

how should we then live francis schaeffer

How Should We Then Live Francis Schaeffer: Exploring a Timeless Call to Authentic Living

how should we then live francis schaeffer—this phrase immediately brings to mind the profound work of Francis Schaeffer, a Christian theologian, philosopher, and cultural critic who challenged believers and skeptics alike to reconsider the foundations of life, morality, and society. His famous book and television series titled **How Should We Then Live?** offers a sweeping analysis of Western culture's philosophical roots and their impact on how people live today. But beyond the historical overview, Schaeffer's core question remains deeply relevant: in a world filled with confusion and competing worldviews, how should we live?

In this article, we'll dive into the essence of Schaeffer's message, unpack what it means for us today, and explore practical ways to embody a life that reflects truth, meaning, and purpose. Whether you're familiar with Schaeffer's work or encountering it for the first time, this exploration aims to inspire thoughtful reflection on living authentically in our complex world.

The Context Behind Francis Schaeffer's Question

Francis Schaeffer wrote **How Should We Then Live?** during the 1970s, a time of rapid cultural shifts, moral uncertainty, and increasing secularism in the Western world. His work was not just an academic treatise; it was a passionate call to examine the foundations of society's worldview and its consequences.

The Decline of Objective Truth

One of Schaeffer's key insights centers on the loss of objective truth in modern culture. He argued that as Western civilization abandoned its Christian roots, it also abandoned the belief in absolute moral standards. This shift led to relativism, where truth became subjective and personal preferences replaced universal norms. Schaeffer saw this as the root cause of many social and moral problems.

Culture, Philosophy, and Worldviews

Schaeffer traced the trajectory of Western thought from the Renaissance and Enlightenment through modern existentialism and nihilism. He highlighted how philosophical ideas shape art, politics, and everyday life. By understanding these connections, Schaeffer believed people could better grasp why society behaves the way it does and how to respond effectively.

What Does “How Should We Then Live” Mean Today?

The question “how should we then live” is more than a historical inquiry; it’s a personal and communal challenge. In a world where values often clash and cultural messages overwhelm, Schaeffer’s question invites us to pause and consider the foundation of our own lives.

Living with Purpose and Integrity

At its heart, Schaeffer’s message encourages living with purpose grounded in truth. Instead of drifting along with cultural trends or personal whims, he urges a life shaped by a coherent worldview—one that offers meaning beyond mere survival or pleasure.

Living with integrity means aligning actions with beliefs. Schaeffer emphasized that if our worldview doesn’t make sense of reality, our lives will reflect confusion, despair, or fragmentation. Conversely, when our beliefs about God, humanity, and morality are clear and consistent, our choices become anchored.

Engagement with Culture

Rather than retreating from culture, Schaeffer advocated active engagement. He believed Christians should participate in art, politics, education, and social issues with a transformative vision. This approach counters the idea that faith is private or irrelevant to public life.

Engaging culture thoughtfully means understanding its underlying philosophies and responding with wisdom and grace. Schaeffer’s work encourages believers to be salt and light—preserving what is good and challenging what is harmful.

Practical Insights from Francis Schaeffer’s Philosophy

Understanding Schaeffer’s worldview is one thing, but how do we apply it practically? Here are several key takeaways inspired by his work that can guide daily living.

1. Ground Your Life in Absolute Truth

Schaeffer argued that abandoning absolute truth leads to chaos. For individuals, this means seeking a worldview that consistently explains reality and provides moral guidance. For many, this is found in the

Christian faith, which Schaeffer presented as both intellectually credible and life-giving.

2. Recognize the Consequences of Worldviews

Every worldview carries implications for how we treat others, make decisions, and understand our purpose. Schaeffer's analysis encourages people to evaluate not just ideas in isolation but their practical effects on society and individual behavior.

3. Cultivate a Biblical Worldview

One of Schaeffer's contributions is articulating a biblical worldview that integrates faith and reason. This worldview sees God as the Creator and moral lawgiver, humans as made in God's image, and life as meaningful because it is oriented toward relationship with God.

4. Live Courageously and Creatively

Schaeffer challenged believers to live boldly and creatively in a culture often hostile to faith. This might mean starting a business with ethical principles, creating art that reflects truth, or speaking up on social issues with compassion and conviction.

5. Foster Community and Dialogue

Lastly, Schaeffer valued community and open conversation. He believed that discussing ideas respectfully and learning from others helps clarify beliefs and build bridges in a fragmented world.

