

## PART THREE

### Chapter 5. The Doctrine of Repentance in the Theology of Hyung-Nong Park

#### 5. 1. The Historical and Theological Background of Hyung-Nong Park

##### 5. 1. 1. The Life of Hyung-Nong Park

Korea has become the most prosperous Christian nation in East Asia since the Gospel was first preached by western missionaries in the nineteenth century. Almost 25% of the Korean population is Christian and their faith is incomparably ardent now. Hyung-Nong Park played the role of locomotive in the growth of the Korean Church and in the theological conservatism of the Korean Church. During his lifetime Korea was under Japanese occupation for 36years (1910-1945) and the Korean War, which lasted three years (1950-1953), was fought. Since that time the Korean Presbyterian Church has been continuously divided between conservative and liberal theology. In 1952 the Ko-shin denomination<sup>1</sup> was formed as an offshoot of the Presbyterian denomination due to a divide over the issue of worship to Japanese Shinto.<sup>2</sup> In 1953 the Cho-shin denomination<sup>3</sup> was formed, also as an offshoot of the Presbyterian denomination, due to a divide over the issue of theological Liberalism. In 1959 the Tong-Hap<sup>4</sup> denomination was formed due to a divide over the W.C.C. from Hap-Dong, which is the biggest denomination of the Korean Church.

---

1 Koshin required discipline and public repentance of Pastors who worshipped at Japanese Shinto (ShinSaChamBae) under the Japanese occupation. Cf. Dong-Min, Jang, *The Theology of Hyung-Nong Park* (Seoul: the Institute of Korea Christian History Press, 1998), 343-347.

2 Hereafter ShinSaChamBae (Japanese Shinto Persecution)

3 Choshin took the Barthian Theology and Biblical Criticism and rejected the infallibility of the Bible. Cf. Ibid., 362-376.

4 Tong Hap was divided from Presbyterian denomination by the pastors who want to engage the W.C.C. Cf. Ibid., 376-388

Hyung-Nong Park (1897-1978) was born in Byuk Dong, Pyung An Buk Do. In 1926 he received both his B.Th. and his M.Th. from the Princeton Theological Seminary in New Jersey, and at 1932 he received his Ph. D within Apologetics from the Southern Baptist Theological Seminary. When he returned from his studies, Korea was still under Japanese occupation, but he taught students at the Pyung Yang Theological Seminary, which was founded by Presbyterian missionaries in 1928. He lectured in Apologetics, Christian Ethics and the difficult issues of theology. When Pyung Yang Theological Seminary was closed by Japanese imperialists on account of the issues of ShinSaChamBae in 1938, Hyung-Nong Park took religious asylum in China, where he taught students who had also sought religious refuge in China. From 1951 to 1972 he lectured at the Chong-Shin Theological Seminary as a Principal and Professor.<sup>1336</sup>

Hyung-Nong Park held on to theological conservatism at the Chong-Shin Theological Seminary and in the Hap Dong denomination until his deathbed. Some people criticised him, saying that his theology was confined, dependent on western missionaries, and that it was not based on authentic Reformed theology, but rather on the evangelicalism of the nineteenth century, fundamentalism that is tied by the infallibility of the Bible,<sup>1337</sup> religious transcendentalism and the five Essentials of American fundamentalism.<sup>1338</sup> But Han Chul Ha, who was Hyung-Nong Park's

---

1336 Hyung-Nong Park, *Theological tradition of Korean Presbyterian Church: The Life and thought of Juk San Hyung-Nong Park*, ed. Yong- Kyu, Park (Seoul: ChongShin University Press, 1996), 9-12.

1337 Actually he was criticised by Korean liberal theologians as extreme fundamentalist because of his Biblicism.

1338 Dong-Min, Jang, op. cit., 405-428. Dong-Min, Jang criticises the theology of Hyung-Nong Park in comparatively moderate views, but Dong-Min, Jang does not see in the central contents what he

colleague at the Chong-Shin Theological Seminary and is Emeritus president of the Asian United Theological University, argued that this criticism was based on a misunderstanding of his theology. According to Han Chul Ha, Hyung-Nong Park's theology represents the apostolic and evangelical faith<sup>1339</sup> that is preserved throughout the Bible, Pauline theology, medieval theology and Reformed theology.<sup>1340</sup> In Korea, the Presbyterian Church is the main Christian denomination and Hyung-Nong Park had taught theology at the main seminaries of the Presbyterian Church. So, even Kim Jung Jun, who was an opponent of Hyung-Nong Park, said of him that "Hyung-Nong Park contributed to the formation of the Church and Korean Conservative theology and helped to give them direction, and looking beyond the denominational view in terms of Korean Church History he was a colossal figure over the denominations."<sup>1341</sup>

While studying at the Princeton Theological Seminary, Hyung-Nong Park was influenced by the tradition of Princeton theology, to which Archibald Alexander, C. Hodge, A. A. Hodge and B. B. Warfield belong. He was especially influenced by the teachings of Gresham Machen after Machen suffered a bitter insult on account of fundamental issues. They and their theology became the basis of the Presbyterian

---

wants to say through his theology because Jang's approach is limited to a historical and linguistic approach. Cf. Chul-Ha, Han, "Hyung-Nong Park, Elijah of World Church of 20<sup>th</sup> Century, Special Edition: The Theology of Hyung-Nong Park and Korean Church/centenary" *Presbyterian Theological Quarterly* (64/3 Fall, 1997), 23-43. hereafter, PTQ

1339 Hyung-Nong Park Collections. Vol. XIII, 304. Hereafter Collections; Hyung-Nong Park defined Christian faith that "Evangelical Christian faith is 「Good News」 or 「Joyful News」 that God planed redemption for man. This faith affirms that redemption from sin is given not by good works of man and meritoriousness but only by grace of God." This shows his theological main concern that is redemption from sin.

1340 Chul-Ha, Han, op. cit., 23-43.

1341 Jung-Jun, Kim, "Evaluation of Theology of Hyung- Nong, Park" *Theological Thought* 25: 281-282.

theology that Hyung-Nong Park taught throughout his life.<sup>1342</sup> Hyung-Nong Park was not a confined fundamentalist of negative view, but can rather be called a real Reformed theologian who united fundamentalism with the Presbyterian theology of America and Europe and the Reformed theology of the Dutch. As both his critics and his supporters acknowledge, he took much of his theology from the systematic theology of L. Berkhof,<sup>1343</sup> which “is regarded as similar to the Reformed dogmatics of Herman Bavinck that is composed of four volumes.”<sup>1344</sup> At least in terms of theology, many Korean Presbyterian Churches have followed Park’s theology and they have thought of it as a Reformed and Puritan theology.

Opinion about Hyung-Nong Park varies. Some people regard him as having laid the theological foundation of the Korean Church, others criticise him as having been a confined fundamentalist who spent the last part of his life in separation and was lacking in historical consciousness.<sup>1345</sup> Whichever view one takes, it is sure that he is a dominant theologian in the Korean Church and that his influence extended to

---

1342 Gil-Sung, Kim, “Understanding and evaluation of Theology Dr. Hyung-Nong Park” *PTQ* (71/4, Win 2004): 104.

1343 In pages of doctrine of repentance in systematic theology his pages are much more than Louis Berkhof’s, but yet he follows the structure of Louis Berkhof. Cf. Louis Berkhof, *Manual of Reformed Doctrine* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1933), 241-247.

1344 Gil-Sung, Kim, op. cit., 104.

1345 The estimate of Hyung-Nong Park by Dong-Min, Jang is not valid. As Jang states in the preface of his book, he depended on the sources of Institute for Christian History. Therefore his position is excessively national and political rather than theological. His only concern with Hyung-Nong Park is the apology of Christianity and the protection of traditional-orthodox-Reformed theology from the liberal theology. Therefore, the evaluation of Hyung-Nong Park must be treated from the viewpoint of apologist and theologian. And the reason we cannot require his contribution to social issues is that after Japanese occupation and the Korean War he was too old to concentrate on the social issues.

all Korean churches.

### 5. 1. 2. The Theological Background of Hyung-Nong Park

According to Hyung-Nong Park, the theological tradition of the Korean Presbyterian Church is the process of the “introduction and growth of the Puritan-Reformed theology of the American-European Presbyterian Church as presented in the Westminster Confession.”<sup>1346</sup> This is a “Presbyterian theology that adds British-American Puritan characteristics to the Calvinism of the European Continent.”<sup>1347</sup> According to the writings of Dr. A. J. Brown, the reason that the Korean Church is seen as the Puritan of the Reformed Churches is that missionaries to Korea since 1886 have been of the Puritan style.

Hyung-Nong Park classified Protestant theology into the Modern style and the Puritan style, according to the method of evangelism. The Modern style states that man can repent and have faith by a decision of the mind and that he comes to God by his decision rather than by the grace of God, whereas the Puritan style states that the repentance of the sinner is accomplished only by the graceful and sovereign work of God.<sup>1348</sup> According to Hyung-Nong Park, the Korean Presbyterian Church is based on

---

1346 Hyung-Nong Park, *Theological tradition of Korean Presbyterian Church: The Life and thought of Juk San Hyung-Nong Park*, ed. Yong- Kyu, Park (Seoul: ChongShin University Press, 1996), 35.

1347 Ibid., 47.

1348 Collections, Vol. XX. 345-353; Hyung-Nong Park, Ibid., 37. In the view of Puritanism Hyung-Nong Park uses the term ‘effectual calling’ rather than the term ‘conversion’ because he wants to emphasise the fact that the cause of repentance is only God. (cf. Westminster confession, Ch.X and Shorter Catechism, XXXI)

the latter. He regarded the doctrine of repentance in Reformed theology as being of the Puritan style and showed that he, himself, was of the Puritan style. In his classification of theological tradition, the doctrine of repentance is the main reference point of distinction. And in the definition of the doctrine of repentance, Hyung-Nong Park rejects Pelagianism and Arminianism, but maintains the Reformed tradition which emphasises the sovereign grace of God.

However, contrary to the above definition, even though the early Korean Presbyterian Church appeared to be interested in Bible classes rather than revival meetings or united evangelical meetings, it in fact followed the modern pattern of evangelism in its services and especially in revival meetings.<sup>1349</sup> Thus we can see that the doctrine of repentance and the form of the early faith of the Korean Christian was influenced by Puritanism, Reformed theology and American revivalism.

In fact, in Korean churches a Reformed Christian is known as a Calvinist Presbyterian and, generally, the Presbyterian Church is the Reformed Church.<sup>1350</sup> So the Korean Presbyterian Church has characteristics of both the Puritanical and the Reformed Church. Hyung-Nong Park contributed Puritanical-Reformed theology to the roots of Korean churches.

Hyung-Nong Park's position and importance in the Korean theological world was described well by certain theological articles that appeared after his death; 'Theological Thought', which took an antagonistic view of Hyung-Nong Park, published a special edition of 'The theology of Hyung-Nong Park' and his theological

---

1349 Ibid., 44.

1350 Ibid., 47.

opponent Jong-Sung, Lee (*Theological Thought*, Summer, 1979, 229-300) described him as an incomparable person in the Korean theological world.<sup>1351</sup> And according to Harvie M. Conn, a missionary of the Orthodox Presbyterian Church in America, Hyung-Nong Park is a representative theologian of Korean conservative theology.<sup>1352</sup> Professor Chul-Won, Seo called Hyung-Nong Park ‘the theologian’, comparing him with Gregory of Nazianzus who formulated and announced the Pneumatology in A.D. 380 before the Constantinople Council.<sup>1353</sup> Korean Presbyterian Christians, on the other hand, remember him as ‘the Theologian’ because he established the identity of the theology of Korean Church and provided the foundation of orthodox theology against theological modernism.

Hyung-Nong Park has been called a fundamentalist by many liberal theologians and sometimes he named himself a fundamentalist, but to him fundamentalism was not negative or separatist,<sup>1354</sup> but theologically orthodox and Calvinist.<sup>1355</sup>

---

1351 Cha-Nam, Jang, *The true teacher and Great teacher: The Life and thought of Juk San Hyung-Nong Park*, ed. Yong- Kyu, Park (Seoul: ChongShin University Press, 1996), 220-21.

1352 Eui-Hwan, Kim, *The Theology of Hyung-Nong Park: The Life and thought of Juk San Hyung-Nong Park*, ed. Yong- Kyu, Park (Seoul: ChongShin University Press, 1996), 233.

1353 Chul-Won, Seo, *The Systematic Theology of Dr. Hyung-Nong Park: The Life and thought of Juk San Hyung-Nong Park*, ed. Yong- Kyu, Park (Seoul: ChongShin University Press, 1996), 450.

1354 Until now in conservative Presbyterian theological seminaries the theologies of G. C. Berkouwer and Karl Barth have not been taught because they are classified as liberal theologians but Dr. Hyung-Nong Park introduced the books of G.C. Berkouwer and used his book ‘Faith and Justification’ as a text book of soteriology. It shows that he is not an extreme exclusivist, but rather a theologian only concerned with truth. Actually to the extent, that it is correct he is not afraid of using the writings of Karl Barth to support his position. Cf. Jong Suk, Kim, *Dr. Hyung-Nong Park who liked bamboo: The Life and thought of Juk San Hyung-Nong Park*, ed. Yong- Kyu, Park (Seoul: ChongShin University Press, 1996), 218; Cha Nam, Jang, op. cit., 228.

In fact, in Korea preachers cannot preach liberal sermons such as refusal of the infallibility of the Bible, of Virgin Birth and of physical resurrection of the body because the Korean Church already stands constitutionally on the Calvinistic position. The influences of the Korean Church have their origins not only in the work of the early missionaries, but also, first of all, in the contribution of Hyung-Nong Park who introduced Calvinism and conservatism into the Korean language.<sup>1356</sup>

But Jong-Sung, Lee, an opponent of Hyung-Nong Park, criticised Hyung-Nong Park's theology, saying that it was an imitation of the theology of the missionaries and that his theological attitude was a 'freezing of theology' or the 'death of theology.'<sup>1357</sup>

However, this belief came from a misunderstanding of Hyung-Nong Park's theology. Hyung-Nong Park's basic idea is that 'context cannot change text.' The theology of Hyung-Nong Park did not disturb the development of theology.

The theology of Hyung-Nong Park is a "theology which united with traditional-orthodox-Reformed theology and biblical exegesis,"<sup>1358</sup> and a "method of faith and reason."<sup>1359</sup> In terms of external principles, he followed the theology of H. Bavinck

---

1355 Yong-Kyu, Park, *The Fundamentalism of Dr. Hyung-Nong Park: The Life and thought of Juk San Hyung-Nong Park*, ed. Yong- Kyu, Park (Seoul: ChongShin University Press, 1996), 396-403.

1356 Ibid., 400.

1357 Eui-Hwan, Kim, op. cit., 248.

1358 Aaron, Park, *The Life and Thought of Juk San Hyung-Nong Park: The Life and thought of Juk San Hyung-Nong Park*, ed. Yong- Kyu, Park (Seoul: ChongShin University Press, 1996), 141. The systematic theology of Hyung-Nong Park is based on his ability for biblical exegesis. By his exegetic ability he was appointed as a chair man of Standard Bible Exegesis Committee in the view of conservatism against Abingdon Commentary in the view of liberal theology.

1359 Young-Bae, Cha, "The theological principle of Hyung-Nong Park" *PTQ* (51, 3. 1984), 89.



and L. Berkhof, but in terms of internal principles he followed the way of Hodge-Warfield,<sup>1360</sup> because Bavinck and Berkhof regarded faith as the only means of understanding truth whereas Hyung-Nong Park treated reason as one important means for understanding truth, following the idea of C. Hodge and B. B. Warfield.<sup>1361</sup> Hyung-Nong Park placed faith next to reason in order to understand truth.<sup>1362</sup> This shows that his theology is not an imitation of Berkhof, but is rather based on Calvinistic hermeneutics and the application of Reformed theology with his own idea because, although he based his central idea on faith, he did not neglect the value of reason.

While Hyung-Nong Park argued for the inseparability of faith and reason in the understanding of truth, he did not refer to general human reason, but to the regenerated reason of the Christian.<sup>1363</sup> Therefore ‘reason’ does not have its normal meaning or its common sense as a standard of judgment, but is a regenerated reason that can be used with the same meaning as faith in a strict sense.

Another characteristic of Hyung-Nong Park’s theology is that he was “an uncompromising conservative theologian rooted in the infallibility of the Bible.”<sup>1364</sup> In other words, his theological foundation and starting point is faith that believes in the infallibility of the Bible as the supernatural revelation of God. He believed in the

---

1360 Ibid., 89-109.

1361 Aaron, Park, op. cit., 140. His son Prof. Aaron, Park explained well his relationship with C. Hodge and B. B. Warfield and his theological background that “while studying in Princeton theological seminary and graduate school Hyung-Nong Park studied deeply the Orthodox Presbyterian theology of C. Hodge and B.B Warfield, especially he was taught from Gresham Machen in his class and was influenced by him thoughtfully and personally.”

1362 Eui-Hwan, Kim. op. cit., 237.

1363 Young-Bae, Cha, op. cit., 107.

1364 Aaron, Park, op. cit., 148.

literal infallibility of the Bible. Through his influence, many Korean ministers have believed and followed the verbal and plenary inspiration of the Bible, especially in terms of believing in the historical pre-millennialism. This became a tradition of Hyung-Nong Park's Hap-Dong denomination.

## **5. 2. The Necessity of Repentance in Soteriology**

### **5. 2. 1. Repentance and Sin**

In reference to the universality of sin, sin is the fact that is admitted sufficiently in the experience of man and it proves the imputation of sin from Adam to mankind. Therefore sin is an undeniable fact. Hyung-Nong Park does not prove or solve this problem with an exceedingly speculative approach, but rather by means of the Bible, human experience, biblical exegesis and confession of faith.<sup>1365</sup> Since universality and recognition of sin are connected with the necessity of the Cross of Christ, these cannot be compromised. The reason that Jesus came to this world is for the discontinuation of the history of sin that began with the first Adam; He is the second Adam, who is the representative of all man, and does not show salvation without faith and repentance because of the universality of sin.<sup>1366</sup>

Hyung-Nong Park treats sin within the sphere of concreteness. Sin is not a deficiency of good (*privatio boni*), as St. Augustine mentioned, but rather sin breaks the law of God and it is life discordant to the will of God, accompanied by the ethical

---

1365 This is similar to the method of G. C. Berkouwer.

1366 Collections. Vol. III, Anthropology and Hamartiology, 143-188.

pollution of man in concrete life. In order to clarify this view, he synthesised the views of the Reformers.

Sin is “a more special evil than other evil, the relation between sin and the law of God is so intimate that there can be no sin without the law of God; the law which is related to sin is not mere reason, desire or expediency, but the law of God. And essentially sin is composed of the discord of rational creatures against the attitudes of God or His Law, and sin includes the guilt and ethical pollution of rational creatures.”<sup>1367</sup>

So, in general the articulate and formal definition of sin is that it is disobedience against the law of God.<sup>1368</sup> Hyung-Nong Park followed the idea of Campegius Vitringa, who said that the nature of sin is “a disharmony of action, disposition and condition with the divine Law” and followed the definition of sin of Louis Berkhof, who said that sin is “disobedience against the ethical law of God in action, condition and disposition.”<sup>1369</sup>

Sin is any action which breaks the holy law of God. It is “a resistance to God, who requires us to live our whole lives in holiness, (Lev. 11:44) and evasion of His justice, which is based on His throne (Ps. 97:2)”.<sup>1370</sup> Therefore, true repentance is necessary to restore the Holiness of God and the holiness in our lives. As William Childs Robinson, Park argued that God requires the repentance of man for His holiness, and this conforms to the attributes of a God who condemns sinners who do not repent, but this does not make God an evil being.<sup>1371</sup>

---

1367 Ibid., 236.

1368 Ibid., 239.

1369 Ibid., 246.

1370 Ibid., 285.

1371 Hyung-Nong Park, “The Trials and Wrath” *PTQ* (37. 3 F. 1970), 17-18.

Sin does not occur in human life naturally, but is a choice made by man and the intentional doings of man. Therefore sin is “not a passive thing, but active resistance and positive transgression.”<sup>1372</sup> Accordingly, sin is transgression by the free will of man, and so man has total responsibility for it.

Sin is accompanied by guilt and sinful habits which remain in man in spite of regeneration. Sin is a transgression committed not only by the unregenerated, but by all man. It has nothing to do with regeneration. Repentance is necessary for the forgiveness of sins and must be practiced everyday and every moment of every day by all of man, regardless of whether or not regeneration has occurred.<sup>1373</sup> But Sin corrupted the whole of man and through it “all organisms and all of parts of us are defiled.”<sup>1374</sup> And man is spiritually impotent and unable to do good works; therefore, alone man cannot have “repentance, faith and regeneration.” In other words, man “cannot do anything which is proper to be received to God.”<sup>1375</sup> Man has sinned against God but man has no solution in himself. This shows that repentance is not a spontaneous action of man, but an action of God, God’s active work, which idea has been justly supported by Reformed theology.

Concerning the sin of Hebrews 6:4-6, Hyung-Nong Park did not consider it in relation to unforgivable sin, but rather he regarded it as the condition of the unregenerated and their corruption. In other words, this is not a sin committed by

---

1372 Collections. Vol. III, Anthropology and Hamartiology, 237.

1373 Ibid., 261-69.

1374 Ibid., 265.

1375 Ibid., 267.

regenerated Christians, but by the unregenerated.<sup>1376</sup> Hyung-Nong Park's position on this point differs from that of Calvin and other Reformed theologians because his soteriology began with regeneration and he wanted to hold to the perseverance of saints.

From the above portion of Scripture (Heb. 6:4-6), Park argued that in the phrase: “who have tasted the goodness of the word of God and the powers of the coming age, if *they* fall away” (italics added), the term ‘they’ does not refer to the regenerated because, for him, unforgivable sin is “opposition to the witness and assurance of the Holy Spirit concerning the grace of God in Christ Jesus, rejection of it with intention, demonic mind and consciousness, unfavourable criticism of it, and the attributing of the grace of God to Satan with anger and hostility.”<sup>1377</sup> Park also thought that the fact that the regenerated can commit the unforgivable sin is a contradiction in the biblical teachings.

The reason that this sin cannot be forgiven is that he who is guilty of this sin is beyond the merit of Christ and rejects the chance for repentance that God offers him, “finally expelling the power of the Holy Spirit and the merit of Jesus Christ.”<sup>1378</sup> Therefore, on the basis of impenitence, Hyung-Nong Park says that the man who commits this sin will not admit his sin and he will never be afraid of God until his deathbed. For this reason, Hyung-Nong Park opposes the views of the Novatians and the Montanists, who refuse to receive the corrupted Christian back into the Church

---

1376 Collections. Vol. V, Soteriology, 77.

1377 Collections. Vol. III, Anthropology and Hamartiology, 282.

1378 Ibid., 282.

because of the misunderstanding of this scriptural text.<sup>1379</sup> So for Park, the sin of Hebrews 6:4-6 is regarded rather as the unbelief of the unregenerated than as an unforgivable sin because God has not given chance to the reprobated and the unregenerated and it does not contradict the inhabitation of the Holy Spirit and perseverance of the saints.

Hyung-Nong Park regards this sin as being of a “special style which could have occurred during the apostolic era when the Spirit revealed Himself through extraordinary power and grace,”<sup>1380</sup> and because it happened only in the era of the apostles we shall not see the same case later on and the elected will not perish forever from the love of God (Jn. 10:28).<sup>1381</sup> Here, Hyung-Nong Park’s position once again differs from that of Calvin, who considered it as stressing the urgency of repentance, and from K. Barth and G. C. Berkouwer, who both regarded it as an admonition against apostasy.<sup>1382</sup>

In relation to these sins, repentance is the important touchstone that defines whether they are unforgivable or not. In other words, the question of whether man repents or not is intimately related to this sin. That is, penitent sin is not unforgivable sin, but impenitent sin has the possibility to slide into unforgivable sin. Thus, the

---

1379 Korea has a similar history as the early Christian Church in relation with repentance of unforgivable sin. In connection with many pastors worshipped Japanese Shinto (ShinSaChamBae) Koshin was separated from the original Presbyterian Church but he argued that this is a great sin but not an unforgivable sin. For him unforgivable sin is temporary sin that happened only at the time of the Apostles. The reason that he required repentance for ShinSaChamBae in the Korean War is that he believed that this sin is a great sin and the cause of the Korean War.

1380 Collections. Vol. III, Anthropology and Hamartiology, 283.

1381 Ibid., 283-84.

1382 Comm. on Heb.6:4-6; CD 4/2, 569; FP, 120.

regenerated man has a chance for repentance, whereas the unregenerated man cannot have an opportunity for repentance.

The regenerated cannot commit an unforgivable sin,<sup>1383</sup> and this is not a contradiction to the perseverance of saints, for the man who commits this sin has not really experienced regeneration in Christ. As a result, Hyung-Nong Park admitted the existence of unforgivable sin and connected it with unbelievers and the unregenerated. Therefore, because Christians consistently have the opportunity for repentance, true Christians do not commit apostasy or the unforgivable sin.

