

**THE SACRED AND THE SECULAR WITH SPECIAL REFERENCE TO  
FRANCIS SCHAEFFER'S THINKING**

by

**RAYMOND MICHIEL POTGIETER**

submitted in fulfilment of the requirements for the  
degree of ✓

**MASTER OF THEOLOGY**

in the subject

**SYSTEMATIC THEOLOGY**

at the

**UNIVERSITY OF SOUTH AFRICA**

**SUPERVISOR: PROF E VAN NIEKERK**

**NOVEMBER 1994**

## ACKNOWLEDGEMENTS

My sincere thanks to Prof E van Niekerk for the guidance I received and the stimulation towards a deeper love for the Kingdom of God.

To Mrs Judy du Rand, my appreciation for typing, correcting and retyping, the latter through no fault of her own.

And to my dear wife, Michelle, who so often proves with selfless love the good thing I found, again and again.

To God, for raising up men such as Francis Schaeffer to guide the Church with clarity of vision within a contemporary milieu.

## SUMMARY

Francis Schaeffer presented a Christian world and life-view encompassing the totality of reality as an alternative to a fragmented view of reality. Refinements of dualism are examined from within a theological context giving substance to his understanding of modern world and life-view trends. Dualisms may be traced from the dawn of history of religion. It was Thomas Aquinas who profoundly influenced Western thought into a secular compartment through a synthesis of Christian dogma with Aristotelian presuppositions. The reign of the sacred diminished and a predominantly secular pathway may be traced through disciplines such as philosophy, arts, science and theology. This dissertation suggests that a dualistic analysis of reality is limited in its application. A model is suggested which traces all of reality to its ultimate source, God. The Fall brought about a dialectic which is found within the totality of a Christian world and life-view.

Title of dissertation

THE SACRED AND THE SECULAR WITH SPECIAL REFERENCE TO FRANCIS  
SCHAEFFER'S THINKING

Key terms

Totality of reality; Sacred and secular; World and life-view; Universals and particulars;  
Models of reality; Upper and lower storeys; Compartmentalizing of reality; Paradigm;  
Despair; Existentialism; Philosophy; Theology; Dialectic; Dualism.

## CONTENTS

	Page No.
Acknowledgements	ii
Summary	iii
Title of dissertation	iv
Key terms	iv
Chapter 1. The World-View Problem	1
1.1. Stating the Problem	1
1.2. The Distinctive Line of Sacred and Secular (or Justifying a Fragmented Reality)	5
1.2.1. Some Distinctive Concepts	8
1.2.1.1. Dualism	8
1.2.1.2. Ultimate Authority	12
1.3. Towards a Solution	15
1.4. References to Chapter 1	16
Chapter 2. The History Of The Emergence Of Dualism	21
2.1. Introduction	21
2.2. Ancient Origins	21
2.2.1. Egypt	21
2.2.2. Mesopotamia	22
2.2.3. Persia	23
2.2.4. Greece	23

2.3.	Dualistic Influences Within Early Christianity	27
2.4.	Dualistic Influences Within the Byzantine Period	35
2.5.	Dualistic Influences Leading Into the Renaissance	39
2.6.	The Water Tightening of Dualistic Compartments	41
2.7.	Attempts to Bridge the Gulf	46
2.8.	Reformational Alternatives	48
2.8.1.	Introduction	48
2.8.2.	Reformation Principles Founded in Space-Time	49
2.8.3.	The Reformation	51
2.8.4.	Theological Existentialism	53
2.9.	References to Chapter 2	55
Chapter 3	Theology And Science	67
3.1.	Evidences of a Shift in Theology	67
3.1.1.	Neo-Orthodoxy	70
3.1.2.	"God is dead" Theology	75
3.2	A Basic Theological System	80
3.3.	Evidences of a Shift in Science	84
3.3.1.	The Rise of Modern Science	86
3.3.2.	Modern Modern Science	91

3.4.	A Basic System in Science	95
3.5.	The System in Theology and Science	98
3.6.	References to Chapter 3	101
Chapter 4	Morality And Spirituality	113
4.1.	Evidences of a Shift in Morality	113
4.1.1.	The New Morality	114
4.1.2.	Modern Modern Morality	117
4.2.	A System in Morality	120
4.2.1.	The Uniqueness of Man	121
4.2.2.	Relativity in the System	122
4.2.3.	The Scope of the System	123
4.3.	The Search for Spirituality	123
4.3.1.	The Case for Spirituality	125
4.3.2.	Different Expressions of Spirituality	126
4.3.2.1.	Mystical	126
4.3.2.2.	Psychological	128
4.3.2.3.	Symbol	130
4.3.3.	A System in Spirituality	131
4.4.	The System in Morality and Spirituality	131
4.5.	References to Chapter 4	132
Chapter 5	Perspectives	140
5.1.	The Compass of the Subject	140

5.2.	A Particular Methodology	141
5.3.	The Particular Issue Addressed	142
5.4.	Evaluation	142
5.5.	References to Chapter 5	144
Chapter 6	Towards A Model	145
6.1.	Introduction	145
6.2.	A Common Scientific Premise	146
6.3.	Models Commonly Associated with Theology	148
6.3.1.	Secularization Model	148
6.3.2.	Ghetto Model	149
6.3.3.	Luther's Doctrine of the Two Kingdoms	150
6.3.4.	Diaspora Model	151
6.3.5.	Alternating Sociological Model	152
6.3.6.	A Brief Summary	153
6.4.	Proposing a Model of Primary Level Movement	154
6.5.	Some Characteristics Suggesting an Emerging Paradigm	157
6.6.	References to Chapter 6	158

<b>Bibliography</b>		<b>161</b>
<b>1.</b>	<b>Primary Sources</b>	<b>161</b>
<b>2.</b>	<b>Secondary Sources</b>	<b>161</b>
<b>3.</b>	<b>Magazines and Periodicals</b>	<b>176</b>

## CHAPTER 1.

### THE WORLD-VIEW PROBLEM.

#### 1.1. Stating the Problem

The Christian church has inherited a world-view which seems to pay lip-service to confessional statements of the sovereignty of God and of His immanence when it comes to practical outworking of a world-view. As a minister of a congregation in the Reformed tradition I often encounter statements such as

"those people out there"

"Gil and Pauline want to serve the Lord full-time"

"I feel that that will be the right thing to do"

"How could they kill people worshipping in a church?"

The first implies a geographic location in that there are a people "in here" and that the said people are suggestively different from those out there. As for the second, well I know Gil and Pauline pretty well, having discipled them for the past few years and saw them progress to a realization that God is calling them to do specialized mission work. Both are giving of themselves unstintingly to serving the Lord Jesus Christ in very real and practical ways in my congregation and elsewhere, including the workplace. The comment above was made by someone who knows Gil and Pauline equally well. Now the question that

immediately comes to mind is, do Gil and Pauline serve God part-time only? You see the statement implies that only some form of church employment releases persons fully to serve the Lord. Now I doubt that. There is a couple, Brian and Christine, who daily run their bakery, are raising a family of four children, as well as pastoring a growing church. Is it only service directly related to their church which qualifies as 'service for the Lord?' Serving the Lord is not dependant upon the sphere of involvement, it is serving the Lord in whatever sphere I find myself in. That is the argument. It has to do with an imperfect world-view.

The third statement implies a harmony within the person. That person does not expect to be questioned too seriously about something which he cannot quite articulate. This implies that there is a realm which allows for the non-rational. Facts and evidence are swayed by this seeming escape especially when the former is lacking to fill a picture necessary to make rational judgements.

The last question came to the fore repeatedly as the horror of the St. James massacre, 25 July, 1993, sunk in. Bishop Frank Retief writes, "In a totally unexpected way, all we believed as Christians was thrown into sharp relief. How do you explain this? Why do you react as you do? Why did your people not panic? Why do they appear so calm? Why do you offer forgiveness? Where was God when this happened? The gospel in which we had put our trust was on the line." (1) I do not think that there was a minister who did not face one or more of these questions in a personal sense as well being confronted by other similar questions. It is a confrontation of the understanding of reality. Such an incident, and the many other incidents of violence, causes our world-view to be shaken. The Bishop's

world-view clearly embraces hope and the assurance of a sovereign God who is in control and who never ceases to love sinners, whether hurt, bereaved and questioning, through Jesus His Son.

It seems to me that the most dominant boxing in of reality is found in the dialectic of dualism. There must be a shift away from Platonic dualism. There is no less of God "out there" than there is "in here" unless it applies to a god who is not immanent and therefore geographically bound. Is this a new phenomenon? Not according to Dooyeweerd. It is evident in pre-Olympian religion (2).

But these problems are not merely limited to a local church community's way of expressing itself. Because of an emerging interest of some parishioners to study theology I noticed that some of them, in fact most, do not persevere with their extra-mural studies in theology. I was curious to find out why not. Various reasons were given, such as the pressure of holding a job in a climate of retrenchment. But the one which I found most interesting, and confirmed by another colleague in the ministry, was what I may term "confusion" for the want of a better word. It is confusion brought about by theological contradiction. Let me illustrate.

Studies may require that the student dip into the varied theologies of say Dietrich Bonhoeffer (1906-1945), Karl Rahner (1904-1984) and Karl Barth (1886-1968). Bonhoeffer, for instance, states that Jesus' call to the disciple community is for them to be a visible community in the sense of the whole of existence (3). But this statement must be

read in the light of Bonhoeffer's chapter on costly grace. Luther leaving the monastery to return to the world forced Protestantism to become a secular faith (4). In terms of costly grace God will be served in a world of broken relationships. This is not secularism which is a retreat from a metaphysical dimension and has no concept of a God to serve. Karl Rahner (1904-1984) on the other hand speaks of the secular Christian who lives in a condition of existence that has already been the subject of redemption. Here is not leaving of the monastery, in fact the majority of people have never lived anywhere else but outside of the monastery. This level of existence does not therefore depend upon man's reflections to the contrary because although he does not admit it he already freely accepts transcendence in his ability to experience life. In effect it is a reinterpretation of an orientation to grace (5). To just add to the breadth of possible interpretations and to complete the illustration, these statements may be studied in relation to what Karl Barth says about absolute theology, that 'there is not "a priori" human knowledge of God, there is no absolute theology. There is only, there can be only, a relative theology : relative to God's revelation.' (6) A cursory interpretation implies that Bonhoeffer suggests that there cannot be a flight into the invisible for the Church from the above statement. On the other hand Rahner seems to be quite happy to accept Christian invisibility implying an indifference to God and the church. While Barth remarks upon the relativity of theology.

At this point I have found that some parishioners give up their studies for reasons such as: too liberal (Barth was not above judging a fellow colleague as "liberal Protestant" (7)), I cannot understand what this has to do with everyday living, it shakes everything that I have been taught, I do not feel that this is for me etc. May I add that the latter was a comment I

heard the first time at seminary from a student who ventured into university studies from the basic curriculum provided at an interdenominational theological college. This student picked up a dualism of orthodoxy and liberalism, which represent a fragmented reality through distinctions made between the sacred and the secular. His world-view could not cope with that and instead of dealing with the problem he escaped into general articulation and into the realm of feeling which dominated and substituted for clarity of thought. I believe that this dualistic threat is only so because an incorrect world-view is maintained which does not take all of reality into account and fails to interpret God's involvement in reality as Sovereign, faithfully.

#### 1.2. The Distinctive Line of Sacred and Secular (or Justifying a Fragmented Reality)

If the thirteenth century was christened the Age of Faith and the eighteenth the Age of Reason, then the twentieth which has suffered many a baptism and called among others the Atomic Age, Age of Aquarius, Age of the Byte, should also deserve one other name which probably fits it better than a host of others: the Age of Irrationalism. Francis Schaeffer (1912-1984) is of the opinion that Western man (man is used here and elsewhere in the generic sense without male overtones) is generally found within the grip of a world and life-view dilemma. Man acts in accordance with his world-view and his acts reflect which for him is the ultimate truth (8). A society which puts to death millions and millions of its own offspring must justify itself in some way or another (9). The West has largely based its ideas of morality and interpretation of reality upon the basis that God exists and that the

Bible is true. What has taken place is the emphasis upon the realm of 'faith' as distinguished from the realm of a reality which rests upon 'facts'. (10)

For instance Jacques Monod believes that science is the key to unlock man's relationship to the universe. He also says that of all the disciplines which make up the concept science, biology is the one which must hold the central position (11). In the same sentence he admits that another problem exists 'that of "human nature" ' However, these problems, he contends, can only be expressed in metaphysical terms at the present (12). It would seem that the 'key' proposed can only partially unlock the door which will lead to understanding man's relationship to the universe. In his preface to *Chance and Necessity*, Monod claims full responsibility for expressing ethical and political ideas (13). In other words his world-view is value laden, it affects the life of its professor and the lives of others he influences. Its professor cannot escape making value judgements. Man is a social animal, according to Monod, and to maintain the social base there is need for something to bind man together, a phenomenon he does not share with other animals. That glue is found in religious expression (14). "Dialectical materialism ... provides the total interpretation the mind needs". (15) Now this has to be Monod's conclusion because it is based upon his world-view. It does not matter whether a world-view takes all reality to be made of matter exclusively or not, the point is value expression is a consequence for the interpretation of reality.

Now on the other hand, C.S. Lewis does not tackle metaphysical problems in this way of a dialectic tension. Lewis is unashamedly Christian and for him Christianity is in a

relationship to truth and not just to good (16). This is of the utmost importance. Because if a value is expressed and its source does not take all of reality into account it will finally be applied to the whole. There is no escaping this conclusion. For instance when he deals with the great religions of the world, Lewis says, "I have sometimes told my audience that the only two things really worth considering are Christianity and Hinduism. (Islam is only the greatest of the Christian heresies, Buddhism only the greatest of the Hindu heresies. Real Paganism is dead. All that was best in Judaism and Platonism survives in Christianity.)" (17) To accept either one means that all of reality will then be subjected to inherent value systems as expressed by Christianity or by Hinduism. This is implicit in the judgements Lewis makes about Islam and Buddhism. Clearly the only way he can justify himself with such assertions is his belief in finality of truth as revealed in the Bible.

Just because one rejects that the metaphysical cannot have any meaning, unless it is reinterpreted into value statements, which will be acceptable to persons of Monod's framework of thinking does not discount a world-view which does. The issue at stake then is the source from which these value statements derive their authority. In the final analysis Monod glorifies the autonomy of man as opposed to Lewis who subjects himself to the sovereignty of God in revelation.

In accepting the challenge for the defence of Christianity, Schaeffer issues an offensive or counter-attack for its world and life-view. There is the repeated contention with the various interpretations of reality of which the basis is founded upon rationalism. In other words the vectorial approach is from a standpoint of human autonomy. This non-Christian structure of

the interpretation of reality has been the seedbed for continual cultivation of 'new' thoughts and expressions. The extent of influence is of such a nature that the same or a similar interpretation of reality is found to embrace philosophy, theology and the various forms of culture expressions such as art, music and poetry. It is this phenomenon that constitutes the ultimate challenge to biblical Christianity. Because of its pervasive influence, it has even crept into the so-called Christian citadels, an example being the problem of the inadequacy of human language to express truth concerning God. This issue has developed into a fully fledged language philosophy as consequence. Schaeffer's approach is to contend with such issues in their present form in the present generation.

#### 1.2.1. Some Distinctive Concepts.

##### 1.2.1.1. Dualism

There are certain concepts which habitually crop up in any discussion of an understanding of reality. Dualism is one of these. When dualism is resorted to as two autonomous compartments it must be seen that it has two unresolved difficulties, one metaphysical and the other moral.

The former difficulty is that when two powers are opposed, such as good and evil. Now good and evil do not explain each other. As C.S. Lewis says, "Neither Ormuzd nor Ahriman can claim to be the Ultimate. More ultimate than either of them is the inexplicable fact of their being there together. Neither of them chose this tête-à-tête. Each of them, is therefore

conditioned - finds himself willy-nilly in a situation; and either that situation itself, or some unknown force which produced that situation, is the real Ultimate." (18) The implication is that if there are two ultimates then there can be separate compartments, a dualistic reality. Schaeffer is in agreement with this reasoning (19).

In the light of the above, when it comes to daily living and where moral decisions have to be made, this teaching has to be applied to that sphere as well. In other words the same principles applied to explain the status of Ormuzd and of Ahriman must be applied to this sphere of moral questions as well. The moral difficulty accords evil "a positive, substantive, self-consistent nature, like that of good. If this were true, if Ahriman existed in his own right no less than Ormuzd, what could we mean by calling Ormuzd good except that we happened to prefer him. A good theory of value demands something different. It demands that good should be original and evil a mere perversion...that good should be able to exist on its own while evil requires the good on which it is parasitic in order to continue its parasitic existence." (20) A follow through of principles established is required if there is going to be consistency.

Van Til approaches the same problem from the point of view of eternal unity and its relation to plurality (21). Particulars must be brought into contact with a concrete universal or else there is only the fact of an existence of unrelated particulars (22). If the question is, however, approached from a trinitarian point of view there is the possibility of a universal and for the existence of the many in a relationship. "In God's being there are no

particulars not related to the universal and there is nothing universal that is not fully expressed in the particulars." (23)

No dualisms, according to these explanations, can ever have two mutually exclusive compartments. The one compartment must be the original and the other the derivative so that a final reference can be made to that which is further back or behind that compartment, to the ultimate ground of reality itself (24). As Schaeffer says, "It is possible to take the system the Bible teaches, put it down in the market place of the ideas of men and let it stand there and speak for itself." (25)

Now clearly distinctions such as those which separate man from beast, Christians from non-Christians, good and evil and so forth are accepted as by the way without undue explanation. We are only concerned here with the problem when it takes on a dialectic meaning. When it is compartmentalized and therefore restricted to a specific sphere of reality for meaning. The theoretical principle underlying these irreconcilable compartmental distinctions, is the dialectic of dualism.

Schaeffer uses various concepts to express the concept of distinctive dualism. Concepts such as upper and lower levels or storeys (26), an upstairs and downstairs, denote two separate spheres dealing with significance or meaning, but in which the 'upper' cannot be verified by the reality of the 'lower' (27). Because of the lack of authentication there must exist a gulf eternally separating and fixing these two spheres. The ultimate distinction, that of God and man, has been variously expressed. Küng refers to the monotheism of an

identifiable God implying separation between God and man (28). There is no equation in this separation. It is a question of identity and relationship in an absolute separation. God will be God and man will be man, as is clearly expressed in Scripture.

But this is not just the case found in theology. In Sociology, sociologist David Martin appears to sound a lone voice (29) in pointing out the danger of reducing distinctions to such master concepts as the sacred and secular so as to constitute a sociological master-trend in history. The reason for his attitude is that trends are results of attitudes toward the movement of history. Trends must of necessity limit and idealize a peculiar view of history. Distinctions are then invoked as a valid scientific tool for study which Martin claims they are not. It is common practise for instance to conclude summarily with an arbitrary categorization of what is to be regarded as religious and what is not. To put it in a nutshell, a master-trend of sacred and secular distinction denies objectivity. Martin feels so strongly about this, that he refers to his book as a "work of `demolition'". (30) Although sympathetic to Christianity, this is not apology for its case but for sociology in the first instance. In contrast another sociologist, Peter Berger, in his study of the Social Reality of Religion (31), regards the phenomenon of the dichotomization of reality into sacred and secular or profane spheres, as intrinsic to the human religious enterprise. A monistic approach to reality is held because religion is the result of human enterprise. The result of an inadequate attempt on the part of man to conceive the entire universe as being humanly significant (32). Both Martin and Berger seem to be in agreement that there is some meaning to be found in reality, but they differ significantly when it comes to methodology.

### 1.2.1.2. Ultimate Authority

The second concept which emerges clearly from the preceding subsections is the place of starting with a world-view. Monod clearly starts with himself and so does Lewis. In fact Schaeffer agrees with this method and says that there is no other way except to begin with self (33). There is thus agreement when it comes to beginning with self. But having started with self begs the question where to end. Monod does not hesitate. He is at once "subject of the kingdom and its creator". (34) It is only for the person who accepts the revelation of God as found in the Bible who can go outside of his own authority and has a right to do so. Schaeffer argues in the vein of Lewis and says that creation is wholly dependant upon God for its existence outside of His deity. The world is subjectively real and therefore God may be regarded objectively (35). Calvin views the *sensus deitatis* in the manner that the evidence of creation ought, even apart from Scripture, to allow man to see that God is the Creator of the world. In other words concluding that all the facts of reality are of necessity God-created. Indeed the faults of misinterpretation do not lie with creation, but with fallen man (36).

This view discards pantheism and also scientism. It allows for a religion based upon revealed truth and on propositions. There is something to say about the nature of God and the problems facing man. To go for anything less is to end with compartmentalization of reality. A dualistic approach expresses a despair of rationality and an escape into a non-rational world for hope and meaning. There can be no final authority when reality is fragmented and man is the final term of reference.

Unchanging truth in a changing world is Schaeffer's basis for propositions (37). In fact he is criticized for regarding all meaning as stemming from rationality (38). This transcendent foundation of a rationality of 'absolute universal standards' or 'absolute values' is founded upon his view of religious authority and inspiration of the Scriptures. Upon this base he predicates the idea that "when God tells people what He is like, what He says is not relatively true but absolutely true." (39) There is no doubt here that absolute guidance can be gained from Scripture and it is inconsistency and disobedience and ignorance which earn failure. This stands in contrast to the Hegelian method of movement from a thesis to an antithesis and then from or through the latter to a synthesis in which thesis and antithesis are sublated (40). Because of a lack of absolutes there cannot be the legislative approach, only speculative appeal to another's reason. The onus is on the individual to decide responsibly, while the Christian refers to the Bible for final authority subject to the guidance of the Holy Spirit. It is then that "(T)he universe is no longer silent and impersonal now. There is someone there who loves me, and I may speak and he hears." (41) Contained within this principle is the fact of a human consciousness of and with reality. Christian presuppositions are based upon thesis and antithesis. It is not the Christian who must leap into a synthetic reality, but the non-Christian who must (42). This is an absolute from which there can be no shift for Schaeffer.

It is all very well for Schaeffer to base his propositional arguments upon the ultimate source of truth. For him there is truth and untruth, rationality and irrationality on this premise. But how does he communicate with a person who holds to a fragmented view of reality?

Schaeffer is very serious when it comes to communication in his methodology. "If we are to communicate the Christian faith effectively, we must know and understand the thought-forms of our own generation." (43) Having formulated the framework he goes to work rationally. He meets life-view with life-view and works towards the touchstone of conclusion. This can only be accomplished effectively when the opposing parties conclude upon the ultimate consequences of their said propositional absolutes. He quotes various examples of speaking to people this way (44).

But there are dangers in pursuing this way as Daane pointed out. His greatest criticism about Schaeffer's book "How Should We Then Live? The Rise and Decline of Western Thought and Culture" is not methodology but with carelessness and oversimplification of facts, a job that was not done carefully, thoroughly, and precisely (45).

In this way, based upon Scriptural propositions, one of the most influential contemporary world-views, namely Marx's philosophy of history, was met. Marx's driving force in history is matter, or in other words, it is man's relation to matter, of which the most important part is man's mode of production. This proposition then in practice becomes the Marxian economics (46). In direct opposition to this view is the consideration that the present reality and all of historical development is encapsulated in what can be termed as a Christian understanding of God's plan. Its meaning is the interpretation Scripture gives. It is this interpretation of the facts of reality which makes the facts what they are. There is thus an alternate system of truth as contained in Scripture. Van Til warns on this note that the Scriptural doctrines of this system are not to be obtained by way of deduction from some

master concept (47). In the Marxian case the master concept from which its doctrines are deduced is economically based, leading to a fragmented interpretation of reality. On the other hand it was the Christian world-view base which gave birth to the original basis for "liberty and justice for all" in the United States. But a titanic shift has occurred. "The world-view which produced the founding of the United States in the first place is now increasingly disallowed to exert its influence in government, in schools, or in the public means of information." (48) The only way to stand against an overwhelming consensus of opinions, for the Christians, is to return to the Reformation base of the Scripture speaking the truth about God and reality in the area where it touches history and the cosmos. Any other approach would simply add to the myriad of theological deviations and philosophies already existing to further fragment the concept of reality. But there is not only insistence upon revelation but also upon the clarity thereof.

### 1.3. Towards a Solution

"(I)f we give up the rational everything will be lost." (49) But having said that, the Christian is not rationalistic, he is not his own final authority. The prophets, spirits and experiences can be tested in verbalised form (50). When God wrote the Ten Commandments on stone tablets, when Jesus spoke to Paul on the Damascus road, He used a real language subject to grammar and to lexicon. It was a language that was understood. Not that man will know exhaustively but that he can know within his finiteness (51).

Now if the above is to be logically concluded upon then it must be said that the knowledge of man and the knowledge of God must in every sense meet. It is, however, in the meaning of those points of meeting where the Christian must defer to the fact that what may be known and that whatever meaning there is is already known by God. To quote Van Til "There is no fact that man meets in any of his investigation where the face of God does not confront him." (52) This follows from God being there and man being there. Whatever the searches, circumstances or dilemmas man cannot but meet God. The only escape from this presupposition at this point of meeting, is resort to an autonomy outside of God. There is no point where God does not meet man. This includes art, music, literature, history, biology, psychology, spiritual, theology and so on.

This idea puts paid to a dualistic concept of reality as well as the idea of the impossibility of verbalizing reality usually relegated to the upper storey. A further aspect is that this view takes into consideration the Christian belief that final authority rests in God.

In the next chapter the history of dualism will be explored and various dynamics and concepts within these dynamics will be explored so as to give an overview of what led to the deepseatedness of a non-Christian world-view.

