

Schaeffer Lecture 6

March 6, 2023

6A: 1968-1978

Synopsis: “rapid growth”—Schaeffer’s work gains worldwide popularity with the publication of his books; Edith also begins a fruitful writing career; L’Abri begins to take root in other countries; Schaeffer makes his foray into documentary films (with help from Franky)

just as the “tape ministry” had been somewhat cutting edge in the 1960s, Schaeffer reluctantly sees the value of moving into the documentary film world in the 1970s (twice); the kids are starting to exert their own influence (the next generation is carrying the work forward as F/E spend more time on the road); L’Abri is in transition; intellectual curiosity of the 60s giving way to a new generation of seekers;

this week we need to start by backtracking just a bit:

- **1965**
- Bessie brought back to Switzerland from Pennsylvania; Edith will become her full-time caretaker until her death
- **1966**
- fall—Belgium—meets black photographer Sylvester Jacobs for the first time; Fran invited him to L’Abri; SJ would call it a “real homey home”; short visit at the first but returned later and spent almost a year; his encounters with Os Guinness and Hans Rookmaaker and Udo Middleman would be encouragement for him to pursue his interest in photography; he would publish a volume of L’Abri photos called *Portrait of a Shelter* (IVP 1973); his book *Born Black* was published in 1977; he met his future wife while at L’Abri
- **1967**
- Jerram Barrs visits L’Abri after graduating from the University of Manchester (he stays for the next year or so and then enrolls at Covenant Seminary)
- beginning of the partnership with InterVarsity Press—Fran needed a publishing platform and IVP needed some fresh material
- **1968**
- *The God Who is There* (based on Wheaton lectures)
- *Escape from Reason* (based on English lectures)
- books begin to bring more people to L’Abri

- Wellman: “His writing was often labored and convoluted, a far cry from the lucid prose of C.S. Lewis.”
- it will be said that Fran’s books gave many Christians permission to think about Christianity and culture
- speaks at Harvard
- MLK assassination
- **1969**
- *Death in the City*
- February: Kenneth Clark’s *Civilization* (praising man’s accomplishments from a secular perspective); by its broadcast on public television in Britain and America, tacit government endorsement of the worldview
- E: *L’Abri*
- **1970**
- Franky marries Genie Walsh in Ollon (do the math . . .)
- by the 70s the L’Abri campuses were becoming more independent; as Fran’s audience expanded across the world he spent less time at L’Abri
- Rookmaaker: *Modern Art and the Death of Culture*
- *Pollution and the Death of Man*
- *Church at the End of the Twentieth Century*
- *The Mark of the Christian*
- **1971**
- radio ministry begins: Trans World Radio Monte Carlo; reaches parts of Europe, Russia, and North Africa
- foray into politics starts around this time with meeting Jack Kemp; afterward a Schaeffer study group was started in DC; over the next few years he will speak with White House staff in three administrations (Ford, Carter, Reagan)
- Barrs completes MDiv Covenant Seminary
- Bessie dies @ 91
- Edith begins writing articles for *Christianity Today* (2/month)
- English L’Abri (with help from Barrs and the Macaulays); Barrs will remain until 1988
- Holland campus
- June Doctor of Letters Gordon College

- *True Spirituality*
- *The Church Before the Watching World*
- *E: The Hidden Art of Homemaking*
- **1972**
 - by 1972 Schaeffer has published 13 books with IVP and Tyndale
 - world speaking tour includes trips to Hawaii, Hong Kong, Singapore, Malaya, India
 - Barrs is ordained in the IPC
 - speaks at Princeton
 - *He is There and He is Not Silent*
 - *Back to Freedom and Dignity*
 - *Basic Bible Studies*
 - *Genesis in Space and Time*
 - *The New Super-Spirituality*
- **1973**
 - speaks at Yale
 - by this time his followers include Jack Kemp, Jerry Falwell, Chuck Colson, Bill Bright, Pat Robertson, and Cal Thomas
 - offers comments of encouragement regarding the formation of the PCA
 - “At the same time we take heart from the formation of the [PCA] and events in the Lutheran Church-Missouri Synod, we recognize a most distressing trend is developing: In much of evangelicalism regard for Scripture is weakening. It is my observation that ecclesiastical latitudinarianism leads to cooperative latitudinarianism, and this tends to lead to doctrinal deviation, especially in regard to Scripture.”
 - *Art and the Bible*
 - *E: Everybody Can Know* (with Fran)
- **1974**
 - July Lausanne World Congress on Evangelism
 - Lausanne Covenant (including a statement on inerrancy); “At stake is whether Evangelicalism will remain evangelical”; inerrancy as the watershed
 - Article II: The Authority and Power of the Bible: *We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice. We also affirm the power of God’s word to accomplish his purpose of salvation. The message of the Bible is addressed to all men*

and women. For God's revelation in Christ and in Scripture is unchangeable. Through it the Holy Spirit still speaks today. He illumines the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole Church ever more of the many-colored wisdom of God.

