

questions.

1. Vatican II's *Lumen Gentium* seems to promise salvation to those who "seek God" and who give evidence of the sincerity of their search by "striving" to do his will and live a good life .... The statement has many ambiguities. A statement by John Paul II at the beginning of his papal ministry is quite unambiguous, however. In his encyclical *Redemptor Hominis* (1979) he wrote: "man every man without exception -- has been redeemed by Christ, and ... with man -- with each man without any exception whatever -- Christ is in a way united, even when man is unaware of it" (para. 14). This kind of universalism must, however, be firmly rejected by those who look to Scripture for authoritative guidance.

2. Others turn to the sheep and goats passage in Matthew 25 ....

3. A third approach is to say that God knows how people would have responded if they had heard the gospel, and will save or judge them accordingly ....

4. Others have speculated that God gives everybody a vision of Jesus, and therefore an opportunity to repent and believe, at the moment of their dying. But no evidence is available to support this, either from Scripture or from deathbed experiences.

5. A more common suggestion is that God will give everybody an opportunity in the next life to respond to Jesus .... Although the guess that people will be given in the next world the opportunity to believe is an attractive one, it remains a guess and lacks biblical warrant.

6. Sir Norman Anderson, in speech and writing, has often suggested that some people who have never heard of Christ may be brought, by a sense of their sin, guilt and inability to save themselves, to cry for mercy to the God they but dimly perceive; that God does have mercy on