#### 1.4. References to Chapter 1

- (1) Retief, Frank, Tragedy To Triumph, a Christian Response to Trials and Suffering, Foreword by George Verwer, Word Publishing, Published jointly by

- Nelson Word Ltd., Milton Keynes and Struik Christian Books, Ltd., Cape Town, 1994, p. 23
- (2) Dooyeweerd, Herman, In *The Twilight Of Western Thought*, Studies in the Pretended Autonomy of Philosophical Thought, The Craig Press, Nutley, New Jersey, 1980, p. 163
  - (3) Bonhoeffer, Dietrich, *The Cost Of Discipleship*, Translated by R.H. Fuller, SCM Press, 56 Bloomsbury Street, London W.C.1, 1954, p. 101
  - (4) See (3), p.43
  - (5) Rahner, Karl, *Foundations Of Christian Faith*, an Introduction to the Idea of Christianity, Translated by William van Dyck, Darton Longman and Todd, London, 1984, p. 306
  - (6) Barth, Karl, *The Faith Of The Church*, a Commentary on the Apostle's Creed according to Calvin's Catechism, Edited by Jean-Louis Leuba, Translated by Gabriel Vahanian, Collins, Fontana Books, 1960, p.27
  - (7) Barth, Karl, *Fragments Grave And Gay*, Edited with a Foreword and Epilogue by Martin Rumscheid, Translated by Eric Mosbacher, Collins, The Fontana Library, Theology and Philosophy, 1971, p. 50
  - (8) Schaeffer, Francis A., and Koop, C. Everett, *Whatever Happened To The Human Race?*, Marshall Morgan and Scott, London, 1980, p. 96
  - (9) See (8), p. 96
  - (10) See (8), p. 97

- (11) Monod, Jacques, *Chance And Necessity, an Essay on the National Philosophy of Modern Biology*, Translated from the French by Austryn Wainhouse, Collins, Fontana Books, 1974, p. 11
- (12) See (11), p. 11
- (13) See (11), pp. 11, 13
- (14) See (11), p. 156
- (15) See (11), p. 157
- (16) Lewis, C.S., *God In The Dock, Essays on Theology and Ethics*, edited by Walter Hooper, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1976, p. 101
- (17) See (16), p. 102
- (18) See (16), p. 22
- (19) Schaeffer, Francis A., *Genesis In Space And Time, the Flow of Biblical History*, InterVarsity Press, Downers Grove, Illinois 60515, 1977, pp. 19-20, 82
- (20) See (16), p. 22-23
- (21) Van Til, Cornelius, *The Defense Of The Faith, The Presbyterian and Reformed Publishing Company, Philadelphia, Pennsylvania, 1979, p. 25*
- (22) See (21), p. 25
- (23) See (21), p. 26
- (24) See (16), p. 24
- (25) Schaeffer, Francis A., *Escape From Reason*, Inter-Varsity Press, London, 1975, p. 85
- (26) See (25), p. 9, 17

- (27) See (25), p. 53
- (28) Küng, Hans, *Does God Exist?, An Answer for Today*, Translated by Edward Quinn, The original German edition of this book was published under the title *Existiert Gott?*, R. Piper and Co., Verlag, Munich, 1978; William Collins Sons & Co. Ltd, and Doubleday & Company, Inc., p. 617-618
- (29) Martin, David, *The Religious And The Secular, Studies in Secularization*, Routledge and Kegan Paul, London, 1969, pp. 10-19
- (30) See (29), p. 9
- (31) Berger, Peter L., *The Social Reality Of Religion*, Penguin Books Ltd, Harmondsworth, Middlesex, England, 1973, p. 41-44
- (32) See (31), pp. 81, 83, 126-128
- (33) See (25), p. 86
- (34) See (11), p. 167
- (35) See (25), p. 86
- (36) See (21), pp. 31-32
- (37) See (25), p. 8
- (38) Daane, James, *Jawboning, A Review of How Should We Then Live? The Rise and Decline of Western Thought and Culture*, by Francis A. Schaeffer, Revell, *The Christian Century*, Volume 94, 12 October 1977, pp. 922-923
- (39) Schaeffer, Francis A., *The God Who Is There, Speaking Historic Christianity into the Twentieth Century*, Hodder and Stoughton, London, 1977, pp. 144-146

- (40) Young, William, *Hegel's Dialectical Method, Its Origins and Religious Significance*, University Series: Philosophical Studies, Gordon H. Clark, Editor, The Craig Press, 1972, pp. 129-130
- (41) Schaeffer, Francis A., *The Church At The End Of The Twentieth Century*, The Norfolk Press, 19 Dreycott Place, London S.W.3, 1971, p. 65
- (42) See (41), p. 31
- (43) See (25), p. 7
- (44) See (39), pp. 62-64
- (45) See (38)
- (46) Russel, Bertrand, *History Of Western Philosophy, and its Connection with Political and Social Circumstances from the Earliest Times to the Present Day*, Unwin Paperbacks, London, 1979, p. 750
- (47) See (21), pp. 179-208
- (48) Schaeffer, Francis A., *A Christian Manifesto*, Crossway Books, Westchester, Illinois, A Division of Good News Publishers, Published in association with NIMS Communications, 1982, p. 135
- (49) See (39), p. 114
- (50) See (39), p. 114
- (51) See (39), p. 95
- (52) Van Til, *An Introduction To Systematic Theology, Volume V of the series In Defense of Biblical Christianity*, Presbyterian & Reformed Publishing Co., Phillipsburg, N.J., 1982, pp. 164-165, quote p. 165

## CHAPTER 2

### THE HISTORY OF THE EMERGENCE OF DUALISM

#### 2.1. Introduction

The purpose for this chapter is to focus upon the emergence of dualism in history by briefly viewing some of the historical world-views. This is not an exhaustive study, it merely serves to point out the main elements of dualistic thought, development and influence upon Christianity and related Christomonism.

#### 2.2. Ancient Origins

##### 2.2.1. Egypt

The dominant idea was that of one undivided and continuous being (1). "With relation to gods and men the Egyptians were monophysites: many men and many gods, but all ultimately of one nature." (2) But a monistic world view of necessity has to address conflicting forces and in ancient Egypt this centred around the issues of life and of death. This of necessity resorts to the dialectic. This same dialectic emerged in the psychoanalysis of Freud when he dealt with life instincts and death instincts in his theory of Eros and Thanatos (3). "The Egyptian pharaoh was both man and god, priest and king, the umbilical cord uniting society with the gods." (4) No dualism existed between secular and

sacred, church and state, not as long as a direct link between all the conflicting forces of being existed. For that matter bisexuality was accepted, there could not be tension within the existing dialectic of the time and so for instance incest was condoned for the sake of continuing the kingly line (5). Here was "Horus visible among his people" (6) and it is probable that there was no law code because the decree of their god-king sufficed (7).

### 2.2.2. Mesopotamia

Mesopotamia comprised a large region (8) but generally the following serves to give a general picture of their prevailing world-view without distinguishing between particular biases and developments. A continuous battle is waged with the gods and men in alliance against chaos. The dialectic is therefore evident. Somehow man must communicate with his ally in this battle. To establish such communication links kings were endowed with god-like qualities and status, temples were built and designed to be giant stepladders to heaven (9). This view had great political consequences in that it united the various city states which is a heavenly strategy against chaos (10). It was a sin not to (11). But it was the successful king which enjoyed the favour of the gods not necessarily the legitimate king. "Another and widely different power could manifest the divine agency tomorrow, but it always rested at the moment with the greatest existing power. Nebuchadnezzar, born into this faith could ask incredulously of the three Hebrews, "and who is that God that shall deliver you out of my hands?" Daniel 3:15. For Shadrach, Meshach, and Abednego to appeal to a god beyond Nebuchadnezzar for vindication was to him an incredible thing. Whatever the gods

were and sought to be for that day was manifested in history in the person of Nebuchadnezzar." (12)

### 2.2.3. Persia

Here a dualism comes to the fore in that the gods reserve a certain domain, that of the battle against chaos or darkness in the heavenly realm, for their exclusive control, while the king on earth fights against darkness (13). Man is relegated his own domain and the king as the gods representative substitute becomes an awesome god-figure. What is interesting is that a control for this god-king comes into being in that even he is subject to the decrees of the law as is evident in Esther 1:19 and 8:8 and in Daniel 6:8,9,12,14,16,17. Rushdoony says that such royal absolutism was surpassed in the legal sense by Queen Elizabeth the first who by virtue of an act of Parliament had "more power than the "Oriental" Persian monarch could claim." (14)

### 2.2.4. Greece

The previous chapter referred to the strong influence of especially Greek philosophical thought upon subsequent Western thought patterns. There are two main representatives, Plato and Aristotle, illustrating the emergence of a dualistic line of reality. If anyone should doubt the power of Greek thought it will soon become evident according to Rushdoony that "The majority of scholars turn to Greek culture, not for its own sake, but to find a heritage

and a homeland to buttress their anti-Christianity. Thus, Greek scholarship is more often autobiography than history." (15)

Early Greek thought explored a synthesis of certain elements of pre-Homeric religion of life and death, with more recent cultural religion centralized in Olympus. From the older religion came a deity presenting the continual flowing stream of shapeless organic life issuing from mother earth (16). In consequence a high view was taken of the amorphous and a low view of material forms which were subject to the fate of death and decay. For Anaximander there is in the origin of all things a total absence of all forms. Any limitation of form would do its ultimate origins an injustice. This perspective forms the basis of the original Greek religious thought as regards the relationship between form and matter. Form was the central motive of the younger Olympian religion. Olympus becomes the habitation of the gods, where all is idealized form (17). Reality, however, dictated that a tension existed between the city-state religion and religion of the common man who still faced grappling with life and death. The problem was that the form-motive originated in the religious consciousness of the Greeks (18). Together with measure and harmony these aspects were deified anthropomorphically in the Greek society. The reason being that having escaped the biotic stream of life and death, they have become immortal in form. Later this took on an idealized sense, a prototype of the Platonic idea of true being.

What is important to note is that theoretical thought came into its own even though still in embryonic form as opposed to the existing mythology. "The divine is a form without matter, perfect in itself." (19) This motive has had its influence upon Western thought especially in

the dialectical process (20). An attempted escape to nullify the irreducible diversity of this process by way of synthesis, is to attempt to reduce a thought-form based upon logic to an illogical or irrational explanation. In other words the fundamental dialectic existed in early Greek thought. A further development of this Greek-view of reality now follows.

Plato (427-347 B.C.) must rank as one of the greatest philosophers of all time. Lee says that "According to the modern philosopher and mathematician A. N. Whitehead, the history of philosophy is nothing but a series of footnotes to Plato." (21)

Reality may be transcended and becomes essential reality in which all purpose or telos for man becomes spiritual participation in this higher level of reality. Man is therefore trapped in his body (22). It was especially the essential structure of these thought-forms that was readily adopted by later Christian thinkers. The refinement of a form-motive is his greatest contribution as exemplified in the "Symposium". The city-state in the latter is an entity with wholeness beyond which no justice existed, within which existed its own religion providing for a mystical wholeness (23). This principle may be applied to the love for earthly beauty. For Plato this love develops into a position where the love of its wisdom results in a love of the ultimate form of beauty itself. In the "Republic" this is illustrated in that the city-state becomes the whole of an empire, totally self-sufficient (24). This quest for Platonic realism of ideas can only be adhered to if it is assumed that ideas have a reality of their own. There is thus the presentation of an ultimate universal to which all particulars are related, a thought-concept which Christians readily accepted (25). Plato's view of reality is, therefore, a reduction to a world of sensory experience. With the higher transcendent world of 'ideas'

or 'forms' representing the perfect ideal it is ultimately a universal point for reference. Based upon these theoretical precepts, Plato developed for instance a dual nature concept of man. He personalized immortality extending beyond the grave, while at the same time downgraded this worldly form in favour of abstraction (26). This was a case of praying to be delivered from the body instead of sin. Two substances exist independently, form and matter, and Plato tried to bring this dualism together dialectically.

The other great Greek philosopher was Aristotle (384-322 B.C.), a pupil of Plato's from whom he later separated his teaching. His primary influence upon the Church really came about via the influence his writings had on the Roman Catholic Church by way of Thomas Aquinas (27). Unlike Plato, Aristotle held that form can never be separated from matter. Upon this basis he expressed himself on just about any academic discipline including, philosophy, ethics, art, biology, politics and science (28).

An idea, he says, can only be expressed in the existence of an individual object, while the object in turn can only exist in its own right, should matter compose it in form. Aristotle's system is a system of mediation unlike the system of dualism as found in Plato (29). In other words, a separated form-world matter cannot exist. God must, therefore, be expressed as co-eternal with a form-matter motive. The reason being that God cannot exist as pure concept in thought-forms alone. Aristotle, in this manner, attempted to do justice to universals and particulars alike. It was a step towards solidifying the base for dichotomizing faith and reason regarding reality as composite by nature (30). In this way he attempted to

leave room for the spiritual as Kant did very much later, albeit within the lower storey of reality.

Such was the Greek influence on Western thought development that Dooyeweerd includes the dialectic form-matter motive, as one of the four religious basic motives to shape the development of Western philosophy (31). Man as rational being, confronted with the facts of a temporal world, has resorted to rational and theoretical answers in order to satisfy the principles of logic for intellectual acceptance.

### 2.3. Dualistic Influences Within Early Christianity

A dualistic world-view debate already existed by the time of the birth of Christianity. This debate in essence entailed a dualism expressed as a motive of form and matter. Now the dialectic within this dualism presented itself in different forms throughout history. Refinement only becomes more and more subtle in the process as will become evident in this chapter. The line of distinction, however, remains. These chapter paragraphs are not exhaustive by any means. They merely attempt to illustrate by means of careful selection, the teachings and personages rather than specific doctrines or doctrinal controversies.

It is clear that early Christian thinkers could not be indifferent to philosophic dualisms of spirit and matter, soul and body, thought and reality. The reason being that these dealt with issues Christianity was also intended to answer. In the first five centuries of Christian Church history there were no true Christian philosophers in the strict sense of the word, so

that the pagan thought influence cut deeply into the emergent Christian world-view. A pagan religious consciousness generated an amazing systematic body of theoretical knowledge interpreting reality. This, says Tillich, developed into a Christianized paganism (32). It was apology which led to the development of christological systematic arguments, particularly in combating Gnosticism (33). In other words a foundation was laid for the development of Christian dogma and so provided a religious framework for interpreting reality and history. Van Til points out some of the confusion which reigned within those early days for the Christian theologian. Christian principles, of continuity and discontinuity, instead of being involved with one another became dualistic in expressing especially form and matter in particular as the all embracing universal ideas (34). It led to a confusion of the Greek system of determinism with the Christian idea of God's sovereign control of all things. On the other hand the system of indeterminism expressed in free will and man's autonomy is confused with the Christian idea of man being a responsible creature of God. The concept of order is not based upon the work of autonomous man and his created gods but rather upon the sovereign decree of the omnipotent God (35). There is no contradiction here if supernatural revelation is accepted as God's revealing a system of truth, all-determinative in its content. This calls for "a fully self-conscious understanding of the content of Scripture." (36) This manner of combating Christianized paganism, only came into its own as a system with Augustine and later in the Reformation (37).

The philosopher Philo (20 B.C. - A.D. 50), also known as Philo Judaeus, a Jew, belonged, according to Josephus, to a prosperous priestly family of Alexandria. He became the most important figure of his age among the Hellenistic Jews and was a fertile author. "Philo's

influence on Catholic scholasticism and Post-Renaissance humanism (e.g., Descartes and Spinoza) has been tremendous. Christians, beware!" (38) A strong statement. Platonism had reached its middle stage at the time. Of importance for this study, is that Philo's influential achievement was a development of an allegorical interpretation of Scripture. This approach, and ultimately of reality, allowed him to discover much of Greek philosophy in the Old Testament and especially in the Pentateuch. Philo found in the Law everything, which he had gleaned from the Greeks leading him to presuppose, as Aristobulus (3rd - 2nd cent. B.C.) before him, that the Old Testament was the source of much of Greek thought and philosophy (39). Because truth may be traced to its origin, the Bible in this case, there was no stopping Philo in latching onto a concept such as 'logos' and exploring its development. Edersheim, however, fails to see an exact representation between Philo's logos and the Logos of Scripture (40). Philo's influence was especially strong in the Alexandrian school of theology (41). In fact Holtzmann, according to Ridderbos, assumes that this manner of influence was evident in Paul's theology (42). Later Philo was freely quoted by Clement of Alexandria and Origen (43). His allegoric interpretation of Scripture implied the search for the discovery of the "spiritual" meaning of the Old Testament. A view which was later adopted as accepted exegesis and extended by the Latin fathers to include the whole of the Word of God (44). This must be distinguished from typology which fixes allegoric meaning to history (45). Augustine refined this distinction to allegories of facts and of words.

Tatian (c. 160 A.D.) was educated in Greek rhetoric and philosophy but later departed from Christian fundamentals to a Gnostic form of Christianity (46). He is remembered in that he

fiercely attacked Hellenism and Hellenistic thought, accusing it of being a mass of evil wholly incompatible with the Christian faith. Their teachers would exalt only their own opinion to the rank of law, while the Christians uniformly subjected themselves to divine revelation (47). His Diatessaron was his most famous work and dealt with the life of Christ testifies to this in that he used the four gospels as the source (48). Tatian saw Christians as men freed from the sterile autonomy of blind order which made him the helpless prisoner of Fate (49).

Justinus (Justin Martyr, 100-165 A.D.), says Bromiley, may be regarded as chief of the apologists. As a philosopher he framed the gospel in philosophical terminology for understanding and presentation (50). He was the first Christian apologist with some authority, who believed that traces of Christian truths were to be discovered in the thoughts of pagan philosophers. There are "seeds of truth in all men." (51) In fact he claims that many of the claims for Jesus - virgin birth, resurrection, ascension - are no more than they themselves claimed for their own pantheon of gods (52). In his 'Apology' he claimed that Christianity is the fulfilment of the philosophic quest in the sense of it being the ultimate reasonable answer. However, truth belongs to the Christians irrespective of where it is found (53). Justin's great concern was to present Christ, as understandably, in the reigning culture as possible. To do this he resorted to Logos teaching. But, says Van Til, there was confusion in his system between the Logos of Scripture and the Greek Logos idea (54). As a consequence Justin did not adequately combat the Greek view of the autonomy of man with the fact of being God's creation, and so man was left dangling outside of the sovereign

plan of God. His fear was of course that he should be accused of holding to Greek determinism or fate (55).

Origenes Adamantius (Origen, 185-254 A.D.), brought up by Christian parents, was educated at the Catechetical School of Alexandria where side by side with the Christian faith, the profane sciences were taught (56). He fiercely opposed the heretic Marcion for his distinction of the God of Love as opposed to the God of the Law which resulted in Marcion compiling a personal library of Scripture. Origen appears to have held to views of subordinationism, as is clear from the *De Principiis*. He held that all things have a double reality aspect, one corporeal and sensible, accessible to all and sundry. The other aspect, spiritual and known only to the spiritual perfect ones in mystical manner (57). Christians in this manner could then be distinguished between the simple and the spiritually perfect. The allegoric method of scriptural interpretation (58) was freely used by him to harmonize opposites and inconsistencies from a Christian standpoint. In this system the dualism is solved by the dialectic of a mystical meeting of reason and faith. Tillich says that faith for Origen meant the acceptance of doctrines which implies acceptance of authority which then leads to understanding (59).

The next stage may be presented by Plotinus (A.D. 205-270) who developed a Neoplatonic system. This system drew its inspiration and ideas from Plato but systematized its teachings orienting them to the more religious aspects of metaphysics (60). "This was why Christianity had to deal with philosophy, for it was a rival religion." (61) Plotinus instituted a cycle which originates in the abysmal One, descends by emanation to reach the

ambiguous soul. The descent continues into the material world determined by non-being from where it begins to retrace its steps back to the One which it reaches in ecstasy (62). "Man, by the sheer effort of his thinking mind, redirects the downward movement of the One and leads the cosmos back to its divine origin.... The human soul can thus redeem itself." (63) Not only is the dualism clear but so is the dialectic.

From this broader base the more militant Porphyry (A.D. 232-303), thought to have at one time embraced Christianity, mounted an offensive against the Christian religion. He alleged that it was riddled with inconsistencies especially in Christians lack of support for state initiated support for religious revival. The soul, however, confronted with meditating upon intelligible reality, must but remain untainted (64). Porphyry opposed all magic and belief in devils and sought to exorcise neo-Platonism of this spiritual element (65). Again here we have a hint of dualism and the dialectic escape into reason emerging as authority.

Arianism brought to light some of the influence of dualism in Christianity. "Many words speaketh God; which then of these are we to call Son and Word, Only-begotten of the Father." (66) Arius (A.D. 250-336) denied the possibility of absolute truth in claiming a hierarchical creaturehood for the Logos and denying it the attributes of eternity and Trinitarian origin (67). Athanasius (A.D. 296-373) waged a battle which culminated in formulating the Nicene Creed which defined the doctrinal differences between paganism and Christianity. It was a mere iota which differentiated the words homoousia (implying the same nature as God) and homoiousia (implying a similar nature to that of God) for the defence of the deity of Christ (68). This battle for the human side and then for the divine

raged until the formulation of the creed of Chalcedon 451. Here the battle raged between the irrational and the rational, the relative and the universal proposition.

Of the four men who are traditionally known as the Doctors of the Latin Church, three were contemporaries. There are few men who have influenced the course of the Church as these men have done.

Ambrose (339-397), Doctor Gentium, the teacher of the nations, a former lawyer and governor, became the bishop of Milan. He laid the foundation for the relationship between the Church and State initiating stress upon the independence of the former from the latter. It was also in him that the authority of the church was represented (69). Manschreck suggests that Ambrose together with Chrysostom symbolize the future church of the West and of the East respectively. In the latter the church took precedence over state and in the former the state dominates (70). This later developed into the conception of the secular state, a doctrine which gained momentum until the Reformation when it was fiercely combated by Thomas Hobbes. Ambrose also did much to promote monasticism in the West (71). Already the seeds of dualism are being sown with the dialectic to be found in the authority of a person.

Another doctor, Eusebius Hieronymous (Jerome, 342-420), an ascetic and one time secretary to Pope Damasus, and an outstanding scholar, gave the Church its Latin Bible, commonly known as the Vulgate. Until then the Church relied chiefly on translations from the Septuagint (72). He is well known for his institution of hierarchical status for bishops,

elders and deacons. This hierarchy is dependant upon function and promotion is from deacon upwards (73). Here the door was opened by Jerome for a development of authority in the person or located in the office. Jerome also supported asceticism (74). "(T)he massive monastic movement in the fourth century was primarily a reaction to a secularized, worldly Christianity, other factors were also present ... but (it was) mostly out of a mistaken identification of Christianity with dichotomous Greek thought which exalted the soul and debased the body, as if the soul were good and the body evil." (75)

The third and probably the greatest of the four was Aurelius Augustine (354-430), bishop of Hippo (76). It was through his voluminous works that the doctrine of the Church was by and large fixed into a system of theology. He meets the Pelagian heresy head on and in so doing clarifies many doctrines for posterity (77). Many of these doctrines were re-examined during the Reformation and reaffirmed as being in accordance with the Word of God (78). In fact Manschreck implies that the paradigm of Western theology finds its beginnings at the close of the early history of Christianity (79). Augustine is a source of indebtedness for authority for academic polarity ranging from Calvin to Marx (80). And also for Manschreck himself, who refers to Augustine's conversion as existential faith, an experience of which Augustine is his own authority although it is not without biblical and church influences (81). Augustine took the Bible seriously. God is what the Bible says He is and the world is the theatre of the creative and redemptive work of the Son of God and Son of man (82). In spite of various criticisms, this final appeal gave his writings their enduring value. His answer to the Greek form-matter approach was the Christian religious basic motive of Creation-fall-recreation (83).

Dooyeweerd claims that with Augustines's dogmatic theology, a monism arose which assailed the autonomy of philosophic thought. Theology rose to prominence as "The queen of sciences" (84). The science behind all other sciences. Scripture comes into its own although the view Augustine has of theology still is ambiguous in the sense of true knowledge and the relationship to theoretical knowledge (85).

In concluding this section, it should be observed that the Christian Church met the onslaught of Plato's and Aristotle's philosophies fairly successfully doctrinally. Another reason for regarding this section as complete is the time gap which exists before Aquinas appears on the scene. But this is not to say that the dualisms and resultant dialectics were wiped off the agenda. In fact the tension between faith and reason, nature and grace, remained as very real dynamic concepts in the Christian church. Great factors such as the schism between East and West, monasticism, betrayed much of the praxis of the Church. Soon the Church began to slip into a sacred definition of reality at the expense of a totality of reality. It began to exercise dominion based upon a mystical dialectic.

#### 2.4. Dualistic Influences Within the Byzantine Period

Schaeffer refers to the period which supplanted Augustinian influence, in the Christian world-view and which preceded Aquinas, as Byzantine (86). Lee describes this period as an age when stagnation and synthesis set in (87). He says that after the death of Augustine a slow retrogression set in due to Christianity's failure to continue along Augustinian lines,

which finally resulted in the humanistic Renaissance. Later checked only by the Reformation. Emphasis came to be placed upon the symbolic. For example, Mary and Christ were not portrayed realistically in art forms, in fact they were not so much as pictured as figures representing historical figures but as mere symbols (88). In effect it was a particular world-view which included all of nature and so influenced the approach to matter. Nature was regarded as the lower level including all that which is created visibly in all its diversity. On the other hand, the higher level is called grace. It includes the unseen and all of man's conception of the unseen and these influences on the earth. This compartmentalizing of nature and grace did not, however, involve a complete discontinuity between the two. And though compartmentalization was recognized it was not as yet defined theologically so that it could be addressed. From this time onwards there was, however, a distinct struggle for the unity of nature and grace through various rational attempts attempting to say something of the reality of both (89). A slow movement was initiated, which re-represented nature as a God-given gift to man. The attitude towards nature was to despise it. In the final analysis this meant despising God himself in showing forth contempt towards God's creation for man (90). It also led to placing revelation and human reason side by side.

It will be helpful to explore some of the particular dynamics which led to such a world-view as described above. "The nature-grace motive did not enter Christian thought before the end of the 12th century, during the renaissance of the Aristotelian philosophy. It aimed originally at a religious compromise between the Aristotelian view of nature and the ecclesiastical doctrine of creation, fall into sin, and redemption by Jesus Christ. The

Aristotelian view of nature was no more independent of religious presuppositions than any other philosophical view. It was completely ruled by the dualistic religious basic motive of Greek thought, namely, that of form and matter." (91) A new appreciation of reason in relation to faith came about (92); revealed truth and natural truth expressed as faith and reason, nature and grace. The form-motive of Aristotle, on the other hand, was by means of synthesizing Christian theology and the vehicle which cut into much of the "other-worldliness" of the Church from that time onwards. It brought about a new perspective of the Byzantine thought-form. The use of symbols, religious mysticism, the role of the Church in the world as opposed to that of the state, to name but a few areas, were all subjected to the rudiments of an Aristotelian based rationalism (93).

Before going to the last of the four great doctors of the church it will benefit to just glimpse at the powerful forces which were at work in a new up and coming religion, Islam. This provides some background to understanding the Church's interest in Aristotle's writings and thoughts. From 622 A.D., Mohammedanism had been gaining momentum to become another great world religion. Arabic scholarship became increasingly interested in the works of Aristotle (94). This study was of importance because Islam developed a monistic view of God. Islam means 'resignation' and that to the will of God. Doctrinal sources are the Koran and the Sunna (customs of the prophet Mohammed and his immediate successors). Although the Koran takes precedence, a synthesis with practice was essential in view of Mohammed's importance as prophet and desire to do the will of Allah. Aristotle sought the universal necessary for bridging the two storeys.

What gave rise to this renaissance in the West was the development of Arab-Jewish philosophy. Reason was on the ascent especially in the light of the absolute claims of Islamic religion (95). Islamic scholars, such as Al-Kindi of Baghdad (800-870), wrestled with applying mathematics to physics and to medicine. He also wrote works on music and psychology. Avicenna (980-1037) was the founder of Islamic scholasticism and sought in mysticism for universals to which he could relate particulars (96).

Averroes (Ibn Rushd, 1126-1198), born in Spain, was the Muslim philosopher who profoundly influenced Christian thought through presenting to it the works of Aristotle and his own interpretation thereof. He, for instance, held that the existence of God can be proved by reason independent of revelation (97). Philosophy for him was elevated above theology (98).

A contemporary of Averroes, in the same town of Cordova, was Moses Maimonides (1135-1204) regarded as second only to Moses the Lawgiver in Jewish history (99). He maintained that a synthesis of reason and faith, between the data as found in the Old Testament and findings of human reason as proposed by Aristotle, can be achieved (100). The consequence was that it became increasingly difficult for the church to appeal in matters of faith to its own recognized authorities, the Bible, Fathers of the Church, councils or popes (101).

## 2.5. Dualistic Influences Leading Into the Renaissance

Schaeffer regards the thirteenth century as the start of the Renaissance (102). One of the characteristics that Green points to for this age was that men lived comfortably within a framework of ideas within which truth seemed absolute. Dante sketched the structure of the universe in his Divine Comedy. The dominant cosmology, largely Christianized, was based upon the ideas of men like Aristotle and Ptolemy and other pagan writers. "It was a Christian philosophy of life which everyone accepted implicitly." (103) Because it was accepted, it was characterized by statism. Clearly the time was ripe for the movement which in history has been called the Renaissance. It brought about a new way of seeing things, different values were brought to light. "In brief the Renaissance made man the measure of things and allowed for this full development, not beyond the world as the medieval theologians taught, but within the world." (104) This train of thought is now explored.

