

# How Shall We Then Live?

Francis Schaeffer

Began: June, 2006 | Finished November: 2006

---

## I. Chapter One: Ancient Rome

### A. History and Culture Flows According to the Thoughts of the People

#### 1. Each has their own Presuppositions

a. "As a Man Thinks so He is" is Quite Profound

b. People Catch their Presuppositions like a Child Catches Measles

They catch them from their culture, family, peers, etc. One should be more thoughtful about one's presuppositions.

### B. Three Lines of History

There are three lines of history, the knowledge of which is essential in understanding where we are today: 1) Philosophic; 2) Scientific; 3) Religious.

### C. Cultures to Study in Understanding Where we Are and Where we Have Come

1. Three Great Ancient River Cultures: Euphrates; Indus; Nile

2. The Greeks

3. The Romans

Schaeffer begins with the Romans since they are the direct parent of our western civilization. Much of Roman culture/thought was shaped by Greek thinking, especially after Greece came under Roman rule in 146 B.C. The Greeks, and later the Romans, tried to build their culture upon their gods, but the gods were finite and limited and, therefore, an insufficient base. These gods were not unlike the men who created them: they were finite, sinful, sexual (ancient statue of Hercules standing inebriated and urinating). There was nothing in their worldview to sustain their thinking. When the cultures crashed, their finite gods crashed with them.

In the days of Julius Caesar (100-44 B.C.) Rome turned to an authoritarian system centered on the Caesar. Prior to the Caesars, Rome was ruled by a Senate, but they could not keep order. There was much civil unrest. The people were willing to trade rule under a dictator for peace.

Caesar Augustus was the grandnephew of Julius and his son by adoption. He ruled from 63 B.C. to 14 A.D. After 12 B.C. he became head of the state religion and became "Pontifex Maximus." He

urged the people to worship the "spirit of" Rome and the genius of the emperor." Later, the emperors ruled as gods.

D. The Christians were Able to Withstand the Faulty Worldview of the Romans and thus Demonstrated the Strength of their Own

E. An Overview of Roman Conquests (page 87)

F. The Cruelty of the Romans and the Persecution of the Christians

The Christians were persecuted for their monotheism and sole allegiance to Christ. The Romans would not tolerate the worship of one god only. This was considered treasonous. The Christians became their biggest perceived threat to Rome during the reign of Diocletian (284-305). Schaeffer adds that no totalitarian state or figure can tolerate those who have an absolute by which to judge the state and its actions.

G. Decadence of Rome

H. Constantine

Constantine legalized Christianity in 313 and made it the official religion of the empire in 381. However, the majority of the people lived in their old ways. There was much apathy which evidenced itself, among other ways, in the art of the time. Art and music was decadent and of poor quality.

I. Why did Rome fall?

Rome had no sufficient base for its culture; the barbarians completed the ruin that had already eroded the state from within.

## II. Chapter Two: The Middle Ages (500-1400 AD)

### A. Art Changed as Christianity Changed

Art become less real and more symbolic as Christianity moved away from its biblical moorings.

### B. AD 395 - Roman Empire Divided into East and West

The Byzantine style developed in the east and gradually spread to the west. In this art, people were portrayed as symbolic, not real. Later, the portrayal of nature was abandoned (9<sup>th</sup> - 11<sup>th</sup> c.).

### C. During this Time Learning Gradually Decreased

#### 1. Monastic Orders Organized Around the Rule of Benedict (5th-6th c.)

### D. The Pristine Nature of Christianity Declined

Church authority over biblical authority; salvation by works; humanistic, man-centered theology.

### E. The Age-Old Issue of How the Church Reacts to the World - In the World, But not of it?

#### 1. The Issue of Material Possessions

Rome rebuked for its materialism. The 12<sup>th</sup> c. Satire, "The Gospel According to the Mark of Silver" which chided the church. On the other extreme there is St. Francis (13<sup>th</sup> c.) who forbade his followers to receive any money.

#### 2. The Issue of God's Law as Opposed to the Law of the State

The Roman military commander Maurice received an order to persecute a group of Christians, he handed his insignia to his assistant and joined the ranks of his fellow believers to be killed with them. This happened in the Rhone Valley in 286 AD. Town of St. Maurice in Switzerland is named for him.

#### a. Baptism Made One a Member of the Church as Well as the State

A Jew was a non-person in this regard and could engage in occupations which were otherwise forbidden, such as money-lending.

#### b. Ambrogio Lorenzetti's 14<sup>th</sup> c. Painting, "Allegory of Good and Bad Government" (page 96)

#### c. Church-State Union: the Pope was the Most Effective Medieval Monarch at the Height of Papal Power (1100 to 1300)

#### d. The Council of Constance (1414-1418) Deposed Three Rival Popes

### 3. The Issue of Whether it was Right to Read and Quote Non-Christians

Tertullian and Cyprian said "no" (2<sup>nd</sup> and 3<sup>rd</sup> c.), but they were in the minority.

#### a. The Relationship Between Christian and Classical Thought

Ambrose, Jerome, and Augustine (4th-5th c.) followed the Apostle Paul rather than Tertullian on this issue.

#### b. Aquinas (13<sup>th</sup> c.) Followed Aristotle's Thought Placing Reason and Revelation on Equal Footing

## F. Artistic Achievements

### 1. Charlemagne Becomes King of the Franks in 768

He conquered much of western Europe and was crowned king by Pope Leo III. He supported the church-state power of Rome and the church became a more general cultural force.

#### a. A Revival of Scholarship and Art Ensued

### 2. Pope Gregory I (from 590 to 604) Brought the "Gregorian Chant" into the Church

### 3. 1100 to 1300 = Time of the Troubadours (Aristocratic Poet-Musicians of S France)

### 4. 1150 to 1300 - Period of Music Called "ars antiqua" (page 99)

### 5. Architecture

#### a. Romanesque - 11<sup>th</sup> c. - Rounded Arch, Thick Walls and Dim Interiors

#### b. Gothic - 11<sup>th</sup> - 13<sup>th</sup> c. - Pointed Arch, Flying Buttress, Rib-Vault

(1) Mariology Grows During this Gothic Era

### 6. Industry

#### a. Heavy Plow Became Common in the 12<sup>th</sup> c. as did Water and Wind Mills

### 7. Education

#### a. The Early Universities Began to Emerge at this Time (late 13<sup>th</sup> c.)

Paris; Orleans; Toulouse; Montpellier; Cambridge; Oxford; Padua; Bologna; Naples.

G. Humanism - Man is Becoming the Center of all Things and this is Reflected in the Art of this Period

H. Thomas Aquinas (1225-1274)

A Dominican who studied at Naples and Paris and later taught at Paris. He held an incomplete view of the fall of man and integrated humanism with theology.

