

# Francis Schaeffer on the Centrality of Christ in Spirituality and Apologetics

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Note: All quotations in reference to *The Complete Works of Francis Schaeffer* are the digital version. Book names therein have been provided for the convenience of the reader.

## Introduction: Segregated Disciplines

As we begin this study, it will be helpful to acknowledge that historically, some portions of the church have struggled to understand the practical relationship between Apologetics and Spirituality. This was especially prevalent in Schaeffer's time. He regularly encountered those who were critical of the discipline of Apologetics and saw it as merely academic and conceptual, and likewise often saw Spirituality as something with little relationship to the mind. In contrast, on the other hand, perhaps fulfilling the skepticism of the former, there were frequently those that practiced forms of Apologetics that could be construed as more purely academic and intellectual and arguably, out of touch with the everyday situation of the non-believer. Schaeffer felt very strongly that Apologetics needed to be brought into the "rough and tumble" world of the common man.

Christian apologetics is not like living in a castle with the drawbridge up and occasionally tossing a stone over the walls. It is not to be based on a citadel mentality—sitting inside and saying, "You cannot reach me here." If the Christian adopts this attitude, either in theory or in practice, his contacts with those who have accepted twentieth-century thought will stop. Apologetics should not be merely an academic subject, a new kind of scholasticism. It should be thought out and practiced in the rough and tumble of living contact with the present generation. Thus, the Christian should not be interested only in presenting a nicely balanced system on its own, like some Greek metaphysical system, but rather in something which has constant contact with reality—the reality of the questions being asked by his own and the next generation.<sup>1</sup>

Schaeffer further felt that some forms of Apologetics shut down discussion before it actually began and that there was therefore a need for pre-evangelism. Thus, it should be of no surprise that Schaeffer regularly found himself struggling, in the gap, between varying levels of both apologetic academia and spiritual mysticism in the church. To the modern mysticism, he constantly laboured to convince the church of it's need for the intellectual life of the mind, rooted in the foundation of truth content.

..neither experience nor emotion is the basis for our faith. The basis for our faith is that certain things are true. The whole man, including the intellect, is to act upon the fact that certain things

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<sup>1</sup> Schaeffer, A. Francis, *The God Who is There, The Complete Works of Francis A. Schaeffer: Volume One, A Christian View of Philosophy and Culture*, Westchester, IL, Crossway Books. p153.

are true. That, of course, will lead to an experiential relationship with God; but the basis is content, not experience.<sup>2</sup>

Then, on the other hand, he struggled to inform Apologetics of its need to meet men where they are. This was his struggle, and also his lamentation. We can imagine Schaeffer, who was a very compassionate man, labouring over this in great depth. How could he get the strength and depth of the Gospel message and its defense back into its practical role of both building up the church and also providing food for the inquirers who were seeking and asking the great questions of life?

If we are to deal with people where they are (whether they can express their position in a sophisticated way or not), we have got to have enough genuine love for them and concern, as a human being, that we would take seriously what they are preoccupied with. We tend to give a person a prepackaged answer instead of having the compassion of Christ, which is to take the person where they are and actually step into their world in order to talk in a meaningful way to them.<sup>3</sup>

Schaeffer's own position on the two segregated disciplines at this point was that Apologetics must lead to evangelism and that finally evangelism must lead to a spirituality, which he was quick to clarify as distinctly a relationship with the God of Scripture. Without this end, he held that we must question if our evangelism or our Apologetic is real at all.

...apologetics, as I see it, should not be separated in any way from evangelism. In fact, I wonder if "apologetics" which does not lead people to Christ as Savior, and then on to their living under the Lordship of Christ in the whole of life, really is Christian apologetics. There certainly is a place for an academic study of a subject called "apologetics," as the defense and the credibility of Christianity, but if it does not lead the students to use that material in the way I have spoken about in the previous sentence, one can ask its value.<sup>4</sup>

Here we can see that Schaeffer emphasized the centrality of Christ in apologetics, by highlighting the leading of men to the full Lordship of Christ, but as we shall see, this notion is connected with deeper aspects of Schaeffer's apologetic than we might realize. It is not that Schaeffer was merely drawing men to embrace the Lordship of Christ alone in a mere commitment sense, but rather that he was calling for a transformation of worldview that would challenge both the person and culture in its entirety, by placing Christ at the center, through the

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<sup>2</sup> Schaeffer, A. Francis, *The New Super-Spirituality, The Complete Works of Francis A. Schaeffer: Volume Three, A Christian View of Spirituality*, Westchester, IL, Crossway Books. P.392.