If Schaeffer neglected to trace a line of distinctive dualism to its historic origins and subsequent developmental stages, especially in its Platonic form structure and the applications of Aristotelian methodology, he makes up for it in discussing its influence upon Thomas Aquinas.

Thomas Aquinas (1225-1274), Doctor Angelicus, was a most significant theologian in the history of the Church. Schaeffer says that it was in deference to Aristotle that Aquinas opened the door placing revelation and human reason on an equal footing (105). Because

Schaeffer places so much emphasis upon Aquinas I think that it would benefit to briefly refer to some of the current interpretations related to his aforementioned statement about reason and revelation. That Aristotelianism did have a great influence upon Aquinas is not questioned. Pope Urban IV took up the efforts of Pope Gregory IX to maximize the benefits of the writings and thoughts of Aristotle for the Christian world with a minimum of harm (106). It was at a time when an Arabinized Aristotle was proving to turn into an enemy of Christianity, mainly in Paris. On the other hand Aquinas began a construction which led to the emergence of a Christian Aristotelianism (107). Rushdoony adds to this a slightly different perspective. "Thomas was dedicated to maintaining the truths of Scripture and affirming biblical theology. He held to the orthodox theology, to the eternal decree of predestination, to the centrality and authority of revelation for faith, and to the doctrine of creation, but he also believed that these doctrines could to a large degree be confirmed by the reason of autonomous man. He could declare, as he often did, that "The authority of Scripture suffices," but it was not his concern to begin on the foundation of Scripture but to move upward to God from sense experiences and deductions made from them by an independent, autonomous reason." (108) When discussing the infinity of God, Thomas can refer to Ps. 114:3 and call ancient philosophers to attest to a first principle "as though compelled by truth itself" quoting from Aristotle's Physics (109).

From this appraisal one can now move towards the consequences of his dialectic. Nature and grace are separated into two compartments. This is evident in the concept of truth. "Since, therefore, there exists a twofold truth concerning the divine being, one to which the inquiry of the reason can reach, the other which surpasses the whole ability of the human

reason, it is fitting that both of these truths be proposed to man divinely for belief." (110) The making available once more for study the works of Aristotle and synthesizing them with Christianity brought about a system which transferred the starting point of all given from the ontological trinity to the autonomous mind of man. And to support Schaeffer's statement mentioned at the beginning, Rushdoony says, "Aquinas held to the predestination of God, but he also prepared the way for the predestination by man, total planning and control by man as man makes his knowledge correlative to being by controlling evolution, society, and the entire social order." (111) With Aquinas emerged a distinct struggle for the unity of nature and grace. Various rational attempts attempted to say something of the reality of both and to preserve the unity between two distinct but theoretical realities.

## 2.6. The Water Tightening of Dualistic Compartments

It is important to realise that the approach at the time was rationalistic, based upon logic rather than scientific observation or experience. It was the beginning of the Renaissance which implied a rebirth which brought about an acceleration of the whole cultural milieu of the then known West. It was a rebirth of the ideal that men had about man, bringing about a change which focused on man as being at the centre of the stage. Because nature was made autonomous, nature began, in Schaeffer's words, to "eat up" grace (112). An autonomy came about in dealing with nature for nature's sake, but with God the Creator relegated to a separate sphere. A subtle change came about in that authority found its place within the autonomy of man, which led to the birth of humanism. Ultimately the

implications for the church was that religious authority took precedence over the authority of Scripture. Let me illustrate by means of examples.

Within the arts it was Giotto (1267?-1337) who was the first artist of note to break away from religious symbolism within the arts. Paintings, at the time, were pictures which resembled Byzantine icons emphasizing the ethereal visions of heaven and its inhabitants. Giotto painted people as real people and attempted to give nature its true place. The place in which they are found (113). Other artists followed him as may be seen in the works of men such as Leonardo da Vinci (1452-1519) and Michelangelo (1475-1564) (114)

The trend soon found its expression in writings. Dante (1265-1321), infatuated by Beatrice who died in 1290, personifies her as a God-bearing image similar to other images such as the Church and even Christ Himself. This enables Dante to perceive these images more clearly and Beatrice is similarly likened to Mary as well as to God in whom Image and Reality are one and the same (115). Dante pours out a love which seeks expression. It is within a world-view of the existing religious system that he finds this. He manipulates Scriptural symbolism to equate with his own created image of Beatrice. Although he married, his wife never featured in any of his writings. She was totally separated from the sensual Beatrice who had to be couched in spiritual terms to give her any real meaning beyond the momentary passing moment. The sensual becomes a reality to be expressed, whether couched in lofty idealism or in terms of physical response (116).

As with Dante, many writers soon followed suit. Men such as Petrarch (1304-1374), Boccaccio (1313-1375) soon displaced the medieval emphasis upon God (117).

Schaeffer says that if you go to renaissance Florence you would have found modern man (118). Already in evidence was the influence of the natural conclusion of humanism, which is pessimism, resulting from the failure of reconciling the prevailing world-view to the Scriptural world-view. The example he uses is that of Leonardo da Vinci's failure to paint a universal. The sense of autonomy derived from Aquinas became more fully developed within most spheres of cultural expression.

But the humanistic ideal, ever optimistically exploring by shifting emphasis, had failed to produce a coherent autonomy for all of knowledge and all of life. New developments were found to be mere circuits of former insights, couched in new terms. Even René Descartes (1596-1650) reflects the same (119). Clearly the stage was set for a new development. Schaeffer now makes a very illuminating point. He concentrates with some force upon the development of philosophy extending this treatment to the present day. The reason for this is that the process which is observable in philosophy is the same which emerges in theology, although often decades later (120).

Philosophical development became evident in the writings of Jean-Jacques Rousseau (1712-1778) and of Immanuel Kant (1724-1804) who, together with Georg Wilhelm Friedrich Hegel (1770-1831) and Søren Kierkegaard (1813-1855), are regarded by Schaeffer as the four most important men to shape Western culture and society (121).

"Man is born free; and everywhere he is in chains. One thinks himself the master of others, and still remains a greater slave than they." (122) Rousseau is concerned about freedom and any nobility is linked to that which is natural to man so that law is a principle which sets people free and is by far the better choice when compared to anarchy (123). This freedom extended to include reason and sensuousness. The latter is the new factor with which reason is now salted so that it is not the only way of knowing truth (124). These principles would govern the coming to being of a renewal of society; affecting every sphere from the arts to rearing of children (125). But theory remained far removed from practice for Rousseau when it came to educating his own five children. He sent them to an orphanage (126). But the product of his thought can be traced through a line of disciples including Wolfgang von Goethe(1749-1832), Friedrich von Schiller (1759-1805) and Gotthold Lessing (1729-1781), who were instrumental in giving birth to Romanticism in Germany. Romanticism developed the idea of value-laden subjective expressions such as feeling, intuition and natural instinct. Maslow is a modern day proponent of this development of Rousseau's thought. For instance, says Holmes, "His emphasis is on self-fulfilment, for as evolving beings men and women are capable of wider and more intense consciousness than is yet manifest." (127) The shift is from revelation to freedom. With Aquinas grace was the sacred storey now freedom supplanted that (128).

Immanuel Kant is still regarded as a powerful force in present day thought formulation. He tried to bridge the upper and lower storeys by attempting to lay bare the principle or universal upon which the division of physics, ethics and logic rests. This was by way of

considering the material object itself or formally considering understanding of form and of reason itself. Any freedom which emanates results in the possibility of principles for behaviour, or ethics (129). This of course allows no scope for revelation but certainly attempts to encompass a rational and sensory concept of reality. But the caution here is that epistemological subjectivity does not itself necessitate metaphysical subjectivity, so that pure reason in fact becomes practical reason (130). Kant establishes the freedom to act under your own direction and John Macmurray develops this in his concept of persons as active agents (131). A new a priori is established with Kant. There is no need to be dependant upon references to God or to the spiritual or to material substances as a basic foundation for knowledge. Man is the final interpreter of all things and he gives meaning or interpretation to what is (132). In fact in 1793 his publication "Religion within the limits of reason alone" appeared as a logical consequence of his reasoning. Man's imagination counts for itself bringing form and order to things as they appear. He imaginatively explores "structured possibilities (to) satisfy an inner need for a unified world with purpose." (133) This approach is totally foreign to for instance Calvin who sought the principle of interpretation in the triune Godhead. The free reign of man's imagination within the above theoretical framework did much to sever man's umbilical cord with God.

In conclusion the line of distinction was fixed by the upper storey robbed of its content. God cannot exist, for human reason attributes His existence to the abstractions of reality. The question now becomes: whether the upper storey of grace continues to exist other than in the sense of a mere division created by virtue of sensory data rationalized into two distinct compartments. Kant sealed the system of reality by means of the sensory and rationalism

contained principally within man's intellect. Beyond these defined borders is nothing. The gulf was fixed dialectically.

## 2.7. Attempts to Bridge the Gulf.

The third of Schaeffer's choice of the four most significant men was Hegel (1770-1831). He lived through the French Revolution and was deeply conscious of the fragmentation of society which was caused by political social and religious upheaval (134). This led him to explore a mystical monism and provide a philosophical redemption in answer to Kant's dualism. The latter's separation of dealing with meaning and so failing to attribute meaning to existence, did not satisfy Hegel (135). He believed that a consciousness of reality and truth are known through the world, and at the same time the world is known through this consciousness. It is by way of historical development as seen in the structured context of phenomenology, that the world is seen as God in his development. This must be seen in the sense of an externalizing or an outgoing of God. In other words deity encompasses everything without removing the existing dialectic distinctions of reality. God, in being identified with the movement of a becoming in history is, therefore, the great synthesis. His "Phenomenology of Spirit" (Hegel preferred the term Spirit to God) remains to this day and, became the foundation for Marxism (136). This approach says Schaeffer has not only been found attractive by communists but also in the West where solutions are seen not in terms of absolutes but of synthesis (137).

Kierkegaard, a Dane, demonstrated that rationalism will always lead to pessimism. An optimistic answer is only possible when reason is left behind in a leap of faith into or towards an upper level which is outside of reason (138). He insisted that to argue from the position of man's capacity for spirituality was to miss the point of Christianity (139). A necessary reaction to the doctrine of immanence, which could not be identified with the God-consciousness of man. There cannot be a religion of immanence distinct from Christianity. Kierkegaard's reaction was to emphasize the individual's choice (140). Even in his early *Either/Or* he writes "I saw the meaning of life was getting a livelihood, its goal acquiring a titular office, that love's rich desire was getting hold of a well-to-do girl...that the fear of God was to go to communion once a year. That's what I saw, and I laughed" (141) So strong were his convictions that the church is the enemy of Christianity that he refused to take holy communion just before he died (142). Schaeffer regards him as the father of modern secular thinking and the initiator of the new theological thinking. When it comes to choice Kierkegaard, according to Collinson, it is undetermined, without inhibiting criteria, full of doubt and uncertainty. Only at this point can faith be exercised, a leap of faith, which at the same time takes cognizance of the absurdity of intellectualism and objectivity (143). Here he introduced a dialectic which was the seedbed for later theoretical existentialism as was postulated by Sartre and Marcel. Kierkegaard gave up the concept of discovering and so defining a concept for a rational unified field of knowledge. Instead what depicts man's uniqueness is the idea of a leap of faith which extended beyond academic horizons of pure theology and philosophy to include the everyday life of man (144). This leap of faith had caused a distinctive line of despair to emerge in for instance philosophy, art, music, general culture, and theology (145).

Schaeffer, however, makes a very important point at this stage. He regards Kierkegaard as the father not only of secular existentialism but also of religious existentialism. The latter will be touched upon in the next section while the former will be dealt with briefly.

Jean-Paul Sartre (1905-1980) is perhaps the most famous of the secular existentialists, regarding the whole universe as absurd, completely irrational and without any universal to authenticate it in terms of meaning. Nevertheless, the individual through an act of the will, attempts a personal authentication (146). Karl Jaspers (1883-1969) tries to authenticate life with the "final experience" (147) while Martin Heidegger (1889-1976) refers to dread or angst as the key to authentication (148).

## 2.8. Reformational Alternatives

### 2.8.1. Introduction

Whereas Christianity formerly was the source of philosophy and the object of synthesis with various systems such as the Platonic and Aristotelian, it is clear that a division came with the emphasis upon the autonomy of man. This division led to major streams of thought vying for status as an alternative religion. It was during the Reformation that major principles were laid down for modern day Christianity. We now briefly examine this great movement, which struggled with the same questions as mentioned above but which answered them differently with significant consequences (149). Berger makes an

interesting observation by stating that "the rationalizing motif achieved efficacy in the formation of the modern West by means of its transmission by Christianity." (150) Reason is therefore not denied by Christians, it merely accepts God-given limitations within its functional sphere. The question is, however, was the Reformation sufficient to curb the secular onslaught of systems without God and His revelation?

### 2.8.2 Reformation Principles Founded in Space-Time

The origin of revelational presuppositions of propositional truth in Scripture is founded upon the existence of the Trinitarian God who prior to the creation of anything, existed and then created (151). Now this is nowhere more clearly stated by Schaeffer than in his commentary "Genesis in Space and Time". Here he resorts to principles highlighted by the Reformation. Because their high view of revelation revealed the sovereignty of God, the Reformers saw the doxology in all of creation and also of grace when examining the span of creation's history. This is the ultimate basis for a unified system of truth and in sharp contrast to the dualistic and dialectic tensions developed by sinful man.

The world of space and time emphasized in the opening verse of Genesis, "In the beginning God created the heavens and the earth", formed the basis of the Jewish concept of truth (152). An open system (153) as opposed to a closed system is always open to discussion and to reality, whereas a closed system allows for any opinion not necessarily revelational. God's Word-revelation, to use Dooyeweerd's phrase, claims the whole of our being and also that of all of creation. It is not only letter but spirit and power which is only of

use when it affects our whole attitude of life and thought (154). Now this point is very important for Schaeffer and undergirds what he says in dealing with God's creative act in Genesis (155). Reformational thinking is very conscious of both revelation and of living and the point where these two meet is in space-time. There is meaning to living when facing the machine of creation. "If anything is a gift of God, this is it - knowing who you are." (156) This is no denial of the machine, but emphasis is upon differentiation (157). Differentiation must include the basic form-matter motive of Greek philosophy but without separating these into separate systems. But nor is God a slave to history or of His creation, He still is active and will fulfil His purpose (158).

A further development of the space-time theme is that it calls for a particular approach to history in that it is linearly rooted (159) (160). In this manner revelation becomes a reasonable concept beyond the mere bounds of theoretical or of the present existential experience. Revelation is rooted in history. According to Sartre the basic philosophic problem facing man, is the fact that something - rather than nothing - is there (161). The Judaeo-Christian concept of reality transcends modern man's mysterious answer of impersonal and irrational Being and being. In contrast reality is related to a personal beginning and end. It must deal with what is there as well as with what was there and continuous to be (162). This approach suggests that Biblical revelation gives true knowledge, although not exhaustive, and further that it is in relation to man and not to science or ethics or philosophy and so on.

This brings us to the meaning of existence. Meaning must take cognizance of unity. Now this can only be found when taking the existence of a single Creator as found in the Bible serious. Schaeffer says that the Creator who shaped and fashioned did so with singleness of purpose, resulting in a doxology of all creation wherein everything glorifies God on its own level. This is intrinsically personal (163). Creation as an act is not to be seen as an extension of the essence of God but an objective reality, expressing the will of God (164). The universe also reveals the goodness of God's character and of His personality especially as is evidenced in man. In addition to this natural revelation, because God created man able to speak and to think propositionally in verbalized form, God can communicate to man. A communication which continued even after the fall culminating in God's Son, Jesus Christ and in judgement (165).

### 2.8.3. The Reformation

The Reformation was a revolt against the political and ecclesiastic structures of the age and the teachings and structures supporting their existence. Thieliicke calls this revolt liberating in its influence rather than creative in the sense that it helped to set free and provide religious sponsorship for alternate ideas and so invited secularization to itself (166). This was undoubtedly so from hindsight, but certainly unintentional. At the time "In Zürich, as everywhere, the Reformation proceeded by means of a preaching closely drawn from the Bible." (167) That is the point. Not the effect the Reformation had upon culture. It was a liberation not a creation, as Calvin put it, a summons to the soldiers to return back to their posts (168). In fact as far as John Calvin (1509-1564) was concerned there was no

comparison when it came to numbers as numbers was not the issue. Those who held to a sound doctrine of Christ were by far in the minority (169). In his epistle dedicatory to James of Burgundy, Calvin remarks upon the Christlikeness of the man's household, his exile for the sake of Christ and the gospel (170). Martin Luther (1483-1546) cried out with certainty that Reformation is from God alone and assured in His will and power (171). The Reformation was not a matter of words but of action (172) and that stirred by a sovereign God. This was the crucible which led to formulating the principles of Sola Scriptura.

It was when Luther found a merciful God in place of an angry God, that the principle of Sola Fide emerged from obscurity to attain its rightful place. Sinful man is acquitted of sin and of guilt. Reason may debate the issue but the time-space occurrence of the cross event stands objectively. Now this undercut the teaching that salvation is to be found in the Church (173). For Calvin the keys of Matthew 16:19; 18:18; Jn 20:23 relate to the office of proclamation not of absolution (174). This approach to faith, based upon the sovereign will of God, is the reason why faith alone is the source of good works and therein lies its power. It is why Bainton can say, "When Luther comes to the Scripture he will say, "And there were shepherds in the fields watching their flocks by night. That was a mean job but they were fulfilling their calling." And then he goes off on the doctrine of the calling!" (175) There is no separation between two storeys here rather the emphasis is upon daily living.

The principle Sola Gratia opens the door of salvation to all and sundry directing the individual person to come to God by faith through Jesus Christ. It is a salvation unearned, undeserved and complete. Therefore, reality becomes focused upon Jesus Christ, bringing

in question the mediating office of the Roman clergy and the saints. Grace is, however, not a new concept but one of the cornerstones of scholasticism. The difference here is that although meritorious works are the consequences of grace for Luther any one not righteous in the sight of God cannot perform such acts (176). Grace fixes within the person love for God which does not initiate from his own nature (177). Calvin goes further by saying that grace is the subject which will answer for us the question of "How do we receive those benefits which the Father bestowed on His only begotten Son - not for Christ's own private use, but that He might enrich poor and needy men?" (178)

What primarily happened in the Reformation was the strong emphasis upon reality as expressed in Scripture. It was a liberation of Church and the individual. The enduring value is implicit in the three principles which were highlighted. The total view of reality is based upon the availability of objective revelation.

#### 2.8.4. Theological Existentialism

A fragmented system of reality emerges because theology too had gone below the line of despair having entered a closed system of reality (179). If Kierkegaard provided the key, it was Karl Barth (1886-1968) who opened the doorway in theology into the line of despair (180). The term, dialectic, quickly became attached to his thinking in the sense that he regarded paradox as no accident in Christian theology but that it in fact belongs to the heart of doctrinal thinking (181). For instance, Van Til points out that Barth rejects the idea of direct identification of the revelation of God with anything in history. There can be no

direct identification in Jesus Christ or in the Scriptures. Only in the resurrection is God wholly revealed and that because the resurrection does not follow in ordinary time (historie) that of the incarnation. But, argues Van Til, if Jesus cannot be identified with a fact of history then can Barth's Jesus be found at all? Reminiscent of Platonic philosophical thinking (182).

Men such as Pierre Teilhard de Chardin (1881 - 1955), Schaeffer contends, may differ with a radical such as Karl Marx, but when it comes to methodology they follow the same dialecticism. Whether Teilhard de Chardin uses the word God while Marx does not, does not matter because the word is meaningless and so useless (183). This is clear when Teilhard de Chardin speaks of God as "monopolizing in himself the totality of being" and so reality becomes a phase of God. This is his universal for the only alternative would be a separate or secondary form of being for man (184). On the other hand Paul Tillich (1886-1965) in his methodology of trying to bring the sacred and secular realms closer with his classic doctrine of "Ground of Being" left the concept so vague and contentless that he became the godfather of the Death-of-God theologians (185). The new system is not open to verification, it is simply to be believed (186).

Now how these trends actualize themselves will be the subject of the following chapters.

## 2.9. References to Chapter 2

- 1) Rushdoony, Rousas John, *The One And The Many, Studies in the Philosophy of Order and Ultimacy*, Thoburn Press, Fairfax, Virginia, 1978, p. 36
- (2) See (1), J Wilson quoted by Rushdoony, p.37
- (3) See (1), p. 37
- (4) See (1), p. 41
- (5) See (1), p. 44
- (6) Bright, John, *A History Of Israel, Second Edition, The Old Testament Library*, SCM Press Ltd, Bloomsbury Street, London, 1976, p. 39
- (7) See (6), p. 39
- (8) See (6), pp. 50-51
- (9) See (1), 48
- (10) See (1), p. 52
- (11) See (6), p. 34
- (12) See (1), p. 52
- (13) See (1), p. 53
- (14) See (1), pp. 54-55)
- (15) See (1), p. 63
- (16) Dooyeweerd, Herman, *In The Twilight Of Western Thought, Studies in the Pretended Autonomy of Philosophical Thought*, The Craig Press, Nutley, New Jersey, 1980, p. 39
- (17) See (16), p. 40

- (18) See (16), p.41
- (19) Tillich, Paul, A History Of Christian Thought, From its Judaic and Hellenistic Origins to Existentialism, Edited by Carl E. Braaten, A Touchstone Book, Simon and Schuster, New York, 1968, p. 7
- (20) See (16), p. 38
- (21) Lee, Francis Nigel, A Christian Introduction To The History Of Philosophy, The Craig Press, Nutley, New Jersey, 1978, pp. 83-85
- (22) See (19), p. 6
- (23) See (1), pp. 71-72
- (24) See (1), p. 73
- (25) Küng, Hans, Does God Exist?, An Answer for Today, Translated by Edward Quinn, The original German edition of this book was published under the title *Existiert Gott?*, R. Piper and Co., Verlag, Munich, 1978; William Collins Sons & Co. Ltd, and Doubleday & Company, Inc., p. 34  
  
(note: Küng; DGE:34 quoting V.Caterus, *Objectiones primae*, in AT VII, 99 says, "Even if it is granted that the very notion of a supremely perfect being implies existence, it does not follow that this existence is actually something in the nature of things, but only that the concept of existence is inseparably connected with the concept of a supreme being.")
- (26) See (21), p. 84
- (27) Schaeffer, Francis A., How Should We Then Live?, The Rise and Decline of Western Thought and Culture, Fleming H. Revell Company, Old Tappan, New Jersey, 1976, p. 52

- (28) See (21), pp. 85-86
- (29) See (19), p. 110
- (30) See (21), p. 86
- (31) See (16), p. 35
- (32) See (19), p. 37
- (33) See (19), p. 37
- (34) Van Til, Cornelius, *A Christian Theory Of Knowledge*, Presbyterian & Reformed Publishing Company, Phillipsburg, N.J., 1969, p. 74
- (35) See (1), p. 143
- (36) See (34), pp. 75-76
- (37) See (34), p. 76
- (38) See (21), p. 92
- (39) Edersheim, Alfred, *The Life And Times Of Jesus The Messiah*, a single volume containing parts 1 & 2, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1979, Book 1, p. 41
- (40) See (39), p. 49
- (41) Cross, F.L., *The Oxford Dictionary Of The Christian Church*, Edited by F.L. Cross, Oxford University Press, London, 1958, p. 1066
- (42) Ridderbos, Herman, Paul, *An Outline Of His Theology*, Translated by John Richard de Witt, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1977, p. 19
- (43) See (41), p. 1066
- (44) See (41), p. 1066

- (45) See (41), p. 1382
- (46) See (41), p. 1323
- (47) See (34), p. 105
- (48) See (41), p. 1323
- (49) See (1), p. 143
- (50) Bromiley, Geoffrey W., *Historical Theology, an Introduction*, William B. Eerdmans Publishing Company, 225 Jefferson Ave, S.E., Grand Rapids, Mich. 49503, 1978, p. 13
- (51) *Early Christian Fathers*, translated and edited by Cyril C. Richardson, "The Library of Christian Classics," Vol I, general editors J. Baillie, J. T. McNeill, H. P. Van Dusen; *The First Apology of Justin*; Philadelphia. The Westminster Press, 1953 p. 270
- (52) See (51), p. 255
- (53) See (19), p. 27
- (54) See (34), p. 70
- (55) See (34), p. 78
- (56) See (41), p. 992
- (57) See (41), p. 992
- (58) See (25), p. 90
- (59) See (19), p. 59
- (60) See (41), pp. 1084-1085
- (61) See (19), p. 50
- (62) See (19), p. 55

- (63) Kroner, Richard, *Speculation And Revelation In The Age Of Christian Philosophy*. Philadelphia Westminster Press, 1956, p. 100
- (64) See (41), p. 1091
- (65) See (21), p. 112
- (66) Athanasius: *De Decretis, or Defense of the Nicene Definition*, ch IV, 16, in *Nicene and Post-Nicene Fathers, second series, vol. IV*, p. 160
- (67) See (19), p. 70
- (68) Finlayson, R.A., *The Story Of Theology, Studies in the Historical Development of Christian doctrine*, The Tyndale Press, 39 Bedford Square, London, 1963, p. 23
- (69) See (19), p. 109
- (70) Manschreck, Clyde L., *A History Of Christianity In The World, from Persecution to Uncertainty*, Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1974. p. 78
- (71) See (41), p. 42
- (72) See (41), p. 719
- (73) See (50), pp. 106-108
- (74) See (50), p. 102
- (75) See (70), pp. 64-65
- (76) See (21), p. 115
- (77) See (50), pp. 109-123
- (78) See (27), pp. 80-82
- (79) See (70), p. 81
- (80) See (70), p. 81

- (81) See (70), p. 93
- (82) See (34), p. 151
- (83) See (21), pp. 117-118
- (84) See (16), p. 114
- (85) See (16), p. 115
- (86) See (27), pp. 30-31
- (87) See (21), p.119
- (88) See (27), pp. 31, 57
- (89) See (27), p. 56
- (90) Schaeffer, Francis A., *Escape From Reason*, Inter-Varsity Press, London, 1975, pp. 10-11
- (91) See (16), pp. 162-163
- (92) See (25), p. 35
- (93) Green, V.H.H., *Renaissance And Reformation, a Survey of European History between 1450 and 1660*, Edward Arnold, London, 1975, pp. 13, 18-19
- (94) See (70), p. 155
- (95) See (25), p. 35
- (96) See (21), pp. 121-123
- (97) Russel, Bertrand, *History Of Western Philosophy, and its Connection with Political and Social Circumstances from the Earliest Times to the Present Day*, Unwin Paperbacks, London, 1979, p. 419
- (98) See (21), p. 123
- (99) See (21), p. 125

- (100) See (41), p. 843
- (101) See (25), p. 35
- (102) See (27), p. 57
- (103) See (93), p. 13
- (104) See (93), p. 23
- (105) See (27), p. 43
- (106) Aquinas, Saint Thomas, *On The Truth Of The Catholic Faith, Summna Contra Gentiles, Book One: God, Translated, with an Introduction and Notes, by Anton C. Pegis, F.R.S.C., Image Books, A division of Doubleday & Company, Inc., Garden City, New York, 1955, p. 15*
- (107) See (106), pp. 15-16
- (108) See (1), pp. 188-189
- (109) See (106), p. 169
- (110) See (106), p. 66
- (111) See (1), p. 196
- (112) See (90), p. 13
- (113) See (27), p. 57 & (70), p. 178
- (114) See (27), pp. 62 & 71
- (115) Dante Alighieri, *The Comedy Of Dante Alighieri The Florentine, Cantica I, Hell <L'Inferno>, Translated by Dorothy L. Sayers, Penguin Books Ltd, Harmondsworth, Middlesex, England, 1973, pp. 67-68*
- (116) See (27), p. 15
- (117) See (27), pp. 15-16 & (70), p. 178

