



“GENESIS IN SPACE AND TIME”

In *“Genesis in Space and Time,”* Schaeffer focuses on the first eleven chapters of Genesis and in step with its title, he argues for the monumental events as actual historic happenings that make sense of life and man’s past as we know it today, unlike any other account of origins we possess.

Schaeffer argues for the historic space-time ex-nihilo creation, God creating man in His own image, an actual historical moral Fall of man, the subsequent abnormality that exists between the Creator and the creature, and Gods promise of rectifying said abnormality are set forth.

A God-less worldview can only observe the effects of said abnormality (i.e., sin), but is incapable of knowing why these things occurred. Moreover, moderns don’t know how these

abnormalities are to be remedied. Our problem is a moral rebellion against God. Christ alone is the solution.

“NO FINAL CONFLICT”

In *“No Final Conflict,”* Schaeffer among other things argues for the primacy of the Bible as God’s final self-disclosure to man which is both transcultural, and

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trans-time. While special revelation (i.e., the Bible) shows us God's redemptive plan, general revelation (i.e., the Creation) displays the other aspect of His glory. When theologians and scientists relegate the Bible to the mere subjective, relativistic corner, it is held that only science can give us knowledge. However, the Scripture's self-affirmations don't give us this capital.

Where the Bible touches on History and the Cosmos it gives us true knowledge, if not, then Evangelicalism is a sham, grounded merely on a weak view of Scripture. If Scripture is not faithfully applied to the raging culture war, he quotes Martin Luther:

"If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the Devil are at the moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved, and to be steady on all the battle front besides, is merely flight and disgrace if he flinches at that point." [pg.122]

Scripture is the biggest issue today. This is the biggest issue is both the *nature* and *reliability* of Scripture and depending on our view, it will determine whether or not we are truly *Evangelical*.

Schaeffer further argues for the Bible's historicity through the unity of Genesis in its genealogical statements, the nature of Scripture, the limits of our knowledge of both Special and General Revelation and the need to humbly ascertain the two. At the end of the day, if Evangelicals acquiesce to a weak view of Scripture (i.e., it's a myth, not a reliable source of historical knowledge) then God will in the end not have spoken. Only man will have spoken through his culturally conditioned era.

If this weak view of Scripture is received and practiced, the difficulties that lie ahead will wipe out many professing believers, AND the lost will not be found. Instead they will dance into eternity without the redemptive knowledge of God, but only into His wrathful presence.

We need Holy hot orthodox boldness so that we may winsomely love our neighbor and lay down our lives for them. Gone are the days where we can leave said decision for tomorrow, the time to act is now, the time to truthfully love as God commands is also now. What will the Master say to us when on that day our

faces meet? Well done good and faithful servant enter into the joy of your master, or, depart from me I never knew you, you workers of iniquity.

JOSHUA AND THE FLOW OF BIBLICAL HISTORY

Many years ago in Bible College I took a class called Hebrew History and the book of Joshua was our starting point. I don't remember much of that class's content, but I do recall the texture of wonder in my soul as musings of the text were considered, both in class and in my study.

According to Schaeffer, a major theme (and I agree) is the significance of our choices. The book of Joshua centers on the reality of our "choices." Between the *God Who is There* or the idols that surround us, we are to choose whom we will serve. God's faithfulness to his promise to the fathers of Israel possessing the land was realized, but there was much to be gleaned by the "choices" God's covenant people made—either negatively or positively.

Joshua before his death distributes the land to the different tribes of Israel and finally gives them his last "speech" (Joshua 24: 14-15):

¹⁴ "Now, therefore, fear the LORD and serve Him in sincerity and truth; and put away the gods which your fathers served beyond the River and in Egypt, and serve the LORD. ¹⁵ If it is disagreeable in your sight to serve the LORD, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the River, or the gods of the Amorites in whose land you are living; but as for me and my house, we will serve the LORD."

The focus is not on their "stuff" but on their "loyalties" whether it is Godward or Manward—their worship is the ultimate issue. And their worship like ours is seen in the choices that they daily made. In Chapter 2 Joshua chose to recognize that Israel's true leader was the Captain of the host of the LORD who was before him. Chapter three focused on the national portion of the Abrahamic covenant. The Jews chose to cross the Jordan—from that time until now, their choices would either result in blessing or cursing (i.e., the conditional aspects of

the covenant). Chapter 4 and 8 show how Rahab and the Gibeonites chose to deceive in order to become part of the people of God—they knew and heard of the renown of God’s name.

In chapter 5 two memorials were erected: one of stones and another of circumcision, both of which were signs of remembering and obeying the God of the covenant however impractical it seemed to the eye. Chapter 6 shows how Achan’s choice to disobey God’s command lead not only to the temporary defeat of Israel’s army but also brought death to him and his kin. Moreover, in the chapter 7 at Mt. Gerizim and Ebal blessing and cursing was established within the covenant—choose life Israel. Chapter 9 Caleb once again shows himself faithful to God while standing opposed to Israel’s disobedience of taking the rest of the land. He chose God, as he had done 40 years prior.

Chapter 10 the two and a half tribes that returned east of Jordan chose to serve the living God and those west of the Jordan lovingly and passionately entreated them thinking that they had turned to serve the gods of the land. In chapter 11 the cities of refuge are set up and the one who has accidentally committed homicide has a choice to run and be safe from the avenger of blood in this place.

The whole book demonstrates how choice—our choices effect history in a deep way; our family, our affiliations, our nation. We are not to “Forget who we are” as Scripture constantly reminds. We are not machines, but created in God’s image and we must choose rightly, not like Adam, but like Abraham.

What struck me here is that we can’t make a choice in the present that we are not in the habit of making in the past. The little choices are not little in the least bit, instead they are monumental and oh the blindness within that argues contrarily. Joshua understood this so well that at the end of his life both his “life” and “words” matched his professed convictions. Israel knew it. What a man, what a Great God he served. What will you choose with the little time left on earth believer: the God of creation or the idols that promise so much but can’t deliver? Whose word will you ultimately bank your life on: the Creators or the creatures?

ART AND THE BIBLE

In this book *“Art and the Bible,”* Schaeffer argues for the necessity to see all of life under the Lordship of Christ Jesus which includes art. The Bible is not averse to art “religious” or “secular”. The paradigm from which to work is that God created the whole man, in Christ the whole man is redeemed, Christ is the Lord over the whole man and the Christian life, and Christ will in the future redeem the whole man body and soul.

The Bible does use art in the tabernacle, Solomon’s temple and makes use of things in nature and their modifications. The issue is not to make art an idol, not that it’s forbidden. While there’s much he covered, at the end of the day we as Christians are to make sure that the body of our artistic work presents a faithful picture of the Christian worldview.

Among other things, every Christian is to endeavor to make their lives a work of art in how it’s read and seen by all men. The question is: Are we God-centered or Man-centered? Faithfulness to Christ and the good of mankind requires the former, rather than the latter to be the orb of the “masterpiece.” Note: page 386 on how David is an exemplary model for the artist.