spirituality of the church."
 - ► Ranald Macaulay: Robust Christianity requires both proclamation and persuasion.
 - ► The "pietist hangover."
 - ▶ Nineteenth century challenges to biblical faith: Enlightenment rationalism, Romantic escapism, and emerging scientism.
 - Propagating the gospel in an "intellectual vacuum."
- The corporatization of church ministry.
 - Ministry as a profession rather than a spiritual calling.

Evangelism.

- Engaging the hearts and minds of non-believers.
 - ► Jerram Barrs: "Schaeffer was not interested in either abstract or purely academic apologetics. He was an evangelist."
 - "Blind faith" is subjective and weak as it lacks any factual and rational foundation.
 - ► David Virtue: "Schaeffer was not primarily concerned with getting people 'saved' but in establishing sound reasons as to why Christianity was true and should be believed."

► Jaroslav Pelikan: The church should always be *more* than a school [i.e., more than an

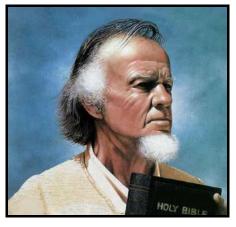
- A disturbing trend in evangelicalism: an LCD approach to ministry.
 - ► Dietrich Bonhoeffer's critique of "easy believism" in *The Cost of Discipleship*.
 - ► The problem of "seeker-friendly" churches.

education institution] – but the church should never be <i>less</i> than a school.

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PHILOSOPHY AND APOLOGETICS

"True Truth" Theses and Antitheses.



- The reality of absolute objective Truth "True Truth."
 - Truth is that which corresponds to Reality
 - ► Truth corresponds to what is factual and rational.
- All of life is a clash between conflicting beliefs and values: theses and antitheses.
- Two sources of truth.
 - ► General revelation: truths gleaned from observing nature. [Ref. Chapter 2: "Natural Law," in Jefrey D. Breshears, *American Crisis*.]
 - ► Special revelation: truths gleaned from the Bible. [Ref. Chapter 2: "The Philosophy of the Bible – Components of a Biblical Worldview," in Jefrey D. Breshears, *Introduction to Bibliology*.]
- "True Truth" is a coherent, consistent and comprehensive system of belief.
- Francis Schaeffer, *The God Who Is There* (1968):
 - ► "The present chasm between the generations has been brought about almost entirely by a change in the concept of truth.... This change in the concept of the way we come to knowledge and truth is the most crucial problem facing Christianity today."
- The Platonic triad of values: the True, the Good, and the Beautiful.

Presuppositional Philosophy.

- All human thinking and actions are based on presuppositions.
- These presuppositions essentially constitute our general worldview our conceptual framework for is real, what is good, how the world works, and our own place in the world.
- Presuppositions are either true (factual and rational) or not (counter-factual and irrational).
- Humanistic reasoning is subjective, relativistic and limited.
 - ► Humanistic reasoning cannot transcend the boundaries of our egocentric nature.

► The thesis/antithesis/synthesis model: "Truth" is a concept that is constantly evolving.

- Secular humanism is a rejection of God-centered reality.
- The dialectical philosophy of Georg William Friedrich Hegel (1770-1831).

Schaefferian Apologetics.

- The only reason to be a Christian.
- Apologetics provides factual evidence and rational arguments in support of the truth-claims of the Christian faith based on the philosophical, theological and historical reliability of the Bible.
- The Scriptural foundation for apologetics:
 - ► I Peter 1:13 and 3:15 "Prepare your minds for action.... In your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect."
 - ► II Cor. 10:3-6 "We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ."
- Two essential purposes of Christian apologetics:
 - (1) To educate, edify and equip believers.
 - (2) To engage non-believers.
- Jefrey Breshears, The Case for Christian Apologetics:
 - "Would you like to broaden and deepen your understanding of the Christian faith so as to more clearly and effectively explain and defend what you believe to both Christians and non-Christians? Very simply, that is the purpose and the value of apologetics."
- Cornelius Van Til and presuppositional apologetics.

[NOTE: Presuppositional apologetics is not to be confused with presuppositional philosophy.]

- Presuppositional apologetics and the Calvinistic doctrine of "total depravity."
- The basic premise of presuppositionalism: faith precedes understanding.
 - Ref. Augustine of Hippo (354-430) and Anselm of Canterbury (1039-1109).
- Our worldview determines our perception and reception of truth.
- Due to the noetic effects of sin, non-believers cannot comprehend the truth of Christianity.
 - Christian truth can only be grasped transcendentally as a gift from God.
- John Gresham Machen and evidentialist apologetics.
 - ► The truth of Christianity can be verified on the basis of biblical history, scientific and archaeological evidence, and fulfilled Bible prophecy.
- Schaeffer's integrated approach to apologetics.
 - ► FS: "I do not believe that there is any one system of apologetics that meets the need of all people, any more than I think there is any one form of evangelism that meets the need of all people."
 - Mankind's basic problem is sin, not irrationality.
 - ► The case for the existence of an eternal Creator God who has created humanity in his image with a sense of God-consciousness, self-awareness, moral-consciousness, and rational thought.



J. Gresham Machen

- The problem of theological presuppositionalism.
 - Question: If total depravity were true, how could anyone be held accountable for thinking and acting immorally?
 - James 4:17.
 - ▶ John Calvin: "In regard to the constitution of the present life, no man is devoid of the light of reason.... "It is a fact that the [moral] law of God... is nothing less than a testimony of the natural law and of that conscience which God has engraved upon the minds of [all] men."
- Predestination and free will.
 - ► Reflecting on his own conversion experience, Schaeffer understood that he had *chosen* to follow Christ.
 - God's grace provides the opportunity for salvation, but God neither programs us nor overpowers our will.
 - ► Edith Schaeffer: "Man has been given free choice from the beginning. He is not a puppet, and no one will force him to believe, or act upon anything he does not want to. However, consequences of his belief and actions are set forth The choice is always his....

"We are not chessmen being moved about by God.... Our choices affect our own history and other people's history.

- Apologetics provides plausible reasons for faith based on facts and sound reasoning as derived from God's general revelation in nature and the special revelation in Scripture.
- The basic principles of Christianity 101.
 - ► Christianity is realistic not romantic.
 - Christianity is counter to both "optimistic humanism" and nihilism.
 - ► Christianity embraces the thesis/antithesis dichotomies of life.
 - ► FS: "The biblical concept of justification is a total, personal antithesis."
- Thomas Morris, Francis Schaeffer's Apologetics: A Critique (1976).
 - ► Schaeffer's apologetics is too cerebral and too clinical: "[A] totally dispassionate, disinterested, nonpersonal, mechanical operation" devoid of feeling.
 - ► Morris misrepresents the case: Schaeffer believed that conversion is a spiritual phenomenon that transcends mere intellectual assent to certain "foundational presuppositions" set forth in Scripture.
 - ► True conversion is best characterized, in the words of C. S. Lewis, as "surprised by joy."

► Conversion is the result of a heartfelt and transformational spiritual encounter with the

- Schaefferian soteriology.
 - Reason must rule emotions.

living God through faith and commitment to Jesus Christ.

- Conversion is a spiritual phenomenon: the result of a living synergistic and symbiotic relationship between the convert and the Spirit of God.
- ▶ Believers should develop a thoughtful and robust faith based on factual and rational realities not primarily on feelings and emotions.
- "Taking the roof-off."
 - ► Non-Christians worldviews provide no foundation for living a meaningful life.
 - Any beliefs and values they have that are True, Good and Beautiful are borrowed from a biblical worldview.
 - ► Romans 1:18-32; 2:5-11 the spiritual and moral bankruptcy of non-biblical belief systems.
- The issue of predispositions.
 - One's worldview cannot be reduced merely to philosophical and theological beliefs.
 - Psychological and social factors.
 - ► "Predispositions" are the result of a complex mix of personal factors: our personality, moral convictions, mental and emotion state of mind, family life, environment, education, religious beliefs, life experiences, etc.
 - ► Os Guinness in *The Dust of Death*: "Becoming a Christian is an authentic choice of a whole person; it involves his or her reason, his or her emotions, and his or her will. It is in this sense that faith is more than rational."
 - ► Thomas Morris: "In a very significant way predispositions seem to be more fundamentally constitutive of the person than any propositional beliefs which can be argued, evaluated, and changed. They in fact determine how arguments are perceived [and] how evaluations are made, and whether or not any belief changes result.... We cannot confidently argue people into the body of Christ. None of our arguments carries a guaranteed universal force which can compel every 'rational' person to assent to the truth of the gospel. We are always dependent on something in our listener over which we have no sure control."
- Apologetics *confirms* rather than *compels* belief.
 - ► Apologetics assures Christians that biblical faith is factual, rational and credible, and it exposes false (erroneous and illogical) beliefs that non-Christians hold.
- Modern Western civilization presents entirely new challenges to the Christian faith.
 - ▶ Prior to the 18th century, Christians and non-Christians both believed that they could debate ideas on the bases of facts, evidence and reason.
 - ▶ The challenges of Immanuel Kant, Charles Darwin, et al.

• Schaeffer: The ultimate apologetic is one of comprehensive discipleship.

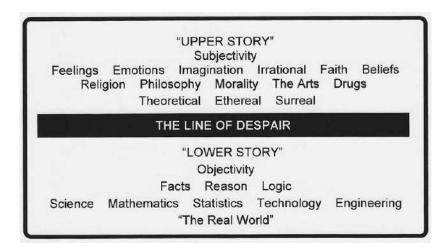
- Modern realities require that we be prepared to clearly and effectively explain and defend the basic principles of Christianity and why we believe them to be true.
 - ► This requires that we consider both the propositional (intellectual) condition of those whom we encounter as well as their predispositional (psychological) condition.

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"The Line of Despair."