- (118) See (27), p. 78
- (119) See (27), p. 152
- (120) Schaeffer, Francis A., *The God Who Is There, Speaking Historic Christianity into the Twentieth Century*, Hodder and Stoughton, London, 1977, p. 51
- (121) See (27), p. 154
- (122) Rousseau, Jean-Jacques, *The Social Contract And Discourses*, Translation and Introduction by G.D.H. Cole, revised and augmented by J.H. Brumfitt and John C. Hall, University of St Andrews, J.M. Dent and Sons Ltd, London, 1975, p. 165
- (123) Collinson, Diane, *Fifty Major Philosophers, a Reference Guide*, Routledge, 11 New Fetter Lane, London, 1990, p. 86
- (124) See (27), p. 155
- (125) See (25), p. 132
- (126) See (27), p. 156
- (127) Holmes, Arthur F., *Contours Of A World View, Studies in a Christian World View*, Sponsored by the Institute for Advanced Christian Studies, Carl F. H. Henry, Editor-in-chief, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1985, p. 23
- (128) See (90), pp. 32-33
- (129) Ross, Sir David, *Kant's Ethical Theory, A commentary on the Grundlegung zur Metaphysik der Sitten*, Oxford University Press, Amen House, London, 1962, p. 1
- (130) See (127), p. 48
- (131) See (127), p. 85

- (132) See (1), pp. 299-301
- (133) See (127), p. 201
- (134) See (123), p. 97
- (135) See (1), p. 305
- (136) See (1), pp. 307-309
- (137) See (27), p. 163
- (138) See (27), p. 163
- (139) Hamilton, Kenneth, *Revolt Against Heaven, an Enquiry into Anti-Supernaturalism*, The Paternoster Press, Paternoster House, 3, Mount Radford Crescent, Exeter, Devon, England, 1965, p. 98
- (140) Suelflow, Roy A., *Christian Churches In Recent Times, Christianity in the 19th and 20th Centuries*, Church in History Series, Concordia, Publishing House, St. Louis, 1980, p. 91
- (141) Kierkegaard, Søren, *Either/Or, A Fragment of Life*, Edited by Victor Eremita, Abridged, Translated and with an Introduction and Notes by Alastair Hannay, Penguin Books, London, 1992, p. 50
- (142) See (140), p. 91
- (143) See (123), p. 108
- (144) See (120), p. 44
- (145) See (90), pp. 43-44
- (146) See (120), p. 23
- (147) See (120), p. 22
- (148) See (120), pp. 23-24

- (149) See (27), p. 79
- (150) Berger, Peter L., *The Social Reality Of Religion*, Penguin Books Ltd, Harmondsworth, Middlesex, England, 1973, p. 126
- (151) Schaeffer, Francis A., *Genesis In Space And Time, the Flow of Biblical History*, InterVarsity Press, Downers Grove, Illinois 60515, 1977, p. 21
- (152) See (151), p. 15
- (153) See (151), p. 29
- (154) Dooyeweerd, Herman, *Roots Of Western Culture, Pagan, Secular, and Christian Options*, John Kraay, Translator, Mark Vander Vennen and Bernard Zylstra, Editors, Wedge Publishing Foundation, Toronto, p. 58
- (155) See (151), p. 24ff
- (156) See (151), p. 46
- (157) See (151), p. 47
- (158) See (151), p. 29
- (159) Thielicke, Helmut, *The Evangelical Faith, Volume One: Prolegomena, The Relation of Theology to Modern Thought Forms*, Translated and edited by Geoffrey W. Bromiley, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1977, p. 86
- (160) See (151), pp. 17-18
- (161) See (151), pp. 18-19
- (162) See (151), p. 24
- (163) See (151), pp. 24-27
- (164) See (151), p. 26

- (165) See (151), p. 29
- (166) See (159), p. 321
- (167) McNeill, John T., *The History And Character Of Calvinism*, Oxford University Press, 1954, p. 44
- (168) See (167), p. 153
- (169) Calvin, John, *Commentaries On The First Book Of Moses Called Genesis*, Translated from the original Latin, and compared with the French Edition, by the Rev. John King, M.A., Volume First, *Calvin's Commentaries*, volume i, Baker Book House, Grand Rapids, Michigan, 1981, p. lii
- (170) Calvin, John, *Commentary On The Epistles Of Paul The Apostle To The Corinthians*, Translated from the original Latin, and compared with the French Edition, by the Rev. John Pringle, Volume First, *Calvin's Commentaries*, volume xx, Baker Book House, Grand Rapids, Michigan, 1981, p. 31
- (171) Ebeling, Gerhard, *Luther, An Introduction to His Thought*, Translated by R. A. Wilson, Collins, London, Fontana Library of Theology & Philosophy, First published by J.C.B. Mohr (Paul Siebeck), Tübingen, 1964, as *Luther: Einführung in sein Denken*, p. 61
- (172) See (171), p. 60
- (173) See (70), p. 196
- (174) Calvin, John, *Institutes Of The Christian Religion*, In Two Volumes, Edited by John T. McNeill, Translated by Ford Lewis Battles, *The Library of Christian Classics*, S.C.M. Press, Ltd, London, 1960, Vol 11, Book iv, Ch 1, p. 1035

- (175) Gritsch, Eric W., Encounters With Luther, Volume 1, Lectures, Discussions and Sermons at the MARTIN LUTHER COLLOQUIA 1970-1974, edited by Eric W. Gritsch, Institute for Luther Studies, Lutheran Theological Seminary, Gettysburg, Pennsylvania, 1980, p. 167
- (176) See (171), p. 155
- (177) See (171), p. 213
- (178) See (174), Vol 1, Book 3, Ch 1, p. 537
- (179) See (120), pp. 50-53
- (180) See (120), p. 53
- (181) See (50), p. 406
- (182) Van Til, Cornelius, Christianity And Barthianism, The Presbyterian and Reformed Publishing Company, Philadelphia, Pennsylvania, 1962, pp. 214-215
- (183) See (120), pp. 45-46
- (184) De Chardin, Pierre Teilhard, Science And Christ, Retranslated from the French by Rene Hague, Collins, St James's Place, London, 1968, p. 180
- (185) See (70), p. 350
- (186) See (119), p. 53

## CHAPTER 3

### THEOLOGY AND SCIENCE

#### 3.1. Evidences of a Shift in Theology

Gabriel Marcel, while walking among the ruins of inner Vienna in 1946, wrote "(A)mong the ruins, how could I help evoking that spiritual heritage on which it seemed that human blindness had inflicted such irreparable damage? What concerns us here is not so much the physical destruction of so many irreplaceable monuments of an honourable past but the state of mind from which that destruction is inseparable. " (1) On the other hand we read of a destruction of a different kind in Guatemala affecting the Cofradia brotherhood, a syncretistic sect of paganism and Christianity. A spiritual decline and consequent depreciation of the Virgin of Guadalupe has taken place. Nobody wants to take the responsibility to keep the flame burning for the Virgin. This is attributed to various reasons such as modern medicine, mass media, the Roman Catholic Church and a rapidly growing Protestant evangelical movement (2). Yoido Full Gospel Church, is the Pentecostal megachurch in Seoul, claiming 700 000 members. The greatest challenge facing this church and others likeminded, is whether the "go-go Gospel will retain its appeal in times of adversity." This comment is made in the light that churches that have emphasized material blessings have grown faster than those of mainstream denominations (3). David Koresh spoke in the voice of God and signed two of his final writings as Yahweh Koresh (4).

Marcel illustrates the imbeddedness of seeds for destruction, a destruction not necessarily limited to Christianity as evident in Guadalupe, while the Yoido Church seems to have within itself the power to destroy much of its own work, according to professor Son Bong Ho of Seoul National University. In fact the author of the article, Richard N. Ostling, entitles it "Spiritual Shift." (5) Koresh evidences that shift can end with claiming to be God. In this vein Schaeffer observes and analyses the theologising of the so-called liberal theologians and of what is happening in the church at large today. A shift took place in theology which initially originated in philosophy and progressed until it eventually began its devastating influence in theology (6).

This shift is probably best illustrated in theology by the quest for the Historical Jesus. The move was away from the miraculous to a Jesus of Nazareth as seen by the public and separate from confessions of faith by individuals (7). Early church creeds and confessions generally accepted by the church testified to Jesus of Nazareth God's son once found within the dimensions of time and space. Christian theological statements, therefore, speak from the standpoint of faith regarding the totality of reality of a Jesus who appeared as the revelation of God. Scholars from the nineteenth century spent a great deal of time and effort in trying to isolate the historical facts about Jesus and to separate these from what was regarded as mythological, theological and metaphysical accretions so as to present afresh to the church the real or historical Jesus of the ancient faith (8). It was in fact an arbitrary rejection of separating by way of rationalizing the miraculous and supernatural of Jesus' life to present an objective and rationally contained historical figure. Failure of the exercise was exposed in Albert Schweitzer's book "The Quest of the Historical Jesus". The

reason being that the super-natural in these accounts is so intertwined with the natural that to present a dualism of the supernatural and of a historical figure is bound to fail. But in spite of this Bultmann and others persist in holding that Jesus did not think of Himself as Messiah (9). It is then that Macquarrie himself starts speaking of the "risk of faith" in terms of not so unreasonable leaps of faith (10). He does so because he doesn't want to lapse into utter scepticism (11). But how far has this shift gone, for once a shift is observed the question must be that? Marie-Joseph-Pierre Teilhard de Chardin, a palaeontologist belonging to the Jesuit order, among other interests pursued the relation of Christianity to evolutionary thought. Conn points out the principle of self destruction which was built into Teilhard de Chardin's method which was based upon an autonomous nature and the scientist's freedom to subject the world to his own categories (12). His interpretation allows for the culmination of history in the Omega Point (13) where ideal man is expressed by the prefix 'ultra', because he is subject to the process of evolution, which is not a matter of reconciliation but of acceptance (14). As Schaeffer rightly points out this method denies personality (15) and points to process. As the purpose for man, Teilhard de Chardin suggests that, comfort should be taken in exhausting ourselves keeping the earth going until the Body of Christ is consummated (16). However, the use of theological verbiage does not disguise that there is a leap of faith which must be embarked upon if one is to accept his teaching (17). Which really is a leap into emptiness (18). This is the logical conclusion based upon his presuppositions. The fact is that man has to live in reality and reality is truly interpreted by Christianity. Non-Christian suppositions just do not fit the totality of reality (19) no matter how slight the shift. Van Til brings this out in the debate

between Messrs. Black, White and Grey who respectively represent the opinions of an unconverted person, Reformed Christian and an Arminian (20).

This shift has had such tremendous effect that Schaeffer says that in a period of about forty years the United States has changed from a country where Christian consensus was its general opinion to a post-Christian world (21). But Schaeffer blames theologians for being caught napping. The shift had already occurred in other spheres such as philosophy, art, music and general culture, but theologians did not appreciate the fact (22). A shift had come about in theological epistemology (23). Based upon logical conclusions of their presuppositions two main streams of thought emerged.

### 3.1.1. Neo-Orthodoxy.

Upon the basis mentioned above, theology, as a discipline, was subjected to presuppositions which led to a departure from the Biblical and traditional understanding of Christianity. Schaeffer calls the application of these bottom storey presuppositions, which give rise to the line of despair in a secular context, secular existentialism and the same in theology is called existential theology (24). One form of this theological expression is neo-orthodoxy. Whereas the older type of liberalism had given up on trying to unify all of reality by its rejection of spiritual content and meaning, a climate was created for some, such as Karl Barth, to return to another attempt to unify both storeys while still attempting to do justice to rationalism. This turned out to be neo-orthodoxy. Barth can speak of faith, God incarnate, but only in the sense of God-words according to Schaeffer, because it is all

upper storey content, totally divorced from the lower storey (25). Van Til claims that it is this freedom of God which Barth's system attempts to weave into a pattern of identity with the freedom of man (26) on the basis of his view that the *Geschichte* overlaps and in some measure enters into *Historie*. But how to understand this existential meeting? You cannot if your understanding of the transaction between God and man does not in full take place in *Geschichte* (27). *Historie* cannot explain the wholly otherness and must be avoided from the following quotes by Van Til, "The death of Christ can certainly be thought of as history in the modern sense, but not the resurrection." (28) Regarding the resurrection, it "happens without our being able to ascribe a 'historical' character to it." (29) The shift had become a leap. For Barth the real confrontation with Christ is in the real world and is a real event. "But for this very reason the resurrection must not be identified with a fact of *Historie*, a fact of the I-It dimension. Real objectivity lies primarily in the I-Thou dimension, the real world, the dimension of *Geschichte*." (30)

In its leap into the upper storey, the attempt to find a substance for cohesion between these storeys, which would give hope and meaning to life, failed. As with existential philosophies the only result was the experience of a crisis so that it may be concluded that theology is bound to be below the line of despair because it too, as with philosophy, gave up hope of finding a unified field of knowledge. Schaeffer regards this new theology as it stands in contrast to biblical and Reformation theology as an anti-theology (31). In a sense it is a recurrence of despair from the result of failure in the quest for the historical Jesus in that it follows a similar basic pattern, although from a different perspective. The latter could not separate the spiritual from the historical when confronted with the scriptural evidence of

Jesus' life. On the other hand, the former cannot rationalize the spiritual and the historical content of the scriptural presentation of reality as a unified system from the basis of their presuppositions. Reality has to be divided to make meaning for the Christ event in history. Such a view, therefore, involves the depreciation of inerrancy in the inspiration of Scripture as well as a divided view of truth, and if true then of necessity of reality as well.

It appears that neo-orthodoxy owes much of its success at first glance to a seeming credibility that exceeds that of philosophic secular existentialism. The reason is that familiar religious concepts appear to have a rich substance and potential for meaning. This consequently evokes a more optimistic approach than its secular counterpart has or is able to generate. There is the semblance of rationality with a semblance of communication possibilities between the upper and the lower storeys. The real truth is, however, that there is an illusion of communication due to implying words pregnant in connotations, seeming to express the inexpressible existential experience. This is in a sense what C.G. Jung (1875-1961) calls the collective unconscious. But instead of it emerging from the race as a whole in an evolutionary manner, Schaeffer regards it as a "language-related memory." (32) Language is the mode of communication and should embrace all of reality and convey meaning which is intelligible. Barth gives us a glimpse of such communication when he speaks of Mozart's sacred works and interprets it in terms of a musical dialectic (33). "(D)oes not every Kyrie, every Miserere, no matter how darkly foreboding its beginning sound as if borne upward by the trust that the plea for mercy was granted long ago? Benedictus qui venit in nomine Domine! In Mozart's version he evidently has already come. Dona nobis pacem! - a prayer, but prayer already answered. This feature is enough to

mark Mozart's church music as truly sacred, all objections notwithstanding." (34) Words, therefore, may be defined in terms of a portrayal of an exact meaning, but can still have a completely different connotation depending upon the view of reality. Therefore music may be interpreted in theological terms. On the other hand, existentialist playwright, Samuel Beckett, regards everything including language as absurd. Such absurdity must extend to include the words that he uses to write his plays, and so to the plays themselves. In other words a direct theoretical contradiction exists which cannot be resolved (35). On the other hand a certain connotation arises in the minds of people brought up in a Christian culture when a typical Biblical word such as the 'the cross' is used, even where people are not necessarily Christians (36). In this manner many religious writers are denying the adequacy of human language to express truth concerning God. So called statements of a theological or a religious nature stating for instance that God is merciful, or that He loves the world, often recur in historical contexts, such as the Exodus statements, which are then regarded as mythological, parabolic or of analogical nature. Statements such as these purport to evoke an emotive feeling of an unknown realm beyond human comprehension. Symbols are then resorted to because these will allow creation of an illusion of meaning and will evoke deep motivations (37). Gutiérrez, for instance, impregnates the Exodus event with meaning which ranges from the act of creation to Christ (38) for the express purpose of expressing salvation in terms of political and social liberation.

Secular theories of language have found their footing within the sphere of neo-orthodoxy due to exploration of the existential possibilities of dialectical thought by theologians in developing the concept of communication of truth and of reality. One is tempted to ask

whether the logical conclusion of communication upon such a theoretical basis would not conclude in the realm of theology as it did in the secular realm. "What remains theoretically for the "problems of life" - and this must be clearly recognized - is speechlessness." (39) One of these so-called "problems of life" according to Wittgenstein was not that God is non-existent or that the concept of God is absurd, just that there is nothing to be expressed. You cannot express the inexpressible (40). Ott on the other hand tries to bridge the gap by his resort to a communal dialogical relationship with God. Nothing can be said about God, though there may be resort to such helpless attempts from the side of human relationship (41). It is a very personal communication with the disguised 'thou'. (42) I would think that the natural conclusion would be that this new theology has a problem, and that the problem is basically not with communication but with content which gives meaning to communication.

The Biblical portrayal of God as being both rational and omnipotent and Who faces no problem in adequately expressing His truth in words cannot hold any authority in this system. In the light of this there cannot be any problem for man either. According to Clark, "Language did not develop from, nor was its purpose restricted to, the physical needs of earthly life....From the beginning language was intended for worship. In the Te Deum, by means of language, and in spite of the fact that it is sung to music, we pay "metaphysical compliments" to God. The debate about the adequacy of language to express the truth of God is false issue. Words are mere symbols or signs." (43) Even so ardent a defender of the reformed traditions as Cornelius van Til, who will not allow any comprehension of God outside of special revelation must resort to the latter as intelligible communication. For this

reason he stands very firm upon his doctrine of revelation. He states the incomprehensibility of God by denying that God's knowledge and man's knowledge could ever coincide in their content at any one point (44).

Man's knowledge by this means is thus relegated to a bottom storey through the advocacy of a system of an analogical (45) relationship which is the only point of reference between man's knowledge and God's knowledge for Van Til (46). But it is communicable, there is no irrational leaping here, but rational comprehension.

The Western concept of epistemology is becoming more accustomed to accepting the dichotomy of reality and theologically more readily accepts a vague or a non-defined, contentless religious vocabulary. This serves as an escape. It is hardly of any significance at all whether Jesus existed as portrayed by the recording of historical events in Scripture. Instead the significance of Jesus is for faith in that He reveals the revelation of God or at least is the vehicle whereby some symbolic understanding is gained for an upper storey. In this manner the content and meaning of which is determined by the agenda of the contemporary interpretation of reality. And the conclusion we must come to is that neo-orthodoxy cannot overcome its one dimensionalism adequately.

### 3.1.2. "God is dead" Theology

Whereas neo-orthodoxy attempted to bridge the gap between the upper and the lower storeys the radical liberal theologians entered into a spirit of total pessimism. But this spirit

is not just seen to be diagnostic, it is theological in its aim (47). This resulted in a development of an extreme form of nihilism which believes that existence is basically senseless and useless. There is a rejection of transcendence and the supernatural (48). Such an approach naturally concludes in destructive theoretical tendencies directed at society, the individual, and transcendental thought. Nihilism denies all objective grounds for truth (49). The force of this deeper form of despair is felt when it is understood that the "upstairs" and the "downstairs" compartments of the dichotomy are totally different to the extent of questioning their existence. This leads to meaninglessness (50). In theory there is no possibility for traditional logic with its methodology of thesis and antithesis. The downstairs compartment, therefore, has no relationship to meaning and likewise the upstairs compartment has no relationship to reason, the consequence being that the antithesis between rationality and meaning forces its professors into a non-unified concept of knowledge to the exclusion of meaning. But this argument, I think, must conclude that there is no possibility of an upstairs compartment at all. All one has is chaos. In chaos there is no possible exclusion nor inclusion of anything. Of course Schaeffer shows that in practice no person can even communicate without antithesis (51). But that some measure of the spirit of nihilism has entered every single major expression of reality is undeniable (52).

On the other hand, the depth of this searching slogan, "death of God" must be understood as a slogan of challenge, according to Thielicke, and not to be taken seriously in meaning but in context. It is there that it wrings at the heart of all reality. In essence it asks whether there is any place for God at all and whether there has ever been a continuing place if

present modern experience is taken into account (53). Schaeffer, however characteristically, because of his consequential methodology (54), concludes with a deeper despair than Thieliicke does. For him here is a division of the unity of man himself so that man discovers that he cannot even communicate with himself because he lives below the line of total reality (55). Sartre accused Camus for being inconsistent to his basic pre-suppositions, which was true until he himself signed the Algerian Manifesto concluding that it is impossible to live with the conclusions of such a theoretical system (56). For theology this philosophical implication resulted in regarding man as dead together with God (57). Gabriel Marcel speaks of the overwhelmingness of the profane kind which caused Christian wisdom to retract from its central position and in doing so, there is nothing left but an empty space untenanted because the former wisdom sees no need for occupation (58). But the fact is that this approach to theology concludes that there is an empty space and it is not occupied. This leads to a further development of the argument.

With the upper storey empty there is a mysticism which cannot be categorized so that it is therefore without meaning and can be expressed in whichever terms one prefers (59). "Students coming out of all kinds of backgrounds are saying, "I'm sick of God-words." And I must respond, "So am I." (60) These terms, however, do not necessarily have to be religious. Yet it is precisely here that nihilism falls down. There is a continual resort to the illusion of communication and content (61). Everything which is associated with religion is suspect especially when there is a hint of escapism, when total involvement is the keyword (62). All that one is left with is the connotation word "God" and because man does not know anything about Him it is consequently useless to talk about Him. In fact it is meaningless

even to refer to the threat of historical evidence when discounting for instance the resurrection of Jesus Christ. Imaginative creations have no threat other than acceptance (63). In other words, rationally speaking, God is dead with everything else associated with God. All of which finds meaning because it refers to God is therefore subject to reinterpretation. Clearly any interpretation will do and will equal meaning to Dada (64). It does not merely mean that God is not being listened to by the secular world, but that He never existed in the first instance. God is dead in both storeys.

John Robinson, in his attempt to secularize theology, starts with the basic conviction that the idea of God as being somewhere up there is outdated, without any meaning, and professes that modern theology must have a new image of God and a radical reinterpretation of traditional Christian doctrines. He argues at times for abandoning the concept of God and then at another for our need to acknowledge some concept of God (65). On the face of it confusing. Then when he discusses relationship with God as "Reality at its very deepest level is personal" while immediately thereafter denies that one cannot persuade oneself about the existence of a personal super-Being (66), is confusing (to say the least) unless you admit that the Bishop is serious about what he is saying. Which is precisely Schaeffer's attitude (67). Then seen in the light of the aforementioned we see that where the Bishop stands is upon his own creation and in the true spirit of nihilism. But not everyone adopts Schaeffer's stand. There is no doubt at all that Packer understands Robinson's arguments in his paper analyzing the arguments of Honest to God. But in conclusion he writes understandingly about the Bishop's illness during which the book was written and allows for the excuse of superficiality due to the abundant use of sweeping

generalisations (68). I don't think that Packer takes Bishop Robinson seriously because he does not appreciate the spirit of nihilism which exists.

Harvey Cox says that the gods have fled and that "The world has become man's task and man's responsibility...The name for the process by which this has come about is secularization" (69) Cox attempts to show that the secularization taking place in the world in fact does not date the message of the Bible, but most certainly dates traditional structures such as the church. Christ is ahead of the church in the midst of social change not in ecclesiastical traditions (70), the result of the Christian gospel message. In this manner he negates the existence of a total reality pointing to the death or meaninglessness of an upper storey content peculiar to the church. This then is the sin process, to lag behind and failing to deal with hindrances to living reality (71). The God of the Bible needs defining. In fact the way to do so is to recognize God by a new name. The powers which will eventually lead to creating this new name will be found in the crucible of sociological, historical and political realities (72). This is the way to face today and not to be hampered by historical connotations. Till then there may even be a silence before speaking of God (73). Man will create his own idol. Now whether the creative force is a personal thesis or is a collective consciousness which will bring about this awareness, is not the issue. The point is that a nihilistic spirit will allow Cox to say that when this new name is known it will reflect that which is recognized "by the events of the future." (74) Again we meet with the inevitable existence of an upper storey but once again it is relegated to the lower storey. Mysticism replaces the need for content in one sense and in another it satisfies with redefinition. An example of such an effort from history was Schleiermacher's effort to retain

the mystical. He tried to translate man's desire to faith as one of a variety of expressions of absolute dependence (75).

Although the death-of-god theologies have dwindled significantly, its legacy for the continual attempt of anti-supernaturalism remains. Reality is fragmented, in fact the way its interpreters cover up the fragmentation with various theories only serves to reveal the spirit of nihilism with its chaos and emptiness.

### 3.2. A Basic Theological System.

Traditional Protestant expressions of theology trace their roots back to the Reformation. Manschreck, however, blames Luther for opening the door to modern relativism on the basis of his stand upon Scripture and personal conscience. "(T)hus theoretically introducing as many authorities into Protestantism as there are individuals." (76) It is strongly questioned whether this was Luther's intention. But the point is well taken. In South Africa some of the factors which led to a progressive justification of apartheid in the Church was the vacuum which existed in hermeneutics after the sorry deposition of Johannes du Plessis (1868-1935) as professor of New Testament studies in 1930 (77). This strong action led to years of sidestepping of critical issues and allowed prevailing attitudes to become settled. This led to the later definition of plurality to better express the emergent apartheid theology. It was especially FJM Potgieter who wrestled with the problem of the one and the many (78) falling into the trap of trying to justify an imported socio-political concept instead of dealing with the concept itself.

But in dealing with the question of apartheid the issue of church unity and natural diversity must come under the spotlight. Theron justifies the Church's involvement by limitation. He refers to the institutionalized church as involved in "daardie stukkie wêreld waar God hom geroep het om sout van die aarde en lig vir die wereld te wees" (79) Now within "daardie stukkie wêreld" he then proceeds to examine the relevancy of two especial foundation stones of the Reformation, sola fide and sola gratia (80). Clearly this limitation must lead to exclusivism and to call upon Reformation principles to justify a particular position in a particular geographical location seems to me to limit the Lordship of Christ.

Combrink on the other hand seems to recognize this dilemma. He deals with factors which swayed the interpretation towards an apartheid theology. "Wat in apartheidsteologie gebeur het, was dat die verskynsel van veelvolkigheid tot 'n onverhandelbare voorskrif vir die formasie van die kerk geword het." (81) Now presumably this applies not only to the denominational structure to which he belongs but also was an implied requirement for other denominations as well. At the end of this paper Combrink, however, provides the answer to the dilemma. "Juis daarom is dit so gebiedend noodsaaklik dat die perspektiewe uit die Nuwe Testament deur die NGK in hierdie dae nooit sonder ons broers en susters in die geloof in Suid-Afrika, maar ook in die wêreld, gehoor sal word nie. Alleen so kan verseker word dat iets wat verhandelbare en korrigeerbare voorveronderstellings behoort te wees, nie onverhandelbare uitgangspunte word nie." (82) Here is an admission of dichotomy and the failure of reason to usurp the wisdom of God.

Underlying the various expressions of upper and lower storey theologies is the spirit of pessimism brought about by the imperative basis of irrationality and meaninglessness underlying them. This was also brought about by destroying confidence in human reason. Wittgenstein's *Tractatus Logico-Philosophicus*, progressively led to questioning the validity of philosophy as a guide for human reason (83). Because there is no final reference point the value of man and morality have become arbitrary questions upon the sliding scale of relativism. Within this basic theoretical structure there arises the continual influence of secular philosophical problems which have become the problems of theology.