- those who were divided over the question of separation found common cause in defending inerrancy
- August—Franky suggests a film series on western culture; it will serve as a counterpart to Kenneth Clark's secular view of man in *Civilization*; this project would take two years and require explicit appeals for money; some who had been part of the work at L'Abri pushed back at the "commercial" aspect of the work; Fran defended the project as a new work (not technically part of L'Abri)
- by now, there were questions about the future of L'Abri as the intellectual climate of the 1960s fades; while apathy was becoming more prevalent, L'Abri's purpose of bringing people to God was still intact; Catherwood states "an era had ended"; there were fewer people coming, but a closer family atmosphere

- *No Little People*
- *Two Contents, Two Realities*

- *U: Pro-Existence: The Place of Man in the Circle of Existence*

- **1975**
- by the mid-70s, the Schaeffers were hardly to be found at L'Abri; the living accommodations were moved away from the main village and they were seen by appointment only
- proposed merger between RPCES and OPC; Schaeffer initially offered support and then later reversed his view; the vote for merger only obtained 57% approval of the 67% needed
- Franky becomes a film producer at 23
- *HSWTL* takes six months to film in the following countries: America, Switzerland, Holland, Belgium, Germany, France, Italy, and England

- *Joshua and the Flow of Biblical History*
- *No Final Conflict*

- *E: What is a Family?*
- *E: Christianity is Jewish*
- *R: Being Human* (with Jerram Barrs)

- **1976**
- January: CEK publishes *The Right to Live; the Right to Die*
- *How Should We Then Live?* (FSV / Gospel Films – Billy Zeoli)

- title based on Eze 33:10 KJV: Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, *how should we then live?*
 - the main idea is that philosophy and “modern modern” science have no answers but Christianity does
 - the films were generally well-received but lacked the personal touch that was found at L’Abri; the films also opened Schaeffer to more criticism
 - Mark Noll: “Francis Schaeffer has been one of our most effective evangelists and apologists. The American tendency to transform leaders of one field into another, however, has not served Dr. Schaeffer well.”
 - there is a general warning here about not making idols of men—no matter how gifted they may be
 - Schaeffer’s goal was to help people think for themselves, not tell them what to think
 - Wayne Boulton, Hope College: Schaeffer is a *thinker*, not a *scholar*—the thinker hates indecision and takes action (which we’ll begin to see more clearly next week with *Christian Manifesto*)
 - the goal of the films was to introduce a wide audience to some new ideas, not treat the concepts exhaustively
 - film “seminars” were held across the country (18 cities): viewing was followed by Q&A
 - call to action: speak out or risk becoming enemies of society
- **1977**
 - February: first meeting of what would become the International Council on Biblical Inerrancy (J. I. Packer, John Gerstner, R.C. Sproul, Norman Geisler, Greg Bahnsen, Wetherell Johnson, Karen Hoyt, and Jay Grimstead)
 - March: Rookmaaker dies @ 56
 - George Seville dies @ 101; Edith attends his funeral and realizes that she’s never really grieved her mother Jessie’s death
 - while still in America, the Schaeffers receive news that the chapel in Huemoz has burned
 - the sad turn of events would prompt Edith to write *Affliction*
 - June—CE Koop speaks at L’Abri; his talks become the inspiration for a second film series, this time dealing with the sanctity of life
 - *E: A Way of Seeing*
- **1978**
 - October: ICBI Chicago Summit that produced the Chicago Statement; Schaeffer spoke to the group
 - locations for WHTTHR include America, Austria, Switzerland, and Israel; on location in Israel Fran felt ill
 - filming wraps in the fall; Edith schedules Fran for a checkup at Mayo in Rochester MN; Oct 12 diagnosed with lymphoma; Edith will describe the news as a change like

falling through the rabbit hole; the initial prognosis is grim; treatment begins October 17