How Should We Then Live Francis Schaeffer in Modern Times?

Today's world may look very different from the 1970s, but the questions Schaeffer raised remain urgent. With ongoing debates about truth, morality, and identity, his call to live thoughtfully and authentically continues to resonate.

The Role of Faith in a Postmodern Age

In a postmodern society where skepticism toward grand narratives is common, Schaeffer's insistence on coherent truth challenges individuals to reevaluate their assumptions. Faith, in this context, is not about blind acceptance but about reasoned trust in a worldview that withstands scrutiny.

Navigating Moral Complexity

Modern ethical dilemmas—ranging from technology and bioethics to social justice and environmental concerns—require a grounded approach. Schaeffer's framework encourages us to apply biblical wisdom to these issues, balancing compassion with truth.

Influencing Culture Without Compromise

Living out Schaeffer's vision means engaging with culture without losing one's foundational beliefs. This balance is delicate but essential for meaningful impact. Whether through art, education, or public service, Christians are called to be transformative agents.

The Lasting Impact of "How Should We Then Live?"

Francis Schaeffer's question invites continual reflection and action. It challenges complacency and prompts us to examine our lives in light of ultimate meaning. While his analysis of Western history provides valuable context, his deeper legacy is the invitation to live consciously and courageously.

For those seeking guidance amid today's cultural noise, Schaeffer's work offers a beacon—a reminder that how we live is inseparable from what we believe. It's a call not just to survive but to thrive with purpose, clarity, and love in a world that desperately needs it.

Frequently Asked Questions

What is the central theme of 'How Should We Then Live?' by Francis Schaeffer?

The central theme of 'How Should We Then Live?' is the exploration of Western culture's decline through a Christian worldview, emphasizing the importance of biblical values in shaping society and answering the

question of how people ought to live.

Who is Francis Schaeffer and why is he significant in 'How Should We Then Live?'

Francis Schaeffer was a Christian theologian, philosopher, and apologist known for his influential work on Christian worldview and cultural analysis. In 'How Should We Then Live?', he critically examines the history of Western thought and culture through a biblical lens.

What historical periods does 'How Should We Then Live?' cover?

The book covers Western history from the Renaissance and Reformation through the 20th century, analyzing shifts in art, philosophy, and culture in relation to Christian thought.

How does Francis Schaeffer describe the impact of the Renaissance on Western culture?

Schaeffer describes the Renaissance as a turning point where humanism began to replace a God-centered worldview, leading to increased secularism and a focus on human reason and achievements.

What is Francis Schaeffer's view on modern secularism in 'How Should We Then Live?'

Schaeffer critiques modern secularism for leading to moral relativism, loss of absolute truth, and cultural decline, arguing that without a biblical foundation, society lacks a coherent moral framework.

Does 'How Should We Then Live?' offer practical advice for living today?

Yes, the book encourages individuals to live based on biblical truth and Christian principles as a foundation for personal and societal well-being, urging engagement with culture from a faith perspective.

How has 'How Should We Then Live?' influenced Christian thought and culture?

The book has significantly influenced evangelical Christians by providing a framework to understand cultural shifts and encouraging active participation in cultural and political issues from a Christian worldview.

What role does art and architecture play in Schaeffer's analysis in 'How Should We Then Live?'

Art and architecture are used as indicators of the underlying worldview of a culture; Schaeffer analyzes these to illustrate the spiritual and philosophical shifts throughout Western history.

Is 'How Should We Then Live?' relevant to contemporary cultural discussions?

Yes, many readers find the book relevant as it addresses ongoing challenges related to secularism, moral relativism, and the role of faith in public life, providing insights on how to respond thoughtfully.

What format does 'How Should We Then Live?' take, and are there other related materials?

Originally a series of lectures and a documentary film, 'How Should We Then Live?' is also available as a book. The material is often supplemented with discussion guides and follow-up resources for study groups.

Additional Resources

How Should We Then Live Francis Schaeffer: An In-Depth Exploration of His Philosophical Legacy

how should we then live francis schaeffer remains a pivotal question in the realm of Christian apologetics and cultural critique. Francis Schaeffer, a prominent 20th-century theologian, philosopher, and founder of the L'Abri community, brought forward this profound inquiry as both a title of his influential book and a guiding principle for navigating modern society's moral and existential challenges. His work interrogates the foundations of Western civilization, urging believers and skeptics alike to consider how worldview shapes behavior, ethics, and societal structures.

