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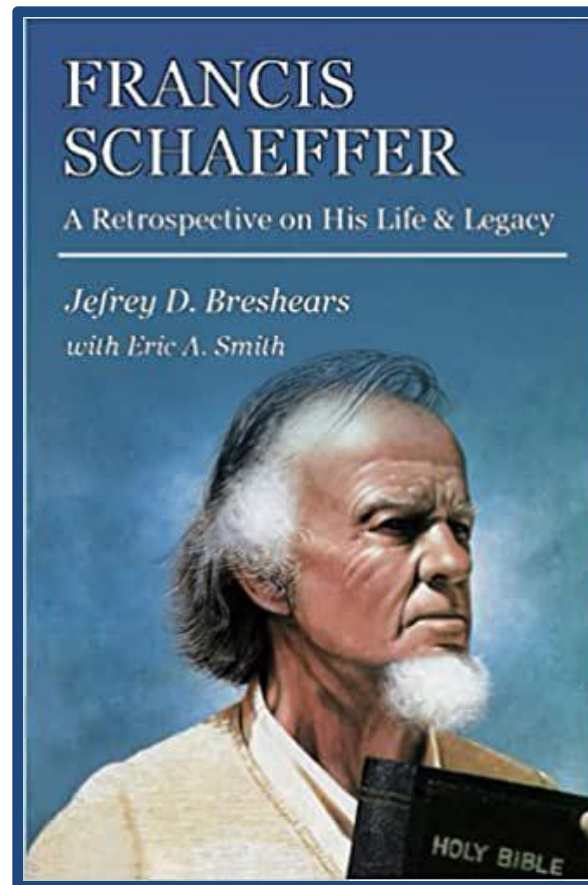
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FRANCIS SCHAEFFER

A RETROSPECTIVE ON HIS LIFE & LEGACY



FRANCIS SCHAEFFER

A RETROSPECTIVE ON HIS LIFE & LEGACY

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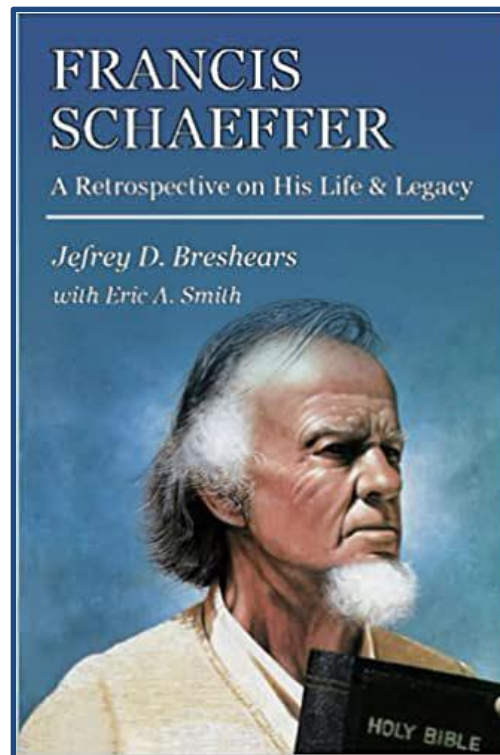
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PREFACE



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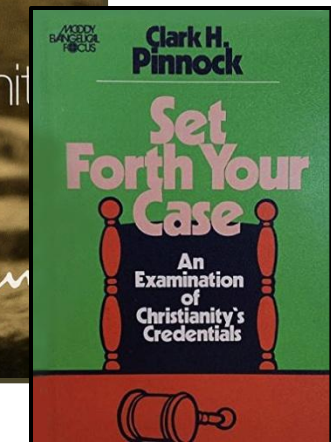
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PREFACE

A Personal Note

My Introduction to Apologetics.

- Josh McDowell, *Evidence That Demands a Verdict* (1972).
- C. S. Lewis, *Mere Christianity* (1954).
- Clark Pinnock, *Set Forth Your Case* (1968).



FRANCIS SCHAEFFER

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PREFACE

Schaeffer's Significance

- The acknowledged “father of Christian cultural apologetics.”



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PREFACE

Schaeffer's Significance

- One of the two most significant and influential Christian thinkers of the 20th century.



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PREFACE

Schaeffer's Significance

- One of the 20 most significant and influential figures in American Christian history.*

* (1) John Winthrop (8) Thomas Jefferson (15) C. I. Scofield
(2) Roger Williams (9) Francis Asbury (16) R. A. Torrey
(3) William Penn (10) Charles Finney (17) C. S. Lewis
(4) Jonathan Edwards (11) Henry Ward Beecher (18) Martin Luther King Jr.
(5) John Wesley (12) "Alexander-Hodge- (19) Francis Schaeffer
(6) George Whitefield Warfield-Machen" (20) Billy Graham
(7) Edward Wigglesworth (13) Dwight L. Moody (21)
(14) Walter Rauschenbusch

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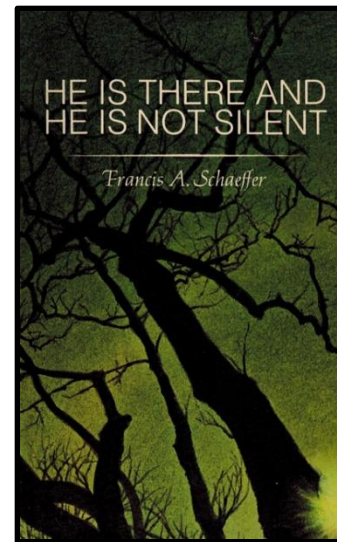
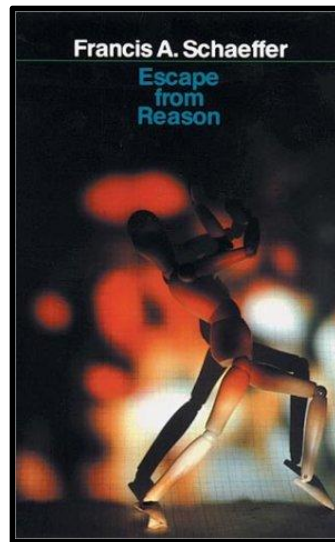
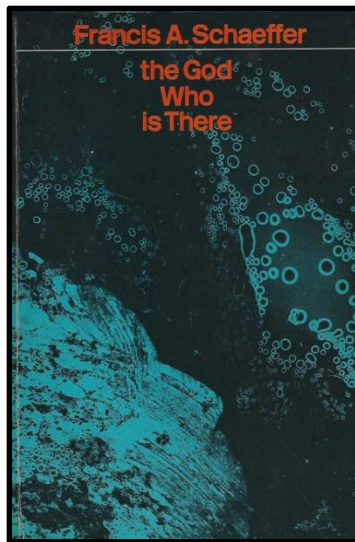
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Schaeffer's Significance

1. Contributions to Christian apologetics.

- Schaeffer's apologetics trilogy.
- Christianity as reasonable faith.