There is for instance the problem of the one and the many. Because if unity is the reality and the basic nature of reality, then oneness and unity must have priority over the individual, particulars, or the many. Man is then replaced by the concept of humanity, and humanity must of necessity be defined as state (84). Conversely speaking, should the many or plurality best describe reality, then state, church and society are subordinate to the will of the individual. This philosophical problem is essentially non-Christian, the Christian basis for which is that reality originates from within the ontological Trinity. Best expressed as formulated at Chalcedon 451 AD (85). The problem of being is a topic addressed by theologians at the present following for instance Paul Tillich. In a similar manner the concern with language and semantics has infiltrated the domain of theology. Theologians have become accustomed to speak the language of philosophy, the language of a Hegel or of a Heidegger. "The real chasm is not between the Presbyterians and everybody else, or the Lutherans and everybody else, or the Anglicans and everybody else, or the Baptists and everybody else, etc. The real chasm is between those who have bowed to the living

God and thus also to the verbal, propositional communication of God's Word, the Scriptures, and those who have not." (86) This new verbal communication tries to bridge the gap between theology and philosophy or to be more particular, bridge the mindsets of both. It is a language, however, fraught with new meaning for old truths in attempting to address a contemporary world. This is not a new phenomenon of course. It is found in early Christianity. The word "logos" was subjected to Christian, Hellenistic contents (87) and when related particularly to Jesus, the doctrinal image of the pre-existent Son of God assumed various shades of meaning by virtue of interpretation. (88) A further example is that when Tillich uses the word "being" it does not mean what Heidegger means (89).

A further dimension is given to the present theological system when it addresses the question "What is man?". This question is now asked against a philosophical background milieu of emotional and spiritual distress. The Yad Vashem, the monument to Jews who died in the Nazi Holocaust, is a testimony to that. What was morally unthinkable to a generation before had become thinkable in time (90). Where the Declaration of Geneva (adopted in 1948 by the General Assembly of the World Medical Organisation), includes a clause which refers to human life to be in existent from the moment of conception and therefore worthy of respect (91), today this clause must be questioned in the light of abortion liberties. This increasingly low view of man has allowed the laboratory to extend into the streets (92). This shift in the value of man must certainly be the cause of emotional distress or anxiety. But this is not only related to man's existence but also to the quality of his existence (93). This is also clear from the personalistic philosophy of Martin Buber (1878-1965). By means of distinctive "I-Thou" in the place of "I-It" relationships, existence

becomes meaningful in reality (94). These correlations presuppose each other, becoming objects of personal experience in the knowing of reality (95). For theology, this approach was attractive and says Dooyeweerd, there are some theologians who are of the opinion that "(T)his existentialistic approach to the central problem of man's nature and destiny, is of a more biblical character than the traditional theological view of human nature, oriented to ancient Greek philosophy." (96) The attraction is there. But in the light of Scripture or in the light of philosophical reasoning, must be the question?

It is thus concluded throughout in Schaeffer's writings that the present theological system in modern theology is by and large brought about by the restatement of philosophical problems in theological language and of theological address. This restatement has shown itself by an immense shift towards a dialectic of an upper and lower storey of reality. However serious this may be, the distinction remains theoretical. It is not the original playing field. Although its theoretical systems cannot be pragmatically verified, some of its conclusions are effective. This especially found in the examples mentioned above. As Schaeffer quotes an old saying, "If nothing is forbidden, then anything is possible." (97) Because of this an inter-disciplinary system represents a unified field of knowledge and an authority set above and opposed to that of the authority of the Word of God.

### 3.3. Evidences of a Shift in Science.

Science used to follow two separate lines of development. Philosophers developed ideas and theories about the universe and craftsmen made use of elementary scientific

processes. These processes, which by and large, were not yet understood as being part of the same subject. Head and hand were separate - a dichotomy which naturally issued along the basic Platonic and Aristotelian streams. It is the meeting of the two which marks the beginning of modern Science (98).

The impact of modern science is such that Johnson articulates it to affect the whole world. "The modern world began on 29 May 1919 when photographs of a solar eclipse, taken on the island of Principe off West Africa and at Sobral in Brazil, confirmed the truth of a new theory of the universe." (99) Romer writes that "Everything we know in physics we have learned from experiments." (100) Clearly a shift from a theoretical foundation to exalting actual experimentation as confirmation for any theory.

George Smoot, an American astrophysicist, in 1992, made one of the most important scientific statements to impact the Christian worldview. Speaking about consistent observances of cosmic background radiation which he believes date back to the moment of creation and supports the Big Bang theory, he said, "If you're religious, this is like looking at God." (101) God seems to be less and less secure in his mystery as scientists produce more and more rational explanations for that which once seemed to originate in heaven alone. This dampens the hope for higher meaning (102). But as yet there seems to be some puzzlement in this demystification of the universe. "One intriguing observation that has bubbled up from physics is that the universe seems calibrated for life's existence." Robert Wright then ends this article by giving religious life yet another breather for survival, and that because of the faint but more favourable stance taken by scientists who choose to

interpret for deity, because deity seems somehow to fit (103). Once again the shift is evident. It is man who will determine the death of God and whether He will be resurrected because there seems to be a place for the concept of God.

In 1953, in the Eagle, a pub near Cambridge University in England Francis Crick cried out, "We have discovered the secret of life!" Together with James Watson, that afternoon at the Cavendish Laboratory they had finally solved the puzzle of how human traits are passed on as they discerned the double helix structure of deoxyribonucleic acid (DNA) (104). As a consequence of their research and progress since, the Human Genome Project started in 1990. It aims to map all the estimated 100 000 human genes and arrange in order all of the 3 billion chemical code letters in the human genome that make up the chromosomes in the nucleus of each of the body's 10 trillion cells. Fifty years after their momentous discovery, Crick, referring to the Genome Project, suggests that now the aim is to find the origin of life (105). Watson concurs and demythologizes fate as a consequence of the stars to be that of largely the result of genes (106), the other consequence being modification by experience (107). Genetic engineering is recognized by both as fraught with ethical problems but the justification amidst the dangers of manipulation is that overcoming problems such as improving human beings and controlling over population is sufficient (108).

### 3.3.1. The Rise of Modern Science

One of the most vital discoveries about nature is that it can be studied scientifically. Christianity gives an explanation of why creation and the form of reality are objectively

there. Belief in a rational universe created by a rational God made for the possibility of discovery by rational man (109). It was when Aristotle was doubted as the final authority in explaining natural phenomena and proved to be in error that the foundation for modern science was laid (110). A shift in the purpose of knowledge came about. It was to provide a way to control nature other than just to understand it. This unified a wider concept of reality which was later developed theoretically. But it must be understood, the argument was not with the Bible and its world-view, it was with the misconceptions of an archaic world-view, largely dependant on Aristotle. A new world of possibilities opened. During this time there was no purposeful opposition to the claims of Scripture. In fact it was Whitehead who said that the birth of science was due to the medieval insistence on the rationality of God (111). Scientific labours were with the belief that detailed phenomena can be correlated with their antecedents in a perfectly satisfactory manner. The rational approach to general revelation did not contradict the prevailing world-view held (112). In fact the shift was from authoritative pronouncement based upon logic to observation (113). Epistemological development led to the common understanding of science as that of a systemization of knowledge. Schuurman uses the analogy of a map equating scientific knowledge to a map of a landscape but then points out that man does not live in the map but in the landscape. The map helps him to orientate himself in the landscape (114). In later centuries this map included cultural and metaphysical sciences.

Subject matter for all sciences consists of facts comprising an element of the whole of reality. Reality in totality cannot be ignored. Christians insist upon a universal. "God is there! The personal-infinite God is the universal of all the particulars, because He created

all the particulars; and in His verbalized, propositional communications in Scripture He has given us categories within which to treat everything within His creation: man to man, man to nature, the whole lot." (115) As such Christians have an authority separate from the influence of any one person's view. It is based upon value (116). Man is created together with all else by the same Creator, this gives immense value to person and particular. Similarly it gives qualitative purpose to the whole of reality. Nature is therefore not seen to be full of gods and is truly demythologized (117). Because of this, natural science has the potential to develop by embracing whatever is within its reach. Natural limitations such as man's finity and the finitude of creation are not despised. To transgress these is to devalue what God has made. Any other ground than a Christian base will give rise to the eventual demise of science. Great nations such as the Chinese, Greeks, and Arabs gave up on science because of an inadequate worldview (118). But this ground for the development of modern science opens the possibility for transgression into what Schaeffer calls Modern Modern Science.

Men such as Isaac Newton (1642-1727) exhibited a consistency to Christian thought-forms (119). Newton's discoveries represent the height of this scientific revolution, symbolizing the final change from early science to modern science. His laws of motion gave rise to a mathematical and philosophical framework which included the whole universe. For the first time a working model attained acceptable academic credibility and was commonly understood by the masses (120). These laws and most of his other works survive as the basis for much of present day physics. He dealt with a system of observed truth collated systematically and suggested a mechanistic model within those confines. It explained the

phenomena but did not claim to explain the mode of human behaviour and give rise to so-called mechanical understanding of man. Newton had no problem with explaining how things operated, why they operated was already adequately answered in Scripture (121). The significance of the presence of gravity was adequately explained by his model, but Newton did not explain gravity itself. In fact there is evidence that he made some reference to the existence of occult qualities in private letters (122). In the Principia, however, he invites his readers to explain the cause of gravity (123). Modern science truly emerged in the seventeenth century.

During this period of the Scientific Revolution, it must be remembered that it took place in an overlapping with the Reformation and the Renaissance (124). This foreshadowed the path that the scientific revolution was ultimately to take. The point must, however, be made that till then there did not emerge an open dialectic with what the Bible teaches. It was a belief in an open system with God and man outside of the cause and effect of the machine in that both can influence the Newtonian machine (125).

Scientific development included conclusions derived from observation. Due to the logical analysis of a systematic organization of facts the foundations were laid for the emergence of hypothesis. These hypothetical models attempted to embrace the totality of reality. It was of course Albert Einstein (1879-1955) who developed upon Newton's model to provide a total revision to further explain nature of the cosmos (126). To the end of his life Einstein remained a determinist in the scientific sense who passionately believed in right and wrong

and continuously acknowledged a God (127). But as we know relativity soon took the world by storm as a possible philosophical theory (128).

The Christian worldview milieu gave rise to modern science. Within this context God naturally speaks with absolute authority within the confines of special revelation. But then we must ask, does science explain everything? For Newton it did not. Science remained the map of the landscape, necessary to orientate oneself more clearly within the system. The Bible does not appeal to human reason as the ultimate judge in order to justify what it says. Objectively revelation comes to man with absolute authority upon which man's authority finally rests. There is no claim that all the modern scientists can be regarded as individually consistent Christians. But the majority of those who shaped modern science did so from the premises of a Christian base. Those who did not believe in God still functioned within the Christian thought forms brought about by Christianity (129).

The remnants of this once Biblical approach to science remain. For instance the speed of light in a vacuum is considered by the majority of scientists an absolute standard. Scientific relativity does not imply that basic natural laws are in a constant state of flux. Heisenberg's indeterminacy principle must be seen in its context, namely that of location and of velocity of atomic particles (130). Einstein found this principle in quantum mechanics not only unacceptable but abhorrent. He passionately believed that physics could be located in unified field theory (131). This is unlike the same modern philosophical application to human values. It is, however, the secularized situation of a closed system of cause and effect in which human autonomy reigns which is the effective scientific world-view today.

Modern Science has undergone drastic changes into what has emerged as Modern Modern Science, or the science of today.

### 3.3.2. Modern Modern Science.

"The shift from modern science to what I call modern modern science was a shift from the concept of the uniformity of natural causes in an open system to the concept of the uniformity of natural causes in a closed system. In the latter view nothing is outside a total cosmic machine; everything which exists is a part of it." (132) This implies a structural development of science with a different base from that of Modern Science.

A presuppositional shift has taken place. A platonic view emerged which regards all science as tentative (133). Nothing is certain. For the moment a particular view holds, and is the popular approach. In fact what has emerged is a philosophy of science and to counter that a new philosophy of science is needed, not new science (134). The concepts of physics have become the operations of the physicist shut up in his laboratory. What takes place in those confines do not necessarily equate to actual descriptions of physical realities. "They describe how the physicist goes on.... The concepts of physics are the operations of the physicist." (135) A revolution has come about.

Modern Modern Scientists by and large insist upon a total unity of reality. This, however, has affected the meaning of concepts (136). In the laboratory the scientist is in control. Concepts such as space, time, cause, velocity, energy, and some others differ significantly

from the ordered mechanical universe. Space and time are understood in terms of tactual and optical concepts which allow them to be fused. There is no more individuality (137). The problem of science has become a problem of content. When the shift is away from the Christian 'Archimedean point of reference', God, then there can only be an increasing theoretical isolationism from ever present epistemological truth. Nor is it possible then to discover meaning anywhere (138). Unity exists in the downstairs or the secular into which the upstairs has been absorbed because neither God nor freedom exist in this closed system. Unity of knowledge is rather stressed in terms bringing about a confusion of concepts unified in a field of relativity.

From the time of Newton and his followers the concept of the machine extended to a model of a mechanical universe. This universe can by nature only exist where uniformity of natural causes is contained within a closed system, that is to function in the bottom storey (139). What gave impetus to this system was the concept of determinism, developed philosophically together with the understanding of human autonomy. There is the desire to be free. An autonomous freedom is not conducive to a deterministic worldview (140). It was this philosophical approach which created the enemy of modern science. Clearly the problem lay in a simplistic view of the complex nature of phenomena. More than one law is at work, not just the particular one which has caught the attention for the moment. "Galileo with his belief that all natural events are subject to law was not disconcerted. He knew that phenomena which break one law follow another. Concrete reality is a diffuse field of laws working together and against one another." (141) For Plato the demiurge leaves a partially successful world with some trace of divinity which forces the creation of an upper storey

(142). Such a dual system of reality causes a loss of freedom and gives rise to scientism. In this system there can be no answer to explain the fact that the eternal world exists and has a specific form. Mechanism will ever be in conflict with the search and expression of freedom.

The only way out of this dilemma was to escape. Finally it is an escape from reason, as Schaeffer titled one of his books. A lower storey emphasis became a study of the particular which is impersonal and must therefore conclude with an impersonal universe when fused holistically. Because of this it is not surprising that man is treated impersonally (143). An example of such a shift in interest is the Nobel laureate Andrei Sakharov (144). Already in 1973 Schaeffer predicted that the major revolutionary subject will be biology. From it the new concepts which will sway social science are going to be gleaned because it is in this sphere where the major developments such as in genetic engineering are being made which affect man and the understanding of mankind (145). The loss of an upper storey is clearly exhibited by the inclusion of metaphysical disciplines. Science originally dealt with physics, chemistry and astronomy. The inclusion of psychology and social sciences into a mechanically determined system reveals that man himself and personality is part of the machine (146). All freedom in this sense has become collectively determined, resulting in an alienation from the personal. But man will be free.

An existential separation from reason denies any content to concepts relating to a personal God. As in theology, God is dead. This leaves the modern scientist totally dependant upon himself without ultimate categories of absolutes. A consequence of this is to come to

Camus' conclusion that the great problem of the universe is suicide (147). The consensus of opinion is that modern man no longer expects that truth exists, not even in the scientific world. When it comes to the word dog it is the experience with dogs which allow us to give content to the word. It is this body of experience which gave rise to a sharper definition of the word atom (148). "Rutherford and Shoddy needed atoms to describe transmutations....There was no one place where we could say, 'Look! here the atom is real' It was rather that atoms grew real as they were used to describe the results of one experiment after another. Do not think for a moment, though, that now you know the 'real' atom. The atom is an idea, a theory, a hypothesis; it is whatever you need to account for the facts of experience...An idea in science, remember, lasts only as long as it is useful." (149) At the most a scientist is left with statistical averages that obscure the final objective of defining truth.

Due to the secular importance put upon the concept of society, social scientists are guilty of manipulating so called scientific facts. Conclusions are determined by the way scientists want the results to turn out sociologically (150). It was especially the assimilation of a technological orientation in regard to man and nature which made this deviation possible. The marriage between science and technology took place only about four generations ago. Similarly, emergence of a creed that scientific knowledge means technological power over nature, emerged in about 1850 (151). A powerful base was thus created for the further development of science in the form that it is generally found today. But this system has its point of reference in itself. Once the scientist moves outside of that philosophic system then his optimism about knowing what may be known is weakened (152). The only alternative to

a higher form of technology functioning for what is called science is a sociological science (153).

#### 3.4. A Basic System in Science

Man must consciously retain the dignity of his own personhood. He must treat his fellow man as valued man and nature must be treated as nature. There can be no diminishing of this standard because the Christian is ever aware of the origin of man and of nature (154). Some hold that secularization in the form of dedivinization is a consequence of Christian faith. But when the idea of creation becomes twisted and inconceivable and the system is hermetically sealed instead of open that must be rejected (155). It is the place that man accords himself which must be taken into account. Auer for instance holds to the view that each discipline maintains an authority and therefore an existence of its own. "There is not only God, but also the world." (156) From this it is but a small step to conclude with a 'Theology of Earthly Realities' (157) in which a god concept may find place in an earth which is treated theologically (158). This is a far cry from the dominion concept of man which he is to exercise according to the command of God. Schaeffer compares dominion over nature by man to be exemplified by the christian husband's headship within the marriage and family relationships. The point is that this order in a chaotic world would not exist if God had not directly commanded it (159).

Schaeffer says that this escape from reason has been the major cause for the reinstatement of a modern concept of mysticism (160). During the Reformation a basis of

freedom for the operation of science stood in sharp contrast to the basic weakness and final poverty of humanism. Man was given dominion over creation. Through the fall he has mismanaged that dominion. In fact the case of mismanagement is so bad that the anthropologist, Edmund Leach, has rejected a particular theory of evolution not on objective scientific grounds but on the basis on it being unfavourable sociologically (161). This suggests that evolution began at different points in time and space and could therefore be construed as a basis for explaining the existence of different races (162). Humanism led to the regard of equality of all academic disciplines. There is the approach that these other disciplines are the arbiters of liberal theological acceptance and in the main disciplines which fall under the umbrella of science. Schleiermacher is regarded as the father of this type of bargaining. You take the miracles of Jesus but we keep His ethics (163). This unitive world-view sorely neglects the elements of diversity found within each discipline. Positivism, another approach to philosophy on the uprise again, attempted to set a rational standard for objectivity. With the denial of objectivity there is no reason for certainty that the observer truly records any observation. In fact Clark goes so far as to conclude that "Science is always false, but often useful." (164) His thesis is based upon the continual confusion between theories and the inevitable appearance of a better theory to explain reality. Berger hints that as religion has turned out to be an illusion the day may arrive when modern science is regarded as the great illusion (165). In the light of this a theory may appear tomorrow which includes the whole of the upper storey, but today the dialectic reigns. There can therefore never be complete freedom from the possibility of illusion. In other words there is no epistemological base in science which satisfactorily caters for the correspondence of the data relating to the external world and the data a

scientist possesses. It is this worldview which can have no scientific understanding of why things exist nor any scientific understanding of how things began (166). How could there be any bargaining with regard to the infallible truth of the word of God in this context?

The factual possibility of objectivity in the totality of the understanding of truth is cardinal in Christian system of science. Using the word 'scientific' has given undue credibility to what has been regarded as objectivity (167). Diversity as expressed within the unity of the new modern theology, following the new Heidegger, permeated through the accepted scientific disciplines to establish a new methodology or system. Heidegger's position rests upon the fact that Something or Being is there, which makes itself known. He came to this conclusion with his concept of 'angst'. A feeling without an object, however, was not enough. It must have some point of reference to give meaning to existence (168). We see that the same shift occurred in science to give rise to modern modern science. It remains a system not open to verification; it must simply be believed and so remains within the dialectic.

Modern science could not accept this shift. Assuming the existence of a plan of God for the whole of reality the Christian scientist knows that facts have a divine order. In science the task is to uncover the created structure of the world. A subjection to the notion that reality is, after all, rationally constituted, gives emergence to a false authority and must be couched in terms of false hope. Authority cannot be ultimately sustained by reason. Modern science in this sense deals with an open system in which a dialectic approach to reality simply has no place. At the very most a dichotomy, due to a failure to deal with all of

reality, may exist in theory. This is the result of the finitude of man and the complexity experienced in understanding natural phenomena.

### 3.5. The System in Theology and Science.

When we come to the merging of reality as diversely stated in the above chapter, into a unitive whole, then clearly the ice ventured upon becomes very thin. Most of these systems, however, seem to follow one pattern or the other.

Donald MacKay, brain scientist, writes, "I am a physicist...I am also a Christian." (169) For him there is no contradiction. It is merely viewing the context in which each of these confessed occupations operates which provides the dovetailing of faith and science (170). His golden rule is: "Don't mix your languages. Words or concepts defined for different logical backgrounds don't mix." (171) Each of these disciplines tell a story. By complementing reality there must, however, be the realization that there are higher and lower level meanings which influence interpretation (172). Dooyeweerd is also a proponent of a heterogeneous type of approach to reality. His spheres, irreducible categories of created reality, are all regarded as separate perspectives of the whole of reality (173).

A more homogeneous type of approach may be seen in bipolar terms. The created whole, unified by commonalities heading toward value to another distant pole. Schaeffer sees such value in a personalistic sense based upon the personality of the creator God (174). Process theology, the Aristotelian-Thomistic synthesis views the scheme of reality as

"progressing from potentiality to actuality under the influence of a prime mover." (175) The Whitehead-Hartshorne and Bowne-Brightman-Bertocci syntheses are seen as examples of this type of approach (176). According to Barth's view of revelation such a view would be untenable in the historical sense and would be irrational (177). It must be seen in the supra-historical (*Geschichte*) sense where there is no calendar distinction between past and future (178). There is only the present personal relationship.

The common factor in the above schemes is that for it to stand, then theologically, reality is regarded as being rationally constituted. Without the evidence of some uniformity there could be no science, only an isolation of conclusions within a vacuum (179). Does theology have anything to offer towards such a system?

An extension of the uniformity into manmade categories can never confine the Creator to logical or empirical categories. Now this implies a certain doctrine of God. According to Van Til's analysis of Barth's concept of God this concept could not be sufficient for such a synthesis. "(B)ecause he is wholly other and therefore has authority just so long as he does not speak, he remains, in company with Aristotle's *noesis noeseos*, hidden in the contemplation of his own blankness. It is again the autonomous consciousness itself that must supply the content of the revelation that is to come to man with such authority." (180) Admission of the existence of such an unknown realm is an admission of its existence and because it is beyond the reach of man's autonomous thought, the only escape is to fill it with the word God. This in fact leaves it empty or distances God to such an extent that to claim any knowledge of content will be blasphemous. On the other hand the dialectic

nature of this argument is that if God is known He can only be known below the line of rationality. These possibilities reveal themselves in science and in theology and usually is expressed in symbolic concepts.

In science, as in theology, the use of symbol is extremely valuable. The sharpness of its definition allows insight and understanding in science (181). But when it comes to its use in theology Schaeffer is disparaging. "To the new theology, the usefulness of a symbol is in direct proportion to its obscurity." (182) Schaeffer calls this the secret strength of neo-orthodoxy (183). But having said that, there is no reason for not accepting its value when used correctly. Religious symbols with a connotation of personality give an illusion of meaning and as a consequence appear optimistic. Symbol as a concept communicates a feeling of spirituality (184). The problem in connotation as in the word god is the lack of definition. A clear example of this is Tillich's phrase "God behind God." (185) In a nutshell, this system is one in which man virtually occupies the place that God occupies in reformed theology.

All facts confronting a person must find their place within a system of totality; whether this involves scientific or theological facts, does not matter. The Reformed position presupposes the existence of God and His control over the universe. It is an implicit faith in the presupposition of the uniformity of natural causes in a closed system. That is where the solution lies for the Christian seeker after truth. It is a triune God who was involved in creation. In Him is finally the unity of the one and the many because all meaning derives from Him alone (186).

