

Karl Barth and the issue of saving non-Christian nations¹

Karl Barth et la question du sauvetage des nations non chrétiennes

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Abstract:

Carl Barth, a Christian New-ortodox ascetic, is one of the most influential Christian theologians in the 20th century. Barth's theological approach is one of the three traditions of the new Christian theological field and a criterion for it. He has been considered an exclusivist in Christianity, and theology has placed him among John Hick's pluralistic tradition and Karl Runner's inclusiveness. Among the topics of Christian theology, Bart's exclusivism is emphasized in the discussion of salvation. In present article, Bart's view of salvation is examined through content analysis and it has shown that although he is considered to be the exclusive because of his emphasis on Christ as the way of salvation and clear emphasis to save Christian believers, but, in parts of his work, he firmly considers salvation for all humankind and shows an inclusive view in salvage. He believes that all human beings are subject to divine mercy and salvation according to the possibility of their existence and on the basis of the existence of Jesus Christ .

Keywords: *Theology, exclusivism, Barth, inclusivism, Jesus Christ, Non-Christians, Salvation*

1. Introduction:

1-1: Karl Barth (1886-1886), the 20th century Christian theologian, studied theology at the universities of Burn, Berlin, Tübingen and Marburg. He separated from the Christian tradition of his family's Pietism and joined in A. Harnack and W. Herrmann's liberal Christianity. In Geneva, he proselytized the Calvinist tradition and their thoughts close to Religious socialism as a cleric in Safenwil from 1911 to 1921. From 1921 to 1935, he collaborated with a group of famous Christian theologians such as R. Bultmann, E. Bruner and E. Thurneysen at the universities of Göttingen and Münster and taught church Dogmas. The essence of theology derived from this teaching was God's word to man. In the history of Christianity, this theological tradition became known as dialectical theology. Barth then researched the votes of St. Anselm, which resulted in 12 very important and influential volumes of the Christian theological treatise entitled "Church Dogmatics" This great collection, with the view that Jesus Christ fulfilled the God's promise with the Jews and Christians, addressed the interpretive, theological, and historical issues of Christianity. Following the church's readiness to compromise with National Socialism or Nazism, Barth wrote a book (*Theologische Existenz Heute*) to warn the church to remember that they have only to submit to divine sovereignty and the Bible. He was expelled from the church for opposing Nazism and became a professor at the University of Basel in 1958, where he taught up to 1962.

1-2: One of the topics discussed in Christian theology is the way how this religion perceives itself and its view on other great religious traditions. The relationship between Christianity and other religions is examined under three areas: exclusivism, which considers salvation to be exclusive to Christianity, inclusivism on the basis on which it is possible to save all human beings, but the process of salvation always takes place through the Christ's deeds and pluralism, in which almost all religions offer equally valid meanings and patterns of "salvation," albeit in different ways [16, p., 175].

Christianity, ignoring other religious traditions for centuries, saw them as a pre-Christian or non-Christian, non-revelation and considered them without possibility of rescue and emphasized church-based salvation by an exclusivist view². The more time passed this claim has been limited by two different thought traditions which are inclusivism and pluralism, but the recent proponents of these two traditions oppose any thinking that suggests exclusivism and intolerance. They also sought to present theology while proving the perfection of Christianity expresses a sympathetic view of other religions. Among Christian thinkers, Karl Rahner and John Hick have been identified as representatives of inclusivism and pluralism thinking respectively, and Karl Barth as the representative of exclusivism thinking.

Contrary to many thinkers who usually consider Bart's theology to be exclusive, in present article, an attempt has been made to examine the view of his salvation, to show that Bart's theology is not exclusive in all its components, and with a different view of his works, an inclusive view is also provided. It is important to examine Bart's view of salvation in another way, that it forms part of the comprehensive and complex doctrine of reconciliation³ discussed in the fourth volume of the Church Dogmatics.

