

# GRACE LINE

## ***How Wide Is Heaven***

by Fred Chay

The postmodern culture of today has made a major impact on the theological view of many in the church. Even many evangelicals are having second thoughts regarding issues in soteriology. Perhaps the most important is that of soteriological inclusivism. The issue has to do with the question: "Is Jesus the only way to eternal life?" The options are: yes, no, or maybe. There are people on all sides. Clearly this is a major question, which in the past evangelicals had little trouble answering. It seems that the cultural attitudes of pluralism, tolerance and openness reveal a shift in the theological winds. For those who will pastor, counsel, or become evangelists or missionaries in this decade, this issue is of primary importance.

### **I. Soteriological Pluralism**

#### **A. Definition**

1. All religions and all roads lead to "God" or "the Real."
2. All Faith for One Race.

#### **B. Description**

1. All major religions lead towards the concept/person of God. They are simply different awareness's of the Ultimate. Our commonly felt need for redemption calls for a universal response from God. Diversity is demonstrated in all of life and is to be expected in religion as well.
2. "There is a common God or one ultimate reality or a shared spirit or goal or a mystical core within all the religions, and it is that common belief or human condition that provides the common ground from which we can talk to one another. For pluralists no one religion can claim to be the final description of this common essence, but all can contribute something in the way of understanding it." (Terry Muck, Is There Common Ground Among Religions? JETS 40/1 March 1997, 100.)

#### **C. Defenders**

1. John Hick
2. Most philosophy of religion schools.
3. Brennan Manning from a Universalism viewpoint.

#### **D. Defense**

1. It provides a balance or middle ground between the right (foundationalism, universalism, hermeneutical understanding) and the left (antifoundationalism, relativism, deconstructionism). (Terry Muck, Is There Common Ground Among Religions? JETS 40/1 March 1997, 101.)

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2. It holds a "good neighbor" treatment of other beliefs and their religious systems. (Terry Muck, Is There Common Ground Among Religions?, JETS 40/1 March 1997, 101.)
3. Christianity "does its own thing" and seems unapologetic by not trying to bring its thinking into harmony with anyone else. (Terry Muck, Is There Common Ground Among Religions?, JETS 40/1 March 1997, 101.)
4. All religions hold the same basic core truths as seen in, "do unto others as you would have them do unto you" as an example. This truth is seen in Confucianism, Taoism, Zoroastrianism, Hinduism, Jainism, Buddhism, Islam, and Judaism. (John Hick in Four Views on Salvation in a Pluralistic World, Dennis L. Okholm, Timothy R. Phillips general editors, Zondervan Publishing House, Grand Rapids, Michigan, 1995, 39, 40.)
5. Manning approvingly cites those who believe in universalism in his books. In The Signature of Jesus (pp 210, 213-14) he quotes David Steindl-Rast who was quoted as saying in "Heroic Virtue" Gnosis Summer 1992, "Envision the great religious traditions arranged on the circumference of a circle. At their mystical core they all say the same thing, but with different emphasis." Manning cites Matthew Fox in Lion and Lamb (p. 135) and A Stranger to Self Hatred (pp. 113, 124). Fox says, "Remember that 15 billion years of the universe loved you and brought you forward. And it love you unconditionally...We were loved before the beginning...God is a great underground river, and there are many wells into that river. There's a Taoist well, a Buddhist well, a Jewish well, a Muslim well, a Christian well, a Goddess well, the Native wells – many wells that humans have dug to get into that river, but friends, there's only one river; the living waters of wisdom." (John Caddock, What is Contemplative Spirituality and Why is It Dangerous?, A Review of Brennan Manning's The Signature of Jesus, Journal of the GES, Autumn 1997, Volume 10:19.)
6. "Manning devotes four pages (The Signature of Jesus, pp. 239-42) to recounting a dream about judgment day. In the dream he sees people going before the Lord Jesus to be judged. The people come in by twos. Each pair has one person most would say is good, and one whom most would say is bad. 'I see Sandi Patti step forward followed by Madonna. I see Saddam Hussein and Mother Teresa. Next came Adolph Hitler and Mohandas Gandhi. Idi Amin and Billy Graham - - The prophet Amos and Hugh Hefner - and Stalin, Churchill, and Roosevelt' (p. 241). Finally Manning comes before the Lord, trembling and fearful, but God does not judge. The result? 'He takes my hand and we go home' (p. 242). Implied, of course, is that Saddam Hussein, Idi Amin, Hugh Hefner, Stalin, and Hitler all went to heaven as well. Manning's universalism is evident in this dream." (John Caddock, What is Contemplative Spirituality and Why is It Dangerous? A Review of Brennan Manning's The Signature of Jesus, Journal of the GES, Autumn 1997, Volume 10:19.)