The unforgivable sins in Hyung-Nong Park's theology does not start from what the blasphemy against the Spirit is, but from the question of whether or not the sinner repents, because the penitent can never commit the sin of blasphemy against the Spirit. Regret and contrition are the keys for the solution of these sins, which shows Hyung-Nong Park's prudent attitude towards this sin. His concern is not with the type of the sin itself, but rather with the attitudes of the sinners. Therefore, some blasphemies against the Spirit can be forgiven because the Bible says 'do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption (Eph 4:30)'. And Hyung-Nong Park gives the opportunity for repentance to seemingly unforgivable sinners because he believes that the only one who can give the opportunity for repentance is God, and man has no right to decide whether or not to give it. The Bible says that 'those who oppose him he must gently instruct, in the hope that God will

---

1383 Hyung-Nong Park presented 2Peter 2:20, 21; Luke 11: 24-26; Hebrews 6:4-6; Hebrews 10:26ff in connection with this sin. For him the principle that looks at this text, first of all, is whether they have faith or not. Collections. Vol. V, Soteriology, 414.

grant them repentance leading them to a knowledge of the truth' (2 Tim 2:25).<sup>1384</sup>

### 5. 3. The Roles of Repentance in Soteriology

#### 5. 3. 1. Repentance and Faith

Two of the central concepts of soteriology in Hyung-Nong Park's theology are grace and the judgment of God, and mercy and justice. Both of these concepts simultaneously show attributes of God. Since the Reformation in the sixteenth century, Reformed theology has emphasised only the grace and mercy of God, but Hyung-Nong Park understood the tension of both sides. Thus, for him, the doctrine of repentance is understood in the judgment and justice of God as well as in the grace and mercy of God.<sup>1385</sup> In a strict sense, the direct cause of repentance is the final judgment of Christ: the man who thinks of the final judgment of Christ has to confess his sins. What *faith* is to *grace* and *mercy*, *repentance* is to *judgment* and *justice*.

Conversion is composed of faith and repentance and, as a result, repentance is to sanctification what faith is to forensic justification. The reason that we have difficulty understanding the terms of conversion in Hyung-Nong Park's theology is that sometimes he uses the terms 'conversion' and 'repentance' interchangeably and

---

1384 Collections. Vol. XVI, Pastoral Epistle and Ecclesiastics, 65.

1385 Collections. Vol. V, Soteriology, 196. Through his soteriology Hyung-Nong Park used conversion as a one term of wide concept which includes the conversion, proselyte and repentance. He follows the terms of Louis Berkhof. Through this definition of terms he put the weight to 'turn to or turn away' rather than confession of sin in the various aspects of conversion. It shows well his hidden theological concerning in which he divided conversion into faith and repentance.



sometimes distinguishes between them.<sup>1386</sup> He followed a colligated concept of Louis Berkhof.

According to Hyung-Nong Park, conversion requires faith that is acquainted with the word of God. This obviously shows the relationship between the two aspects of conversion: how repentance as a passive aspect is connected with faith as a positive aspect through the word of God. God makes sinners repent through the word of God. Through emphasising the insufficiency of common grace, Hyung-Nong Park argues that the word of God and the ministry of the Holy Spirit are signs of true repentance. The result of conversion must show proof of the word of God and proof of the Holy Spirit because the cause of conversion is always the word of God and the Holy Spirit.

Like Berkouwer, Hyung-Nong Park distinguishes between “legalistic conversion” and “evangelical conversion.” He knows the importance of the law of God as well as the Gospel in the doctrine of repentance, and realises that for some people, the law is superior and for others, the Gospel is superior as a means of repentance. Therefore “there is no room for the forgiveness of sin without the idea of law, the law of God, and responsibility, because without these it is nothing but a mistake and a necessity of teaching.”<sup>1387</sup> Through the law of God, sinners can know their sin and its seriousness.

Hyung-Nong Park classified true repentance into four categories. In all four categories, faith is the requisite element. Repentance without true faith is not true repentance and it cannot result in the forgiveness of sins. Therefore faith is a *sine qua*

---

1386 Collections. Vol. V, Soteriology, 84.

1387 Collections. Vol. III, Anthropology and Hamartiology, 241.

*non* of repentance. According to Hyung-Nong Park, the first category of true repentance is a completely internal action. There must be a difference between the repentance and its fruits. Secondly, true repentance is the duty of sinners in salvation as a passive condition, but it cannot remove sin. In fact, one can repent through faith alone, and in this faith, which is a gift of God, one feels sorrow over sin. “Repentance without faith in Christ cannot result in the forgiveness of sins and eternal life to sinners.”<sup>1388</sup> Thirdly, true repentance is closely connected with faith. The starting point of man’s repentance is the Cross of Christ and the true evangelism of repentance, and “evangelism of faith and true repentance for God includes faith that believes Christ.”<sup>1389</sup> Fourthly, true repentance and faith are inseparably related to each other. Therefore, “where true faith is, there is repentance. Repentance and faith are different aspects of the same transposition; therefore faith cannot be separated from repentance in the same way that repentance cannot be separated from faith.”<sup>1390</sup>

Repentance and faith are connected indissolubly with each other because they are the two factors of conversion itself. In disputes about the relationship between repentance and faith, Hyung-Nong Park distinguished between two types of faith: the simple recognition of the truth of the revelation concerning the redemption offered by God and about God as a Being who affects our life and death; and the saving faith that allows for the recognition and reception of redemption submitted in Christ Jesus. The first type of faith is related to conversion, but Hyung-Nong Park does not define the relationship between the two types and does not say whether the second type of faith

---

1388 Collections. Vol. V, Soteriology, 212.

1389 Collections. Vol. V, Soteriology, 213.

1390 Ibid.

includes the first type or not.

In order to differentiate between faith and conversion, Hyung-Nong Park agreed with John Murray, rather than with Calvin and C. Hodge, that even though repentance always presupposes faith, logically, conversion precedes faith because it is difficult for men who have had their guilt removed through faith to repent on account of worrying about that guilt.

When conversion includes faith, this is the first type of faith and, logically, repentance must precede this faith. “There is no doubt that repentance and knowledge of sin precedes faith, which obeys, trusts and worships Christ. In many biblical phrases repentance is placed ahead of faith (Mk. 1:15; Acts 2:38, 5:31, 20:21; 2Tim 2:25).”<sup>1391</sup> The position of Hyung-Nong Park in terms of the doctrine of repentance is similar to Calvin’s position, which distinguishes between two types of faith and regards faith as a pre-condition of conversion.<sup>1392</sup> According to Calvin, faith is the only pre-condition of conversion, and only by means of this faith does repentance become true repentance rather than a meaningless confession. Like Calvin, Hyung-Nong Park criticised the fact that in Roman Catholicism *poenitentia* and *μετάνοια* were changed to *Poenitentia agite*, or the meritoriousness of man, by the medieval Catholic Church. Therefore, in Hyung-Nong Park’s view, the fact that repentance precedes faith does not relate to human merit in salvation.

Hyung-Nong Park presents faith as a pre-condition of repentance. Although, in

---

1391 Collections. Vol. V, Soteriology, 220.

1392 Calvin placed doctrine of repentance before of faith because he thinks that sanctification precedes justification in logical order.

*Ordo Salutis*, Calvin placed conversion before faith, it was nothing but a logical order. True repentance and faith are simultaneous events. In other words, only believers can have repentance unto salvation. Hence faith without repentance is useless, and “true repentance is filled with faith.” But Hyung-Nong Park says that even though the Bible emphasises salvation by faith alone, it “never neglects the necessity of repentance.”<sup>1393</sup> He believes that conversion must be accompanied by salvific faith otherwise it cannot be a conversion unto salvation.<sup>1394</sup> Hyung-Nong Park wrote that “true faith is filled with repentance,” and “a broken spirit and a broken and contrite heart are signs of believers.”<sup>1395</sup> To him faith and repentance are inseparably related to each other and to emphasise one over the other creates the problem of contradiction in soteriology.

Hyung-Nong Park considered unbelief and impenitence as signs of reprobation. Throughout his soteriology he consistently connects faith and repentance because a man cannot be a Christian without one of the two. He presents them as signs of the assurance of salvation because both faith and repentance are gifts of God to the elected.<sup>1396</sup> God does not forgive sinners unconditionally, but He gives forgiveness of sin and eternal life through repentance and faith. And the one who has faith and repentance reaches salvation through God and, at the same time, God gives repentance and faith to the one who will have salvation.

And God does not present forgiveness of sin and pardon to sinners unconditionally, but requires sinners to receive them only through the ways of repentance and faith. And the righteousness of Christ, even though it doesn't plan for all, is enough for all. In other

---

1393 Collections. Vol. V, Soteriology, 222.

1394 Ibid.,198.

1395 Ibid., 222.

1396 Ibid., 83.

words the faithfulness of God isn't contradicted by the fact that the word of God presents for all, because it implies that only the one who repents and has faith will be saved and the righteousness of Christ, which is given to those who repent and believe, is enough.<sup>1397</sup>

Hyung-Nong Park uses the term 'ἐπιστροφή' with 'μετάνοια' to define repentance. He especially argued that ἐπιστροφή is the proper definition of repentance because it includes the factor of faith. When one interprets: "Repent, then, and turn to God" (Acts 3:19),<sup>1398</sup> it calls attention to the differentiation of 'Repent (μετάνοια)' and 'turn to God (ἐπιστροφή).' Sometimes μετανοῶ only includes the idea of repentance, but ἐπιστροφή always includes the factor of faith because 'turn to' indicates the moving to another direction in faith. And μετανοῶ (μετανοέω) and πίστις coexist, but the relationship between ἐπιστροφή and πίστις is implication rather than coexistence.

Hyung-Nong Park, following Louis Berkhof,<sup>1399</sup> divides conversion into two factors: repentance (turning from sin) and faith (turning to Christ); the former being 'retrospective' and latter being 'prospective.' He also connects repentance with sanctification, for he believes that repentance will continue for a whole life and sanctification is an extension of repentance. And through the connection between faith and justification, Hyung-Nong Park showed that the subject of redemption is always Christ and that a proclamation of salvation is always based on righteousness through faith.<sup>1400</sup>

This is a different classification than that of Calvin, Barth and Berkouwer.

---

1397 Ibid., 127.

1398 μετανοήσατε οὖν καὶ ἐπιστρέψατε εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας,

1399 Collections. Vol. V, Soteriology, 207.

1400 Collections. Vol. V, Soteriology, 207.

Calvin in particular used the term ‘repentance’ in a wider sense to indicate the change of a whole life, but Hyung-Nong Park placed repentance between regeneration and justification. Through this he wanted to solve the basic issue of the Bible, namely, that justification as the work of God has to be associated with repentance and forgiveness of sins. However, this placement makes faith, which is achieved by means of grace and is the central idea of reformation, flow to the volitional feature of man, this is because Hyung-Nong Park tried to place the wider idea of faith within the narrower idea of conversion.

To Hyung-Nong Park, true repentance is first of all a change of heart and an internal change in faith. So he criticised the sacrament of penance, saying that this is not true repentance. As it was for Calvin, for Hyung-Nong Park the essence of the change of repentance is internal change. The difference is that, for him, true repentance is associated with “inward, passivity and faith.”<sup>1401</sup> This shows that Hyung-Nong Park agrees with Louis Berkhof that repentance is wholly an “internal act, an act of contrition or sorrow on account of sin.”<sup>1402</sup>

And conversion is an absolute condition of salvation because conversion is a result of regeneration. The conversion that is a result of regeneration calls our attention and précised distinction. The reason that Hyung-Nong Park regards repentance as an absolute condition of salvation is that “the one who has matured enough to answer intellectually to the word of God, when he answers correctly, will

---

1401 Collections. Vol. V, Soteriology, 211.

1402 Louis, Berkhof. op. cit., 245.

be saved.”<sup>1403</sup> And “without sorrow on account of their sin and without faithfully believing in Jesus as saviour, they cannot enter the kingdom of God.”<sup>1404</sup> Beyond being a simple warning, this declares that the man who commits sin intentionally and consistently cannot enter the Kingdom of God.<sup>1405</sup> And the impenitent cannot enter the Kingdom of God because repentance is an important requirement for entrance into the Kingdom of God. Repentance is not merely an admonition to go the Kingdom of God but a real warning for the Kingdom of heaven, and therefore Hyung-Nong Park says that adult Christians must experience conversion.<sup>1406</sup> For this reason evangelists must preach the gospel of repentance because conversion as a fruit of regeneration is absolutely necessary to salvation.

However, both faith and repentance require belief in Christ as Lord. “If any one chooses Christ to be his everything, regardless of the ways or means of salvation by the Holy Spirit for him, he has converted truly.”<sup>1407</sup> God punishes those who neglect His call and do not repent. This shows us that repentance is not only a dependent event of faith, but is also the duty of sinners in the presence of God; it is a necessary factor in salvation. Throughout his writings, Hyung-Nong Park asserts that the Gospel is concerned not only with salvation through faith, but also with the proclamation of

---

1403 Collections. Vol. V, Soteriology, 222.

1404 Ibid.

1405 For Understanding the position of Hyung-Nong Park concerning this topic, Cf. Han-Soo, Lee, “Re-illumination of Theology of Hyung-Nong Park” *PTQ* (69/1 Spr, 2002), 120-177. As a New Testament theologian he described well the relationship between faith and good works in dogmatics of Hyung-Nong Park with the position of New Testament theology Cf. Collections. Vol. V, Soteriology, 371.

1406 Collections. Vol. V, Soteriology, 223.

1407 Collections. Vol. V, Soteriology, 205.

repentance, because after Christ's resurrection He, Himself, preached the gospel of repentance (Lk 24:47), and the Apostles preached that man must repent, be baptised in the name of Jesus Christ, and receive the forgiveness of sins (Acts 2:37, 38).

Hyung-Nong Park argues that he does not oppose the gospel of justification by faith alone which was emphasised by Reformed theologians. According to him, "if the faith that we confess allows us to follow the 'cravings of sinful man, the lust of his eyes and the boasting of what he has and does,' by the ways of this world our faith is nothing but the target of ridicule and deception."<sup>1408</sup>

### **5. 3. 2. Repentance, Christ and the Holy Spirit**

On the basis of 1Cor 2:4, 12:11; 1Thes 1:6; 2Thes 1:11; Phil 2:13, Hyung-Nong Park writes that "the Holy Spirit is a direct creator of regeneration, repentance, faith and Holy discipline."<sup>1409</sup> Hyung-Nong Park also agreed with John R. W. Stott, arguing that the way to recover the fullness of the Spirit of God is to cease sinning,<sup>1410</sup> but through repentance we receive the fullness of the Spirit. Therefore, repentance is the concrete content and direction of sanctification, not mere forgiveness of sin but a means for the restoration the fullness of the Holy Spirit. And repentance goes beyond the dimensions of a mere confession of sin: it is a means of restoring sanctification through the fullness of the Holy Spirit.<sup>1411</sup> Repentance and faith are both means to

---

1408 Collections. Vol. V, Soteriology, 222.

1409 Collections. Vol. V, Soteriology, 94.

1410 Collections. Vol. V, Soteriology, 57.

1411 Collections. Vol. V, Soteriology, 57.



communicate with the Holy Spirit and through it the Church experiences its revival.<sup>1412</sup>

Hyung-Nong Park agreed with R. A. Torrey's *The Baptism with the Holy Spirit*, and maintained that repentance is one of the proofs of the baptism of the Holy Spirit,<sup>1413</sup> as well as being the way to receive the power of God.<sup>1414</sup> His idea of repentance is broader than that of other Reformed theologians because he believes that repentance is not a narrow linguistic definition,<sup>1415</sup> but the very turning of our hearts to God.

Hyung-Nong Park believes that repentance is an essential and inescapable action in the soteriology of Christians. And it is not merely a confession of sin, it is making a move in the world and completing God's plans.<sup>1416</sup> According to Hyung-Nong Park, conversion that is only a change of heart and mind cannot lead to salvation specifically because conversion is a ministry of God for individuals that have salvific faith in Christ. Therefore, true repentance is a sign of the salvation of God, but false repentance, which does not admit to sin and is mere spiritual influence,

---

1412 Collections. Vol. XIX, Sermon, 119.

1413 Hyung-Nong Park divided the terms, inhabitation of Holy Spirit, Baptism of Holy Spirit and fullness of Holy Spirit. He connected with inhabitation of Holy Spirit with regeneration but with Baptism of Holy Spirit and fullness of Holy Spirit with repentance. Cf. Acts 2:38. Collections. Vol. XIX, Sermon, 121.

1414 Collections. Vol. XIX, Sermon, 65.

1415 Collections. Vol. V, Soteriology, 26-34. His *Ordo Salutis* has the order of calling, regeneration, conversion, faith, justification, adoption, sanctification, perseverance of saints and glorification. To put the doctrine of repentance before the doctrine of faith presents his special emphasis; although the doctrine of faith follows the doctrine of repentance the importance of faith will not be weaker.

1416 Sung-Gu, Jung, op. cit., 268

is not a sign of salvation. Accordingly, repentance is not an easy understanding of sin, but a spiritual awakening and hatred for sin through the word of God and the Holy Spirit.<sup>1417</sup> Confession of sin or spiritual conversion that is not accompanied by the work of God is not a true conversion. Therefore “there is no salvation except conversion that is brought about by the grace of the Holy Spirit.”<sup>1418</sup>

Hyung-Nong Park admitted to human experience in conversion, saying that conversion is a conscious experience for the Christian. To an extent, man co-operates in the ministry of God that converts man to Him. But in spite of his admission to human experience, in conversion God is always the subject and man is dependent and passive. Therefore, a decision to convert by man, without the ministry of the Holy Spirit, is a meaningless conversion. According to Hyung-Nong Park, our conversion must not depend upon our experiences, but upon the definition of conversion in the word of God, and in the view of the word of God, human experience is treated as nothing but experiences.

Hyung-Nong Park believes that natural conscience cannot lead man to salvation, because without the work of God man cannot fundamentally understand the problem of sin. Hyung-Nong Park rejected conversion as part of the process of natural growth, which is what religious psychologists have argued. Conversion cannot be a process of natural growth, but must be the work of God<sup>1419</sup> because it is impossible to recognise

---

1417 Collections. Vol. V, Soteriology, 85.

1418 Collections. Vol. V, Soteriology, 198.

1419 Collections. Vol. V, Soteriology, 206.

sin without the direct interference of God.<sup>1420</sup>

For Hyung-Nong Park, conversion has both passive<sup>1421</sup> and active<sup>1422</sup> aspects; the former being the conscious march of man by the work of God, and the latter being a change in the direction of changed people to God. Passive conversion by the Holy Spirit is a cause of active conversion because conversion is the very work of God and God is the origin of conversion.

Through the operation of the Holy Spirit, God frees man from his old inclination. When the Holy Spirit makes man feel His effectual existence and the new purpose that was brought, man is free inwardly, is inspired by God and devotes his whole life to the service of God. But this final action can only happen when man himself experiences God and gives himself to God with sufficient intention. So the grace of divine inspiration gives the ability to live a new life, but this new life is realised in soul alone. Therefore passive conversion (*conversio transitiva*) is a cause of active conversion (*conversio intransitiva*).<sup>1423</sup>

Repentance shows the change in the conscious life of sinners by the Spirit of God and is the change of thought, opinion, desire and decision that will change the whole process of life with the assurance that the direction of the past was ignorance and misunderstanding.<sup>1424</sup> At the same time, on the basis of the Westminster shorter Catechism, chapter 87, Hyung-Nong Park wrote that this is a change which hates the sin and turns man's direction of life to God. "Repentance unto life is grace by which

---

1420 Collections. Vol. V, Soteriology, 208.

1421 According to Hyung-Nong Park, conversion as passive aspect is God's work that God turns the regenerated to God with repentance and faith in conscious life. Collections. Vol. V, Soteriology, 201.

1422 Conversion as active aspect is conscious action of the regenerated to turn to God with repentance and faith through grace of God. Collections. Vol. V, Soteriology, 201-04.

1423 Collections. Vol. V, Soteriology, 201-202.

1424 Collections. Vol. V, Soteriology, 199.

to be saved, through which sinners know their sins truly and are contrite about their sins and hate them by recognition for the mercy of God in Christ, and decide to turn to God firmly and obey newly with their heart.”<sup>1425</sup>

Through the work of God in repentance, the opinion of sinners is changed and man recognises his guilt, pollution and disability. And even though man sorrows for his sin, which is against God, this is also the work of God. Man decides in his heart that he needs purity and forgiveness from his sin. Hyung-Nong Park calls this the heart of repentance.<sup>1426</sup> Firstly, one can intellectually recognise what is a sin; secondly, emotionally one sorrows on account of sin; and finally, volitionally one’s attitude towards sin changes and one pursues “the internal change, forgiveness of sin and purification.” Among these three elements, intellect, emotion and volition, Hyung-Nong Park regards volitional conversion as true and as the most important part of conversion.<sup>1427</sup> He emphasised the volitional decision more than any other Reformed theologian because he wanted to place it in the concrete sphere and emphasise the responsibility inherent in it.

But repentance is not merely a means to an end or a duty to maintain the holy life which ought to be done by the saved and it is not a Christian’s right that is caused from his salvation. Repentance is a means of maintaining the holy life through works of God because God gives knowledge, intention, and makes the sinner move to repentance. Throughout his doctrine of repentance, Hyung-Nong Park maintains that repentance is the work of God. It is the product of the strong and irresistible work of

---

1425 Collections. Vol. V, Soteriology. 207.

1426 Collections. Vol. V, Soteriology, 207-09.

1427 Louis Berkhof called it as “the crowning element of repentance.” Louis, Berkhof, op. cit., 244.

God that connects the human soul to God.

The work of the Holy Spirit is classified into ethical and supernatural work. Ethical work is the work of God, which creates repentance through the law of God and creates faith through the Gospel. But it is inseparable from supernatural work. And at the same time ethical work *is* a supernatural work of God because the life planted in the regenerated is not accomplished through the inherent ability of man, but only by the illumination and inspiration of God.

In Hyung-Nong Park's doctrine of repentance, he never neglects the role of man because even though the event of repentance is the work of God, it takes place in man through the work of God. "God turns man to Him (Ps. 85:4; Jer. 31:18; Lam. 5:21) and at the same time he invites man to come to Him (Prov. 1:23; Isa. 31:6, 55:7, 59:20; Ezek 14:6, 18:32, 33:9, 11; Joel 2:12-14). God is presented as the creator of a new heart and a new soul (Ps. 51:10; Ezek. 11:19, 36:26), and simultaneously man is ordered to have a new heart and a new soul by God (Ezek 18:31; 2Cor 7:1; Phil. 2:12, 13; Eph. 5:10)."<sup>1428</sup> He clarifies the position of man in repentance. Reformed theology emphasises repentance and faith as works of God alone, and the main topic is faith by the grace of God. So even though they refer to repentance, it is a dependent factor of faith and it is not considered to be a necessary condition of salvation. But Hyung-Nong Park, with Calvin's *practicus syllogismus*, manifests that repentance is a fruit of regeneration and man must relate to repentance intimately. This presents his position to set the theology, and not merely theology, but the theology of the Church, because he knows well the necessity of repentance in the Church and in the Christian

---

1428 Collections. Vol. V, Soteriology, 200.

Community, and he had experienced a revival through conversion during the Great Awakening of Korea.<sup>1429</sup>

Repentance cannot become a merit of forgiveness of sin. Repentance alone is insufficient to receive the forgiveness of sins because Christ alone is the cause of forgiveness of sins. But even though repentance is not a merit of forgiveness of sin, it is a pre-requisite for forgiveness as gift of God. Thus “the gift of forgiveness does not come to the man who does not repent.”<sup>1430</sup>

Hyung-Nong Park identified man’s work in repentance as co-operative. It is easy to misunderstand this as being a form of synergism. To support his position, he took the view of A. Kuyper that “in the Old Testament **שוב** was used 74 times for actions of man and 15 times for the graceful action of God, and in the New Testament conversion was used 26 times for actions of man and 2 to 3 times for the work of God.”<sup>1431</sup> Therefore, for Hyung-Nong Park God still works in human history and man can turn to Him by reason of the fact that ‘He turns man into Him’. Actually ‘co-operation’ in terms of Hyung-Nong Park means that conversion is a change that occurs in the consciousness of man, where God is the subject and man is the dependent, but it is evident that man and God work together. Of course, the dependent

---

1429 Actually in his youth period he is related with dominant revivalists who are Ik-Doo, Kim and Bong-Suk, Choi directly or indirectly. Dong-Min, Jang, op. cit., 28-32 and he presented Bong Suk, Choi as one of the models of true faith. Collections. Vol. XIX. 220-226.

1430 Collections. Vol. V, Soteriology, 223-24. By the Westminster confession 15, 3. He presented dogmatic adequateness of his position. “Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God's free grace in Christ; yet is it of such necessity to all sinners, that none may expect pardon without it.

1431 Collections. Vol. V, Soteriology, 217.

work of man is also the work of God because “human work does not exclude divine work.”<sup>1432</sup>

And for Hyung-Nong Park repentance is not only the regenerated’s confession of sin, but also the proclamation of their love of God that delays the judgment for sinners. Therefore, repentance is a direct expression of the love of God. For man, repentance is an understanding of the love of God and gratitude for the postponement of judgment, and for God it is His own love that postpones judgment for sinners. God delays judgment for sinners in His grace. As a sign of this postponement of judgment God gives an opportunity for repentance. Thus, repentance is a sign of the love of God and a symbol of His patience towards sinners.<sup>1433</sup>

#### **5. 4. The Characteristics of Repentance in Soteriology**

##### **5. 4. 1. Repentance and Justification**

Conversion, which includes faith, is connected to forensic justification, so by conversion the sinner in faith recognises that “I am worthy to be condemned,” and at the same time he trusts confidently in Jesus as his saviour. The most important point of conversion is not man’s confession of sin, but the Cross of Christ and faith that all sins are forgiven through the merit of Christ.<sup>1434</sup>

Hyung-Nong Park agrees with Louis Berkhof’s assertion that conversion, when

---

1432 Collections. Vol. V, Soteriology, 216-217.

1433 Collections. Vol. V, Soteriology, 83.

1434 Collections. Vol. V, Soteriology, 203.

compared with justification, is not a ‘legal act’ but a ‘moral or re-creative act’, and it does not alter ‘the state’ of man, but ‘the condition of man’.<sup>1435</sup> Hyung-Nong Park argued that even though ἐπιστρεφειν has religious features and μετάνοια is used to show the change of moral disposition, both terms indicate not the change of state, but the condition of man.<sup>1436</sup> Therefore, by justification the sinner’s state is changed, but by repentance or conversion his condition is changed.