- Modern man's sense of alienation and hopelessness in living in a 'post-Christian' and disenchanted world.
- Modern philosophical suicide based on relativistic and subjectivistic presuppositions.
 - ► Under the influence of secular humanism, all aspects of culture have been desacralized and robbed of ultimate meaning.
 - ► Human beings as genetically- and socially-programmed automatons with no free will.
 - Meaningless and despair.
 - ► The impact on theology, education, the arts, morality, politics, etc.
 - ► A demonstrable decline in standards, quality, civility and credibility.
 - ► FS: "In almost every quarter of our civilized world [other than science and technology], truth and knowledge are ultimately considered a pointless joke."
- Three areas of philosophy.
 - (1) Metaphysics (or ontology): The nature of being; the reality of what exists.
 - Prime Realty: What is the ultimate, eternal, self-existent and self-sufficient reality?
 - Origins: Why is there something rather than nothing, and what is the source of everything that exists?
 - The human condition: What is humanity in nature and essence?
 - Destiny: What happens when a person dies?
 - (2) Epistemology: The reality of knowledge; how we can know what is real.
 - (3) Axiology (morality and ethics): The fundamental principles of right-and-wrong.
- The perennial issues of life:
 - (1) Identity: Who (and what) am I?
 - (2) Origin: Where did I come from?
 - (3) Meaning: What am I doing here (or, What *should* I be doing here)?
 - (4) Destiny: What will happen to me when I die?
- The "line of despair."
 - ► Traditional dichotomous thinking.
 - ► The emergence of Hegelian dialectics.
 - Thesis/antithesis/synthesis.
 - Redefining the parameters of the "Rational" and the "Non-rational" realms of reality.

Branches	or Philosophy
Aesthetics	Cosmology
Metaphysics Ethics	Logic
Political Philosophy	Theology



- Nineteenth century humanistic trends.
 - ► Transcendentalism, Romanticism, and spiritism (the Occult).
 - Scientism and Darwinism.
 - ► Marxist dialectical materialism.
- Monumental consequences for Western civilization.
 - ► FS: Despite the damage done, many Christians and Christian leaders "still do not know what is happening... because they are still not being taught the importance of thinking in terms of presuppositions....

"Historic Christianity stands on a basis of antithesis. Without it, historic Christianity is meaningless....

"So now for us, more than ever before, a presuppositional apologetic is imperative."

The Tripartite Nature of Philosophy.

1. Metaphysics (Ontology).

- Secularism, rooted in a naturalistic/materialistic worldview, has no answers for the crucial questions in life.
- Only biblical philosophy and theology adequately explain both external and internal realities.
- The "argument from design" and the teleological argument.
- The case for the Creator.
 - ► If the God who is revealed in Scripture does not exist, then nothing else would exist.
 - We can only know ourselves and fulfill our purpose in life when we come to know God.
 - ► FS: "We must never forget that the first part of the gospel is not 'Accept Christ as your Savior' but "There is a God [to whom we are accountable]."

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2. Epistemology.

- The basic presupposition behind modern science:
 - ► The universe was created by a rational God, and that all of nature operates according to orderly physical laws.
- Human beings, created in the image of God, posses the faculty of reason.
- We are not automatons whose thoughts and actions are determined by the forces of nature.
 - ► We are thinking and acting free agents who possess "free will".
 - ► Charles Darwin: Humans are merely highly-evolved animals.
 - ► Karl Marx: We are strictly the products of our social and political environment.
 - ► We are *influenced* by such factors, but these factors do not *determine* who and what we are.
- The fundamental question: How can we be certain that we can know anything for certain?
 - ► C. S. Lewis: If we live in a closed and naturalistic universe, then there is no reason to believe that our thoughts correlate to reality: "Strict materialism refutes itself.... If my mental processes are determined wholly by the motions of atoms in my brain, I have no reason to suppose that my beliefs are true... and hence I have no reason for supposing my brain to be composed of atoms."
 - ► Charles Darwin: "The horrid doubt arises whether the convictions of man's mind, which has been developed from the mind of the lower animals, are of any value or trustworthy."
 - ► All human beings even philosophical skeptics live and act as if their minds generally correlate to reality.
- Reason and rationality v. rationalism.
- The gift of verbalization.
- The gift of creativity.
- General and special revelation.
- Christian Truth, Goodness and Beauty. (Phil. 4:8).
- The summa:
 - For Christians, the mystery of epistemology is no perplexing problem.
 - ► FS: "[God] has spoken first about himself, not exhaustively but truly; and second, he has spoken about history and about the cosmos, not exhaustively, but truly."
 - A biblical worldview holds the bestt explanation for epistemological reality.

3. Axiology (Morality and Ethics).

- A biblical theistic worldview provides an objective basis for morality.
 - ► FS: In lieu of an objective moral base, social civility breaks down amid degeneracy, decadence, deprayity, and gratuitous violence.

Neither pantheism nor atheism provide any basis for morality and ethics.

- In a godless worldview, there are only 3 options for human thinking and behavior:
 - (1) Libertarian libertinism: Radical individualism leads to social and cultural chaos.
 - (2) Democracy: Right and wrong are decided by majority rule.
 - (3) Totalitarianism: "Arbitrary absolutes" established by an elite oligarchy.
 - *Rex/Lex*: The government is supreme over the law.
 - Government by a political, bureaucratic and technocratic elite.
 - The works of Aldous Huxley (*Brave New World*, 1932) and George Orwell (*Animal Farm*, 1942; and *Nineteen Eighty-Four*, 1948).
 - The warnings of G. K. Chesterton, C. S. Lewis, and other Christian social critics. [Ref. Jefrey D. Breshears, C. S. Lewis on Politics, Government, and the Good Society, pp. 33ff.]
 - Daniel Bell, *The Coming of Post-Industrial Society* (1973): In the future, society will be controlled by amoral elites in government, business and education: Such a society "cannot provide a transcendent ethic." In the future, humans will be reprogrammed, their consciousness altered and their behavior conditioned by authoritarian political, educational and technocratic elites ("experts").
- The principles of "Natural Law" provide an ethical foundation for social and political civility. [Ref. Chapter 2: "Natural Law," in Jefrey D. Breshears, *American Crisis*.] True morality and justice

Natural Law 20 Basic Principles

- There is a God (or gods, or some unifying power or principle) that is responsible for the existence and maintenance of the universe.
- There is moral law to which we are accountable.
 - Certain attitudes, speech and actions are objectively right and wrong regardless of our personal/ subjective feelings about them.
 - · These moral laws are absolute, universal and transcultural.
- Citizenship obligations to one's society and state.
- The rule of law (either a formal written code or informal customs).
- 5. The sanctity of human life and a prohibition on murder.
- 6. The right of self-defense.
- 7. Private property rights (including one's own body).
- 8. Protection from arbitrary government abuse or coercion.
- The promotion of virtues such as wisdom, honor, courage, and moderation.
- Honesty in normal interpersonal relations and commercial transactions.
- 11. Standards of social decency and propriety.
- 12. The sanctity of marriage.
- 13. Prohibitions on sexual promiscuity.
- 14. Prohibitions on incest and rape.
- 15. Respect for one's parents, ancestors and elders.
- 16. Proper protection and provision for children.
- 17. The value of kindness, compassion, mercy, and forgiveness.
- 18. The primacy of the common good over individual rights.
- 19. The principle of reciprocity and a tacit acknowledgment of the Golden Rule: "Do unto others as you would have them do unto you."
- 20. The summary principle: "Do good and avoid evil."

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Three Philosophical Principles.

- (1) Christianity is not only a spiritual relationship with God and a religion, but also a comprehensive worldview.
 - ► A biblical worldview conditions our beliefs about morality, culture, literature, music, art, entertainment, social issues, economics and politics.
 - ► Schaeffer's influence in the emergence of a conservative Christian coalition.
 - ► FS: "The Lordship of Christ over the whole of life means that there are no platonic areas in Christianity, no dichotomy or hierarchy between the body and the soul.... If Christianity is really true, then it involves the whole man, including his intellect and creativeness."

(2) An emphasis on objective, absolute Truth.

- ▶ Being made in the image of God, we are capable of knowing what is True, Good and Beautiful.
- ▶ Jesus: "I am the Way, the Truth and the Life... You will know the Truth, and the Truth will set you free." (John 14:6; 8:32; Eph. 5:9; II Thes. 2:10, I Tim. 2:4, II Tim. 3:7, etc.).
- ► Both Christianity and classical philosophy emphasize the principle of thesis and antithesis.
- ► Relativism: the fundamental heresy of the modern world.
- ► The issue of "judgmentalism" (Matt. 7:1-6, 13-20).
 - Hypocritical judgmentalism v. prudent discernment.
- ► Philosophical existentialism.
 - Jean-Paul Sartre's "first principle of existentialism": "There is no human nature, since there is no God to conceive it.... Man is nothing else but what he makes of himself....

"Every existing thing is born without reason, prolongs itself out of weakness, and dies by chance."

- Although life has no meaning and purpose, we can create meaning by consciously choosing to act "authentically".
- ► Postmodernism.
 - Philosophical nihilism.

• An insidious philosophy.

- Nihilism is philosophical depression or terminal cynicism.
- Postmodernism is blasé cynicism: "I don't know, and I don't care."
- All truth-claims are power-plays.

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(3) An integration of Truth and Love.

- ► FS: "...[L]ove is not the end of the matter. It rests upon the character of God, [for] God is Love.... Both God's holiness and his love must be exhibited simultaneously."
- ► Truth and Love at L'Abri.
- ► Love as "the final apologetic."
- ▶ David Virtue: "I think L'Abri, as a Christian community, was in some ways a more powerful apologetic statement than all the theology and philosophy that flowed from Schaeffer's lectures and tapes."