- between 1969 and 1978 Schaffer will publish 43 more articles
- E: *Affliction*

6B: Church at the End of the Twentieth Century (all)

By this point in our class we're starting to answer the "Big Questions"

1. Where are we?
2. How did we get here?
3. Where is it taking us?
4. What is our response?

CATE raises a number of important issues, but also raises an assortment of "red flags"—perhaps Schaeffer is not as "Reformed" as we might like for him to be!

chapter 1 – roots of the student revolution

- the majority of the middle class have no basis for values—they function on memory
- the university faculty encourage revolt against the administration but complain when the students turn against the faculty
- the modern conservative can't explain what he's conserving—or why—which is reason conservatism (either political or theological) is a losing proposition; it will be given away an inch at a time in the name of goodwill (it is slow surrender)
- modern theology is no different than taking drugs—"it is one trip or another"
- John Cage's orchestra hissing itself without understanding it is the consequence of their own worldview
- Samuel Rutherford—*Lex Rex*—God's law as the basis for form and freedom in society

chapter 2 – international student revolution

- Christianity is now an absolute minority (and still shrinking 53 years later)
- Christianity as revolutionary
- Galbraith (*The New Industrial State*): culture should be directed by the academic and scientific elite (leading to an Establishment totalitarianism)
- "The problem is that you cannot trust the scientist just because he wears a white coat. . . . Inside the coat he is still a fallen man."
- the students who believe things could not possibly be worse "will destroy everything, and without reason they will hope that out of the ashes of destruction will spring forth something better, simply because it could not be worse."
- "The anarchist is a romantic. He hopes something better will come, though he has no reason so to hope."
- Muggeridge (as a reporter for the *Guardian*): "We were required to end anything we wrote on a hopeful note, because liberalism is a hopeful creed."

- Free Speech/hippie movement produced the New Left: Marcuse and Left Wing totalitarianism
- “These university movements . . . are only the pilot plan. . . . What is happening . . . on our campuses is not meant for the universities alone—it is meant for the total society.”
- three (and only three) alternatives: hedonism; 51% dictatorship; ruling elite or dictator
- four basic groups: hippie/dropout; New Left; Establishment elite; Silent Majority
- majority of the majority—living on the memory of a Christian base—“Their values are affluence (they are practical materialists) and personal peace at any price.”
- “most of them will compromise liberty” when their personal peace is threatened; the Christian will slide into acceptance of the Establishment elite because of his commitment to middle-class norms
- the real revolution is a Christian revolution (not some counter-cultural expression of individuality)
- cobelligerents not allies
- churches must take truth seriously; our churches must be communities
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- in 2023, have we now reached the point where the New Left has taken over the Establishment?

chapter 3 – church in a dying culture

- liberal theology wants to start with the group—Christianity as horizontal then vertical
- “adding zeros”—the group has no value if the individuals have no value
- not so fast: the modern view is that the value of the individual is his identification with the group (and perhaps many groups for improved intersectionality); the group has value, and gives value to the one who is part of it; but the individual is always less important than the group, and when expedient, is expendable “for the greater good”; I think this understanding helps explain the mania we see today—people associating with groups (seeking the universal) but still trying to maintain some personal identity and value; they are caught in the trap of despair
- Christianity as the highest and true mysticism—it does not exclude the intellect
- true? “A man is judged and found wanting on the same basis on which he has tried to bind other men.”—similar to what he says elsewhere, implying that “the man without the Bible” is judged based on his own law, not God’s law
- *Death in the City* (Chapter 8): “There is no injustice in God’s dealings with lost men, because they are judged on the standard by which they have bound others.”
- in Christianity, the individual comes before community; the individual is important and is known personally by God (as if no one else were there)
- true? “There is no such thing as a Christian community unless it is made up of individuals *who are already Christians* who have come through the work of Christ. . . . *Baptism . . . represents man’s acceptance of Christ as Savior* and then being baptized at that moment with the Holy Spirit.”
- is there a place in the visible church for the children of believers?
- WCF 28.1: Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only *for the solemn admission of the party baptized into the visible Church. . . .*