2. Christian Salvation and the History of Christian exclusivism in the Salvation:

Salvation is an important issue for almost all religions, especially Christian theology. The term salvation in the religions has broad meaning implications. In most works related to theological studies, religions are generally classified into secular religions, salvation religions and hereafter religions. Through these classifications, Judaism and Christianity belong to salvations' religion. The Bible also mentions three patterns of salvation: "prophetic-centered" salvation, liturgical salvation and Sapiential salvation.

These kinds of salvation are not completely independent of each other in biblical literature or in the Christian tradition and they form intertwined beliefs and symbols to reveal the reality of the act of divine salvation. Salvation in the Old Testament is a very important theme that includes individual and collective salvation. God is so active that He constantly opens the doors of salvation to His chosen people. Salvation in this category includes safe from danger, free of slavery, healing of disease, victory in the battle against enemies, and so on. The Psalms repeatedly describe God as the God of salvation (see also, psalm 34: 6, 7: 10, 18:27 and so on). In Christianity, the Psalms are among the earliest and most widely usual books of worship and religiosity and their use has naturally led to the introduction of the Old Testament concept of salvation into the daily life of the church. Although the New Testament takes less advantage of the earthly life of salvation, it has become a central and fundamental concept in Christianity, so that in many cases the term "the way of salvation" is used instead of Christianity (**Acts of the apostles**, 16: 17), Thus, the concept of salvation is powerful linked and sometimes exclusive with Christianity.

The Bible's verses on the axis of salvation include two narratives, which come to mind through both narratives, exclusive salvation. The first narration: the God is the creator of the world and man, and that he created man in his own image. The second narrative is the incarnation of Christ and his participation in our human identity with us. But understanding how these two narratives lead to an exclusivism view of salvation makes it necessary to examine its origins in the Bible.

Exclusivism in the Old Testament: In the Old Testament, we encounter two main attitudes in the nation of Israelites that determine the relationship between this people with God and other nations. God is called "(YHWH), the God of Israel" during Genesis (20: 33), [21, p., 23]. Later in the Israelites

liberation from Egypt, the "God of Israel" was mentioned as opposing the aliens [25, p., 42-43]. The God of Israel says: "Let my people go, that they may hold a feast to me in the wilderness" (Exodus 5:1). The use of the word "my people" here implies that Israel is God's chosen people and has made a covenant with this people (Deuteronomy 5: 2). It is God's special interest to Israel that has led to Israel's choice of many nations (Deuteronomy 7: 6-8). So Jahweh (יהוה) is the only God of the nation of Israel, and he watches over the sufferings and afflictions that this nation has endured. He chose the Israelites and, regardless of the fate of other tribes, seeks to save this people. This choice creates a special relationship between Jahweh and Israel, and this relationship is strengthened by his various contributions to Israel. These experiences lead them to worship Jahweh as the God of the nation of Israel (kings II, 17: 24-41) and the power of Jahweh is placed against the gods of other nations, and this is why the Israelites consider the gods of other nations as inferior and powerless gods and consider other religious traditions as non-authentic.

Although in the Old Testament there is rather mixture of non-Jewish worship and culture, the emphasis is everywhere on the form of Jewish worship, and other traditions and cultures are despised. Earlier, the religion of Israel has been an ethnic religion and it associated with exclusivism [12, p., 15].

Exclusivism in the New Testament: The Jewish tradition is considered valid by Jesus and continues with His revelation. Jesus says, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them" (Matthew 5:17) and so Jesus confirms the principles of Jewish faith. The Jewish traditions are fulfilled in Jesus, although it is obvious that Jesus deviated from this tradition in some cases and even acted contrary to the Sabbath law and learned that Jews are no better than non-Jews (Mark 12 :1-14), but Jesus' interest in Jews was remarkable. In the continuation of the Jewish faith and in the fulfillment of the Jewish tradition, law, and the books of the prophets, everything that the Old Testament lacks is completed in Jesus.