[NOTE: Francis Schaeffer and Malcolm Muggeridge:	"The Collision of Two Minds."]
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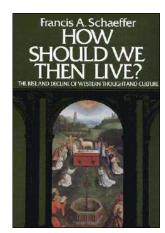
"HOW SHOULD WE THEN LIVE?"

The Rise and Decline of Western Thought and Culture

The Trajectory of Western Civilization

An Historical/Theological/Philosophical Tour de Force.

- Kenneth Clark's documentary series, Civilisation (1969).
- A necessary response.
- The title: Ref. Ezekiel 33:1ff.
- An overview of Western history and culture from ancient Rome to the 1970s.
- The Enlightenment influence: secular humanistic philosophy and theological liberalism.
 - ► A civilization that has rejected biblical moral and ethical beliefs and values and the resultant corruption of philosophy, theology, science, education, the arts, etc.
 - ► FS: "This book is an analysis of the key moments in history which have formed our



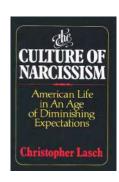
present culture, and the thinking of the people who brought those moments to pass. This study is made in the hope that light may be shed upon the major characteristics of our age and that solutions may be found to the myriad of problems which face us as we look toward the end of the twentieth century....

"To understand where we are in today's world – in our intellectual ideas and in our cultural and political lives – we must trace three lines in history, namely, the philosophic, the scientific, and the religious. The philosophic seeks intellectual answers to the basic questions of life. The scientific has two parts: first, the makeup of the physical universe and then the practical application of what it discovers in technology" [all of which is set by the philosophic world view of the scientists] "People's religious views also determine the direction of their individual lives and of their society."

The Summa of Secularism.

	Writing in the "Me Decade" of the 1970s, Schaeffer was one of first influential evangelical leaders to focus on the immorality of abortion, infanticide and euthanasia. • He regarded the pro-life position to be the central moral issue of our time.
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- Christopher Lasch, *The Culture of Narcisssism* (1979):
- Jefrey Breshears, American Crisis (2020):
 - "Ours is a therapeutic-fixated society... that admires narcissists especially narcissistic celebrities and many people are fascinated by the rich, the powerful, the attractive and the famous in business, politics, sports and entertainment. This is also true in Christianity as rich, powerful, successful celebrity preachers and televangelists are idolized by the baptized masses.



"The epitome of Christian narcissism is the Prosperity Gospel (a.k.a. the Word of Faith movement). As the fastest-growing subculture within Christianity, Word of Faith theology is a distorted view of Christian theology and spirituality that focuses on how the power of God can be accessed and applied to guarantee personal health, wealth, happiness and success. The core message is that Christians... not only have the opportunity but the right to live "abundant" and "victorious" lives as "overcomers," and God's manifold blessings are available to all who have the faith to claim them."

Christianity, Philosophy and the Arts.

- The philosophy and effects of "modern art.
- Art as an expression of the artist's worldview.
 - ► The distortion of reality: "The philosophers from Rousseau, Kant, Hegel and Kierkegaard onward, having lost their hope of a unity of knowledge and a unity of life, presented a fragmented concept of reality.... It was the artists, however, who first understood that the end of this view was the absurdity of all things."
- On modern music:
 - ► Militaristic themes and motifs in the music of Richard Wagner (1813-83) and Gustav Mahler (1860-1911).
 - ► The avant garde "expressionistic" music of Arnold Schoenberg (1874-1951).
 - ► The incoherent aleatoric "music" of John Cage (1912-92).
 - ► Neo-Marxist "agitprop" music.
 - Woody Guthrie, Pete Seeger, *et al*.

Arnold Schoenberg

- ► Theodor Adorno (1903-69).
 - The apostle of non-commercial, dissonant musick that promotes the "estrangement effect."
- ► The integration of discordant, chaotic "musick" with politicized, sexualized and obscene lyrics. [Ref. Chapter 5:



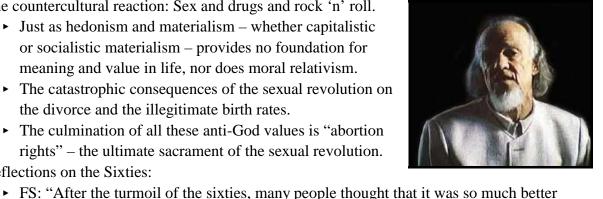
"How Neo-Marxists Corrupted American Popular Music and Culture," in Jefrey D. Breshears, <i>American Crisis</i> .]

- Modern films:
 - ▶ Beginning in the mid-1960s, secularistic, existentialist, nihilistic and explicitly sexualized themes became common in many movies by influential filmmakers:
 - ► Schaeffer: At least these films are serious and thought-provoking, unlike the vast majority of romanticized, vapid and mind-numbing commercial movies.
 - Greg Jesson: "Schaeffer felt heartbroken affinity for the atheistic existentialist artists, poets, filmmakers, and philosophers... who were courageous enough to look into the abyss and see the logical consequences of their non-Christian views. They saw that in a godless universe everything is utterly absurd and hopeless."

No matter what such people claim about how absurd and meaningless human life is, "they live their normal, everyday lives as realists" – and as if their lives and work had true meaning and purpose.

Manifestations of Cultural Corruption.

- Politics reflects the dominant cultural values and priorities of the day.
- Western culture, no longer influenced by Christian values, is decaying rapidly under the influences of secular/humanistic influences.
- Two dominant values: security and affluence.
 - FS: "When the students of the early sixties asked their parents and others, 'Why be educated?' they were told... "Because statistically an educated [person] makes so much more money a year.' And when they asked, 'Why make more money?' they were told, 'So that you can send your children to the university.' According to this kind of spoken or implied answer, there was no [real] meaning [in life], and no [other] meaning for education."
- The countercultural reaction: Sex and drugs and rock 'n' roll.
 - ► Just as hedonism and materialism whether capitalistic or socialistic materialism – provides no foundation for meaning and value in life, nor does moral relativism.
 - ► The catastrophic consequences of the sexual revolution on the divorce and the illegitimate birth rates.
 - ► The culmination of all these anti-God values is "abortion rights" – the ultimate sacrament of the sexual revolution.



• Reflections on the Sixties:

	when the universities quieted down in the early seventies. I could have wept. The young people had been right in their analysis, though wrong in their solutions. How much worse when many gave up hope and simply accepted the same values as their parents – personal peace and affluence."
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The Totalitarian Temptation.

- A dire warning of encroaching authoritarianism in the U.S. and other Western nations.
- Decades earlier, C. S. Lewis had also warned against this trend as had Aldous Huxley in *Brave New World* and George Orwell in *Animal Farm* and *Nineteen Eighty-Four*.

 [Ref. Jefrey D. Breshears, C. S. Lewis on Politics, Government, and the Good Society.]
- Carl F. H. Henry, Twilight of a Great Civilization (1988).
 - ► "A half-generation ago the pagans were still largely threatening at the gates of Western culture; now the barbarians are plunging into the... mainstream. As they seek to reverse the inherited intellectual and moral heritage of the Bible,... [we are] engaged as never before in a rival conflict for the mind, the conscience, the will, the spirit, the very selfhood of contemporary man....

"We may even now be living in the half-generation before all hell breaks loose – and we will be remembered, if we are remembered at all, as those who gave their hearts and minds and very bodies to plug the dykes against impending doom."

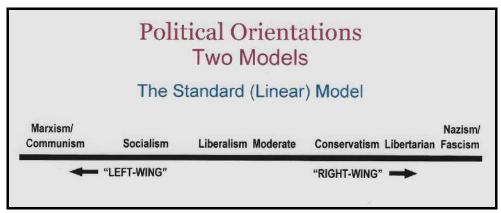


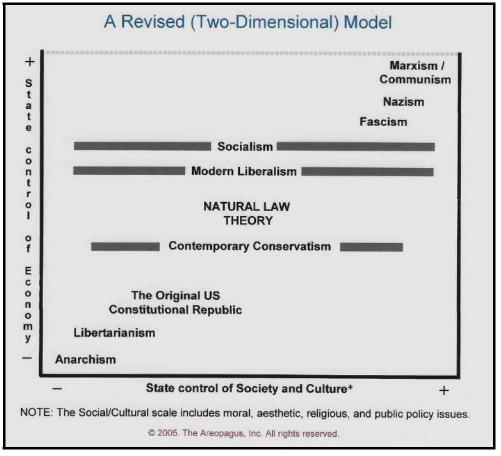
- Christians must resist a government that seeks to control more of our public and private lives.
 - Government elites, working with technocrats, educrats, mediacrats and corporate titans, push a secular agenda that will further marginalize and diminish any residual Christian and Natural Law influences.
 - ► FS: "As the memory of the Christian consensus which gave us freedom within the biblical form increasingly is forgotten, a manipulating authoritarianism will tend to fill the vacuum."
 - ► In lieu of a moral consensus based on Natural Law principles, liberty degenerates into libertinism and chaos.
 - ► FS: An authoritarian elite "will gradually force form on society so that it will not go on to chaos. And most people will accept it from the desire for personal peace [i.e., security] and affluence, from apathy, and from the yearning for order to assure the functioning of some political system, business, and the affairs of daily life....

"Overwhelming pressures are being brought to bear on people who have no [moral] absolutes, but only have the impoverished values of personal peace and prosperity. The pressures are progressively preparing modern people to accept a manipulative, authoritarian government."

The potential tyranny posed by international organizations.

- The issue of media bias.
- The computer factor.
- Christians, like everyone else, are *conditioned* (*influenced*) by the dominant social and cultural values of our day but our beliefs and actions are *not determined* by these forces.