1. Illustrated by the Fresco Painted in 1365 by Andrea da Firenze in Florence

Aquinas sitting on a throne and below him are various philosophers.

2. Aquinas Relies Heavily on Aristotle

In 1263 Pope Urban IV had banned the study of Aristotle in the universities. Aquinas had him accepted.

a. Raphael's Fresco - The School of Athens

Plato is portrayed with one finger pointed up (to absolutes or ideals); Aristotle is portrayed with his fingers spread wide and pointing down (emphasizing particulars, or things of the world)

3. Nature vs. Grace Problem (page 104)

Beginning with man alone, humanism has no way to arrive at universals or absolutes.

I. Two Things Laid the Foundation for what was to Come

1. The Awakened Cultural Thought and Piety of the Middle Ages

2. The Increasing Distortion of the Bible's Teachings

The Renaissance reaffirmed the distortions, but there would be a reaction against the distortions with Wycliffe and Huss.

### III. Chapter Three: The Renaissance

#### A. Changes in Art as a Result of Thomas Aquinas' Thinking

##### 1. Giotto; Dante and Petrarch

Giotto began to paint people and landscapes with reality. His first great work was completed in 1304. He still fell short in that he didn't portray people with their feet on the ground, but on tip-toe or slightly in the air.

Dante (1265-1320) wrote like Giotto painted. He was the first man to write important works in the vernacular. He exhibited the "nature vs. grace" dilemma in his relationship with his wife and a woman he loved that wasn't his wife, a woman he only saw a few times (page 108).

Later, Petrarch followed Dante (Petrarch is called the father of the new humanism).

In the end Renaissance humanism moved more and more toward modern humanism with its belief that man is the measure of all things, rather than God.

##### 2. Two Main Events that Further Stimulated Enthusiasm for Greek and Roman Classics

A church council in Florence in 1439 opened relations with the Eastern Church and in so doing opened discussions with Greek scholars. Second, the fall of Constantinople in 1453 resulted in an exodus of Greek scholars who brought their MSS with them to Florence.

##### 3. Shift in Architecture

In the 15<sup>th</sup> c. architecture shifted with Brunelleschi who changed the emphasis from the Gothic back to the classical. Michelangelo later used Brunelleschi's dome of the cathedral in Florence (1434) as a pattern for his St. Peter's Cathedral.

##### 4. Masaccio: The father of Renaissance Painting

In his paintings faces were true portraits. He gave nature its proper place.

##### 5. Van Eyck in the North of Europe Used the Same Techniques as Masaccio

He also portrayed Jesus as the Lamb of God who died to pay the penalty for the sins of men and who know lives.

##### 6. Shift Toward Modern Humanism Following Masaccio's Death

Man become more and more autonomous and with this came an increasing loss of meaning in life.

###### a. Examples of this Shift in Art

### (1) Fouquet's "Red Virgin"

Fouquet (1416-1480) painted "The Red Virgin" which was a portrait of the king's mistress in the stead of the Virgin Mary. The view of Mary had devolved from her being so not of this world that she was pictured as a symbol, to her portrayed more like a woman with high holiness, to The Red Virgin.

### (2) Michelangelo's Statues

These were in the Academy at Florence where on each side were statues of men tearing themselves out of the rock. Man will free himself and make himself great.

In the same place is his statue of David. Not the biblical David, as many think. This statue is not circumcised! Michelangelo used a piece of marble so flawed that no one thought he could do anything with it. David was representative of what man will one day be. This is also seen in his oversized hands.

Later, Michelangelo may have softened his views (he later was in close touch with Vittoria Colonna who was herself influenced by Reformation thought). His two Pietas (Mary holding Jesus in her arms) were his last works.

### (3) Da Vinci (1452-1519)

Da Vinci was the epitome of the Renaissance man (he was a genius in so many different fields of study). But, "He understood that man beginning from himself would never be able to come to meaning on the basis of mathematics. And he knew that having only individual things, particulars, one never could come to universals or meaning and thus one only ends with mechanics. . . .everything, including man, is a machine." [page 113] In the end Da Vinci was an old man in despondency, pessimism was the natural conclusion of humanism.

## IV. Chapter Four: The Reformation

### A. Two Movements

The High Renaissance in the south and the Reformation in the north must be viewed side by side. They dealt with the same problems, but gave completely different solutions.

### B. Forerunners

1. John Wycliffe (1320-84)

2. John Huss (1369-1415)

Huss further developed Wycliffe's views on the priesthood of the believer. Huss was promised safe conduct to speak at the Council of Constance, but was betrayed and burned at the stake on July 6, 1415.

#### a. The Bohemian Brethren

Founded in 1457 by followers of Huss. Their ideas were spread by their emphasis on music and hymns as well as their doctrines.

3. Savonarola

He drew large audiences in Florence between 1494-98. He was hanged and his body burned in the square before the Florence Town Square.

### B. Reformers

1. Martin Luther (1483-1546)

a. His 95 Theses (Oct. 31, 1517)

2. John Calvin (1509-64)

3. Zwingli (led Zurich to break with Rome in 1523)

a. Henry VIII broke with Rome in 1534 - this was political but did open the door for a Protestant England

### C. Different Perspectives

The north was entrenched with Reformation thought while the south was looking to man as the final answer to life. The south was following Thomas Aquinas' view that the mind of man was not fallen.

Humanists believed that man could think his way to solving all of life's questions and problems. We see this philosophy alive and well today.

#### 1. This is Not to Say that the Reformation was Blind to all Progress

They learned from the Renaissance but filtered it through a theistic worldview. "At its core, the Reformation was the removing of the humanistic distortions which had entered the church." [page 122]

#### D. How Humanistic Thought Showed Itself

1. Authority of the Church Made Equal to the Bible
2. Human Work was Added to the Work of Christ
3. After T. Aquinas Biblical Teaching and Pagan Thought were Synthesized

#### E. Erasmian Humanism

Erasmus only wanted partial reform. Farel disassociated himself from Erasmus because of this.

#### F. The Reformers Didn't Have a "Nature vs. Grace" Problem

In their worldview there was meaning in the particulars and no universals vs. particulars dilemma. Science and art were "set free" to operate under this worldview. Humanism, which focuses on the individual, ends up leaving the individual meaningless. Bible = man made in God's image.

#### 1. The Rood Screen

In pre-reformation churches the people were separated from the altar by a high grill of iron or wood. When reform came those screens were often removed and a Bible put in their place. Symbolic of sola scriptura and the priesthood of every believer.