Exclusivism is manifested in the New Testament with Jesus. In the Gospel of John (14: 6), Jesus describes himself as the only way to reach God: "I am the way, the truth, and the life. No one comes to the Father except through me". And He adds: "... For apart from Me you can do nothing" (John 15: 5). Thus the New Testament learns that Jesus Christ is the only Savior of the world. In the deeds of the apostles "Acts", we read: "Salvation exists in no one else, for there is no other name under heaven given to men by which we must be saved" (4:12). "For God did not send His Son into the world to condemn the world, but to save the world through Him" (John 3:17), And it is on this basis that for more than hundreds of years the Catholic Church has declared that there is no salvation outside the church as the body of Christ [13, P., 117]. After Jesus, the gospel message needs a preacher to convey it to the world (Epistle to the Romans, 10:14). This will not be possible without the action of the

church and the believers as its ambassadors in this world (2st Epistle to the Corinthians, 5:20). The church is therefore the body of Christ (1st Epistle to the Corinthians 12:27, Epistle to the Romans 12:5) and Christ has given them the invitation to the Bible to the end of the earth. Still, most Catholics believe that salvation is possible only through the church, and that they are the only ones who can be saved. Most Protestants also believe that salvation is not through good deeds, but through divine grace and through Jesus Christ. In their opinion, the followers of other religions will not be saved, because there is a difference between the nature of these religions and Christianity [18, p., 78]. Exclusivism thinking also manifested in modern Christian theology and according to thinkers, someone such as Barth represents this view.

3. Barth, the representative of exclusivism thinking from thinker's view:

John Hick quotes Barth, saying: "It is the privilege of Christianity that alone has the mission and authority to be the religion of propaganda, that is, with self-confidence in the face of the world of religions, it can serve as a true religion to invite and challenge other religions [17, p., 357]." This quotation seems to confirm Barth's exclusivism. Hick believes that Christian theology of religions requires a kind of Copernican revolution or "paradigm shift from a Christian-centered or Jesus-centered model to a God-centered model, He describes Barth as a God-centered Christian and Christian thinker who is reminiscent of a kind of "Ptolemaic theology" [ibid. p., 18].

Barth believes that "the Christian religion is the true religion" [5, 326] and this is apparently the central Christianity that, according to John Hick, requires a Copernican revolution. But the justification of this central Christianity in Barth's view lies in his conflict with the concept and meaning of religion. His conflict with religion, which he considers to be the word of man, is a conflict with the central man, whom he considers the product of nineteenth-century liberal theology. In his view, the basis of all religions is the propagation of unbelief. He sees this disbelief as opposition to divine revelation, which is common in other religions [18, p., 84]. He believes that religion does not offer anything, that God does everything [ibid, p., 85], and that no religion, including Christianity, is true in itself. He writes in *The Church Dogmatics*: We can only speak of the "true religion" in the sense that we speak of "justification sinners" ... no religion is real and can only become real ... the same as man is justification by an external authority, so religion, like man justification, is a creature of grace. But grace is a divine revelation, and no religion before it can be a "true" religion [5, 350]. He claims that Christianity is the only religion that is true and calls it the "true religion" because the divine revelation took place only in Christianity and only in Christianity did God reveal Himself in the form of His Son. So, "way of Christianity" is trust in the word of God and not in the word of man and the way of faith, which is open to divine grace.

Certainly, it seems to be a fundamental Christ-centeredness in Bart's thinking, because he believes that Jesus of Nazareth is the main subject and that it is to him that all the meanings related to the transcendent, return to him [3, p., 96] and that believes Christianity take its own justification ability from Jesus Christ's name and nothing else. But on the other hand, he states that if Christianity declares itself to be the manifestation of Jesus Christ instead of God, it loses its ability to justification and continues:" This doesn't mean that a person or a group is punished, but God Himself is punished by all human beings, and this matter can be a reason for the superiority and preference of Christianity and evidence of the glory of the positions of this religion. And since it does not have this radiance, no one can take it from Christianity [Ibid, 325-326]. Thus, by stating that God has sacrificed himself for the sin of mankind, it is clear that Christ-centered Barth is a kind of God-centeredness, and on the other hand, because in his view God only appeared in Christianity and distinguished its nature from other religions, so even Bart's central Christianity was formed under the auspices of God and on the same level.