- Jean François Revel, The Totalitarian Temptation (1977).
 - ► The world is "evolving toward socialism."
 - ► Many politicians and bureaucrats the oligarchic elite are power-hungry authoritarians who seek to advance their agenda by controlling the cultural, social, economic and political life of the nation.
- Francis Sempa, "Revisiting Revel's *The Totalitarian Temptation*" (2022).
 - Social and cultural revolutionaries won the culture war in America by default.
 - ▶ By the time conservatives recognized what was happening, it was too late: liberals and leftists dominate America's cultural, social, educational, and political institutions.
 - Such institutions are increasingly powerful and prone to "the totalitarian temptation."
- The ominous challenge of genetic engineering.
 - ► The dangers of genetic engineering and psychotropic drugs.
 - ► FS: "In the call for full genetic engineering the door is wide open for the most farreaching manipulation" including an assault on our very humanness... It is analogous to treating human beings like machines.

The optimal question is this: "Who will control the controllers?"

What about people who refuse to cooperate with the scientists, the technocrats and the government's bureaucratic "experts"?

"It all sounds very much like the ugliness portrayed in C. S. Lewis's [futuristic novel] *That Hideous Strength* (1945).... Any modern authoritarian government has almost endless means of manipulation."

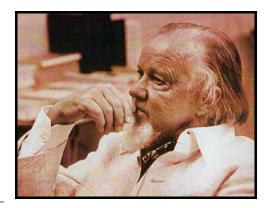
- The history of the United States has been unique in world history due to the Christian influences that were incorporated into our society, culture, and political system.
 - ► FS: As these influences disintegrate, "there are only two alternatives in the natural flow of events: first, imposed order [authoritarianism or totalitarianism], or second, our society once again affirming that base which gave freedom without chaos in the first place God's revelation in the Bible....

This makes it imperative that Christians understand that the Christian faith is a comprehensive worldview that addresses "the whole spectrum of life" issue....

"Will we resist the authoritarian government in all its forms" regardless of how the authoritarianism is marketed?.... Let us be realistic. If we as Christians do not speak out as authoritarian governments grow from within or come from outside, eventually we or our children will be the enemy of society and the state. No truly authoritarian government can tolerate those who have a real absolute by which to judge [the government's] arbitrary absolutes and who speak out and act upon that absolute. This was the issue with the early church in regard to the Roman Empire [as it applied to the worship of Caesar as Lord]."

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- The current state of the American church.
 - ► Due to a lack of lack of understanding regarding the great challenges of our time and a corresponding lack of emphasis on wholistic discipleship, Schaeffer had little confidence that the church would provide the kind of wise guidance and support that Christians need.
 - FS: "Much of the church is no help" because for so long most Christians have generally accepted the mainstream values of our society and culture personal peace, prosperity, and an easy and comfortable lifestyle."



- ► Edward Gibbon, *The Decline and Fall of the Roman Empire* (1776-88):
 - (1) An obsession with entertainment, affluence, and ostentatious living;
 - (2) A widening gap between the rich and the poor;
 - (3) An obsession with sex and hedonistic pleasure;
 - (4) The corruption of the arts, masquerading as originality and creativity; and
 - (5) The expansion of the welfare state, and patriotic apathy.

How Should We Then Live? The Impact.

- A dramatic effect on many Christians.
 - ➤ Os Guinness: "There I was as a student in the middle of 'swinging London' and the exploding Sixties, and no Christians that I knew understood what was going on at all. Then a friend took me to hear a strange little man in Swiss knickers, with a high-pitched voice.... I was intrigued and then hooked. Schaeffer was the first Christian I met who was concerned to, and capable of, connecting the dots and making sense of the extraordinary times that puzzled and dismayed most people."
 - ▶ Ben Mitchell: "I first saw Schaeffer's film series... in a philosophy of religion class at Southwestern Baptist Theological Seminary.... Because of his amazing breadth of learning and his penetrating insight into the culture, he was a brilliant diagnostician.

"Schaeffer was also prophetic, both in the sense that he 'forth-told' the truth and that he 'foretold' the direction the culture was going.... He foresaw the downward spiral of 20^{th} century nihilism, narcissism, and atomistic autonomy. He predicted something very much like postmodernism.... He prophesied that art would become pornography and that our culture would become increasingly anti-natal, sacrificing its offspring on the altar of its own crass pleasures.

"Beyond diagnosis and prophecy, however, Schaeffer provided strategies to equip

Christians to engage	·"	-	-

▶ Donald Williams: "Think for a moment about what the Christian movement, especially its evangelical wing, was like before Schaeffer came upon the scene in the Sixties. Most believers were unaware that there was such a thing as a 'Biblical World View.' They figured that, aside from Christians being a bit more honest and less immoral than the world there did not need to be that much difference between them and non-believers in their whole approach to life. They did not think the intellectual, social, and cultural issues of the day [to be] anything they needed to be concerned with."

— 6 **—**

CHRISTIAN SOCIAL & POLITICAL ACTIVISM

Socio/Political Discipleship

Love and Politics.

- Christians should be not only well-informed but actively engaged in the great cultural and political issues of the day.
 - ► Responsible Christians in a free society can ill afford to adopt a pietistic mindset that separates wholistic Christian discipleship from citizenship responsibilities.
- Politics is a necessary component of life.
 - Laws and public policies are either based on the universal moral and ethical principles of justice derived from Natural Law or else they are the arbitrary and tyrannical exercises of coercion by the power elite over everyone else.
 - ► Political ignorance, apathy and non-involvement only empower the most ambitious and ruthless elements in society.
- In a free society, political involvement is one aspect of living out the "Greatest Commandment" and "Golden Rule" (Matt. 22:36-39 and 7:12).
- Two questions to consider:
 - ► How can we love others if we are indifferent toward the kinds of laws and public policies and programs that regulate (and often control) their lives?
 - ► How can we possibly love others unless we are sensitive to, and attentive to, not only their spiritual and religious lives, but their physical, material, emotional, social, intellectual, and creative needs as well?
- "- and as you love love objects roomself-

- "The lordship of Christ over the whole of life."
 - ► Christian faith is more than a "personal relationship" with Christ.
 - ► Christianity is a comprehensive worldview.
- The realities of politics:
 - ► Politics is mostly about damage-control i.e., keeping the very worst people out of positions of power and influence.

► No manmade political party or ideology has a monopoly on truth, reason and wisdom –

but some are far superior to others.

- The bottom-line:
 - ► The gospel not politics is what matters most in this life.
 - ► However... the Main Thing is not the Only Thing.
 - ► To truly love others as we love ourselves, we must care deeply about the kind of society and culture and laws under which we and others live.
 - ► To ignore the political implications of Christian discipleship is irresponsible.

A Sacred Duty.

- Government is an institution ordained and instituted by God.
 - Large Christians are required to obey the laws of the state, unless they are unjust laws (Acts 5:29).
 - ► The power of the state over the individual is conditional not absolute.
- Rousas John Rushdoony (1916-2001) and Christian Reconstructionism (a.k.a "Dominionism").
 - ► Christian theocracy based on the "Christian America" thesis.
- Schaeffer opposed the unholy union of church of state.
 - Distinguishing between Old Testament civil and ceremonial laws that regulated ancient theocratic Israel and the universal moral laws that are transcultural and timeless.
 - ► FS: "We must make definite that we are in no way talking about any kind of theocracy....

"We must not confuse the Kingdom of God with our country.... We should not wrap Christianity in our national flag."

- ► Schaeffer disavowed the "Christian America" thesis, but he encouraged political activism among evangelicals especially in relation to moral issues such as abortion and religious liberty.
- Francis Schaeffer, A Christian Manifesto (1984).
 - ► The greatest threat to Christianity and civilization in general is secular humanism.
- ► Will the evangelical church have the wisdom and the courage to confront the great evils of our time?
- Ranald Macaulay, "Francis Schaeffer in the 21st Century":
 - "Western culture has sown the wind and is now reaping the whirlwind. But nothing in history is inevitable. Human beings, not machines, are what create it. Change is always possible.... [but] "the church would need to look very different from what it does now. As David Wells puts it: 'The church (must begin) to form itself... into an outcropping of a countercultural spirituality....'"

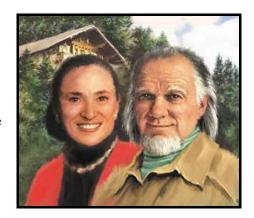
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— 7 — ASSESSMENTS

The Personal

The Schaeffer Family.

- Edith Schaeffer: Wife, mother, homemaker, and author.
- Prisca and her husband, John Sandri, assumed control of the original ministry and compound in Huémoz.
- Deborah and her husband, Udo Middelmann, established the Francis Schaeffer Foundation in Gryon, Switzerland.
- Susan and her husband, Ranald Macaulay, established the English L'Abri outside of Cambridge.
- Franky (b. 1952) directed two documentary films based on his father's works: *How Should We Then Live?* and *Whatever Happened to the Human Race?*



- ► A controversial character.
- ► Although active in the ministry of L'Abri during his father's lifetime, Frank later renounced his parents' faith.

[NOTE: See the APPENDIX – Dan Segal, "Franky Schaeffer: A Frank Assessment.")

Death.

- Francis Schaeffer died of lymphoma in May of 1984 in Rochester, Minnesota.
- Schaeffer endeavored to maintain an active ministry up to the end of his life.
 - ► "How can I think of retiring at a time like this!" a time when religious liberty, freedom of speech, and the sanctity of human life is being attacked all around the world, and even in the United States."
 - ► Louis Parkhurst: Schaeffer's goal was to continue to minister to as many people as possible in the time he had left. "He lived to honor God and to lead people to accept Jesus Christ as their Savior, making him the Lord of all life...."
- Preparing for his homecoming.