This article provides a comprehensive analysis of Schaeffer's seminal ideas encapsulated in "How Should We Then Live?", examining their historical context, philosophical underpinnings, and ongoing relevance. By integrating key concepts and related keywords—such as Christian worldview, cultural decline, moral relativism, and apologetics—this piece aims to offer readers an insightful and balanced perspective on Schaeffer's enduring impact.

The Historical and Intellectual Context of Schaeffer's Work

Francis Schaeffer's "How Should We Then Live?" was first published in 1976 during a period of significant cultural upheaval in the Western world. The aftermath of World War II, the rise of secularism, and shifts

in moral values prompted Schaeffer to analyze the trajectory of Western civilization. His thesis posited that the West's departure from a biblical worldview had led to cultural and moral decay, manifested in art, philosophy, politics, and social behavior.

The book and accompanying documentary series chart the history of ideas from the Renaissance to the modern era, illustrating how changes in worldview directly correlated with societal outcomes. Schaeffer argued that abandoning absolute truth in favor of relativism and humanism resulted in existential despair and fragmentation. His historical analysis serves as a cautionary tale, warning against the abandonment of foundational Christian principles.

Key Philosophical Themes in "How Should We Then Live?"

At the core of Schaeffer's argument is the interplay between worldview and cultural expression. He contended that every society lives by a set of presuppositions—beliefs about God, man, and the universe—that shape its art, law, and ethics. When these presuppositions become unchecked or shift towards secular humanism, the society experiences a loss of meaning and coherence.

Some of the dominant themes include:

- **Christian Worldview vs. Secular Humanism:** Schaeffer contrasts the biblical framework, which asserts objective moral standards and the existence of God, with secular humanism, which prioritizes human reason and relativism.
- **Moral Relativism and Its Consequences:** He links the rise of moral relativism to social decay, including increased violence, breakdown of family structures, and nihilism.
- **The Role of Art and Culture:** Art is depicted as a mirror reflecting the underlying worldview of a culture. Schaeffer analyzes various art movements to demonstrate shifts in philosophical outlook.
- **Apologetics and Cultural Engagement:** The book calls for Christians to actively engage with culture, providing a reasoned defense of their faith and influencing society positively.

How Should We Then Live? Applied: Practical Implications and Critiques

The question "how should we then live francis schaeffer" challenges readers not just to contemplate but to

respond in a way that aligns with a biblical worldview. Schaeffer emphasized practical living—how beliefs translate into daily actions and societal involvement. His call to live authentically and courageously remains influential in Christian circles and beyond.

Practical Applications

Schaeffer's insights encourage individuals to:

1. **Evaluate Personal Beliefs:** Reflect on the foundations of one's worldview and how it impacts moral decisions.
2. **Engage Culture Thoughtfully:** Participate in cultural conversations with clarity and conviction, seeking to influence rather than retreat.
3. **Promote Objective Truth:** Uphold the existence of absolute truth in dialogues about ethics, law, and education.
4. **Foster Community and Compassion:** Build relationships grounded in genuine care, reflecting the Christian commitment to love and justice.

Critiques and Contemporary Perspectives

While Schaeffer's work has been lauded for its clarity and passionate defense of the Christian worldview, some critiques have emerged, particularly from secular scholars and postmodern thinkers:

- **Perceived Cultural Pessimism:** Critics argue that Schaeffer's narrative is overly negative about modernity, underestimating positive social progress.
- **Binary Worldview Framing:** Some suggest that Schaeffer's dichotomy between Christian and secular worldviews simplifies complex philosophical landscapes.
- **Applicability in Pluralistic Societies:** The emphasis on absolute truth can be challenging to reconcile with multicultural and pluralistic values dominant in contemporary societies.

Despite these critiques, Schaeffer's work continues to inspire debate and reflection, especially among those

invested in the intersection of faith and culture.

Legacy and Influence on Modern Thought

Francis Schaeffer's "How Should We Then Live?" has left an indelible mark on Christian apologetics, philosophy, and cultural analysis. His integration of theology with historical and philosophical inquiry paved the way for a more holistic approach to cultural engagement.

Many contemporary Christian leaders cite Schaeffer as an influence for advocating intellectual rigor combined with heartfelt faith. His methodology of tracing ideas through history to understand cultural shifts remains a valuable tool for educators and theologians.