Naturally, Barth is possessed by describing his views in different determination of assumptions, which is why he forms different and sometimes contradictory perceptions of his attitude. Mason believes that Barth is mistakenly assumed exclusivism, because Barth has argued that God is the savior and that all human beings are saved, and that Jesus, as the Savior, is a clear light in which this truth is seen and a criterion for the knowledge of divine salvation is universal, but Barth emphasizes that Christians are obliged to know this salvation in Jesus [20, p., 433]. Paul S. Chung said: "For a long time now, Carl Barth has been considered in the intra-religious context in his view of non-Christian religions, as a faithful evangelical traditionalist theologian" [9, p., 211]. Some argue that, according to Barth, there will be no salvation without Christianity, and his theology shows that all religions are equally important, whether Christian or non-Christian, approaching God through Christ [Ibid, p., 220].

4. The Reconciliation and its Relation to Salvation from Bart's Perspective:

It may be said that all of Bart's theology originates from the main part of the Reconciliation. Barth says "Here, theologian is at the center of all Christian knowledge, Failure here is failure elsewhere, and moving in the right direction will lead to success in all other respects." [6, p., ix]. On the other hand, as mentioned earlier, Bart's view of salvation is part of a comprehensive and complex reconciliation. Barth defines reconciliation as "the fulfillment of the covenant between God and man". The original friendship that was in the beginning between God and man was cut off and now has been restored through Christ. He sees that the whole reconciliation process from the beginning to end in order to preserve, restore and strengthen reconciliation, as well as face the cause of disruption and interruption that occurred, is a corner of God's efforts.

The Covenant of Reconciliation for him is the fulfillment of the covenant that God made with Israel; therefore, "Jesus Christ is the Word and the Practice of the Eternal Covenant." He considers Jesus to be the Savior, because He alone completed the act of reconciliation between man and God and was atoned for the broken covenant. Thus, there is a close and intertwined relationship between reconciliation and salvation, which shows the importance of examining salvation in the whole system of reconciliation.

But this question may be arisen, is it right to talk about "Bart's salvation"? Because no part of Bart's dogma has any title of "rescue" and in the few cases where the term is used, it usually involves rejecting the traditional meaning of the word. But it is important to note that Bart's writings address the concept of salvation in common terms such as justification, sanctification, calling, as well as faith, love, and hope. Bart's extensive reconciliation consists of two parts: objective soteriology (justification, sanctification and calling) and subjective soteriology (faith, love, hope).

4.1. Barth's Objective Salvation:

Christology, which is the first main section of each chapter from the fourth volume of Church Dogmatics book, is the central section of each stage. The relationship between salvation and Christology clearly indicates the Carl Barth's (Christ-centered) approach. Mack Dennis says, "Jesus is the key to understanding all doctrines, especially the doctrine of reconciliation," and emphasizes to Barth "in all dimensions and components of this doctrine, Jesus Christ is the beginning, the middle, and the end." Barth also correctly finds that "Reconciliation is like Christology" and "Christology and Salvation are interdependent" [22, p. 239]. The main lines of Barth's Christology refer to its relationship to his salvation. Barth first speaks of Jesus Christ as the "only God." This means reducing the transcendent rank of God. This aspect of Christology is related to human forgiveness. Then, he speaks of Jesus Christ as the "mere human", which means transcendent "position" of human. This aspect of Christology is consistent with the sanctification of human. Finally, Barth speaks of Jesus Christ as "God-human." The ultimate objective element in this aspect of Christianity is consistency with salvation and invitation.

Barth explains the need for forgiveness in the following way: "Human slips through sin. He disrespects the good nature bestowed on him, and he is deprived of the grace given to him. His existence and position as a partner in God's covenant are in jeopardy because he no longer has a right as a sinner. However, God descends from His transcendent rank to the level of human and becomes the redemption of human to pave the way for his forgiveness. Clearly, the forgiveness that Barth speaks of is consistent with the descending order of God, which happens once, and for all human beings. According to Barth, this forgiveness applies to all human beings and there is no denial in the universal statement in this regard ...) [6, p., 528]. The Gospel of John (10:22) also depicts the