#### G. The Reformers and Art

They were not against art, but differentiated between cult images and genuine works of art that exalted God. Many of the cult images were destroyed by their very donors who had come to faith in Christ!

#### 1. Lucas Cranach (1472-1553) Painted Luther and his Wife Many Times

#### 2. The Reformation and Music

The Geneva Psalter was so lively that it was referred to as "Geneva jigs." Luther was a superb musician who placed a high priority on music in worship.

## a. Reformation Composers

### (1) Bach (1685-1750)

If there had been no Luther there would have been no Bach. Bach was a reformed believer who on his score tributes to God such as "With the help of Jesus," and "To God alone be the glory."

### (2) Handel (c. 1750)

## 3. Albrecht Durer

He was in the Netherlands in 1521. He heard a false rumor that Luther had been taken captive. In fact, Luther's friends had hidden him. Durer kept a diary in which he prayed that God keep Luther safe (cf. pages 130-31). He wrote a letter to Spalatin in 1520 recommending Luther to him and asking for the opportunity to "etch him in copper." He also said that Luther has written more clearly than anyone else in the past 140 years. He was probably thinking of John Huss (1369-1415). Durer did many beautiful woodcuts and paintings.

## 4. Rembrandt (1606-69)

In 1663 he painted the "Raising of the Christ" for Prince Frederick Henry of Orange. A man in a blue painter's beret raises Christ on the cross. That man is Rembrandt himself.

To say that the Reformation depreciated or demeaned art is pure nonsense!

## H. Jacob Burckhardt's "The Civilization of the Renaissance in Italy"

In his work (1860) he pointed out a crucial difference between the Reformation in the north and the Renaissance in the south. Freedom was introduced in both locations. Yet, in the south it went to license whereas in the north it did not. The reason being that the south's Renaissance humanism left man with no way to being for meaning to the particulars of life and no absolutes in morals. In the north there was freedom restrained by the absolute values of Scripture.

## V. Chapter Five: The Reformation, Continued

### A. The Secondary Effects of the Reformation

We must recognize that the Reformation was not a "Golden Era" and that the reformers and the church (and culture) they were influencing was far from perfect. There was a positive influence that went beyond the church to the culture, including the arts and politics.

#### 1. Gradual Political Freedom

- a. There was Freedom w/o Chaos (something never-before seen)
- b. Martin Bucer (1491-1551) and his Influence on Calvin

Bucer was a leader of the Reformation in Strasbourg. He had strong constitutionalist ideas that influenced John Calvin greatly over in Geneva. Such was the Presbyterian model of church government carried over into state government, recognizing such things as the need for an absolute standard (the Bible) as well as limitations on powers in light of the sinfulness of men.

#### 2. Later Political Ramifications

- a. Samuel Rutherford (1600-61)

Rutherford was a Scot who wrote "Lex Rex: Law is King" (1644). This was an example of one of many positive contributions Scotland made on England. In Lex Rex Rutherford contended that a government must be based on immutable law (Bible) so that we could have freedom w/o chaos which would result if decisions were made arbitrarily by sinful men. The exercise of rule by one man, or a group of men, or by the 51% vote was doomed to failure as the whims of men are tainted by sin. There must be a foundational absolute, biblical law, which forms the immutable foundation. Therefore, one single individual could have a say and be right even if the majority disagree.

Rutherford's work had great influence on the US Constitution. This was mediated through two sources: 1) John Witherspoon, a Presbyterian and only pastor to sign the Constitution. 2) John Locke. Rutherford emphasized the ideals of govt. by consent, separation of powers and the right of revolution—all based on a biblical foundation. Locke didn't have this foundation and based his views on empiricism. But empiricism leaves no room for inalienable human rights which are universal and not based on experience. Locke wished the results of biblical Christianity w/o having the foundation of it. Thomas Jefferson picked up on this secularized form.

#### 3. Places where the Christian Ideal Fell Short

- a. A Perverted View of Race and the Misuse of Wealth
  - (1) Race / Slavery

Aristotle called a slave "a living tool." Many Christians believed this lie and viewed certain people as less than human because of their sin. Slavery was universal, however, and practiced by many cultures. But this was no excuse for "Christian" nations. It must be kept in mind that many who called themselves Christian were not in fact Christian and that God used genuine believers to eradicate the slave trade, among them John Wesley - 1703-91 (who preached against slavery), John Newton - 1725-1807 (who was a slave trader who jettisoned his occupation and spoke against it upon coming to faith in Christ), Thomas Clarkson - 1760-1846 (the son of a Church of England pastor who spoke out against slavery and greatly influenced Wilberforce), and William Wilberforce - 1759-1833 (who fought against slavery in England and didn't see the fruit of his labor until he was on his deathbed in 1833 when a bill was passed in England abolishing slavery).

The USA failed in that it took longer to address this issue and do away with it once and for all. However, groups such as the Reformed Presbyterian Church decreed as early as 1800 that no slave holder be admitted to their fellowship.

## (2) Wealth

The Industrial Revolution was a high point in this failure. There were many benefits of the growth of technology and industry, but all-too-often those in England and America failed to remember the Bible's emphasis on caring for the less fortunate. The slums in London grew during this time and children and women were exploited (cf. America's early factories).

## VI. Chapter Six: The Enlightenment

### A. England's Bloodless Revolution

England stands in contrast to France in this regard because England had a reformation base and France did not. Voltaire was in exile in England (1726-29) and was impressed. France could not reproduce what happened in England due to France's humanistic, enlightenment base. The result in France was a bloodbath that ended with the rule of Napoleon (1769-1821).

### B. The Utopian Dream of the Enlightenment

This dream can be summed up with 5 words: reason, nature, happiness, progress and liberty. The Renaissance humanism had blossomed into the Enlightenment.

#### 1. The Reformation was Antithesis of the Enlightenment

They stood for 2 different things and that's why they had two different results.

##### a. The Enlightenment in France

If these men had a religion it was Deism. Even during the "Reign of Terror" they held to their utopian dream that men and society were perfectible. Voltaire sketched out four stages of history with his being the apex! Voltaire was a skeptic who illogically complained of God's lack of intervention during the Lisbon earthquake of 1755.

In June 1789 the French Revolution was at its height. The members of the National Assembly based their constitution on a humanistic theory of rights. On August 26 of that year they issued the Declaration of the Rights of Man. For France, man became what for America was a Supreme Being (the Creator that the USA based their Declaration upon 13 years prior). America had a Reformation base, France a humanistic one. It took two years for France to draft a constitution (1789-91). It failed within a year, the result being the Second French Revolution and a bloodbath.

##### b. Parallels

The American Revolution parallels that of the bloodless English, while the French Revolution parallels that of the later Russian Revolution (with Napoleon and Lenin parallel to one another).