- WCF 28.4: Not only those that do actually profess faith in and obedience unto Christ, *but also the infants of one or both believing parents are to be baptized.*
- “All too frequently as soon as we get together we function like the Board of Trade.”
- sounds like my recent experience at Presbytery—a gathering that I found to be quite lacking the kind of spiritual gravitas you might expect from a meeting of elders and pastors who have come together to conduct the business of Christ’s church

chapter 4 – form and freedom in the church

- sloppy or just wrong? “The church of Jesus Christ is, of course, first of all the church invisible. It is the body of believers united by faith in Christ in the full biblical sense, whether or not they are members of an external organization. It includes the church today at war in the present world and the church of yesterday whose members are already at peace. It is the church universal.”
- WCF 25.1: 1. The catholic or universal Church, which is invisible, *consists of the whole number of the elect*, that have been, are, *or shall be* gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of him that filleth all in all.
- Schaeffer’s definition deviates drastically from the Westminster standards at this point—by excluding those who are elect but not yet regenerate
- the “form” of the New Testament church includes:
 1. local congregations made up of Christians (again, no mention of children)
 2. the church meets “in a special way” on the first day of the week
 3. there are to be officers responsible for the local churches
 4. there are to be deacons responsible for the material resources of the church
 5. the church is to “take discipline seriously”
 6. there are specific qualifications for elders and deacons
 7. there is a place for “form” on a wider basis than the local church
 8. the two sacraments are to be practiced
- within this form, there are vast areas which are left free
- *The Finished Work of Christ* (Chapter 1): referring to Priscilla and Aquila’s home in Rome: “To me this is the ideal. It is the way the church would have continued to function if the Holy Spirit had been allowed to work—wherever Christians go, they proclaim the gospel and little churches spring up.”
- “*Anything the New Testament does not command in regard to church form is a freedom to be exercised under the leadership of the Holy Spirit for that particular time and place.*” (emphasis in the original) Footnoted as follows: “It seems clear to me that the opposite cannot be held, namely, that only that which is commanded is allowed.”
- this is either sloppy argumentation on Schaeffer’s part or he is repudiating the Reformed principle of regulated *worship* and embracing the normative principle; we would agree that there is freedom within the form of worship, but that the individual elements of worship are prescribed by scripture
- WCF 21.1: . . . the acceptable way of worshipping the true God is instituted by himself, and so limited to his own revealed will, that *he may not be worshipped according to the imaginations and devices of men*, or the suggestions of Satan, under any visible representations *or any other way not prescribed in the Holy Scripture.*

- Schaeffer also seems loosey-goosey in regard of the Sabbath observance
- WCF 25.8: This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts, about their worldly employments and recreations; but also *are taken up the whole time in the public and private exercises of his worship*, and in the duties of necessity and mercy.
- the accidents (traditions) of the past have no binding effect on the church today

chapter 5 – community and freedom

- community within the church—reaching all of life, including material needs
- necessity of elders as hospitable
- “I would suggest that where the Bible is silent, it indicates and reflects a freedom within the scriptural form. . . . Can we not believe that the Holy Spirit will lead us in the area of silences?”
- isn’t this the “charismatic dilemma”—the Holy Spirit “leading” different people in different directions?
- at the same time, doesn’t the “silence” of the Bible often fill in the gaps?
- WCF 1.6: *The whole counsel of God*, concerning all things necessary for his own glory, man’s salvation, faith, and life, *is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture*: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word; and that there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.
- even those things that are not spoken of *directly* are deduced by necessary consequence, by the light of nature, or by prudence guided by principle
- “We fail to distinguish the things that are open to change from those that are not.”
- true—every age can fall into the bottomless pit of tradition—and that includes the Reformed church
- the Confession acknowledges that churches can exist on a wide spectrum:
- WCF 25.4: This catholic Church hath been sometimes more, sometimes less visible. *And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.*
- WCF 25.5: The purest churches under heaven are subject both to mixture and error; and some have so degenerated as to become no churches of Christ, but synagogues of Satan. . . .