conversation between Jesus and the Pharisees, during which Jesus openly states before he was stoned, "I and the Father are the one" (John 10:30). The origin of this thought can be traced back to the Psalms (82: 6): "I have said, "You are gods ...". By referring to this psalmist, Jesus seeks to prove that God's promise to human on their Goodness is still valid, and that sinful human is still able to become God-like by the purity of his sins. In addition, he explains that if God calls all the people in the audience to his promise to God, it means the possibility of salvation for all, that is, the divine promise for all human beings [7, 251-252]. Barth believes that "the act of redemption - the symbolic process of human's conversion to God - was performed for all. ... God's judgment, guidance, and covenant are specified for all. Similarly, objectively, everyone is forgiven, sanctified and invited ..." [6, p., 148].

Redemption of God did not only mean the descent of the divine order to the human level and the possibility of saving human beings, but there was another procedure, and that is the sanctification and exaltation of human. Barth says, "This includes not only the forgiveness of human, but also the theological principle of sanctification, which is inextricably linked to his forgiveness, that is, in fact, just as he becomes human in opposition to human's sin." In opposition to human's sin, he also turns man into himself. The reconciliation of human with God also takes place in such a way that he has introduced a person as a new human being and in a new form of faithful alliance, which he is pleased with and sanctified in his language)) [4, p., 499]. Sanctification comprises something completely different that God flows himself in human with power and inclines and prepares him to serve himself" [Ibid, p. 503] and thus, all human beings have the opportunity to become God-like in connection with Christ through the act of sanctification.

We must remember that forgiveness and sanctification are the secondary result of the two hypotheses of early Christology. Divine action involves the downward and upward movement of Jesus Christ that is divine judgment and divine guidance, forgiveness and sanctification of human. Forgiveness and sanctification are "two different aspects of a single event of salvation"[Ibid]. These two aspects correspond to the reduction of the transcendent rank of God and the transcendence of human. They are inseparably together. Forgiveness and sanctification are clearly two related (instantaneous) moments of inseparable separation from a saving event. Barth puts it in the simplest form, "I will be your God, the same as the forgiveness of human, and you will be my nation, the same as his sanctification" [4, p. 499]. Therefore, in this single event, more forgiveness of God and sanctification are in parallel more related to the human kind.

Christ has done what is sufficient to atone for sin to re-establish the relationship between Himself as the Creator and His creatures, and to bring about reconciliation in the new human, so he is at peace with him so that man can be redeemed from death" [6, p., 255]. Therefore, from the point of view of human's transformation into God, which is objectively done by God, sanctification is related to

compromise. This sanctity, which Barth targets, was achieved through the exaltation of the human Jesus and is now considered universal in his field. Not only God's command, but His guidance or sanctification has been revealed to all, and thus, all have been sanctified and forgiven.

4.2. Barth's Mental Salvation:

Unlike Schleiermacher, for whom religious consciousness is the first and most important thing, its place is not only the last but also the least important for Barth. In Barth's view of reconciliation, issues such as faith, love and hope are the last topics that are discussed. Faith and love depend on mental or psychological salvation, and this is what Barth first spoke of as forgiveness and sanctification, and he refers to it as a perceptual or epistemological thing in distinguishing between objective salvation. In mental salvation, faith plays the most important role, because the individual becomes aware of (i.e., forgiveness) what has happened and acknowledges it. Love and hope are also mentioned as accepting God's guidance and accepting his invitation.

From Barth's point of view, faith is a human action that Jesus Christ is its goal and basis, and corresponds to the granting of God's mercy as the basis of the sinner's power and forgiveness. The only simple and explicit response that a person demands in from of all that the God does is that he must accept the person who comes to him and the things that are given to him and taken from him, and that he be like children, has blind faith in God and is always associated with the fact that he can be a child worthy of God".