<sup>3</sup> Schaeffer, A. Francis, *The God Who is There, Appendix A: The Question of Apologetics, The Complete Works of Francis A. Schaeffer: Volume One, A Christian View of Philosophy and Culture*, Westchester, IL, Crossway Books. p.178.

<sup>4</sup> Schaeffer, A. Francis, *The God Who is There, Appendix A: The Question of Apologetics, The Complete Works of Francis A. Schaeffer: Volume One, A Christian View of Philosophy and Culture*, Westchester, IL, Crossway Books. p.187.

acknowledgement of the value of the “historic Christian position” as he called it, to touch all of reality. He was speaking of the Lordship of Christ in the entirety of our being.

Thus, with respect to spirituality, Schaeffer regularly challenged views in the church that equated spirituality with a sort of faith without content, which in essence, in his evaluation, constituted an empty worldview. As we have seen already, Schaeffer firmly asserted that faith is foundational and rest upon content and not experience. Therefore he held firmly that the common view of “faith in faith” was a false position and revealed a need for not only faith based on a firm foundation of the truth of Scripture, but faith based in “truth content” which engages the whole man, including the mind. This faith must be directed at the true object of our faith, namely Christ himself.

“Modern man cannot talk about the object of his faith, only about the faith itself. So he can discuss the existence of his faith and its “size” as it exists against all reason, but that is all. Modern man’s faith turns inward. In Christianity the value of faith depends upon the object towards which the faith is directed. So it looks outward to the God who is there, and to the Christ who in history died upon the cross once for all, finished the work of atonement, and on the third day rose again in space and in time. This makes Christian faith open to discussion and verification.”<sup>5</sup>

One will note how Schaeffer, emphasized the “space-timeness” of the events of Christ life. Schaeffer regularly stood firm in the face of philosophies that question the historicity of the Biblical position. Schaeffer reminds us further that the object of our faith is not only the basis of the content theoretically, but historically, and therefore the practical implications of Revelation.

“...beginning with the Christian system as God has given it to men in the verbalized propositional revelation of the Bible one can move along and find that every area of life is touched by truth and a song.”<sup>6</sup>

The struggle that Schaeffer found himself in is still alive today. On one hand we are still trying to stand for, and defend the truth of Scripture, that contains real “truth content,” and on the other hand, we are still trying to convince some segments of the church that “truth content” is even important. Schaeffer regularly maintained that a conversion without truth content is just another form of trip. If we are not offering a Gospel that converts men and women to a foundational and Scriptural truth, we must ask what are we converting them to?

We in L’Abri have had people come to us who have “accepted Christ as Savior” but are not even sure that God exists. They have never been confronted with the question of the existence of God. The acceptance of Christ as Savior was a thing abstracted. It had an insufficient content. In reality, it was just another kind of trip.<sup>7</sup>

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<sup>5</sup> Schaeffer, A. Francis, *The God Who is There, The Complete Works of Francis A. Schaeffer: Volume One, A Christian View of Philosophy and Culture*, Westchester, IL, Crossway Books. p.65.

<sup>6</sup> Schaeffer, A. Francis, *He is There and He is Not Silent, The Complete Works of Francis A. Schaeffer: Volume One, A Christian View of Philosophy and Culture*, Westchester, IL, Crossway Books. p.276.

<sup>7</sup> Schaeffer, A. Francis, *Two Contents, Two Realities, The Complete Works of Francis A. Schaeffer: Volume Three, A Christian View of Spirituality*, Westchester, IL, Crossway Books. p403.

Perhaps the most tremendous thing we can proclaim is that it is not a mindless leap, or a blind contentless faith that we are talking about, but that we are really in fact speaking of the “truth and a song,” that Schaeffer highlights. If we are to commend Christ to our generation, we must begin to become excited about the Christian answers, as they are not some aloof concept or mystical leap disconnected with reality.