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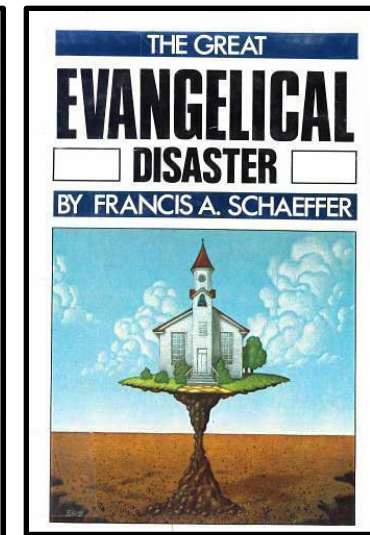
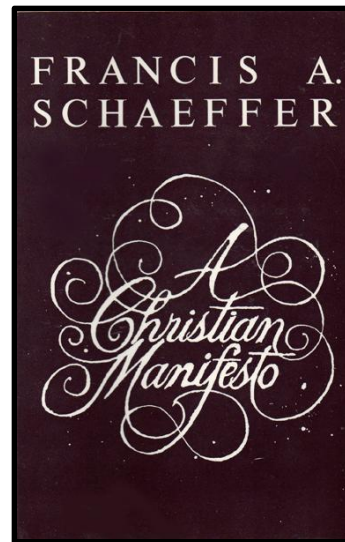
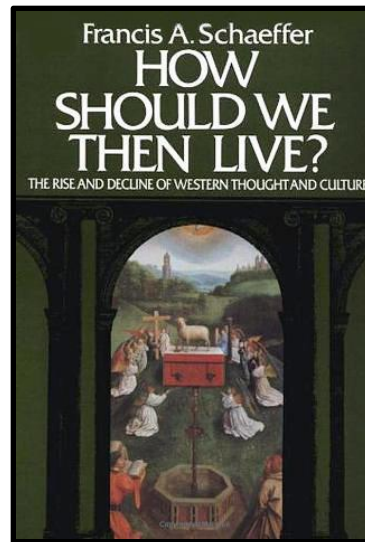
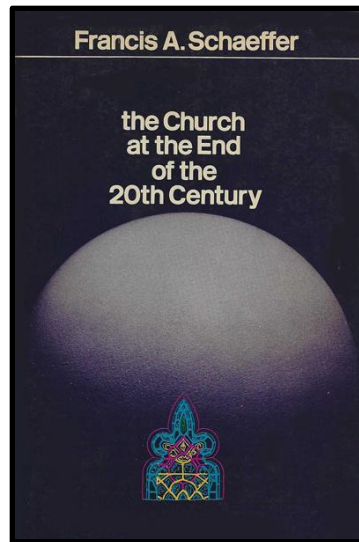
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PREFACE

Schaeffer's Significance

2. Contributions to Christian cultural apologetics.

- The Lordship of Christ over all of life.



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Schaeffer's Significance

3. The ministry of L'Abri.

- The ultimate Christian apologetic.



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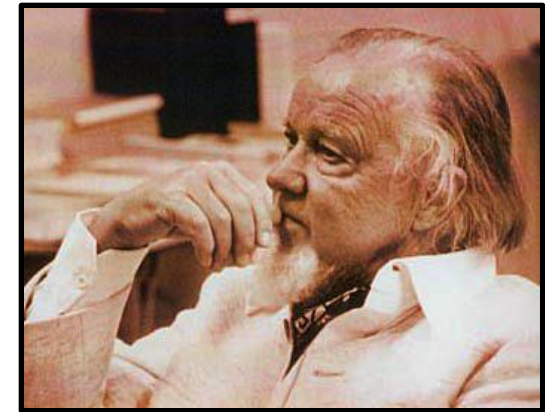
PREFACE

Schaeffer's Significance

4. A prophetic voice for our time.

- A cultural watchman.
- “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...



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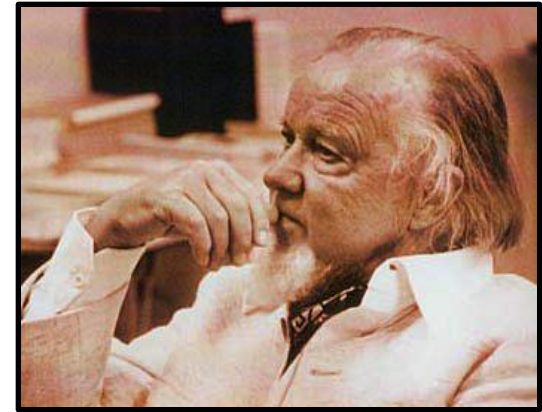
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Schaeffer's Significance

4. A prophetic voice for our time.

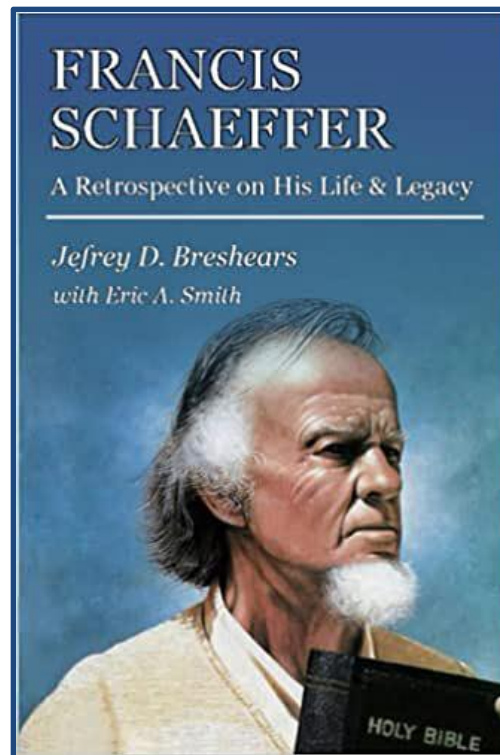
- "... throughout my work the importance of evangelism... the need to walk daily with the Lord, to study God's Word, to live a life of prayer, and show forth the love, compassion, and holiness of our Lord. But we must emphasize equally and at the same time the need to live this out in every area of culture and society."

--- *The Great Evangelical Disaster* (1984)



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INTRODUCTION



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**Whatever Happened to the Human Race?
Cultural Homicide.**

- “The Times, They Are A-changin’” (1963).



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**Whatever Happened to the Human Race?
Cultural Homicide.**

- “Everything Is Broken” (1993).



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Whatever Happened to the Human Race?
Cultural Homicide.

(1) Secularism.

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Whatever Happened to the Human Race? Cultural Homicide.

- (1) Secularism.
- (2) Sexualism.
 - The LGBTQ+ agenda.



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Whatever Happened to the Human Race? Cultural Homicide.

- (1) Secularism.
- (2) Sexualism.
- (3) Socialism.

From each according to his ability, to each
according to his needs

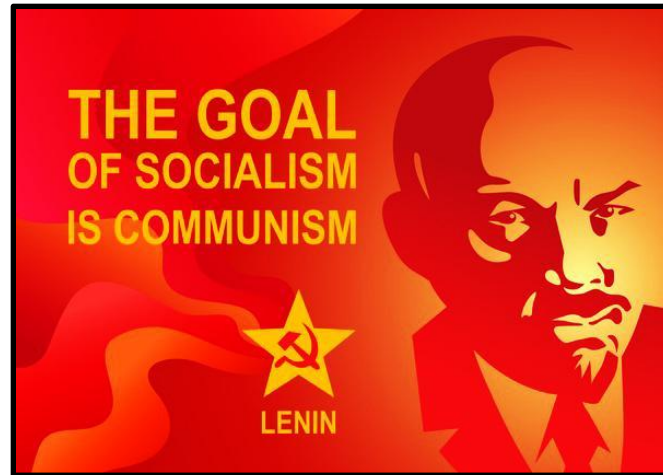


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Whatever Happened to the Human Race? Cultural Homicide.

- (1) Secularism.
- (2) Sexualism.
- (3) Socialism.



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Whatever Happened to the Human Race? Cultural Homicide.

- (1) Secularism.
- (2) Sexualism.
- (3) Socialism.
- (4) Racialism.
 - Critical Race Theory.