Barth replaces himself in the Christian theological channel and follows the story of forgiveness and sanctification in the corridor of Christian faith. It is in "human Jesus that the reconciliation of the world with God took place. The fact that God reconciled the world to Jesus Christ is not only true of every Christian, but also of his personal experience. In fact, the connection with Jesus Christ - in Christ and with Christ - is given to him in life. In this way, he received his special share in the reconciliation that took place in Jesus Christ." [4, 727-728]. Barth believes that Christianity fully embraces this faith and practice of faith, and receiving grace and forgiveness takes place entirely in the experience of the Christian and in his connection with Christ. The use of the word "completely" is permissible, but it should not be used to mean "exclusively", because the element of "love" plus the third element of "hope" also exists in Christianity. Thus, just as faith includes acceptance, love includes sacrifice. This love corresponds to the royal act of Jesus Christ, "He is exalted as a human being like ourselves and among us, in an act whose purpose is to serve man, to become God. In this sense, he reveals himself that the sinful man, who is weak in his sin, will be exalted in the power of God" [bid, p. 729].

5. Barth's Salvation:

Once again, Barth speaks of the salvation of all human beings by reflecting on the New Testament. According to Paul's first epistle to Timothy (2:4), all human beings are saved, but according to the Gospel of Luke (13:24), some of them are saved [19, p. 57]. The Roman Epistle (3: 23-24) also states that salvation comes only through Jesus Christ. According to what is stated in the Epistle to Timothy, whether it is possible to say that all human beings have been saved and are thus allowed to make mistakes. Or, considering the followers of other religions that the Gospel of Luke speaks about, it is possible that some will not be saved? Barth believes that reconciliation is the way to public salvation [5, p. 64]. According to thinkers, he put forward this view after World War II to show that not only the Ebionites but also all Germans (meaning non-Jewish Christians) are also subject to divine mercy, and that his goal is to achieve reconciliation among all human beings regardless of religion, race and ethnicity. However, according to Tom Greggs, this thinking will not go anywhere [14, p., 197]. However, it seems that this view can be applied to the peaceful coexistence of religions.

The new Protestant theology, in the face of the question of the details of God's choice to save human, has identified three basic possibilities:

1. Previous selection based on saving or not saving the human.
2. The principle of generality (salvation of all human beings).
3. Salvation based on the possibility of existence.

Among the researchers is only Joseph Bettis (1967) who describes Barth's view very concretely. He believes Barth accepted one of the three views and rejected the first two. Barth does not accept the idea that all human beings are pre-saved [8, p. 424]. He also believes that, despite the possibility of God's salvation in general, not all human beings have it. Bettis cites Barth's reason for rejecting the generality of salvation, "First, the acceptance of salvation is based on the view that God's love is real, so that individuals are saved through divine love" [ibid, p. 436]. Nevertheless, it is not acceptable for Barth that God save all human beings for the true stability of His love. The second reason is that the doctrine of generality does not mean that God enables all human beings to be able to exist and saves them all. [ibid] Rather, it means accepting God's will as the basis for action and obedience to it. Thus, salvation from Barth's point of view means that the possibility of action according to the divine will is possible for all human beings, but since the action of many human beings is not in accordance with the divine will, it can be concluded that salvation does not include all of them. In this way, Barth denies the generality of salvation and believes that not all human beings have received and are not recipients of the grace of divine salvation. Barat does not accept that only those who voluntarily choose the path of faith and believe in God will be saved, and that others are under the

wrath of God Almighty because of God's wrath and justice [ibid, p., 425]. He even denies the salvation of all these people.

Therefore, the recipients of divine grace and salvation are not neither all human beings, nor those who consciously follow the path of faith in God, but all human beings, considering the possibility of their existence, are the addressees of this salvation. However, it was stated before that according to Barth, not all human beings are subject to divine salvation. Therefore, an important question arises here as to what distinguishes these two presuppositions:

- a. All human beings are the target of this salvation.
- b. All human beings, considering their possibility of existence, are the target of this salvation.