...there is one thing I do not understand for Bible believing Christians, and that is to be a Bible believing Christian and not be excited about the Christian answers. There is something especially horrible to be orthodox, evangelical, Bible-believing without excitement.<sup>8</sup>

As we contemplate the dilemma that Schaeffer was confronted with, we must next evaluate the nature of why Christ is truly at the center of both disciplines in Schaeffer’s understanding. As Schaeffer clarified, the Christian concept of truth is not only true, it is true to what is there!

### **Starting From Nothing?**

No matter what generation of Atheist or unbeliever we may encounter, Schaeffer holds that he will always have the same problem. Schaeffer surmises that no one has the luxury of starting with nothing.

“Nobody has the luxury of not explaining and taking into their worldview that something is there rather than nothing is there”<sup>9</sup>

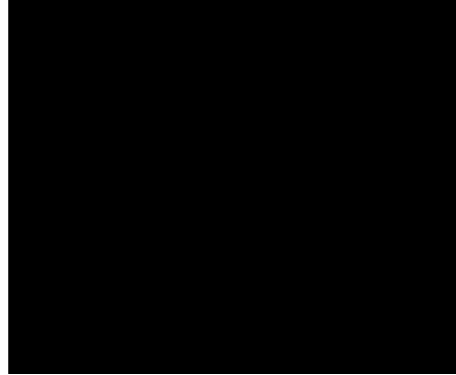
This significant notion sounds very simple, but it is extremely profound when we apply it appropriately. Schaeffer explains that when he says “nothing,” he does not mean just a simple nothing, but “nothing-nothing.” The absolute absence of anything at all. This he regularly emphasizes with the following illustration:<sup>10</sup>

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<sup>8</sup> Schaeffer, Francis. *1965 Wheaton Lectures*, Unpublished volume, digitized by Francis Schaeffer Studies. p25.

<sup>9</sup> Schaeffer, A. Francis, *Modern Science*, Trans-World Radio, 1971-72, Distributed by Moody Audio.

<sup>10</sup> In Schaeffer’s Trans-World Radio broadcast he mentions that he if the listener could see, he would draw a circle on a chalkboard that represents everything and then erase it.



Note how I have depicted this. There is a circle, which is conceptually everything and then there is the black space Schaeffer would call “nothing-nothing.” We have all likely heard the challenge made to the existence of God by the childhood question of “Who made God?” Yet, Atheist have not really moved all that far from this question. Schaeffer points out that they also have the same dilemma in their system. However, their dilemma is in fact more problematic as it is twofold. First, they must not only explain where matter came from, but secondly, they also must explain how their own personality came from that same impersonal matter. As Schaeffer identifies, the only basis they have been able to cultivate is that some form of innate matter or energy particle existed that was eventually acted upon by an impersonal time plus chance.

If the intrinsically personal origin of the universe is rejected, what alternative outlook can anyone have? It must be said emphatically that there is no final answer except that man is a product of the impersonal, plus time, plus chance. No one has ever succeeded in finding personality on this basis,... It cannot be done. The conclusion that we are the natural products of the impersonal, plus time and chance, is the only one, unless we begin with personality. And no one has shown how time plus chance can produce a qualitative change from impersonal to personal.<sup>11</sup>

It should be noted in passing that Schaeffer’s phrase “time plus chance,” carries with it a significant weight. It might be most plainly summarized by the simple word “accident.” When talking about this, I have made up my own Schaeffer-inspired phrase. In their minds we are mere “accidental animals” that are part of the universal machine.

In contrast, the Christian position does not start with nothing, nor is time and space an accident. It starts with a bonafide person. As Schaeffer said, “There is nothing back of God!”<sup>12</sup> This person is the origin of all things, and the origin of our human personality. The summary of Scripture clarifies that human personality comes to us as being persons made in the image of

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<sup>11</sup> Schaeffer, A. Francis, *Escape from Reason, The Complete Works of Francis A. Schaeffer: Volume One, A Christian View of Philosophy and Culture*, Westchester, IL, Crossway Books. P.267.

<sup>12</sup> Schaeffer says this in numerous places in various ways, one of which is “It is not that there is a moral law back of God that binds both God and man, but that God Himself has a character and this character is reflected in the moral law of the universe.” ~ Schaeffer, A. Francis, *Art and the Bible, The Complete Works of Francis A. Schaeffer: Volume Two, A Christian View of the Bible as Truth*, Westchester, IL, Crossway Books. P373.

