

--New Delhi, 1961

--Upsala, 1968

--Nairobi, 1975

--Vancouver, 1984

Just a few notes for each of these and then we will pass to our next section.

D. Theological Foundations of Modern Ecumenism

Now this is the point where the course begins to get sticky and people get nervous. So far we have just discussed the actualities of facts as expressed in any literature given by any of these bodies. We will not be less factual now but will consider how the theological world has allowed itself to be brought to the positions represented in the World Council, et al, positions in which biblical truths and doctrinal teachings are relegated to minor roles of importance. Earlier we looked at the biblical ideas often expressed by ecumenists as giving the biblical basis for their moves (page 11 and following) and our notes are to the effect that the use of the Scripture requires belief in the Scripture for what it claims to be and what it says of itself. So we will note three points in the foundations 1) modern unbelief, 2) new theologies 3) relativism in religious ideals. In some ways these are all part of the same bundle but we will treat them separately...so as to make the syllabus longer! Of the three, the first is the one that demands more attention and it is also one that is often not welcome...as we seek to see where modern unbelief has pushed its way into the churches.

1. Modern Unbelief

- a. Definition: Modern Unbelief is defined as the current merger of the denial of God and His will with anthropomorphic philosophy within the framework of the existing and professed church.

(1) The expression of this unbelief is to the end:

- a denial of the authority of Scripture
- a denial to the reality of Divine personages
- a denial of Divine prerogative
- a denial of a normative life-approach