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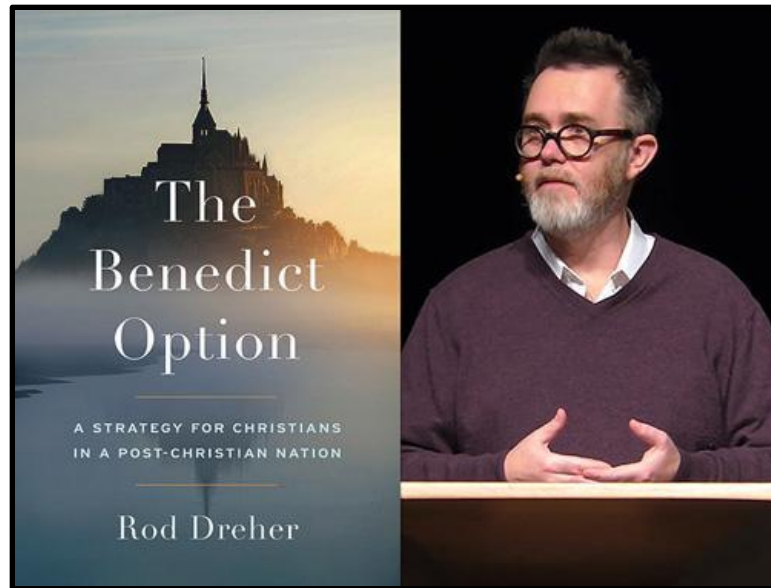
Whatever Happened to the Human Race? Cultural Homicide.

- (1) Secularism.
- (2) Sexualism.
- (3) Socialism.
- (4) Racialism.
- (5) Anesthetism.
 - Cultural chaos, stimulus overload, mind-altering drugs, addiction to TV, social media, sports, etc.

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Whatever Happened to the Human Race?
Rod Dreher, *The Benedict Option* (2017).



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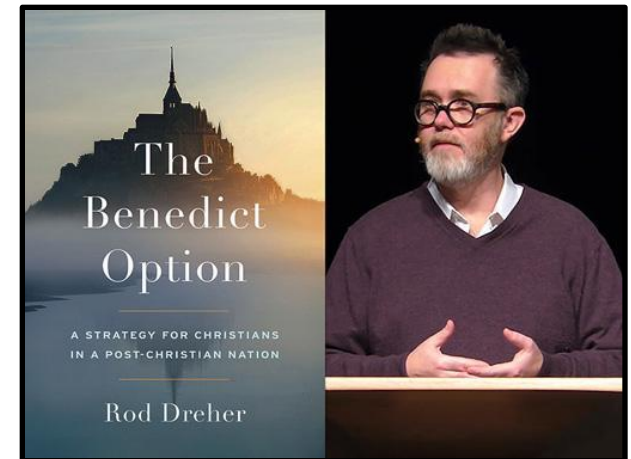
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Whatever Happened to the Human Race?

Rod Dreher, *The Benedict Option* (2017).

- A necessary preface:
 - (1) Is American culture getting progressively better or worse?
 - (2) Is there a “culture war” in America?
 - (3) Is true Christianity counter-cultural?



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**Whatever Happened to the Human Race?
Schaeffer's Target Audience.**

- Evangelical Christians.

Evangelical Christianity.

(1) Biblicism.

- Divine inspiration.
- Historical reliability.
- Doctrinal and moral authority.

(2) Christocentrism.

(3) Conversionism.

(4) Evangelism.

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Whatever Happened to the Human Race?

The Options:

- (1) Actively engage the fight.

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Whatever Happened to the Human Race?

The Options:

- (1) Actively engage the fight.
- (2) Actively support those who are engaged in the fight.



• R. C. Sproul: “I doubt if there has ever been a period in all of Christian history when so many Christians were so ineffectual in shaping the in which they live as is America.”

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Whatever Happened to the Human Race?

The Options:

- (1) Actively engage the fight.
- (2) Actively support those who are engaged in the fight.
- (3) Be a culture war pacifist.



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Whatever Happened to the Human Race?

The Options:

- (1) Actively engage the fight.
 - (2) Actively support those who are engaged in the fight.
 - (3) Be a culture war pacifist.
 - (4) Support the other side.
- “Progressive Christianity.”



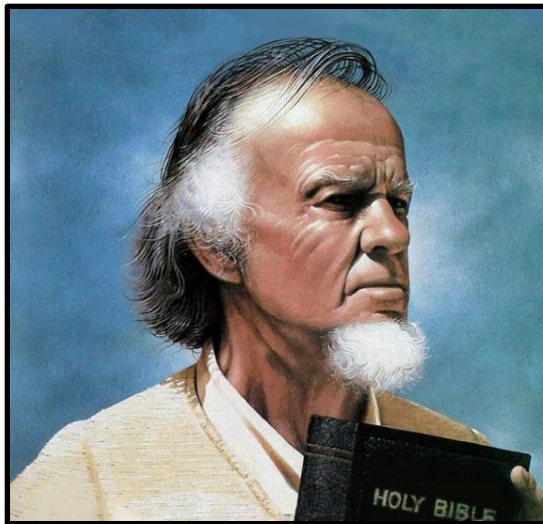
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Whatever Happened to the Human Race? The Solution.

- Not evangelism alone.
- Wholistic discipleship.



- Francis Schaeffer: *"The Lordship of Jesus Christ in the whole of*

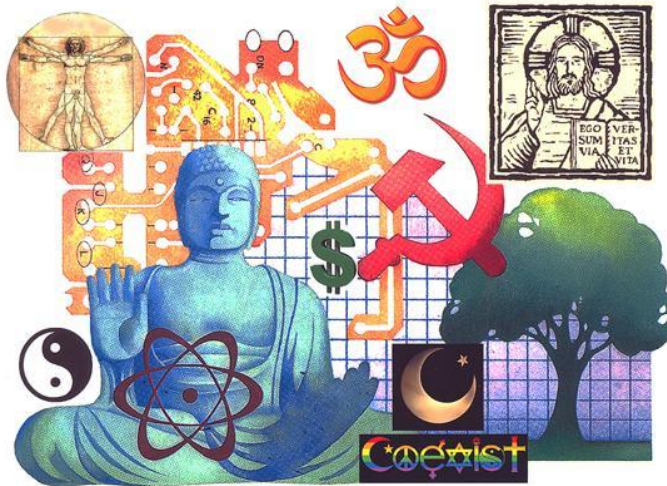
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Whatever Happened to the Human Race? The Solution.

- Wholistic discipleship.
- A biblically-based assessment of philosophy, theology, history, economics, government, culture, and the arts.

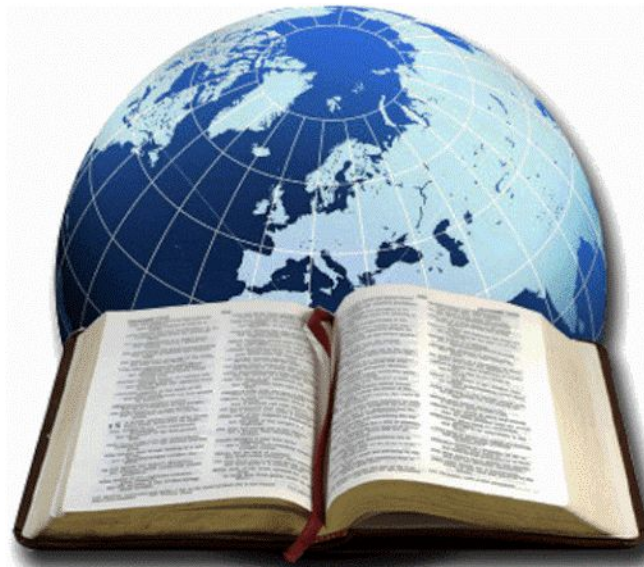


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**Whatever Happened to the Human Race?
The Solution.**

- A comprehensive Christian worldview.



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Whatever Happened to the Human Race? The Solution.

- Greg Jesson: “What Schaeffer, along with the more scholarly C. S. Lewis, provided in the turbulent last half of the 20th century was the confidence that historic Christianity could compellingly contend in the circle of ideas at any level and fear no issue.”

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Whatever Happened to the Human Race? The Solution.