God. So finally, grasping this, we must clarify that the foundation of all things is the created order, and the origin of this, in the Christian conception, is Christ himself. For as Scripture states,

For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together. ~ Colossians 1:17

Schaeffer of course echoes this teaching of Christ being there before all things. Moreover, he highlights the strength of the Trinity in this grand endeavor. As we shall see, this is quite important to our study.

I think, therefore, that “in the beginning” is a technical term meaning “in the beginning of all that was created,” in contrast to the preexistence of the nonstatic, personal-infinite, Triune God who did the creating out of nothing. The phrase “in the beginning” is repeated in Hebrews 1:10, and, as in John 1:1–3, it emphasizes the fact that Christ was already there before creation and was active in creation. That same idea is repeated, though not the phrase itself, in Colossians 1:16, 17, because there we are told that “by him were all things created.” Furthermore, 1 Corinthians 8:6 contains an interesting parallel: “But to us there is but one God, the Father, of whom are all things, and for whom we exist; and one Lord Jesus Christ, by whom are all things, and we exist by him.” Paul sets forth a parallel between the Father creating and the Son creating. Thus we have considerable detail concerning the specific relation of the Trinity to the act of creation<sup>13</sup>

As we consider this, we should also consider that not only does this personhood answer the question of biological origin, it also answers the question of the origin of ethics and dignity by default. Many Atheist, if not all Atheist, struggle to find values by which to live by that transcend “survival of the fittest.” The question of ethics and law are often pushed from the personal to the civil and cultural level inevitably with some degree of authoritarianism and an even grander optimism. Yet absolutes from which to derive such ethics and law for the society are left open-ended. This is why we have regularly seen Atheistic regimes work horrible atrocities in the name of the common good or the good of the state. An Atheist can argue that the church has done great damage, especially when the church has acted in contrast to it’s Biblical mandates in the context of the fallen world, however, it should never be dismissed that the greatest state and governmental atrocities have been perpetuated by such ruling entities adopting a thoroughly secularized worldview. Moreover, in the final analysis, they have no way, even now, of asserting that these positions are wrong. Schaeffer explains that man has no sufficient basis from which to form laws. If he begins from nature itself, and he examines the animal world, he will see that, as Schaeffer says, “Nature is both cruel and non-cruel.”<sup>14</sup>

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<sup>13</sup> Schaeffer, A. Francis, *The God Who is There, The Complete Works of Francis A. Schaeffer: Volume Two, A Christian View of the Bible as Truth*, Westchester, IL, Crossway Books. P14.

<sup>14</sup> “...nature provides no sufficient base for either morals or law, because nature is both cruel and noncruel.” ~ Schaeffer, A. Francis, *How Should We Then Live?, The Complete Works of Francis A. Schaeffer: Volume Five, A Christian View of the West*, Westchester, IL, Crossway Books. p220.

Unlike the evolutionary concept of an impersonal beginning plus time plus chance, the Bible gives an account of man's origin as a finite person made in God's image, that is, like God. We see then how man can have personality and dignity and value. Our uniqueness is guaranteed, something which is impossible in the materialistic system. If there is no qualitative distinction between man and other organic life (animals or plants), why should we feel greater concern over the death of a human being than over the death of a laboratory rat? Is man in the end any higher?<sup>15</sup>

It becomes tremendously paramount that we are clear on this point. What Schaeffer is clarifying is that without God and specifically Christ as the base, we are left with merely an animal-machine construct. Since we are mere animal-machines, mankind is not special in the world, he is just another competing animal. He is no different from a machine that can be programmed and manipulated for a desired end. Since the ends is unspecifiable, and the ethics are arbitrary, naturalistic systems cannot set a priority on which cultural or governmental view will win out. Instead there is only a vague optimism that humanity will someday figure it out. In other words, we are back to where Protagoras left us, "Man is the measure of all things." Yet, all along we hear Hericlitus saying, "One can never step in the same river twice." Again, Schaeffer's words are especially pointed, "an impersonal time plus chance."