Impact on Christian Worldview Education

Institutions and ministries worldwide incorporate Schaeffer's insights into curriculum and training, emphasizing:

- Worldview discernment
- Critical thinking about cultural trends
- Effective apologetics strategies

These educational efforts aim to equip believers to navigate societal challenges with both wisdom and grace.

Relevance in Today's Cultural Climate

In an age marked by rapid technological change, ethical debates over bioengineering, and shifting moral norms, Schaeffer's question of "how should we then live" resonates anew. His warning against relativism and his appeal for objective truth challenge individuals and communities to consider deeply the consequences of their choices.

Moreover, as societies grapple with polarization, Schaeffer's call for respectful engagement and intellectual honesty offers a model for constructive dialogue.

The enduring nature of Schaeffer's work highlights the persistent human quest for meaning and the necessity of grounding life in coherent and purposeful principles. As readers revisit his writings and teachings, the conversation about how to live wisely and well in a complex world continues to evolve, reflecting the timeless significance of his foundational question.

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how should we then live francis schaeffer: How Should We Then Live? (L'Abri 50th Anniversary Edition) Francis A. Schaeffer, 2005-03-03 As one of the foremost evangelical thinkers of the twentieth century, Francis Schaeffer long pondered the fate of declining Western culture. In this brilliant book he analyzed the reasons for modern society's state of affairs and presented the only viable alternative: living by the Christian ethic, acceptance of God's revelation, and total affirmation of the Bible's morals, values, and meaning.

how should we then live francis schaeffer: *Francis Schaeffer and the Shaping of Evangelical America* Barry Hankins, 2008-11-03 Francis Schaeffer (1912-1984) was probably the single greatest intellectual influence on young evangelicals of the 1960s and '70s. He was cultural critic, popular mentor, political activist, Christian apologist, founder of L'Abri, and the author of over twenty books and two important films. It is impossible to understand the intellectual world of contemporary evangelicalism apart from Francis Schaeffer. Barry Hankins has written a critical but appreciative biography that explains how Schaeffer was shaped by the contexts of his life -- from young fundamentalist pastor in America, to greatly admired mentor, to lecturer and activist who encouraged world-wary evangelicals to engage the culture around them. Drawing extensively from primary sources, including personal interviews, Hankins paints a picture of a complex, sometimes flawed, but ultimately prophetic figure in American evangelicalism and beyond.

how should we then live francis schaeffer: *How Should We Then Live?* Jay R. Leach, 2010-07-21 Many churches today have become ineffective to the kingdom of God because they no longer obey the mandate from our Lord, Jesus Christ. While many churches are boasting about numbers and membership, the actual purpose of the Christian church, making disciples, seems to have gotten lost or overlooked. Using illustrations and down-to-earth language, Jay Leach unlocks practical principles that illustrate the growth of a disciple from rebirth to maturity. Not only will we enjoy eternal life in the future, but we will enjoy eternal life here and now. How? By knowing our Lord and Savior, Jesus Christ. In the Bible, knowing carries with it the connotation of intimacy. To enjoy eternal life now, we must have a knowing and intimate relationship with Christ. Relationship and intimacy bring with them the creation of a new nature and purpose, of forward movement to a fruitful adult discipleship; they also provide a clear understanding of salvation and the process of growing into a mature disciple. The church can provide nurture through small groups and other team-building ministries, but to become a disciple requires a personal commitment. *How Should We Then Live?* will explain how to form this very special relationship with Jesus Christ.

how should we then live francis schaeffer: How Now Shall We Live? Charles Colson, Nancy Pearcey, 2011-07-14 2000 Gold Medallion Award winner! Christianity is more than a personal relationship with Jesus Christ. It is also a worldview that not only answers life's basic questions—Where did we come from, and who are we? What has gone wrong with the world? What can we do to fix it?—but also shows us how we should live as a result of those answers. *How Now Shall We Live?* gives Christians the understanding, the confidence, and the tools to confront the world's bankrupt worldviews and to restore and redeem every aspect of contemporary culture: family, education, ethics, work, law, politics, science, art, music. This book will change every Christian who reads it. It will change the church in the new millennium.