And, as opposed to justification, repentance is associated with conscious life. Justification is a forensic event that we are right in Christ and it happens where we cannot feel it, whereas conversion does “not happen in the subconscious aspect of sinners, but happens within the range of the conscious life.” However, it bears fruit from the sub-conscious and the conscious because conversion is a product of regeneration and it is different to justification. Although our sins are forgiven by justification through Christ and this gives us comfort, it does not make repentance, the confession of sin in an attempt to be forgiven, useless.<sup>1437</sup> For Hyung-Nong Park, the fact that both justification and repentance obtain the forgiveness of sin is not a contradiction in salvation.

Hyung-Nong Park believes that sanctification and justification have an intimate relationship with each other. Both sides are distinguishable, but inseparable. And in the covenant of grace “justification precedes sanctification and becomes the cause of sanctification,” but in the covenant of works “righteousness and holiness have the

---

1435 Louis Berkhof, op. cit., 245.

1436 Collections. Vol. V, Soteriology, 202.

1437 Collections. Vol. XX, Sermon, 151.



opposite order.”<sup>1438</sup> And both justification and sanctification have the same root and are inseparable and interdependent each other. But he does not neglect the role of subjectivity in sanctification.

Protestant Christians reject the doctrine of subjective justification of the Roman Church, while at the same time arguing that the man who is not saved from the subjective power of sin will not be saved from the guilt of sin. Sanctification cannot be separated from justification, for they are, at the root, the same.<sup>1439</sup>

Therefore, Christians recognise the fact that justification and forgiveness of sins through repentance are confessions of sin, and through them man can experience the joy and the certainty of salvation.<sup>1440</sup> Repentance is an important means for recognising justification and regeneration externally.

#### **5. 4. 2. Repentance and Regeneration**

In Hyung-Nong Park’s doctrine of repentance the role of regeneration cannot be overlooked because conversion is the privilege of the regenerated and an external sign of this regeneration. As previously discussed, regeneration is a change on the sub-conscious level, whereas repentance is a change of the conscious life of sinners. Regeneration occurs in the sub-conscious, but conversion is the conscious changing of direction and includes psychological awakening.<sup>1441</sup> Repentance “is based on the

---

1438 Collections. Vol. V, Soteriology, 356.

1439 Collections. Vol. V, Soteriology, 371

1440 Collections. Vol. XX, Sermon, 150.

1441 Collections. Vol. V, Soteriology, 136.

works of regeneration”<sup>1442</sup> and it begins with regeneration. And conversion involves the putting off of the old self and the putting on of the new self.<sup>1443</sup> In other words, “it begins consciously with the decision to make a holy life out of sin.”<sup>1444</sup> The internal change of regeneration is externalised by conversion and is turned to wherever God wants. This is a restoration of the image of God that has been lost, and it is a re-creation of this image.

Conversion involves the new disposition generated by regeneration freely turning to God.<sup>1445</sup> According to Hyung-Nong Park, true conversion (*conversio actualis prima*) in the strictest sense, is change which starts because “godly sorrow brings repentance” and leads to a devotional life for God. For Hyung-Nong Park repentance is “change that separate sinners from their sin and takes place in the conscious life of sinners through the operation of God.”<sup>1446</sup>

Naturally, repentance and faith are consequences and fruits of regeneration because regeneration is a leading work of the Holy Spirit and the work of God alone.<sup>1447</sup> At the same time, repentance and faith are the fruits of sermons that are preached in the heart of the regenerated through the word of God.<sup>1448</sup> Although repentance and faith are important in soteriology and man recognises the grace of God and sin through them, nevertheless it is proper that regeneration precede repentance,

---

1442 Collections. Vol. V, Soteriology, 199.

1443 Ephesians 4:24.

1444 Collections. Vol. V, Soteriology, 203.

1445 Collections. Vol. V, Soteriology, 193.

1446 Collections. Vol. V, Soteriology, 193.

1447 Collections. Vol. XX, Sermon, 299.

1448 Collections. Vol. XX, Sermon, 299.

and by regeneration sinners repent to God. Regeneration is not a result of faith and repentance, but rather faith and repentance are results of regeneration. Therefore repentance and faith are proof of regeneration. In Hyung-Nong Park's doctrine of regeneration, the operator is God, Himself, and there is no room for any other. In his soteriology, regeneration is the heart of salvation.

We are not regenerated by faith and repentance, but we believe and repent on account of regeneration. No one can repent and believe without regeneration by the Holy Spirit. This is the only way of glorifying Christ. Only by repentance and faith can it be recognised that we are regenerated because repentance and faith are the first proofs of regeneration..... The regenerated converts and practices repentance and faith.<sup>1449</sup>

A. H. Strong refers to repentance as the “human aspect” of regeneration.<sup>1450</sup> Hyung-Nong Park classified features of regeneration and conversion such that regeneration is passive, but conversion has both passive and active aspects,<sup>1451</sup> and regeneration is a once-and-for-all event, but conversion (essentially conversion unto salvation is a once-and-for-all event) can sometimes be a repetition. But the passivity of man precedes his activity in the work of God. Regeneration precedes, and causes, conversion, but in general regeneration cannot be separated from conversion; they follow a logical order. But, except in the case of the man who was regenerated as an infant, regeneration and conversion occur simultaneously. Hyung-Nong Park's doctrine of regeneration has room for dispute, since Calvin only spoke of the salvation of the chosen infant, but he presupposed the regeneration of the human who

---

1449 Collections. Vol. V, Soteriology, 187.

1450 Collections. Vol. V, Soteriology, 203.

1451 Collections. Vol. V, Soteriology, 195.

died as infants.<sup>1452</sup> Regeneration is a change of disposition, but conversion is a change of life, thus conversion follows on from regeneration.

Repentance and faith are signs of the regenerated who possesses the kingdom of God. In other words, “the regenerated cannot live in sin and unconverted.”<sup>1453</sup> But to be regenerated does not mean to be changed perfectly, but rather to have the direction of one’s life is changed. Therefore, in spite of regeneration, one continues to sin. However, the change of internal disposition in regeneration is not ‘perfect purification’ together with sanctification; in other words, sinners cannot be perfect men in the presence of God through regeneration alone, therefore repeated repentance is required for the converted Christian. This obviously shows the principle of soteriology. Nonetheless, if man does not repent of his sins, his direction of life is not yet changed. Therefore he is not yet a regenerated man.<sup>1454</sup>

#### **5. 4. 3. Moment and Progression**

Conversion is momentary<sup>1455</sup> and, at the same time, repeated because conversion includes two aspects: man turns to God like a proselyte, and he confesses his sins consistently whenever he commits sin. Hyung-Nong Park, without analysis of terms, classifies repentance and conversion in a broader sense into soteriological and

---

1452 Chul Won Seo, op. cit., 446-447.

1453 Collections. Vol. V, Soteriology, 188, 193.

1454 Collections. Vol. XX, Sermon, 300.

1455 Collections. Vol. 8, 140-143. The conversion of Paul, according to Hyung-Nong Park, is momentary and miraculous. In opposition to Baur and Strauss he argues that conversion is a miracle and impossible without the work of God.

confessional dimensions in order to distinguish between conversion as the turning away from unbelief and repentance as the daily confession of sin.

Hyung-Nong Park calls the first form the conversion of salvation and the second repeated conversion. Principally, Hyung-Nong Park, following the position of A. Kuyper, only admitted momentary conversion.<sup>1456</sup> In his soteriology conversion is once-off, like regeneration, even though it is repeated. This is conversion in Hyung-Nong Park's soteriological meaning.

Nevertheless, Hyung-Nong Park argued that conversion to salvation is not always momentary, but may sometimes be gradual. Repentance is connected with sanctification and the sanctification of life is the end of repentance, so in terms of the perfection of sanctification, repentance must be both continuous and ceaseless. In this position Hyung-Nong Park criticises the revival movement of Charles Finney, who always regards conversion in the same light as regeneration,<sup>1457</sup> because he believes

---

1456 Collections. Vol. V, Soteriology, 201; According to A. Kuyper, "conversion unto salvation is once in a whole life and it cannot be repeated. If one gets out of death he is alive and will not go back to death. Eternal death does not mean a river which passes under many bridges, nor can a Christian cross a bridge and go back to the seashore of death because of endless hope and fears. There is only one bridge to cross a river once. The one who crosses the bridge is protected by the power of God. Even though all of the powers want to turn him back, no one can turn him back because God is stronger than all creatures. According to the Bible, conversion can be applied to backsliding children of God. But it is not connected with the action of salvation, nor turning back from death but turning back from way of the temporal lost." (this is translated from Korean and edited by me)

1457 Charles G. Finney, *True and False Repentance*, tr. Sung-Ok, Eum (Seoul: Eun Sung Press, 1999) For C. Finney repentance is very conversion and conversion is very repentance. Throughout his book he wrote that conversion from unbelief and confession for sin are treated in same sense because true conversion coincides with true repentance and the one who converted from sin perfectly is sanctified. Even though the one can corrupt again one does not go back before conversion and

that God gives a different appearance of conversion to each individual person.<sup>1458</sup>

And although the conversion that turns from the way of death to the way of salvation is once-off, the “converted person can repent and turn to the first love from cooling, tenderness and weakness of faith.”<sup>1459</sup> So, after the first conversion, it is possible for subordinating conversion to occur repeatedly. And repeated conversion is necessary because “regeneration does not accomplish sanctification, the change of subjective disposition is not the same as perfect purification. For the one who converted by regeneration the sequence and proof of the first conversion is continuously necessary.”<sup>1460</sup>

Hyung-Nong Park presented the conversion of Mannesseh (2Chron. 33:11-13) and Paul (Acts 9:1-19, 22:3-16 26:9-20) as examples of momentary conversion and distinguished it from the gradual conversion of children of Christians. And he argued that while we can notice the moment of momentary conversion, we cannot know the moment and time of gradual conversion.<sup>1461</sup>

Consistently, he distinguished the first conversion from repeated conversion or repentance. He always included repentance and faith in his doctrine of conversion, so

---

repentance (134). C. Finney identifies repentance with regeneration (120).

1458 Collections. Vol. V, Soteriology, 193.

1459 Collections. Vol. V, Soteriology, 200; Hyung-Nong Park argues that “there is no repeats in soteriological conversion of restrict meaning.” The one who experienced the true conversion temporally can be attracted by evils and be wandered about far distance but finally they come back to God with contrite heart. Therefore it is proper to call ‘*gradualness*’ following conversion after first conversion to distinguish it from former.”

1460 Collections. Vol. V, Soteriology, 200.

1461 Collections. Vol. V, Soteriology, 204-5.

they should be treated as one event. But it is very difficult to find an articulate distinction in his doctrine of repentance.

It is obvious in Hyung-Nong Park's brief definition of the *Ordo Salutis* that "the soul that is regenerated and has repented and believes in the Holy Spirit will win in the fight against sin passively through the guidance of the Spirit, which inhabits him. Positively, he will be sanctified gradually in thought, word and action."<sup>1462</sup>

Hyung-Nong Park describes *mortificatio* and *vivificatio*<sup>1463</sup> as the re-creation and process of the recovery of the image of God, holiness, knowledge and righteousness. Like Calvin, he says that the struggle between the old and the new life have to continue for a man's whole life.<sup>1464</sup> So, his doctrine of repentance is placed within his doctrine of sanctification, but he regards the doctrine of repentance as an event consecutive to the doctrine of sanctification. In his doctrine of repentance *mortificatio*, which is concerned with the action of repentance and hatred of sin, is comparatively weak because repentance in sanctification must inevitably stress on the *vivificatio* aspect of the doctrine of repentance.

---

1462 Collections. Vol. XX, Sermon, 300.

1463 As a matter of fact, Calvin used the term *mortificatio* and *vivificatio* in the doctrine of repentance but Hyung-Nong Park used them in sanctification. "This (*mortificatio*) is a biblical expression to indicate the passive work of sanctification that removes the pollution and depravity of the character of human being as a result of sin. It is connected with the Cross of Christ as crucifying the old man..... (But) the new man is created for good works in Christ Jesus (Eph 2:10). Concerning the effect of sanctification as I stated above is passive but this is a positive aspect. The positive aspect of sanctification is that we have been raised with Christ. (Rom 6:4, 5; Col 2:12, 3:1, 2)." Collections. Vol. V, Soteriology, 344-45.

1464 Collections. Vol. V, Soteriology, 204

Repentance cannot be completed by a momentary endeavour, but must be continued throughout man's entire life.<sup>1465</sup> This is connected with the views of Luther and Calvin, who stated that God wants our whole lives to be repentance. On this point, his beliefs are similar to those of Luther and Calvin, but different to those of K. Barth, who attempts to treat repentance in terms of a forensic declaration.

#### 5. 4. 4. Repentance, Fruits and Evidence

For Hyung-Nong Park, conversion is defined first as a work for a new inclination and then as the complex internal changes of the Christian and his subsequent actions. Conversion includes not only one stage of the *Ordo Salutis*, but the whole process in which God changes and turns His people to Him. As one of the processes of the *Ordo Salutis* conversion is closely related to other steps in the *Ordo Salutis*.<sup>1466</sup> Hyung-Nong Park believes that the doctrine of repentance is not only a single step included in the *Ordo Salutis*, but also the actions of man that escape the judgment of God.<sup>1467</sup> Thus, in his doctrine of repentance, conversion includes both the works of God and the works of man that are caused by God's work. Although the first cause of repentance is always the Cross of Christ and the grace of God, repentance involves the concrete and volitional action of man.

Concerning the definition of repentance, Hyung-Nong Park preferred the term *μετάνοια* in the New Testament as the proper description of the use of the

---

1465 Collections. Vol. V, Soteriology, 204.

1466 Collections. Vol. V, Soteriology, 202.

1467 Collections. Vol. V, Soteriology, 310.



*resipiscentia* and *poenitentia* of Lactantius. He agreed with Walden's book, *The Great Meaning of μετάνοια*, and argued that in repentance a change of heart means not only a change of mind, but also a change of direction in life and ethical disposition. Hyung-Nong Park's definition of repentance shows the change of man's whole life;

To explain in detail, the change that this term (conversion) presents is connected with intellectual life (2 Tim. 2:25), superior knowledge and salvific sanction concerning God and His truth (the same as the action of faith), conscious- volitional life (Acts 8:22), turning to God from the self (including the action of faith), emotional change that is accompanied by pious sorrow for sin (2 Cor. 7:10), and the opening of a new horizon of rejoicing to sinners. All of the elements of μετάνοια include the conscious resistance against the past condition. This needs to be investigated in detail because it is a basic factor of μετάνοια. To convert is not only to change from one conscious direction to another, but also to turn away from the past with clear hatred. This is to say that μετάνοια has both passive and active aspects.<sup>1468</sup>

Repentance is not a partial change, but a change of the whole man because all kinds of sins violate the Holiness of God. Therefore, repentance is not only a change of essence of the internal man, but also a change of the external fruits of repentance.

The one who repents truly is opposed to all evils in the sight of God, not opposed to some evils. True repentance has a thoroughgoing attitude, not a partial change. Some of the unregenerated may not commit the sin of being a drunkard, or that of prodigality, but may rather be dishonest and haughty. The fruit of true repentance escapes from all types of sin because it knows that all sin violates the Holiness of God.<sup>1469</sup>

For this reason, Hyung-Nong Park never neglects the role of the fruits of repentance as a means of proof of true repentance. "True repentance should be proved by confession of sin to God (Lk. 18:13) or by indemnification to neighbours for

---

1468 Collections. Vol. V, Soteriology, 195.

1469 Collections. Vol. V, Soteriology, 225.

damage (Lk. 19:8).”<sup>1470</sup> He criticises repentance in Korean Christians, using the example of Zaccheus, because Korean Christians merely confess their sins without exhibiting the fruits of repentance. In Hyung-Nong Park’s view, true repentance must bear the fruits externally and repentance is not only confession to God, but also paying the proper costs, even if this means losing a lot of things.<sup>1471</sup> In fact, he believed that the cause of the Korean War was the sins of pastors of the Korean Church who did not repent or pay the costs of the sins of ShinSaChamBae.<sup>1472</sup>

Even though Charles Finney argued in his book *True and false Repentance* that if repentance has a sense of duty and an intentional cause, it is a false repentance,<sup>1473</sup> Hyung-Nong Park rejects the idealistic or perfect repentance, saying that repentance must be connected with concreteness of life and human repentance cannot be perfect on earth.

Hyung-Nong Park also considered good works as an important factor of soteriology because they are the result of repentance and the production of faith. That is, because Christians are saved from the wrath of God by putting on the

---

1470 Collections. Vol. V, Soteriology, 212.

1471 Collections. Vol. XIX, Sermon, 66-72.

1472 Collections. Vol. XIX, Sermon, 66-72.

1473 Dong-Min, Jang argued that in a lecture in the presbytery of October of 1932 Hyung-Nong Park criticised revival movement of modern British-America, especially the unbiblical method of Charles Finney, but in conclusion he said that the theology of Hyung-Nong Park is not a Reformed theology but revival movement of modern British-America and evangelicalism of the 19<sup>th</sup> century. Dong-Min, Jang, op. cit., 235-237. Even though it seems that Hyung-Nong Park admitted the mystical dimension in repentance, this does not imply that his doctrine of repentance is based on the mystical movement and perfectionism, but rather his doctrine of repentance is based on the teachings of Bible. He points out the problem of enthusiasm, anarchical principles and irregular irruptions in repentance.

righteousness of God, God calls his people to perform tasks and works (Matt 12: 36; 1 Cor. 3:13; 2 Cor. 5:10).<sup>1474</sup> Therefore, repentance is thankfulness to God, obedience and a product of true faith.

Those justified by faith thank the God who saves them by doing His good works. The Holy Spirit, who performs the new creation, helps us to do good works that are the result and expression of faith. Good works performed through the power of the grace of God will be tested by the judgment of the future (1 Cor. 3:15).<sup>1475</sup>

It is true that the internal change that is the cause of the fruits of repentance precedes these fruits.<sup>1476</sup> However, repentance is called true repentance only when it results in the proper fruits. Through repentance believers should be changed into men obedient to God and a change of action should occur immediately.

Hyung-Nong Park clearly distinguishes the fruits of repentance from repentance itself.<sup>1477</sup> He presents the “faithful confession of sins, the improvement of volition, the waking up and turning against sin, the surrender to Jesus, correct ethical action, the declaration of Christian faith and the living of a life of love based on the love of God”<sup>1478</sup> as fruits of repentance, but maintains that these are not repentance itself.

Hyung-Nong Park used the *Syllogismus Practicus* to explain the relationship between repentance and good works; the fact that we are saved by faith is confirmed by repentance, and true repentance is confirmed by good works. For him, the fruits of

---

1474 Collections. Vol. V, Soteriology. 310.

1475 Collections. Vol. V, Soteriology. 310.

1476 Collections. Vol. V, Soteriology, 212

1477 Louis, Berkhof, op. cit., 245. “It does not confound this (inward change) with the change of life in which it results, but regards confession of sin and reparation of wrongs as *fruits* of repentance.”

1478 Collections. Vol. V, Soteriology, 224-225.

true repentance are not abstract fruits, but fruits of concrete life, and these works verify the truth of repentance (Lk 3:10-14).<sup>1479</sup>

This is a kind of series in which true faith precedes true repentance and true repentance is accompanied by good works. “It is an important declaration by Peter that after the Christian’s calling and election is verified by his holy life, he will be received into the eternal kingdom of Christ.”<sup>1480</sup> Even though Hyung-Nong Park used this for the verification of the doctrine of election and the doctrine of perseverance of the saints it is also used as a means for verifying true faith and true repentance, because true faith and true repentance are the very signs of redemption.

Since this is the case, the one who repents of his sins must first of all confess faithfully; if the sin occurred before the public, he must confess before the public; if it was before the Church, he must confess in front of the Church; and if it is connected with an individual, he must confess his sin before the individual. By taking this position, Hyung-Nong Park connects a man’s repentance with a relationship with God, the Church and his neighbours. Sometimes true repentance requires an external confession before the public and the Church.

In Korea, liberal theologians have criticised conservative theologians for thinking that conservative theologians are indifferent to social issues, but this is, in fact, incorrect. He connects with between social reformation and social repentance. For Hyung-Nong Park, as for Louis Berkhof, repentance does not simply mean the penitence for the specific sin or forgiveness of the individual sin, but rather he

---

1479 Collections. Vol. XIX, Sermon, 270-274.

1480 Collections. Vol. V, Soteriology, 412.

considers national conversion to be one kind of conversion<sup>1481</sup> and he believes that the repentance of a few people can save a nation.<sup>1482</sup>

Hyung-Nong Park emphasises the necessity of repentance for social sins in his sermons, as well as in his theological writings. He regards the encroachment of Japanese imperialism and the Korean War as a call for the repentance of people<sup>1483</sup> because, for him, the Korean War was an affliction of the grace of God in order to make the Koreans repent. God allowed His people to suffer in order to make them repent, and repentance is God's wonderful action and the means of His grace to save His people. This implies that Hyung-Nong Park considers the Korean nation as a covenantal people who were punished and will be forgiven by God if they repent.<sup>1484</sup>

According to Hyung-Nong Park, the encroachment of Japanese imperialism and the Korean War were caused by the sins of man,<sup>1485</sup> and he believes that if we and our nation repent and turn to God, He will forgive us and deliver us from national

---

1481 Louis, Berkhof, op. cit., 242.

1482 Collections. Vol. V, Soteriology, 197.

1483 One of sermon in 1951 of the Korean War (1950-1953) he rejected to neglect the repentance at all case, especially he pointed out the problem of repentance of who are worshipping to Japanese Shinto (ShinSaChamBae). Collections. Vol. XIX, Sermon, 62-72. His stance is almost same with Cyprian that readmission of the lapsed to Church without repentance "would outrage God and provoke a further intensification of the persecution." Cf. J. P. Burns, *Confessing the Church: Cyprian on penance*. Maurice F. Wiles, et al., ed. *Studia Patristica. XXXVI*, Critica et philologica, Nachleben, First two centuries, Tertullian to Arnobius, Egypt before Nicaea, Athanasius and his opponents. International Conference on Patristic Studies, 13th, Oxford, 1999. Louvain: Peeters, 2001, 33-348.

1484 Dong-Min, Jang, op. cit., 54-55.

1485 Sung-Gu, Jung, *Hyung-Nong Park as a pastor and his Sermons: The Life and thought of Juk San Hyung-Nong Park*, ed. Yong- Kyu, Park, (Seoul: ChongShin University Press, 1996), 262-264.

disasters. In regards to the individual, repentance is a means to dissolve the wrath of God against the individual, but for a nation, repentance is a means to remove the anger of God against the nation.<sup>1486</sup>

Hyung-Nong Park also recognises that repentance is not only the means of restoration from punishment, but also the means of blessings. And repentance does not only mean religious activity, but also social reform, restoration of ethics and moral improvement. Therefore, contrary to the view of liberal theologians, Hyung-Nong Park connected repentance with personal and social ethics in his doctrine of repentance.<sup>1487</sup>

For this reason Christians have a responsibility for political issues and War, and they must feel keenly that the cause of problem is ours, and repent in order to solve the problems created by sin.

## SUMMARY

For Hyung-Nong Park, sin is composed of action and the condition of the heart of men who break away from the law of God. The one who commits the sin provokes the wrath of God and therefore cannot enter the kingdom of God. One can only enter the kingdom of God through repentance and faith as the works of God in Christ. Fundamentally, repentance is the work of God, but sometimes it is called a work of man because God does it through man. Hyung-Nong Park called it a co-operative

---

1486 Collections. Vol. XIX, Sermon, 101-210, 215-222.

1487 Ibid.

work between God and man. In the light of salvation, conversion is occurred once-and-for-all, but in the light of confession it is repeated.

Conversion presents its truth through the fruits of repentance. This is not the compensation and sacramental cults of Roman Catholicism, but is rather an external expression of the works of God who works in the internal man. Through conversion sinners become the children of God and complete the sanctification that restores the image of God. But this conversion is given to the regenerated and to the Christian who has the sign of God's children in regeneration. Therefore repentance itself becomes a sign of redemption.

In order to simplify his explanation, Hyung-Nong Park distinguished repentance from sanctification. And he dealt with both repentance and faith in his doctrine of conversion. It is shown in his *Ordo Salutis* that the doctrine of conversion is connected with regeneration, faith, justification and adoption, but sanctification is closely connected with the ethical life of the Christian rather than hatred for sin and hope for the forgiveness of sins.

On the whole, Hyung-Nong Park intends to escape from the ethical category of man in his doctrine of repentance, but, contrary to this desire, his doctrine of repentance is rather ethical because he wants to present the way for the concrete life of the Christian.

And Hyung-Nong Park's doctrine of repentance is weakened by his overemphasis on regeneration. For him, the most important thing is that regeneration is God's ministry alone and that this, together with the presence of the Holy Spirit,

lays the foundation for salvation. Thus, Korean Presbyterian Christians do not have the urgency of repentance even though they have repented in public, especially in the prayer meetings held every Friday, and they understand the mechanics of repentance and the necessity of prayer, because by the overemphasis on regeneration they have no necessity in relationship with salvation. It is problematic that their repentance cannot change their lives or themselves because they want to explain it through the doctrine of regeneration in the view of repentance of Hyung-Nong Park.