### 3.6. REFERENCES TO CHAPTER 3

- (1) Marcel, Gabriel, *The Decline Of Wisdom*, The Harvill Press, London, 1954, p. 21
- (2) Time, *The Weekly Newsmagazine*, Vol. 139, No. 1, January 6, 1992, p. 49
- (3) Time, *The Weekly Newsmagazine*, Vol. 142, No. 2, July 12, 1993, p. 54
- (4) Time, *The Weekly Newsmagazine*, Vol. 141, No. 18, May 3, 1993, p. 18
- (5) See (3), p. 54
- (6) *Eternity Magazine*, November 1972, p. 15
- (7) Macquarrie, John, *Principles Of Christian Theology*, Second Edition, Charles Scribner's Sons, New York, 1977, p. 273
- (8) See (7), p. 274
- (9) See (7), p. 275
- (10) See (7), p. 275
- (11) See (7), p. 276
- (12) Conn, Harvie, M., *Contemporary World Theology, A Layman's Guidebook*, Presbyterian and Reformed Publishing Company, 1973, p. 83
- (13) De Chardin, Pierre Teilhard, *Science And Christ*, Retranslated from the French by Rene Hague, Collins, St James's Place, London, 1968, p. 163
- (14) See (13), p. 126
- (15) Schaeffer, Francis A., *Escape From Reason*, Inter-Varsity Press, London, 1975, p. 87

- (16) De Chardin, Pierre Teilhard, Writings In Time Of War, Translated by Rene Hague, Collins, St James's Place, London, 1968, p. 63
- (17) See (15), p. 55
- (18) Schaeffer, Francis A., The God Who Is There, Speaking Historic Christianity into the Twentieth Century, Hodder and Stoughton, London, 1977, p. 87
- (19) See (18), pp. 120-121
- (20) Van Til, Cornelius, Reformed Pastor And Modern Thought, Presbyterian and Reformed Publishing Company, Phillipsburg, New Jersey, 1980, pp. 36-71
- (21) Schaeffer, Francis A., Death In The City, Inter-Varsity Press, London, 1970, p. 12
- (22) See (18), pp. 52-53
- (23) See (18), p. 53
- (24) See (18), p. 50
- (25) Schaeffer, Francis A., The Church At The End Of The Twentieth Century, The Norfolk Press, 19 Dreycott Place, London S.W.3, 1971, p. 27
- (26) Van Til, Cornelius, Christianity and Barthianism, The Presbyterian and Reformed Publishing Company, Philadelphia, Pennsylvania, 1962, p. 490
- (27) See (26), pp. 471-472
- (28) See (26), p. 473
- (29) See (26), p. 473
- (30) Van Til, Cornelius, A Christian Theory Of Knowledge, Presbyterian and Reformed Publishing Company, Phillipsburg, N.J., pp 354-355
- (31) See (18), p. 52
-

- (32) See (18), p. 56
- (33) Barth, Karl, *Wolfgang Amadeus Mozart*, Translated by Clarence K. Pott, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1986, p. 22
- (34) See (33), p. 56
- (35) Schaeffer, Francis A., and Koop, C. Everett, *Whatever Happened To The Human Race?*, Marshall Morgan and Scott, London, 1980, p. 111
- (36) See (18), p. 56
- (37) See (18), p. 56
- (38) Gutiérrez, Gustavo, *A Theology Of Liberation, History, Politics and Salvation*, Translated and edited by Sister Caridad Ina and John Eagleson, SCM Press Ltd, 56 Bloomsbury Street, London, 1981, pp. 154-159
- (39) Küng, Hans, *Does God Exist?, An Answer for Today*, Translated by Edward Quinn, The original German edition of this book was published under the title *Existiert Gott?*, R. Piper and Co., Verlag, Munich, 1978; William Collins Sons & Co. Ltd, and Doubleday & Company, Inc., p. 95
- (40) See (39), p. 504
- (41) Ott, Heinrich, *God*, Translated by Iain and Ute Nicol, John Knox Press, Richmond, Virginia, 1974, p. 101-102
- (42) See (41), p. 103
- (43) Clark, Gordon H., *Language And Theology*, Presbyterian and Reformed Publishing Company, Phillipsburg, New Jersey, 1980, p. 138-139
- (44) See (30), p. 17
- (45) See (30), p. 16
-

- (46) Van Til, Cornelius, *The Defense Of The Faith*, The Presbyterian and Reformed Publishing Company, Philadelphia, Pennsylvania, 1979, p. 35
- (47) Thielicke, Helmut, *The Evangelical Faith, Volume One: Prolegomena, The Relation of Theology to Modern Thought Forms*, Translated and edited by Geoffrey W. Bromiley, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1977, p. 223
- (48) See (47), p. 223
- (49) See (18), p. 177
- (50) See (18), p. 54
- (51) See (18), p. 55
- (52) Manschreck, Clyde L., *A History Of Christianity In The World, From Persecution to Uncertainty*, Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1974, p. 360
- (53) See (47), pp. 224-225
- (54) See (18), pp. 126-127
- (55) See (18), p. 132
- (56) See (18), p. 55
- (57) See (15), p. 74
- (58) See (1), p. 37-38
- (59) See (18), pp. 55-56
- (60) See (25), p. 27
- (61) See (18), p. 56
- (62) Newbigin, Lesslie, *Honest Religion For Secular Man*, SCM Press Ltd, Bloomsbury Street, London, 1966, p. 146
-

- (63) See (62), p. 55
- (64) See (18), p. 35
- (65) Robinson, John A.T., *Honest To God*, SCM Press, Philadelphia, Westminster Press, 1963, p. 49
- (66) See (65), pp. 48-49
- (67) See (18), p. 53
- (68) Packer, James I., *Keep Yourself From Idols*, a discussion of the book *Honest to God* by John A.T. Robinson, Bishop of Woolwich, Church Book Room Press, Ltd., Wine Office Court, London, 1963, p. 20
- (69) Cox, Harvey, *The Secular City, Secularization and Urbanization in Theological Perspective*, Revised Edition, MacMillan Publishing Co., Inc., New York, 1975, p. 1
- (70) See (69), p. 128
- (71) See (69), p. 141
- (72) See (69), p. 212
- (73) See (69), p. 234
- (74) See (69), p. 235
- (75) Hamilton, Kenneth, *Revolt Against Heaven, an Enquiry into Anti-Supernaturalism*, The Paternoster Press, Paternoster House, 3, Mount Radford Crescent, Exeter, Devon, England, 1965, p. 71
- (76) See (52), p. 351

- (77) Kinghorn, Johann (redakteur), Carl Borchardt, Bernard Combrink, Etienne de Villiers, Johann Groenewald, Flip Theron Marinus Wiechers, Die NG Kerk En Apartheid, Macmillan Suid-Afrika, Johannesburg, 1986, p. 55
- (78) See (77), p. 122
- (79) See (77), p. 195
- (80) See (77), p. 196-210
- (81) See (77), p. 215
- (82) See (77), p. 234
- (83) Johnson, Paul, Modern Times, A History of the World from the 1920s to the 1990s, A Phoenix Paperback, published by Orion Books Limited, Orion House, 5 Upper St Martin's Lane, London, 1992, p. 698
- (84) Rushdoony, Rousas John, The One And The Many, Studies in the Philosophy of Order and Ultimacy, Thoburn Press, Fairfax, Virginia, 1978, p. 17
- (85) See (84), p. 19
- (86) Schaeffer, Francis A., The Church Before The Watching World, a Practical Ecclesiology, Inter-Varsity Press, 39 Bedford Square, London, 1972, p. 70
- (87) See (7), p. 293
- (88) Bromiley, Geoffrey W., Historical Theology, An Introduction, William B. Eerdmans Publishing Company, 225 Jefferson Ave, S.E., Grand Rapids, Mich. 49503, 1978, pp. 20-21
- (89) See (47), p. 125
- (90) See (35), p. 3
- (91) See (35), p. 4

- (92) See (35), p. 9
- (93) Schaeffer, Francis A., *Back To Freedom And Dignity*, L'Abri Special, Hodder and Stoughton, London, 1973, pp. 14-15
- (94) See (39), p. 458
- (95) Dooyeweerd, Herman, *In The Twilight Of Western Thought*, Studies in the Pretended Autonomy of Philosophical Thought, The Craig Press, Nutley, New Jersey, 1980, p. 178
- (96) See (95), p. 178
- (97) See (35), p. 15
- (98) Schaeffer, Francis A., *The Complete Works of Francis A. Schaeffer, A Christian Worldview*, Volume Five, *A Christian View of the West*, Crossway Books, Westchester, Illinois, A Division of Good News Publishers, 1982, p. 60
- (99) See (83), p. 1
- (100) Romer, Alfred, *The Restless Atom*, The Science Study Series, Heinemann Educational Books, London, 1961, p. 7
- (101) Time, *The Weekly Newsmagazine*, Vol. 141, No. 1, January 4, 1993, p. 41
- (102) See (101), p. 42
- (103) See (101), p. 44
- (104) Time, *The Weekly Newsmagazine*, Vol. 142, No. 11, March 15, 1993, p. 50
- (105) See (104), p. 53
- (106) See (104), p. 51
- (107) See (104), p. 53
- (108) See (104), p. 53

- (109) Schaeffer, Francis A., *How Should We Then Live?, The Rise and Decline of Western Thought and Culture*, Fleming H. Revell Company, Old Tappan, New Jersey, 1976, p. 133
- (110) See (109), p. 131
- (111) See (109), p. 132
- (112) See (109), pp. 133-134
- (113) See (109), pp. 130-131
- (114) Schuurman, E., *The Scientification Of Modern Culture*, Wetenskaplike Bydraes van die PU vir CHO, Reeks F: Instituut vir die Bevordering van Calvinisme, Reeks FI: IBC-Studiestukke, Studiestuk nr. 124, Maart 1978, pp. 4-5
- (115) See (98), p. 52
- (116) See (115), p. 53
- (117) See (109), p. 140
- (118) See (109), p. 142
- (119) See (109), pp. 136-137
- (120) See (83), p. 3
- (121) See (109), p. 135
- (122) Clark, Gordon H., *The Philosophy Of Science And Belief In God, The Trinity Foundation*, Jefferson, Maryland, 1987, quoting Cajori, p. 33
- (123) See (122), pp. 32-33
- (124) See (109), p. 131
- (125) See (109), p. 146
- (126) See (83), p. 1

- (127) See (83), p. 4
- (128) See (109), p. 138
- (129) See (109), p. 138
- (130) See (109), p. 140
- (131) See (83), p. 4
- (132) See (109), p. 146
- (133) See (122), p. 63
- (134) See (122), p. 72
- (135) See (122), pp. 78-79
- (136) See (122), p. 78
- (137) See (122), p. 79
- (138) Reymond, Robert L., *The Justification Of Knowledge, an Introductory Study in Christian Apologetic Methodology*, Presbyterian and Reformed Publishing Company, Phillipsburg, New Jersey, 1979, p. 92
- (139) See (15), p. 37
- (140) See (15), p. 34
- (141) See (47), p. 335
- (142) See (47), p. 335
- (143) Schaeffer, Francis A., *Genesis In Space And Time, the Flow of Biblical History*, InterVarsity Press, Downers Grove, Illinois 60515, 1977, p. 21
- (144) Sakharov, Andrei D., *Progress, Coexistence And Intellectual Freedom*, Translated from the Russian by the New York Times, With Introduction,

Afterword and Notes by Harrison E. Salisbury, Penguin Books, England, 1976,  
p. 16

(145) See (93), pp. 21-22

(146) See (15), p. 37

(147) See (35), p. 117

(148) See (100), p. 174

(149) See (100), p. 175

(150) See (109), p. 200

(151) See (115), p. 59

(152) See (109), p. 199

(153) See (109), p. 200

(154) See (109), p. 50

(155) See (47), p. 330

(156) Taylor, Michael J., S.J., *The Sacred And The Secular*, edited by Michael J. Taylor S.J., Seattle University, Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1968, p. 59

(157) See (156), pp. 58-63

(158) See (156), p. 63

(159) See (115), pp. 41-42

(160) See (25), p. 101

(161) See (25), p. 111

(162) See (25), p. 110

- (163) Berger, Peter L., *The Social Reality Of Religion*, Penguin Books Ltd, Harmondsworth, Middlesex, England, 1973, p. 163
- (164) See (122), p. 113
- (165) See (163), p. 184
- (166) See (109), p. 199
- (167) See (35), p. 196
- (168) See (109), p. 171
- (169) MacKay, Donald M., *The Open Mind And Other Essays*, Edited by Melvin Tinker, Inter-Varsity Press, Leicester, 1988, p. 13
- (170) See (169), p. 13
- (171) See (169), p. 16
- (172) Heie, Harold and Wolfe, David L., editors, *The Reality Of Christian Learning: Strategies For Faith-Discipline Integration*, Christian University Press, A subsidiary of the Christian College Consortium and William B. Eerdmans Publishing Company, 255 Jefferson Ave, SE, Grand Rapids, Mich. 49503, 1987, p. 9
- (173) See (172), p. 9
- (174) See (15), p. 86
- (175) See (172), p. 10
- (176) See (172), p. 10
- (177) See (30), pp. 66-67
- (178) See (30), p. 67
- (179) See (15), p. 87

- (180) See (30), p. 62
- (181) See (18), pp. 56-57
- (182) See (18), p. 57
- (183) See (18), p. 57
- (184) See (18), p. 56
- (185) See (18), p. 57
- (186) See (84), p. 9

## CHAPTER 4

### MORALITY AND SPIRITUALITY

#### 4.1. Evidences of a Shift in Morality

I took just one magazine (1) from a pile in my study to illustrate, with some pertinent examples, the evidence of shift in morality. This magazine has a global distribution. Some of the articles include the following examples with regard to morality. For instance one of the slogans used by MTV Brasil in its successful campaign to gain youth votes was the emphasis that "because the world is upside down and God is really busy these days." (2) In extending its reach into the global village MTV broadcast safe-sex information from within a condom factory (3). Meat Loaf (Marvin Lee Aday) has been dubbed the world's baddest teen at 46. Some of the teen commandments on the cover of Bat Out of Hell II are:

- 3) What about your school? It's defective! It's a pack of useless lies.
- 8) No one said it had to be real, but it's gotta be something you can reach out and feel.
- 10) Goddammit, Daddy! You know I love you. But you got a hell of a lot to learn about Rock `n` Roll (4).

Meat Loaf's latest record includes a song in which he prays "to the God of Sex and Drums and Rock `n` Roll" a modern version of the deity Bacchus, according to Richard Corliss author of the article (5).

#### 4.1.1. The New Morality

The modern theological expression of morality generally held to within the church today, Schaeffer, for convenience sake, terms the new morality. In this system the Hegelian synthesis comes to the fore and implies that neither Scripture nor science provides an unproblematical description of reality (6). It seeks a synthesis of concepts rather than antithesis. "Modern man has no real boundary condition for what he should do; he is left only with what he can do. Moral `oughts` are only what is sociologically accepted at the moment." (7) Existential moral expressions have come to serve as an authentication of that philosophy. Monod does not base his theory of chance upon scientific data but rather upon Camus' philosophy which he subscribes to (8). In theory you just choose and act, irrespective whether the direction of thought is a general conforming to accepted societal standards or not. The reason one can do this, is because there are no absolutes, just a leap of faith. A dialectic of this nature nullifies man's manishness, because a distinction in man's purpose, love, morality and so on, holds no universal application and value beyond self (9). The Enlightenment sounded the trumpet for reason and thinkers began to seriously question and to reject the need for revelation. When defeat of this enthronement became visible in that man was not able to answer what Schaeffer calls the "big question" rather than admit defeat the revolution was extended further into irrationalism (10).

Historically the discovery which led to the unveiling of despair came to be identified with Kierkegaard (11). He opened the door which led to the separation of metaphysical moral absolutes from the lower storey everyday living. A door which leads man into a limited concept of reality. Irrationalism must conclude in absurdity. There is no hope for finding meaning (12) and therefore moral absolutes cannot exist. But there is some evidence of despair in Christianity. Much is made of the universality of sin from which man cannot escape as being morally significant in a historical time concept. An absence of universality must conclude that actions do not necessarily lead to guilt. In separating actions from guilt, an action therefore becomes morally meaningless so that ultimately good and bad actions alike are at point zero (13). On this premise no final moral statement can be made. In this world-view, man, separated from the upper storey, is reduced to lesser value than the Biblical concept of guilty man. Christianity alone provides the answer to this dilemma found in modern theological expressions. Because there is no room for the historical time-space event of the fall (14), there can be no possible acceptable solution from God's side that will fit into the framework of the above. In actual fact it is from Scripture alone that a dilemma is positively identified and verbally explained (15). The gospel, seen in terms of the Trinity alone, in the form of expiation, propitiation, and substitution, holds the answer for true moral guilt as it is met by the infinite value of Jesus' death (16). Seen in these terms of value judgement, man's significance is not violated, nor is there any surrender of God's absolutely holy character and Being. It is this view, that the world and mankind are abnormal and that that which is normal can only be restored by God in Christ, which allows

for a personal God. Modern morality on the other hand generates a leap which calls for faith without a reason in a good God of love.

In Albert Camus' book 'La Peste' a dilemma is sketched in which man either has to side with the doctor against God by fighting the plague or join with the priest on God's side and so be less than human by not fighting the plague (17). Such was the situation described by Camus in Oran, but once the dialectical opposition ends, all the characters go to pieces and suicide, dereliction, and empty routine take the place of existence. The reason being that there is no synthesis out of the dialectic (18). The upper storey is inaccessible. Clearly such a situation can only exist where moral absolutes are absent. So much for the dialectic, because when the crises ends, Christianity offers the hope of a solution as well as an adequate reason for fighting wrong (19). For these reasons Christians can never face the dilemma posed. Jesus at the tomb of Lazarus not only wept, but he was angry and acted, John 11:33,38. Jesus could hate death and not at the same time hate himself as God (20). The significance of this illustration is that man is faced with the possibility of two consistencies. There is the pull towards the real and the pull towards the logic of his own system. "The more logical the man who holds a non-Christian position is to his own presuppositions, the further he is from the real world; and the nearer he is to the real world, the more illogical he is to his presuppositions." (21) This pull can be extended as a pulling towards morality, even though morality may be denied.

#### 4.1.2. Modern Modern Morality

Here we deal with the scientific approach to morality. Although the maxims contained are similar, the issue here is the determined nature of man or alternatively nature which is determined of which man is an element.

Modern pornographic writers all trace their origin to Marquis de Sade (1740-1814) (22). The reason is not only because he was a dirty writer or because he was the first author to use sexual writing as the basis for transmitting philosophic ideas. Primarily it was because he was a chemical determinist (23). In other words, from a scientific point of view, man can behave none other than the way he does. A development upon this view is proposed by Arthur Koestler. He proposes a new "Pill" which will subject whole cities if not entire nations to manipulations of chemical mind control (24). Such a world and life-view regarding life as determined or conditioned cannot have any place for moral absolutes. There can only be control by chemical reaction or by the one administering the chemical.

Determinism is a valid model in the bottom storey because reason is not sufficient to explain all of mankind's questions (25) and irrationality has come to the fore. The mode may be chemical or psychological mechanics, it does not matter which. Models for explaining reality are equally valid for a reality which locates itself in the bottom storey. Any cause for determinism or leading to the same would include a Newtonian mechanistic universe or cosmic machine (26), psychological programming such as a proposed

Skinnerian society (27) on a lesser scale. Morals become a sub-section for the greater sociological framework, useful for the manipulation of the societal machine (28). Man is therefore seen to be locked in a closed system of reality. Schaeffer opposes such a view strongly. God and man are in the open universe because they both are outside of the uniformity of natural causes. Man is not caught up as a cog in the cosmic machine which is "neither master nor threat." (29) All of so-called scientific evaluation of the conception of man as generally expressed in the modern view of behavioural sciences relegates morals to a position of relevance for the situation. Situational ethics rejects the possibility that there ever was a basis for morality and law. The line of distinction gains prominence in that there can be no relationship from a relegated upstairs Christianity with a downstairs area of morality sufficient for daily living. Although one is left as consequence with a relative set of morals, man's daily action is limited to parameters determined arbitrarily. Science studies created order in the universe but reason could never deduce a system of morals from it alone (30).

Schaeffer's approach in dealing with this problem is to highlight the universal cosmic alienation which has to be agreed to by professors of this view. Man's uniqueness is guaranteed because he is not part of the system of time plus chance. Man is made in the image of God and has a personal relationship with God and so has dignity and value (31). But if man happened by chance to become a being which includes moral motions for which there is ultimately no fulfilment in the universe, he is faced with the dilemma of alienation. This is, however, not original deformity (32), sin was a choice that man made. His feelings are completely out of line with what is there (33), because a mere denial of motions

towards morality can only remain theoretical. For instance a scientist may know very accurately all there is to know about his subject, but that would not allow him to give any value judgement at all. The right to interpret is God's prerogative (34).

John Cage (1913-1992) the conductor who tried to produce music from pure chance ended with either a cacophony of noise and confusion or with silence broken by everyday chance sound of passing traffic, a falling coin, clack of high heels on the pavement and so on as in his 4' 33" composition. The L.A. Museum of Contemporary Art carried out a computer-generated random choice to locate painting of Cage's "Rolywholyover." (35) But then can chance be recorded? Cage clearly recorded his scripts leaving nothing to chance. But in spite of the accolades, says Michael Walsh, "Cage may be the first important artist whose work one wants neither to hear nor see." (36) The reason being that there is no freedom within the system nor is there any cause for value.

Determinism highlights that there is the struggle to retain a distinction between cruelty and non-cruelty and ultimately between life and death in a universe which has no ultimate values (37). Standards of morality become based on a statistical standard of averages or on the moral experience of the society which may be incompatible with accepted behaviour elsewhere (38). Within such a context, to be right is just as meaningless as to be wrong. Macquarrie refers to "a criterion that transcends the society itself" which is presumably "the drive toward an ideal of existence." (39) C.S. Lewis says that mellontolatry, the worship of the future is a fuddled religion (40). He is right. If what we are is indicative of being on the road to better things, then our present and our history is not very encouraging. Even

though man can understand the acts of cruelty and of goodness, theologically speaking it is meaningless to resort to saying that God is a bad God or alternatively a good God. It is only the Christian world-view which provides a rational explanation for the totality of reality of sin. It provides for the abnormality of man so that living takes on the wider meaning to include true moral situations and the universality of morals which do exist. The difference between the Christian and the non-Christian approach is one of acceptance or denial of the reality of normality and abnormality.

Intrinsic to the Christian world-view there is a built in hope for man in his abnormality. A faith commitment to God implies a conversion in response to His love and to come to a knowledge of God. But it does not end there. This commitment causes the believer to be found within the horizon determined by God's love, within which he takes a stand upon values as determined by God gleaned from His revelation to mankind (41). The substitutionary death of the Lord Jesus Christ is not merely upper storey and thus existential.

#### 4.2. A System in Morality

I think that the best way to describe a common system in this case will be to highlight some of the basic issues which are at stake.

#### 4.2.1. The Uniqueness of Man

Man holds the position of highest created value. In this Schaeffer is supported by for instance Hodges who argues strongly for the restoration of the identity of man (42). Through the fall the one thing man did not lose is his mannishness (43). He is unlike anything else created in the rest of the universe (44). This uniqueness serves to reveal the content of the image of God in man. Meaningful content to this image is found in that man is in a relationship with God and with all creation. But it is the vertical relationship which allows the element of the personal expressed in communication and fellowship (45). Through the fall God's image was irreparably shattered but not eradicated by sin. His image in man is shattered, broken and abnormal, but man is still the unique image bearer of God. Man though fallen is still significant (46). This context makes for the possibility of moral knowledge and responsibility while on the theoretical level for the possibility of moral philosophy and ethics as a systematic discipline because of the ultimate value of man and the standard of God.

The subject of morality deals with scripturally revealed principles of actions by men who have dignity and value. Because man is set free by the Gospel of freedom it allows for the freedom to create a new and better world. Man will create because there is meaning and purpose in his doing as he engages in acts of love, pity, help and peacemaking (47). This view, says Folkemer, is only possible when there is a distinction in separating the act of justification by faith and that of sanctification (48).

#### 4.2.2. Relativity in the System

When it comes to borderline issues Hodges shows from various sociological studies that defining the precise boundary of for instance the colours red and orange the best agreement is to be found when it concerns the "best orange" and the "best red." (49) Put into our present context then, persons who hold legally to certain opinions will have great clarity in their moral conduct (50). Such a position may be held at the expense of a lack of comprehension and comprehensiveness and so restrict biblical flexibility. A similar criticism is applicable when freedom is the approach and there is loss of definition in the sense of salty Christians having lost their saltiness as in Matt. 5:15 (51). Relativity has come into the system through experience. Reason as the basis for answers has shown its barrenness, but experience has become the substitute value monitor for actions to have meaning (52).

These experiences have been explored on the one extreme by persons such as Woody Allen in the forms of "alienation, loneliness and emptiness verging on madness" (53) and on the other extreme by hedonistic expressions of happiness, peace and love. But the point is that no value is finally possible if ultimate value is denied because of denial of God (54). The use of common terminology guarantees nothing because of the different content meanings which are forced upon them because of varying world-views.

#### 4.2.3. The Scope of the System

Schaeffer claims that although Christians held to the consensus of the Reformation in the Western world this did not include the whole of reality and so consciously subject it to the Lordship of Christ. Consequently some issues were treated less thoroughly than others. The Reformation, for instance, did not address the issues of an accumulation of wealth nor the approach to the question of race adequately (55). As a result evangelism isolated large blocks of people because of inadequate views on these issues (56).

#### 4.3. The Search for Spirituality.

The title above is clearly not in keeping with the structure followed thus far. It should have made reference to the word "shift." The reason it does not is because Schaeffer deals with this topic in a variety of ways as shall be evident in this section to follow. Reference to spirituality, in general prose, usually falls under the headings of religion, tends to be confused with some or other ecclesial or religious structure, symbol or form or accompanies some reference to personage held to be an example, such as Mother Theresa.

The doctrine of spirituality holds a special place for Francis Schaeffer. He faced a personal spiritual crisis during which he turned from agnosticism to Christianity which served as impetus to examine and subsequently re-examine historic Christianity for the purity of faith (57). This crises led to a greater spiritual awareness of a realm which gradually began to

manifest itself as part of the total concept of reality and not just a personal experience. "What good is it to lift up a rod when one is caught in cul-de-sac between mountains and a great body of water with the mightiest army in the world at his heels? Much good, if the rod is the rod of God. The waters divided, and the people passed through ... The rod of Moses had simply become the rod of God." (58) Spirituality in his basic understanding is identifiable and must not be confused with the psychological (59). There is a definite sense of living in the realm of Moses and the rod and of being a source of life as we become "rods" in the hand of God (60).

But there is a battle going on for spirituality. It is a realm of confusion, says Olthuis, when a cultic organization and its ritual are not recognized as human constructions (61) and is equated with God's spiritual workings. In Las Vegas "Elvis" officiates at surrealistic kitsch weddings (62), while in Germany some bishops of the Roman Catholic Church are challenging the Vatican's stand on not to remarry divorced parishioners (63). A total denial of Jesus asking the question "Who do you say that I am?" as well as denying that He ever preached salvation from sin through sacrifice and postulating that His body was consumed by wild dogs are the latest views of the Jesus Seminar (64). With such so-called "scholarly" content, there seems to be very little basis for a spirituality which caused Martin Luther to utter the famous words: "Here I stand. I cannot do otherwise. God help me. Amen." (65) One has to ask if there is any spiritual vestige and if there is ask what kind of spirituality it is. Can the spiritual element be traced in every realm of reality? If yes, then what is the spiritual content that is favoured by modern video games? Games in which Johnny Cage uses his uppercut to decapitate his victims, while Rayden favours a form of electrocution

and Kano will punch into an opponent's chest and rip out a still beating heart. Sub-Zero prefers to tear the heads off his foes displaying them with twitching spinal cord and all (66). The common denominator seems to be the most brutal form of violence imaginable. But that it is gripping the younger generation, swamping them "body, mind and soul - into a make-believe world that's better than sleep, better than supper and a heck of a lot better than school." (67) and, dare I add, better than Sunday School, Bible stories, and facing the reality of exams the next day. The purpose for this whole new interest in the industry? The discovery of the youth market translating itself into monetary terms seems to be the answer. If Christ is indeed the Lord of all life and of living then there has to be a display of spirituality in every single expression of the totality of reality. Failure would affect Jesus' lordship.

#### 4.3.1. The Case for Spirituality

The case for spirituality lies in the fact that it embraces all of reality (68), and that the Lordship of Christ includes that realm and does so equally (69). It is so because all of reality centers around and proceeds from the reality of God and of His creation.

Three institutions, comprising the family, the church and the state, are basic divine institutions (70). These are social institutions comprising of individuals who make up the basic units. The case with the individual is that he stands in a certain relationship to God; he is either in a total reconciliation relationship with God through recreation by the Spirit of God, John 3:3,5 or he is not. Now it is these differing individuals, whether reconciled to

God or otherwise, who comprise the social units of these visible institutions. For instance, recreational institutions are patronised by some individuals who most certainly also pursue the seeking of the kingdom of God and His righteousness entrance. The individual is never submerged and lost in the social mass (71). Needs may be blurred and spiritual dimensions may be at its lowest ebb, but this is not true when it comes to the Christian who has been regenerated spiritually. Though not perfectly, there is a freedom which is the Christian's in the present life from the bonds and also from the consequences of sin. It is this last part of the statement, which is in sharp conflict with modern intellectualism (72). Spirituality is full of content as opposed to a one-sided approach to for instance the limitations of experience alone (73). "(T) rue spirituality, always begins inside, in our thought-world. All that has been said ... of being free in this present life from the bonds of sin, and also of being free in the present life from the result of bonds of sin, is meaningless jargon, no more than a psychological pill, without the reality that God thinks and we think, and that at each step the internal is central and first. The spiritual battle, the loss or victory, is always in the thought-world (74).

#### 4.3.2. Different Expressions of Spirituality

##### 4.3.2.1. Mystical

Mysticism has been differentiated into expressing spiritual realms into two main groupings: that of expressing it as a "peak experience" and that of an interpretative world-view about reality (75).

An example of a so-called "peak experience" would be Jaspers' referral to a 'final experience'. It is an experience which cannot be expressed and to request expression reveals the uninitiated (76). Furse is correct in pointing out that the initial step into the mystical realm of the spiritual is characterized by moral and intellectual effort. But that progress leads towards a shift from this platform (77). Here the realm of the inexpressible is entered into and all of meaning and of interpretation hinges upon this one experience, whether it is simple or complex. But even Jaspers cannot guarantee that this non-communicable, non-logical, non-rational experience is truly the ultimate expression of all experiences (78). These experiences may vary from "mystical dark night" experiences to ecstasies (79).

On the other hand a rational approach may lead to exactly such despairing mysticism as is evident from this quote from Bertrand Russel (1872-1970) "Man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, this hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labours of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in ruins - all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of

unyielding despair, can the soul's habitation henceforth be safely built." (80) Whether consciously or not, Russel reveals the source of his authority for this statement in that there is a mystic unity of what should be and for that purpose Man creates his own God (81).

