### Universalism
**Definition**
The doctrine that all people will ultimately be saved.

**The Position**
How can a loving God torment people eternally in hell?

**Key Verses**
1 John 4:8

### Pluralism
**Definition**
The doctrine that sees all religions as legitimate and valid when viewed from within their own cultural background and tradition. The general concept is that no one religion has an exclusive claim on the truth, but all constitute varying conceptions of the Ultimate Reality.

**The Position**
All religions are valid ways to God. There is no “one way” of salvation.

**Key Verses**
1 John 4:8

### Inclusivism
**Definition**
The doctrine that even though the work of Christ is the only means of salvation, explicit knowledge of Christ is not necessary in order for one to be saved.

**The Position**
The work of Christ prepared the way for all to be saved. God expects from man a response proportional to the light given. Saving faith is not characterized so much by its cognitive content as it is by its reverent quality.

**Key Verses**
John 3:16; 1 John 2:2; 2 Peter 3:9; 1 Timothy 2:3–6; 2 Corinthians 5:19

### Exclusivism
**Definition**
The doctrine that maintains that only explicit faith in Jesus Christ leads to salvation.

**The Position**
The work of Christ accomplishes salvation for those who are saved by grace, through faith, in Christ alone.

**Key Verses**
John 14:6; Romans 10:9; Acts 16:31

KEY: The real issue in question here is regarding the atonement; its meaning and its extent.
C.S. Lewis on Inclusivism

In the last of his books written for children, *The Last Battle*, Lewis includes a passage where a servant of the false god, Tash, recounts standing before the judgment of Aslan (Lewis' Christ-figure, who appears in the form of a fearsome lion).

When it began to be said that Tash and Aslan were one, then the world became dark in my eyes. For always since I was a boy, I have served Taash and my great desire was to know more of him and, if it might be, to look upon his face. But the name of Aslan was hateful to me...

But when [those in charge] said that all who desired to look upon Tashlan - for so they mixed the two words to pretend that they were all one - must pass one by one into the hovel [before them]. And I said to myself, Doubtless this is some other deception. But when [another] had gone in and had come out again in a madness of terror, then I said to myself, Surely the true Tash, whom they called on without knowledge or belief, has now come among us, and will avenge himself. And though my heart was turned into water inside me because of the greatness and terror of Tash, yet my desire was stronger than my fear, and I put force upon my knees to stay them from trembling, and on my teeth that they should not chatter, and resolved to look upon the face of Tash, though he should slay me. So I offered myself to go into the hovel...

Then I looked about me and saw the sky and the wide lands and smelled the sweetness. And I said, By the Gods, this is a pleasant place; it may be that I am come into the country of Tash. And I began to journey into the strange country and to seek him.

So I went over much grass and many flowers and among all kinds of wholesome and delectable trees till lo! in a narrow place between two rocks there came to meet me a great Lion. The speed of him was like the ostrich, and his size was an elephant's; his hair was like pure gold and the brightness of his eyes, like gold that is liquid in the furnace... Then I fell at his feet and thought, Surely this is the hour of death, for the Lion (who is worthy of all honour) will know that I have served Tash all my days and not him... But the Glorious One bent down his golden head and touched my forehead with his tongue and said, Son, thou art welcome. But I said, Alas, Lord, I am no son of Thine but the servant of Tash. He answered, Child, all the service thou hast done to Tash, I account as service done to me. Then by reason of my great desire for wisdom and understanding, I overcame my fear and questioned the Glorious One and said, Lord, is it then true... that thou and Tash are one? The Lion growled so that the earth shook (but his wrath was not against me) and said, It is false. Not because he and I are one, but because we are opposites, I take to me the services which that hast done to him, for I and he are of such different kinds that no service which is vile can be done to me, and none which is not vile can be done to him. Therefore if any man swear by Tash and keep his oath for the oath's sake, it is by me that he has truly sworn, though he know it not, and it is I who reward him. And if any man do a cruelty in my name, then though he says the name Aslan, it is Tash whom he serves and by Tash his deed is accepted... But I said also (for the truth constrained me), Yes I have been seeking Tash all my days. Beloved, said the Glorious One, unless thy desire had been for me thou wouldst not have sought so long and so truly. For all find what they truly seek.
“But the plan of salvation also includes those who acknowledge the creator. In the first place among these there are the Moslems, whom professing to hold the faith of Abraham, along with us adore the one and merciful god, who on the last day will judge mankind. Those also can attain salvation who through no fault of their own do not know the gospel of Christ or his church, yet sincerely seek god and, moved by grace, strive by their deeds to do his will as it is known to them through the dictates of conscience.”

Roman Catholicism and Pluralism/Inclusivism
Vatican II 1962–1965