## CONCLUSION AND SUGGESTIONS

In the words of Berkouwer: “no one can slough off the questions that have grown up in theological history and confessional development.”<sup>1488</sup> And it is impossible for one to isolate himself from the times in which he lives. Therefore, the starting point for this thesis was the urgent need of the Korean Church, which has a unique theological history, background and characteristics, concerning the doctrine of repentance.

It is necessary to formulate the correct doctrine of repentance for modern Christians, especially Korean Christians, because the doctrine of repentance can facilitate freedom from sins and the certainty of salvation as well as faith.

From the Old Testament prophets, John the Baptist, Christ and His disciples to the modern Church, a repentance, which turns away from sin and turns to God, has been preached as their main message. Nevertheless, in the Korean Church the definition of repentance was not obvious because of the influence of the idea of penance of the Roman Catholic Church and Arminianism, and because of an overemphasis on the ‘justification by faith alone’ of Reformed theology. When the Korean Church has a correct definition and understanding of repentance, Korean Christians will experience a great awakening similar to that of the early twentieth century and they will be able to turn to God and turn both church and society to God, and the Korean Church will have freedom from sins, the certainty of salvation, and through it she will experience the reinforcement of faith.

---

1488 FJ, 19.

The messages of Jesus Christ about repentance are indissolubly bound up with the kingdom of God (Mk. 1:15; Mt. 3:8), and repentance is the “one and only imperative in Jesus’ message of the kingdom of God.”<sup>1489</sup> The coming of the kingdom of God requires the repentance of sinners, and this is why the Bible says ‘repent, for the kingdom of heaven is at hand’ (Mt. 4:17). Repentance is necessary for salvation and for the coming of the kingdom of God. Therefore, repentance is a main issue and major theme of biblical soteriology.

In soteriology, both faith and repentance are important, even though people are saved through ‘justification by faith alone.’ And repentance and conversion occur through faith and include faith in Jesus Christ (Acts 11:21). Ἐπιστρεφω always includes faith, and μετανοῶ and πιστεύω can stand together and complement each other. In Jesus’ message, μετάνοια comes out from faith<sup>1490</sup> and the effect of μετάνοια is the forgiveness of all sins once-and-for-all.<sup>1491</sup> Without faith there is no conversion and no repentance. Sanctification, which includes repentance, “is inseparable from justification, and the one is just as essential as the other.”<sup>1492</sup>

In spite of the importance of the doctrine of repentance in soteriology, its position and role were treated lightly in Reformed theology because the only concern of Reformed theologians was the objectivity of salvation in Christ and ‘justification

---

1489 Gerhard, Kittel, ed. *Theological Dictionary of the New Testament* Vol. IV, tr. and ed. Geoffrey W. Bromiley (Grand Rapids: WM. B. Eerdmans Publishing Company, 1967), 1002. Hereafter, TDNT.

1490 TDNT, Vol. IV, 1002-3.

1491 F. Laubach, *Conversion: The New International Dictionary of New Testament Theology*, ed. Collin Brown (Grand Rapids: The Paternoster Press, 1975), 355; Hereafter, NIDNTT; TDNT, Vol. IV, 1001.

1492 Charles Hodge, *Systematic Theology Vol. III*, op. cit., 238.

by faith alone.’ Therefore, Reformed theology could not give its proper position to the doctrine of repentance. For the purpose of understanding of true repentance this thesis focused on four Reformed theologians and, for comparison, includes Roman Catholic theology as well. The purpose of this study was to identify true repentance in the Bible and to suggest a correct doctrine of repentance to modern Reformed Christians.

The reason that I dealt with those Reformed theologians in this thesis was, first of all, that all of them greatly contributed to Protestant theology, especially to Reformed theology. And I dealt with Calvin’s doctrine of repentance in order to investigate traditional Reformed theology, I dealt with Karl Barth’s doctrine of repentance in order to show the problem of forensic repentance, I treated G. C. Berkouwer’s doctrine of repentance in order to examine the reaction of Reformed theology in a modern context, I dealt with the doctrine of penance in official Roman Catholicism in order to point out the problem of penance and to show that Reformed theology is biblical, and I dealt with Hyung–Nong Park in order to know the doctrine of repentance of the Korean Presbyterian Christian where I stand and suggest correct repentance to the Korean Church.

Calvin’s doctrine of repentance is balanced between subjectivity and objectivity even though he argues that repentance is a work of God and God always has the initiative. And he regards repentance as a requisite element of salvation. In general I agree with Calvin’s doctrine of repentance. But his connection between repentance and *Practicus Syllogismus* to emphasise the necessity of good work in salvation needs our careful attention because it can slip into legalism easily.

Karl Barth’s doctrine of repentance is only the work of God. This doctrine of

Karl Barth can be defined forensic repentance; genuine repentance takes place in Christ only. Christians can participate in the repentance of Christ and repentance in Christ becomes their repentance. Therefore there is no human role in it. His repentance is faith itself because only through faith can Christians receive repentance from Christ.

But in the strictest sense, Karl Barth does not present a real repentance and his doctrine of repentance does not require human activity in this world because his doctrine of repentance is concentrated on the objectivity of salvation in order to escape the subjectivity of the nineteenth century. I understand his contribution in Reformed theology, but I do not agree with his forensic repentance because surely in the Bible God requires a human role in repentance.

Berkouwer's doctrine of repentance is understood by his term 'correlation'. He uses this term in order to explain the balance between faith and repentance and to overcome the problem between subjectivity and objectivity in repentance. It is a very valid and adequate term; Faith and repentance are not interdependent, but are closely connected in the grace of God in Christ. By faith the sinner knows that he is a sinner and understands the necessity of repentance. Repentance is a means of strengthening faith.

He retains the traditional Reformed position but he is different to his antecedent Reformed theologians because he gives answer to Reformed theology in a modern context. He tries to overcome the limit offset by Barth's in the relationship between God and man in the doctrine of repentance with a great wealth of knowledge of the Bible. But he does not present sufficient specific guidelines with regard to the manner

in which repentance should be dealt with in pastoral ministry.

In the Roman Catholic Church penance, theoretically and practically, is a requisite element in soteriology. There is no salvation without penance, and forgiveness of sins and salvation cannot be accomplished without a priest. Even though recently she has argued that satisfaction by priest is no more than a fruit of repentance, she still considers satisfaction by priest as a necessary element of salvation.<sup>1493</sup>

The penance is not based totally on the merit of being Christo-centric but, partially on the merit of the Church and the Priest. It is not based on the Bible. And her penance converts repentance by the righteousness of Christ into penance by co-operation of humans.

Since the second Vatican Council the Roman Catholic Church has tried to have discussions with the Protestant Church. The problem of penance is one of the major issues.<sup>1494</sup> But she still does not abandon the stem of the Council of Trent regarding penance. Her penance is a legalistic-penance.

The term ‘penance’ which is used by the Roman Catholic Church in inter-church discussions with the Protestant Church is not adequate because it is not a biblical term but a term invented by the Roman Catholic Church. And it shows that she has no mind to abandon her own position in the inter-church discussion.

---

1493 M. E. Brinkman, *Sacraments of Freedom. Ecumenical Essays on Creation and Sacrament, Justification and Freedom*, 111.

1494 Anthony N.S. Lane, *Justification by Faith in Catholic Protestant Dialogue: An Evangelical Assessment*, 87-126.

Hyung-Nong Park called repentance a co-operative work between God and man. But he does not want synergism because he assumes that repentance is only given to the regenerated and to the Christian who has the sign of God's children in regeneration. Therefore repentance itself becomes a sign of redemption. But it is difficult to change one's life because Hyung-Nong Park's doctrine of repentance is weakened by his overemphasis on regeneration.

Four Reformed theologians regard repentance as a work of God and they admit the initiative of God in repentance. Except for Barth, Reformed theologians tried to pursue the balance between subjectivity and objectivity in repentance. Calvin and Berkouwer and Hyung Nong Park try to overcome the problems of Barth's forensic penance, the legalistic-penance of the Roman Catholic Church, Arminianism, and synergism with '*Duplex acceptio hominis*' or '*Operum Justitia*,' 'Correlation' and Park's own term 'Co-operative'.

In general I agree with the doctrine of Reformed theologians but I feel something is wanting because, excepting Calvin, three of them still neglect the role of man in repentance and do not emphasise the importance of repentance in salvation.

Repentance retains the balance between objectivity and subjectivity in biblical soteriology, but it is seen only as a ministry of God. The heart of the doctrine of repentance in Reformed theology is that repentance is the work of God, God alone causes it and it is a result of the ministry God the Father, Son and Holy Spirit (Mt.3:11<sup>1495</sup>; Lk. 5:32<sup>1496</sup>; Acts 5:31<sup>1497</sup>; 2 Tim. 2:25<sup>1498</sup>; Heb. 6:6<sup>1499</sup>,

---

1495 Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ

Heb.12:17<sup>1500</sup>; Rev. 2:21<sup>1501</sup>).

The mere power of truth, argument, motive, persuasion, or eloquence cannot produce repentance...they (effects) are the gift of God, the fruit of the Spirit... but it is God who gives the increase. In this latter sense of the word supernatural, the cooperation of second causes is not excluded....but in conversion, repentance, faith and growth in grace.<sup>1502</sup>

The origin of repentance is the mercy of God in Christ,<sup>1503</sup> and, even though repentance occurs in the regenerated, its cause is still in God and from God. And repentance cannot occur without the word of God and the power of Holy Spirit. Contrary to *Article III of The Remonstrant*,<sup>1504</sup> *Articles III and IV of the Canons of Dort* states that “without the regenerating grace of the Holy Spirit, they are neither able nor willing to return to God, to reform the depravity of their nature, nor to dispose themselves to reformation.” The *Canons*, first of all, emphasises God as being an initiator of repentance, in contrast to the *Remonstrant* because “he who works in

---

πυρί·

1496 οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁματωλοὺς εἰς μετάνοιαν.

1497 τοῦτον ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ὑψώσεν τῇ δεξιᾷ αὐτοῦ [τοῦ] δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν.

1498 ἐν πραύτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε δώῃ αὐτοῖς ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας

1499 καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας.

1500 ἵστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομησαὶ τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας γὰρ τόπον οὐχ εὔρεν καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.

1501 καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.

1502 Charles Hodge, *Systematic Theology Vol. III* (London and Edinburgh: Thomas and Sons, 1873), 215.

1503 A. A. Hodge, *Outlines of Theology* (Edinburgh: The Banner of Truth Trust, first printed 1860; reprinted 1991), 488.

1504 Article 3. Man in his fallen state is unable to accomplish anything really and truly good, and therefore also unable to attain to saving faith, unless he be regenerated and renewed by God in Christ through the Holy Spirit. This article has condition “unless.”

man both to will and to do, and indeed all things in all, produces both the will to believe and the act of believing also.”<sup>1505</sup>

God is taking the initiative to bring about his people’s return to Him (Jer. 3:22) and gives new heart and new spirit to them. Its cause is the love of God and the mercy of God (Exo. 34:6-7; Jer. 3:12) as a physician. Throughout Scripture, God, through his prophets and apostles, calls Israel to return to him (2Kgs. 17:13; 2Chron. 30:6; Isa. 44:22).

The ends of repentance are the forgiveness of sins and the restoration of the image of God,<sup>1506</sup> and for these ends sinners must repent of their sins to God every day, but repentance, and thus forgiveness of sins and restoration of the image of God, is caused by the grace of God, which turns man to him. Even though sinners’ repentance and good works are required as the fruits of repentance, they are the result of divine influences.<sup>1507</sup> God is the only agent of repentance in Scripture because He alone has a right to us and “he is merciful and willing to forgive, together with a determination to live, by the help of his grace, in obedience to his commandments.”<sup>1508</sup>

Repentance is a blessing of God because to repent of sin presupposes the possibility of the forgiveness of sins; not to repent presupposes the possibility of eternal punishment. Therefore, the unforgivable sins in Hebrews 6:4-6 cannot be

---

1505 Philip Schaff, ed. *The Canons of Dort: The Creed of Christendom, Vol. I*, Reprinted (Grand Rapids: Baker Book House, 1985), 521-523.

1506 Charles Hodge, op. cit., 217. According to C. Hodge, sanctification is “the process by which the sinner is transformed into the image of Christ.”

1507 Charles Hodge, op. cit., 218.

1508 A. A. Hodge, op. cit., 489.



understood in the sense of Jewish and Old Testament practice, rather this passage can be understood as an admonition and a warning for perfection of repentance. It has a special pastoral warning, in which repentance is a “totality” and consequently a “total surrender.”<sup>1509</sup> Thus there is no unforgivable sin in those regenerated in the atonement of Christ because God is the cause of repentance and Christ accomplished the ministry of forgiveness of sins, and true repentance presupposes that one was regenerated and elected.

Repentance is God’s approach to sinners for forgiveness of sins.<sup>1510</sup> In the Scriptures, faith, repentance and good works are never considered to be merits of man, rather they are considered to be the obedience and duty of children of God because both faith and repentance depend only on the grace of God and the merit of Christ. For this reason *The Westminster Confession of Faith* denies the classification of mortal, venial and unforgivable sin, and it adds that all sins are mortal; the only cause of forgiveness of sins is the merit of the Cross of Christ.<sup>1511</sup> Repentance is connected with man’s union with Christ because repentance that flows from faith is only possible in communion with Christ, therefore it is not regarded “as conditions to be fulfilled by man, either wholly or in part, in his own strength.”<sup>1512</sup>

The subject of נחם as well as שוב in the Old Testament is God.<sup>1513</sup> And

---

1509 TDNT, 1006.

1510 Inst., 3.21. However, “not that repentance, properly speaking, is the cause of salvation, but because it is already seen to be inseparable from faith and from God’s mercy.”

1511 The Westminster Confession of Faith, PCUS XVII/ PCUSA XV, 4.

1512 Louis, Berkhof, *Reformed Dogmatics* (WM. B. Eerdmans Pub. Co, 1937), 224-5.

1513 Mike Butterworth, נחם : *New International Dictionary of Old Testament Theology & Exegesis Vol. III*, ed. William A. VanGemeren (Grand Rapids: Zondervan Publishing House, 1997), 81-

ἐπιστρεφω in the New Testament is the work of God who leads His people to Him. God is the subject and He “promises to turn to the one seeking forgiveness and reconciliation” with Him. His response to sinners’ plea for restoration is “to turn away his anger.”<sup>1514</sup> In this way, God listens to the repentance of His chosen children. And μετάνοια shows that repentance is “not just a human act but that God must give a change to repent (Heb. 12:17).”<sup>1515</sup>

Regeneration is the “ineffable act of God implanting a new nature.”<sup>1516</sup> But regeneration does not remove all sin.<sup>1517</sup> Through conversion (*conversio actualis*), which is a result of regeneration and solely the work of the Holy Spirit, God calls man to the action of repentance.<sup>1518</sup> Even though Christians are regenerated by Christ, “the original corruption of nature is not entirely removed by regeneration; that although the believer is made a new creature and who is translated from the kingdom of darkness into the kingdom of God’s dear Son, he is but partially sanctified.”<sup>1519</sup> Therefore a sinner is “daily called upon to confess, repent, and pray for forgiveness.”<sup>1520</sup>

And even though God is a subject and has the initiative in repentance, He requires sinners’ repentance (Jer. 3:21-4:4).<sup>1521</sup> Repentance cannot be divided into

---

83. Hereafter, NIDOTT.

1514 J. A. Thompson, Elmer A. Martens, NIDOTT. Vol. 2, 57.

1515 J. Goetzmann, *Conversion*: NIDNTT, 1000.

1516 A. A. Hodge, op. cit., 489.

1517 Charles Hodge, *Systematic Theology Vol. III*, 220.

1518 John E. Meeter, ed. op. cit., 323.

1519 Charles Hodge, op. cit., 223-4. cf. Col. 1:13-14.

1520 Ibid.

1521 Robin Wakely, NIDOTT. Vol. II, 1122.

subjective or objective in Scripture because it has aspects of both sides and because, in spite of the perfection of Christ's atonement, Christ requires our persistent repentance. Scripture never neglects the responsibility of man in repentance (Ezek. 18:30; Mt. 3:2, 11:20; Mk. 1:15; Lk.13:3, 5; Acts 2:38, 3:19, 8:22; 2Cor. 7:9; Rev. 2:5, 2:16, 21, 22, 3:19); God calls men to repent and turn to Him. The responsibility of the community as well as that of individuals is important for the body of Christ, because in Christ Christians are one and become brothers (Rom. 12:5; 1Cor. 8:11). As Holladay says, repentance deals with "the covenant community's return to God."<sup>1522</sup> Descriptions concerning man's responsibility in the process of repentance are numerous in the Bible. And in many portions of Scripture the subject of שׁוּב can be either God or man, but most often the subject of שׁוּב is a human person.

*The Westminster Confession of Faith* emphasises the responsibility of the Church community in relation to sin, and it differs from the reconciliation of the Roman Catholic Church. Sin is not only a problem of individuals, but also of the Church community. Therefore, the Church has a responsibility concerning sin.<sup>1523</sup> *The Westminster Confession of Faith* also speaks of the important position of the Church in terms of the doctrine of repentance.<sup>1524</sup> This is very important to Korean Christians who have adopted it as a standard confession, because for the Korean Christian, repentance is recognised only as a matter for the individual. Thus Korean Christians have been disinterested in social sins. For this reason, the Korean Church did not

---

1522 R. Laird Harris et al., ed. *Theological Wordbook of the Old Testament Vol. 2* (Chicago: Moody Press, 1980), 909. Hereafter, TWOT.

1523 Philip. Schaff, *Westminster Confession of Faith*. 1647. Ch. XV, 6 (The Evangelical Protestant Creeds):The Creeds of Christendom Vol. III (Grand Rapids: Baker Book House, 1985), 631-633

1524 Ibid.

become a responsible community. It is necessary for the Korean church to treat repentance not only in relation to God, but also in relation to society. Reformed theology is lacking in this communal-consciousness of repentance.

Genuine repentance has a practical phase different to Barth's forensic repentance which does not involve making a decision against sin.<sup>1525</sup> Repentance is intimately related not only with the will of God, but also with the will of man (Rom. 2:4).<sup>1526</sup> This rejects the biased idea of Barth. God uses repentance as a tool to turn man to him.

The reason that Peter said "repent" and "turn away (Acts 3:19)" is that He requires obedience and the confession of sins, even though He saved us without our cooperation. But this does not mean that the atonement of Jesus Christ was insufficient, nor is it a synergistic idea like that of Melancthon.<sup>1527</sup> And principally repentance is "not the ground of our salvation" but a part and necessary condition of redemption.<sup>1528</sup>

Repentance is an element of sanctification for which Christ requires the action of man. Other elements are very passive; only repentance has very positive and, at the same time, active character in the *Ordo Salutis* of soteriology. Therefore, the doctrine of repentance must be treated in a special position because, even though repentance is

---

1525 A. A. Hodge, op. cit., 489.

1526 Charles Hodge, *A Commentary on Romans* (Pennsylvania: The Banner of Truth Trust, 1975), 46-48.

1527 John E. Meeter, ed. op. cit., 323. Melancthon did not devalue the man's action in good action as a consequent fruit of regeneration that "there concur three causes of a good action – the Word of God, the Holy Spirit, and the human will assenting, not resisting the Word of God." Loc. Com., 90.

1528 Charles Hodge, *A Commentary 1&2 Corinthians* (Pennsylvania: The Banner of Truth Trust, 1974), 559.

part of sanctification, it is different to static sanctification. And *The Westminster Confession of Faith* (1647), which is the most important confession of Presbyterians, makes a distinction between sanctification, which is a new heart and a new spirit in the whole man, and repentance unto life, which is the action and event of repentance. And *The Westminster Confession of Faith* distinguished between progress and event with the former referring to sanctification, and the latter referring to repentance.

True repentance consists of “a wholehearted inner repudiation of past disloyalty, a sincere turning back to God in humble penitence, and a firm resolve to remain steadfast and loyal in the future.”<sup>1529</sup> True repentance involves a change of the whole personality of sinners. For this reason, temporary repentance in a crisis cannot be called repentance in the strict sense of Scripture because it has no transvaluation of values and significant alteration of lifestyle.

Repentance and regeneration are intimately connected with each other in soteriology. It is obvious that regeneration is a cause and a presupposition of repentance. But repentance can never precede regeneration because the very heart of man’s repentance is “not only to do better but to be better.”<sup>1530</sup> Only the regenerated can repent to God because the regenerated who have really repented can perceive and feel the filthiness and odiousness of their depraved natures and will turn from them and work to be “more conformed to his image as revealed in the face of Jesus

---

1529 Robin Wakely, משיבה : NIDOTT. Vol. II, 1122.

1530 John E. Meeter, ed. *Selected shorter writings of Benjamin B. Warfield-I* (Nutley: Presbyterian and reformed publishing company, 1970), 280.

Christ.”<sup>1531</sup>

Reformed theology recognises both the intimate relationship and the distinction between repentance and faith. *The Westminster Confession of Faith* presents faith and repentance as the two main axes of the Gospel, and thus repentance is not merely an auxiliary means of faith, but a requisite element in the soteriology of Reformed theology.

A. A. Hodge classifies saving faith into “a sense of personal guilt,” “an apprehension of the mercy of God in Christ” and “a persistent endeavour after a new life of holy obedience.”<sup>1532</sup> In other words, saving faith is genuine repentance because the elements of saving faith are the very elements of true repentance as well.

*The Westminster Confession of Faith* acknowledges both the doctrine of repentance and the doctrine of faith, saying that “repentance unto life is an evangelical grace, the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.”<sup>1533</sup> Forgiveness of sins and salvation spring from faith in the grace of God, but the importance of repentance cannot be neglected because “yet is it (repentance) of such necessity to all sinners, that none may expect pardon without it (repentance)”<sup>1534</sup> and because “it is a constant bearing of the cross which is one main characteristic of the believer’s life on earth (Ps. 19:12, 13; Lk. 9:23; Gal. 6; 14;

---

1531 Ibid.

1532 A. A. Hodge, *Outlines of Theology*, op. cit., 487.

1533 Philip Schaff, ed. *The Westminster Confession of Faith* in *The Creed of Christendom*, Vol. III Reprinted, (Grand Rapids: Baker Book House, 1985), 629-633. Chapter XVII and XV.

1534 Philip. Schaff, Ibid., 631-633.

5:24).<sup>1535</sup>

Repentance is the restoration of a broken relationship with God both internally and externally. The central concepts of repentance in the Old Testament are שׁוּב<sup>1536</sup> and נָחַם and their main idea is “turn back, return (*zurück-kehren*).”<sup>1537</sup> שׁוּב and נָחַם represent a change of mind (Job 6:29) or a re-establishing of a broken relationship (Jer. 3:1). They are acts of turning and changing one’s loyalty.<sup>1538</sup> שׁוּב means changing position or attitude (Ps 86:16), and turning decisively to God or turning away from him.<sup>1539</sup> And it always includes “an again and clings to it tenaciously”<sup>1540</sup> in the prophetic books. Therefore repentance in the Old Testament means ‘turning to God again,’ and restoration of the covenant and man’s relationship with God,<sup>1541</sup> and it can be defined as turning away from evil ways and turning to God. It is the restoration of man’s relationship with God through a change of mind and a change of attitude by sinners.

In the New Testament, ἐπιστρέφω and μετανοῶ are representative expressions for repentance. And ἐπιστρέφω and μετανοῶ corresponds to שׁוּב of the Old Testament. This means “the liberation from sins as the decisive act of redemption”<sup>1542</sup> and

---

1535 A. A. Hodge, *Outlines of Theology*, op. cit 489.

1536 J. A. Thompson, Elmer A. Martens, שׁוּב : NIDOTT Vol.4, 57.

1537 Ludwig Koehler, Walter Baumgartner, eds. *Lexicon in Veteris Testamenti Libros* (Leiden: J. Brill, 1958), 951-954.

1538 Robin Wakely, מְשׁוּבָה : NIDOTT Vol.4, 1121. מְשׁוּבָה is derived from שׁוּב.

1539 J. A. Thompson, Elmer A. Martens, שׁוּב : NIDOTT Vol.4, 57.

1540 Würthwein, *Μετάνοια*: TDNT. Vol. IV, 984.

1541 William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Grand Rapids: W.B Eerdmans Publishing Company; Leiden: E.J. Brill, 1988), 362-364.

1542 Luke 17:4

“outward and inward turning.”<sup>1543</sup> They are often synonymous, but, as in Paul’s apology to King Agrippa in Acts 26:20, they are not simple synonyms. Ἐπιστρεφω involves complete transformation whereas μετανοῶ expresses the conscious change of mind from sin to God and “the whole inner attitude to life.” Repentance precedes ‘turning to God,’ but both are confirmed by corresponding works. Conversion is thus a change in the conscious mind of sinners in which the “main concern is turning to God.”<sup>1544</sup> Μετάνοια places more emphasis on the changing of thought, will and *nous* than other terms, especially שׁוּב in the Old Testament.

Repentance changes man into a new man with a new life, but repentance is more than a simple verbal confession to either God or the Church. Rather, it is an internal change of man. As Luther wrote in his *Ninety-Five theses*, repentance is not a “mechanical act but an *inner attitude reflecting a life of repentance.*”<sup>1545</sup> And repentance is not merely sorrow for and hatred of sin, but also the inward turning away from sin to God with the full purpose of new obedience. Therefore, the heart of repentance is an inward change to God in Christ.<sup>1546</sup> Repentance is not merely a change of purpose, but a change of heart<sup>1547</sup> and an “entire change in the inward life.”<sup>1548</sup> That change of inward life appears by obedience to God, thus genuine repentance includes obedience to the word of God.