Once that god of the ultimate reality (82) is created through admission there remains the need for an interpretation of man's experience within reality. This need may be described as a spiritual disquiet which arises from separation from this undefinable reality. All knowledge is doomed to a rotative spiral of self-knowledge which gives access which is the access to further self-knowledge (83), of an ecstatic nature. This may be as various as Nietzsche's will to power to Bergson's *élan vital* essential for experiencing cosmic power. Schaeffer refers to the power and usefulness of symbols to be in direct proportion to their obscurity (84). True Christianity does not obscure itself in mysticism, rather it is propositional and full of meaning (85). Such mysticism may be limited to a discipline such as semantics (86), find expression in art (87), language (88), music (89), and literature (90).

#### 4.3.2.2. Psychological

"Psychologist William James (1890-1909) considered insanity the opposite side of the coin of mysticism (91), which brings us to the psychological as one of the forms in which spirituality is expressed. According to Holmes, James allows for the statement that, "The act of belief is the act of a person, related to all that a person is." (92) Religion became subject to psychoanalytic explanations until finally all metaphysics is treated in this manner

of total subjectivism, confirming Hume's thesis that belief may be traced to subjective habits and not to objective data (93).

Let me apply what has been stated in more concrete terms. When rockstar Kurt Cobain of Nirvana was visited by a journalist in 1993, a year before his suicide, he had painted in his home on a wall the following graffiti: NONE OF YOU WILL EVER KNOW MY INTENTIONS (94). The journalist of Time's article makes no other comment than to say that this statement could have served as his credo as well as his epitaph (95). Unless one penetrated into the subjective there could never be any meaning to anything this rock idol did. Presumably Cobain intended his death to be a mysterious act. In fact it seems evident that he died primarily because he could not face success or possible failure and from his absorbing addiction to heroin and his failure to conquer it. There is not much mystery here. But the statement he made is quite acceptable according to Ganz, because psychology is no longer only science of behaviour, it is "the guardian of the soul, the maker of value, the determiner of morality, the definer of freedom. That which began as true science of behaviour has degenerated into a neo-religious cult. In the place of God is man. In the place of the priest (minister) is the psychologist. In the place of the Word is psychotherapy. In the place of confession/forgiveness is interpretation (or one of its many equivalents). Counselling/psychotherapy (psychology) emerges as the practical twentieth-century religion." (96) It allows for total subjective absorption such as Cobain's without questioning values.

#### 4.3.2.3. Symbol

Symbol is the means by which Tillich interprets reality. He bases his symbolism upon his doctrine of God. God is being itself (97) and nothing presupposes God as this phenomena comes into being from that which ultimately concerns man (98). Everything spiritual which is therefore experienced must be traced to this ground of being and is only meaningful in the existential experience of relationship (99). On the other hand Drengson uses a different symbol, that of technology to associate its poverty with the riches of the sacred (100). He goes to prove that to limit oneself to the power of domination by the technocrat is to be hedged by a technological fix (101). The alternative is to accept the intrinsic value of other created beings which comes through a process of revelation. This is only possible through a spiritualization of human life and allowing for spiritual dynamics (102).

Language has turned out to be the great special symbol of the twentieth century. In brief, the argument goes that, ordinary language needs some type of extended analogy or special symbolism unique to itself in order to understand the possibility of truth (103). It must, however, be remembered that theoretical knowledge never goes beyond the hypothetical level. Einstein's theory of relativity, Heisenberg's principle of uncertainty and Gödel's theorem of truth all fail to capture the full scopus of reality (104). When it comes to language as a special symbol the blur comes when there is no distinct line of separation between the Creator and man. This distinction lies therein according to Clouser in that

everything including man is totally dependant upon God (105). This allows language to be literally meaningful and religiously significant and allows for God's transcendence (106).

#### 4.3.3. A System in Spirituality

A system, based upon the Bible, will not be limited by one or other domain in spirituality. Rather the domain will include that in which the human being is found to be active and attendant. "True spirituality covers all of reality....there is nothing concerning reality that is not spiritual." (107)

This is startlingly evident in for instance man's creativeness (108). One cannot isolate spirituality to represent a total expression of reality. This is clearly illustrated practically when Schaeffer once questioned man's structural organization as opposed to the Spirit's guidance. Then he posed the question that should the Holy Spirit's activity be removed, "What difference would it make practically between the way we worked yesterday and the way we would work today, and tomorrow?" (109) Again there is no escaping the dialectic which emerges when an alternative point of view is adopted. A total view of reality must be adopted.

#### 4.4. The System in Morality and Spirituality

According to the Hegelian process, two opposing views of reality can be synthesized into a third view which allows for incompatible tensions to exist as its basic thesis. When a

system is explored as may be evident from the Bible then it is true what Schaeffer says, "There are things the Bible tells us as absolutes which are sinful - which do not conform to the character of God. But aside from these the Lordship of Christ covers all of life and all of life equally." (110)

A fragmented view cannot possibly provide sufficient answers to include extremities of being, death and life. Man is caught up in a linear progression of time. Locked within the content of spirituality, Schaeffer implies is also the realization of moral standards, as quoted above. Such a statement would of necessity then affect all of reality (111). Rationally speaking, spirituality is not ultimately related to orthodoxy, creeds, or so-called inspired writings. To express this concretely. The elevation of one or another element such as law or government through a false view of reality will force its consequences upon the citizens of that country (112). This will lead to debates about legalizing abortion and other similar issues.

#### 4.5. REFERENCES TO CHAPTER 4

- (1) Time, The Weekly Newsmagazine, Vol. 142, No. 48, Nov 29, 1993
- (2) See (1), p. 68
- (3) See (1), p. 68
- (4) See (1), p. 73
- (5) See (1), p. 73

- (6) Heie, Harold and Wolfe, David L., editors, *The Reality Of Christian Learning: Strategies for Faith-Discipline Integration*, Christian University Press, A subsidiary of the Christian College Consortium and William B. Eerdmans Publishing Company, 255 Jefferson Ave, SE, Grand Rapids, Mich. 49503, 1987, p. 135
- (7) Schaeffer, Francis A., *How Should We Then Live?, The Rise and Decline of Western Thought and Culture*, Fleming H. Revell Company, Old Tappan, New Jersey, 1976, p. 237
- (8) See (7), p. 237
- (9) Schaeffer, Francis A., *The God Who Is There, Speaking Historic Christianity into the Twentieth Century*, Hodder and Stoughton, London, 1977, p. 44
- (10) Schaeffer, Francis A., and Koop, C. Everett, *Whatever Happened To The Human Race?*, Marshall Morgan and Scott, London, 1980, p. 116
- (11) See (10), p.116
- (12) See (10), p. 118
- (13) See (9), p. 100
- (14) Schaeffer, Francis A., *Genesis In Space And Time, the Flow of Biblical History*, InterVarsity Press, Downers Grove, Illinois 60515, 1977, p. 87
- (15) See (14), pp. 91-92
- (16) See (14), p. 105
- (17) See (13), p. 107
- (18) Holmes, Arthur F., *Contours Of A World View, Studies in a Christian World View*, Sponsored by the Institute for Advanced Christian Studies, Carl F. H.

Henry, Editor-in-chief, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1985, p. 105

(19) See (18), p. 137

(20) See (13), p. 107

(21) See (13), p. 122

(22) Schaeffer, Francis A., *Escape From Reason*, Inter-Varsity Press, London, 1975, p. 38

(23) See (22), p. 38

(24) Koestler, Arthur, *The Ghost In The Machine*, Picador, published by Pan Books, London, 1981, p. 337

(25) See (10), p. 116

(26) See (7), p. 142

(27) Schaeffer, Francis A., *Back To Freedom And Dignity*, L'Abri Special, Hodder and Stoughton, London, 1973, p. 46

(28) See (22), p. 39

(29) See (7), pp. 142-143

(30) See (10), p. 125

(31) See (10), pp. 125-126

(32) See (10), p. 127

(33) Macquarrie, John, *Principles Of Christian Theology*, Second Edition, Charles Scribner's Sons, New York, 1977, p. 96

(34) See (10), p. 129

(35) *Time*, The Weekly Newsmagazine, Vol. 142, No. 46, Nov 15, 1993, pp. 80-81

- (36) See (35), p. 80-81
- (37) See (10), pp. 12-13
- (38) See (33), p. 96
- (39) See (33), p. 96
- (40) Lewis, C.S., *God In The Dock, Essays on Theology and Ethics*, edited by Walter Hooper, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1976, p. 21
- (41) See (6), p. 338
- (42) See (6), pp. 127-128
- (43) See (14), p. 100
- (44) See (14), p. 47
- (45) See (14), p. 47
- (46) See (14), p. 100
- (47) Gritsch, Eric W., *Encounters With Luther, Volume 1, Lectures, Discussions and Sermons at the MARTIN LUTHER COLLOQUIA 1970-1974*, edited by Eric W. Gritsch, Institute for Luther Studies, Lutheran Theological Seminary, Gettysburg, Pennsylvania, 1980, p. 163
- (48) See (47), p. 163
- (49) See (6), p. 107
- (50) See (6), p. 126
- (51) See (6), p. 126
- (52) See (10), pp. 118-119
- (53) See (10), p. 101

- (54) See (13), pp. 96-98
- (55) Douglas, J.D., *Let The Earth Hear His Voice*, International congress on World Evangelization, Lausanne, Switzerland, Official Reference Volume: Papers and Responses, Edited by J.D. Douglas, World Wide Publications, 1313 Hennepin Avenue, Minneapolis, Minnesota, 55403, U.S.A., 1975, p. 365
- (56) See (55), p. 365
- (57) Schaeffer, Francis A., *True Spirituality*, Tyndale House Publishers, Wheaton, Illinois, 1972, preface
- (58) Schaeffer, Francis A., *The Complete Works of Francis A. Schaeffer, A Christian Worldview, Volume Three, A Christian View of Spirituality*, Crossway Books, Westchester, Illinois, A Division of Good News Publishers, 1982, p. 7
- (59) See (57), pp. 130-131
- (60) See (58), p. 7
- (61) Olthuis, James H., Hendrik Hart, John Van Dyk, Arnold De Graaff, Calvin Seerveld, Bernard Zylstra, John A. Olthuis, essays by, *Will All The King's Men...*, *Out of Concern for the Church Phase II*, Wedge Publishing Foundation, Canada, 1972, p. 21
- (62) Time, *The Weekly Newsmagazine*, Vol. 143, No. 2, January 10, 1994, p. 36
- (63) Time, *The Weekly Newsmagazine*, Vol. 143, No. 13, March 25, 1994, p. 53
- (64) See (62), pp. 34-35
- (65) Bainton, Roland, *Here I Stand*, Lion Publishing, England, 1983, p. 386
- (66) Time, *The Weekly Newsmagazine*, Vol. 142, No 39, September 27, 1993, p. 64
- (67) See (66), p.61

- (68) Schaeffer, Francis A., *A Christian Manifesto*, Crossway Books, Westchester, Illinois, A Division of Good News Publishers, Published in association with NIMS Communications, 1982, p. 19
- (69) See (68), p. 19
- (70) Murray, John, *Collected Writings Of John Murray, Volume One, The Claims of Truth*, The Banner of Truth Trust, 3 Murrayfield Road, Edinburgh, 1976, p. 361
- (71) See (70), p. 360
- (72) See (57), p. 93
- (73) See (57), p. 122
- (74) See (57), p. 122
- (75) *Anglican Theological Review*, Number 60, April 1978, p. 181
- (76) See (13), p. 20
- (77) See (75), p. 184
- (78) See (13), pp. 19-20
- (79) *Pastoral Psychology*, Vol. 33, Winter 1984, p. 105
- (80) Russel, Bertrand, *Mysticism And Logic And Other Essays*, George Allen and Unwin Ltd, Museum Street, 1932, pp. 47-48
- (81) See (80), p. 51
- (82) See (75), p. 181
- (83) See (75), p. 181
- (84) See (13), p. 57
- (85) See (13), p. 58
- (86) See (13), pp. 58-59

- (87) See (13), pp. 64-67
- (88) See (13), pp. 67-68
- (89) See (13), pp. 69-73
- (90) See (13), pp. 73-76
- (91) See (79), p. 105
- (92) See (18), p. 141
- (93) See (18), p. 146
- (94) Time, The Weekly Newsmagazine, Vol. 143, No 16, April 18, 1994, p. 56-58
- (95) See (94)
- (96) See (94)
- (97) Tillich, Paul, Systematic Theology, Volume 1, William Clowes and Sons, Limited, London and Beccles, 1953, p. 261
- (98) See (97), p. 234
- (99) See (97), p. 238
- (100) Drengson, Alan R., The Sacred Limits Of The Technological Fix, Zygon, Vol. 19, 1984, pp. 259-275
- (101) See (100), p. 260
- (102) See (100), p. 272
- (103) Hart, Hendrik, Johan Van Der Hoeven, Nicholas Wolterstorff (editors), Rationality In The Calvinian Tradition, Christian Studies Today, University Press of America, United States of America, 1983, p. 385
- (104) Hart, Hendrik, The Challenge Of Our Age, Wedge Publishing Foundation, Toronto, 1974, p. 56

- (105) See (103), p. 385
- (106) See (103), p. 405
- (107) See (68), p. 19
- (108) See (57), pp. 117-118
- (109) Schaeffer, Edith, L'ABRI, Illustrated by Deidre Ducker, The Norfolk Press, London, 1972, p. 64
- (110) See (68), p. 19
- (111) See (68), p. 20
- (112) See (68), p. 131

## CHAPTER 5

### PERSPECTIVES

#### 5.1. The Compass of the Subject

Schaeffer unhesitatingly presents the thesis that a Christian world-view is the only true and objective one. But having said that, it must also be admitted that a statement like this is likely to be regarded as presumptions. But ours is a radical age characterized by change. But how radical? Hart says that the whole of the community has experienced an emerging secular culture which has systematically closed every opening for a biblical witness (1). This is validated because the characteristics of secularization are not limited to atheists, agnostics, unchurched and to non-Christians. It would probably not be too far-fetched to say that most of those who call themselves Christians are affected (2).

While this may be the compass of the subject, Schaeffer is rather more concerned with addressing the person historically. It is not merely a question of the philosophy behind the world-view. Rather it is a determining of which religion determines a particular world-view. That is the issue which must be addressed. It is a method which gives rise to confrontation. Let me illustrate. The basic Christian motive is governed by the triune creation - fall - recreation proposition as opposed to the ancient Greek form-matter proposition. According to Schaeffer this latter motive was subsequently reduced to a nature-grace motive as a dichotomous universal for Christianity by Aquinas. Further development took

place in subsequent historical periods of scholasticism, renaissance, enlightenment, reformation and so on to the present day.

## 5.2. A Particular Methodology

Within this compass, which sweeps over a considerable time span, and in dealing with a variety of thinkers both classic and contemporary, Schaeffer's methodology retains its basic form. He is not a presuppositional apologetic in the classical sense. Rather, his primary objective is to deal with the fact of a shift in the concept of truth from antithesis to synthesis and to illustrate the resultant dialectic.

Whenever confrontation arises through this distinction there is the clear rational presentation from a Christian perspective between that which is true and that which is false. It is true because of Schaeffer's relation to the Bible as revealed truth. This is fundamental. By this approach he then invites the non-believer to judge Christianity from his own perspective. Schaeffer can do this because the non-believer does so on the basis of what is an apostate epistemology and with different presuppositions. Such a concession is not found within the classical reformed tradition which argues for the self-attestation and supreme authority of Scripture (3). Sound argument, classical style and acceptance of a "finished system of interpretation of human life and history" (4) give to Schaeffer the authoritative base which is sufficient to confront conflicting points of view. Content is the key to this approach, not only for rational argument but for supplying the instruments, eg. the Bible, belief in the God who is there.

If content is the key to Schaeffer's methodology then consequence is the rational dynamic which pushes towards the edge of any professed presupposition. Such an approach is always fraught with a continual line of tension which may be traced as the argument develops to its logical conclusion of consequence. The line of reasoning reveals a fragmented reality and concludes within that fragmented sphere, usually mentioned as an upper or lower storey location.

### 5.3. The Particular Issue Addressed

Because of the shift in the concept of truth, see above, the issue at stake for Schaeffer is not that of an opinion but truth itself (5). Truth has been shifted so that reality became categorized by theoretical opinions. Such views developed into a process which further fragmented reality into a dialectic from which there is no escape because that finally is the consequence of fragmentation.

### 5.4. Evaluation

Schaeffer has been criticized by various parties for being too mechanical in argument because he simply reduces or proceeds from design (6), and slips into the dilemma of equating argument with divine truth (7). Others regarded his simplification of philosophical ideas with horror (8), and with equal horror for allowing the non-Christian to conclude that the Bible is false (9). These criticisms deserve attention but are not the focus of my

contention. Rather I want to look at the overall scheme which is at stake and to ask a few questions.

...is a dualistic model truly representative of a fragmented reality? I do not think that it is the best model available and therefore inadequate. Reality is more than just a dualistic categorization, it is fragmented.

...is Schaeffer's approach the best answer for the continued historical phenomenon of a fragmented reality? Again I must answer in the negative, but I do so well aware of the trail blazing that Schaeffer did which allows me to be critically evaluative. The answer lies in that a statism of the sacred and the secular must not be seen as a fundamental premise for the understanding of reality.

I will attempt to answer these questions in the following chapter by elaborating on the concepts of fragmentation and dynamism as elements of new model, rather than a dualistic model. I will be referring to and exploring various models which may be employed in similar fashion to the sacred secular model and will finally conclude with a proposed model of primary level movement. This in no way denigrates the methods that Schaeffer used. My regard for this great missionary just increases the more I learn from his works. But I do think that his methodology can be improved upon and so be even more effective taking the proposed model into account.

## 5.5. REFERENCES TO CHAPTER 5

- (1) Hart, Hendrik, *The Challenge Of Our Age*, Wedge Publishing Foundation, 229 College Street, Toronto, 1974, p. 85
- (2) See (1), p. 98
- (3) Van Til, Cornelius, *A Christian Theory Of Knowledge*, Presbyterian & Reformed Publishing Company, Phillipsburg, N.J., 1969, pp. 64-65
- (4) See (3), p. 64
- (5) Schaeffer, Francis A., *The God Who Is There, Speaking Historic Christianity into the Twentieth Century*, Hodder and Stoughton, London, 1977, p. 17
- (6) Morris, Thomas V., *Francis Schaeffer's Apologetics: A Critique*, Moody Press, Chicago, 1976, p. 105
- (7) See (6), p. 121
- (8) *The Reformed Journal*, Vol 334, Number 6, June 1984, pp. 2-3
- (9) Reymond, Robert L., *The Justification Of Knowledge, An Introductory Study in Christian Apologetic Methodology*, Presbyterian and Reformed Publishing Company, Phillipsburg, New Jersey, 1979, p. 143

## CHAPTER 6

### TOWARDS A MODEL

#### 6.1. Introduction

Various models are used to express reality or some aspect thereof. These models are developed often representing distinctive world-views. Bode, for instance, is of the opinion that a clear perspective of a world-view will enhance pastoral care (1). Different purposes may be the motivation for proposing a model and this may attempt to include the totality of reality or merely focus upon a fragment thereof. Let me illustrate.

Physicist Carl Friedrich von Weisäcker, although not averse to the use of the word 'heaven' has no use for it. Rather the word 'space' is preferred "because it is more appropriate to the objective reality of the universe which contemporary physicists explore." (2) Opposed to such a fragmentation of reality is Murphy who explores a model of cosmology which attempts to give adequate emphasis in theology to matter from an iconoclastic perspective and to harmonize his view with a scientific understanding of the universe (3). Drengson on the other hand is concerned to replace the sacred into a secular world which according to him is dominated by an emphasis on technology. He points to technological limitations; limitations which extend to value and purpose, and so leads to cracking the door open for the introduction of the sacred (4). This is just a brief excursion into the realm of models to illustrate the variety to be expected when researching this topic.

As an introduction for the following I will briefly refer to a common but essential scientific premise. Following that I will refer to various models which will start with a classification by Van Niekerk (5). Then I will explore a model suggested by sociologist Robin Gill (6). This brief study will provide, I believe, the basis for a model which will deal with a dynamic fragmented reality and not just a compartmentalized dualism. Finally I will dip into Kuhn's approach of the paradigm concept and briefly explore the validity of proposing a new model.

## 6.2. A Common Scientific Premise

As was intimated above, theology is not the only discipline concerned with interpreting reality and consequential human activity. Apparent anomalies have not gone unnoticed, and where theologians have pointed to contradictions they are often confronted with the instant response that "the church should not meddle in things that do not fall within its realm." Expressed more clearly this implies that, politics, economics, physical science, alternate world religions, or anything else that might prove controversial should be entertained with scriptural generalities which are accepted within the cultural heritage of the denomination or congregation in question. This leads to a kind of intellectual schizophrenia, an epistemological issue.

That theologians often are at fault cannot be denied. Robin Gill argues that sociology utilized by theologians is usually supportive of theology. This leads to amateur sociologists

handling a fully fledged science (7). But then the converse is equally true. Many regard themselves as capable of making authoritative pronouncements as amateur theologians supporting their own theories. For Schaeffer there is always a differentiation between the basis for authority when it comes to biblical or extra-biblical pronouncements. Whatever the stem of authority, if it is biblical then it is based upon the view that these scriptures are uniquely a message given by God to man. Therein lies its authority. Pronouncements about reality or any subject for that matter are made from within this context. Theologians by virtue of this then make theological pronouncements.

It must go without too much discussion that the same applies to the economist, literarist, and sociologist when called to the same. If this approach can be seen for what it is then it will lead to a systematizing reflection on points of similarity and differences in the varied concepts of reality found among the various disciplines. Failure to do this will ever lead to an incomplete construction of reality. Here we come to the issue of the historical cleavage of the sacred and secular. Continual casual acceptance and careless reflection upon this premise as the basic understanding of reality will just allow the historical polarization to continue. Schaeffer would agree. "Christianity is not to be considered as a single point or a narrow repetitive line, but as a circle which provides form but within which there is freedom to move in terms of understanding and expression. Christianity is a circle with definite limits, limits which tend to be like twin cliffs. We find ourselves in danger of falling off on one side or on the other. There is room for discussion within each circle, but we must not forget that there is a circle to be in." (8) and (9)

### 6.3. Models Commonly Associated with Theology

#### 6.3.1. Secularization Model

This model and its variants express a reality dissociated from the question of God. It emphasises a construction built upon the contrast between church and world. Usually it is solely concerned with stating empirical observations. The basic premise is that once religious thinking, practices, and institutions were at the centre of western societies' life expression. Today the situation is radically different. Evidence is gleaned from spheres ranging from music, art, literature to the emancipation of science during the enlightenment. A mass of evidence is gleaned which support the interpretation. What may be the strong point of this model turns out to be its Achilles heel. Berger admits that there are many possible explanations for the process of secularization. In fact even in the light of this he recently stated that he may have overstated the power and irreversibility of secularization because he is convinced that there is evidence to be found for a counter-secularization process (10).

Application from a theological point of view forces Van Niekerk to lean heavily on the idea of the degree of spirituality. "(T)he whole society of Israel in the times of Moses undergirds the secularization model. The partition was centralized in the curtain (veil) between the "holier than holy" and the "holy" of the tabernacle (temple)." (11) With the curtain rent, meant that all distinctions should have been abolished. A luxury which the church did not allow due to its theological interpretations of passages such as John 17 in support.

It is clear that mere mass of evidence does not allow a one-sided interpretation to stand its ground for long. Van Niekerk's incisive insight polarizes the sacred. It can only stand as long as the Church will conclude that all of reality is sacred, which reminds one of Rahner's concept of the secular Christian already redeemed, referred to in chapter one. Reality cannot be fragmented and a particular fragment regarded as having all the attributes of reality, the dynamic of the dialectic will not allow that. None of the fragments can be adequately understood except in the light of the whole which brings to light a search for interdependence and a universal.

### 6.3.2. Ghetto Model

The Ghetto model is a practical application of the above model within a societal context. Ultimately the ideal is to Christianize the whole of culture which is shared by Christians in any one particular society. Here there is a practical attempt to transcend man's experience beyond that of an ecclesiastical structure.

Mention must be made of tensions which will exist between Christian organizations and non-Christian organizations. It is church as opposed to society. Within the former confines is found the meaning of God and therefore ultimate salvation while the latter is void thereof. Here is demonstrated that God is not confined to the ecclesiastical. God's sovereignty is seen to extend to all of reality. But there must be a distinction and it lies within the grace of God. Common grace does not include salvation nor the fullness of God. Schaeffer often

refers to the illusion of the autonomy of man. In the words of Thielicke "You ought and therefore you can," against the reality of theonomy, "you ought but you cannot." (12) This is the built in failure, one realm is assaulted by another. That is the common experience of Christian and non-Christian alike.

The assault of God cannot be structurally containerized. All of reality is His subject, which will include spheres where untruth is found (13). When the situation in South Africa is examined then church societal involvement does not have a very good track record. Theological dominance influenced governmental interpretations of society which gave rise to race-classification, group area apportionment and so on. Faith in this context is substituted by an abstraction of freedom which justified such a peculiar constitutionalized tyranny (14). Salvation and the experience of God cannot be contained within specific societal structures. That is mere polarizing.

### 6.3.3. Luther's Doctrine of the Two Kingdoms

Luther's doctrine of the two kingdoms, the kingdoms of God and of the world, constitute a compromise between the ghetto and the secularization hypothesis according to Van Niekerk (15). God is the common denominator or the vital link between the two kingdoms. The basic argument is that of maintaining a continued Christian life expression in both realms through continued subjection to the will of God. The dualism comes in that the two life expressions can never be confused within the one reality. A Christian continually lives within both realms.

Because of a maintenance of two kingdoms there can be no permeating influences from the one to the other. The realms are also arbitrarily demarcated according to theological persuasion. It seems to me that the spiritual realm's basic motif of grace (salvation) can only be found within this specific realm. Here is located the new creation. The best that the worldly realm can do is the high quest to reform society into a humane social community. A task for which there seems to be an inherent lack of motivation in this model.

#### 6.3.4. Diaspora Model

"The diaspora model focuses on the polarity between peoples experience today and what they will experience in an eschatological tomorrow. In other words, it concerns the polarity between the experience of the works, cross and the resurrection of Jesus Christ and the constant renewal through the Spirit as we proceed towards the new earth." (16) This view admits the imperfections of reality. Here salvation cannot be limited to a societal structure or a doctrinal realm. It is a model full of hope of the realization of the promise of God. Reality is being experienced today, while salvation is a future expression.

Here is a model which accounts for failure, whether it is a failed life experience with God or with a neighbour. All is accounted for. The cross of Christ is seen as an eschatological reality for all the dispersed. It therefore provides for full societal differentiations without discrimination. This allows for a very wide definition of the kingdom of God. But does this erasure of distinction necessarily add to this model's strength?

Again, what seems to be the strength of a model turns out to be its built-in weakness. Support for this model is manifested less in what one believes about God and salvation than in what one believes about goodness, justice, compassion, love and so on in the present time. This depersonalization causes the focus to be on the present and on how best to cope in the hope of future salvation. Hope becomes a dreaming about 'pie in the sky, bye and bye.' It seems to me to be a time scale polarization. The consequence being a dominant secular disposition as against a weak sacred pole located somewhere in the distant future.

#### 6.3.5. Alternating Sociological Model

Robin Gill suggests taking the ambiguities resulting from the sacred and the secular concepts seriously. Having examined various models Gill concludes that the one common denominator to be found is the ambiguity which results in interpreting data (17). Almost any evidence of apparent secularization can equally be interpreted as evidence of de-secularisation.