- Greg Jesson: “What Schaeffer, along with the more scholarly C. S. Lewis, provided in the turbulent last half of the 20th century was the confidence that historic Christianity could compellingly contend in the circle of ideas at any level and fear no issue.”
- The most rare virtue:

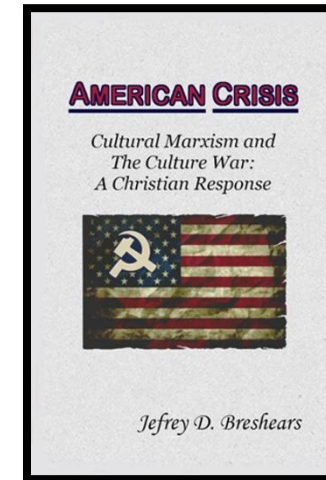
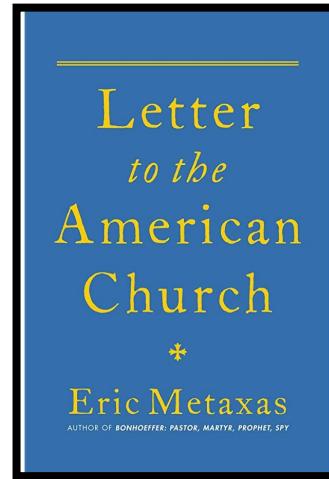
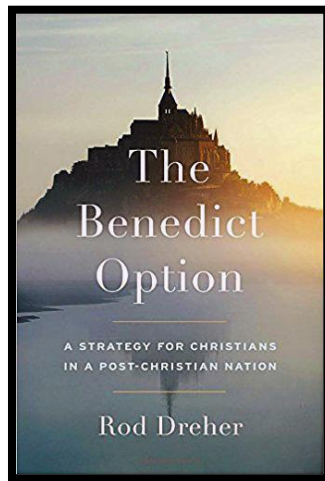
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Whatever Happened to the Human Race? The Solution.

- **WARNING:** Contemporary Christianity lacks wise and courageous prophetic voices amid all the spiritual, moral and cultural chaos of our time.



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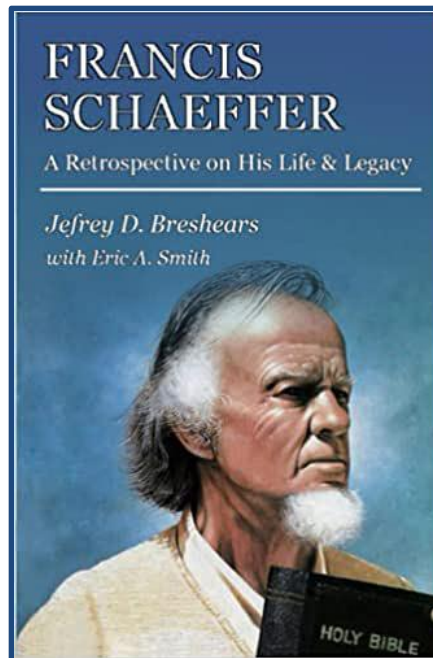
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EARLY LIFE & MINISTRY



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1. EARLY LIFE AND MINISTRY

Francis August Schaeffer IV (1912-84)

Background and Spiritual Conversion.

- Home life.
- A mediocre student.

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A RETROSPECTIVE ON HIS LIFE & LEGACY

1. EARLY LIFE AND MINISTRY

Francis August Schaeffer IV (1912-84)

Background and Spiritual Conversion.

- A (providential) accident: encountering Greek philosophy.
- An assessment: Pagan philosophers raised essential questions related to the reality of truth and the meaning of life.
 - However... they lacked real insight into the complexities of human nature or the solution to the human condition.



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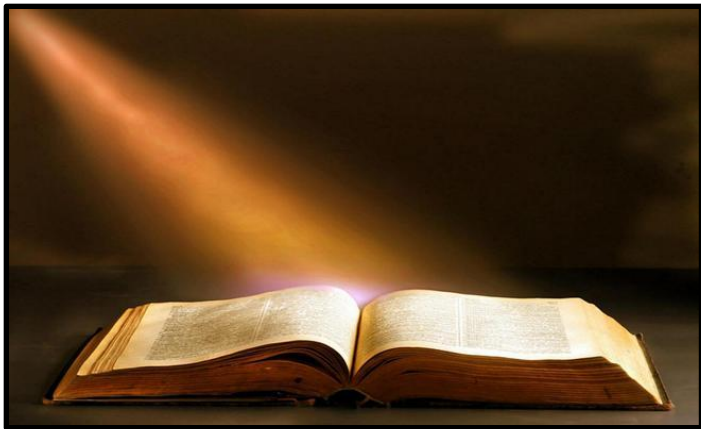
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1. EARLY LIFE AND MINISTRY

Francis August Schaeffer IV (1912-84)

Background and Spiritual Conversion.

- Encountering the Bible.



- Ultimate Reality.
 - Identity.
 - Origin.
 - Meaning.
 - Destiny.
- A spiritual conversion.

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1. EARLY LIFE AND MINISTRY

Francis August Schaeffer IV (1912-84)

Background and Spiritual Conversion.

- Mainline Protestant theological liberalism.



Radical Bible surgery

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1. EARLY LIFE AND MINISTRY

Francis August Schaeffer IV (1912-84)

College Life.

- Hampton-Sidney College



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1. EARLY LIFE AND MINISTRY

Francis August Schaeffer IV (1912-84)
Seminary... and Edith.

- Edith Seville (1914-2013).



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1. EARLY LIFE AND MINISTRY

Francis August Schaeffer IV (1912-84)
Seminary... and Edith.

- Westminster Theological Seminary.
- The influence of Cornelius Van Til, John Gresham Machen, Abraham Kuyper, Geerhardus Vos.



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1. EARLY LIFE AND MINISTRY

Francis August Schaeffer IV (1912-84)
Seminary... and Edith.

- John Gresham Machen,
Christianity & Liberalism (1923).



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1. EARLY LIFE AND MINISTRY

Francis August Schaeffer IV (1912-84)

Early Ministerial Career.

- Pastorates in Pennsylvania and St. Louis.



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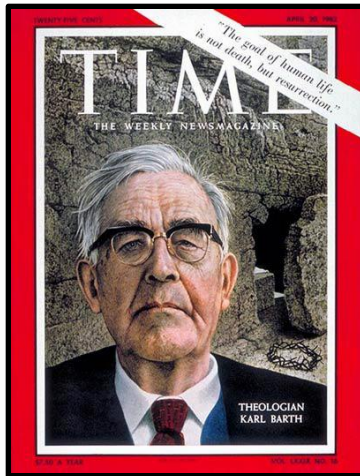
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1. EARLY LIFE AND MINISTRY

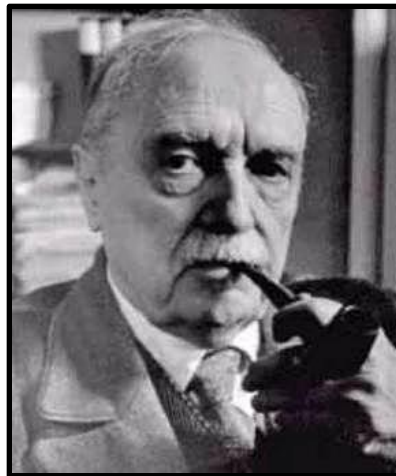
Francis August Schaeffer IV (1912-84)

Early Ministerial Career.

- International Council of Christian Churches (ICCC).
- The state of European Protestantism.



Karl Barth



Rudolf Bultmann



Reinhold Niebuhr

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1. EARLY LIFE AND MINISTRY

Francis August Schaeffer IV (1912-84)

A Mission to Europe.

- A missionary appointment by the ICCC to Europe.
- Sources of spiritual warfare:
 - (1) Theological liberalism and neo-orthodoxy.
 - (2) Roman Catholicism.
 - (3) Intra-denominational politics in the BPC.
 - (4) Post-war secularism, skepticism and despair.
- Nihilism and Existentialism.

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A RETROSPECTIVE ON HIS LIFE & LEGACY

1. EARLY LIFE AND MINISTRY

Francis August Schaeffer IV (1912-84)

A Mission to Europe.