The two analyzes of the first pre-assumption are as follows:

A-1: Given that Barth does not accept the salvation of all human beings simply because they are human, he seeks to achieve negative results by considering a pre-assumption to prove the contradiction. Barth tries to consider "being human" as a concept and perception [6, p., 51]. Contrary to his belief, he initially assumed that all human beings could be saved by being human. If the pre-assumption leads to incorrect results, it will be proved that the initial assumption was incorrect. Given the validity of this assumption, he states that all those who are mere human beings can be identified with the concept of "human beings." As a result, Jesus Christ, who can be identified with the concept of "human," is subject to divine salvation and mercy. Thus, Barth found Jesus to be an earthly and objective being. Can it be said that Jesus is like a mundane thing to be known and understood in one concept? Certainly he is like a material and mundane object whose cognition is not placed, and even with the view of being a human being and as a human being among other human beings, he is different from all things that have a pure objectivity [4, p., 50].

On the other hand, the existence of Jesus Christ as a human being means that his existence is in a specific time and space, which is influenced by psychological, biological, etc. that oversee the historical dimension of the occurrence of Christ, which is considered as a more limited concept [ibid, p., 35]. As a result, Jesus Christ exists only as a human being and not as an existence as God. But Barth believes that "God himself has been discovered and has built his nature and human nature on his son ... God was born in his own Son, and as one of us, he is the guest of the world" [Ibid, p. 51]. On the other hand, if Jesus Christ is considered, not as God, but only as a human being and under the influence of various factors, so it can be concluded that now he is not in direct contact with any of the human beings, because he could only communicate with individuals during his lifetime. Human beings can only communicate with Jesus' consciousness or with his past as a moral principle through specific emotions, which can be intense and weak in different people. However, Barth believes that

Jesus Christ is the one whose existence, as a possibility, has determined the existence of other beings and the existence of others - forever - have been influenced by his existence [Ibid, p. 36].

Thus, in the first analysis, Barth arrives at the incorrect consequence that proves the invalidity of the original assumption assuming that all human beings are subject to divine salvation simply by being human.

A-2: Reassuming that all people can be saved by being human again, Barth offers another analysis based on the fact that we pay attention to human beings with a direct understanding of human beings and the human race. Barth compares human to other creatures. In this view, everything that is human and related to human gender is considered different from other creatures. Now, if we consider all human beings to be subject to divine salvation simply by being human, Jesus Christ is also known by the direct perception of "human", subject to this mercy and salvation. Barth writes, "Jesus is one of the many who had the essence, the nature, the kind and the actuality, but who is this person compared to other human beings?" [Ibid, p. 48]. Barth, on the other hand, describes the existence of Jesus as follows: "Jesus Christ existed as a human being, not as a single being, but he maintained his individual existence at the same time as the Son of God" [Ibid]. This means that Jesus Christ belongs to the "human" gender and he is recognized as distinct creature from other creatures. Therefore, he exists as a human being in order to maintain the necessary quality for the human race, which is common to all human beings and is not related to any external factors such as skin color, limbs, etc. Nevertheless, at the same time, he, as God, is under the concept of human.

Now, if we consider Jesus Christ as a human, it would mean that Jesus Christ is the only human who resurrected after his death and ascended to heaven, and therefore is not associated with any human being [Ibid] because he was created like other human beings, and he cannot communicate with others after his ascension. At the same time, sharing his characteristics as a human being with other human beings leads to the conclusion that Jesus Christ is not the only human who has risen from the dead and ascended to heaven. Other human share this characteristic with him. Therefore, the existence of Jesus is not a specific pattern and ultimate goal for other human, but merely a means of spreading divine grace. This can also reach human beings through other intermediaries without the presence of Jesus Christ, because other human beings also share in this characteristic [Ibid, p., 36-37]. Therefore, reaching the wrong consequence also proves the invalidity of the initial assumption.

B. We now consider the pre-assumption that all human beings are subject to divine salvation, given the possibility of their existence. Barth considers this inclusion from the God's eternal and emphatic desire to save humankind [Ibid, p., 34], and defines the possibility of human existence as the possibility of agreement with God and acting in God's direction, in harmony with God's grace and forgiveness.