•		 Father God, Il l a "man of sor		ny work. Please	e take me home	. I am tired."
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The Critics

Three Issues:

- (1) Some challenged Schaeffer's philosophical, historical and artistic credentials and assessments.
 - ► The argument: Schaeffer lacked the requisite education and cultural sophistication when addressing complex historical, philosophical and artistic themes and trends.
 - ▶ Ben Mitchell: Schaeffer "tended to oversimplify and smooth out some important historical and philosophical nuances."
 - ► Gregory Alan Thornbury: "Schaeffer's idiosyncratic method of dispatching complex philosophical and historical developments in a few sentences" detracted from his status among scholars.
 - ► Scott Burson and Jerry Walls in *C. S. Lewis & Francis Schaeffer*: Some evangelical scholars seek to distance themselves from "popular apologists" such as Lewis and Schaeffer.
 - ► EX: Schaeffer's interpretation of Thomas Aquinas' view on the Fall of mankind.
 - ► Richard Pierard in "The Unmasking of Francis Schaeffer:" "Schaeffer possessed nothing more than the ordinary training of an American clergyman.... He actually had not mastered any subject, and experts in the various disciplines complained that his knowledge of their particular areas was superficial and even erroneous. Partially, this reflected his lack of graduate education...."
- (2) Some accused Schaeffer of sowing "dissension and division within the evangelical community" by calling out influential evangelical leaders, publications and institutions.
 - ► Richard Pierard criticized Schaeffer's "uncompromising stand on biblical inerrancy, his tendency to think in rigid, black-and-white categories, and his difficulty in accepting criticism of his ideas."
 - Schaeffer's response: He unapologetically upheld traditional Reformed Protestant beliefs.
- (3) Liberal and "moderate" evangelicals criticized his political activism.
 - Some charged that Schaeffer was a theocrat who promoted the "Christian America" agenda of the Moral Majority.
 - [NOTE: Schaeffer's promotion of the principle of "co-belligerency".]
 - Richard Pierard: Schaeffer and other right-wing Christians "proclaimed abortion as the key social issue of our time...."

"I, for one, am concerned that the Schaefferian over-simplification on the nature of
modern secular culture has misled evangelicals into thinking they have the answers to the
problems of our times The net effect of these developments has been to further divide
an already badly divided evangelicalism The Schaeffers probably did not realize it, but
they linked biblical Christianity to an oppressive right-wing subculture that surely
deprives it of vitality."

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[NOTE: "Moderates" (both political and theological moderates) are essentially culture war pacifists who often regard Christian conservative activists as more dangerous than the neo-Marxist leftists and their religious allies who promote a radical secular, socialistic, sexual and racial agenda that is perverting virtually every area of American life.]

- Schaeffer's response:
 - ► He was a cultural conservative who upheld the principles of Natural Law.
 - ► FS: "Right-wing" groups such as the Moral Majority at least offer a healthy alternative to the virtual monopoly that secular/humanistic liberals hold over our major cultural institutions.

"We must realize that regardless of whether we think the Moral Majority has always said the right things or whether we do not,... they have certainly done one thing right: they have used the freedom we still have in the political arena to stand against the other total entity [i.e., secular humanism.] They have carried the fact that law is king, law is above the lawmakers, and God is above the law into this area of life where it always should have been. And this is part of true spirituality....

"The Moral Majority has drawn a line between the one total view of reality and the other total view of reality and the results this brings forth in government and law. And if you personally do not like some of the details of what they have done, do it better....

"It is not too strong to say that we are at war, and there are no neutral parties in the struggle. One either confesses that God is the final authority, or that Caesar is Lord."

- The unpleasant truth about the modern Democratic Party.
 - ▶ Jefrey Breshears: "The bottom-line is that while the Republican Party is the party of mediocrity, the Democratic Party is the party of venality. Mediocrity is a concession to human weakness and fallibility, while venality is the manifestation of the innate evil within human nature. Therefore, while the Republican Party is potentially redeemable, the Democratic is irredeemably hopeless. And therein lies the difference." [American Crisis, pp. 281, 333.]

Larry Christians should learn how to think clearly, logically, and consistent in accord with

- Schaeffer resisted responding to critics.
 - ▶ Personalities and institutions aside, what really matters are ideas.
 - ► The real battle is for Truth.

biblical principles and priorities – and otherwise practice true tolerance toward one another.

The Summa

Tributes.

- A visionary cultural apologist.
- James W. Sire: Francis Schaeffer was "the Jeremiah of the 20th century."
- C. S. Lewis and Francis Schaeffer were perhaps the two most influential Christian thinkers of the 20th century.
 - ► President Ronald Reagan: "He will long be remembered as one of the great Christian thinkers of our century."



- Billy Graham: "He was truly one of the great evangelical statesmen of our generation. He was no ivory tower intellectual, but had a deep love for people and a profound commitment to evangelism. More than virtually any other thinker, he had keen insight into the major theological and philosophical battles of our time."
- Christianity Today (1997): "When Francis Schaeffer first appeared on the American scene in 1965, evangelicals hardly knew what to make of him."

Despite his conventional education and early ministry, he became "no ordinary fundamentalist preacher. He and his wife, Edith, had lived for ten years in a student commune they had started in the Swiss Alps. When he lectured, he wore an alpine hiking outfit – knickers, knee socks, walking shoes. By 1972 he had added to his already singular appearance long hair and a white tufted goat's-chin beard....

"During the next two decades the Schaeffers organized a multiple-thrust ministry that reshaped American evangelicalism. Perhaps no intellectual save C. S. Lewis affected the thinking of evangelicals more profoundly; perhaps no leader of the period save Billy Graham left a deeper stamp on the movement as a whole. Together the Schaeffers gave currency to the idea of intentional Christian community, prodded evangelicals out of their cultural ghetto, [and] inspired an army of evangelicals to become serious scholars....

"The Schaeffers showed an extraordinary ability to identify with the issues that concerned the student generation of the 1960s and early 1970s. Francis scorned postwar materialism, insisting that most Americans had no higher philosophy of life than "personal peace and affluence." Though strongly opposed to communism, he refused to condone the arms race.... He urged respect for nature in a society that had fouled its own nest. He preached against racism, and at L'Abri he practiced what he preached. He sympathized with dropouts and drug users "because... the older generation hasn't given them anything to care about."

"Francis also thundered against the middle-class sins of the evangelical churches. He challenged evangelicals to adopt a 'revolutionary' mindset.... He insisted that American evangelicalism was too individualistic: 'Christianity is an individual thing, but it is not only an individual thing. There is to be true community, offering true spiritual and material help to each other.' He therefore urged Christians to welcome intellectuals, hippies, drug addicts – whomever God should send: 'I dare you. I dare you in the name of Jesus Christ. Do what I am going to suggest. Begin by opening your home...."

- ► J. I. Packer: "Francis Schaeffer was an amazing man intellectually brilliant and set on truth, emotionally intense, devoted to God and compassionate; like Jeremiah, perplexed by the world, not because he didn't understand it but because he did."
- ► Os Guinness: "I have never met anyone with such a passion for God, combined with a passion for people, combined with a passion for truth. That is an extremely rare combination, and Schaeffer embodied it.... Francis Schaeffer was quite simply the most brilliant and compassionate face-to-face apologist I have ever met."
- ▶ Chad Owen Brand: "For me, the 1970s were virtually bookended by Francis Schaeffer. I read *The God Who Is There* in 1972 and my intellectual life was transformed.... I had the overwhelming sense that I had crossed over into a new world.... and it convinced me that it was possible not only to make a credible case for Christianity, but that it might also be done in an attractive and compelling format. Schaeffer was the first apologist I ever read, and his impact on my thinking was profound.... As helpful as he was as a teacher to me when I was eighteen years old, now I read him as a prophet."



J. I. Packer



Os Guinness

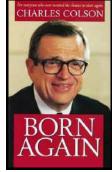
▶ Ben Mitchell: "When I reflect on the formative influences on my Christian life, I have to credit Francis Schaeffer as one of my most important mentors.... [H]is work has shaped my thinking and my ministry in ways I am sure I do not fully realize....

"His legacy is not primarily his intellectual contribution to the Christian faith....
"Schaeffer's greatest gift... was to provide a strategy and the courage to invade a culture of hopelessness and meaninglessness with a credible message of hope and meaningfulness....

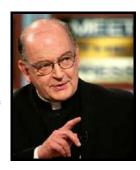
"Schaeffer will be remembered as the person under God who motivated Christians to trace the history of ideas, discover the mind of contemporary culture, and penetrate it with a fresh, relevant, precision engagement aimed at transformation. He will be remembered as a Christian activist, in the very best sense of the term."

- ► David Virtue: "Schaeffer's insights and his drive for a firm foundation for Christian belief will endure even in the face of watered-down theology and clerics who compromise in the face of withering cultural scorn. The biblical worldview that Francis Schaeffer fought so valiantly for will have to be recaptured if it is to reshape the postmodernist landscape into which we have all now plunged."
- ► David Bebbington: "Francis Schaeffer taught evangelicals how to understand their world, exerting a profound influence over the next generation of young leaders.... His ministry at L'Abri... had persuaded him of the need to discern how alternative worldviews had interacted over time with the Christian faith. He led the way, long before it was fashionable, in
- ► Chuck Colson: "Francis Schaeffer was one of the great prophets of the 20th century."

analyzing culture."



► Richard John Neuhaus: "Some of our best friends were formed in crucial ways by Francis Schaeffer and his L'Abri community in Switzerland. For many evangelicals, Schaeffer, an astonishing autodidact [a self-educated person], made accessible a large part of the history of Western thought construed according to his distinctive Christian vision. In the evangelical community, his influence was possibly only second, albeit a very distant second, to that of C.S. Lewis."