- A crisis of faith.
 - A biographer: “Going to Switzerland was the beginning of an intense spiritual warfare that would last all their lives.”
- FS: “I faced a crisis in my own life....
I said, “Edith, I want you to pray for me.... I want to question the truth of whether the Bible truly is the Word of God, whether Christ is in fact the Son of God. I want to question the basics.”

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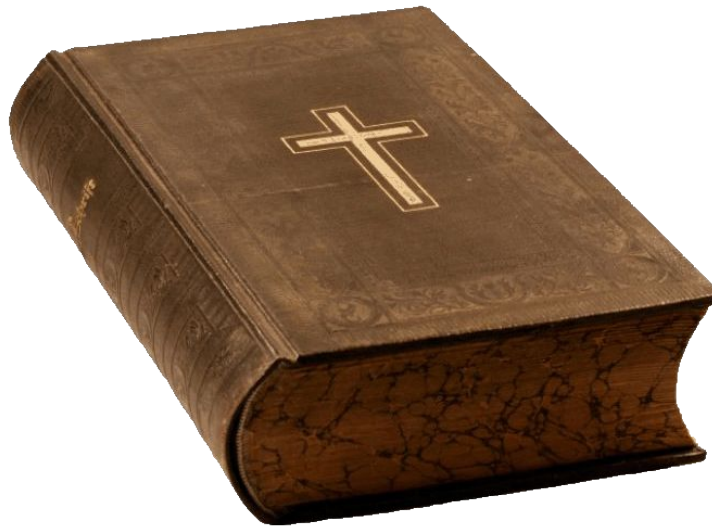
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1. EARLY LIFE AND MINISTRY

Francis August Schaeffer IV (1912-84)

A Mission to Europe.

- A reaffirmation of faith.
- The only reason to believe in biblical Christianity...

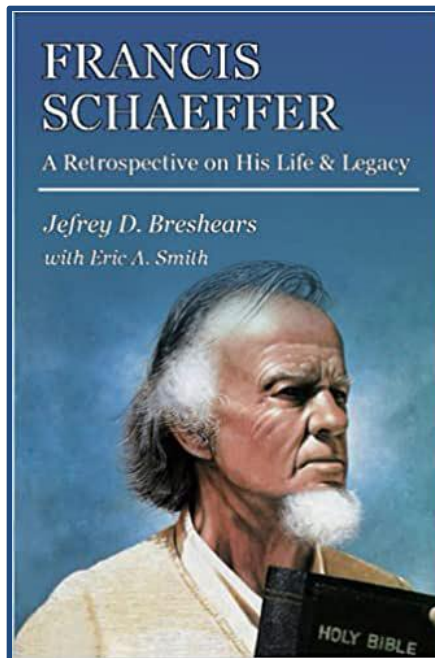


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L'ABRI



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A RETROSPECTIVE ON HIS LIFE & LEGACY

2. L'ABRI

A Spiritual and Philosophical Community A Countercultural Alternative.

- The sole (and soul) solution.
 - Ben Mitchell: “[Schaeffer’s] legacy is not primarily his intellectual contributions to the Christian faith [His] 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.”

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A RETROSPECTIVE ON HIS LIFE & LEGACY

2. L'ABRI

A Spiritual and Philosophical Community A Countercultural Alternative.

- The founding of L'Abri (1955).



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2. L'ABRI

A Spiritual and Philosophical Community A Countercultural Alternative.

- L'Abri's mission.



- FS: "To show forth by demonstration, in our life and work, the existence of God.... to provide honest answers to questions."

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- L'Abri's mission.



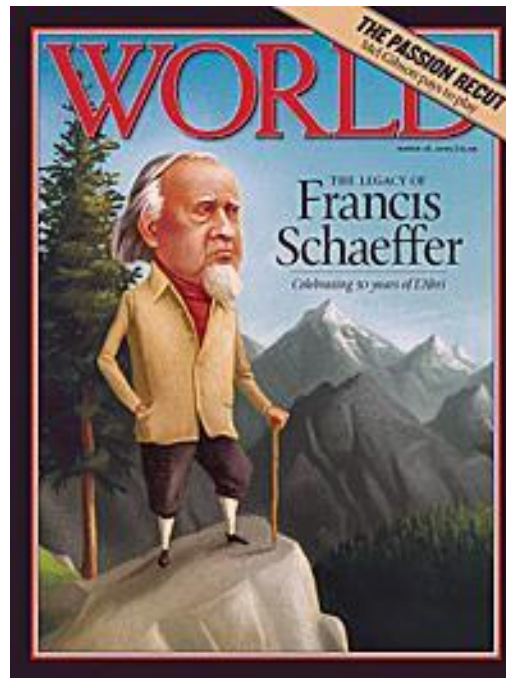
- Applying a comprehensive Christian worldview.
- Lectures and discussions on the Bible, theology, history, philosophy, comparative religions, law, ethics, social issues, cultural issues, science, the arts, etc.

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2. L'ABRI

**A Spiritual and Philosophical Community
A Countercultural Alternative.**

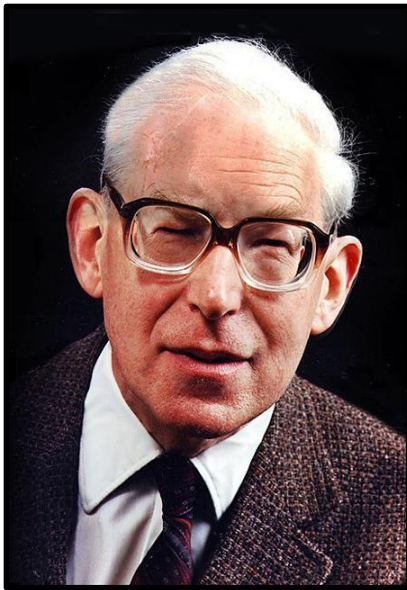


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2. L'ABRI

A Spiritual and Philosophical Community A Countercultural Alternative.



J. I. Packer

- 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....”
- Thomas Morris: “Gradually, students traveling in Europe began to hear about L’Abri – that a man lived there who related Biblical Christianity to contemporary culture and philosophy.”

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A Spiritual and Philosophical Community A Countercultural Alternative.

- 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.... L’Abri’s remote location provided a haven for Christians who felt exhausted by the culture that raised them.”

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2. L'ABRI

A Spiritual and Philosophical Community A Countercultural Alternative.

- Richard Pierard: “In the 1960s, L’Abri served as a haven for young people.... 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 to be conversant in science, history, philosophy, literature, art, and music.... His community was one of compassion and love.”

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2. L'ABRI

A Spiritual and Philosophical Community A Countercultural Alternative.

- 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.”

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2. L'ABRI

A Spiritual and Philosophical Community A Countercultural Alternative.

- Two kinds of Christians sought refuge at L'Abri:
 - (1) Refugees from liberal mainline Protestant churches.
 - (2) Refugees from legalistic fundamentalist churches

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2. L'ABRI

A Spiritual and Philosophical Community A Countercultural Alternative.

- 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, hear, and passions, and then sending them out to transform culture.”

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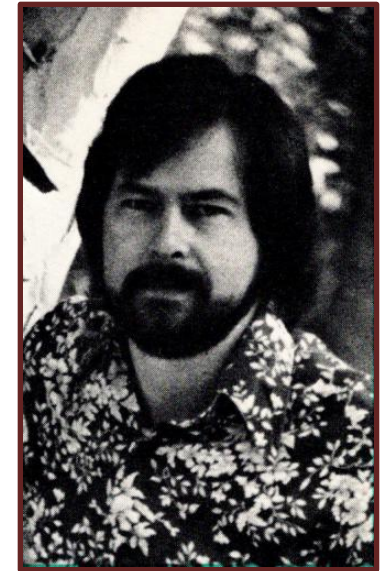
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2. L'ABRI

A Spiritual and Philosophical Community A Countercultural Alternative.

- Mike Yaconelli: “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....