---

1543 TDNT. Vol. VII, 726.

1544 TDNT. Vol. VII, 728.

1545 Frank Senn, *The Confession of Sin in the Reformation Churches: The Fate of Confession*, ed. Mary Collins and David Power (English Language Editor Marcus Lefébure. Edinburgh: T & T Clark, 1987), 105.

1546 John E. Meeter, ed., op. cit., 279.

1547 Charles Hodge, *A commentary 1&2 Corinthians*, op. cit., 558.

1548 Ibid., 559.



Aside from this, repentance has an external appearance that acts as an external proof of essence. In other words, repentance is simultaneously accompanied by external change in the form of a life of obedience. Repentance is a turning away from sin to holiness, from a state of sin to a holy state. It is a change of life.<sup>1549</sup> Holiness is not merely a separation from sin, but conformity to Christ. So a mere separation from sin is not enough in repentance; we must become holy in all manners of living.<sup>1550</sup> God commands us: “Ye shall be holy; for I am holy (Lev. 11:45).” This results from exhibitions of God’s holiness to His children.<sup>1551</sup> Sin is serious, therefore repentance must also be serious. For this reason repentance must be both an internal and external change because the actual presence of sin in its completeness is requisite for the performance of the act of repentance in its completeness. True repentance makes man tremble at the holiness of God and, by that holiness, sinners look up to the Christ, and by the commandment of God and the word of God, man can change his works, his thoughts and his life to God. God calls us to perform our duty and task in repentance with wholehearted mind and action.

The Bible presents good work as a fruit of repentance. Nonetheless, this is just the fruit, not the essence of it. As Melanchthon mentions, the form of repentance consists of good works and sanctification, and they are the ‘*causa sine qua non*’ of repentance. Good works are the necessary fruits of faith and part of obedience to Christ, therefore, as Calvin says,<sup>1552</sup> no one can be saved without good works<sup>1553</sup> and

---

1549 Ibid., 558-9.

1550 B. B. Warfield, *Faith and Life* (Pennsylvania: The Banner of Truth Trust, 1974), 442.

1551 Ibid., 443.

1552 Inst., III, 17, 3.

1553 Charles Hodge, *Systematic Theology Vol. III*, op. cit., 238-39.

good works are a sign of the saved (Jam.2:14-15, 18, 22, 24-26, 3:13). Therefore, Korean Christians must have their true repentance and changed life as fruits suitable for repentance (Mt. 3:8; Lk. 3:8).

Repentance is the action of man, but is provoked by the action of God, and by the power of God, man turns to God. This is a product of the grace of God, so by His grace man has the opportunity to repent. Repentance requires good works, but it is neither man's righteousness nor merit that saves him from death, but his obedience and gratitude. But it is not an event that takes place in a single moment; rather it is a continuous process and it is man's duty to continue this process for his whole life.

Korean Christians are disposed to regard repentance as only one step of the *Ordo Salutis*. So they feel no urgency to repentance because, for them, it is simply one part of the process and they believe that they have already been saved by faith alone. Repentance is a process that can only be accomplished over a whole lifetime. For this reason, repentance, for Korean Christians, is an auxiliary and ancillary means and not *causa sine qua non* of salvation. Therefore, in the Korean Church it is necessary to regard repentance as an independent step even though it is indissoluble with faith.

Unfortunately, because Reformed theologians overemphasised 'justification by faith alone', the doctrine of repentance in Reformed theology is weakened, while, through the emphasis of the subjective aspect of repentance in the Roman Catholic Church, the righteousness of Christ and faith are weakened. The Korean Church has both of these problems because nowadays many Korean Christians are influenced by Barthianism and antinomianism while at the same time practising the legalistic repentance of Roman Catholicism and Arminianism.

In Scripture, especially in Ps. 51, the two sides of repentance are shown: the act of God's mercy and man's conscious decision to turn to God.<sup>1554</sup> And it is both 'God's gift' and 'man's task.'<sup>1555</sup> A correct doctrine of repentance which maintains a balance between the inwardness and externality of repentance is necessary and could prevent the antinomianism and legalistic and synergistic view of salvation that is spreading in Korea. Obviously repentance is a ministry of God in the regenerated, but if we treat it merely in the doctrine of sanctification, it is degraded into Christian ethics and it cannot be an element of salvation. Neither repentance nor faith should fall within the dimension of ethics, but should be in the dimension of salvation, and they must be regarded as the most important elements of salvation.

The Korean Church is influenced by Reformed theology and has developed the doctrine of repentance of Reformed theology. The Korean Church has an enthusiastic faith, as evidenced by the praying and frequently gathering together in the Church. But, like the biblical view, the Korean Church must maintain the balance between subjectivity and objectivity, between the works of God and those of man, and between inward change and external change in the doctrine of repentance.

---

1554 TWOT. Vol. 2, 909.

1555 TDNT. Vol. 2, 1001.

## BIBLIOGRAPHY

- Aalen, Leiv. *Die Theologie des Jungen Zinzendorf*. Lutherisches verlagshaus, 1966.
- Adams, Daniel J. "Theological method: Four Contemporary Models" *Taiwan Journal of Theology* 3 (1981): 193-205.
- Adnes, Pierre. *Penance and Reconciliation in Vatican II*. New York: Paulist Press, 1989.
- Alleine, Joseph. *An Alarm to the Unconverted*. tr. Lee, Kil Sang, Seoul: The Pastoral Material Press, 1991.
- Allison, L. M. "Creative Minds in Contemporary Theology: A Guidebook to the Principal Teachings of Karl Barth, G C Berkouwer and others" *Interpretation* 21 (Apr 1967): 234-235.
- Althaus, P. *Um die Wahrheit des Evangeliums: Die bekehrung im reformatorischen und pietistischen Licht*, Sruttgart, 1962.
- Anciaux, Paul. *The Sacrament of Penance*. New York: Sheed and Ward, 1962.
- Anderson, Arthur Lloyd. *Calvin's Conception of Sin and Guilt*. [microform] New York: Union Theological Seminary, 1947.
- Anderson, Ray S. *Evangelical Theology: Modern theologians*. Oxford: Blackwell, 1989.
- Anikuzhikattil, M. "The Formation and Structure of Eastern Penitential Liturgies" *Christian Orient* 12 (Je 1991): 68-76.
- Archdiocesan Office of Worship Penance*. Milwaukee: [s.n.], 1975.
- Assmann, Jan and Stroumsa, Gedaliahu. *Transformations of the Inner self in Ancient Religions*. Leiden: E. J. Brill, 1999.
- Babbage, S. Barton. "Man: The Image of God" *Reformed Theological Review* 22 (Je 1963): 54-55.

- Bacik, James. *Contemporary Theologians*. Chicago, Illinois; Allen, Texas: Thomas More Pub., 1989.
- Backus, Irena, ed. *From the Carolingian to the Maurists: The Reception of the Church Fathers in the West*. Vol. II. Leiden, New York, Köln: E.J. Brill, 1997.
- Badr, Habib. "Medium "Quiddam: The Problematic Relation of General Election and Individual Salvation in Calvin's theology" *Theological Review* 10 (Apr-N 1989): 21-65.
- Bailey, Jon Nelson. "Metanoia in the Writings of Philo Judaeus" *Society of Biblical Literature Seminar Papers* 30 (1991): 135-141.
- Baker, Alvin L. *Berkouwer's Doctrine of Election*. Phillipsburg, N.J.: Presbyterian and Reformed Pub., 1981.
- Baldermann, Ingo, et al. *Prophetie und Charisma*. Neukirchen-Vluyn: Neukirchener Verlag, 1999.
- Bankson, Marjory Zoet. "Room for Repentance" *Living-Pulpit* 9/1 (Ja-Mr 2000): 10.
- Barr, John. "*Conversion and Penitence*": *Belief in Science and in Christian Life*. Edinburgh: Handsel Press, 1980.
- Barth, Karl. "Die Gerechtigkeit Gottes" (Lecture delivered to the Aarau Church Council, 16 January 1916), in idem, *Das Wort Gottes und die Theologie*: 5-17.
- . *Christ and Adam: Man and Humanity in Romans 5*. New York: Harper and Bros, 1957.
- . "*The Faith of the Church*": *a Commentary on the Apostle's Creed according to Calvin's Catechism*. ed. Jean Louis Leuba, tr. Gabriel Vahanian. London: Collins, 1960.
- . *Deliverance to the Captives*. New York: Harper and Row, 1961.
- . *The Christian Life*. tr. J. Strathearn McNab. London: Student Christian

Movement, 1962.

----- . *Anselm: Fides quaerens Intellectum (Faith in search of understanding)*.  
tr. Ian W. Robertson. Cleveland: World Publishing, 1962.

----- . *The Heidelberg Catechism for Today*. tr. Shirey C. Guthrie, Jr.  
Worcester and London: The Trinity Press, 1964.

----- . *Credo*. tr. J. Strathearn McBab. London: Hodder and Stoughton, 1964.

----- . *Dogmatics in Outline*. tr. G.T. Thomson. London: SCM Press;  
Philadelphia: Trinity Press International, 1966.

----- . *Action in Waiting for the Kingdom of God*. Rifton NY.: Plough  
Publishing House, 1969.

----- . *Protestant Theology in the Nineteenth Century: its background and  
history*. 1<sup>st</sup> compl. Eng. Edition. tr. Brain Cozens and John Bowden.  
London: SCM Press, 1972.

----- . *The Epistle to the Romans*. tr. the sixth edition by Edwyn C. Hoskyns.  
London, Oxford, New York: Oxford University Press, 1972.

----- . *Church Dogmatics: Vols. I.1-IV. 3.1*. tr. G W. Bromiley. Edinburgh: T. &  
T. Clark, 1975.

----- . *Church Dogmatics*. ed. G.W. Bromiley, T.F. Torrance. Edinburgh: T&T.  
Clark, 1978.

----- . *Come Holy Spirit: Sermons*. tr. Richards. London: Mowbrays, 1978.

----- . *Evangelical theology: An Introduction*. tr. Grover Foley. Grand Rapids:  
Eerdmans, 1979.

----- , ed. *The knowledge of God and the Service of God according to the  
Teaching of the Reformation, Recalling the Scottish confession of  
1560* .1<sup>st</sup> AMS. tr. J. L. M. Haire and Ian Henderson. New York: AMS  
Press, 1979.

- . *Ethics*. ed. Dietrich Braun. tr. Geoffrey W. Bromiley. Edinburgh: T. & T. Clark, New York: Seabury Press, 1981.
- . *The Theology of Schleiermacher: lectures at Gottingen, winter semester of 1983/24*. Bromiley, Geoffrey William. Edinburgh: Clark, 1982.
- . *Unterricht in der christlichen Religion*. Zurich: Theologischer Verlag, 1985.
- . “*The Way of Theology in Karl Barth*”: *Essays and Comments*. ed. H. Martin Rumscheidt. Allison Park, Pa: Pickwick Publications, 1986.
- . *The Göttingen Dogmatics Introduction in the Christian Religion Vol. I*. ed. Hannelotte Reiffen. tr. Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1990.
- . “*The Holy Spirit and the Christian Life*”: *The Theological Basis of Ethics*. ed. Hoyle, R Birch. Louisville, KY: Westminster/John Knox Press, 1993.
- . *Jesus is Victor*. Grand Rapids: Eerdmans, 1994.
- . *The Theology of John Calvin*. tr. Geoffrey W Bromiley. Grand Rapids, Cambridge: Wm B. Eerdmans Pub., 1995.
- . *The Theology of the Reformed confessions*. tr. and annotated by Darrell L. Guder and Judith J. Guder. Louisville, KY: Westminster John Knox Press, 2002.
- . *Prayer*. ed. Don E. Siliers from the translation of Sara F. Terrien. Louisville, KY: Westminster John Knox Press, 2002.
- . *God here and now*. tr. Paul M. van Buren. London: Routledge and Kegan Paul, 2003.
- Barth, Markus. “Conversion and conversation: Israel and the church in Paul's Epistle to the Ephesians” *Interpretation* 17/1 (Ja 1963): 3-24.
- Barton, John. *Penance and Absolution*. London: Burns and Oates, 1961.

Bavinck, Herman. *Our Reasonable Faith*. tr. Henry Zylstra. Grand Rapids: Baker Book House, 1978.

Beeke, Joel R. *Assurance of Faith: Calvin, English Puritanism, and the Dutch second Reformation*. New York, San Francisco, Bern, Frankfurt am Main, Paris, London: Peter Lang, 1991.

----- . “Faith and Assurance in the Heidelberg Catechism and its Primary Composers: a fresh look at the Kendall thesis” *Calvin Theological Journal* 27 (Apr 1992): 39-67.

Beer, Peter J. “Trent's Temporal Punishment and Today's Renewal of Penance” *Theological Studies* 35 (S 1974): 467-481.

Berkhof, Louis. *Manual of Reformed Doctrine*. Grand Rapids: Eerdmans, 1933.

----- . *Reformed Dogmatics*. Grand Rapids, Michigan: WM. B. Eerdmans, 1937.

----- . *Systematic Theology*. London: The Banner of Truth Press, 1959.

----- . *Summary of Christian Doctrine*. Grand Rapids: Eerdmans, 1960.

----- . *The History of Christian Doctrines*. London: Banner of Truth Trust, 1969.

Berkouwer, Gerrit C. *Karl Barth*. Kampen: J.H. Kok N. V., 1936.

----- . *Barthianisme en Katholicisme*. Kampen: Kok, 1940.

----- . *Faith and Sanctification*. Grand Rapids, MI: Eerdmans, 1952.

----- . *The Providence of God*. Grand Rapids, MI: Eerdmans, 1952.

----- . *Modern Uncertainty and Christian Faith*. Grand Rapids, MI: Eerdmans, 1953.

----- . *The Person of Christ*. Grand Rapids, MI: Eerdmans, 1955.



- . *General Revelation*. Grand Rapids, MI: Eerdmans, 1955.
- . *Faith and Justification*. Grand Rapids, MI: Eerdmans, 1955.
- . *The Triumph of Grace in the Theology of Karl Barth*. Grand Rapids, MI: Eerdmans, 1956.
- . “Universalism” *Christianity Today* 1 (My 13 1957): 5-6.
- . “Church in the last days” *Christianity Today* 2 (Ap 14 1958): 3-5.
- . *Recent Developments in Roman Catholic Thought*. Grand Rapids, MI: Eerdmans, 1958.
- . *Faith and Perseverance*. Grand Rapids, MI: Eerdmans, 1958.
- . *The Conflict with Rome*. Philadelphia: Presbyterian and Reformed Pub., 1958.
- . “Glory of Christ” *Christianity Today* 4 (Mr 28 1960): 5-7.
- . *Divine Election*. Grand Rapids: Eerdmans, 1960.
- . “Satan and the Demons” *Christianity Today* 5 (Je 5 1961):18-19.
- . “Election and Doctrinal Reaction” *Christianity Today* 5 (Ap 10 1961): 10-13.
- . “Critique of Christ” *Christianity Today* 6 (My 25 1962): 6-8.
- . *Man: The Image of God*. Grand Rapids: Eerdmans, 1962.
- . “Significance of Pascal (1662-1962)” *Christianity Today* 6 (Ag 31 1962): 31-32.
- . “Silent God” *Christianity Today* 8 (N 8 1963):7-9.
- . *Calvin and the Church*. Amsterdam, 1964.

- . “Protestant Catholic Dialogue: a Reformed View” *Christianity Today* 9 (O 23 1964): 6-8.
- . *The Work of Christ*. Grand Rapids: Eerdmans, 1965.
- . *The Second Vatican Council and the New Catholicism*. Grand Rapids: Eerdmans, 1965.
- . *General Revelation*. Grand Rapids, MI: Eerdmans; Carlisle, England: Paternoster Press, 1965.
- . “Obedience of a perfect Son” *Christianity Today* 10 (Mr 18 1966): 10-14.
- . “What Conservative Evangelicals can learn from the Ecumenical Movement?” *Christianity Today* 10 (My 27 1966): 17-20.
- . “The Gospel in the World” *Christianity Today* 12 (Sep. 27, 1968): 12-16.
- . *The Sacraments*. Grand Rapids: Eerdmans, 1969.
- . *Heiliging en Dienst: Kernwoorden in het christelijk geloof*. Kampen, Netherlands: J H Kok, 1970.
- . “The Küng-Rahner debate” *Christianity Today* 15 (My 7 1971): 45-46.
- . “Current religious thought” *Christianity Today* 16 (N 5 1971): 53-54.
- . *Paulus en Barth: Dertiende apostel en het elfde gebod*. Kampen: J H Kok, 1971.
- . *The Return of Christ*. Grand Rapids: Eerdmans, 1972.
- . *Doctrina de Deo*. Weerwoord. Nijkerk, Netherlands: G F Callenbach, 1974.

- . *Orthodoxy and Orthopraxis: God and the Good*. Grand Rapids: Eerdmans Pub., 1975.
- . *Holy Scripture*. Grand Rapids: Eerdmans, 1975.
- . *The Church*. Grand Rapids: Eerdmans, 1976.
- . *A half century of theology: movements and motives*. tr. & ed. Lewis B. Smedes. Grand Rapids: Eerdmans, 1977.
- . *Sin*. Grand Rapids: Eerdmans, 1980.
- . *The Testimony of the Spirit: Authoritative Word*. Grand Rapids, MI: Wm B Eerdmans, 1983.
- Berkouwer, G. C. and Aalders, G. C. *Calvinism in Times of Crisis*. Baker, 1947.
- Berranger, Olivier. "Déclaration de Repentance" *Foi et Vie* 97 (Ja 1998): 103-107.
- Bettenson, Henry, ed. *Documents of the Christian Church*. London, Oxford, New York: Oxford University Press, 1974.
- Bettis, Joseph D. "Is Karl Barth a universalist" *Scottish Journal of Theology* 20 (D 1967): 423-436.
- Biggar, Nigel. *Reckoning with Barth: Essays in Commemoration of the Centenary of Karl Barth's Birth*. Oxford, England: Mowbray, 1988.
- . *The hastening that waits: Karl Barth's Ethics*. Oxford: Clarendon Press, New York: Oxford University Press, 1993.
- Biller, Peter and Minnis, A. J. *Handling Sin: Confession in the Middle Ages*. Woodbridge, Eng: York Medieval Press, 1998.
- Bloesch, Donald G. "Soteriology in Contemporary Christian Thought" *Interpretation* 35 (Ap 1981): 132-144.
- Blondel, Jean L. "Prayer and Struggle: Karl Barth's The Christian Life" *Saint Luke's Journal of Theology* 23 (Mr 1980): 105-115.

- Blumenthal, D. R. "Repentance and Forgiveness" *Cross-Currents* 48/1 (S 1998): 75-82.
- Bockmuehl, Klaus. *The Unreal God of Modern Theology*. tr. Geoffrey W. Bromiley. Colorado Springs: Helmers and Howard Pub., 1988.
- Boersma, Hans. "Alexandrian or Antiochian: A dilemma in Barth's Christology" *Westminster Theological Journal* 52/2 (Fall 1990): 263-280.
- Boettner, Loraine. *Roman Catholicism*. Philadelphia: The Presbyterian and Reformed Publishing Company, 1968.
- Bogue, Carl William. *A Hole in the Dike: Critical Aspects of Berkouwer's Theology*. Cherry Hill, N.J: Mack Publishing, 1977.
- . *Berkouwer and the Battle for the Bible: Inerrancy and the Church*. Chicago, Ill: Moody Press, 1984.
- Bolt, John. "Church and world: a Trinitarian Perspective" *Calvin Theological Journal* 18 (Ap 1983): 5-31.
- Borobio, Dionisio. "*Sacramental Forgiveness of Sins*": *Forgiveness*. tr. Dinah Livingstone, Casiano Floristán and Christian Duquoc; English language Editor. Marcus Lefébure. Concilium 184. Edinburgh: T. & T. Clark, 1986.
- Borowitz, Eugene B. *Anti-Semitism and the Christologies of Barth, Berkouwer and Pannenberg. Christianity and Judaism*. Scranton, Pa: Ridge Row Press, 1983.
- Bosco, D. "Conscience as Court and Worm: Calvin and the Three Elements of Conscience" *Journal of Religious Ethics* 14/2 (Fall 1986): 333-355.
- Bowden, John. *Karl Barth, Theologian*. London: SCM Press, 1993.
- Braaten, Carl E. "Salvation through Christ alone" *Lutheran Forum* 22/4 (1988): 8-12.
- Bradford, E. "The Second Vatican Council and the New Catholicism" *Westminster Theological Journal* 29 (N 1966): 83-91.

- Bradley, James E. and Muller, Richard A. *Church, Word and Spirit: historical and theological essays in honor of Geoffrey W Bromiley*. Grand Rapids, MI: Eerdmans, 1987.
- Braybrooke, M. "Repentance: a Comparative Perspective" *Theology* 101 (Jl-Ag 1998): 312-313.
- Breshears, Gerry. *Faith and General Revelation in the Tradition and Theology of G. C. Berkouwer*. Diss. of Ph. D. Fuller Theological Seminary, 1984.
- Bromiley, Geoffrey W. "Doctrine of Reconciliation: a Survey of Barth's Kirchliche Dogmatik, pt 4/2" *Scottish Journal of Theology* 10 (Mr 1957): 76-85.
- Brown, Kathy and Sokol, Frank C. *Issues in the Christian Initiation of Children: Catechesis and liturgy*. Chicago: Liturgy Training Pub, 1989.
- Bouwsma, W. J. et al. *Calvin and Christian Ethics*, ed. De Klerk P. Grand Rapids, Michigan: Calvin Studies Society, 1987.
- Bouwsma, W. J. *John Calvin: A Sixteenth Century Portrait*. New York/Oxford: OUP, 1988.
- Brinkman, M. E. *Sacraments of Freedom. Ecumenical Essays on Creation and Sacrament, Justification and Freedom*. Zoetermeer: Meinema, 1999.
- Brown, Collin. *Karl Barth and the Christian Message*. London: Tyndale Press, 1967.
- , ed. *The New International Dictionary of New Testament Theology*. Grand Rapids: The Paternoster Press, 1975. NIDNTT
- Brunner, Emil. *The Christian Doctrine of Creation and Redemption: Dogmatics Vol. II*. tr. Olive Wyon, Philadelphia: The Westminster Press, 1952.
- Buckley, Francis J. *"I Confess": The Sacrament of Penance Today*. Notre Dame: Ave Maria Press, 1972.
- , "Recent Developments in the Sacrament of Penance" *Communio* 1 (Spr 1974): 83-98.

----- . *The Sacrament of Penance in a changing Church and Society: Theology confronts a changing World*. W Mystic, Conn: Twenty-Third Pub., 1977.

Buckley, James J. “A Field of Living Fire: Karl Barth on the Spirit and the Church” *Modern Theology* 10 (Ja 1994): 81-102.

Burns, J. Patout. *Confessing the Church: Cyprian on Penance*. ed. Maurice F. Wiles, et al. *Studia Patristica. XXXVI. Critica et philologica, Nachleben, First two centuries, Tertullian to Arnobius, Egypt before Nicaea, Athanasius and his Opponents*. International Conference on Patristic Studies, 13th, Oxford, 1999. Louvain: Peeters, 2001.

Burnett, Amy Nelson. “Church Discipline and Moral Reformation in the Thought of Martin Bucer” *Sixteenth Century Journal* 22/ 3 (1991): 439-456.

Busch, Eberhard. *Karl Barth: his Life from Letters and Autobiographical Texts*. London: SCM Press, 1976.

Butin, Philip W. “Two Early Reformed Catechisms, the Threefold Office, and the Shape of Karl Barth's Christology” *Scottish Journal of Theology* 44/2 (1991): 195-214.

Cabie, Robert et al. *The Sacraments*. Collegeville, Minn: Liturgical Press, 1988.

Caldwell, Patricia. *The beginning of American Expression: The Puritan Conversion Narrative*. Cambridge: Cambridge University press, 1983.

Calvin, John. *Calvin's Old Testament Commentaries*. Wm. B. Eerdmans: Grand Rapids, 1953.

----- . *Theological treatise: The Library of Christian Classics*. Vol. XXII. ed. Reid, J. K. S. Philadelphia: The Westminster Press, 1954.

----- . *Tracts and treatises on the Reformation of the Church*. Vol.I. ed. Torrance, Thomas Forsyth. tr. by the original Latin and French by Henry Beveridge, Edinburgh: Oliver & Boyd, 1958.

----- . *Tract and Treatises on the Doctrine and Worship of the Church*.

Vol.II. ed. Torrance, Thomas Forsyth. tr. by the original Latin and French by Henry Beveridge, Edinburgh: Oliver & Boyd, 1958.

----- . *Tract and Treatises in Defence of the Reformed Faith*. Vol.III. ed. Torrance, Thomas Forsyth. tr. by the original Latin and French by Henry Beveridge, Edinburgh: Oliver & Boyd, 1958.

----- . *Commentaries and Letters: The Library of Christian Classics*. Vol. XXIII. ed. & tr. Joseph Haroutunian and Louise Pettibone Smith. Philadelphia: The Westminster Press, 1960.

----- . *Institutes of Christian Religion: The Library of Christian Classics*. Vols. XXI-XXII. ed. John T. McNeill. tr. Ford L. B. Philadelphia: Westminster, 1960.