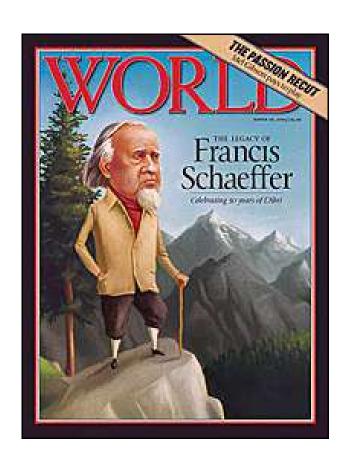
- ▶ John Fischer: "Schaeffer was the evangelical conscience of the late 20th century.... He understood the existential cry of humanity trapped in a prison of its own making. He was the closest thing to a 'man of sorrows' I have seen."
- ▶ Ellis Potter: "I was in Zen [Buddhism] and then I became confronted with the reality of Christianity [through meetings in 1976 with Francis Schaeffer]. And I became convinced that it was more true, more satisfying, more absolute, more accurate, more lively... so then I became a Christian."
- ► Richard Winter: "Had I not been so helped by Francis Schaeffer's teaching, I wonder whether I would have survived psychiatry. In so many ways he helped me to build a firm foundation and framework within which to develop a Christian mind in the academic discipline and the therapeutic practice of psychiatry.... I saw, for the first time, how important world views are in shaping life and thought."
- ► Donald Williams: "Schaeffer has never been replaced by another voice of equal stature."

"To live faithfully and effectively for Christ in contemporary 'post-Christian' America, it is imperative that students and adults alike read, absorb and interact

with the thoughts, the insights and the challenges they will encounter in the writings of two modern sages: C. S. Lewis and Francis Schaeffer."

— Jefrey Breshears

APPENDIX



Franky Schaeffer: A Frank Assessment

Dan Segal

In addition to their three daughters, Francis and Edith Schaeffer had a son. Little Franky was just three when the Schaeffers began their L'Abri ministry in 1955. So he came of age as the tumult of the 1960s exploded all around him. At L'Abri he shared space with backpacking hippies and assorted truth-seekers who'd dropped in to hopefully meet and interact with his renowned father. Later, as the elder Schaeffer began to forcefully address pressing moral and cultural issues, Franky was right there with him, producing and directing film projects such as *How Should We Then Live?* and *Whatever Happened to the Human Race?* He also took the initiative to write books of his own.

In 1980 Franky moved to America, where his films had already been shown to large audiences, and here he forged strong links with leaders of the Religious Right. Franky became an important figure, going on six-month speaking tours. Franky started a newsletter with a newspaper format, "The Christian Activist," which like his books was aimed at rousing apathetic believers to actually do something about the immense moral/cultural rot just outside the church door – if not already inside.

Indeed, by 1980 the Sexual Revolution was making inroads into prominent evangelical institutions. Radical feminism, pre- and extra-marital sexual relations, no-fault divorce, abortion-on-demand, and homosexuality were now finding defenders even among some professing evangelicals. In response, Franky didn't merely write books; he also assembled a stable of other authors whose various works he commended to us as a package, together forming a systematic and comprehensive guide to the perplexed. In Franky's book, *Bad News for Modern Man* (Crossway, 1984), he compiled a list of recommended publications in a chapter entitled "The Literature of Christian Resistance." Most of these books and magazines addressed important social issues such a abortion and other human life issues, the U. S. Constitution and legal system, religious liberty, nuclear weapons, economics, socialism, and the challenges of living as a Christian minority in a secular culture, while others provided historical

Franky personally sponsored some of these books and helped create others as he sought out previously obscure thinkers, becoming their literary agent and connecting them with a publisher.

background on the decline of America and the West.

In 1984 Dr. Schaeffer succumbed to the cancer that had debilitated him for several years. This alone would have traumatized Franky, who was only thirty-two at the time. But even as pressure mounted for Franky to carry on the family legacy and somehow fill his father's shoes, Franky had long been disappointed and even disgusted with the personality and character of many high-profile



Franky Schaeffer's caption: "My father's nepotistic sidekick."

American televangelists and other evangelical celebrities with whom he had collaborated in recent years. Franky would fly in their private airplanes and appear on their programs, but although he enjoyed the sumptuous dining accommodations and other upgrades from the simplicity of L'Abri, his newfound companions grated on his nerves. He had already set aside his painting career, and was increasingly

frustrated that he'd been unable to fulfill his dream of becoming a successful director of feature films. In his 2008 book, *Crazy for God*, he admitted that after cris-crossing the country giving his standard speech, "I always came back off the road wound-up and angry. I started to despise the people thronging my meetings, and to despise myself for despising them. I was also planning an escape. My plan was to jump from making evangelical documentaries to directing Hollywood features." [Franky Schaeffer, *Crazy for God* (Da Capo Press, 2008), p. 327.]

And indeed, suddenly, without warning and at the height of his success as an influential evangelical voice, Franky shut down his newspaper and other projects to direct *Wired to Kill* (1986), a post-apocalyptic action movie along the lines of *The Road Warrior*. With that, he never looked back. Over the next few years he went on to direct other feature films, but none were commercially or artistically successful, even by Franky's standards.

Once he had distanced himself from evangelical Christianity, Franky's beliefs also changed. He gravitated toward Eastern Orthodoxy, although in retrospect it appears that he was probably attracted more by aesthetics – the beauty of Orthodox architecture, icons, and traditional liturgies – than by any real theological considerations. Gradually, his connection with any form of Christianity lessened to the point that in 2014 he released a book entitled, *Why I Am an Atheist Who Believes in God* (CreateSpace Independent Publishing Platorm), a rather obvious contradiction-in-terms that not only exemplifies the rejection of his parents' religious faith but elementary logic as well.

Franky, who now referred to himself as "Frank", sought to revive his painting career while also continuing to write books. Several of his works seemed to be thinly-veiled fictionalized accounts of his own upbringing, portraying what looked to be his parents in a most unfavorable (not to mention, inappropriate) light. Frank eventually wrote a proper memoir, the aforementioned *Crazy for God*, that featured a very revealing subtitle: "How I grew up as one of the elect, helped found the Religious Right, and lived to take all (or almost all) of it back."

As Frank admitted in a PBS interviewer in 2008, "My youthful self would now denounce me as a heretic and an enemy. If I was 22 and in my fiery mode, I would start an organization to bring Frank Schaeffer down. That's the change in one lifetime." [American Experience: God in America. Public Broadcasting System (PBS), 2009).]

So what happened? How and why did the privileged son of Francis Schaeffer, who was raised at L'Abri and made films with his father before becoming moderately successful in his own right as a noted Christian speaker, author, and a leading figure in the pro-life movement, ultimately turn his back on his spiritual heritage and renounce it all? What fundamental defects in his psyche and character prevented him from remaining fruitful? Frank's own interviews and writings may shed some light.

We could, for example, ask Frank if his childhood was too unstable, too distracting and confusing in the whirlwind environment that was L'Abri. As he related in a 2008 NPR *Fresh Air* interview with Terry Gross:

[B]ecause my parents were so busy with the ministry, I basically grew up in the Swiss Alps where I could rove all over the mountainside and hitchhike home from wherever I happened to wind up in the evening in the valley or up in the mountains with a farmer on his truck. It was a wonderfully free childhood, and we were part of this little village. [Terry Gross, *Fresh Air*. National Public Radio (NPR), 2008).]

"A wonderfully free childhood," no doubt, but not one conducive to measured maturity. We might also question his relationship with his father. Frank does write that his dad was sometimes moody or

depressed, but at other times "he was the most magnificently wonderful father in the world, taking me hiking in the Alps, showing me beautiful things, telling me that the world was a good place, that art was important." [Ibid.]

It was ironic, because we were these fundamentalist American Christians who didn't believe in popes or bishops or tradition or hierarchy, and yet I spent my whole childhood being dragged to places like the Duomo in Florence, the Sistine Chapel, and my father saying, "Isn't this beautiful? Isn't this great?" [American Experience: God in America. PBS.]

So, not a bad childhood, then?

[M]y memories are evangelicalism mixed with herding cows in the high Alps mixed with opera singers and people who came through L'Abri. Bible studies, my mother's pietism on one hand, but a very down to earth, good-heartedness on the other, where pregnant girls are coming to L'Abri as a place that will accept them to have a baby, where homosexuals – both lesbians and gay men – are welcomed.... In my childhood, before my dad got famous, it was a weird childhood, but it was not a bad childhood. It was, in a way, a great experience. [Terry Gross, *Fresh Air.* NPR.]

According to Frank, he did color outside the lines as he got older. At L'Abri he got a visiting girl pregnant, but fatherhood even under such unseemly circumstances apparently strengthened his moral outlook especially as it related to his pro-life convictions. As he tells the story: "I had this little girl, and Genie and I were these typical unwed teenage parents. I loved this little child. How on earth can anybody abort a baby?" [American Experience: God in America. PBS.] Although Frank and Genie married and have stayed together, this indiscretion exemplifies the fact that Frank, like any of us, was certainly capable of going off the rails.

Ironically, given the changes that would occur in his life just a few years later, Frank made an interesting point in his 1984 book, *Bad News for Modern Man*. Apparently concerned that some of his more sophisticated and highly-educated readers might find their more conventional, middle-class suburban brethren embarrassingly unsophisticated and therefore be tempted to abandon the fight for purely aesthetic reasons, he asked, "[Do] the foibles of those who are taking a stand on the crucial issues of the day provide us with an excuse to do nothing?... So you don't dig white shoes, matching belt, and burgundy pants. But if this clown is the only one standing up for life and liberty, are you saying you'd rather die than work with him? You may get your wish.... Make sure you're throwing out just the bath water and not the baby. Sure, have a glass of vino, and your films by Visconti and Fellini, but don't mess around with Marxism just because some fundamentalist preacher doesn't like it and you don't like his leisure suits." [Franky Schaeffer, *Bad News for Modern Man* (Crossway, 1984), pp. 87, 88.]