#### 2. Communism's Ideals

For communists, socialism is a step toward the ideal of utopian communism. However, this utopian ideal always leads to repression.

### 3. Humanism and Absolutes

Humanism has no way to say that anything is right or wrong. For them, the final thing that exists, the impersonal universe, is silent and neutral about right and wrong. For example, Marx's Manifest of the Communist Party called marriage a part of capitalism, or "private prostitution." The family was minimized. Later, the state decreed a code of family laws that were needed for the time. They were an historical absolute for a limited time in history, utilitarian, not moral, in purpose.

## VII. Chapter Seven: The Rise of Modern Science

### A. The Scientific Revolution

The S.R. came at the same time as the High Renaissance and the Reformation. According to Schaeffer, we can date the rise of modern science with Copernicus (1475-1543). The S.R. was almost exclusively a western phenomenon. The east (China, Islam, etc.) did have some contributions, but they were limited by their adherence to Aristotelian logic and Neoplatonism. It was at Oxford that scholars first attacked Aquinas' philosophy based on Aristotle; this was in the 13<sup>th</sup> c.

#### 1. Christianity and Science

Both Alfred North Whitehead (d. 1947) and J. Robert Oppenheimer (d. 1967) maintained that modern science was born out of a Christian worldview. Apparently, neither man was a Christian. Whitehead wrote that Christianity is the mother of science because of "the medieval insistence on the rationality of God" (page 157). General consistent observations about nature were only reliable because they were based upon a rational and consistent God (cf. pages 158-59).

##### a. Francis Bacon (1561-1626)

Bacon could be called the major prophet of the S.R. Bacon believed in, and studied the Bible. For Bacon and these early scientists, science was not autonomous (as it is today).

##### b. Note the List of Christians who were Leaders in the S.R. Listed by Schaeffer on Pages 159-161

### B. Christianity and Changing Worldviews of Science

#### 1. Einstein's Theory of Relativity

Some try to support a worldview of relativity on the basis of Einstein. But Einstein's theory is based on the assumption that everywhere in the universe light travels at the same speed in a vacuum. "Nothing is less relative philosophically than the theory of relativity" (page 162). As Einstein once quipped, "I cannot believe that God plays dice with the cosmos."

#### 2. Werner Heisenberg's Theory of Uncertainty or the Indeterminacy Principle

This principle has to do with a certain area of observation, specifically the location of an object and its velocity. A physicist cannot have an accurate observation of both the location of colliding atoms and their velocity. ISW the quantum theory does not support randomness. All of these things are based on the premise of a consistent, orderly universe (cf. page 162).

### C. Benefits of the Christian Worldview

#### 1. Gave a Foundation to the Observations of Science - There is a Fixed Uniformity

2. Man Can Endeavor to Learn Scientific Truth by way of Reason (man can reason because he is created in the image of God)
3. A Christian Base Meant that the World was Worth Learning About (nature reflects the handiwork of God, not the taboos of pantheistic deities)
4. There was no Inconsistency or Conflict Between the Bible and Science

#### D. Other Worldviews in Contrast Then and Now

1. Note that the Greeks, Moslems and the Chinese Lost Interest in Science

The Chinese, for example, never had the confidence that the laws of the universe could be understood since there was no assurance that a God more rational than ourselves had instituted such knowledge.

2. The Christian Uniformity of Natural Causes in an Open System

The early Christian scientists that were foundational to the S.R. upheld uniformity in an open system. God has made a cause and effect universe. But the universe is open (not closed) and God and man are outside of the uniformity of natural causes. "In other words, all that exists is not a part of a total cosmic machine" (page 164). The cause and effect universe may be changed in its direction by God or by man (of course, God is ultimately sovereign over man). This makes place for the importance of God as well as man in the cosmos.

## VIII. Chapter Eight: The Breakdown in Philosophy and Science

### A. The Legacy of Plato

A.N. Whitehead believed that all of European history is a footnote on Plato. That might go too far, but Plato did affirm that if there are no absolutes, then the particulars in life have no meaning. The universal, or absolute, is that under which all the particulars fit, they give unity and meaning to the whole.

### B. Jean-Paul Sartre (1905-80) - French Existentialist

He believed that a finite point is absurd if you have no infinite reference point. Example is morals: With no absolute point of reference there is no standard for right or wrong.

We also need absolutes if we are to have meaning in ourselves, as human beings. We must also have absolutes if we are to have a solid epistemology.

### C. Non-Christian Philosophers From the Time of the Greeks Until the Modern Period had Three Things in Common

They were rationalists. They believed that man can begin with himself and find ultimate answers. Second, they took reason seriously. They believed that reason was a valid proof instrument. They thought in terms of antithesis/contrast (Eg. A is A and A is not non-A). Third, they were optimistic. They believed that a utopia of sorts can be universally reached by reason (Star-Trek ideal).

### D. Three Shifts Came Afterward (Shifts in Science; Philosophy; Theology)

#### 1. Science

Shifted from modern science (which rested on a Christian worldview), to what Schaeffer calls "modern, modern science." Science went from an open system to closed. God was left out. With no place for God, eventually there was no place for man (he was just another part of the machine). Prior to this scientism, cause and effect were applied to physics, astronomy and chemistry. Now they are applied to psychology and sociology. Everything is mechanical, cause-and-effect. God died and so did man.

#### a. Lyell (1797-1882), Darwin and Huxley

Lyell (uniformity in a closed system) and Darwin (origins in a closed system). Huxley popularized Darwin's ideals. It was Herbert Spencer who coined the phrase, "survival of the fittest."

## b. Connection to Nazi Germany

Henrich Himmler (1900-1945) took Spencer's "survival of the fittest" and applied it to the Germany. Hitler believed that Christianity and its concept of love should be replaced with "the ethic of strength over weakness" (page 170).

Part of the problem in Germany at this time was the rise of liberal theology, which has adopted rationalism in theological terminology (closed system).

## 2. Philosophy

### a. The Older Non-Christian Philosophers

There was a search for true meaning in rationalism, but this search left philosopher after philosopher short. One would come along and say "here is a circle which will give a unified and true knowledge of what reality really is:" ○. Another would come along and cross that circle out ⊗ and say, "No, here is the circle:" ○. Then another would come along, cross out that circle ⊗, and say: "You are all wrong, here is the circle:" ○. On and on it went. The older philosophers didn't find the circle, but they were optimistic that someone would. "Then the line of crossed-out circles was broken, and a drastic shift came. It is this shift that causes modern man to be modern man." [page 171]

#### (1) Rene' Descarte (1596-1650) - "I think therefore I am"

Many believe Descarte was the first of the modern philosophers, but Schaeffer disagrees, feeling he should be the last of the old guard for two reasons: 1) He remained confident that by rationalism one could doubt all notions based on authority and man could start within himself with total sufficiency ("I think therefore I am"). 2) He believe mathematics would provide a unity for all kinds of investigations. So, he was yet optimistic. The shift to pessimism came in the next century.