----- . *Concerning the eternal predestination of God*. tr. and introduction J. K. S. Reid. London, 1961.

----- . *Calvin's New Testament Commentaries*, ed. Torrance, D. W. and Torrance, T. F. Grand Rapids: Wm. B. Eerdmans, 1972.

----- . *Letter of John Calvin: Selected from the Bonnet Edition*. Carlisle, Pennsylvania: The Banner of Truth Trust, 1980.

----- . *Institutes of Christian Religion*. tr. Battles, F. L. Philadelphia: The Westminster press, 1980.

----- . *Calvin's Ecclesiastical Advice*. tr. Beaty M. and Farley, B. W. Louisville, Kenn: Westminster/John Knox Press, 1991.

Cameron, Charles M. "The Reformation continues: a study in twentieth century Reformed Theology" *Reformed Review* 33 (W 1980): 73-81

----- . *The Problem of Polarization: an approach based on the writings of G C Berkouwer*. Lewiston, NY: Edwin Mellen Press, 1992.

----- . "Pride and Faith in Berkouwer's Studies in Dogmatics"

*Evangel* 12 (Sum 1994): 50-53.

Capper, LeRoy S. "The Imago Dei and its implications for order in the church" *Presbyterion* 11/1 (Spr 1985): 21-33.

Carey, John J. "Hans Küng and Karl Barth: one flesh or one spirit?" *Journal of Ecumenical Studies* 10/1 (W 1973): 1-16.

Celichowski, John. "Mediation and Metanoia: Using Principles of Alternative Dispute Resolution to Reform the Rite of Penance" *Worship* 76 / 3 ( My 2002): 244-267.

Cha, Young Bae. "The Theological Principle of Park Hyung Nong" *PTQ* 51/3 (1984): 89.

Chrysostom, John. *On Repentance and Almsgiving*. tr. Christo, G. G. Washington, DC: Catholic University of America, 1998.

Chryssavgis, John. "Repentance as Resurrection" *Diakonia* 31/2 (1998): 97-114.

Citron, Bernhard. *The Evangelical Doctrine of Conversion, Lutheran and Reformed*. [microform], 1946.

Cochrane, Arthur C. "Doctrine of Sanctification: review of Barth's Kirchliche Dogmatik; pt 4/2" *Theology Today* 13 (O 1956): 376-388.

Coenen, Lothan. *Handbuch zum Heidelberger Katechismus*. Neukirchen: Neukirchener Verlag des Erziehungsvereins, 1963

Coless, Gabriel M. "Sacrament of Penance: Creative Ferment" *Worship* 47 (O 1973): 463-472.

Collins, Mary and Power, David. *The Fate of confession*. Edinburgh: T and T Clark, 1987.

Colquhoun, John. *Repentance*. London: Banner of Truth Trust, 1865.

Colwell, John E. *Actuality and Provisionality: Eternity and Election in the Theology of Karl Barth*. Edinburgh: Rutherford House Books, 1989.



- Conn, Walter. *Christian Conversion: A Developmental Interpretation of Autonomy and Surrender*. New York/Mahwah: Paulist Press, 1986.
- Connolly, Hugh. *The Irish penitentials and their Significance for the Sacrament of Penance Today*. Dublin: Four Courts press, 1995.
- . *Sin: New Century Theology*. London and New York: Continuum, 2002.
- Connor, James L. "The Work of Christ" *Theological Studies* 27/3 (S 1966): 466-468.
- Cottret, B. and McDonald, M. W. *A Biography: John Calvin*. Grand Rapids, MI: Eerdmans, 2000.
- Cross, Terry L. "The Yoke of Necessity: the Use of the Terms *necessitas* and *coactio* in the Thought of John Calvin" *Spirit and the mind* (2000): 157-177.
- Curran, Charles E. "Sacrament of Penance Today" *Worship* 43 (N 1969): 510-531.
- . "Sacrament of Penance Today" *Worship* 43 (D 1969): 590-619
- Cusack, Carole. M. *Conversion among the Germanic peoples*. London: Cassell, 1999.
- Cuschieri, Andrew J. *The Sacrament of Reconciliation, A Theological and Canonical Treatise*. Lanham: University of Press of America, 1992.
- Cushman, Robert Earl. "Karl Barth and the Holy Spirit" *Religion in Life* 24/4 (Aut 1955): 566-578.
- Dallen, James. "Eucharist and Penance" *Worship* 50 (Jl 1976): 324-328.
- . "Imposition of Hands in Penance: A Study in Liturgical History". *Worship* 51 (My 1977): 224-247.
- . "Church Authority and the Sacrament of Penance: the Synod of Bishops" *Worship* 58 (My 1984): 194-214.
- . "Reconciliatio et Paenitentia: the Postsynodal apostolic exhortation"

*Worship* 59 (Mr 1985): 98-116.

----- . *The Reconciling Community: The Rite of Penance*. New York: Pueblo Pub Co, 1986.

----- . "Reconciliation in the Sacrament of Penance" *Worship* 64 (S 1990): 386-405.

Dantine, Johannes. "Zu Karl Barths Traum von einer Theologie des Heiligen Geistes" *Theologische Literaturzeitung* 111/6 (Je 1986): 401-408.

Davis, H. Francis. "The essence of Barthism" *Downside Review* 68 (Apr 1950): 131-146.

Davis, T. "Not "Hidden and Far Off": The Bodily Aspect of Salvation and Its Implications for Understanding the Body in Calvin's Theology" *Calvin Theological Journal* 29 (N 1994): 406-418.

Davis, T. et al. *The Resurrection: An Interdisciplinary Symposium on the Resurrection of Jesus*. New York: Oxford Univ. Pr, 1997.

Dease, Dennis J. "General Confession and Absolution" *Worship* 51 (N 1977): 536-545.

Den Dulk, M. ...*Als twee die spreken: Een Manier om de heiligingsleer van Karl Barth te lezen*. 's Gravenhage: Uitgeverij Boekencentrum B. V., 1988

De Graaff, A. H. and Olthuis, J. H., eds. *Toward a Biblical view of man: some readings*. Toronto. Association for the Advancement of Christian Scholarship, 1978.

De Groot, C. G. *Spener en Francke: Grondleggers van die Duitse Piëtisme*. Potchestroomse Universiteit vir Christelike Hoër Onderwys, 1992.

De Gruchy, J. W. "John Calvin, a Sixteenth Century Portrait" by W.J. Bouwsma: book review. *Journal of theology for Southern Africa* 67 (June 1989): 94-95.

Deifelt, Wanda. "Metanoia/Conversion: Our worship includes repentance, but do

we really grasp its meaning? We can rejoice in hope” *Church and Society* 90/1 (S-O 1999): 81-86.

De Jong, G. W. *De Theologie van Dr G C Berkouwer: Een strukurele analyse*. Kampen, Netherlands: J H Kok, 1971.

De Klerk, Peter. *Calvin and Christian Ethics: Paper and Response presented at the fifth COLLOQUIUM on Calvin & Calvin Studies*. Grand Rapids: Calvin Studies Society, 1987.

De Kroon, Marijn. *The Honour of God and Human Salvation*. 2<sup>nd</sup> edition. tr. Vriend, John & Bierma Lyle D. Edinburgh/New York: T & T Clark, 2001.

De Letter, P. “Sacramental Forgiveness of Venial Sins” *Ephemerides Theologicae Lovanienses* 30 (1954): 54-63.

De Moor, Johannes Cornelis. *Towards a Biblically Theological Method: Structural analysis and further elaboration of Dr G C Berkouwer's hermeneutic dogmatic method*. Kampen, Netherlands: J H Kok, 1980.

Den Dulk, M. *Als Twee Die Spreken: Een manier om de heiligingsleer van Karl Barth te lezen*. Uitgeverij Boekencentrum B. V., 's Gravenhage, 1987.

De Ridder, C. A. “Connaissance protestante du catholicisme romain G C Berkouwer” *Etudes Theologiques et religieuses* 37 (no 3 1962): 259-276.

De Vaux Saint-Cyr, Carra et al. *The Sacrament of Penance*. Glen Rock: Deus Books Paulist Press, 1966.

De Vine, Mark. “Two Treatises on Penance: an Inquiry into Tertullian's Exegesis and Montanism” *Churchman* 109/ 2 (1995): 143-153.

De Vos, B. J. G. *Die Begrippe uitverkiesing en verwerping by G.C. Berkouwer*. [Microform] Pretoria: [s.n.], 1987.

Diem, Hermann. “Christologie und Rechtfertigung bei Karl Barth” *Evangelische Theologie* 23/4 (1963): 197-213.

Dieter Melvin E. et al. *Fives Views on Sanctification*. Grand Rapids, Michigan: The

Zondervan Pub., 1987.

Dirksen, Alloys. H. *The New Testament Concept of Metanoia*. Diss. Ph.D. St. Charles Seminary, Washington, DC: Catholic University of America, 1932.

Downing, John. "Penitence at the Eucharist" *Church Quarterly Review* 165 (Ap-Je 1964): 209-218.

Doyle, Robert C. *Repentance and Union with Christ: The Preaching of Repentance in John Calvin*. Homebush, Australia: Lancer Books, 1986.

Dudley, Martin and Rowell, Geoffrey. *Confession and Absolution*. Collegeville, Minn: Liturgical Pr, 1990.

Duggan, Robert D. *Conversion: The Underlying Dynamic of Evangelization: Catholic Evangelization Today*. Mahwah, NJ: Paulist Press, 1987.

Dulles, Avery. "The Second Vatican Council and the New Catholicism" *Theological Studies* 27/2 (Je 1966): 305-307.

Duquoc, Christian. *Note on Indulgence: The Sacrament of Penance*. Glen Rock: Deus Books Paulist Press, 1966.

Dykstra, D. I. "Faith and Sanctification" *Theology Today* 10 (Jl 1953): 263-266.

Eaton, Peter. "On Repentance and Almsgiving" *Anglican Theological Review* 82/1 (W 2000): 94-196.

Elwell, Walter A., ed. *Handbook of Evangelical*. Grand Rapids, MI: Baker Books, 1993.

Engel, M. P. *John Calvin's Perspectival anthropology*. Atlanta, Georgia: Scholars Press, 1988.

----- and Wyman, W. E. Jr. *Revisioning the Past*. Minneapolis: Fortress, 1992.

Erb, Peter C., ed. *Pietists Selected Writings*. SPCK: London, 1983.

- Etzioni, Amita and David E. C., eds. *Repentance: A Comparative Perspective*. Lanham, Md. Rowman & Littlefield Publishers, 1997.
- Faber, Jelle. *Essays in Reformed Doctrine*. Neerlandia: Inheritance Pub., 1990.
- Fagerberg, David. "Rahner on the Importance of Reconciliation in the Sacrament of Penance" *Pro Ecclesia* 5 (Sum 1996): 349-361.
- Feifel, Erich. *Busse, Bussakrament, Busspraxis*. Munich: Don Bosco Verlag, 1975.
- Ferguson, Sinclair. *The Teaching of the Confession: Westminster Confession in the Confession in the Church Today*. Edinburgh: Saint Andrew Press, 1982.
- Ferre, Nels F. S. "Natural Theology and the Christian Faith" *Scottish Journal of Theology* 11 (D 1958): 362-374.
- Fink, Peter E. "Investigating the Sacrament of Penance: an Experiment in Sacramental Theology" *Worship* 54 /3 (My 1980): 206-220.
- Finn, Thomas M. *From Death to Rebirth: Ritual and Conversion in Antiquity*. New York: Paulist Press, 1997
- Finney, Charles G. *True and False Repentance*. tr. Eum Sung Ok. Seoul: Eun Sung Press, 1999.
- Fiorenza, Francis Schussler and Galvin, John. *Systematic theology, Roman Catholic Perspectives*, Vol. II. Minneapolis: Fortress Press, 1991.
- Fitzgerald, Allan. *Conversion through Penance in the Italian Church of the Fourth and Fifth Centuries*. Lewiston/Queenston, Lamper: The Edwin Press, 1988.
- Flannery, Austin, ed. *The Conciliar and Post Conciliar Documents: Vatican Council II*, Vol. I. New York: Costello publishing company, 1975.
- Floristan, Casiano and Duquoc, Christian, eds. *Forgiveness*. Edinburgh: T. & T. Clark Ltd, 1986.
- Foley, Edward. *Communal Rites of Penance: Insights and Options: Reconciliation*.

Collegeville, Minn: Liturgical Press, 1987.

Forbes, Greg. "Repentance and Conflict in the Parable of the Lost Son (Luke 15:11-32)" *Journal of the Evangelical Theological Society* 42 (June 1999): 211-229.

Forstman, H. Jackson. "Barth, Schleiermacher and the Christian Faith" *Union Seminary Quarterly Review* 21 (Mr 1966): 305-319.

Foxgrover, David. *John Calvin's Understanding of Conscience*. Diss., Ph. D. Clarmont, 1978.

----- "Temporary Faith and the Certainty of Salvation" *Calvin Theological Journal* 15 (Nov. 1980): 220-232.

Fredricksen, P. "Paul and Augustine: Conversion Narratives, Orthodox Tradition and Retrospective Self" *Journal of Theological Studies* 37 (1986): 3-34.

Friedrich, Gerhard, ed. *Theological Dictionary of the New Testament*. Vol. VII. tr. & ed. Geoffrey W. Bromiley. Grand Rapids: WM. B. Eerdmans Publishing Company, 1971.

Furcha, Edward J. *In honor of John Calvin 1509-64*. Montreal: McGill University, 1987.

Gamble, Richard C., ed. *Calvin's Opponents*. New York/London: Garland Publishing, 1992.

Ganoczy, Alexandre. *The young Calvin*. tr. Foxgrover, D. and Provo, Wade. Philadelphia: The Westminster Press, 1987.

Geisler, Norman L. *Inerrancy*. Grand Rapids, Mich.: Zondervan, 1979.

----- *Chosen But Free: A balanced view of Divine Election*. 2<sup>nd</sup> edition. Minneapolis, Minnesota: Bethany House Publishers, 2001.

George, T., ed. *John Calvin and the Church: A Prism of Reform*. Louisville, Kenn: Westminster/John Knox Press, 1990.

- Geursen, M. W.J. "Faith and Sanctification" *Reformed Theological Review* 12 (O 1953): 89-90.
- Geyer, Alan. F. *Acknowledge Responsibility for Conflict and Injustice and seek Repentance and Forgiveness: Just Peacemaking*. Cleveland: Pilgrim, 1998.
- Gibbs, John G. "Sin" *Catholic Biblical Quarterly* 34 (Jl 1972): 346-347.
- Gillespie, V. Bailey. *The Dynamics of Religious Conversion*. Birmingham: Religious Education Press, 1991.
- Goldbrunner, Josef. *Teaching the Sacrament*. New York: Herder & Herder, 1961.
- Gollwitzer, Helmut. *Karl Barth Church Dogmatics: A Selection with Introduction*. tr. G. W. Bromiley. Edinburgh: T&T Clark, 1961.
- Graham, A. Cole. "Renewal: Catholic, Charismatic and Calvinist" *Reformed Theological Review* 44 (Ja-Ap 1985): 1-8.
- Grane, Leif. *The Augsburg Confession: A commentary*. tr. John H. Rasmussen, Minneapolis: Augsburg Publishing House, 1987.
- Gratsch, E. J. "The Church" *Theological Studies* 38 (Je 1977): 374-375.
- Green, Clifford J. *Karl Barth: Theologian of Freedom*. San Francisco, CA: Collins, 1989.
- Grenholm, Cristina. *Romans interpreted: a Comparative Analysis of the Commentaries of Barth, Nygren, Cranfield and Wilckens on Paul's Epistle to the Romans*. Uppsala: Uppsala University, 1990.
- Griffith, Howard. "The First Title of the Spirit: Adoption in Calvin's Soteriology" *Evangelical Quarterly* 73/2 (Ap 2001): 135-153.
- Gunton, Colin E. *Becoming and Being: the doctrine of God in Charles Hartshorne and Karl Barth*. New York: Oxford University Press; Solna, Sweden: Stockholm International Peace Research Institute, 1978.

- Haag, Ernst et al. *Dienst der Versöhnung: Umkehr, Busse, und Beichte Beiträge zu ihrer Theologie und Praxis*. Trier: Paulinus Verlag, 1974.
- Hall, Douglas John. *Remembered Voices: Reclaiming the Legacy of "Neo-Orthodoxy."* Louisville, KY.: Westminster John Knox Press, 1998.
- Halliburton, John. *A godly Discipline: Penance and Penitence in the early Church*. Collegeville, Minn: Liturgical Press, 1990.
- Han, Chul Ha. "Park, Hyung Nong, Elijah of World Church of 20<sup>th</sup> Century" Special Edition: the Theology of Park, Hyung Nong and Korean Church/Centenary. *Presbyterian Theological Quarterly* 64/3 (F 1997): 23-43.
- Hannah, John D. *Inerrancy and the Church*. Chicago, Ill: Moody Press, 1984.
- Hara, H. Y. *Reformed Soteriology and the Malawian Context*. Unpublished Diss., D.D. University of Pretoria, 1986.
- Harris, R. Laird et al., eds. *Theological Wordbook of the Old Testament*. Vol. II. Chicago: Moody Press, 1980. TWOT
- Hart, T. "Humankind in Christ and Christ in Humankind: Salvation as Participation in our Substitute in the Theology of John Calvin" *Scottish Journal of Theology*. 42/1 (1989): 67-84.
- Hart, Trevor A. and Thimell, Daniel P. *Christ in our place: the humanity of God in Christ for the reconciliation of the world*. Allison Park, Penn: Pickwick Pubns, 1989.
- Heggen, F. J. *Confession and the Service of Penanc.* tr. Peter Tomlinson. London, Melbourne: Sheed and Ward, 1967.
- Heick, O. "Let man be man" *Lutheran Quarterly* 6 (May 1954): 143-153.
- Hellwig, Monika K. *Signs of Reconciliation and Conversion: The Sacrament of Penance for Our Times*. Wilmington, Delaware: Michael Glazier, 1982.
- Helm, P. "Calvin and the Covenant: Unity and Continuity" *Evangelical Quarterly*



55 (Apr 1983): 65-81.

Hendriksen, William. "The Return of Christ" *Westminster Theological Journal* 35 (Fall 1972): 98-102.

Hendry, George S. "The Spirit as Lord: The Pneumatology of Karl Barth" *Theology Today* 43/3 (O 1986): 419-423.

Henry, Carl F. H. "Evangelicals and Ecumenism" *Christianity Today* 10 (My 27 1966): 17-23.

Henzel, Jan. "When Conversion is Joy and Death Victory: Historical Foundations of the Doctrine of Perseverance" *Tyndale Bulletin* 54/ 2 (2003): 123-148.

Heppe, Heinrich. *Reformed Dogmatics*. revised and ed. Ernst Bizer. tr. G. T. Thomson. Grand Rapids: Baker Book House, 1978.

Heron, Alasdair I. C. *The Holy Spirit*. Philadelphia: The Westminster Press, 1983.

Hesselink, I. John. "Recent Development in Dutch Protestant Theology" *Reformed Theological Review* 28/2 (1969): 41-45.

------. "Contemporary Protestant Dutch Theology" *Reformed Review* 26/2 (1973): 67-89.

------. *On Being Reformed: Distinctive Characteristics and Common Misunderstandings*. Ann Arbor, MI: Servant Books, 1983.

Hidber, Bruno. "From Anguish to Refound Freedom: Penance in the Tension Between Sacraments and Ethics" *Worship* 68 (Mr 1994): 98-117.

Highfield, R. *Barth and Rahner in Dialogue toward an Ecumenical Understanding of Sin and Evil*. New York: Peter Lang, 1989.

Hinze, Bradford. E. "Ecclesial Repentance and the Demands of Dialogue" *Theological-Studies* 61/2 (June 2000): 207-238.

Hodge, A. A. *Outlines of Theology*. Edinburgh: The Banner of Truth Trust, first printed 1860; reprinted 1991.

Hodge, Charles. *Systematic Theology* Vol. III. London and Edinburgh: Thomas and Sons, 1873.

-----, *A Commentary 1&2 Corinthians*. Pennsylvania: The Banner of Truth Trust, 1974.

-----, *A Commentary on Romans*. Pennsylvania: The Banner of Truth Trust, 1975

Hoekema, Anthony A. "Sin, by G. C. Berkouwer" a review, *Calvin Theological Journal* 8 (Ap 1973): 80-84.

Holeton, David R. *Penance and the Eucharist: Revising the Eucharist*. Bramcote, Eng: Grove Books, 1994.

Holladay William L. *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. Grand Rapids: W.B. Eerdmans Publishing Company; Leiden: E.J. Brill, 1988.

Holwerda, David E. *Eschatology and History*. Grand Rapids: Baker Book House, 1976.

Honeycutt, Roy L. "Reformation Heritage" *Review and Expositor* 86 (W 1989): 9-75.

Huels, John M. "Penance, Canon Law, and Pastoral Practice" *Liturgical-Ministry* 4 (W 1995): 31-36.

Hughes, Philip E. "The Conflict with Rome" *Westminster Theological Journal* 21 (My 1959): 187-193.

-----, ed. *Creative Minds in Contemporary Theology: A Guidebook to the Principal Teachings of Karl Barth, G C Berkouwer and others*. Grand Rapids: Eerdmans, 1969.

Hugh, Thomson K. *Calvin's Institutes: A New Compend*. Louisville. KY: Westminster, John Knox Press, 1989.

Hunsinger, George, ed. and tr. *Karl Barth and radical politics*. Philadelphia:

Westminster Press, 1976.

----- *How to read Karl Barth: the Shape of his Theology*. New York, Oxford: Oxford University Press, 1991.

----- *The Mediator of Communion: Karl Barth's Doctrine of the Holy Spirit*. Cambridge, New York: Cambridge University Press, 2000.

Hutter, Reinhard. "The Church as Public: Dogma, Practice, and the Holy Spirit" *Pro-Ecclesia* 3 (Spr 1994): 334-361.

Idinopulos, Thomas A. *The erosion of faith: An Inquiry into the Origins of the Contemporary Crisis in Religious Thought*. Chicago: Quadrangle Books, 1971.

Institute for the Study of the Bible (University of Natal): The Institute in collaboration with Cluster, ed. *Repentance and conversion: working in the church & community on "The Road to Damascus"* Pietermaritzburg, 1992.

International Theological Commission, "Reconciliation and Penance," *Irish Theological Quarterly* 51 (1985): 172.

*Ioannis Calvini opera quae supersunt omnia*. 59 Vols. ed. G. Baum, E. Cunitz, and S. Reuss. Brunswick / Berlin, 1863-1900. (Cited as CO)

*Ioannis Calvini Opera Selecta*. 5 Vols. ed. Peter Barth and Guilelmus Niesel. München: Kaiser Verlag, 1926-1952. (Cited as OS)

Irvin, Dale. T. "Repentance is a Gift" *Living Pulpit* 9/1 (Ja-Mr 2000): 24-25.

Jang, Dong Min. *The Theology of Park Hyung Nong*. Seoul: the Institute of Korea Christian History Press, 1998.

Jeffrey, D. L. *Gnosis, Narrative, and the Occasion of Repentance: Faith and Narrative*. Oxford: Oxford University Press. 2001

John Paul II, *Misericordia Dei* (7<sup>th</sup> of April, 2002)

Johnson, Cedric B. "Process of change: sacred and secular" *Journal of Psychology*

*and Theology* 5 (Spr 1977): 103-109.

Johnson, John Newton. *Intimations of a Pneumatology in the Dogmatic Studies of G. C. Berkouwer*. Diss., M. Th. University of Durban-Westville, 1985.

Johnson, L. J., ed. *Initiation and Conversion*. Collegeville: The Liturgical Press, 1985.

Johnson, S. Lewis. "Paul and the Knowledge of God" *Bibliotheca Sacra* 129(513) (1972): 61– 74.

-----, "G C Berkouwer and the doctrine of original sin" *Bibliotheca sacra* 132 (O-D 1975): 316-326.

Johnson, W. S. et al. *Reformed Reader: A Sourcebook in Christian Theology*. Louisville, KY: Westminster/John Knox Press, 1993.

Johnson, William Stacy. *The Mystery of God: Karl Barth and the Postmodern Foundations of Theology*. Louisville: Westminster/John Knox, 1997.

Jones, Serene. *Calvin and the Rhetoric of Piety*. Louisville, Kentucky: Westminster John Knox Press, 1995.

Jüngel, Eberhart. *The Doctrine of the Trinity, God's Being is in Becoming*. Grand Rapids: Wm. B. Eerdmans, 1976.

-----, ed. *Karl Barth, a Theological Legacy*. tr. Garrett E. Paul. Philadelphia: Westminster Press, 1986.

Karlberg, M. "Reformed Interpretation of the Mosaic Covenant" *Westminster Theological Journal* 43/1 (Fall 1980):1-57.

-----, "The Original Sin of Adam: Tensions within Reformed Theology" *Evangelical Quarterly* 59/4 (O 1987): 291-309.

Karpp, Heinrich. "Busse und Ablass in Altertum und Mittelalter" *Theologische Rundschau* 21/2 (1953): 121-136.

Kasper, Walter. "Anthropologische Aspekte der Busse" *Theologische Quartalschrift*

163/2 (1983): 96-109.

Keller, Adolf. *Karl Barth and Christian Unity: The Influence of the Barthian Movement upon the Church of the World*. tr. Werner Petersmann. revised by A.J. MacDonald. New York: The Macmillan Company, 1933.

Kelly, George A., ed. *The Sacrament of Penance in Our Time*. Boston: the Daughters of St. Paul, 1976.