The Christian position is not in this mode of thinking, mankind is not left with arbitrary views in a closed system. Christian moral law is based and rooted in God Himself. Schaeffer connects the concepts for us:

There is no law behind God, because the furthest thing back is God. The moral absolutes rest upon God's character. The creation as He originally made it conformed to His character. The moral commands He has given to men are an expression of His character. Men as created in His image are to live by choice on the basis of what God is. The standards of morality are determined by what conforms to His character, while those things which do not conform are immoral.<sup>16</sup>

As Schaeffer points out, starting from God and his character, we have the foundational basis from which to understand. This study itself is of course massive. However, briefly stated, the Biblical scholar can of course deduce that the Christian moral code in time and space is established through Revelation. Specifically, the legal constructs of Biblical history, through successive Biblical covenants, eventually culminating in the moral law fulfilled in the person of Christ. This will be further established in the next section.

In passing I would just say that ironically, in our time, one of the Atheist ploys is to regularly pull isolated civil and ceremonial laws from the Old Testament out of context to try to make a case for a faulty religiously-driven authoritarian law. However, if they knew the structure of Scripture themselves, they would see this is an error of Biblical illiteracy. The common basis

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<sup>15</sup> Schaeffer, A. Francis, *Whatever Happened to the Human Race?*, *The Complete Works of Francis A. Schaeffer: Volume Five, A Christian View of the West*, Westchester, IL, Crossway Books. p384.

<sup>16</sup> Schaeffer, A. Francis, *The God Who is There*, *The Complete Works of Francis A. Schaeffer: Volume Two, A Christian View of the Bible as Truth*, Westchester, IL, Crossway Books. p115.

in Christianity for ethics and law is founded on the Moral Law of Christ, which fulfills the moral, civil and ceremonial aspects of all of the previous covenants.

### **The Personal God Who is There... is Not Silent, and Has Spoken**

The personal God who Schaeffer speaks of, the God of the Bible, is the certain origin of personality. This is not some arbitrary statement. It is not just that the Christian God is personal in His relationship to humanity itself, as described in Scripture, but He also contains an essential component of personality itself in His very existence. You will recall Schaeffer's illustration of "nothing-nothing." I intentionally left the words out of the black square depiction, because without personality there are no words, there is nothing of nothing and that is all. Nothing-nothing!



As Schaeffer points out, God, on the other hand has communication, in the high order of the Trinity. Other gods, imagined by men, are not only lacking in true communication, but in general they treat men impersonally.

There is true unity and diversity, not behind God but in God. This is true not just since creation but eternally; it is ontologically true of the Trinity before the creation of anything else. There is the unity of one God and yet three Persons who are of such a nature that they are distinct even to the extent that there is true communication and true love between the persons of the Trinity forever. As Jesus said, "thou lovedst me before the foundation of the world" (John 17:24). Recall as well God's words in Genesis: "Let us make man in our own image" (Gen. 1:26). This is love and communication. It may sound simple, but it is overwhelming. Everything in the Christian system stands or falls at this Particular place. We must never cross this line. This is an absolute cliff, for the whole concept of personality is involved.<sup>17</sup>

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<sup>17</sup> Schaeffer, A. Francis, *The Church Before the Watching World, The Complete Works of Francis A. Schaeffer: Volume Four, A Christian View of the Church*, Westchester, IL, Crossway Books. p172.



As Schaeffer puts forward, the God of the Bible, the God who is there, also satisfies another essential philosophical criteria. The God of Scripture not only provides an infinite reference point for finite human existence, which provides man the basis for human existence, dignity, ethics and law we have been clarifying, but He also, by nature of being a true infinite-personal reference point, solves the philosophical problem of unity and diversity. Again, other gods, imagined by men, may say they are infinite and all-powerful, but regularly show their finiteness. The Christian God stands alone and supreme at this point. His sovereignty beyond all measure.

Furthermore, the God of the Bible has communicated, in language, in “verbalized, propositional form,” Schaeffer says. This terminology is best understood perhaps as fulfilling the “truth content” we have previously discussed. While God Himself is the Infinite Absolute Truth, He has communicated His truth to us substantially. Not exhaustively, but fully and adequately enough in the finite realm that we may trust in Him and believe in His solution. Thus, we will next explore the human-based solution in contrast to the solution God provides.