### E. Deficiency

1. It's just another religion – the religion of religious pluralism. (Terry Muck, Is There Common Ground Among Religions?, JETS 40/1 March 1997, 101.)

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2. It ignores the historical relevancy of scripture. "They (biblical accounts) were written between forty and seventy years after Jesus' death by people who were not personally present at the events they describe; for all are dependent on sources in a way in which an eyewitness would not be...However, the documents are all documents of faith...I do not believe that God reveals propositions to us, whether in Hebrew, Greek, English, or any other language." (John Hick in Four Views on Salvation in a Pluralistic World, Dennis L. Okholm, Timothy R. Phillips general editors, Zondervan Publishing House, Grand Rapids, Michigan, 1995, 34, 35, 36.)

3. Based upon "personal experience and observation." "Should not the fruit of the Spirit, which according to Paul is 'love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control' (Gal. 5:22-23), be more evident in Christian than in non-Christian lives? It would not, of course, be fair to expect that any randomly selected Christian be morally superior to any randomly selected, non-Christian. But surely the average level of these virtues should be noticeably higher among Christians than among non-Christians. Yet it does not seem to me that in fact Christians are on average noticeably morally superior to Jews, Muslims, Hindus, Sikhs, or Buddhists." (John Hick in Four Views on Salvation in a Pluralistic World, Dennis L. Okholm, Timothy R. Phillips general editors, Zondervan Publishing House, Grand Rapids, Michigan, 1995, 39, 41.)

4. Poor Christology. (John Hick in Four Views on Salvation in a Pluralistic World, Dennis L. Okholm, Timothy R. Phillips general editors, Zondervan Publishing House, Grand Rapids, Michigan, 1995, 57-59.)

## II. Soteriological Inclusivism

### A. Definition

Salvation and its foundation are based on Jesus. However, functionally, it is not limited to a singular method. The experience of the Judeo-Christian God need not have a primary focus on Jesus. There are many who are saved who have never heard of Jesus. God is open. There is a wider view for salvation. This is the optimistic view of salvation.

### B. Description

1. God is present in the whole world (premise).  
God's grace is at work among all people of the world (inference).  
Other religions can be part of the process of saving people (conclusion).

2. There are some like Karl Rahner who clearly state that there is a salvation outside of Jesus and inside Buddha. Others are more cautious and simply make a link of function (another religion) and foundation (Jesus) without enmeshing all religions. (There are a variety of versions of this view). But the essence is: "Everyone must pass through Jesus to get to the Father, but there is more than one path for arriving at this place." (Pinnock). In other words, they may not know Jesus personally or by name, but God will communicate to them enough to save them. This functions like a halfway house between the total relativism and the lack of perimeters of pluralism and the tight control of "Jesus Only-ism" expressed in particularism/exclusivism or in evangelical Christianity as it used to be clearly articulated.

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3. "Modal inclusivism acknowledges the presence of God in this (religion) sphere but does not endorse the salvific character of religion per se." (Clark H. Pinnock in Four Views on Salvation in a Pluralistic World, Dennis L. Okholm, Timothy R. Phillips general editors, Zondervan Publishing House, Grand Rapids, Michigan, 1995, 116.)

### C. Defenders

#### 1. Clark Pinnock

Phillips states Pinnock's position - The untold are not saved in this life, but will have a chance to believe in Jesus Christ in the future. After Jesus Christ confronts the untold, those who reject Him will be destroyed in hell (annihilationism). (W. Gary Phillips, Evangelical Pluralism: A Singular Problem, Bib Sac 151 (April-June 1994), 146, 147.)

If one is lenient toward the "innocent" (infants, small children, and the severely retarded) then we ought to allow God to show mercy towards the "untold" as well. (Ibid, 158.)

All mankind will have an eschatological opportunity to accept or reject Christ's love. Socrates will face Jesus, and all the evangelized who rejected Christ will have a postmortem opportunity for salvation. In the eschaton anyone who stands before God and asks Him for mercy will receive it; up to the point of annihilation the books are never closed. God may redeem an individual not only because of his faith, but also by the "directionality" of his heart toward God. An atheist may be redeemed if the ethical component is in place. (Ibid, 151.)