### b. Modern Philosophy

Four philosophers marked the shift in thought from optimism to pessimism: Jean-Jacques Rousseau; Immanuel Kant; Wilhelm Friedrich Hegel; Soren Kierkegaard.

(1) Rousseau (1712-1778) - "Man the noble savage"

Rousseau was a French-speaking Swiss from Geneva. There was a shift in individual things and ultimate meaning from that of the old guard (humanism of the High-Renaissance):

**UNIVERSALS (that which give meaning to the particulars)**

---

**PARTICULARS (including each person individually)**

To this:

**AUTONOMOUS FREEDOM**

---

**AUTONOMOUS NATURE**

As Schaeffer observes, there was two parts to this new formulation of the old problem. Man was now viewed as a machine along with everything else in the universe (just another cog or a collection of molecules among trillions). Starting w/mechanics one always ends w/mechanics. Second, Rousseau viewed this tension in terms of society, political life, and culture.

For him, primitive man "the noble savage" was superior to modern man. He wrote, "If man is good by nature, as I believe to have shown him to be, it follows that he stays like that as long as nothing foreign to him corrupts him." [page 173] In 1749 he had an epiphany of sorts when he concluded that the Enlightenment, with it's emphasis on reason, had resulted in man losing more than he had gained. At this time Rousseau gave up faith in progress.

Rousseau and his disciples de-emphasized reason, viewing the restraints of civilization as evil: "Man was born free but everywhere he is in chains!" [page 173]

The result of making nature the basis of morals influenced civil law: "The Natural Law of Jurisprudence." This is "Law without God." However, nature is cruel as well as non-cruel [page 176]

Negatively, Rousseau's philosophy influenced the French artist Gauguin (1848-1903). In his search for "freedom" Gauguin deserted his family and moved to Tahiti where he tried to be the noble savage. He found out that this ideal was an illusion. Afterward, he pained his last work (f. 1898): "Whence Come We? What Are We? Whither Do We Go? It is a portrait of an old woman dying. When he finished this work Gauguin tried to commit suicide. He died about five years later.

Another example is Marquis de Sade (1740-1814) from whom we derive the term "sadism." de Sade knew that if nature was all there is, then what is is right! He wrote: "As nature has made us (men) the strongest, we can do with her (women) whatever we please." [page 177]

### (a) Rousseau's Philosophy Backfires - The Reign of Terror

How would this fit into a society without anarchy? Individual freedom would be reflected in the "general will" through the social contract. This could even come by force, as the French Revolution shows. The Reign of Terror was an attempt to purify the general will via the guillotine.

In his book "The Social Contract" (1762) he wrote:

"In order that the social compact may not be an empty formula, it tacitly includes the undertaking, which alone can give force to the rest, that whoever refuses to obey the general will shall be compelled to do so by the whole body." This means nothing less than that he will be forced to be free." [page 174]

Robespierre, the "King of Terror" was a disciple of Rousseau and used this strain of thought to justify his actions.

### (b) Rousseau's Influence Today

In another book, "Confessions," (1782) Rousseau put forth that the best education was the absence of education. This has influenced our own educational philosophies to this day ("self-expression" learning, etc.).

Will and Ariel Durant believed Rousseau to be the most important influence on modern thought.

Rousseau's concept of autonomous freedom led to the Bohemian ideal where the noble man is one who fights against all of society's standards, values, laws. Cf. the Bohemian ideal which marked out the hippie generation of the 60s.

### (c) In England: David Hume (1711-1776)

A contemporary of Rousseau, Hume (in England) also criticized reason as a means of knowledge, questioning the existence of "cause and effect." He upheld the centrality of human experience and feeling.

### (2) Immanuel Kant (1724-1804)

Wrote: "Critique of Pure Reason" (1781). He worded the problem of his age differently from that of Rousseau:

**NOUMENAL WORLD (the concepts of meaning and value)**

---

**PHENOMENAL WORLD (the world that can be measured; the external world of science)**

Kant, like Rousseau, could not unify his worldview. There was no way to do this beginning with man.

(3) Wilhelm Friedrich Hegel (1770-1831)

Hegel understood the need for unity between Kant's two worlds. Hegel emphasized the flow of history. Quoting Copleston, Schaeffer writes (page 179):

"According to Hegel, the universe is steadily unfolding and so is man's understanding of it. No single proposition about reality can truly reflect what is the case. Rather, in the heart of the truth of a given proposition one finds its opposite. This, when recognized, unfolds and stands in opposition to the theses. Yet there is truth in both thesis and antitheses, and when this is perceived a synthesis is formed and a new proposition states the truth of the newly recognized situation. But this in truth is found to contain its own contradiction and the process goes on ad infinitum. Thus the universe and man's understanding of it unfolds dialectically. In sort the universe with its consciousness—man—evolves."

Our generation today sees truth in this way, a result of synthesis rather than absolutes. Truth can be found in the changing flow of history (and opinion), through thesis, antithesis, synthesis. "When this happens, truth, as people have always thought of truth, has died." [page 179]

(4) Soren Kierkegaard (1813-1855)

Meaning is found apart from reason, as reason will always lead to pessimism. Could be illustrated like this:



For Kierkegaard, faith is believing in something apart from objective truth.

**NONREASON = FAITH/OPTIMISM**

---

**REASON = PESSIMISM**

c. All of this Leads to our Modern Dilemma:

"In our day, humanistic reason affirms that there is only the cosmic machine, which encompasses everything, including people. To those who hold this view everything people are or do is explained by some form of determinism, some type of behaviorism, some kind of reductionism." [Schaeffer, page 180]

Note Schaeffer's story about hearing a lecture by George Wald, former professor of chemistry at Harvard. He believed all things are the product of chance. During the lecture, he said, "Four hundred years ago there was a collection of molecules named Shakespeare which produced Hamlet."

Man, beginning with a proud humanism a few centuries ago, tried to make himself autonomous and rather than becoming great, he found himself to be nothing more than a collection of molecules! Out of nothing man has come, nothing man is.

#### E. The Question of Origins

What was the beginning of everything? There are only four possible answers to this question.

##### 1. Once Absolutely Nothing Existed and Then Something Came to Be

###### a. Everything Came from Nothing (ex nihilo)

This is philosophically absurd. Therefore, if everything came from something, something has always existed.