chapter 6 – threat of silence

- “The church today should be getting ready and talking about issues of tomorrow and not about issues of 20 or 30 years ago, because the church is going to be squeezed in a wringer.”
- “Today we [Christians] are in an absolute minority. If we want to be fair, we must teach the young to be revolutionaries, revolutionaries against the status quo.”
- when have “the young” ever needed to be taught rebellion? and isn’t that the kind of thing that tends to go the wrong direction? would “reformers” be a better term?
- anarchists and New Left will create chaos; the Silent Majority will strike back by accepting the Establishment elite
- “The church will tend to make peace with the Establishment and make peace with it. It will seem better at first, but not in the end. . . . The Establishment may easily become the church’s enemy.”
- loss of engagement—what Schaeffer calls the “9 a.m. to 5 p.m. mentality”—i.e., complacency
- bystander effect—reference to Kitty Genovese murder (1964)
- population explosion and ecological destruction—here I think Schaeffer is falling into the trap to conflating *overpopulation* with *overcrowding* (urbanization); Erlich *Population Bomb* was published in 1968
- “Read the papers carefully and you will see that, in ways open or not so open, the idea is being put forward that the only way to deal with the population explosion and the ecological problem is by an important curtailing of liberty.” and what would that involve except *birth* control?
- here it’s helpful to remember that Schaeffer is writing several years before RvW and the Communist one-child policy in China (which would include forced abortion and forced sterilization); all the serious talk today is about the danger of population *decline* from several generations of declining birthrates—and this is a *real* danger, not an imagined one
- the “biological bomb”—warning about designer babies (again, this was written several years before the first successful test tube baby born in 1978)
- “Even today men are on the verge of being able to make new deadly viruses as super weapons, viruses for which there are no cures.” in 2020 we learned that the *fear* of a deadly virus is enough for people to trade freedom for the perception of safety (and to turn people against each other like never before)

chapter 7 – revolutionary Christianity

- “The future is open to manipulation[s]. . . . that no totalitarian ruler in the past has ever had.”
- “I am convinced that science as we have known it with a commitment to objectivity cannot continue now that this [Christian] philosophy is gone.”
- “On the one side, I think science will increasingly become only technology. On the other side, it will become sociological science and be a tool of manipulation in the hands of the manipulators.”

- Schaeffer later makes reference to Marshall McLuhan when anticipating the day that technology and sociology would merge; and we can safely say that it has arrived
- manipulation through fabricated “history”—as in the present day when we are teaching kids that America has never been a great country
- “The ecological pressure opens the door to manipulation by religious terms in a different way.”
- here he’s referring to pantheism as a tool of manipulation—and that seems to fit with our present concern about the planet (we are anthropomorphizing a big rock in order to justify depopulation and deindustrialization)
- Arthur Koestler: put drugs in the water supply that will fix the imbalance in man’s brain
- Kermit Krantz: put the *contraceptive pill* in the water supply to solve the problem of overpopulation
- even if you’re not a conspiracy theorist you must understand the principle: “This form of manipulation is an acceptable concept in modern men’s minds.”
- “The computer has entered a new age. It can watch you.” (This was in 1970!)
- some excerpts from last week’s news:
- “The greatest perpetrator of misinformation during the pandemic has been the United States government,” John’s Hopkins professor Dr. Marty Markary testified to Congress on Tuesday. That misinformation was repeated, amplified, repeated again, and reamplified, across every available medium. (Stephen Green, PJMedia, 3/1/23)
- A Bay Area tech company wants to sell AI (artificial intelligence) surveillance software to determine not just who you are but track who your friends are, too. Vintra is a San Jose-based firm whose “co-appearance” or “correlation analysis” software can, “with a few clicks,” according to the *Los Angeles Times*, take any individual on a surveillance camera and backtrack him to those he’s seen with most often. From there, the software can take people deemed “likely associates” and locate them on a searchable calendar. (Stephen Green, PJMedia, 3/3/23)
- “Dr. Fauci has done more damage than any bureaucrat in the history of our nation. He led policies that destroyed peoples’ lives, that hurt tens of millions of kids across this country, that destroyed businesses, and he lied repeatedly over and over and over again. . . . He elevated politics above science and medicine. There has been no person who has done more to destroy trust in the scientific and medical community than Dr. Anthony Fauci. (Senator Ted Cruz, 2023 CPAC remarks)

chapter 8 – revolutionary Christianity

- “Where are we? . . . This is the end—the big lie. Our generation is more ready to believe the big lie than any in the history of Western Man.”
- “We are in a struggle that the church has never been in before.”