### **The Circles of Existence**

To get at the heart of this understanding it shall be helpful to understand the nature of how Schaeffer speaks about existence using the imagery of circles.<sup>18</sup> We recall how he depicted “everything” in the previous illustration on contrast to nothing-nothing, but here is more:

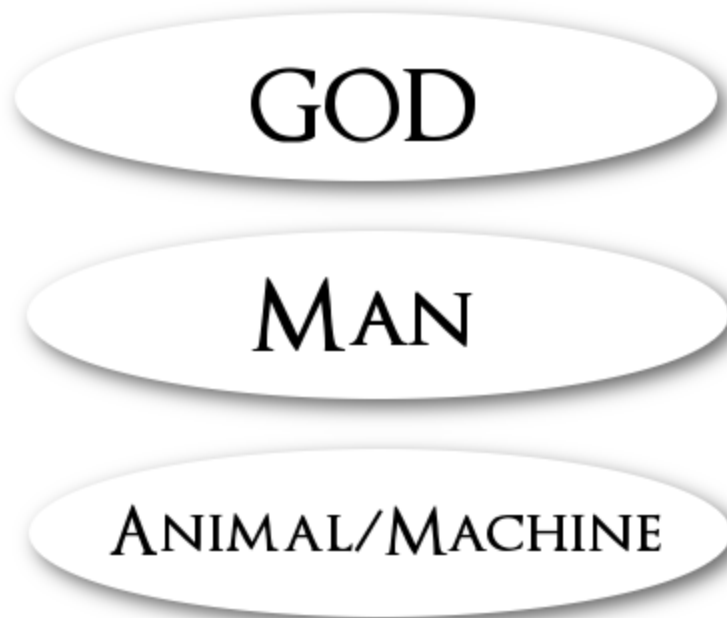
A personal God created all things freely in a nondeterminate fashion, and man is created in a special situation—what I would call a special circle of creation. He is the image of this kind of God, and so personality is intrinsic to his makeup. God is personal, and man is also personal.<sup>19</sup>

In another place Schaeffer elaborates on the overall concept of the circles:

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<sup>18</sup> It is unknown by the author how Schaeffer might have drawn the actual imagery of the circles. On his “nothing-nothing depiction, he actually describes how he would draw it. However, the rest of the images provided here have been designed based off of his words alone.

<sup>19</sup> Schaeffer, A. Francis, *The God Who is There, The Complete Works of Francis A. Schaeffer: Volume One, A Christian View of Philosophy and Culture*, Westchester, IL, Crossway Books, p95.



Let us go back to the beginning. Creation is finished. Each created thing is operating in the circle of its own creation, standing in its proper place, and all things are at rest and in balance. Man, as made in the image of God, has a unique place because he has been made different from the machines, the plants and the animals.<sup>20</sup>

Man and the animal/machine in the above depiction of course represent the created order. As we consider this conceptually, next we must note how Schaeffer clarifies that Science, modern man and Existentialism, fail to obey this order of creation:

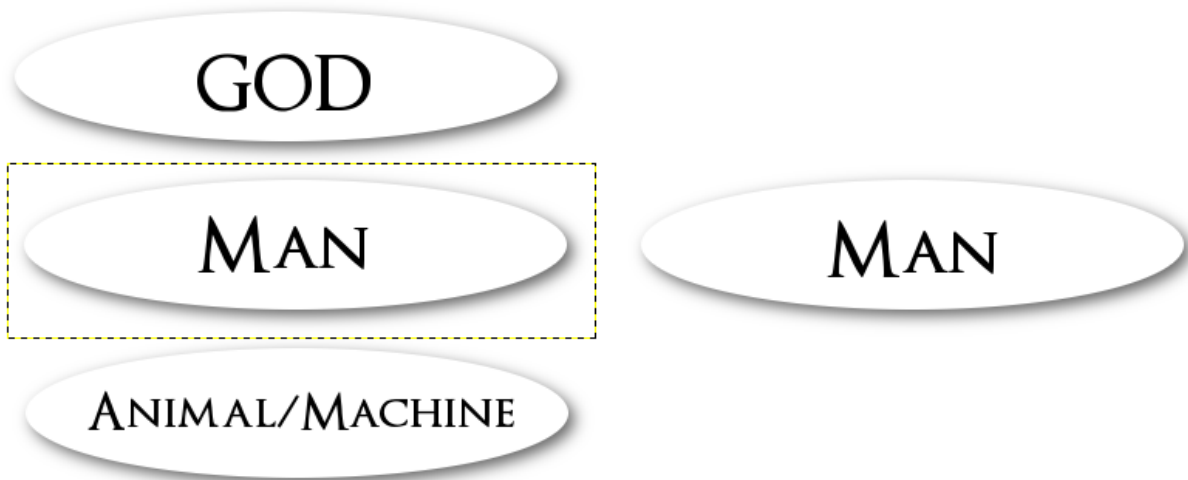
Science today treats man as less than man, and nature as less than nature. And the reason for this is that modern science has the wrong sense of origin; and having the wrong sense of origin, it has no category sufficient to treat nature as nature any more than it has to treat man as man.<sup>21</sup>