##### 2. Everything Came from Something or Someone

###### a. Everything Came from a Personal Someone (God)

This is God who providentially guides the universe.

###### b. Everything Came from an Impersonal Someone

Includes pantheism, deism, gods, a god, a living impersonal force. No providential immanent guidance in this system.

###### c. Everything Came from an Impersonal Something

Atheistic Evolution. No guidance in this system other than chance or that which is natural (survival of the fittest, cause and effect).

##### (1) Louis Pasteur (1822-1895)

Proved in 1864 that if non-living things were pasteurized, life could not come forth. IOW - abiogenesis is impossible in a closed system.

## F. Summary

From the High (later) Renaissance to today we see an historical journey to despair. This is where men live today. Man is a machine in a universe of machines. But man cannot live like a machine!

"But even people who believe they are machines cannot live like machines, and thus they must 'leap upstairs' against their reason and try to find something which gives meaning to life, even though to do so they have to deny their reason." [page3 182]

Those in the earlier Renaissance would never had settled for this; they would have considered it intellectual suicide to separate meaning and values from reason.

## **IX. Chapter Nine: Modern Philosophy and Modern Theology**

### **A. Secular Existential Philosophers and The Move "Upstairs"**

Moderns have put various things upstairs in a vain attempt to find meaning in life. Reason, the existentialists believed, leads only to pessimism and despair.

#### **1. Jean-Paul Sartre (1905-1980)**

Believed that in the area of reason all is absurd, but people could nonetheless authenticate themselves by an act of the will. ("On the basis of his teaching, you could authenticate yourself either by helping a poor old lady along the road at night or by speeding up your auto and running her down. Reason is not involved, and nothing can show you the direction which your will should take." page 183).

Sartre did not live consistently with his worldview, however. This showed when he signed the Algerian Manifesto in 1960 which declared the Algerian War evil. His later leftist political views also demonstrated that he deep down believed man could use reason to determine right and wrong, this in contradiction to his own philosophy.

#### **2. Albert Camus (1913-1960)**

Camus is often connected with Sartre as the twin pillars of French Existentialism.

#### **3. Martin Heidegger (1889-1976) - German**

Also believed that answers are separated from reason. He coined the German term "angst" - a general feeling of anxiety with no object.

In his later years he modified his views to that which is (being) is true and meaningful.

#### **4. Karl Jaspers (1883-1969) - German**

Believed we could have a life-transforming (rationally indescribable) experience that would give us meaning and direction. He had such an experience while watching a play "Green Pastures." Divorced from reason, it was emotionally charged. But as the months passed by, Jaspers felt the power of this experience wane and slip through his fingers resulting in his contemplating suicide.

#### **5. Aldous Huxley (1894-1963) (Brother of Julian Huxley)**

Proposed drugs as a solution. Wrote "Brave New World" in 1932. Made his wife promise to give him LSD when he was ready to die so that he could die while on a trip.

The result of existentialism is that truth is only in your head. Objective truth does not exist.

## B. Religions

### 1. Hinduism and Buddhism

Both are non-rational and try to find meaning in life apart from rationality.

### 2. The Occult

### 3. Surrealism

Surrealism is the combining of Freud's concept of the existence of the unconscious with Dada, an art and life form in which all was seen as absurd (Dada was a random term chosen out of a French dictionary - means "rocking horse.") Promoted by the artist/philosopher Salvador Dali (b. 1904) who later abandoned it.

## C. Summary

The dichotomy between reason and nonreason is impregnable from Kierkegaard onward.

"Downstairs in the area of reason, man is a machine, man is meaningless. And upstairs optimism about meaning and values is totally separated from reason. . . . Once people adopt this dichotomy—where reason is totally separated from nonreason—they then must face the fact that many types of things can be put in the area of nonreason. And it really does not matter what one chooses to put there, because reason give no basis for a choice between one thing or another." [page 189]

## D. Theological Existentialism

### 1. Karl Barth (1886-1968)

German who stood fast against Nazism. He was in contrast to the older, liberal theologians of Germany who denied the miraculous, yet tried to hold onto a historical Christianity. They were caught in a rational dilemma because they didn't believe something could be true and false at the same time. Either Jesus was resurrected or he wasn't.

Barth brought a change to this believing that the contradiction was acceptable. He upheld German higher criticism and denied inerrancy. But he also held that a word from God breaks through the Bible to man when he encounters it. Reason was of no importance to this. This was "Neo-Orthodoxy" (better, "Neo-Liberalism"). The Bible is not about absolute propositions of right and wrong (cf. to today's emerging church movt.).

From this point onward, theology was added to all the other things that were pushed into the category of nonreason.

- a. What about the Problem of Evil?

These neo-liberals could not answer the question of why evil exists and are left with the same answer as the Hindu - everything that is, is equally in God. This is demonstrated in the Hindu Kali - a feminine image of God with fangs and skulls around her neck. This pictures "god" as encompassing all that is, good and evil. There is no right or wrong grounded in absolute truth, only bad karma.

2. Paul Tillich (1886-1965) - Harvard Divinity School

Religious words and concepts without real substance.

- a. The God is Dead Theology of the 1960s
- b. The next Logical Step is that Theological Words Have no Absolute Meaning but Change with Times and Culture (as we see today)
- c. Nietzsche (1844-1900) - Perhaps the First to Say "God is Dead"

If God is dead, then everything for which God gives an answer died with him. Schaeffer believes that when Nietzsche came to Switzerland and went insane it was more than his venereal disease that caused it. It was because "he understood that insanity was the only philosophic answer if the infinite-personal God does not exist." [page 193]

## **X. Chapter Ten: Modern Art, Music, Literature, and Films**

### **A. Modern Pessimism and Fragmentation Have Spread Three Different Ways**

1. Geographically from European Mainland to England to the USA
2. Culturally from Philosophy to Art to Music to General Culture (novels, poetry, drama, cinema)
  - a. Philosophy

The flow historically was from the philosophers Rousseau, Kant, Hegel and Kierkegaard onward who lost hope of a unity in knowledge and hope and passed that worldview on to the artists.

#### **b. Art**

##### **(1) The Impressionists**

Art reflects the philosophy of the artist. The Impressionists (Monet - 1840-1926 and others) painted only what their eyes saw, but they doubted the reality behind the rays of light that their eyes saw. After 1855 Monet brought his philosophy to its logical conclusion and reality became a dream. "As reality became a dream, Impressionism as a movement fell apart." [page 196]

##### **(2) The Post-Impressionists (Van Gogh - 1853-1890)**

The P.I. tried to find the way back to reality (they sensed the need for universals) but failed.