"When we approach the man of faith other than our own, it will be in a spirit of expectancy to find how God has been speaking to him and what new understanding of the grace and love of God we may ourselves discover in this encounter. Our first task in approaching another people, another culture, and other religion, is to take off our shoes, for the place we are approaching is holy. Else we find ourselves treading on men's dreams. More seriously still, we may forget that God was here before our arrival." (Ibid, 152.)

Religions are on a spectrum of friendly competitors who are all in transition, and thus Christians have opportunities to aid them in seeking truth through dialogue. We are assured that this is not universalism. (Ibid, 152.)

"I deplore, for example, Calvin's wretched comment that God revealed a little truth to non-Christians to increase their condemnation." (Clark H. Pinnock in Four Views on Salvation in a Pluralistic World, Dennis L. Okholm, Timothy R. Phillips general editors, Zondervan Publishing House, Grand Rapids, Michigan, 1995, 112.)

"If a non-Christian believes (as in Heb. 11), it is faith and not membership (or non-membership) in a religious community that counts. By faith, one receives the preventive grace of God on the basis of an honest search for God and obedience to God's word as heard in the heart and conscience." (Clark H. Pinnock in Four Views on Salvation in a Pluralistic World, Dennis L. Okholm,

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Timothy R. Phillips general editors, Zondervan Publishing House, Grand Rapids, Michigan, 1995, 117.)

“What about those who, when presented with the gospel, still choose to remain within their own faith – a Muslim for example, who is drawn to Jesus but cannot break with his people? Perhaps he is afraid. My instinct is to leave this matter with the grace of God, who knows the factors that go into such a decision and makes valid judgments.” (Clark H. Pinnock in Four Views on Salvation in a Pluralistic World, Dennis L. Okholm, Timothy R. Phillips general editors, Zondervan Publishing House, Grand Rapids, Michigan, 1995, 120.)

### 2. John Sanders

Maintains that redemption is possible for those who have never heard the gospel through general and special revelation (oral tradition, dreams, visions, etc). (W. Gary Phillips, Evangelical Pluralism: A Singular Problem, Bib Sac 151 (April-June 1994), 143.)

If one is lenient toward the “innocent” (infants, small children, and the severely retarded) then we ought to allow God to show mercy towards the “untold” as well. (Ibid, 158.)

“They (inclusivists) believe that the unevangelized may be saved if they commit themselves to the God who saves through the work of Jesus. Appropriation of salvific grace can be mediated through general revelation and God’s providential workings in human history. No one will be saved without Christ’s atonement, but one need not be aware of that work of grace in order to benefit from it.” (John Sanders, Evangelical Responses to Salvation Outside the Church, Christians Scholar’s Review, 1994, Vol. 24 (1), 51, 52.)

“Jesus knows who is seeking God and who has faith. Hence, they (inclusivists) hold that when all people stand before Christ in the eschaton, the question will not be “Do you know Jesus?” but rather, “Does Jesus know you?” (Matt. 7:23) (Ibid, 53.)

“Inclusivists emphasize reconciliation over revelation. Saving faith can come about even if one has only general revelation. All revelation is from God, so all revelation is potentially saving revelation, since it invites the person into relationship with God.” (Ibid, 53.)

“This brings me to the most significant difference between restrictivists and inclusivists: the character of God. Inclusivists believe that restrictivism fails to do justice the tremendous grace and love of God portrayed in the Bible. The Father of our Lord Jesus is not stingy when it comes to grace, even for the unevangelized. If God is serious about “not willing that any should perish,” then it seems God will provide some means for making salvation universally accessible.” (Ibid, 54.)

“The Spirit can save even where Christ is not known.” (Ibid, 55.)

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"Clark Pinnock sees two criteria in Acts 10:34-35 by which to judge the spiritual condition of people; (1) Does this person fear God? And (2) Does this person pursue righteousness in her behavior?" (Ibid, 55.)