Schaeffer's teaching, in his work *True Spirituality*, and elsewhere, highlights the conditions of the fall of mankind into sin will regular diminish man's role to find answers. He is separated at every turn. Separate from God, separated from himself, separate from other men, and separated from the animal world. Man, due to the fall is separated in a certain respect from reality. This is further highlighted by the development of his personal worldview which by nature of his consistency with the real world, Schaeffer describes, puts man in a place of tension.

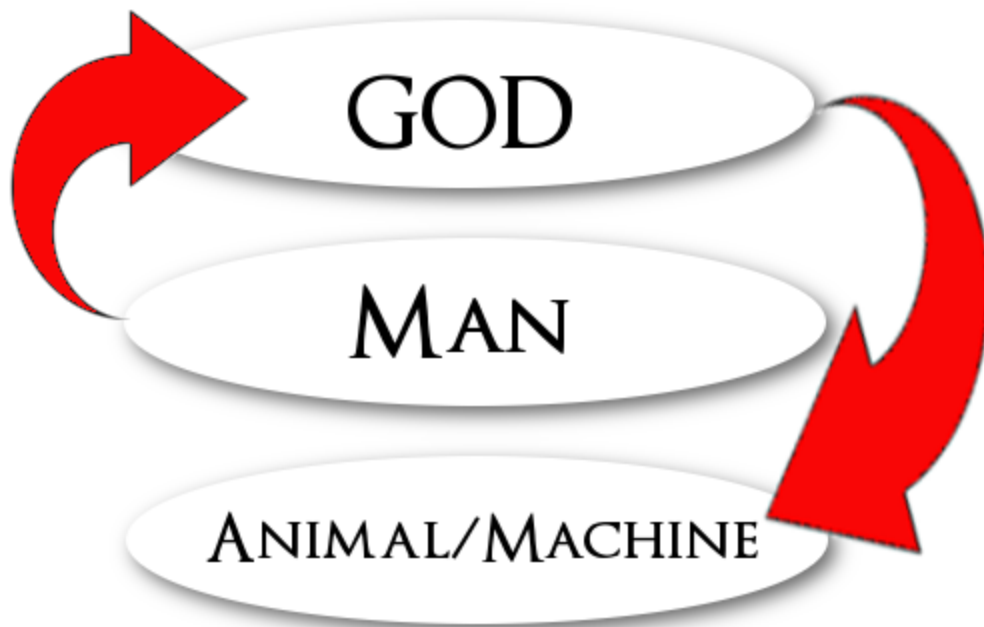
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<sup>20</sup> Schaeffer, A. Francis, *Genesis in Space and Time, The Complete Works of Francis A. Schaeffer: Volume Two, A Christian View of the Bible as Truth*, Westchester, IL, Crossway Books. p47.

<sup>21</sup> Schaeffer, A. Francis, *Pollution and the Death of Man, The Complete Works of Francis A. Schaeffer: Volume Five, A Christian View of the West*, Westchester, IL, Crossway Books. p51.



Moreover, when we explore man's solutions, we regularly see that man, not having God as His infinite reference point, regularly puts himself in the role of God. Yet, when man optimistically puts himself in the place of God, he falters as he cannot provide infinite answers.



Thus we find that man eventually lowers his position and that if he is honest with where his finite answers lead, he will pessimistically push himself further down into the role of the material. In this place he is less than man was made to be. He has degraded his own existence in this process. He is no longer acting as created in the image of God, but rather acting as less than

man. As Schaeffer says, "Man is an animal, but he is not only an animal."<sup>22</sup> Thus he behaves as the animal/machine.