"After philosophy had moved from unity to fragmentation, this fragmentation was also carried into the field of painting. The fragmentation shown in post-Impressionist paintings was parallel to the loss of a hope for a unity of knowledge in philosophy. It was not just a new technique in painting. It expressed a worldview." [page 197]

##### **(3) Resulting belief in the absurdity of all things**

According to Schaeffer, the man who most exemplified an understanding of absurdity was Marcel Duchamp (1887-1969).

##### **(4) Jackson Pollock (1912-56)**

American artist who tried to make the statement that all is chance. He placed a canvas on the floor and suspended buckets of paint from the ceiling from which dripped paint onto the canvas in random fashion. However, it was not really random as the buckets and drips followed set patterns of gravity and motion!

c. Music

Fragmentation in music - example of John Cage who believed the universe to be random chance and composed music that way (Eg. flipping coins, using a randomly programmed machine to conduct music; making music that was a confusion of sounds).

d. General culture (poetry, novels the cinema)

3. Socially from the intellectuals to the educated and then through the mass media to all

a. Science and positivism

Modern science jettisoned the epistemological base of earlier science (that the universe was created by a reasonable God and therefore was rational and intelligible). The result was that modern scientists made the philosophy of positivism their base for knowing. Positivism is a philosophy that contends that when you observe an object you have seen all there is. Your observation tells you all you need to know.

But some realized that the observer was not totally objective. The observer has biases and preconceived notions that affect his observation and interpretation of the data. Also, how can one be sure that the data is real and not an illusion? This was not a problem in a Christian worldview.

There is a parallel to positivism in science to impressionism in art. The Impressionist simply painted what he saw but questioned the reality behind the light-waves that reached his eyes.

Without a Christian worldview there is not a sufficient base to conduct philosophy, art, or science.

Science today has no sufficient epistemological base, know positive way of knowing that reality exists and can be known. Science today tends to go in one or two directions as a result: 1) High technology, often with the goal of increasing wealth; 2) Sociological science (people who use science as a means to an end). With the latter evolutionism stands out as a means to deny that God exists, promote humanism, Communism, Marxism, etc. This is why science is a "sacred cow" today.

Note how that same bias and objective has led to "sociological news and media."

B. The Generation Gap

The older middle-class (i.e. those who were parents in the 1940s - 60s) still clung to the old ways. However, they didn't have a sufficient base for doing so. When their children were educated they noticed that their parents had no basis for the old ways (Eg. religion) and, believing their parents were governed by no more than dead tradition, they jettisoned their parents "habits."

C. Existentialism and Linguistic analysis

Both are considered philosophies, but probably are "anti-philosophies." Existentialism deals with the big questions of life, but separates the answers from reason, placing them in the category of non-reason. Linguistic analysis leads to neither values or facts, only the analysis of language.

D. Music and Film demonstrate the despair of man (cf. last quote on page 209)

## **XI. Chapter Eleven: Our Society**

A. As a result of the abandonment of the Christian worldview modern man has adopted two impoverished values: personal peace and affluence

### 1. Personal Peace

Meaning: to be left alone, not to be troubled by other people and their woes, to live one's life with the minimal possibility of being disturbed.

### 2. Affluence

Meaning: an overwhelming and ever-increasing prosperity, a life made up of material possessions and convenience.

B. Reason leads to pessimism in regard to a meaning of life and with reference to any fixed values

Hope of having any meaning has been placed in the area of non-reason. Result was that drugs were introduced to give meaning to people.

### 1. Hope in Drugs: Aldous Huxley and Timothy Leary

Leary called drugs the sacraments of a new religion. Some thought drugs would bring on a utopia and even suggested that LSD be introduced into the drinking water of cities. In the late 1960s the hope based on drugs passed away.

### 2. Hope in Marxism-Leninism

From the Russian Revolution until 1959 a total of 66 million prisoners died. This was deemed acceptable to the leaders because internal security was to be gained at any cost. The ends justified the means. The materialism of Marxism gives no basis for human dignity or rights.

#### a. Two streams of Marxism-Leninism

##### (1) Idealistic form

These hold to their philosophy against all reason and close their eyes to the oppression of the system.

##### (2) Old-line form

These hold to old-time communist orthodoxy such as that which was held in the old Soviet Union.

### 3. In the United States

#### a. Samuel Rutherford's *Lex Rex* based on the Bible is no longer

We are now ruled by arbitrary judgements rather than Law. There is still the desire to have freedom w/o chaos but this cannot be apart from the absolutes of biblical law. We are in the latter stages of "borrowing" from the past, but this borrowing cannot last.

#### b. Civil law has become sociological law

Just as "modern-modern" science has become sociological science, civil law has become sociological law. Former Supreme Court justice Oliver Wendell Holmes, Jr. (1841-1935) wrote in "The Common Law" that law is based on experience.

Frederick Moore Vinson (1890-1953), former Chief Justice of the Supreme Court, stated that "nothing is more certain in modern society than the principle that there are no absolutes."

#### (1) Natural Law

From the time of Rousseau when nature was being venerated there has been an attempt to make nature the basis for law. This law in nature is discovered by man's reason. This was part of the Enlightenment optimism. But nature provides no basis for either ethics or law as nature is both cruel and non-cruel.

#### c. The result

There is no basis for law so we are left with shifting sand.

"Law has only a variable content. Much modern law is not even based on precedent; that is, it does not necessarily hold fast to a continuity with the legal decisions of the past. Thus, within a wide range, the Constitution of the United States can be made to say what the courts of the present want it to say—based on a court's decision as to what the court feels is sociologically helpful at the moment. At times this brings forth happy results, as least temporarily; but once the door is opened, anything can become law and the arbitrary judgements of men are king. Law is now freewheeling, and the courts not only interpret the laws which legislators have made, but make law. *Lex Rex* has become *Rex Lex*. Arbitrary judgment concerning current sociological good is king." [pages 219-20]

As arbitrary absolutes so characterize communism and Marxism, so it characterizes our nation. This means that huge changes of direction can be made, socially, and the majority of the people will accept them without even questioning, regardless of how inconsistent they are with the past law or opinion.

#### (1) Schaeffer gives *Roe V. Wade* as an example (pages 220-24)

*Roe v. Wade* and the thirteenth and fourteenth amendments - note quote by Professor Witherspoon on page 222 where he contends that the original intent of the framers of these amendments was to

guard against another Dred Scott decision where the courts would exclude any class of person from Constitutional protection – exactly what the courts have done since Roe v. Wade.

In the pagan Roman Empire abortion was freely practiced. The influence of Christianity abolished it. In 314 the Council of Ancyra barred from the taking of the Lord's Supper for 10 years anyone who had an abortion or made drugs to cause one. The Synod of Elvira (305-06) had specified excommunication till the deathbed for these infractions.