### 3. C.S. Lewis

Per Pinnock, Lewis communicated that he could detect God's presence among other faiths and that people could be saved in other religions because God was at work among them. "His view was wonderfully summed up for me in that incident in *The Last Battle*, the last volume of the Narnia cycle, where the pagan soldier Emeth learns to his surprise that Aslan regards his worship of Tash as directed to himself." (Clark H. Pinnock in *Four Views on Salvation in a Pluralistic World*, Dennis L. Okholm, Timothy R. Phillips general editors, Zondervan Publishing House, Grand Rapids, Michigan, 1995, 107.)

"There are people in other religions who are being led by God's secret influence to concentrate on those parts of their religion which are in agreement with Christianity, and who thus belong to Christ without knowing it." (C.S. Lewis, *Mere Christianity*, New York; Macmillan, 1967, 176.)

### 4. Sir Norman Anderson – long-time leader of InterVarsity Fellowship

Per Pinnock, Anderson wrote in *Christianity and World Religions* that "people could be saved while being members of other faiths, much the way people were saved in Old Testament times apart from any Christian confession." (Clark H. Pinnock in *Four Views on Salvation in a Pluralistic World*, Dennis L. Okholm, Timothy R. Phillips general editors, Zondervan Publishing House, Grand Rapids, Michigan, 1995, 107.)

### 5. Second Vatican Council

"The Catholic Church rejects nothing which is true and holy in these religions. She looks with sincere respect upon those ways of conduct and of life, those rules and teaching which, though differing in many particulars from what she holds and sets forth, nevertheless reflect a ray of that Truth which enlightens all men." (Declaration on the Relationship of the Church to Non-Christian Religions, par. 2)

The Church urges her sons to enter with prudence and charity into discussion and collaboration with members of other religions. Let Christians, while witnessing to their own faith and way of life, acknowledge, preserve, and encourage the spiritual and moral truths found among non-Christians." (Ibid.)

## D. Defense

### 1. It is attractive.

A) Addresses the problem of God choosing a select few as favorites.

B) Deals kindly with saintly persons of other faiths.

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C) Provides a middle ground between pluralism and exclusivism.

D) It handles the problem of persons who lived before Christ. (Clark H. Pinnock in Four Views on Salvation in a Pluralistic World, Dennis L. Okholm, Timothy R. Phillips general editors, Zondervan Publishing House, Grand Rapids, Michigan, 1995, 117.)

E) In reference to missions, "It removes the feeling of panic created by restrictivism." (Clark H. Pinnock in Four Views on Salvation in a Pluralistic World, Dennis L. Okholm, Timothy R. Phillips general editors, Zondervan Publishing House, Grand Rapids, Michigan, 1995, 120.)

2. See handout dealing with the exception rules of inclusivism.

3. Why not extend the mercy that God shows to the "innocent" to the "untold?"

4. Cornelius was a "believing redeemed non-Christian" and became a "believing redeemed Christian." Peter's response showed the wideness of God's mercy in Acts 10:35, 35.

5. "According to inclusivists he was already worshiping the God who saves through Jesus Christ. What he received from Peter was the fullness of salvation that comes from a personal relationship with Christ." John Sanders, Evangelical Responses to Salvation Outside the Church, Christians Scholar's Review, 1994, Vol. 24 (1), 53.

6. Making access to God wider assists and "refreshes" Christian apologetics. "Hope attracts and inclusivism engenders hope." (Clark H. Pinnock in Four Views on Salvation in a Pluralistic World, Dennis L. Okholm, Timothy R. Phillips general editors, Zondervan Publishing House, Grand Rapids, Michigan, 1995, 101.)

7. Verses like 1 Timothy 1:15, 2:4, 4:10, 2 Peter 3:9, John 3:16,17, John 1:9, 12:32, Gen 3:15, 9:8-19, 12:3, Rom. 3:29, 11:32, Acts 17:27 promote inclusivism.

8. Because of the Vatican Counsel's teaching of inclusivism, it has been given an "official status" and is thus widely accepted in other denominations.

### E. Deficiency

1. Comparing Abraham, Enoch, Job, Noah, Jethro, and Melchizedek to the "untold" is comparing "apples and oranges." They were all privileged to special revelation.

a. Abraham – "saw my day" John 8:56

b. Enoch – "walked with God" Gen. 5:22

c. Job – "I know my Redeemer lives" Job 19:25

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d. Noah – “a preacher of righteousness” 2 Peter 2:5, “walked with God” Gen 6:9

e. Jethro – “I know that the Lord is greater than all the gods” Ex 18:10-12

f. Melchizedek – A “pagan saint” is a theological contradiction in describing, at best a supernatural figure or, at least a unique person who was in a right relationship with God. (Heb. 5:6,10, 6:20-7:22)

2. The “innocent” do not have access to or understanding of general revelation, the “untold” do. Even though scripture makes it clear that all children are guilty of sin (Ps. 51:5- inherited/Rom. 5:12 – imputed) Pinnock and Sanders believe that the sin issue is the sin of rejecting Christ.