“We had no idea... just how much his visit [to the National Youth Workers Convention] would change us and countless others....



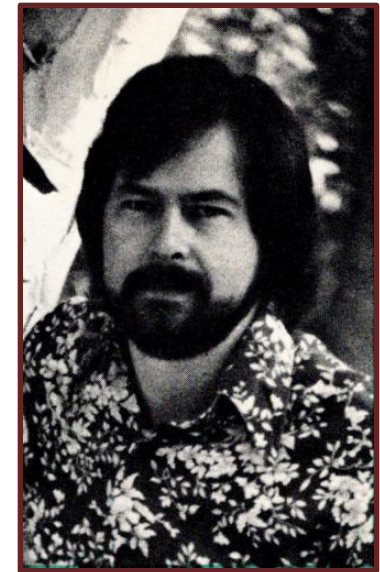
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2. L'ABRI

A Spiritual and Philosophical Community A Countercultural Alternative.

- “... We would never be the same again. His message was revolutionary and life-changing. His insights... were like fresh air for those of us still reeling from the aftermath of the Sixties – when so many of us had begun to question the validity of the Christian faith.... Most of all, we had forgotten how to think. Francis Schaeffer helped us rediscover our faith and our minds.”



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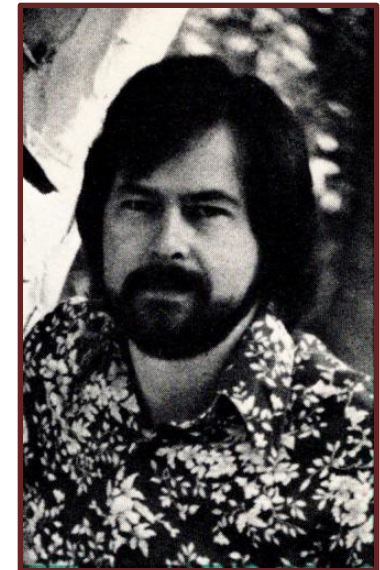
A RETROSPECTIVE ON HIS LIFE & LEGACY

2. L'ABRI

A Spiritual and Philosophical Community A Countercultural Alternative.

- “... Eventually I went to L’Abri.... I came away with a deep and abiding respect for the strange man with the knickers.... He was one of the most intense, dedicated, and Godly men I have ever known.... It was a privilege and an honor to have known him.”

[Mike Yaconelli, “A Not So Fitting Memorial.”
The Wittenburg Door (March/April 1984)]



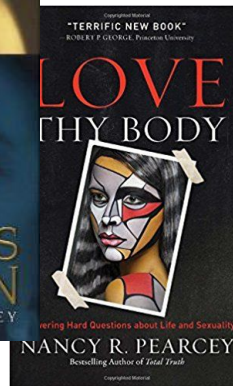
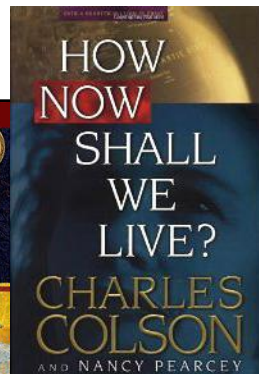
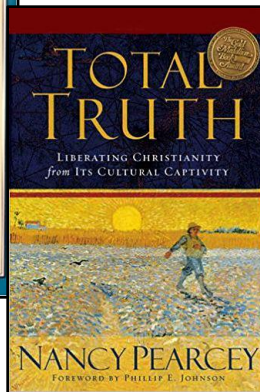
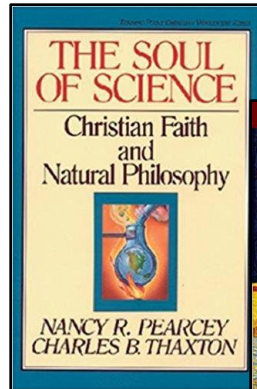
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2. L'ABRI

A Spiritual and Philosophical Community The Legacy.

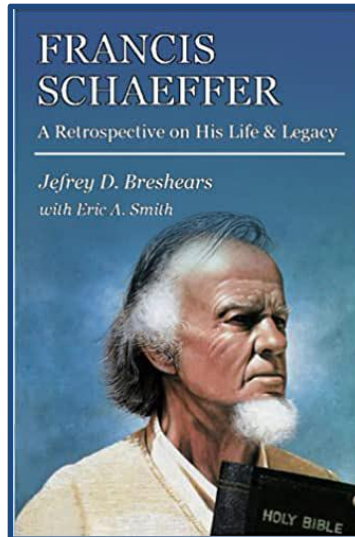
- Nancy Pearcey.
- Charles Colson.



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A RETROSPECTIVE ON HIS LIFE & LEGACY

--- 3 ---

**COMPREHENSIVE
DISCIPLESHIP**

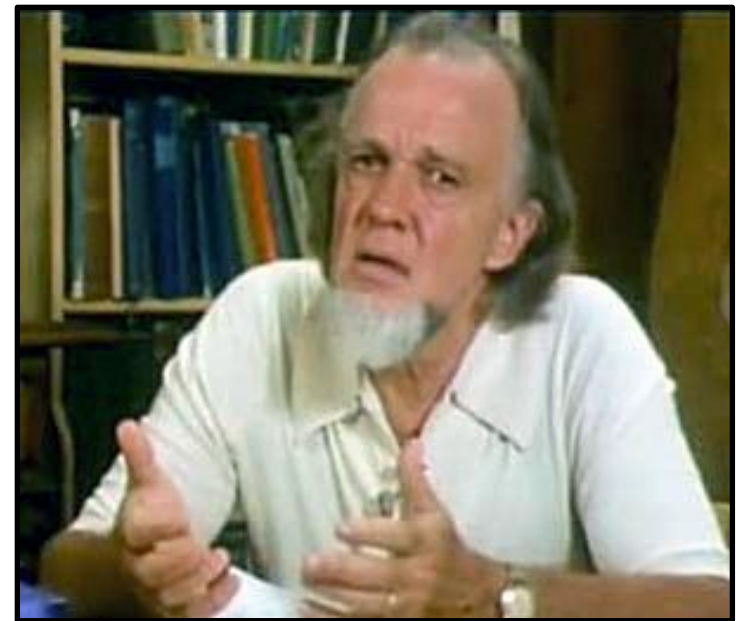


FRANCIS SCHAEFFER
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3. COMPREHENSIVE DISCIPLESHIP

A Prophet for Our Time **The Central Theme.**

- Western societies and culture have become ‘post-Christian,’ floundering in the muck of relativism, irrationality and decadence.



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A RETROSPECTIVE ON HIS LIFE & LEGACY

3. COMPREHENSIVE DISCIPLESHIP

A Prophet for Our Time

Two Threats to Christian Discipleship.

(1) The world system.

- I John 2:15 – “Love not the world [system – the values and priorities of this world] nor the things of this world. If anyone loves the world, the love of God the Father is not in him.”
- Ref. John 18:36-37; 16:33; 15:18-19; 8:12; Jas. 4:4; Gal. 1:3-4; I Cor. 3:19; II Cor. 10:3-5; etc.



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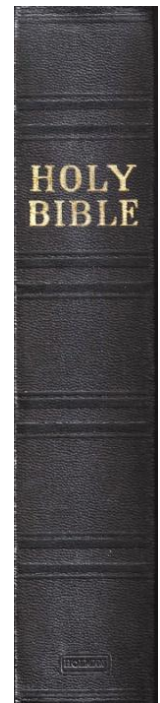
3. COMPREHENSIVE DISCIPLESHIP

A Prophet for Our Time

Two Threats to Christian Discipleship.

(1) The world system.

- Rom. 12:2 – Do not conform any longer to the values, the thought-forms and the priorities of this world [i.e., its ways of thinking, speaking and acting] , but be transformed by the renewing of your mind.”