#### 4. Today's options: Hedonism, Majority Rule or Rule by an Elite

##### a. Hedonism

"Trying to build a society on hedonism leads to chaos. One man can live on a desert island and do as he wishes within the limits of the form of the universe, but as soon as two men live on the island, if they are to live in peace, they cannot both do simply as they please." [page 223]

##### b. The 51% vote

It used to be that a lone Christian with a Bible could look in the face of a majority and demonstrate that the majority was wrong if they violated biblical absolutes in law or ethic. But this foundation is gone and now there is no absolute by which to judge. On the basis of the absolute of the majority Hitler was entitled to do as he pleased.

##### c. Rule by the powerful elite

The last option is rule by a man or men who dictate the way things will be. They serve as the absolute standard of law and ethics. With this freedom is lost. "If there are no absolutes by which to judge society, then society is absolute."

##### (1) John Kenneth Galbraith (1908-?)

Galbraith suggested rule by an elite class composed of the intellectuals (in the academic and scientific world).

##### (2) Daniel Bell (1919-?)

Bell suggested an elite comprised of select intellectuals. He believed that the university will become the central institution of the next 100 years

"There is a death wish inherent in humanism—the impulsive drive to beat to death the base which made our freedoms and our culture possible." [Francis Schaeffer, 226]

#### 5. Two effects of our loss of meaning and values that we see in our culture

##### (1) Degeneracy

## (2) The Rise of the Elite

People cannot stand chaos and if it takes a person to fill the vacuum they will accept it regardless of the ultimate consequences. People will guard their personal peace and affluence at all costs. Liberty will be gone.

### 6. Gibbon's "Rise and Fall of the Roman Empire" (1776-88)

#### a. Gibbon said that five certain attributes marked the fall of Rome

- (1) An increasing love of show and luxury (affluence)
- (2) A widening gap between the very rich and the very poor
- (3) An obsession with sex
- (4) Freakishness in the arts
- (5) An increased desire for people to live off of the state

## **XII. Chapter Twelve: Manipulation and the New Elite**

### A. Determinism: Man has no freedom in his choices

#### 1. S. Freud's "Psychological Determinism"

Focused on a child's relationship with its mother during early development.

#### 2. B.F. Skinner's "Sociological Determinism"

Published "Beyond Freedom and Dignity" in 1971. Claimed that all people are can be explained by the way their environment has conditioned them.

#### 3. Francis Crick's "Genetic Determinism"

Crick (b. 1916) received the 1962 Nobel Prize for breaking the DNA code.

The Christian position isn't that there is no such thing as conditioning, but that conditioning does not explain who we are (or render us unaccountable).

### B. Manipulation by the Media

#### 1. Television

#### 2. Mass Media

"All that is needed is that the world-view of the elite and the worldview of the central news media to coincide. One may discuss if planned collusion exists at times, but to be looking only for the possibility of a clandestine plot opens the, way for failing to see a much greater danger: that many of those who are in the most prominent places of influence and many of those who decide what is news do have the common, modern, humanist world-view we have described at length in this book." [page 240]

Just as we now have sociological science, and law, we also now have sociological news. News can be "colored" by what is said, or not said, or how something is said (emphasized) or not. It reminds me of music; music is the emphasis of certain notes and pitches to the neglect of others. In the end it makes a statement. News reporting has become like that.

### C. The future of the USA and manipulation

#### 1. In Government

A manipulated authoritarian government could come from the administrative side or the legislative side and with the courts making law it could come from the judicial side also.

Schaeffer sees an "imperial judiciary" with the concept of "variable law." The courts making law rather than interpreting law.

## 2. The loss of freedom

When freedom is separated from the Christian base upon which it was founded, the freedoms become a force of destruction leading to chaos. As Eric Hoffer (1902-?) once said, "When freedom destroys order, the yearning for order will destroy freedom."

"At that point the world left or right will make no difference. They are only two roads to the same end.; There is no difference between an authoritarian government from the right or the left: the results are the same. An elite, an authoritarianism as such, will gradually force form on society so that it will not go on to chaos. And most people will accept it—from the desire for personal peace and affluence, from apathy, and from the yearning for order to assure the functioning of some political system, business, and the affairs of daily life. That is just what Rome did with Caesar Augustus." [page 244]

### **XIII. Chapter Thirteen: The Alternatives**

A. The Pressures of having no absolutes on a people whose only values are personal peace and prosperity are several:

1. Economic breakdown

Note Germany's acceptance of Hitler was in large part due to their dissatisfaction with the Weimar Republic and the terrible inflation they experienced under that regime. People will give up liberty in the fact of losing their prosperity.

2. The threat of war (especially between the west and communism)

3. The chaos of violence—especially random or political violence, and indiscriminate terrorism

People will give up their liberties when they are threatened by indiscriminate terrorism.

4. The radical redistribution of the world's wealth

(1) A lowering of wealth among those people and nations that have come to take it for granted

(2) A redistribution of power in the world

"In a descending spiral of prosperity and world power, an manipulating authoritarian government might be easily welcomed, in the hope that such a government would somehow soften the unpleasant results caused by a lessening of prosperity and world power." [page 247]

5. A growing shortage of food and other natural resources

B. No Peace w/o chaos apart from a Christian base

There was a false view that democracy could be planted anywhere from outside. Freedom w/o chaos had "come forth from a Christian base" and "freedom w/o chaos could not be separated from its roots." [page 248]

1. People will not stand for chaos and will give up liberties to retain it

This opens the door for authoritarian governments. This is where we are headed now.

2. Munich Pact

British Prime Minister Neville Chamberlain signed the Munich Pact with Hitler in 1938. This cost Czechoslovakia and WWII with the allusion of "peace in our time." Churchill afterward spoke to the House of Commons:

"[The people] should know that we have sustained a defeat without a war . . . they should know that we have passed an awful milestone in our history . . . and that the terrible words have for the time being been pronounced against the Western democracies: 'Thou art weighed in the balance and found wanting.' And do not suppose this is the end. This is only the beginning of the reckoning. This is only the first sip, the first foretaste of a bitter cup which will be proffered to us year by year unless, by a supreme recovery of moral health and martial vigor, we arise again and take our stand for freedom as in the olden times." [page 249-50]

C. A Special Note (pages 253ff.)

"But let us be realistic in another way, too. If we as Christians do not speak out as authoritarian governments grow from within or come from outside, eventually we or our children will be the enemy of society and the state. No truly authoritarian government can tolerate those who have a real absolute by which to judge its arbitrary absolutes and who speak out and act upon that absolute." [Francis Schaeffer, How Shall We Then Live?, page 254]

---