In retrospect, this is a rather revealing passage because Frank later admitted that his own departure from biblical Christianity was based at least in part on aesthetic considerations:

The way I would put it may come off as a little odd; but it had more to do with aesthetics than morality. I can remember thinking, as I was about to take the stage as the keynote speaker at the Southern Baptist Convention in front of some 23,000 pastors in the early 1980s, when my dad couldn't make it, that I was heading into my late 20s and this was going to be the first day of the rest of my life. None of the folk to whom I was talking were the kind of people who liked the movies I liked, or were into the arts that I was into, or enjoyed the kind of music I enjoyed. My cultural background – growing up in Europe as Francis Schaeffer's son – really had very little to do with White, middle-class, American Right Wing Christianity of the Jerry Falwell brand.... The kind of people that we were being successful with were the kind of people I didn't like. It was a

real disconnect.... So I got out. I literally left the evangelical community virtually overnight. [Interview in *Liberty*, an Adventist publication (2020).]

Americans who grew up driving to strip malls may not grasp the sharp contrast young Franky experienced between his decades in an Alpine Swiss chalet and his sudden introduction to the more commercial world of megachurches and televangelists. As he related it, this was not only a matter of "culture shock" but also an affront to his value system:

I think my problem with remaining an evangelical centered on what the evangelical community became. It was the merging of the entertainment business with faith, the flippant lightweight kitsch ugliness of American Christianity, the sheer stupidity, the paranoia of the American right-wing enterprise, the platitudes married to pop culture, all of it... that made me crazy. It was just too stupid for words. [Frank Schaeffer, *Crazy for God*, p. 389.]

Dad was not a fake. He was not a thief. He was not of those other folk's ilk.... Dad worked on the edge of his bed in an old rocking chair with a tea tray. He didn't even have a desk! We didn't own a car. The first time I ever flew first class in my life was when we were out on the road and millionaires like Richard DeVos of Amway were footing the bill for our films. Dad and I were embarrassed by that sort of thing. So, coming from this humble, little ministry which, no matter what you think of the theology, was authentic, and suddenly stumbling into the big-time of the God business of America, was a shock to my system from which I couldn't recover. [Interview in Liberty, an Adventist publication (2020).]

Two other factors entered into his growing disaffection with mainstream American evangelicalism:

The second reason was my marriage. I had been raised with the sort of domineering, Calvinistic, Evangelical thought that men should be in charge of everything. This made relationships worse. I was on the road six months a year, and when I'd come home, I'd always be angry with myself and with my family. I was in love with my wife. But it was no picnic realizing that the involvement with the kind of people I was spending time with, along with the strains it was putting on my own life as I was secretly wanting to go in different directions, was turning me into a world-class jerk. [Ibid.]

Under increasing stress, and clearly too immature to deal with all the mental and emotional pressure of being a high-profile evangelical celebrity, Frank underwent an intense period of rethinking his faith. However, unlike his father's "hayloft experience" nearly forty years earlier, Frank never reemerged with his faith confirmed and stronger than ever. In his words:

Then I started questioning the theology itself. Did I really believe this stuff? Did I really believe that we were correct on the politics concerning gay issues or feminist issues or access to abortion? As I started to look at the issues in and of themselves from outside of being part of the movement, it all began to disintegrate. [Ibid.]

When one disconnects from the objective, absolute and eternal Truth of Scripture – the anchor of faith that stabilized his parents' life, faith and ministry throughout their lives, then one is truly adrift on the turbulent ocean of life, "tossed back and forth by the waves and blown here and there" by every emotion, every trend, "and every wind of doctrine by the cunning and craftiness of men in their deceitful scheming" (Eph. 4:14). Such has been the apparent condition of Frank Schaeffer, who in his foolishness as a self-proclaimed "atheist who believes in God" can declare that "Morals do not come from sages like Jesus, Martin Luther King Jr., Muhammad, whomever; morals are evolved in us." [Josiah Reedy, "Just

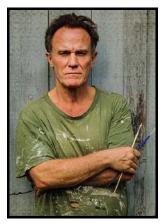
Repackaged Misogyny: Frank Schaeffer on 'Real' v. 'Fake' Family Values." Juicy Ecumenism (2021). https://juicyecumenism.com/] But in his case, it is clearly a matter not of evolution but devolution.

Was Frank Schaeffer, the privileged son of one of the great Christian evangelists and sages of the 20th century, ever truly a genuine committed Christian? Or was he always the prototypical rebel without a cause – or ultimately, an unrepentent prodigal son? Christianity is not inherited – it is born anew in each individual through the phenomenon of spiritual regeneration. As both his father and mother emphasized, one must resolutely *choose* to follow Christ, and do so out of a pure, sincere and contrite heart.

Over the years, many people experienced a life-changing conversion at L'Abri. The question is: Was Franky Schaeffer one of them? Did he ever truly believe in Christ, put his faith in Him, and surrender his life to his Savior and Lord?

What does Frank say about his own faith experience? His answers are not encouraging. In *Crazy for God* he wrote that "I also happened to sincerely believe in my father's message, though 'believe' is perhaps the wrong word. Rather, I had not yet begun to question my indoctrination." [Frank Schaeffer, *Crazy for God*, p. 258] When asked, "Do you remember when you first found faith? Do you remember the story of how you were born again, or converted?" Frank's response was...

I don't have any recollection of a moment. I essentially was raised in the faith and caught it like you would a genetic problem. It wasn't something that I chose. It was more a question of, as time went by, making it my own: as a child, first out of fear that I would be lost; and then I guess in my teens and early 20s as an intellectual system that I bought into based on the fact that my dad pitched it to me, my mom had pitched it to me;... [and] finally as an intellectual decision to leave the faith that I had been raised in and see things differently. [American Experience: God in America. PBS.]



[Y]ou know, looking back what I realize is it's been like coming up from deep under the water. You know I was conditioned to be a fundamentalist Christian. I don't mean my parents sat down and said let's make sure that little Franky here can never think a free thought. But if you're raised on Bible stories from your mother's knee, if every single sentence she finishes has a platitude or a religious part to it, if everything that you look at from sunsets to people you meet on airplanes has to be folded into this narrative, if you can never have an ordinary conversation with someone without witnessing to them about Jesus or giving them a tract or trying to steer it in the direction where they'll ask you questions about religious things so that you can actually talk about something important instead of just their children

or their families or their careers or what they like, you know, bring your religion into the subject. If you do that from the time you're born until you're in your 20s, it takes you a long, long, long time to get the ringing out of your ears." [Terry Gross, *Fresh Air*. NPR.]

Reflecting on his adolescent and young adult years as the presumptive successor to one of the most influential and well-known Christian evangelists and thinkers of the 20th century, Frank might best have summarized the true state of his soul in those years with one revealing comment in *Crazy for God*: "I was in The Work, but not of it" (ref. I John 2:19). My prayer is that he honestly and humbly is convicted of his arrogance and rebellion and earnestly seeks the Lord God with all his heart, soul, mind and strength. Therein is the only path to the Way, the Truth and the Life for which God created each of us.

So what's the bottom line? Perhaps Bob Dylan said it best when he wrote and sang...

You might be a rock-n-roll addict, prancing on the stage
Money, drugs at your command, women in a cage...
You may be a preacher, preaching spiritual pride
Maybe a city councilman takin' bribes on the side...
But you're gonna have to serve somebody
Yes, you're gonna have to serve somebody
Well it may be the Devil, or it may be the Lord
But you're gonna have to serve somebody.

(Bob Dylan, "Gotta Serve Somebody" (Special Rider Music, 1969)

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Francis Schaeffer: A Recommended Bibliography

1. The God Who Is There: Speaking Historic Christianity into the Twentieth Century (InterVarsity Press, 1968).



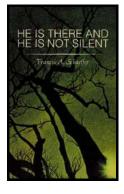
- A wide-ranging analysis of the intellectual and cultural climate of the second half of the 20th century and the impact of secular humanistic philosophy on every area of life from philosophy to art.
- Basic theme: The existence and relevance of God, and how modern man came to first distance himself from, and ultimately disbelieve in, the God as revealed in the Bible.
- Schaeffer called for a comprehensive spiritual and apologetical approach to the Christian life grounded in the principle of absolute truth: "The present chasm between the generations has been brought about almost entirely by a change in the concept of truth.... This change in the concept of the way we come to knowledge and truth is the most crucial problem, as I understand it, facing Christianity today.... Yet even now, years after the shift is over, many Christians still do not know what is happening."
- David Virtue: "The God Who Is There directly exposed and challenged the intellectual presuppositions and cultural climate of the second half of the 20th century."
- Christianity Today named The God Who Is There one of the "Top 50 Books That Have Shaped Evangelical Christianity."

2. Escape from Reason (InterVarsity Press, 1968).



- A critique of the philosophy that underlies modern philosophy, science and popular culture.
- Basic theme: How the rejection of God and the emergence of secular humanism has caused man to lose contact with reality and reason.
- Objective reason must always prevail over subjective feelings and emotions.
- The Christian church must not only hold to the basic scriptural principles of the historic Christian faith but also effectively communicate these truths to the present generation.... "If we are to communicate the Christian faith effectively, we must know and understand the thought-forms of our own generation."
- While the Bible does not provide exhaustive knowledge regarding all the issues of life, it does provide "true and unified knowledge."
- The Protestant Reformation made many positive and necessary corrections in the course of Western history "and made possible the culture which many of us love even though now our generation is throwing it away.... People today are trying to hang on to the dignity of man, and they do not know how to because they have lost the truth that man is made in the image of God."

3. He Is There and He Is Not Silent (Tyndale House Publishers, 1972).



- Basic theme: There are compelling reasons to believe that God exists, and furthermore we can know God personally.
- The Bible is the greatest philosophy book ever written as it deals specifically with all three areas of philosophical inquiry: (1) metaphysics, the nature of being; (2) epistemology, how can we know anything for certain; and (3) morals, or how should we live?
- Regarding basic metaphysics, there are only three options for the existence of the universe: (1) it is eternal (and presumably self-created); (2) the universe had an impersonal beginning; or (3) a transcendent, eternal and omnipotent God created all

that exists. The first two options are absurd: impersonal mass, energy and motion have no will and no potential to create anything.