3. Being good, religious, and god-fearing does not equate with justification or redemption. Cornelius, even though he feared God, was not redeemed. He had access to special revelation from an angel (Acts 10:3), had the gospel preached to him (Acts 10:33-43), was pointed specifically to the person of Christ (Acts 10:36, 42, 43), was directed to exercise faith in Christ (Acts 10:43), and indeed received (11:1) with the result being justified (11:14).

4. Poor hermeneutics. Phillips speaks of this weakness, “A possible interpretation is not the same as a likely interpretation.” (W. Gary Phillips, Evangelical Pluralism: A Singular Problem, Bib Sac 151 (April-June 1994), 151.)

5. Because it is rooted in relativism it compromises biblical truth. Our goal is not “peace at all costs” (Mt. 10:34-39, Rom. 12:18) but to bring the truth of God’s plan to the world. Even Pinnock states, “Relativism in regard to such matters is not safe in religion or anywhere else where truth and justice matter...Despite political correctness, tolerance is not always a virtue.” (Clark H. Pinnock in Four Views on Salvation in a Pluralistic World, Dennis L. Okholm, Timothy R. Phillips general editors, Zondervan Publishing House, Grand Rapids, Michigan, 1995, 114.)

6. Simple passages with clear meaning set the standard for understanding scripture.

7. Goes beyond the biblical teaching of the role of the Holy Spirit outside the life of a Christian. “We are simply confident that the Spirit is operating in every sphere to draw people to God, using religion when and where it is possible and appropriate.” (Clark H. Pinnock in Four Views on Salvation in a Pluralistic World, Dennis L. Okholm, Timothy R. Phillips general editors, Zondervan Publishing House, Grand Rapids, Michigan, 1995, 106.)

8. “Saintliness” is a works-oriented standard that does not provide justification or regeneration. Good works or character, regardless of the person or the religion, is not enough. In addition to this, the emphasis is placed on “faith” instead of the object of one’s faith.

9. QUESTIONS:



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A) Why stop at redemption for the “untold” or limit the three arguments of inclusivism to eschatological, election, and exception? Wouldn't it be more consistent to just take the same side as the Universalist since God is so merciful?

B) Why support missions? Everyone gets a second chance anyway. Inclusivism guts the Great Commission and makes Paul look like a nut. It also ignores the warning in Scripture that time is running out. (1 Ths. 5:2, 6, 2 Pt. 3:10-12, Rev. 1:3.)

### III. Soteriological Particularism (Agnostic but Optimistic)

#### A. Definition

1. The foundation of salvation is found in the finished work of Jesus Christ. The reception of this message need not come through the preaching of the Gospel or the reception of the Bible. The sovereign God has other means and, therefore, we must not limit His plans since we cannot know the complete mind of God.
2. Some who do not respond in faith to the explicit preaching of the gospel will be saved.

#### B. Description

1. “We are assured that those who respond in faith to the explicit preaching of the Gospel will be saved. We cannot draw the conclusion from this, however, that only those who respond will be saved. God's revelation is not limited to the explicit human preaching of the Good News, but extends beyond it. We must be prepared to be surprised a those whom we will meet in the kingdom of God.” (Matt. 10:15, 11:22, 12:41,42) (A. McGrath 177, 178.)
2. “Where the Word is not or can not be preached by human agents, God is not inhibited from bringing people to faith in Him, even if that act of hope and trust may lack the fully orb character of an informed Christian faith...many Muslims become Christians.” (A. McGrath)

#### C. Defenders

1. Alister McGrath

“Knowledge of God is one thing; salvation is another.” (Alister E. McGrath in Four Views on Salvation in a Pluralistic World, Dennis L. Okholm, Timothy R. Phillips general editors, Zondervan Publishing House, Grand Rapids, Michigan, 1995, 165.)

