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 conservativism of the Korean Church. During his lifetime Korea was under Japanese occupation for 36 years (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\(^1\) was formed as an offshoot of the Presbyterian denomination due to a divide over the issue of worship to Japanese Shinto.\(^2\) In 1953 the Cho-shin denomination\(^3\) 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\(^4\) denomination was formed due to a divide over the W.C.C. from Hap-Dong, which is the biggest denomination of the Korean Church.


\(^2\) 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.1336

Hyung-Nong Park held on to theological conservativism 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,1337 religious transcendentalism and the five Essentials of American fundamentalism. 1338 But Han Chul Ha, who was Hyung-Nong Park’s

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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\textsuperscript{1339} that is preserved throughout the Bible, Pauline theology, medieval theology and Reformed theology.\textsuperscript{1340} 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.”\textsuperscript{1341}

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

\textsuperscript{1339} Chul-Ha, Han, “Hyung-Nong Park, Elijah of World Church of 20\textsuperscript{th} Century, Special Edition: The Theology of Hyung-Nong Park and Korean Church/centenary” \textit{Presbyterian Theological Quarterly} (64/3 Fall, 1997), 23-43. hereafter, PTQ

\textsuperscript{1340} Hyung-Nong Park Collections. Vol. XIII, 304. Hereafter Collections; Hyung-Nong Park defined Christian faith that “Evangelical Christian faith is \textit{Good News} or \textit{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.

theology that Hyung-Nong Park taught throughout his life. 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, which “is regarded as similar to the Reformed dogmatics of Herman Bavinck that is composed of four volumes.” 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. Whichever view one takes, it is sure that he is a dominant theologian in the Korean Church and that his influence extended to

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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.”1346 This is a “Presbyterian theology that adds British-American Puritan characteristics to the Calvinism of the European Continent.”1347 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.1348 According to Hyung-Nong Park, the Korean Presbyterian Church is based on

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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.\textsuperscript{1349} 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.\textsuperscript{1350} 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

\begin{flushright}
1349 Ibid., 44.
1350 Ibid., 47.
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opponent Jong-Sung, Lee (*Theological Thought*, Summer, 1979, 229-300) described him as an incomparable person in the Korean theological world. 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. 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. 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, but theologically orthodox and Calvinist.

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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 conservativism into the Korean language.1356

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.’1357 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,”1358 and a “method of faith and reason.”1359 In terms of external principles, he followed the theology of H. Bavinck

1356 Ibid., 400.
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 conservativism 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, 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. Hyung-Nong Park placed faith next to reason in order to understand truth. 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. 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.” 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.”
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. 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.

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

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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.”

So, in general the articulate and formal definition of sin is that it is disobedience against the law of God. 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.”

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)”. 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.

1367 Ibid., 236.
1368 Ibid., 239.
1369 Ibid., 246.
1370 Ibid., 285.
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.”\textsuperscript{1372} 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.\textsuperscript{1373} But Sin corrupted the whole of man and through it “all organisms and all of parts of us are defiled.”\textsuperscript{1374} 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.”\textsuperscript{1375} 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

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\bibitem{110} Collections. Vol. III, Anthropology and Hamartiology, 237.
\bibitem{110} Ibid., 261-69.
\bibitem{110} Ibid., 265.
\bibitem{110} Ibid., 267.
\end{thebibliography}
regenerated Christians, but by the unregenerated.\textsuperscript{1376} 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.”\textsuperscript{1377} 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.”\textsuperscript{1378} 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.

\textsuperscript{1376} Collections. Vol. V, Soteriology, 77.
\textsuperscript{1377} Collections. Vol. III, Anthropology and Hamartiology, 282.
\textsuperscript{1378} Ibid., 282.
because of the misunderstanding of this scriptural text. 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,” 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).

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.

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.

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,\(^{1383}\) 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; Luke11: 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).

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. 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

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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.\textsuperscript{1386} 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.”\textsuperscript{1387} 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 \textit{sine qua non}.