Schaeffer does not say it explicitly, but when one has explored his thought in this area in practice, it seems that very often we find that the transition between these two extremes can be simultaneous to some degree. For nearly in the same moment that man declares his autonomy, and places himself in the role of God, he inevitably also lowers his view of himself as less than he was created to be. It is truly ironic and profound. Man in all his striving does not make himself what he truly wants, but rather diminishes himself.

What is worse, is that his alienation, separation and redefinition of himself also further drive his abuses. He either selfishly pursues his visceral animal-like desires, often even at the expense of others, or he behaves in an inhuman mechanical way and harshly treats others as machines. Sadly, we see that man, through sin and his fallen nature, will regularly abuse every sphere of his existence. He sins against God, and cuts himself off from God by either creating a closed system via Science, or redefining a god of his own liking via mysticism. Man abuses himself, abuses fellow men, abuses the animal world and abuses nature. The only exception to these rules is that when man acts contrary to this, he is either revealing something of the fact that he was created in the image of God or conversely acting in the given capacity romantically and often with a self-serving motive. Ultimately, Schaeffer points out, man with respect to his goodness, is borrowing from the Christian worldview, as he is doing so without a sufficient base. He is cheating.



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<sup>22</sup> Schaeffer, Francis, Trans-World Radio, Moody Audio

## Christ, the Absolute Center

The resolution to man's dilemma is found explicitly in being restored to what he was created to be. Here Schaeffer spells out the relationship between man as he was created to be and the solution itself.

The first law for man is to love God with all his heart and all his soul and all his mind. If one is a creature in the presence of the Creator, to love includes to obey. But something else is involved, for here is the idea that obedience to this law is the purpose of man, the only way that man can be fully man. Today people constantly ask, "Does man have a purpose?" In some areas of the world man is told that he has meaning only in reference to the state. In other places he is told that he has meaning only in his sexual life. Elsewhere he is told he has meaning only through affluence. But all of these turn to sawdust in his hands. The Bible gives us a quite different answer: The purpose of man—the meaning of man—is to stand in love as a creature before the Creator. But the man who stands before God stands there in God's image as a true personality, and the love which he is to give is not mechanical.<sup>23</sup>

As we read Schaeffer we must be struck by the fact that he continues to beat the same drum in different ways. For as he speaks of the creature and his role to the Creator, he also speaks to the evidence we should be providing as Apologist:

God did not mean that there should be no evidence of the reality of the victory of the cross between Jesus' ascension and His second coming. God has always intended that Christians should be the evidence, the demonstration of Christ's victory on the cross.<sup>24</sup>

This evidence therefore, being living demonstrations of Christ victory, is accomplished in what Schaeffer calls living as "the creature glorified." This is a moment-by-moment action in Schaeffer's prescription, where the nature of our foundational worldview is connected with our everyday life.

...there are no little people in God's sight, so there are no little places. To be wholly committed to God in the place where God wants him—this is the creature glorified. In my writing and lecturing I put much emphasis on God's being the infinite reference point

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<sup>23</sup> Schaeffer, A. Francis, *Genesis in Space and Time, The Complete Works of Francis A. Schaeffer: Volume Two, A Christian View of the Bible as Truth*, Westchester, IL, Crossway Books. p49.

<sup>24</sup> Schaeffer, A. Francis, *True Spirituality, The Complete Works of Francis A. Schaeffer: Volume Three, A Christian View of Spirituality*, Westchester, IL, Crossway Books. p267.

which integrates the intellectual problems of life. He is to be this, but He must be the reference point not only in our thinking, but in our living.<sup>25</sup>

In summary, as we sweep across Schaeffer's thought, it is significant to note that his understanding has been constantly couched in the historic Christian position, but with new words, life and insight into the current thinking of our day. In order to deliver his message he had to fight a battle on two fronts in order to assist in bring these two disciplines of Spirituality and Apologetics a few steps closer together. While this battle is not yet over, Schaeffer and others have provided ample groundwork for us. May we learn from his example to establish Spirituality in our Apologetics and Apologetics in our Spirituality. That we may truly defend the faith and it's truths, by demonstration and by fostering strength in our Spiritual life that engages both the heart and the mind! May Christ be truly at the center!

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<sup>25</sup> Schaeffer, A. Francis, *No Little People, The Complete Works of Francis A. Schaeffer: Volume Three, A Christian View of Spirituality*, Westchester, IL, Crossway Books. p9.