Kennedt, E. W. "Reformed Orthodoxy" *Reformed Review* 33 (S 1980): 150-157.

Kennedy, Robert J. *Baptism, Eucharist, and Penance: Theological and Liturgical Connections*. Collegeville, Minn: Liturgical Pr, 1987.

-----, ed. *Reconciliation: The Continuing Agenda*. Collegeville: The Liturgical Press, 1987.

Kerr, H. T and Mulder, J. M. *Famous Conversion: The Christian Experience*. Grand Rapids, MI: W.B. Eerdmans Pub., 1983.

Kerr, H. T., ed. *A New Compend: Calvin's Institutes*. Louisville, Kentucky: Westminster, John Knox Press, 1989.

Kim, Gil Sung. "Understanding and Evaluation of Theology Dr. Park Hyung Nong" *PTQ* 71/4 (Winter 2004): 104.

Kim, Jung Jun. "Evaluation of Theology of Park Hyung Nong" *Theological Thought* 25.

Kirk, David. "Penance in the Eastern Churches" *Worship* 40 (Mr 1966): 148-155.

Kittel, Gerhard., ed. *Theological Dictionary of the New Testament*. Vol. IV. tr. & ed. Geoffrey W. Bromiley. Grand Rapids: WM. B. Eerdmans Publishing Company, 1967. TDNT

Klooster, Fred H. "Karl Barth's Doctrine of Reconciliation: a review article" *Westminster Theological Journal* 20 (My 1958): 170-184.

-----, "Faith and Perseverance" *Westminster Theological Journal* 22 (My

1960): 165-174.

----- . “Karl Barth's Doctrine of the Resurrection of Jesus Christ”  
*Westminster Theological Journal* 24 (My 1962): 137-172.

----- . “Man: The Image of God” *Westminster Theological Journal* 26 (N  
1963): 47-52.

----- . “Barth and the Future of Evangelical Theology” *Westminster  
Theological Journal* 47/2 (Fall 1985): 301-317.

Knitter, Paul. “Christomonism in Karl Barth's Evaluation of the Non-Christian  
Religions” *Neue Zeitschrift für Systematische Theologie und  
Religionsphilosophie* 13/1 (1971): 99-121.

Koehler, Ludwig and Baumgartner, Walter., eds. *Lexicon in Veteris Testamenti  
Libros*. Leiden: J. Brill, 1958.

Kok, Ronald. “Called to Humility and Repentance: An Ash Wednesday Service”  
*Reformed Worship* 54 (D 1999): 3-4.

Krabbendam, Henry. *B B Warfield versus G. C. Berkouwer on Scripture*. Grand  
Rapids, MI.: Zondervan, 1979.

Kravitz, Leonard S. “Rabbinic Wisdom on Sin & Repentance” *Living Pulpit* 8/4 (O-  
D 1999): 28-29.

Kreider, Alan. *The Change of Conversion and the Origin of Christendom*.  
Harrisburg: Trinity Press, 1999.

Kromminga, C. G. “The Church” *Calvin Theological Journal* 12 (N 1977): 203-209.

Krotke, Wolf. *Sunde und Nichtiges bei Karl Barth*. Neukirchen-Vluyn:  
Neukirchener Verlag, 1983.

Küng, Hans. *Justification: the Doctrine of Karl Barth and a Catholic*. tr. Thomas  
Collins, Edmund E. Tolk, and David Granskou. London: Burns and oats,  
1981.

- . *Great Christian thinkers*. New York: Continuum, 1995.
- Kuschel, Karl and et al. *New Horizons for Faith and Thought*. New York: Continuum, 1993.
- Lais, Hermann. *Theologische Reflexion der Bussformen*. Vergebung Versöhnung Friede. Donauworth, Ger: Verlag Auer, 1976.
- Lamb, Christopher and Bryant, M. Darrol, eds. *Religious Conversion: Contemporary Practices and Controversies*. New York: Cassell, 1999.
- Lane, Tony. "The Quest for the Historical Calvin" *The Evangelical Quarterly* 55(1983): 96-97
- . "The Theology of John Calvin" *The Evangelical Quarterly* 72/4 (2000): 367-368.
- . *Justification by Faith in Catholic Protestant Dialogue: An Evangelical Assessment*. London and New York: T&T Clark, 2002.
- Lang, A. "Die Bekehrung Johannes Calvins" *StGThK* 2/1 (1897):1-56.
- Larson, Miller Lizette. *Medieval liturgy: A Book of Essays*. New York: Garland Pub, 1997.
- Latourelle, Rene. *Vatican II: Assessment and Perspectives*. Vol. 2. New York: Paulist Press, 1989.
- Lecoutre, H. "La conversion de Calvin" *RThPh* (1890) : 5-30.
- Lee D. J. *A Conversion Story of Korean Christians*. Seoul: Jeon Mang Sa Pub., 1990.
- Lee, Han Soo. "Re-illumination of Theology of Park Hyung Nong" *PTQ* 69/1 (Spr 2002): 120-177.
- Lehmann, K. and Pannenberg, W., eds. *The Condemnations of the Reformation Era: Do They Still Divide?* tr. Margaret Kohl. Minneapolis: Fortress Press, 1990.

Leith, John H. *John Calvin's Doctrine of the Christian Life*. Louisville, KY: Westminster/John Knox Press, 1989.

-----, ed. *An Introduction to The Reformed Tradition: A way of Being the Christian Community*. Revised edition, Atlanta: John Knox Press, 1981.

Lewis, Gordon R. *Categories in Collision*. Grand Rapids: Baker Book House, 1979.

-----and Demarest, Bruce. *Challenges to inerrancy: a Theological Response*. Chicago, Ill: Moody Press, 1984.

Lillback, Peter. A. "The Continuing Conundrum: Calvin and the Conditionality of the Covenant" *Calvin Theological Journal* 29 (Ap 1994): 42-74.

Link, H. G. *Bekennen und Bekenntnis: Ökumenische Studienhefte 7*. Göttingen: Vandenhoeck & Ruprecht, 1998

Livingstone. E. A. *Concise Dictionary of the Christian Church*. New York, Oxford University Press, 2002.

Lombard, J. C. *Die Leer van Die Heiligmaking by Karl Barth*. n.v. Kampen: J.H. Kok, 1957.

Lotz, Philip Henry, ed. *Founder of Christian Movement*. Freeport: Books for Libraries Press, 1970.

Lloyd Jones, D. M. "Faith and Sanctification" *Evangelical Quarterly* 25 (Ap 1953): 107-110.

Lualdi, Katharine Jackson and Thayer, Anne T. *Penitence in the age of Reformation: Sixteenth Century Studies Conference (1997: Atlanta, Ga.)* Aldershot, Hants, England; Burlington, Vt. Ashgate, 2000.

Luijten, Eric. *Sacramental Forgiveness as a Gift of God: Thomas Aquinas on the Sacrament of Penance*. Publication of the Thomas Instituut te Utrecht, New Series. Vol. VIII. Nijmegen: Stichting Thomasfonds, 2003.

Luther, Martin. *Werke*, Weimar, 1883.



- Macina, Menahem. R. "Déclaration Fe Repentance" *Foi et Vie* 97/1 (J 1998) :103-107.
- "Une Repentance Á Connotations Apologétiques" *Foi et Vie* 99/ 1 (F 2000) : 41-62.
- Macken, John. *The Autonomy Theme in the Church Dogmatics: Karl Barth and his Critics*. Cambridge: Cambridge University Press, 1990.
- Macquarrie, John. *A Guide to the Sacraments*. London: SCM Press, 1997.
- Mahoney, John L. *Seeing into the life of things: Essays on Literature and Religious Experience*. New York: Fordham Univ Pr, 1998.
- Maimela, Simon S. "The Philosophical-Phenomenological Presuppositions in the Theology of Karl Barth" *Theologia Evangelica* 18/2 (Je 1985): 66-72.
- "Law and faith in Barth's theology" *Journal of Theology for Southern Africa* 58 (Mr 1987): 42-56.
- Mannion, M. Francis. "Penance and Reconciliation: A Systemic Analysis" *Worship* 60/2 (Mr 1986): 98-118.
- Marcel, P. C. "Relation between Justification and Sanctification in Calvin's Thought" *Evangelical Quarterly* 27 (Jl-S 1955): 132-145.
- Marshall, Bruce. *Christology in Conflict: the Identity of a Saviour in Rahner and Barth*. New York, NY: Blackwell, 1987.
- Marshall, I. H. "Sanctification in the Teaching of John Wesley and John Calvin" *Evangelical Quarterly* 34 (Ap -Je 1962): 75-82.
- Mayer, W. "On Repentance and Almsgiving" *Journal of Early Christian Studies* 7 (Sum 1999): 323-324.
- Mazziotta, Richard and Zimmerman, Joyce Ann. "Penance: Some Critical Issues" *Liturgical Ministry* 4 (Wint 1995): 1-10.
- McCauley, George. "The Ecclesial Nature of the Sacrament of Penance" *Worship*

36 (Mar 1962): 212-222.

McCord, J. I. "The Triumph of Grace in the Theology of Karl Barth" *Interpretation* 12/1 (Ja 1958): 97-98.

McCormick, B. L. *Karl Barth's critically Realistic Dialectical Theology: Its Genesis and Development (1909-1936)*. Oxford: Clarendon Press, 1997.

McCue, James F. *Penance as a Separate Sacramental Sign: Sacramental Reconciliation*. New York: Herder and Herder, 1971.

----- . "Simul iustus et peccator in Augustine, Aquinas, and Luther: toward putting the Debate in Context" *Journal of the American Academy of Religion* 48 (Mr 1980): 81-96.

McDonnell, Kilian. "Luther and Trent on Penance" *Lutheran Quarterly* 7 (Aut 1993): 261-276.

----- . "Confession of Sins" *Ecumenical Trends* 29/10 (N 2000): 159-160.

----- . "Pursuing the Path of Penance and Renewal: a Confession of Sins" *One in Christ* 36/2 (2000): 194-195.

McFadyen, Alistair I. "The Problem of Polarization: an Approach based on the Writings of G. C. Berkouwer" *Expository Times* 105 (Mr 1994): 186.

McGowan, A. T. B. "The Problem of Polarization: an Approach based on the Writings of G. C. Berkouwer" *Scottish Bulletin of Evangelical Theology* 15 (Aut 1997): 176- 178

McGrath, Alister E. "Karl Barth and the *articulus iustificationis*: the Significance of his Critique of Ernst Wolf within the Context of his Theological Method" *Theologische Zeitschrift* 39 (N-D 1983): 349-361.

----- . *Iustitia Dei: A History of the Christian Doctrine of Justification*. Vol. II. Cambridge, London, New York, New Rochelle, Melbourne, Sydney: Cambridge University Press, 1986.

----- . *Barth on Jesus Christ, Theology and the Church*. Oxford, England:

Mowbray, 1988.

------. *Justification by Faith: What It Means for Us Today*. Grand Rapids, MI: Zondervan Publishing House, 1988.

------. *A Life of John Calvin: A Study in the Shaping of Western Culture*. Oxford, U.K.: Basil Blackwell, 1990.

------. *Understanding Doctrine*. Grand Rapids: Zondervan Publishing house, 1992

------, ed. *The Making of Modern German Christology, 1750-1990*. Grand Rapids, MI.: Zondervan, 1994.

------, ed. *The Christian Theology Reader*. Oxford, UK/ Cambridge, USA: Blackwell Pub., 1995.

------. *An Introduction to Christianity*. Cambridge: Blackwell Pub., 1997.

------. *Studies in Doctrine*. Grand Rapids: Zondervan Publishing house.1997.

McKenzie, David. "Kant and Protestant Theology" *Encounter* 43 (Spr 1982): 157-167.

McKim, Donald K. *How Karl Barth changed my mind*. Grand Rapids, MI: W.B. Eerdmans, 1986.

------. *Major Themes in the Reformed Tradition*. Grand Rapids: Eerdmans, 1992.

McNeill John T. and Gamer, Helena M. *Medieval Handbooks of Penance*, no. XXIX. New York: Columbia University Press, 1938.

McNeill, John T. *The History and Character of Calvinism*. New York: Oxford University Press, 1954.

Mesorley, Harry. "Luther and Trent on the Faith needed for the Sacrament of Penance" *Concilium* 7/ 1-10 (London: Burns & Oates, 1971): 89-98.

- Meeter, John E., ed. *Selected Shorter Writings of Benjamin B. Warfield*. Vol. I. Nutley: Presbyterian and Reformed publishing company, 1970.
- Melanchthon Philip. *The Loci Communes of Philip Melanchthon*. tr. Hill, C. L. Boston: Meador Publishing Com., 1944.
- Melanson, Derek. *The Invocation of the Christian Life: Prayer and Ethics in Karl Barth's Thought*. Wolfville, NS: Gaspereau Press, 1997.
- Mick, Lawrence E. *Penance: The Once and Future Sacrament*. Collegeville: Liturgical Press, 1987.
- Migliore, Daniel L. *Freedom to Pray: Karl Barth's Theology of Prayer*. Louisville, KY: Westminster, John Knox Press, 1998.
- Migliore, Daniel L. and Gockel, Matthias. "How Historical is the Resurrection: a Dialogue" *Theology Today* 33 (Ap 1976): 5-14.
- "Vinculum Pacis: Karl Barths Theologie des Heiligen Geistes" *Evangelische Theologie* 60/2 (2000): 131-152.
- Miles, M. "Theology, Anthropology, and the Human Body in Calvin's Institutes of the Christian Religion" *Harvard Theological Review* 74 (Jl 1981): 303-323.
- Miller, C. John. *Repentance and 20<sup>th</sup> Century man*. Fort Washington, Pa: Christian Literature Crusade, 1980.
- Miller, Kenneth H. "Sacramental Penance: Catholic Category Error or Protestant Pallor (Part one)". *Evangelical Journal* 18/1 (Spr 2000): 1-18.
- Milne, D. B. A. "Sin" *Scottish Journal of Theology* 26 (My 1973): 233-234.
- Molnar, Paul D. "Some Problems with Pannenberg's Solution to Barth's "Faith Subjectivism"" *Scottish Journal of Theology* 48/3 (1995): 315-339.
- Moody, Dale. "Sin" *Review and Expositor* 69 (Spr 1972): 239-240.

Morgan, John H. "The joyful Proclamation in Barth's Theology" *Encounter* 41 (Spr 1980): 167-177.

Miller, Patrick. "Preaching Repentance in a Narcissistic Age" *Journal for Preachers* 21/2 (1998): 3-8.

Müller, D. L. *Karl Barth*. Waco: Word, 1972.

----- . "Karl Barth and the Heritage of the Reformation" *Review and Expositor* 86 (Wint 1989): 45-63.

----- . *Foundation of Karl Barth's Doctrine of Reconciliation: Jesus Christ Crucified and Risen*. Lewiston, NY: Edwin Mellen Press, 1990

----- . "Karl Barth in Dialogue on the Foundation of Salvation" *Review and Expositor* 91 (Fall 1994): 487-503.

Müller, K. "Calvins Bekehrung" *NGG* (1922): 188-255.

Miller, Lyzette Larson, ed. *Medieval Liturgy, Garland Medieval Casebooks*. Vol. XVII. New York: Garland Pub. 1997.

Muller, Richard A. "Directions in the Study of Barth's Christology" *Westminster Theological Journal* 48/1 (Spr 1986): 119-134.

----- . "The Place and Importance of Karl Barth in the Twentieth Century: a review essay" *Westminster Theological Journal* 50/1 (Spr 1988): 127-156.

----- . "Directions in Current Calvin Research" *Religious Studies Review* 27/2 (Ap 2001): 131-139.

Murray, Andrew. *Absolute Surrender and other Addresses*. Chicago: Bible Institute Colportage Association, 1897.

----- . *Repentance and Forgiveness*. Seoul: the Word of Life, 1981.

Murray, J. "Divine Election" *Westminster Theological Journal* 23 (N 1960): 39-46.

----- . "Sin" *Westminster Theological Journal* 35 (Wint 1973): 227-231.

- , "A Half Century of Theology: Movements and Motives" *Horizons* 5 (Spr 1978): 107-108.
- National Liturgical Office. *Penance Celebrations*. Ottawa: Canadian Conf. of Catholic Bishops, 1981.
- Lehmann, K. and Pannenberg, W., eds. *The Condemnations of the Reformation Era: Do they Still Divide?* Minneapolis: Fortress Press, 1990.
- Neuser, Wilhelm H. and Armstrong, Brian G. *Calvinus sincerioris religionis vindex / Calvin as Protector of the Purer Religion*. Kirksville, Mo: Sixteenth Century Journal Pub, 1997.
- Newbolt, W. C. E. and Stone Darwell, eds. *The Oxford Library of Practical Theology*. London, New York, Bombay, and Calcutta: Longmans, Green, and Co., 1908.
- Nichols, Aidan. *The Shape of Catholic Theology*. Edinburgh: T& T Clark, 1991.
- Nickle, Keith F. "The Return of Christ" *Catholic Biblical Quarterly* 35 (Jl 1973): 364-365.
- Nicole, R. "John Calvin's View of the Extent of the Atonement" *Westminster Theological Journal* 47/2 (Fall 1985):197-225.
- Niesel, Wilhelm. *The Theology of Calvin*. tr. Harold Knight. Grand Rapids: Baker Book House, 1980.
- Nitschke, Beverley A. "The Sacrament of Penance: a Lutheran Perspective" *Worship* 63 (Jl 1989): 327-340.
- Nock, Arthur Darby. *Conversion: the Old and the New in Religion from Alexander the Great to Augustine of Hippo*. Baltimore: The Johns Hopkins University Press, 1998.
- Noll, Mark A., ed. *The Heidelberg Catechism: Confessions and Catechisms of the Reformation*. Grand Rapids, Michigan: Baker Book House, 1991.
- Null, John Ashley. *Thomas Cranmer's Doctrine of Repentance*. New York: Oxford

University Press, 2000.

- O'Callaghan, Denis, ed. *Sin and repentance*. Staten Island, N.Y. Alba House, 1967.
- O'Collins, Gerald G. "Karl Barth on Christ's resurrection" *Scottish Journal of Theology* 26 (F 1973): 85-99.
- O'Donovan, Joan E. "Man in the image of God: the disagreement between Barth and Brunner reconsidered" *Scottish Journal of Theology* 39/4 (1986): 433-459.
- Ogletree, Thomas W. *Christian Faith and History: a Critical Comparison of Ernst Troeltsch and Karl Barth*. New York: Abingdon Press, 1965.
- Olmstead, Richard H. "Staking All on Faith's Object: the Art of Christian Assurance according to Martin Luther and Karl Barth" *Pro Ecclesia* 10/2 (Spr 2001): 135-158.
- O'Mathuna, Donal. "The Holy Spirit and the Christian Life: The Theological Basis of Ethics" *Ashland Theological Journal* 27 (1995): 180-182.
- Orlebeke, Clifton and Smedes, Lewis. *God and the Good: Essays in Honor of Henry Stob*. Grand Rapids: Eerdmans Pub., 1975.
- Ormerod, Neil. *Introducing Contemporary Theologies: The What and the Who of Theology Today*. Newtown, NSW: E.J. Dwyer, 1990.
- Orsy, Ladislav M. "The Sacrament of Penance in Religious Communities" *Worship* 42 (Mr 1968): 159-168.
- ". "General Absolution: New Law, Old Traditions, Some Questions" *Theological Studies* (45 D 1984): 676-689.
- Osborn, Robert T. "A "New Barth"" *Interpretation* 18/1 (Ja 1964): 62-75.
- ". "Subject and Object in Barth and Berdyaev" *St Vladimir's Seminary Quarterly* 9/4 (1965): 160-170.

- . “The Christian blasphemy” *Journal of the American Academy of Religion* 53 (S 1985): 339-363.
- Osterhaven, M. Eugene. *The Spirit of the Reformed tradition*. Grand Rapids: Eerdmans, 1970, 1971.
- Otterness, O. G. *The Doctrine of Sanctification in the Theology of Karl Barth*. Unpublished Diss., Ph.D. Chicago: The University of Chicago, 1969.
- Packer, James I. *God the image-maker: Christian Faith and Practice in the Modern World*. Grand Rapids, Mich: Eerdmans, 1988
- Palmer, Paul. *Sacraments and Forgiveness: History and Doctrinal Development of Penance, Extreme Unction and Indulgences*. Westminster, MD: Newman Press, 1959.
- Pannenberg, Wolfhart. *Problemggeschichte der neueren evangelischen Theologie in Deutschland: Von Schleiermacher bis zu Barth und Tillich*. Gottingen: Vandenhoeck und Ruprecht, 1997.
- Park, Hyung Nong. “The Trials and Wrath” *PTQ* 37/ 3 (F 1970): 17-18.
- . *Introduction*. Park, Hyung Nong Collections. Vol.I. Seoul: The Korea Christian Education Institute, 1978
- . *God*. Park, Hyung Nong Collections. Vol. II. Seoul: The Korea Christian Education Institute, 1978
- . *Anthropology and Hamartiology*. Park, Hyung Nong Collections. Vol. III. Seoul: The Korea Christian Education Institute, 1978
- . *Christology*. Park, Hyung Nong Collections. Vol. IV. Seoul: The Korea Christian Education Institute, 1978
- . *Soteriology*. Park, Hyung Nong Collections. Vol. V. Seoul: The Korea Christian Education Institute, 1978
- . *Ecclesiology*. Park, Hyung Nong Collections. Vol. VI. Seoul: The Korea Christian Education Institute, 1978



- . *Eschatology*. Park, Hyung Nong Collections. Vol. VII. Seoul: The Korea Christian Education Institute, 1978
- . *Criticism for Modern Theology I*. Park, Hyung Nong Collections. Vol. VIII. Seoul: The Korea Christian Education Institute, 1978
- . *Criticism for Modern Theology II*. Park, Hyung Nong Collections. Vol. IX. Seoul: The Korea Christian Education Institute, 1978
- . *Comparative Religion*. Park, Hyung Nong Collections. Vol. X. Seoul: The Korea Christian Education Institute, 1978
- . *Apologetics*. Park, Hyung Nong Collections. Vol. XI. Seoul: The Korea Christian Education Institute, 1978
- . *Apologetics from Experience*. Park, Hyung Nong Collections. Vol. XII. Seoul: The Korea Christian Education Institute, 1978
- . *Theological Treatises I*. Park, Hyung Nong Collections. Vol. XIII. Seoul: The Korea Christian Education Institute, 1978
- . *Theological Treatises II*. Park, Hyung Nong Collections. Vol. XIV. Seoul: The Korea Christian Education Institute, 1978
- . *Dissertations*. Park, Hyung Nong Collections. Vol. XV. Seoul: The Korea Christian Education Institute, 1978
- . *Exegesis of Pastoral epistles and Ecclesiastics*. Park, Hyung Nong Collections. Vol. XVI. Seoul: The Korea Christian Education Institute, 1978
- . *A Record of Personal Experience in the World*. Park, Hyung Nong Collections. Vol. XVII. Seoul: The Korea Christian Education Institute, 1978
- . *Sermon I*. Park, Hyung Nong Collections. Vol. XVIII. Seoul: The Korea Christian Education Institute, 1978
- . *Sermon II*. Park, Hyung Nong Collections. Vol. XIX. Seoul: The Korea

Christian Education Institute, 1978

-----, *Sermon III*. Park, Hyung Nong Collections. Vol. XX. Seoul: The Korea Christian Education Institute, 1978

Park, Yong Kyu, ed. *Theological Tradition of Korean Presbyterian Church: The Life and Thought of Juk San Park Hyung Nong*. Seoul: Chong Shin University Press, 1996.

Parker, T. H. L. *John Calvin*. Herts. England: Lion Publishing, 1982.

Perrin, N. "Was Calvin's a "Testamentary" Covenant?" *Presbyterion* 25(Spr 1999): 32- 44.

Peter, Carl J. "Renewal of Penance and the Problem of God" *Theological Studies* 30 (S 1969): 489-497.

Peterson, Robert A. *Calvin's Doctrine of Atonement*. Diss., Ph.D. Drew University. Madison, New Jersey, 1980.

Pettegree, Andrew. *The Reformation World*. London/ New York: Routledge, 2000.

Phan, Peter C., ed. *Church and Theology: Essays in Memory of Carl J. Peter*. Washington: The Catholic University of America Press, 1995.

Pitkin, Babara. "Nothing But Concupiscence: Calvin's Understanding of Sin and the Via Augustini" *Calvin Theological Journal* 34 (N 1999): 347-369.

Pohlmann, Hans. *Die Metanoia: Als Zentralbegriff der Christlichen Frömmigkeit*. Leipzig: J.C. Heinrichs Verlag, 1938.

Pollard, T. E. "Treatises on Penance: On Penitence and on Purity" *Scottish Journal of Theology* 14 (D 1961): 432-433.

Poschmann B. *Penance and the Anointing of the Sick*. tr. and revised by Francis Courtney. New York: Herder and Herder, 1964.

Posset, Franz. "Communal Penance Services in the Context of Sixteenth Century Reform Efforts" *Worship* 69 (Jl 1995): 334-345.