Because of this, two possible lines of thought emerge. To pursue a model relentlessly as if the ambiguity did not exist or alternatively to frame a model which takes its existence into account. Models based on historical evidences are an example of the first type, and models concentrating and interpreting existing ambiguities, examples of the latter. The concern is obviously with the latter type of model. Such a model would allow apparent contradictory

explanations of the same phenomena. This would allow an equality of valuation as the same phenomena is interpreted in terms of a sacral or non-sacral approach. Hereby there can be no distortion of evidences because of a lack of pressure to conform to an overall historical interpretation. The alternating model is based on the principle of complementarity (18).

This model of necessity conveys an agnostic dimension. Because of its complementarity there can be no formal reduction. Content may be incomplete so that the arbitrariness of human value judgements in the final analysis always remains suspended. On the other hand it brings out the need to recognize a true pluralism. From the Christian point of view the proper boundaries of legitimate sovereignty must demarcate rightful disciplinary spheres, a fact clearly stated by Dooyeweerd's *A New Critique of Theoretical Thought*. These spheres are not exclusive domains of any one discipline and this model allows for any data to be assimilated. The crunch lies in the interpretation of such data.

#### 6.3.6. A Brief Summary

Within the above models I believe lie the seeds for constructing a model which will come close to addressing the problem of representing reality. Some of the elements that I have gleaned are the following:

- the tendency in the interpretation of reality is to polarize and to allow one overarching pole to dominate interpretation.

- there is directional tension when it comes to interpretation and practical application of the model for daily living.
- all of perceived reality must be accounted for.

I do not believe that the sacred and the secular model and its variants necessarily addresses the content of reality. Rather, they are functional interpretations of varying degrees of usefulness. At most these models may be functional as one method of interpreting reality.

#### 6.4. Proposing a Model of Primary Level Movement

Let me introduce a presupposition, in Schaeffer's words. "Knowledge precedes faith. This is crucial in understanding the Bible. To say, as a Christian should, that only the faith which believes God on the basis of knowledge is true faith, is to say something which causes an explosion in the twentieth century world." (19) This presupposition allows me to explore the following elements with which to constitute a model.

I would think that a Primary Level Movement Model would include reference to the Creator, that would be the primary universal. There is no further that one can go back. I am not concerned here with dealing with meanings of Being or with alternate substitutes for the Creator. My reference would be the Christian credal understanding of God as Creator. I

then propose that all of reality must find its meaning here and when a synthesis is sought, its source must stem to the Creator. This view of necessity holds to a strong position of the inspiration of God's revelation as found revealed in the Bible.

Next would be the element of dynamism. The Creator once created and man subsequently became earth's developer. Another primary universal. Nothing which is, whether known or otherwise, has not been the subject of creation in the linear understanding of time. But implicit within this dynamism is the sustenance of creation. Not only is there the created but an ongoing existence of creation and the change which is brought about by mankind. It is here where two other universals come into play.

These are fall (used in the sense of the fall into sin as recorded in Genesis 3:1 - 7) and redemption. I understand these to be universals which are a break into time or alternatively, history. The dynamic of the fall does not issue ultimately from the Creator while the redemption does. Now the whole structure of creation is subject to direction, since God's mandate to man, Genesis 1:26. This concept of direction is developed by Albert Wolters (20). It is in the dynamic of movement that the key lies. The fall instituted movement away from God. Redemption in Christ institutes movement towards God, the reality of grace. It is a directional battle which extends from the highest created heaven to the concrete reality of our own experience.

There cannot be a sacred and secular dichotomy in this model, nor is there any danger of polarization outside of the dynamics of fall and redemption. In this understanding, the

Reformation was a change of direction as reference to a secular society is an indication of the power of the fall in a relative direction away from the Creator. "The fallen world is the distortion of the created world." (21) Redemption allows for a present and a future hope and the Kingdom is characterized by its direction evident in the sanctifying work of the Spirit.

This model seems to me to be the only way in which to address the dialectic and to retain a true perspective upon the totality of reality. Hegel's synthesis does not feature in this model because of the fact of origin. Respectfully put, I would suggest that all of creation is the original and the only thesis (a doxological direction towards God), after the fall the antithesis appears where the whole of creation, including mankind incurs God's wrath (a rebellious move away from God). The only synthesis I can see, is one of tension. These are the two opposing forces within the Christian as referred to by the Apostle Paul in Romans 7:7-25. I would go as far as admitting the existence of a dialectic when seen in this sense, but a temporary one because the Christian will be perfected in Christ, though not in this life. But finally because of an origin found in the Creator, a true dialectic cannot exist except if the dynamic movement is taken away or ignored and replaced by synthetic statism.

The argument is therefore turned upside down because there is the initial one and then the many which may only be resolved in redemption. We do not find separated streams, each with its own content, the one dominating the other, rather it is a focus upon a single reality. Dualism is therefore exposed, as a method for categorizing elements of reality. It fails as a

model when it is used to interpret reality. When this dynamic of the suggested model is realised then I believe that it also points to the great antithesis which awaits this reality at the second coming of Christ.

#### 6.5. Some Characteristics Suggesting an Emerging Paradigm

Scientific development, according to Kuhn, is not just regarded as a steady cumulative acquisition of a wealth of knowledge. Rather it is a succession of tradition-bound periods punctuated by non-cumulative breaks (22). This opens the door for a wide application because "A paradigm is what the members of a scientific community share, and, conversely, a scientific community consists of men who share paradigm." (23) When applied to a theological community there must of necessity be similarity because a paradigm governs, in the first instance, not a subject matter but rather a group of practitioners (24). Now when likeminded theologians discuss the questions raised by Schaeffer and his method of analysis of reality then there must also arise the question of validity, which was discussed in this paper.

Another seed thought which may germinate the above into a paradigm is that in his understanding of "shared paradigms" Kuhn is of the opinion that paradigms do not develop from rules (25). Here is no manmade rule in this sense and the shared paradigm is to be found in God's revelation of Himself. In fact I think that we are in a pre-paradigm transition period, because according to Kuhn this period is characterized by a blurring of paradigms

and a loosening of rules for normal research (26). Especially the latter applies as is evident by the many and varied models which express the dualistic approach.

Do I foresee a fundamental revolutionary turning and a paradigm shift? No. Dualism seems to be too entrenched especially with the acceptance of the dialectic method. But there is the alternative model as suggested. Here is merely the seedbed for such a revolution which will probably appeal to scholars in the mould of Schaeffer, Van Til, Hart and Rushdoony.

#### 6.6. References to Chapter 6

- (1) Journal Of Pastoral Care, Number 45, Fall 1991, pp. 218-220
- (2) Horizons In Biblical Theology, Number 9, 1987, p. 31
- (3) Dialog, Volume 30, no 4, Autumn 1991, pp. 290-295
- (4) Zygon, Vol. 19, 1984, pp. 259-275
- (5) Theologia Evangelica, Is The Church A Worldly Institution Or Not?, by Erasmus van Niekerk, September 1985, Volume XVIII, No. 3, Faculty of Theology, University of South Africa, pp. 51-60
- (6) Gill, Robin, The Social Context Of Theology, A Methodological Enquiry, A.R. Mowbray and Co. Ltd., Oxford, 1975
- (7) See (6), pp. 7, 11
- (8) Schaeffer, Francis A., The Church Before The Watching World, a Practical Ecclesiology, Inter-Varsity Press, London, 1972, pp. 93-94

- (9) Schaeffer, Francis A., *The God Who Is There, Speaking Historic Christianity into the Twentieth Century*, Hodder and Stoughton, London, 1977, p. 16
- (10) See (6), p. 96
- (11) See (5)
- (12) Thielicke, Helmut, *The Evangelical Faith, Volume One: Prolegomena, The Relation of Theology to Modern Thought Forms*, Translated and edited by Geoffrey W. Bromiley, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1977, p. 145
- (13) See (12), pp. 145-146
- (14) De Klerk, Willem A., *The Puritans In Africa, A Story of Afrikanerdom*, Rex Collings Ltd., London, 1975, pp. 314-315
- (15) See (5), p. 57
- (16) See (5), p. 58
- (17) See (6), p. 126
- (18) See (6), p. 131
- (19) See (9), p. 141
- (20) Wolters, Albert M., *Creation Regained, Biblical Basics for a Reformational Worldview*, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1985, p. 72
- (21) Tillich, Paul, *A History Of Christian Thought, From its Judaic and Hellenistic Origins to Existentialism*, Edited by Carl E. Braaten, A Touchstone Book, Simon and Schuster, New York, 1968, p. 193

- (22) Kuhn, Thomas S., The Structure Of Scientific Revolutions, International Encyclopaedia of Unified Science, Volume 2, Number 2, Editor-in-Chief Otto Neuroth, The University of Chicago Press, Chicago, 1970, p. 208
- (23) See (22), p. 176
- (24) See (22), p. 180
- (25) See (22), p. 42
- (26) See (22), p. 84

## BIBLIOGRAPHY

### 1. Primary Sources

Schaeffer, Francis A., *The Complete Works of Francis A. Schaeffer, A Christian Worldview, Volumes 1-5*, Crossway Books, Westchester, Illinois, A Division of Good News Publishers, 1982

It must be noted that reference is made to the Complete Works of Francis A. Schaeffer. These do not include all of his published works. Also where copies of Schaeffer's works are referred to instead of a reference to the Complete Works it was because these were readily available whereas the compendium was not.

### 2. Secondary Sources

Aquinas, Saint Thomas, *On The Truth Of The Catholic Faith, Summa Contra Gentiles, Book One: God, Translated, with an Introduction and Notes, by Anton C. Pegis, F.R.S.C.*, Image Books, A division of Doubleday & Company, Inc., Garden City, New York, 1955

Athanasius, *De Decretis, or Defense of the Nicene Definition, ch IV, 16*, in *Nicene and Post-Nicene Fathers, second series, vol. IV*

Bainton, Roland, *Here I Stand*, Lion Publishing, England, 1983

Barth, Karl, *Fragments Grave And Gay*, Edited with a Foreword and Epilogue by Martin Rumscheidt, Translated by Eric Mosbacher, Collins, The Fontana Library, Theology and Philosophy, 1971

Barth, Karl, *The Faith Of The Church, A Commentary on the Apostle's Creed According to Calvin's Catechism*, Edited by Jean-Louis Leuba, Translated by Gabriel Vahanian, Collins, Fontana Books, 1960

Barth, Karl, *Wolfgang Amadeus Mozart*, Translated by Clarence K. Pott, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1986

Berger, Peter L., *The Social Reality Of Religion*, Penguin Books Ltd, Harmondsworth, Middlesex, England, 1973

Bonhoeffer, Dietrich, *The Cost Of Discipleship*, Translated by R.H. Fuller, SCM Press, 56 Bloomsbury Street, London W.C.1, 1954

Bright, John, *A History Of Israel, Second Edition*, The Old Testament Library, SCM Press Ltd, Bloomsbury Street, London, 1976

Bromiley, Geoffrey W., *Historical Theology, An Introduction*, William B. Eerdmans Publishing Company, 225 Jefferson Ave, S.E., Grand Rapids, Mich. 49503, 1978

Calvin, John, Commentary On The Epistles Of Paul The Apostle To The Corinthians, Translated from the original Latin, and compared with the French Edition, by the Rev. John Pringle, Volume First, Calvin's Commentaries, volume xx, Baker Book House, Grand Rapids, Michigan, 1981

Calvin, John, Commentaries On The First Book Of Moses Called Genesis, Translated from the original Latin, and compared with the French Edition, by the Rev. John King, M.A., Volume First, Calvin's Commentaries, volume i, Baker Book House, Grand Rapids, Michigan, 1981

Calvin, John, Institutes Of The Christian Religion, In Two Volumes, Edited by John T. McNeill, Translated by Ford Lewis Battles, The Library of Christian Classics, S.C.M. Press, Ltd, London, 1960, Vol 11

Clark, Gordon H., Language And Theology, Presbyterian and Reformed Publishing Company, Phillipsburg, New Jersey, 1980

Clark, Gordon H., The Philosophy Of Science And Belief In God, The Trinity Foundation, Jefferson, Maryland, 1987

Collinson, Diane, Fifty Major Philosophers, A Reference Guide, Routledge, 11 New Fetter Lane, London, 1990

Conn, Harvie, M., *Contemporary World Theology, A Layman's Guidebook*, Presbyterian and Reformed Publishing Company, 1973

Cox, Harvey, *The Secular City, Secularization and Urbanization in Theological Perspective*, Revised Edition, MacMillan Publishing Co., Inc., New York, 1975

Cross, F.L., *The Oxford Dictionary Of The Christian Church*, Edited by F.L. Cross, Oxford University Press, London, 1958

Dante Alighieri, *The Comedy of Dante Alighieri The Florentine, Cantica I, Hell <L'Inferno>*, Translated by Dorothy L. Sayers, Penguin Books Ltd, Harmondsworth, Middlesex, England, 1973

De Chardin, Pierre Teilhard, *Science And Christ*, Retranslated from the French by Rene Hague, Collins, St James's Place, London, 1968

De Chardin, Pierre Teilhard, *Writings In Time Of War*, Translated by Rene Hague, Collins, St James's Place, London, 1968

de Klerk, Willem A., *The Puritans In Africa, A Story of Afrikanerdom*, Rex Collings Ltd., London, 1975

Dooyeweerd, Herman, In The Twilight Of Western Thought, Studies in the Pretended Autonomy of Philosophical Thought, The Craig Press, Nutley, New Jersey, 1980

Dooyeweerd, Herman, Roots Of Western Culture, Pagan, Secular, and Christian Options, John Kraay, Translator, Mark Vander Vennen and Bernard Zylstra, Editors, Wedge Publishing Foundation, Toronto

Douglas, J.D., Let The Earth Hear His Voice, International congress on World Evangelization, Lausanne, Switzerland, Official Reference Volume: Papers and Responses, Edited by J.D. Douglas, World Wide Publications, 1313 Hennepin Avenue, Minneapolis, Minnesota, 55403, U.S.A., 1975

Ebeling, Gerhard, Luther, an Introduction to His Thought, Translated by R. A. Wilson, Collins, London, Fontana Library of Theology & Philosophy, First published by J.C.B. Mohr (Paul Siebeck), Tubingen, 1964, as Luther: Einfuhrung in sein Denken

Edersheim, Alfred, The Life And Times Of Jesus The Messiah, a single volume containing parts 1 & 2, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1979

Finlayson, R.A., The Story Of Theology, Studies in the Historical Development of Christian doctrine, The Tyndale Press, 39 Bedford Square, London, 1963

Gill, Robin, *The Social Context Of Theology, A Methodological Enquiry*, A.R. Mowbray and Co. Ltd., Oxford

Green, V.H.H., *Renaissance And Reformation, A Survey of European History between 1450 and 1660*, Edward Arnold, London, 1975

Gritsch, Eric W., *Encounters With Luther, Volume 1, Lectures, Discussions and Sermons at the MARTIN LUTHER COLLOQUIA 1970-1974*, edited by Eric W. Gritsch, Institute for Luther Studies, Lutheran Theological Seminary, Gettysburg, Pennsylvania, 1980

Gutiérrez, Gustavo, *A Theology Of Liberation, History, Politics and Salvation*, Translated and edited by Sister Caridad Inda and John Eagleson, SCM Press Ltd, 56 Bloomsbury Street, London, 1981

Hamilton, Kenneth, *Revolt Against Heaven, An Enquiry Into Anti-Supernaturalism*, The Paternoster Press, Paternoster House, 3, Mount Radford Crescent, Exeter, Devon, England, 1965

Hart, Hendrik, Johan Van Der Hoeven, Nicholas Wolterstorff, (editors), *Rationality In The Calvinian Tradition, Christian Studies Today*, University Press of America, United States of America, 1983

Hart, Hendrik, *The Challenge Of Our Age*, Wedge Publishing Foundation, Toronto, 1974

Heie, Harold and Wolfe, David L., editors, *The Reality Of Christian Learning: Strategies For Faith-Discipline Integration*, Christian University Press, A subsidiary of the Christian College Consortium and William B. Eerdmans Publishing Company, 255 Jefferson Ave, SE, Grand Rapids, Mich. 49503, 1987

Holmes, Arthur F., *Contours Of A World View, Studies in a Christian World View*, Sponsored by the Institute for Advanced Christian Studies, Carl F. H. Henry, Editor-in-chief, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1985

Johnson, Paul, *Modern Times, A History of the World from the 1920s to the 1990s*, A Phoenix Paperback, published by Orion Books Limited, Orion House, 5 Upper St Martin's Lane, London, 1992

Kierkegaard, Søren, *Either/Or, a Fragment of Life*, Edited by Victor Eremita, Abridged, Translated and with an Introduction and Notes by Alastair Hannay, Penguin Books, London, 1992

Kinghorn, Johann (redakteur), Carl Borchardt, Bernard Combrink, Etienne de Villiers, Johann Groenewald, Flip Theron, Marinus Wiechers, *Die NG Kerk En Apartheid*, Macmillan Suid-Afrika, Johannesburg, 1986

Koestler, Arthur, *The Ghost In The Machine*, Picador, published by Pan Books, London, 1981

Kroner, Richard, *Speculation And Revelation In The Age Of Christian Philosophy*. Philadelphia Westminster Press, 1956

Kuhn, Thomas S., *The Structure Of Scientific Revolutions*, International Encyclopaedia of Unified Science, Volume 2, Number 2, Editor-in-Chief Otto Neuroth, The University of Chicago Press, Chicago, 1970

Küng, Hans, *Does God Exist?, An Answer for Today*, Translated by Edward Quinn, The original German edition of this book was published under the title *Existiert Gott?*, R. Piper and Co., Verlag, Munich, 1978; William Collins Sons & Co. Ltd, and Doubleday & Company, Inc.

Lee, Francis Nigel, *A Christian Introduction to the History of Philosophy*, The Craig Press, Nutley, New Jersey, 1978

Lewis, C.S., *God In The Dock, Essays on Theology and Ethics*, edited by Walter Hooper, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1976

Schaeffer, Francis A., *Genesis In Space And Time, the Flow of Biblical History*, InterVarsity Press, Downers Grove, Illinois 60515, 1977

Mackay, Donald M., *The Open Mind And Other Essays*, Edited by Melvin Tinker, Inter-Varsity Press, Leicester, 1988

Macquarrie, John, *Principles Of Christian Theology*, Second Edition, Charles Scribner's Sons, New York, 1977

Manschreck, Clyde L., *A History of Christianity in the World, From Persecution to Uncertainty*, Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1974

Marcel, Gabriel, *The Decline of Wisdom*, The harvill Press, London, 1954

Martin, David, *The Religious And The Secular*, Studies in Secularization, Routhledge and Kegan Paul, London, 1969

McNeill, John T., *The History and Character of Calvinism*, Oxford University Press, 1954

Monod, Jacques, *Chance and Necessity, An Essay on the National Philosophy of Modern Biology*, Translated from the French by Austryn Wainhouse, Collins, Fontana Books, 1974

Morris, Thomas V., *Francis Schaeffer's Apologetics: A Critique*, Moody Press, Chicago, 1976

Murray, John, Collected Writings Of John Murray, Volume One, The Claims of Truth, The Banner of Truth Trust, 3 Murrayfield Road, Edinburgh, 1976

Newbiggin, Lesslie, Honest Religion for Secular Man, SCM Press Ltd, Bloomsbury Street, London, 1966

Olthuis, James H., Hendrik Hart, John Van Dyk, Arnold De Graaff, Calvin Seerveld, Bernard Zylstra, John A. Olthuis, (essays by), Will All The King's Men..., Out of Concern for the Church Phase II, Wedge Publishing Foundation , Canada, 1972

Ott, Heinrich, God, translated by Iain and Ute Nicol, John Knox Press, Richmond, Virginia, 1974

Packer, James I., Keep Yourselves From Idols, a discussion of the book Honest to God by John A.T. Robinson, Bishop of Woolwich, Church Book Room Press, Ltd., Wine Office Court, London, 1963

Rahner, Karl, Foundations Of Christian Faith, An Introduction to the Idea of Christianity, Translated by William van Dyck, Darton Longman and Todd, London, 1984

Retief, Frank, Tragedy To Triumph, A Christian Response to Trials and Suffering, Foreword by George Verwer, Word Publishing, Published jointly by Nelson Word Ltd., Milton Keynes and Struik Christian Books, Ltd., Cape Town, 1994

Reymond, Robert L., *The Justification Of Knowledge, An Introductory Study in Christian Apologetic Methodology*, Presbyterian and Reformed Publishing Company, Phillipsburg, New Jersey, 1979

Richardson, Cyril C., *Early Christian Fathers*, translated and edited by, "The Library of Christian Classics," Vol I, general editors J. Baillie, J. T. McNeill, H. P. Van Dusen; *The First Apology of Justin*; Philadelphia. The Westminster Press, 1953

Ridderbos, Herman, Paul, *An Outline Of His Theology*, Translated by John Richard de Witt, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1977

Robinson, John A.T., *Honest To God*, SCM Press, Philadelphia, Westminster Press, 1963

Romer, *The Restless Atom*, The Science Study Series, Heinemann Educational Books, London, 1961

Ross, Sir David, *Kant's Ethical Theory, A commentary on the Grundlegung zur Metaphysik der Sitten*, Oxford University Press, Amen House, London, 1962

Rousseau, Jean-Jacques, *The Social Contract And Discourses*, Translation and Introduction by G.D.H. Cole, revised and augmented by J.H. Brumfitt and John C. Hall, University of St Andrews, J.M. Dent and Sons Ltd, London, 1975

Rushdoony, Rousas John, *The One And The Many, Studies in the Philosophy of Order and Ultimacy*, Thoburn Press, Fairfax, Virginia, 1978

Russel, Bertrand, *History Of Western Philosophy, and its connection with Political and Social Circumstances from the Earliest Times to the Present Day*, Unwin Paperbacks, London, 1979

Russel, Bertrand, *Mysticism And Logic And Other Essays*, George Allen and Unwin Ltd, Museum Street, 1932

Sakharov, Andrei D., *Progress, Coexistence And Intellectual Freedom*, Translated from the Russian by the New York Times, with Introduction, Afterword and Notes by Harrison E. Salisbury, Penguin Books, England, 1976

Schaeffer, Francis A., *A Christian Manifesto*, Crossway Books, Westchester, Illinois, A Division of Good News Publishers, Published in association with NIMS Communications, 1982

Schaeffer, Francis A., *Back To Freedom And Dignity*, L'Abri Special, Hodder and Stoughton, London, 1973

Schaeffer, Francis A., *Death In The City*, Inter-Varsity Press, London, 1970

Schaeffer, Francis A., *Escape From Reason*, Inter-Varsity Press, London, 1975

Schaeffer, Francis A., *Genesis In Space And Time, the Flow of Biblical History*, InterVarsity Press, Downers Grove, Illinois 60515, 1977

Schaeffer, Francis A., *How Should We Then Live?, The Rise and Decline of Western Thought and Culture*, Fleming H. Revell Company, Old Tappan, New Jersey, 1976

Schaeffer, Francis A., *The Church At The End Of The Twentieth Century*, The Norfolk Press, 19 Dreycott Place, London S.W.3, 1971

Schaeffer, Francis A., *The Church Before The Watching World, a Practical Ecclesiology*, Inter-Varsity Press, 39 Bedford Square, London, 1972

Schaeffer, Francis A., *The God Who Is There, Speaking Historic Christianity into the Twentieth Century*, Hodder and Stoughton, London, 1977

Schaeffer, Francis A., *True Spirituality*, Tyndale House Publishers, Wheaton, Illinois, 1972

Schaeffer, Francis A., and Koop, C. Everett, *Whatever Happened To The Human Race?*, Marshall Morgan and Scott, London, 1980

Schuurman, E., *The Scientification Of Modern Culture*, Wetenskaplike Bydraes van die PU vir CHO, Reeks F: Instituut vir die Bevordering van Calvinisme, Ree Reeks FI: IBC-Studiestukke, Studiestuk nr. 124, Maart 1978

Suelflow, Roy A., *Christian Churches In Recent Times*, Christianity in the 19th and 20th Centuries, Church in History Series, Concordia, Publishing House, St. Louis, 1980

Taylor, Michael J., S.J., *The Sacred And The Secular*, edited by Michael J. Taylor S.J., Seattle University, Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1968

Thielicke, Helmut, *The Evangelical Faith, Volume One: Prolegomena, The Relation of Theology to Modern Thought Forms*, Translated and edited by Geoffrey W. Bromiley, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1977

Tillich, Paul, *A History Of Christian Thought, From its Judaic and Hellenistic Origins to Existentialism*, Edited by Carl E. Braaten, A Touchstone Book, Simon and Schuster, New York, 1968

Tillich, Paul, *Systematic Theology, Volume 1*, William Clowes and Sons, Limited, London and Beccles, 1953

Van Til, Cornelius, *A Christian Theory Of Knowledge*, Presbyterian & Reformed Publishing Company, Phillipsburg, N.J., 1969

Van Til, An Introduction To Systematic Theology, Volume V of the series In Defense of Biblical Christianity, Presbyterian & Reformed Publishing Company, Phillipsburg, N.J., 1982

Van Til, Cornelius, Christianity And Barthianism, Presbyterian and Reformed Publishing Company, Philadelphia, Pennsylvania, 1962

Van Til, Cornelius, Reformed Pastor And Modern Thought, Presbyterian and Reformed Publishing Company, Phillipsburg, New Jersey, 1980

Van Til, Cornelius, The Defense Of The Faith, The Presbyterian and Reformed Publishing Company, Philadelphia, Pennsylvania, 1979

Wolters, Albert M., Creation Regained, Biblical Basics for a Reformational Worldview, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1985

Young, William, Hegel's Dialectical Method, Its Origins and Religious Significance, University Series: Philosophical Studies, Gordon H. Clark, Editor, The Craig Press, 1972

### 3. Magazines and Periodicals

Anglican Theological Review, Number 60, April 1978

Dialog, Volume 30, no 4, Autumn 1991

Eternity Magazine, December 1970

Horizons In Biblical Theology, Number 9, 1987

Journal Of Pastoral Care, Number 45, Fall 1991

Pastoral Psychology, Vol. 33, Winter 1984

Theologia Evangelica, Is The Church A Worldly Institution Or Not?, by Erasmus van Niekerk, September 1985, Volume XVIII, No. 3, Faculty of Theology, University of South Africa

The Christian Century, Volume 94, 12 October 1977

The Reformed Journal, Vol. 334, Number 6, June 1984

Time, The Weekly Newsmagazine, Vol. 139, No. 1, January 6, 1992

---

Time, The Weekly Newsmagazine, Vol. 141, No. 1, January 4, 1993

Time, The Weekly Newsmagazine, Vol. 142, No. 11, March 15, 1993

Time, The Weekly Newsmagazine, Vol. 141, No. 18, May 3, 1993

Time, The Weekly Newsmagazine, Vol. 142, No. 2, July 12, 1993

Time, The Weekly Newsmagazine, Vol. 142, No. 39, September 27, 1993

Time, The Weekly Newsmagazine, Vol. 142, No. 46, November 15, 1993

Time, The Weekly Newsmagazine, Vol. 142, No. 48, November 29, 1993

Time, The Weekly Newsmagazine, Vol. 143, No. 2, January 10, 1994

Time, The Weekly Newsmagazine, Vol. 143, No. 13, March 25, 1994

Time, The Weekly Newsmagazine, Vol. 143, No 16, April 18, 1994

Zygon, Vol. 19, 1984