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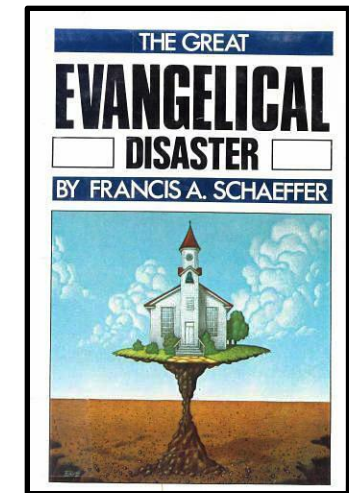
3. COMPREHENSIVE DISCIPLESHIP

A Prophet for Our Time

Two Threats to Christian Discipleship.

(2) Theological Liberalism.

- *The Great Evangelical Disaster* (1984):
The danger of liberalizing influences within evangelical churches.
- Liberal “Christianity” as “a different gospel” (Gal. 1:7).
- FS: “[Theological] liberalism is nothing more than secular humanism dressed up in religious terminology.... Liberal mainline churches today are far more destructive than any cults.”



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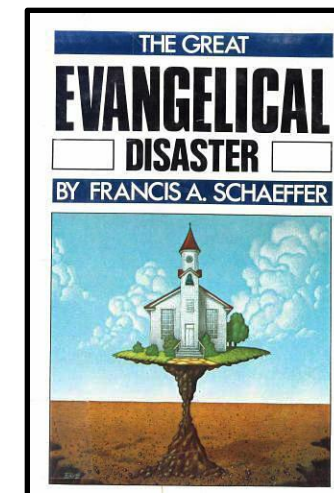
3. COMPREHENSIVE DISCIPLESHIP

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Two Threats to Christian Discipleship.

(2) Theological liberalism.

- 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.”



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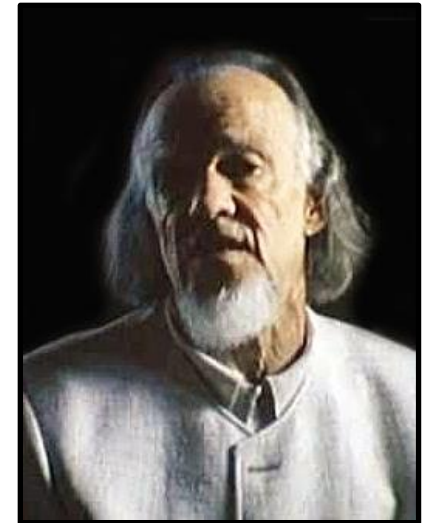
A RETROSPECTIVE ON HIS LIFE & LEGACY

3. COMPREHENSIVE DISCIPLESHIP

A Prophet for Our Time

A “Unique” Presence.

- Michael Hamilton: “This small, intense man from the Swiss mountains delivered a message unlike any heard in evangelical circles in the mid-1960s....”
- 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.”



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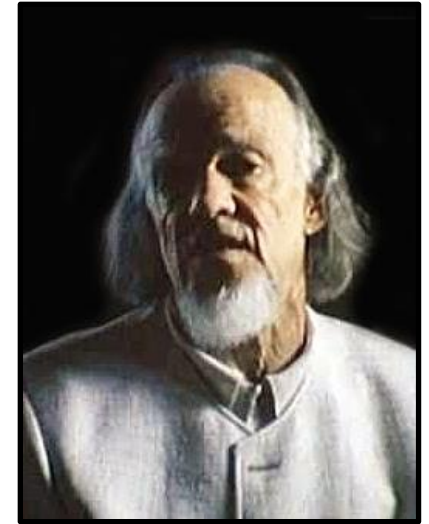
A RETROSPECTIVE ON HIS LIFE & LEGACY

3. COMPREHENSIVE DISCIPLESHIP

A Prophet for Our Time

A “Unique” Presence.

- 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. Relatively short in stature, he sported a billygoat’s beard, shoulder-length hair, and wore knickers!”



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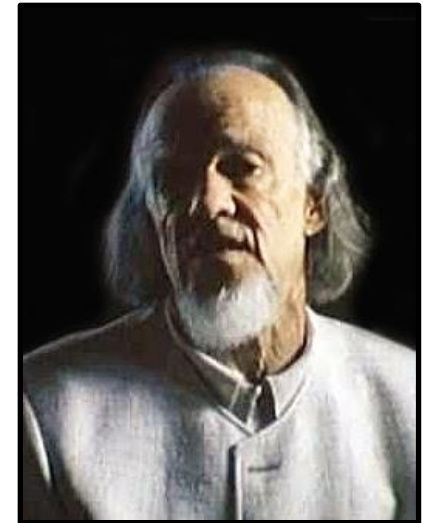
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3. COMPREHENSIVE DISCIPLESHIP

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A “Unique” Presence.

- 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. As freshmen [at Wheaton College], unfamiliar with the thought and works of modern man, we thought it was funny. But as seniors, it wasn’t funny any more. After we had studied Kant, Hegel, Sartre, *et al.*, the voice sounded more like an... ecclesiastical shriek. If Edvard Munch’s ‘The Scream’



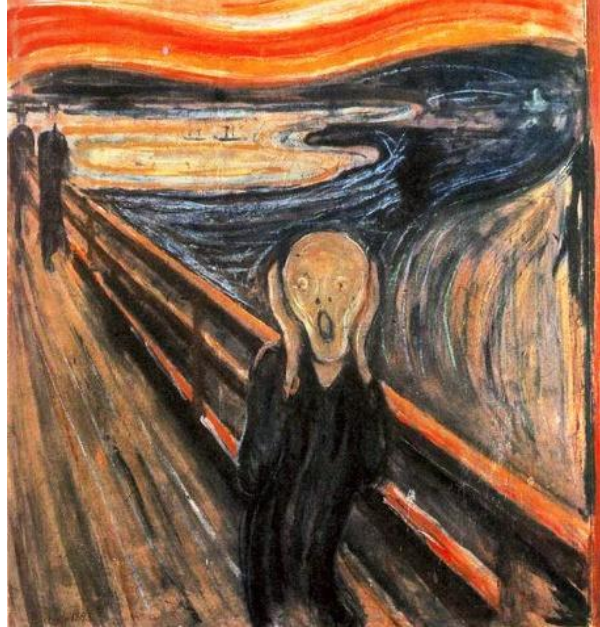
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A “Unique” Presence.

- “... had a voice, it would have sounded like Schaeffer.”



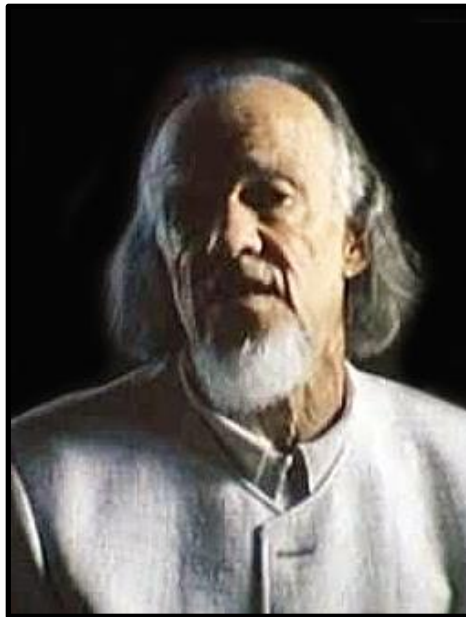
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3. COMPREHENSIVE DISCIPLESHIP

A Prophet for Our Time

A “Unique” Presence.

- Ronald Wells: “We didn’t so much listen as levitate.”



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3. COMPREHENSIVE DISCIPLESHIP

A Prophet for Our Time

“True Spirituality.”

- A transformative process of discipleship whereby we renew our heart and mind (Rom. 12:2).
- The cultivation and manifestation of the “fruit of the Spirit” (Gal. 5:22-23).
- Justification: spiritual regeneration.
- Sanctification: a life-long process whereby we become more Christ-centered and Christlike.

