Apart from exploring issues such as the role of the Savior, the object of salvation, and the status from which and to which human beings are saved, it seems that there is no consensus between Christianity and Confucianism on the goals and means of salvation. The lack of consensus on the goals derives from the different ontologies of the two sides. In the previous chapter I have concluded that Confucians hold a monistic ontology and the relationship between the Christian God and human beings is “neither One nor Two”\(^1\). Therefore, Confucians and Christians have different goals, the former believes in the monistic identity and unity between Heaven (God) and human beings, and the latter believes that human beings may become participants of the divine nature (\textit{2 Peter} 1:4). This difference is not only the starting point of their respective ontologies and the goals of “salvation”\(^2\) but determines as well the respective means of “salvation”.

The following is an analysis of Confucian ideas about the means of salvation in Christianity. As far as means of salvation in Christianity are concerned, it is very significant to find whether there is a mediator for Heaven and human beings in the Chinese tradition, since the role of Jesus Christ as the only way to salvation in Christian tradition is so important. According to the Judaeo-Christian tradition only Jesus Christ, who is both divine and human, can fill the gap between God and human beings in order to reunite them together. Everyone who believes in Jesus Christ can be saved.\(^3\) This doctrine cannot, however, be found in Confucianism. This doctrinal difference becomes the main reason that, in the Confucian-Christian dialogue, the Christian

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\(^1\) See the end of section 4.1 in this work.
\(^2\) See the end of section 4.2 in this work.
\(^3\) Incarnation of Logos, Trinity and Pneumatology are also important in understanding the transcendence and immanence of the Christian God. In section 5.2, in order to analyze Confucian ideas of immanence of the Christian God, I will employ these three doctrines especially to analyze the comments of Chen Jiafu and Lan Pinchao on Mou Zongsan.
understanding of salvation is very difficult for Confucians to understand. In section 5.1.1 I will indicate, *Li* (the Natural Law) is similar to the Christian concept of “God the Son”, who reveals the Source. Through this mediator human reason can understand something of the Source, its mystery, and its relationship to all creation.

One of the most important concepts in analyzing the means of salvation is “transcendence”, since Chinese Confucians consider “internal transcendence” (*neizai chaoyue* 内在超越) as the Confucian means of reaching its religious goal and “external transcendence” (*waizai chaoyue* 外在超越) as the Christian means of salvation.4

The definition of the term “transcendence”, however, is not yet clear. Thus, before being able to look for an answer to the question of transcendence, the term “transcendence” must be more clearly defined. The term “transcendence” has many meanings and, thus, has generated confusion and misunderstanding. I will first introduce a definition for the term “transcendence” typical for the Western philosophical tradition. The definition will serve as the standard and tool in my analysis of Confucian responses to the Christian means of salvation.

**Definition of “transcendence”:** The term “transcendence” comes from the Latin verb “*transcendere*”, which means “to transcend, to go beyond some point or limit, to surpass, to exceed”.5 In philosophical language this word may have two sorts of meanings: the static meaning and the dynamic meaning. In its static (ontological) sense, “transcendence” means “to lie beyond some fundamental limit”.6 In other words it means an object-lying-beyond-the-limits of the finite, of knowledge, of the subject, or of that which falls within the power of knowledge, etc.7 It refers, thus, to what is non-empirical, lying beyond perception and knowledge. In its dynamic sense, however, to transcend means “to go actively beyond some limit”.

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