how should we then live francis schaeffer: The Charles Colson Collection: The Good Life / How Now Shall We Live? Charles Colson, 2017-01-10 This collection bundles two of popular author Chuck Colson's classics into one volume for a great value! *The Good Life* What constitutes "the good life?" Chuck Colson explores the ways in which people define and live "the pursuit of happiness." Colson uses fascinating real-life stories to illustrate the philosophies and worldviews by which individuals seek the good life. Colson speaks directly and revealingly about his Watergate years, and he examines the beliefs and assumptions that make up the fabric of our lives. *The Good Life* searches for answers to the questions we all ask: Who am I? Why am I here? How can I make my life count? *How Now Shall We Live?* True Christianity goes far beyond John 3:16—beyond private faith and personal salvation. It is nothing less than a framework for understanding all of reality. It is a worldview. In *How Now Shall We Live?*, the 2000 Gold Medallion winner for best book about Christianity and society, Chuck Colson and Nancy Pearcey show that the great spiritual battle today is a cosmic struggle between competing worldviews. Through inspiring true stories and compelling teaching, they demonstrate how to Expose the false views and values of modern culture Live a more fulfilling life the way God created us to live Contend for the faith by understanding how nonbelievers think Build a society that reflects biblical principles In short, *How Now Shall We Live?* will give you the confidence you need to make a difference in the world today and most of all in the lives of people around you.

how should we then live francis schaeffer: Redeeming America Michael Lienesch, 2014-04-15 This balanced and comprehensive study of Christian conservative thinking focuses on the 1980s, when the New Christian Right appeared suddenly as an influential force on the American political scene, only to fade from the spotlight toward the end of the decade. In *Redeeming America*, Michael Lienesch identifies a cyclical redemptive pattern in the New Christian Right's approach to politics, and he argues that the movement is certain to emerge again. Lienesch explores in detail the writings of a wide range of Christian conservatives, including Jerry Falwell, Pat Robertson, Phyllis Schlafly, and Tim and Beverly LaHaye, in order to illuminate the beliefs and ideas on which the movement is based. Depicting the thinking of these writers as a set of concentric circles beginning with the self and moving outward to include the family, the economy, the polity, and the world,

Lienesch finds shared themes as well as contradictions and tensions. He also uncovers a complex but persistent pattern of thought that inspires periodic attempts to redeem America, alternating with more inward-looking intervals of personal piety.

how should we then live francis schaeffer: *Protestants and American Conservatism* Gillis J. Harp, 2019-07-19 This short book explores the complicated relationship between Protestants and American conservatism from colonial times to the recent past. It connects the dots in an accessible way that sheds new light on the Religious Right that has garnered public attention since the 1980s.

how should we then live francis schaeffer: From Billy Graham to Sarah Palin D. G. Hart, 2011-07-07 Examining key evangelical political figures--from Jerry Falwell and Pat Robertson to Billy Graham and Chuck Colson to Tony Campolo and Jim Wallis--D. G. Hart argues that American evangelicalism, from the right as much as the left, is (and always has been) a bad fit with classic political conservatism and its insistence on the limited role of government. --from publisher description.

how should we then live francis schaeffer: The Outrageous Idea of the Missional Professor Paul M. Gould, 2014-11-03 The outrageous idea of this book is that God wants to use professors as professors to reach others, transform the academy, and meet the needs of the world. God is on a mission to redeem and restore this fallen world, and as members of one of the most influential institutions in society, Christian professors in the university play an important role in that mission. Becoming a missional professor will require a clear vision of God's heart for the lost as well as humankind's purpose and calling under the banner of Christ, an understanding of the significance of the university as a cultural shaping institution and mission field, and a desire for Christian wholeness in a fragmented world. This idea is outrageous because many Christian professors struggle to live missionally and need a clear vision of such a life as well as role models to lead the way. Many professors already living missional lives need encouragement to excel still more (1 Thess 4:10). We all need God's grace and mercy as we try to faithfully follow Christ within the university.