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3. COMPREHENSIVE DISCIPLESHIP

A Prophet for Our Time

“True Spirituality.”

- Salvation grace is the free gift of God – but acting on our faith confirms our salvation (James 2:14*ff*).
- The Bible presents a unified worldview that is coherent,
consistent,
comprehensive.
- True spirituality is wholistic spirituality.

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A RETROSPECTIVE ON HIS LIFE & LEGACY

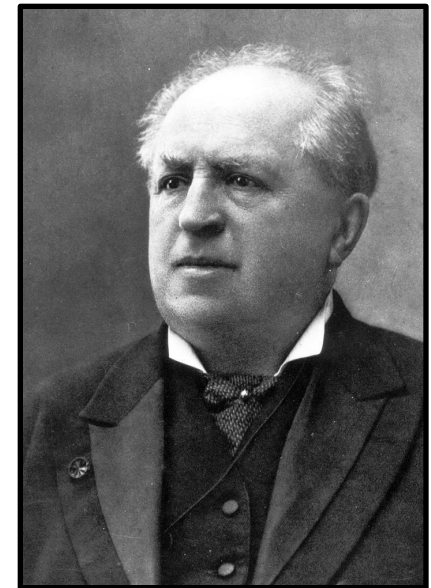
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A Prophet for Our Time

“Pie, Doc, and Kuyp.”

- An integrated understanding of discipleship that incorporates orthodoxy and orthopraxy.
- “Pie” – piety (not pietism);
- “Doc” – sound doctrine;
- “Kuyp” – the example of Abraham Kuyper (1837-1920).

Abraham Kuyper



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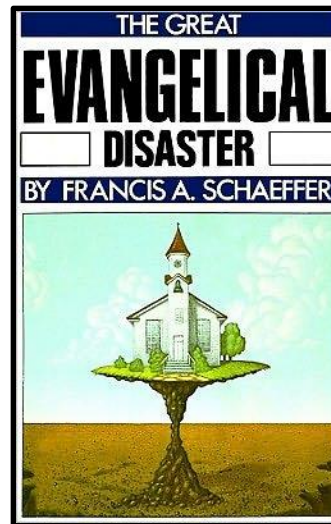
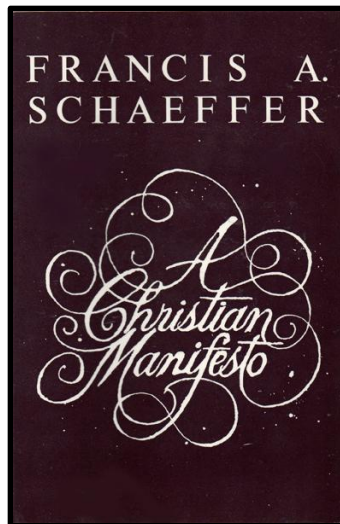
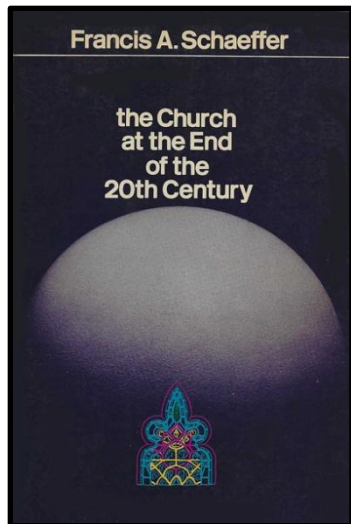
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“Pie, Doc, and Kuyp.”

- The problem of pietism.
- Propagating the gospel in an intellectual vacuum.



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3. COMPREHENSIVE DISCIPLESHIP

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True Evangelism.

- An integrated understanding of evangelism that engages the heart and mind.
 - “Blind faith” is subjective and weak.
- (1) Proclamation.
 - Explaining the basic tenets of the gospel, basic Christian doctrines, and sharing one’s personal testimony.



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A Prophet for Our Time True Evangelism.

(2) Persuasion.

- Defending the truth-claims of Scripture and the Christian faith.
- The role of apologetics.
- II Peter 3:15 – “In your hearts set aside Christ as Lord. Always be prepared to give an answer to all who asks you to give the reasons for the hope that you have – but do this with gentleness and respect.”



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Disturbing Trends in Modern Evangelicalism.

- An LCD approach to ministry.
- “Easy believism.”
 - Dietrich Bonhoeffer’s *The Cost of Discipleship* (1937).
- “Seeker-friendly” churches.



Dietrich Bonhoeffer

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Disturbing Trends in Modern Evangelism.

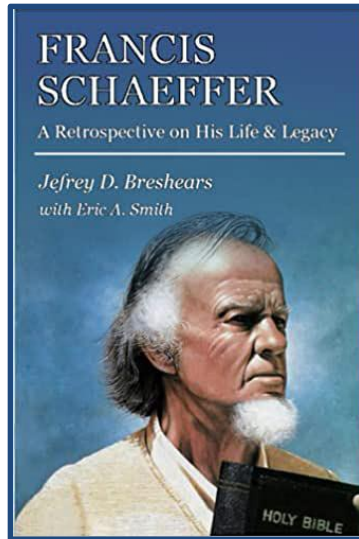


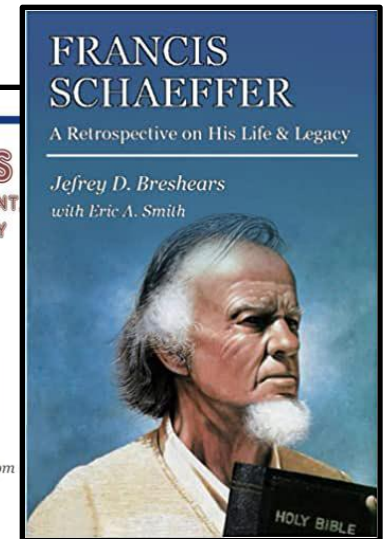
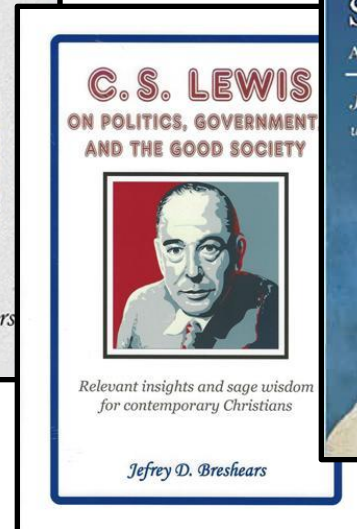
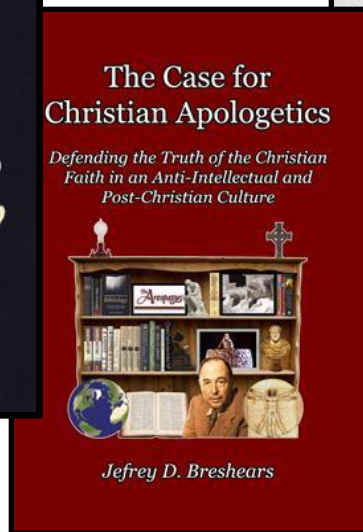
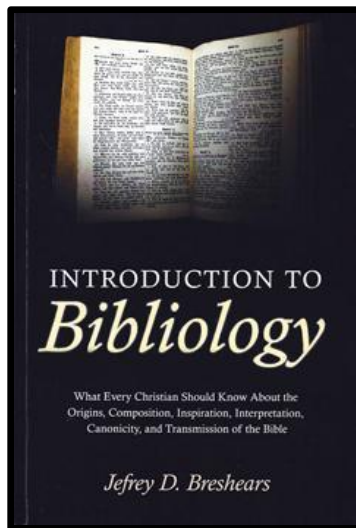
- Jaroslav Pelikan: The church should always be *more* than a school [i.e., more than an education institution] – but the church should never be *less* than a school.

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