The validity of the pre-assumption that all human beings are subject to divine salvation in view of the possibility of their existence will imply that Jesus Christ, who was created by God's will, is subject to divine mercy. Barth writes along with the church's Dogmatics, "This is the real possibility of the existence of a particular person, a person chosen not by himself but by God for this purpose", [Ibid, p. 48]. Barth's statement can be considered in different sections: In the explanation of the fact that Jesus Christ was not chosen for this purpose by himself⁴ according to the first analysis mentioned earlier, Jesus Christ as a human being is not influenced by various factors. Barth states that this means that he is not affected by psychological, biological, and other factors. Therefore, none of the human beings can have a face-to-face, emotional, or conscious communication with him. Regarding the first part of Barth's speech - the existence of Jesus is the real possibility of the existence of an individual in particular - we also conclude from the second analysis that the existence of Jesus Christ did not come into being in common with other human beings. Meanwhile, the choice of Jesus by God⁵ is a proof that Jesus Christ is a human being who, according to the possibility of his own existence, regardless of the deviation of the Jewish people and the birth of Mary, is chosen by God's eternal will. This means that Jesus Christ can exist regardless of the sin of the creatures, because of God's eternal will and participation in a covenant with God and participation in his act as a human being [Ibid, p. 47]. Jesus Christ, created by the will of God, is subject to divine mercy. On the other hand, since he has existed as a human being, his existence as a chosen possibility of God and the only human being who has risen from the dead and ascended to heaven is directly related to other human beings. Therefore, Barth believes that Jesus Christ is not just a human being, but a human being of all human beings who is in unity with God. He is the possibility and truth of the existence of all human beings. This has been realized in him according to the divine will, and this unity means a fundamental change in himself [Ibid, p., 48-49].

Barth's belief can be interpreted in two ways in explaining the generality of God's will. First, all human beings are subject to divine mercy, because God has promised all human beings the promise of eternity and seek to fulfill it through the life of Jesus Christ. From Barth's point of view, the Son of God has been chosen to determine and realize the essence of human existence in the possibility of human existence. According to Barth, the condition for a relationship with Jesus is not to experience a face-to-face meeting or to have a spiritual feeling or moral awareness, but to rely on our own ability to obey God's will. The second aspect of the interpretation is that God promises and realizes the possibility of the existence of Jesus in order to revive and determine all other human beings, and that is why his existence as a human being directly affects all human beings. The human form of finding God in Jesus as an event is the fulfillment of God's promise of fundamental change and the fulfillment of all that fulfills our humanity. Barth sees the existence of Jesus as the ultimate role model and goal

so that all other human beings can repeatedly realize their potential in accordance with God's will. Nevertheless, Barth believes that all human beings do not necessarily realize their potential through the existence of Jesus because all human beings are created by God; it is possible for a person to be able to do so without Jesus, although such a realization is not in accordance with God's will.

Conclusion:

Two important things for Barth are faith in God and belief in Jesus Christ as savior. He offers Christ-centered and Christianity-centered theology believing that God has saved mankind exclusively in Christianity, by bearing human sin and making a redemption, which can be considered a kind of God-centered. From his point of view, human beings are saved not only by being human, but also by the possibility of their existence and based on the existence of Jesus Christ. God has promised humankind eternity, and his will has been fulfilled in fulfilling his promise to humankind through Jesus Christ. Barth believes that divine redemption was made for all human beings, and that all human beings are forgiven and invited. Considering this idea of Barth, it can be concluded that Barth also attributes salvation to other monotheistic religions, such as Islam and Judaism, and this is the point that can lead to the peaceful coexistence of monotheistic religions and make Barth a suitable metaphor for the modern age.

From what has been said, Barth's view can be summed up as follows:

First, his monopoly is epistemological, and the truths of religion in the form of theology as human knowledge are discarded through the truth of the revelation of God (Jesus Christ). Second, his salvific view is inclusive, according to which all humanity enjoys God's salvation. This salvation has been accomplished once, and for all through Jesus Christ.

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² extra ecclesiam nulla salus.

³ The doctrine of reconciliation, often combined with Christianity, sin, salvation, and ecclesiology.

⁴ nicht druch sich selbst.

⁵ durch Gott dazu erwählt und zubereitet.