how should we then live francis schaeffer: The House That God Built Zebedee King, 2016-02-27 By looking at the nightly news and simply observing for themselves the denigration of homes and communities across our country, many would agree that family foundations are cracking and shifting out of place. This has resulted in untold devastation within the home and our other social systems; therefore, many households and lives have simply given way and collapsed under the weight of a host of societal pressures. Many believe that a generation of social experimentation along with our cultures fixation at redefining virtually every foundational institution (especially the first human institution marriage) are responsible for placing the family and society on very shaky ground indeed, leaving a very dubious moral and economic legacy for successive generations. When cracks begin to appear upon the walls of a house, it may indicate a shifting or damaged foundation, which may indicate poor foundation work. As a result, builders typically reexamine the blueprint the master plan to determine the manner and materials with which the house and foundations built in order to pinpoint and repair a weak or damaged foundation. It is the authors conviction that in many households within society, weak or faulty spiritual and moral foundations have been laid, resulting in the cultural cataclysm we witness throughout our land. In his book, *The House that God Built: Gods Master Plan for Marriage and His Blueprint for Blessing*, Book One of his *Strong Foundation for Strong Families* series, the author discusses the need for a RE-Vision, of marriage and the family but not by redefining, replacing or removing these honorable foundations and pillars which have supported societies from the beginning of time. Rather, by employing the word RE-Vision, he calls for a refocus a fresh new look at Gods original design for the marriage and family. This plan is found in Gods Holy Word, specially, the first two chapters of the Book of Genesis because this, he feels, is where marriage, family and social systems began. Therefore, the book is a thorough exposition of the first chapters of Genesis which explore the motivations and the methods through which God Himself built His house (the heavens and the earth). This study provides keen spiritual and practical insights as to how we can build our homes according to Gods plans so as to receive His best blessings upon our homes and upon our communities.

how should we then live francis schaeffer: *NIVAC Bundle 8: General Epistles, Revelation* George H. Guthrie, David P. Nystrom, Scot McKnight, Gary M. Burge, Craig S. Keener, 2015-11-03 The NIV Application Commentary helps you communicate and apply biblical text effectively in today's context. To bring the ancient messages of the Bible into today's world, each passage is treated in three sections: Original Meaning. Concise exegesis to help readers understand the original meaning of the biblical text in its historical, literary, and cultural context. Bridging Contexts. A bridge between the world of the Bible and the world of today, built by discerning what is timeless in the timely pages of the Bible. Contemporary Significance. This section identifies comparable situations to those faced in the Bible and explores relevant application of the biblical messages. The author alerts the readers of problems they may encounter when seeking to apply the passage and helps them think through the issues involved. This unique, award-winning commentary is the ideal resource for today's preachers, teachers, and serious students of the Bible, giving them the tools, ideas, and insights they need to communicate God's Word with the same powerful impact it had when it was first written.

how should we then live francis schaeffer: *The Blessing of Almighty God* Kurt Mahlborg, Warwick Marsh, 2020-07-01 Can Our Values Survive Without God? Australia has taken a huge risk. Like picking a flower from the garden, we have cut our culture from its Christian roots. We are now seeing the sad results of this all around us with the natural family, religious freedom, and the sanctity of life quickly withering. Now celebrating ten years, the Canberra Declaration is a clarion call to recover Australia's Christian roots so that our culture can thrive once more. Read about the forging of this landmark document and the ongoing effort to advance its cause. And be renewed in the high call of the Australian Constitution to "humbly rely on the blessing of Almighty God"—for every Australian's benefit.

how should we then live francis schaeffer: *And so It Is!* Albert F. Schmid, 2012-05-02 *And So It Is!* presents a collection of sermons, memories, and short stories written by Albert Schmid, displaced midwesterner and recently ordained minister of the First Baptist Church of East Greenwich, Rhode Island. The central theme of Pastor Schmid's first book is to remind us that God is love, a fact that we certainly need to acknowledge. This inspiring volume is a repository of memories—a cornucopia of short stories, poems, sermons, and devotionals that remind us that we are Christ's ambassadors and God expects each of us to live and act as though He is making His appeal through us. And how do we do that? Remember, the best sermons are lived not preached. Because he visits nursing homes and shut-ins as part of his ministry, several of the stories he shares here are from the devotionals he uses during those visits. Whether talking about the meaning of Advent or recounting the story of Jabez, Pastor Schmid inspires with his sermons and stories. He makes them personal, and anyone may be enriched by his interpretations of these timeless stories and Christian traditions. *And So It Is!* seeks to teach as well as inspire all who discover the treasures included within.