“Yet we must never think that it is by preaching the gospel that we are somehow making salvation available or possible. But it (gospel) is not the only means (of salvation).” (Alister E. McGrath in Four Views on Salvation in a Pluralistic World, Dennis L. Okholm, Timothy R. Phillips general editors, Zondervan Publishing House, Grand Rapids, Michigan, 1995, 179.)

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2. J.I. Packer (no quotes yet)

### D. Defense

1. Respect is shown to other religions by maintaining that there are differences. To say that the goal and god of Islam is Christianity is insulting to the Muslim. There is also an understanding that "salvation" has a wide variety of meanings in different religions and the tendency to impose Christianity's understanding of salvation on other concepts shows a lack of understanding.
2. Focus is Christ-centered and justification is in agreement with Scripture.
3. Relieves the pressure of human failure in evangelism.

### E. Deficiency

1. Discounts the fact that God has chosen to use humans in fulfilling the Great Commission and thus lacks the faith that He is able to make it possible to bring one of his "human" ambassadors in contact with an elect person through supernatural means.
2. This line of thinking just offers another excuse not to share our faith. If the humans refuse to do the job then God will have to roll up His sleeves and do it Himself.
3. "Dreams" and "visions" as a means that God redeems pagans through His Son is another form of revelation rooted in a subjective experience. This goes beyond the teaching of the Bible that all that God has for us to know is in His Word.

## IV. Soteriological Exclusivism/Restrictivism

### A. Definition

This view is a narrow approach that understands the authority of Scripture and that its message demands that salvation is to be obtained only by faith in the finished work of Jesus Christ.

Only those who respond in faith to the explicit preaching of the gospel will be saved.

### B. Description

The foundation of salvation is based on Christ's atoning death. The functional aspect for salvation is faith in His finished work. There is no room for other methods of receiving the divine gift of eternal life.

### C. Defense

1. Biblical understanding and interpretation based upon clear and simple passages such as Acts 4:12, 16:30, 31, John 14:6, 20:30, 31, Eph. 2:8, 9, Titus 3:5, Rom. 3:21-28, 5:15, 10:14,15, Gal. 2:16

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2. The historical reliability of the Bible is the basis for this belief. It does not depend upon subjective experience nor does it go beyond what is written or revealed in the text.
3. Has a balanced, biblical, and logical view of both God's love and grace and His justice and judgment. Hell and man's sin are realities. Rom. 3:23, 6:23, Eccl. 7:20, Rev. 20.
4. 1 John 2:2, John 1:29, 3:16, 1 Tim. 2:6, and Rev. 20:11-15. Men go to hell because they lack eternal life. Christ's payment is sufficient for all but efficient for those who trust Him alone for eternal life.
5. Understands that even though God wishes all men to be saved (1 Tim. 2:4, Rom. 11:32) doesn't mean that all men *must* be saved. There is a respect for the concept of free will and accountability.
6. Recognizes that objective truth exists even if it is uncomfortable.

### D. Deficiency

1. Not popular and appears to be condescending and dogmatic in a world that values relativism.
2. Content not to "think outside the box" by sticking with what God has revealed in His word. It devalues subjective experience.
3. Poor view of humanity.
4. Gives the impression that God plays favorites.

### Summary-

On the continuum there are three main views with one being subdivided. At one end of the spectrum is Pluralism that allows for a wide range of mutually contradictory human responses to a divine reality, which are all capable of bringing about the right sort of human transformation. At the other end of the spectrum is Exclusivism or restrictivism, which demands that a clear response to Jesus Christ is essential and the only method to insure "salvation". Christian inclusivism lies somewhere in between. It allows that while Christian tradition has had a unique and accurate testimony to divine truth, alternative traditions may somehow mediate divine grace. Also in-between inclusivism and exclusivism is Particularism that relies on the work of Jesus but allow that there may be other paths to Salvation than Jesus but that it is based on Jesus.

### Resources

No Other Name: A Middle Knowledge Perspective on the Exclusivity of Salvation Through Christ Faith and Philosophy 6, 1989  
No Other Name, John Sanders Zondervan 1992  
No God But God, Ed Os Guinness, John Steel Moody 1992  
Christians and Religious Pluralism: Patterns in Christian Theology of Religions, Allan Race Orbis 1988  
Salvation in a Pluralistic World ed. Dennis Okholm, Timothy Phillips Zondervan 1995  
The Population of Heaven, Ramesh Richards Moody 1994  
A Wilderness in Gods Mercy, Clark Pinnock

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