- Potchestroomse Universiteit vir Christelike Hoër Onderwys, ed. *Calvinus Reformermator*, 1982.
- Potter, G. R. and Greengrass, M. *John Calvin*. London: Edward Arnold, 1983.
- Praamsma, Louis. “De Theologie van Dr. G. C. Berkouwer: Een strukurele analyse” *Westminster Theological Journal* 35 (Fall 1972): 87-91.
- Quadt, Anno. *Gott und Mensch: zur Theologie Karl Barths in Ökumenischer sicht. München*. Paderborn, Wien: Verlag Ferdinand Schöningh, 1976.
- Quinn, John S. “A Catholic and the Sacrament of Penance Today” *Mid Stream* 12 (Wint-Spr-Sum 1973): 183-191.
- Rahner, Karl. *Faith Today*, ed. Hans Küng, tr. Ray and Rosaleen Ockenden, London : Sheed & Ward, 1967.
- . *Allow yourself to be forgiven: penance today*. Denville, N.J: Dimension Books, 1975.
- . *Spiritual Exercises*. London: Sheed and Ward, 1976.
- , ed. *Sacramentum mundi: an Encyclopedia of Theology*. Bangalore: Theological Publications in India, 1978.
- . *Das Busse: Wege zu seiner Bewltigung in Psychotherapie und Christentum*. Freiburg im Breisgau: Herder, 1982.
- . *Penance in the Early Church: Theological Investigations*. Vol. XV. tr. Lionel Swain. London: Darton, Longman & Todd, 1983.
- . *Theological Investigations*. London: Darton, Longman & Todd, 1961-1991
- Rainbow, Jonathan H. “Double Grace: John Calvin’s View of the Relationship of Justification and Sanctification,” *Ex Auditu*. 5 (1989): 99-105.
- Ramm, Bernard. “Studies in Dogmatics: Holy Scripture” *Christian Scholar's Review* 6/2-3 (1976): 215-216.

- , ed. *After Fundamentalism: the Future of Evangelical Theology*. San Francisco, London: Harper & Row, 1983.
- Rand, James F. *Barthian Doctrine of Salvation: Truth for Today*. Chicago: Moody Press, 1963.
- Reed, R. C. *The Gospel as taught by Calvin*. Reprinted. Grand Rapids: Baker Book House, 1979.
- Reinhold, H. A. "Timely Tracts: Penance and Penitentiaries" *Orate Fratres* 13/ 9 (Jl 1939): 412-414.
- Remy, Pierre. *Theology of the Sacrament of Penance: The Sacrament of Penance*. Glen Rock: Deus Books Paulist Press, 1966.
- Responsa ad dubia proposita: Notitiae* 37/ 417-420 (Jun-Jul, 2001) 259-260.
- Riches, John. "Berkouwer on Common Grace" *Theology* 78 (Je 1975): 302-309.
- Richter, Stephen. *Metanoia: Christian Penance and Confession*. tr. Kelly, Raymond T. New York: Sheed and Ward, 1966.
- Riga, Peter. *Sin and Penance: Insights into the Mystery of Salvation*. Milwaukee: The Bruce Publishing Company, 1962.
- , "Penance in St Ambrose" *Eglise et Theologie* 4 (My 1973): 213-226
- , "Penance in Saint Leo the Great" *Eglise et Theologie* 5 (Ja 1974): 5-32.
- Roberts, R. H. *A Theology on its Way: Essay on Karl Barth*. Edinburgh: T&T Clark, 1991.
- Rodin, R. Scott. *Evil and Theodicy in the Theology of Karl Barth*. New York: Lang, 1997.
- Rolston, H. "Responsible man in Reformed Theology: Calvin versus the Westminster Confession" *Scottish Journal of Theology* 23 (May 1970): 129-156.

- Romero, G. "Creative Minds in Contemporary Theology: A Guidebook to the Principal Teachings of Karl Barth, G C Berkouwer and others" *Catholic Biblical Quarterly* 29 (Ja 1967): 147-148.
- Rosato, Philip J. *The Spirit as Lord: The Pneumatology of Karl Barth*. [S.l.]: T and T Clark, 1981.
- . "The influence of Karl Barth on Catholic theology" *Gregorianum* 67/4 (1986): 659-678.
- Ruether, Rosemary Radford. "Left hand of God in the theology of Karl Barth: Karl Barth as a mythopoeic theologian" *Journal of Religious Thought* 25/1 (1968-1969): 3-26.
- Runia, Klaas. "The Conflict with Rome" *Reformed Theological Review* 18 (Je 1959): 55-57.
- . *Karl Barth's Doctrine of Holy Scripture*. Grand Rapids, MI.: W. B. Eerdmans, 1962.
- . *Karl Barth's Christology*. Leicester, England: Inter-Varsity Press, 1982.
- Russell, K. A. "Sin" *Living Pulpit* 18/4 (O-D 1999): 1-48.
- Samway, Patrick H. "Faith and Communal Penance" *Worship* 43(My 1969): 290-303.
- Santmire, H. Paul. "Toward a Christology of Nature: Claiming the Legacy of Joseph Sittler and Karl Barth" *Dialog* 34 (Aut 1995): 270-280.
- Scalise, Charles J. "Salvation" *Review and Expositor* 91 (Fall 1994): 469-573.
- Scanlon, Michael. *Turn to the Lord a Call to Repentance*. Ann Arbor, MI: Servant, 1984.
- Schaff, Philip, ed. *The Creed of Christendom*. Vol. I-III. Reprinted. Grand Rapids: Baker Book House, 1985.

- Schall, James V. "Penance: Redemption of Sins" *Worship* 38 (F 1964): 133-141.
- Schepers, Maurice B. "The Work of the Holy Spirit: Karl Barth on the Nature of the Church" *Theological Studies* 23 (D 1962): 625-636.
- Schillebeeckx, Edward. *Sacramental Reconciliation*. New York: Herder and Herder, 1971.
- Schindler, David L. "The Forgiveness of Sins" *Communio* 16 (Sum 1989): 160-196.
- Schmaus, Michael, et al. *Handbuch der Dogmengeschichte*. Band IV.: Fraszikel 3; Buße und Krankensalbung. Freiburg, Basel, Wien: Herder, 1978
- Schnucker, Robert V. "Ideas and Influence of Jean Calvin": *Calviniana*. Kirksville, Mo: Sixteenth Century Journal Pub, 1988.
- Schulze, L. F. *Calvin's Reply to Pighius*. Diss., D. Rs. University of Strasbourg (1968). Potchefstroom: Pro Rege-Press, 1971.
- Scott, J. L. "Covenant in the Theology of Karl Barth" *Scottish Journal of Theology* 17 (Je 1964): 182-198.
- Searle, Mark. *Penance: Pastoral Liturgy, A Symposium* ed. Harold Winstone. London: Collins Liturgical Publications, 1975.
- Senior, Donald. "Holy scripture" *Theological Studies* 37/1 (Mr 1976): 177-178.
- Shriver, Donald. W. Jr. "Missionary Repentance" *Journal for Preachers* 22/2 (1999): 14-20.
- Shults, F LeRon. "A Dubious Christological Formula from Leontius of Byzantium to Karl Barth" *Theological Studies* 57 (S 1996): 431-446.
- , "Constitutive Relationality in Anthropology and Trinity: The Shaping of the Imago Dei Doctrine in Barth and Pannenberg" *Neue Zeitschrift für Systematische Theologie und Religionsphilosophie* 39/3 (1997): 304-322.
- Shuster, Marguerite. *The Preaching of the Resurrection of Christ in Augustine*,

*Luther, Barth, and Thielicke*. New York: Oxford Univ. Press, 1997.

Skiba, Richard J. "The Call to New Beginnings: a Biblical Theology of Conversion" *Biblical Theology Bulletin* 11 (1981): 67- 73.

Smith, George D. *Sin and Repentance*. London: Burns, Oates & Washbourne, 1928.

Smith, Julia M. H. "Conversion and the Germanic peoples" *Journal of Ecclesiastical History* 52/4 (O 2001): 707.

Smith, Steven G. "Karl Barth and Fideism: Reconsideration" *Anglican Theological Review* 66 (Ja 1984): 64-78.

Spinks Bryan. D. "A Seventeenth Century Reformed Liturgy of Penance and Reconciliation" *Scottish Journal of Theology* 42 (1989):183-197.

Sprenger, P. *Das Rätsel um die Berkehrung Calvins*. Neukirchen, 1960.

Spross, Daniel B. "The Doctrine of Sanctification in the Theology of Karl Barth" *Wesleyan Theological Journal* 20/2 (Fall 1985): 54-76.

Sproul, R. C. *Chosen by God*. Wheaton: Tyndale House, 1986.

----- *Essential Truths of the Christian Faith*. Wheaton: Tyndale House, 1992.

Steinmetz, David C. "Reformation and Conversion" *Theology Today* 35 (1978-79): 25-32.

Stewardson, Jerry L. "Expounding Evangelical Faith from Karl Barth to Carl Henry: the Doctrine of the Spirit, a Contemporary Weakness" *A Journal of Theology* 2/2 (1976):35-39.

Stinson, Charles H. *Reason and Sin according to Calvin and Aquinas: the noetic effects of the fall of man*. Washington, D.C.: Catholic University of America Press, 1966.

----- "On the Time-Eternity 'Link': some Aspects of recent Christian Eschatology" *Religious Studies* 13 (Mr 1977): 49-62.

- Stokes, Mack B. "Sin" *Interpretation* 26 (Jl 1972): 367.
- Strauss, S. A. "John Calvin and the Belgic Confession" *In die Skriflig* 27/4 (1993): 501-517.
- Streater, David. "The Significance of John Calvin Today" *Churchman* 113/3 (1999): 215-231.
- Stroumsa, Gedaliahu. A. G. *From Repentance to Penance in early Christianity: Tertullian's De paenitentia in context*. Leiden: E J Brill, 1999.
- Sturm, Richard E. "Karl Barth Colloquium" *Union Seminary Quarterly Review* 28 (Fall 1972): 5-110.
- Suttner, Ernst Christoph. *Busse und Beichte: Drittes Regensburger Ökumenisches Symposion*. Regensburg: Verlag Friedrich Pustet, 1972.
- Sykes, Stephen, ed. *Karl Barth: Studies of his Theological Method*. Oxford: Clarendon Press, New York: Oxford University Press, 1979.
- *The Identity of Christianity: Theologians and the Essence of Christianity from Schleiermacher to Barth*. London: SPCK Philadelphia, Pa: Fortress Press, 1984.
- Taft, Robert F. "Penance in Contemporary Scholarship" *Studia Liturgica* 18/1 (1988): 2-21.
- Tanner, Norman, ed. *Decree of the Ecumenical Councils. Vol. I, II: Trent to Vatican II*. London: Sheed & Ward and Washington D.C.: Georgetown University Press, 1990.
- Tavard, G. H. *The Starting Point of Calvin's Theology*. Grand Rapids, Cambridge: W.M. Eerdmans, 2000.
- Taylor, B. B. "Preaching Repentance at the Start of a New Millennium" *Journal for Preachers* 23/2 (Lent 2000): 3-8.
- Taylor, Michael J., ed. *The Mystery of Sin and Forgiveness*. New York: Alba House,



1971.

- Tegels, Aelred. "New Order, or Rite, of Penance" *Worship* 48 (Ap 1974): 242-246.
- Tertullianus. *Treatises on Penance*. tr. Le Saint, W. P. New York: Newman Press, 1959.
- Thelemann, Otto. *An Aid to the Heidelberg Catechism*. tr. M. Peters. Grand Rapids, Michigan: Douma Publications, 1959.
- Theron, P. F. "The Kingdom of God and the Theology of Calvin," Response to the paper by Prof. J H van Wyk. *In die Skriflig* 35/2 (2001): 207-213.
- Thielicke, Helmut. *Modern Faith and Thought*. tr. Geoffrey W. Bromiley. Grand Rapids, MI.: W.B. Eerdmans, 1990.
- Thomas Aquinas. *Summa Theologiae. Vol. XVIII. Principles of Morality; Vol. XLII: Courage; Vol. LX: The Sacraments of Penance*. New York: McGraw-Hill, 1966.
- Thomas, Geoffrey. "Seeking and Finding (Berkouwer's Subjectivism)" *Foundations (British)* 30 (1993): 2-4.
- Thomasson, J. W. "The Return of Christ" *Theological Studies* 34 (S 1973): 509-510.
- Thompson, John. *The Holy Spirit in the Theology of Karl Barth*. Allison Park, Pa: Pickwick Pub., 1991.
- . *Christology and Reconciliation in the Theology of Karl Barth*. Allison Park, Pa: Pickwick Publications, 1989.
- Tiessen, T. "Divine Justice and Universal Grace: A Calvinistic Proposal" *Evangelical Review of Theology* 21 (Ja 1997): 63-83.
- Tilley, Maureen A. *Theologies of Penance during the Donatist Controversy*. Studia Patristica XXXV, Ascetica, gnostica, liturgica, orientalia. Louvain: Peeters, 2001.
- Tillich, Paul. "The Recovery of the Prophetic Tradition in the Reformation" *Journal*

*of Faith and Thought* 2 (Spr 1984): 3-38.

Timiadis, Emilianos. "Focusing Emphasis on True Metanoia Rather than on Penitential Canons" *Greek Orthodox Theological Review* 40 (Spr-Sum 1995): 97-114.

Tipson, Baird. "A Dark Side of 17<sup>th</sup> Century English Protestantism: the Sin against the Holy Spirit" *Harvard Theological Review* 77/3-4 (1984): 301-330.

Toon, Peter. *Justification and Sanctification*. Westchester, Illinois: Crossway Books, 1983.

Torrance, Thomas F. "The Modern Eschatological Debate," *Evangelical Quarterly* 25 (Ja 1953): 45-54.

----- . "The Modern Eschatological Debate" *Evangelical Quarterly* 25 (Ap 1953): 94-106.

----- . "The Modern Eschatological Debate" *Evangelical Quarterly* 25 (Jl 1953): 167-178.

----- . "The Modern Eschatological Debate" *Evangelical Quarterly*, 25 (O 1953): 224-232.

----- . *Calvin's Doctrine of Man*. Grand Rapids: Eerdmans Pub., 1957.

----- . "The Legacy of Karl Barth (1886-1986)" *Scottish Journal of Theology* 39/3 (1986): 289-308.

----- . "Karl Barth and the Latin Heresy" *Scottish Journal of Theology* 39/4 (1986): 461-482.

----- . *Karl Barth, Biblical and Evangelical Theologian*. Edinburgh: T&T Clark, 1990.

----- . "The Distinctive Character of the Reformed Tradition" *Reformed Review* 54/1 (Aut 2000): 5-16.

Torrance, T. F. and Torrance, D. W. ed. *Calvin's New Testament Commentaries*.

Grand Rapids: Wm. B. Eerdmans, 1972.

Trexler, Richard C. "Penitence in the age of Reformation" *Church History* (March 2002): 199-201.

Trulear, Harold Dean. "A Place for Repentance: Grace and the Penitentiary" *Living Pulpit* 9/1 (Ja-Mr 2000): 6-7.

Van der Lugt, G. T. "The Work of Christ" *Interpretation* 20 (O 1966): 484-485.

Van der Marel, M. P. *Registers op de dogmatische studien van dr G C Berkouwer*. Kampen, Netherlands: J. H. Kok, 1988.

Van Gemeren, William, ed. *New International Dictionary of Old Testament Theology & Exegesis* Vol.1, 2, 3, 4. Grand Rapids: Zondervan Publishing House, 1997. NIDOTT

Van Kleulen, Dirk, *Bibliografie: G. C. Berkouwer*. Kampen: Uitgeverij Kok, 2000.

Van Til, Cornelius. "Has Karl Barth become Orthodox" *Westminster Theological Journal* 16 (My 1954): 135-181.

----- . *Karl Barth and Evangelicalism*. Philadelphia: Presbyterian and Reformed Publishing, 1964.

----- . "The Second Vatican Council and the New Catholicism" *Interpretation* 20 (O 1966): 493-494.

----- . *The Sovereignty of Grace: an Appraisal of G.C. Berkouwer's View of Dort*. Philadelphia, Pa.: Presbyterian and Reformed Pub., 1969.

----- . *The Umkehr at Amsterdam: Law and the prophets*. [S.l]: Presbyterian and Reformed Pub Co, 1974.

Van Wyk, Jan Hendrik. "Registers op de dogmatische studien van dr G C Berkouwer" *In die Skriflig* 28 (Mr 1994): 132-133.

----- . "John Calvin on the Kingdom of God and Eschatology" *In die Skriflig* 35/2 (2001): 191-205.

- Van Zeller, Dom Hubert. *Approach to Penance*. London and New York: Sheed and Ward, 1957.
- Veitch, James A. "Revelation and Religion in the Theology of Karl Barth" *Scottish Journal of Theology* 24 (F 1971): 1-22.
- Von Balthasar, H. U. *The Theology of Karl Barth*. tr. John Drury. New York, Chicago, San Francisco: Holt, Rinehart and Winston, 1971.
- Von Speyr, Adrienne. *Confession: The Encounter with Christ in Penance*. tr. A. V. Littledale. Freiburg: Herder; Edinburgh-London: Nelson, 1964.
- Voolstra, Sjouke. "True Penitence: the Core of Menno Simons' Theology" *Mennonite Quarterly Review* 62/ 3 (Jl 1988): 387-400.
- Vroom, H. M. "Scripture Read and Interpreted: The Development of the Doctrine of Scripture and Hermeneutics in Gereformeerde Theology in the Netherlands" *Calvin Theological Journal* 28 (N 1993): 352-371.
- Walden, Treadwell, ed. *The Great Meaning of Metanoia*. New York: Thomas Whittaker, n.d.
- Walvoord, John F. "The Second Vatican Council and the New Catholicism" *Bibliotheca Sacra* 123 (Ja-Mr 1966): 77.
- Ward, Graham. "The Revelation of the Holy Other as the Wholly Other: Between Barth's Theology of the Word and Levinas's Philosophy of Saying" *Modern Theology* 9 (Apr 1993): 159-180.
- Ware, Kallistos T. "The Orthodox Experience of Repentance" *Epiphany* 6/4 (Sum 1986): 11-19.
- Warfield, B. B. *Faith and Life*. Pennsylvania: The Banner of Truth Trust, 1974.
- Watson, Gordon. "A Study in St Anselm's Soteriology and Karl Barth's Theological Method" *Scottish Journal of Theology* 42/4 (1989): 493-512.
- Watson, Thomas. *The Doctrine of Repentance*. Edinburgh & Carlisle, PA: Banner of Truth Trust, 1987.

- Watts, Gary Lynn. *The Theological Method of G.C. Berkouwer*. Ann Arbor, MI: University Microfilms International, 1982.
- Weaver, Alain. "Parables of the Kingdom and Religious Plurality: With Barth and Yoder Toward a Nonresistant Public Theology" *Mennonite Quarterly Review* 72/3 (Jl 1998): 411-440.
- Weber, Otto. *Karl Barths Kirchliche Dogmatik: Ein einführender Bericht*. Neukirchener Verlag, 1977.
- Webster, J. B. *Barth's Moral Theology: Human Action in Barth's Thought*. Edinburgh: T&T Clark, 1998.
- . *The Cambridge Companion to Karl Barth*. Cambridge, U.K.; New York: Cambridge University Press, 2000.
- Wendel, François. *Calvin: Sources et Évolution de la pensée Religieuse*. Boulevard Saint-Germain, Paris: Presses Universitaires de France, 1950.
- Wernle, P. "Noch einmal die Bekehrung Calvinus" *ZKG* 27 (1906): 90-95.
- Whitehouse, Walter A. "Christian view of man: an Examination of Karl Barth's Doctrine" *Scottish Journal of Theology* 2/1 (1949): 57-74.
- Widmer, Gilbert. *L'homme dcree a l'image de Dieu chez Calvin et Barth*. Fribourg, Switzerland: Universitats verlag, 1987.
- Wieland, Robert J. *Corporate Repentance: Plea of the True Witness*. Paris, Ohio: Glad Tidings, 1992.
- Wilcox, Pete. "Evangelisation in the Thought and Practice of John Calvin" *Anvil* 12 (1995): 210-217.
- . "Conversion in the Thought and Experience of John Calvin" *Anvil* 14/2 (1997): 113-128.
- Wiles, Maurice F. et al. *Studia Patristica. XXXV, Ascetica, Gnostica, Liturgica, Orientalia*. International Conference on Patristic Studies. Oxford, 1999; Louvain: Peeters, 2001.

- . *Studia Patristica. XXXVI, Critica et Philologica, Nachleben, First two Centuries, Tertullian to Arnobius, Egypt before Nicaea, Athanasius and his Opponents*. International Conference on Patristic Studies. Oxford, 1999; Louvain: Peeters, 2001.
- Wiley, David Neeld. *Calvin's Doctrine of Predestination: his Principal Soteriological and Polemical Doctrine*. Durham, N.C.: Wiley, 1971.
- Williams, Rowan. "Penance in the Penitentiary" *Theology* 95 (Mr-Apr 1992): 88-96.
- Willis, David et al. *Toward the Future of Reformed Theology: Tasks, Topics, Traditions*. Grand Rapids: Eerdmans, 1999.
- Wilson, Everett L. "Affirmation of the Church in Karl Barth's Doctrine of the Word of God" *Covenant Quarterly* 40 (N 1982): 17-26.
- Wilson, G. Todd. "Conditions for Entering the Kingdom according to St Matthew" *Perspectives in Religious Studies* 5 (Spr 1978): 42-53.
- Wingren, Gustaf. "The Word of God in the Theology of Barth" *London Quarterly and Holborn Review* 174 (O 1949): 339-346.
- . "The Word of God in the Theology of Barth" *London Quarterly and Holborn Review* 175 (Ja 1950): 50-56.
- . *Theology in Conflict: Nygren, Barth, Bultmann*. Philadelphia: Muhlenberg, 1958.
- Wink, Walter A. "Time to Weep: Repentance is lacking on All Sides" *Sojourners* 28 (Jl-Ag 1999): 21.
- Winzen, Damasus. "Metanoia: Penance, Virtue and Sacrament" *Orate Fratres* 25/4 (1951): 145-151.
- Witherup, Ronald. D. *Conversion in the New Testament*. Collegeville: The Liturgical Press, 1994.
- Witvliet, John. "Baptism as a Sacrament of Reconciliation in the Thought of John Calvin" *Studia Liturgica* 27/2 (1997): 152-165.

- Woestman, William H. *Sacraments, Initiation, Penance, Anointing of the Sick: Commentary on Canons 840-1007*. Ottawa: Faculty of Canon Law, Saint Paul University, 1996.
- Wolterstorff, Nicholas. "Barth on Evil" *Faith and Philosophy* 13 (O 1996): 584-608.
- Wood, Laurence W. "From Barth's Trinitarian Christology to Moltmann's Trinitarian Pneumatology" *Asbury Theological Journal* 55/1 (Spr 2000): 51-67.
- Young, Warren C. "Man: The Image of God" *Foundations* 6 (Jl 1963): 283-284.
- Yu, Anthony C. "Karl Barth's doctrine of election" *Foundations* 13 (Jl-S 1970): 248-261.
- Zumkeller, Adolar. *Signum Pietatis: Festgabe für Cornelius Petrus Mayer zum 60 Geburtstag*. Würzburg: Augustinus Verlag, 1989.

## SUMMARY

Repentance is the first message of Jesus Christ, but the doctrine of repentance has been corrupted by the legalistic-penance doctrine of the Roman Catholic Church, Arminianism, and synergism. The desire for the restoration of true repentance was the cause of the Reformation and Reformed theology has tried to build true repentance in soteriology.

Calvin's doctrine of repentance is balanced between subjectivity and objectivity, and repentance is a requisite element of salvation. Calvin made a connection between repentance and *Practicus Syllogismus* to emphasise the necessity of good works in salvation.

K. Barth's doctrine of repentance, which sees repentance as being the work of God alone, can be defined as forensic repentance. Genuine repentance only takes place in Christ. Christians can participate in the repentance of Christ, which then becomes their repentance.

G. C. Berkouwer used the term 'correlation' to explain the balance between faith and repentance and to overcome the problem of subjectivity and objectivity in his doctrine of repentance. Faith and repentance are not interdependent, but are closely connected in the grace of God in Christ. By faith the sinner knows that he is a sinner and understands the necessity of repentance. Repentance is a means of strengthening faith.

In the Roman Catholic Church penance is a requisite element in soteriology. There is no salvation without penance, and forgiveness of sins and salvation cannot be accomplished without a priest. This is a legalistic-penance theory which converts repentance through the righteousness of Christ into penance by man's co-operation, changing the Christo-centric focus to include, partially, the merit of the Church and the Priest.

Hyung-Nong Park called repentance a 'co-operative' work between God and man, but this does not imply synergism. He assumes that repentance is only given to the regenerated and to the Christian who has the sign of God's children in regeneration.



Repentance itself becomes a sign of redemption.

With the exception of Barth, Reformed theologians tried to pursue the balance between subjectivity and objectivity in the doctrine of repentance. Calvin, Berkouwer and Park each tried to overcome the problems of the doctrine of repentance, Calvin with ‘*Duplex acceptio hominis*’ or ‘*Operum Justitia*,’ Berkouwer with ‘Correlation’ and Park with his own term, ‘Co-operative’.

True repentance is not declarative, forensic or human speculation. It is neither purely subjective nor purely objective, nor is it legalism or the result of synergism. Repentance is the action of man, but is provoked by the action of God, and by the power of God, man turns to God. This is a product of the grace of God; by His grace man has the opportunity to repent. Repentance requires good works, but neither man’s righteousness nor his merit save him from death; rather, it is man’s obedience and gratitude to God.

True repentance, as well as true faith, is a sign of salvation and must be regarded as the heart of the Gospel, along with ‘justification by faith.’ When repentance has a proper role and position in Reformed soteriology, ‘justification by faith’ will not be human speculation or antinomianism, but will have the position of the heart of the true gospel in Reformed theology.

#### Key words

Repentance, Conversion, Penitence, Penance, Metanoia, Good Works, Faith, Sin, Sanctification, Obedience.