

day. Barth gave credence to the Word of God as having the information of life needed within it and by exegesis and study this material could be discovered and made useful. The Bible is not, however, inspired as we understand it and the history it contains may not be history at all. The inclusivism in Barthianism is the subjectivity paid to transcendentalistic ideals. Truth may break through to you but it is not normative and you cannot expect to find it in the same degree in others. In fact, what is truth to you may be error to others. But to the liberal plagued church Barth gave a facade of authority while at the same time keeping the sceptre hidden from any real exertion of power by making it transcend the concepts of history. The inclusivism is seen in the necessity of belief but a lack of definition as to what one believes. There is an insidious appeal in this (and my treatment is frightfully general) and it lures some evangelicals to its light because it opens doors of activity and resurgency that only an inclusivist philosophy is able to maintain.

Probably I will say more about it later in a strongly emotional moment but it is to be remembered that we are at warfare with all such ideas that relegate the saving work of God to an expression of human will and ideal.

d. The "God is Dead" theologies.

This has proved to be a passing fad in its most base expression but the idea lingers on that we can say nothing meaningful of God, consequently cannot know him in a meaningful way, and so are caught together in a morass of misinformation. Thus, since we are together anyhow, we might as well skip the theologizing and doctrinal study in the hope of finding God through a non-verbal medium. The inclusivism is seen in that there are no doctrinal standards to be upheld and no faith to be presented "sine qua..."

e. The "Situational" Theologies..

Perhaps in some ways this sort of theological thinking is the most inclusive of all since it relegates God to our perspective rather than making us responsible to His. The general ideas are sufficiently well known that I do not need to elaborate on them in this note but the idea is clear: every life setting dictates the concept of divine activity within it and the response thereby. Under such terms we are all equally children of God and participants in the life eternal...or whatever it is.

f. Latest trends:

Virtually every theology not of the orthodox line is a step into inclusivism. We shall not note them in detail but process theology, structure theology, etc., are all attempts to remove the exclusiveness of the Christian revelation and substitute in its place a giant concept of man as a societal being in complete command of his course and destiny.