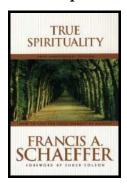
• God has revealed his character and nature, and his will and purpose for mankind, in Scripture.

4. The Church at the End of the Twentieth Century (InterVarsity, 1970).



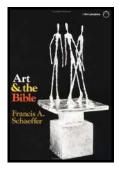
- Basic theme: Does the church have a future as we come to the close of the 20th century?
- The Christian church faces formidable opposition from the radical secular neo-Marxists of the New Left, the capitalistic corporate industrial complex that puts profits ahead of morality, a dishonest media establishment, and the technocratic elite who are driven by the philosophy and agenda of scientism. Church leaders and Christians in general must wake up and begin offering a biblically-based countercultural alternative to these insidious anti-Christian forces that seek to dominate and control our lives.
- Schaeffer: "In this book, I have attempted to describe the sociological milieu in which the church of Jesus Christ now finds itself.... In the midst of a culture cut loose not only from God and revelation, but also cut loose from reason in a society easily subject to manipulation by the New Left or an Establishment elite what future is there for the the institutional church?"

5. *True Spirituality* (Tyndale House, 1971).



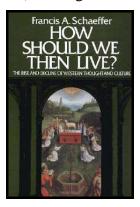
- Basic theme: Christianity really is true, and it is as relevant to modern life as it always has been.
- *True Spirituality* is regarded by many as one of the great spiritual classics of the 20th century. Essentially a book on sanctification, Schaeffer notes that it probably should have been his first book. Unlike most of his books that engaged the minds of his readers, this one focuses on their hearts.
- In the early 1950s, after having served as a pastor for over a decade, Schaeffer was mentally and emotionally exhausted from all the stress and conflicts in his own life and those in his conservative denomination. In the throes of a serious existential crisis, he began to question whether or not Christianity was really true. Much of *True Spirituality* relates to the intense struggles he experienced at the time: Does belief in,
- and commitment to, Jesus Christ really make a difference in one's life, and is Christianity really objective true? Vowing to "start at the beginning" i.e., go back to agnosticism and totally reexamine every aspect of his Christian faith this book is the product of Schaeffer's honest search for answers.
- *True Spirituality* is a treasure trove of wisdom for Christians who yearn to discover what true spirituality looks like in everyday life. When it was published more than fifty years ago, the book had a considerable impact on evangelicalism as hundreds of young people flocked to L'Abri for answers to their own perplexing spiritual struggles. *True Spirituality* unpacks what real Christianity is all about about and what it means to follow Jesus Christ wholeheartedly and unreservedly.

6. Art and the Bible (InterVarsity Press, 1973).



- Basic theme: The arts are an integral and creative expression of mankind having been created in the image of our creator God, and there is a biblically-based philosophy of the arts that Christians should understand and celebrate.
- Art and the Bible offers a Christian perspective on art in contrast to so much of contemporary art painting, sculpture, music, movies, theater, TV, etc. that promotes secularism, political propaganda and decadence.
- Schaeffer: "The lordship of Christ should include an interest in the arts. A Christian should use these arts to the glory of God... as things of beauty to the praise of God.... The Christian is the one whose imagination should fly beyond the stars."

7. How Should We Then Live? The Rise and Decline of Western Thought and Culture (Fleming H. Revell Company, 1976).

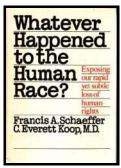


- Basic theme: The rise and fall of Christian-influenced Western civilization.
- Schaeffer: "This book is... an analysis of the key moments in history which have formed our present culture, and the thinking of the people who brought those moments to pass.... The choices we make in the next decade will mold irrevocably the direction of our culture... and the lives of our children."
- Schaeffer: "In July 1974 my son, Franky, came to me with a suggestion... that a major cultural and historical documentary film series and book could perhaps be produced. Using my study over the past forty years of Western thought and culture as a base, we could attempt to present the flow and development which have led to 20th century thinking." The result was *How Should We Then Live?* a panoramic overview of the major themes and trends in Western civilization from ancient Rome

to the mid-1970s.

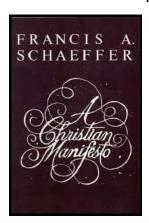
- *How Should We Then Live?* is an ideal primer for those interested in philosophy, history, and a comprehensive Christian worldview. In the book Schaeffer engages the ideas of Plato, John Locke, Thomas Jefferson, Voltaire, and many others, and examines the art, architecture, and ideas that shaped modern society.
- Marvin Olasky, Editor of WORLD magazine: *How Should We Then Live?* was produced by a genius who cared about the battle of ideas. It's also the book I still recommend to students for a quick overview of 'the rise and decline of Western thought and culture.' Schaeffer brilliantly takes readers from ancient times through the Renaissance, Reformation, and Enlightenment, then discusses the breakdown in philosophy and science and moves on to art, music, literature, film, and much else...."
- Cal Thomas, syndicated columnist: "There are books that quickly go out of print and there are books for the ages. *How Should We Then Live?* is one for the ages."

8. Whatever Happened To the Human Race? Exposing Our Rapid Yet Subtle Loss of Human Rights (Fleming H. Revell Company, 1979).



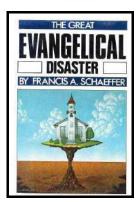
- Basic theme: Co-authored by Francis Schaeffer and C. Everett Koop, *Whatever Happened to the Human Race?* analyzes the widespread implications and loss of human rights brought on by the practices of abortion, infanticide, and euthanasia.
- Choices are being made that undermine human rights at the most basic level. Practices
 once regarded as "unthinkable" are now considered acceptable as the destruction of
 human life is being sanctioned and practiced on an industrial-scale level by courts, the
 medical profession, and by parents.
- The book was dedicated "To those who were robbed of life, the unborn, the weak, the sick, the old, during the dark ages of madness, selfishness, lust and greed for which the last decades of the twentieth century are remembered."
- The inhumanity of abortion and infanticide and euthanasia can only be compared to the Nazi Holocaust during World War II. As the Reichskommisar for the Ostland wrote to the Reichsminister of occupied Eastern territories in 1943: "Just imagine that these events were to become known to the enemy and were being exploited by them! In all probability, such propaganda would be ineffective simply because hose hearing and reading it would not be prepared to believe it."
- Once the value of human life has been depreciated, as in the *Roe v. Wade* case, and once the idea of "quality of life" is substituted for the absolute value of every human life itself, we have entered a new era of barbarism.
- As with *How Should We Then Live?*, this book was a film/video series produced and directed by Franky Schaeffer.

9. A Christian Manifesto (Crossway Books, 1981).



- Basic theme: How a biblical Christian worldview relates not only to our spiritual and religious lives but also to the full range of social, cultural and political issues.
- In *A Christian Manifesto*, Schaeffer showed why morality and freedom are under assault in our society, and he implored Christians to change the course of history by returning to biblical Truth and by allowing Christ to be Lord in all of life.
- Schaeffer: "This book is the natural outgrowth of the books which have gone before. The earliest books, *The God Who Is There*, *Escape from Reason*, and *He Is There and He Is Not Silent*, dealt with the Lordship of Christ over all of life philosophy, theology and the church, art, music, literature, films, and culture in general.... The next logical step: What is the Christian's relationship to government, law, and civil disobedience?"
- In general, the evangelical church and its leadership have lacked the courage to stand up to the great threats to civil and religious liberty.
- Borrowing from John Knox's theory of the right of revolution, Samuel Rutherford's *Lex Rex: Or the Law and the Prince*, and the Natural Law principles of civil disobedience, Schaeffer urged Christians to get informed and engaged in the great culture war issues of our time. "If a law is wrong, you must disobey it.... At a certain point there is not only the right, but the duty to disobey the state."
- Schaeffer: The culture war is real it's not an illusion. "As Christians we must stand absolutely and totally opposed to the whole humanist system.... The whole structure of our society is being attacked and destroyed.... It is not too strong to say that we are at war, and there are no neutral parties in the struggle."
- Schaeffer: "I hope the window does not close [on religious and civil liberties]. I hope those with a humanistic world view who have increasingly controlled our culture... cannot close the open window with all their efforts. But if they do, if they take over with increased power and control, will we be so foolish as to think that religion and the religious institutions will not be further affected than they have been so far?"

10. The Great Evangelical Disaster (Crossway Books, 1984).



- Schaeffer's last book focused on the theological, moral and cultural seductions which modern evangelicalism must resist, especially in regard to abortion, divorce and homosexuality.
- The cover blurb: "Have Christians compromised their stand on truth and morality until there is almost nothing they will speak out against? Has the evangelical church itself sold out to the world? In this explosive new book, Dr. Francis Schaeffer exposes the rise of compromise and accommodation, and the tragic consequences of this, within our society and within the evangelical church."
- The book was dedicated "To a new, young generation and to those in the older generation – who will stand and be counted as radicals for truth and for Christ."
- Schaeffer: "Something happened during the last sixty years something which cut the moral foundation out from under our culture.... Our culture has been squandered

and lost, and largely thrown away. Morality itself has been turned on its head with every form of moral perversion being praised and glorified in the media and the world of entertainment...."

"I would say that the statement which I am making in the pages of this book is perhaps the most important statement I have ever written. It concerns what I call 'The Great Evangelical Disaster' and the greatest problem we who are Christians face in our generation.... My book hopes to help evangelical Christians see how much of evangelicalism has been accommodating to the destructive and ugly world spirit of our day; and to help young Christian radicals and others to stand courageously against this accommodation."

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NOTES

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- · Natural Law: The Moral Foundation for Social and Political Civility
- · American Crisis: Cultural Marxism and the Culture War
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