

and infinite and I being the creature and finite, as is the atom or energy particle. I am no closer to God on this side than the machine.

However, on the side of God's personality, the break comes between man and the rest of creation. . .

The God Who Is There (1968), 94-95

(b) Summary of Schaeffer's View

[1] Diagram of Schaeffer's View

PERSONAL-INFINITE GOD (UNITY AND DIVERSITY)

	C	
MONISM	R	DUALISM
	E	
	A	
	T	CREATED UNIVERSE
	I	MAN
	O	ANIMALS
	N	PLANTS
		MACHINES

[2] Philosophical Analysis of Schaeffer's View

Schaeffer's view is also a two-level view of being, following creation. Prior to creation, it has only one level of being.

On God's level the view is quantitatively monistic; qualitatively, it is a form of idealistic monism. On this level it is a form of monistic idealistic monism, both before and after creation.

On the level of created being the view is quantitatively pluralistic; qualitatively, it is not clear whether Schaeffer holds to a dualism (persons and nonpersonal beings, or spirit and matter) or to a pluralism (the various orders of creation, or spirit-life-matter). If he holds to the former, the view is a form of pluralistic dualism; if to the latter, it is a form of pluralistic pluralism.

However, once again it is apparent that Francis Schaeffer does not reduce these two levels of being to some more ultimate kind of being. He also is committed to a two-level view of reality, at least since the creation.