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how should we then live francis schaeffer: *The Good Work of Non-Christians, Empowerment, and the New Creation* Stuart C. Weir, 2016-04-25 Have you ever considered the ultimate purposes and consequences of good work performed by non-Christians? Have you ever theologically considered the work of non-Christians at all? Is it possible that God would ever give credence to, let alone honor the work of, non-Christians in an ultimate sense? Are you frustrated by theologies of work that are entirely protological in orientation? How do we make sense of biblical excerpts that talk of work being judged towards a particular outcome? *The Good Work of Non-Christians, Empowerment, and the New Creation* attempts to answer these questions in a manner that also challenges evangelical assumptions about the ultimate outcomes of working life. Drawing strength

from eschatologically minded theologies by Miroslav Volf and Darrell Cosden, Weir seeks to replace protology with eschatology in a theology of work about non-Christians. The British evangelical tradition is specifically taken up here so as to make critical assessments of certain airtight theologies regarding human action with reference to the new creation. This book attempts to create a heuristic against unhelpful hermeneutical tendencies that inform evangelical theologies. This is a work that is not only theological, it is biblically, historically, and ethically rigorous.

how should we then live francis schaeffer: *By Any Other Name* James G. Abernathy, 2007-09-01 Have you ever wondered what a worldview is, and why it's so important? . . . how liberal and conservative Christians both claim the Bible as their foundation? . . . why different worldviews attempt to solve the same problems in different ways? . . . how two people who formally espouse different worldviews can agree on so many issues? . . . why secularism is just as religious as Christianity? . . . why secularism has its own mythology? . . . why secularists want to silence Christianity in America's legislatures, courts, schools, and churches? . . . why education is nearly always offered as a solution to society's ills (and why it won't work)? . . . how to formulate positions on contemporary issues not directly mentioned in the Bible? . . . why Christians are often ineffective at influencing culture? Abernathy answers these questions (and many more) by examining the relationship between ideas and their real-world consequences. This foundational relationship is key to understanding secularism, to understanding why its attempts to solve society's problems produce disastrous real-world consequences, and how its ideas infiltrate the biblical principles of even the most committed Christians. Abernathy sifts through the deceptive language of secular orthodoxy and shows how secularism by any other name still has tragic real-world consequences. Ideologies such as humanism, postmodernism, and liberal Christianity are exposed as repackaged havens of a failed worldview. Seemingly well-intentioned notions such as progressive education, pacifist foreign policy, tolerance, and wealth redistribution are debunked as deceptive myths peddled by an impoverished faith. *By Any Other Name* shatters the secular barrier erected to exclude Christianity from the marketplace of ideas and lays the groundwork for engaging a culture contaminated by secular mythology.

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□**should**□□□□□□□□□□□□□□□□ - **Weblio** He should be angry. □□□□□□ □□□□□□□□ - Tanaka Corpus You should apologize. □□□□□□ □□□□□□□□ - E□□□□□□□□

should be | **Weblio** should be - -
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should have | **Weblio** should have - Weblio

□□prefer□□□□□□□□□□ | **Weblio**□□□□ h □+that□□ □□□□ □□□□ □□. He preferred that nothing (should) be said about that. □□ □□□□ □□□□□□ □□ □□□□ □□□□□□

should we | **Weblio** | **should we** - **Weblio**

shouldn't | Weblio shouldn't - should not Weblio

I should like to | Weblio I should like to - Weblio

“I **preferably** | **Weblio** [何 何 何 何] 何 何 何 (何). I want to get married; preferably to a rich man. 何 何 何, 何 何 何 何.” So you think we should

What should I do | **Weblio** Weblio What should I do? What should I do?

❶ **should** | **Weblio** should should ❷
 ❸

彼は怒るべきだ。 - **Weblio** He should be angry. 貴社に謝罪すべきだ。 - Tanaka Corpus You should apologize. 彼は怒るべきだ。 - E

should be | **Weblio** should be - -
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should we | **Weblio** should we - Weblio

shouldn't | Weblio shouldn't - should not Weblio

I should like to | Weblio I should like to - Weblio

“I **preferably** | **Weblio** [何より] 結婚 したい (嫁) 。 I want to get married; preferably to a rich man. 何より君、結婚したい君。 ” So you think we should

What should I do | **Weblio** Weblio What should I do? What should I do?

should | **Weblio** should should

彼は怒るべきだ。 - **Weblio** He should be angry. 田中コーパス You should apologize. E

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should we | **Weblio** | **should we** - **Weblio**

shouldn't | **Weblio** shouldn't - should not Weblio

□□□I should like to□□□□□□□□□□ | **Weblio**□□□□ □I should like to□□□□□□□□□□ - □□□□□□□Weblio□□□□