- hyperbole? surely in the history of man since the fall there has been something at least this bad in the past; but Peter Jones might be right in suggesting that our moral decline has never been this precipitous
- Biblical Christianity rests upon factual content; it must be “hot communication”; much of our gospel presentation has little or no content; history (especially Genesis) is removed from religious truth
- the problem of racism: “Why are we in trouble with the blacks? Simple. When white evangelicals held the consensus, they did not have enough care and compassion for the blacks to ‘assimilate’ them. . . . We have an enormous guilt behind us for a lack of compassion. . . .”
- failing to show “community” to those who are different from us
- irony: Schaeffer talks about how the church cuts across all cultural lines in Chapter 8, but then commends the city church which splits over its cultural differences (last anecdote in *The Mark of the Christian*); apparently, the “long-haired Christians” just couldn’t get along with the “short-haired Christians” (and that was evidently a greater cultural divide than the one between Jews and Gentiles in the early church)
- preaching for 75 minutes at L’Abri—which today would probably get most pastors run out of town; raises the question of how we prioritize teaching in the church today
- “If you haven’t had any blacks in your home, shut up about the blacks.”
- “L’Abri is costly. If you think what God has done here is easy, you don’t understand.”
- “Are you an elder? Are you given to hospitality? If not, keep quiet.”
- changing “all kinds of things” in the church—including “meaningless meetings”; to this I will observe that the larger the congregation, the more “activities” it offers—few of which can be related to some kind of discipleship or spiritual edification
- “Don’t talk about being against the affluent society unless you put that share of the affluent society which is your hoard on the line.”
- fear of being kicked out of the church—“The revolution is coming and is here. . . . What are we going to do when the revolution comes in force?”
- “We must have and practice an orthodoxy of community. And we must be free to change those things in our church polity and practice that need changing.”
- here there is no argument—even the “Reformed” church easily falls into the trap of traditionalism (where *traditions* become those things that cannot be challenged or changed)
- and to the matter of community I would add: it is almost unheard of in our churches today; we are not a *community* but a collection of individual consumers who move from place to place looking to have their particular preferences satisfied (one of the most obvious ways the church tries to be like the culture)
- does anyone else sense a very strident tone in this chapter?
- is there an exercise of hospitality and/or compassion that for Schaeffer doesn’t involve bringing total strangers into your home? are we being disobedient if we don’t round up the homeless and move them into our spare bedrooms? or I could ask: is there “freedom” within the “form” of hospitality—subject to the leading of the Spirit?

appendix 1 – adultery and apostasy

- the takeaway from this chapter is that faithfulness in doctrine and worship is no small matter to God; it is a long argument in favor of a short point that the church must be on guard against every kind of error and apostasy
- there is an important minor point that marriage is a much more sacred relationship than we typically treat it
- spiritual fidelity ought to be the ground for separation—when reform is not possible, we must preserve doctrine even when it means division in the visible church

appendix 2 – mark of the Christian

- Schaeffer’s argument here is one we’ve seen in earlier material: that the world has a right to judge whether a man is a Christian and whether Christ has come in the flesh by observing how Christians love one another—particularly when they have differences, and when they find it necessary to separate
- we see that Schaeffer carries a heavy burden for the dilemma of *separation with love*; there is a love we must express toward Christians when we disagree, and there is a love we must show toward non-Christians as well; I would argue that our *love for the truth of God* is not discussed enough as the basis for separating from fellow Christians
- at times I find it difficult to tell who’s who when it involves separation; there are *true Christians* that we disagree with strongly enough to separate from, and there are *false Christians* that we must separate ourselves from (Schaeffer was opposed to the ecumenical movements that were popular in his day—NAE, WCC, etc.)
- as I stated under Chapter 8, Schaeffer’s argument seems to be quite sketchy in regard of his two examples of showing love: in one case, a reunion of churches in Germany, and in the other case the split of a church (presumably in America)
- how do we assess the argument? Schaeffer is quoting scripture which is quite clear; the question is whether he is accurately applying these verses or is making too much of the world’s capacity to judge Christians and Christianity; I would argue that there must be a visible *difference* such that outsiders (under the influence of the Spirit) are drawn to the church because it stands out; meanwhile the “modern” church is so busy trying to imitate culture that we can scarcely tell where one ends and the other begins
- from our standpoint as Christians inside the church, the dilemma is this: the balance between the peace/unity of the church and her purity/progress; these objectives are immediately in conflict—without disturbing the “peace” of the church we will not effect her “purity”; we must not conflate *complacency* with “peace” (complacency/conservatism will be the eventual death of any church); meanwhile, those who would destroy the church from within are more than happy to disrupt her peace in order to accomplish their objective
- the challenge of creating church community remains: we must have a common commitment to our common faith in order to “do life” together as the church; Schaeffer makes some important points regarding forgiveness and reconciliation, but seems to confuse the two ideas

- our own recent history in the American Presbyterian churches is a demonstration of how difficult and how dangerous it is to “reunify”—compromise is inevitable (as if we’ve forgotten why we separated in the first place)