

Article by Professor Jessica Bearn about the All'n'None Theory,

Former Assoc. Prof of
Syracuse University, London Campus
sulondon.syr.edu

I tried to keep my personal opinions separate from my professional views, and I also tried not to include my beliefs in my judgment formed about All'n'None book. Of course, the concept of "salvation" overlaps both in the religions I know and in the general sense as Klaus Nürnberger attempts to demonstrate that concept of salvation is the culmination of a long evolutionary history in time. He believes the nature of salvation as a "law" moved from an unspecified kind of faithfulness, through rather rigid and increasingly elaborates apodictic, casuistic and ritual formulations, to common wisdom and finally an open kind of motivational renewal "in the Spirit".

If we all agree on this sense that "salvation" is one of the laws of the universe, the contents of this law changes substantially from rather authoritarian to increasingly participatory forms. The relationship between God and humans moved from a gratuitous relation between a superior and a subordinate, through the conditionality of the covenant to God's unconditional but transforming acceptance of the unacceptable in the theology. So, before that, we need to come to a mutual understanding regarding the God that he redeeming acceptance into his fellowship restores the relationship of sinners with God and brings about their transformation and this is where our perceptions of the concept of salvation differ from one another, and each go in a different direction.

Religious soteriology is characterized most profoundly by the eschatological transition of the human being from "flesh" to "Spirit", anticipated in faith through the power of the Spirit, rather than by the doctrine of justification. However, religions' disciples are not able to maintain these lofty thoughts, nor themselves. So, All'n'None essay closes with a few instances which demonstrate the decisive and pervasive relevance of the distinction between conditional and unconditional acceptance in modern society, the evolution of the relation between covenant and law.

The basic question would be does salvation denote something that falls into some inherently religious realm? Can it be understood apart from its traditionally theological and vertically transcendent cynosure? The answer, we argue, is: absolutely. If we keep our idea firmly dependent on religion, we would lose the credibility of salvation that presented in the new thoughts and modern theories, and in the meantime, if we turn a blind eye to religion, our theory would be nothing more than a repetitive supposition of ideas intended to explain something. In conceptualizing salvation as a lived experience that is available to all – regardless of personal ontology – we embrace a building-block approach that will allow us to identify its constituent parts for the purposes of identifying these pieces in a secular, non-religious context.

To me, as I see it, salvation is believing that "I am wonderful, fantastic, beautiful and good: I am the God (trust me, I came to believe this long before than I saw All'n'None book) So at first glance, it declares a typical affirmation, but there's a lot more in it than meets the eyes. If we are God, then obviously we

need no “salvation” in the biblical sense. For me, the only salvation required is a release from ignorance concerning the oneness that we already have with God. Further, our lack of spiritual knowledge keeps us believing that pain, illness and death are real when everything is actually perfect. Thus, heaven on earth is ours for the asking. The most important point in All’n’None theory is that it has been able to collect the scattered thoughts and opinions of the past (from ancient religions to modern science) then summing-up an argument and draw a new conclusion that no one has done before.

Professor Jessica Bearn