\textsuperscript{1386} Collections. Vol. V, Soteriology, 84.
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.”\footnote{1388} 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.”\footnote{1389} 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.”\footnote{1390}

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

\footnote{1388 Collections. Vol. V, Soteriology, 212.}
\footnote{1389 Collections. Vol. V, Soteriology, 213.}
\footnote{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).”\(^\text{1391}\) 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.\(^\text{1392}\) 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 *μεξάνωσι* 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.”¹³⁹³ He believes that conversion must be accompanied by salvific faith otherwise it cannot be a conversion unto salvation.¹³⁹⁴ 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.”¹³⁹⁵ 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.¹³⁹⁶ 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

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.\textsuperscript{1397}

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),\textsuperscript{1398} 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,\textsuperscript{1399} divides conversion into two factors: repentance (turning from sin) and faith (turning to Christ); the former being ‘retrospective’ and latter being ‘prospectivē.’ 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.\textsuperscript{1400}

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

\begin{itemize}
\item \textsuperscript{1397} Ibid., 127.
\item \textsuperscript{1398} μετανοήσατε οὖν καὶ ἐπιστῆτε εἰς τὸ ἐξαλειφθῆναι ιμάτων τὰς ἀμαρτίας.
\item \textsuperscript{1399} Collections. Vol. V, Soteriology, 207.
\item \textsuperscript{1400} Collections. Vol. V, Soteriology, 207.
\end{itemize}
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.”**1401 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.”**1402

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

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1401 Collections. Vol. V, Soteriology, 211.
1402 Louis, Berkhof. op. cit., 245.
be saved.”  

Beyond being a simple warning, this declares that the man who commits sin intentionally and consistently cannot enter the Kingdom of God. 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. 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.” 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

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1404 Ibid.
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.”

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.” 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, 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.

1409 Collections. Vol. V, Soteriology, 94.
communicate with the Holy Spirit and through it the Church experiences its revival.\footnote{Collections. Vol. XIX, Sermon, 119.}

Hyung-Nong Park agreed with R. A. Torrey’s \textit{The Baptism with the Holy Spirit}, and maintained that repentance is one of the proofs of the baptism of the Holy Spirit,\footnote{Hyung-Nong Park divided the terms, inhabitance of Holy Spirit, Baptism of Holy Spirit and fullness of Holy Spirit. He connected with inhabitance 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.} as well as being the way to receive the power of God.\footnote{Collections. Vol. XIX, Sermon, 65.} His idea of repentance is broader than that of other Reformed theologians because he believes that repentance is not a narrow linguistic definition,\footnote{Collections. Vol. V, Soteriology, 26-34. His \textit{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. Sung-Gu, Jung, op. cit., 268} 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.\footnote{Sung-Gu, Jung, op. cit., 268} 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,
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. 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.”

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 because it is impossible to recognise

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sin without the direct interference of God.\textsuperscript{1420}

For Hyung-Nong Park, conversion has both passive\textsuperscript{1421} and active\textsuperscript{1422} 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 (\textit{conversio transitiva}) is a cause of active conversion (\textit{conversio intransitiva}).\textsuperscript{1423}

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.\textsuperscript{1424} 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

\begin{itemize}
\item \textsuperscript{1420} Collections. Vol. V, Soteriology, 208.
\item \textsuperscript{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.
\item \textsuperscript{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.
\item \textsuperscript{1423} Collections. Vol. V, Soteriology, 201-202.
\item \textsuperscript{1424} Collections. Vol. V, Soteriology, 199.
\end{itemize}

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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.”

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. 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. 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

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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).”

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

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Community, and he had experienced a revival through conversion during the Great Awakening of Korea.\footnote{1429}

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.”\footnote{1430}

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 נחם 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.”\footnote{1431} 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

\footnote{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.

\footnote{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.

\footnote{1431} Collections. Vol. V, Soteriology, 217.
work of man is also the work of God because “human work does not exclude divine work.”

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.

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.

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

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’. 1435 Hyung-Nong Park
argued that even though ἐπιστρέφειν 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. 1436 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. 1437 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.
1437 Collections. Vol. XX, Sermon, 151.
opposite order.” 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. 

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. 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. Repentance “is based on the

1439 Collections. Vol. V, Soteriology, 371
1440 Collections. Vol. XX, Sermon, 150.
works of regeneration”\textsuperscript{1442} and it begins with regeneration. And conversion involves the putting off of the old self and the putting on of the new self.\textsuperscript{1443} In other words, “it begins consciously with the decision to make a holy life out of sin.”\textsuperscript{1444} 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 recreation of this image.

Conversion involves the new disposition generated by regeneration freely turning to God.\textsuperscript{1445} According to Hyung-Nong Park, true conversion (\textit{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.”\textsuperscript{1446}

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.\textsuperscript{1447} 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.\textsuperscript{1448} 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,

\textsuperscript{1442} Collections. Vol. V, Soteriology, 199.
\textsuperscript{1443} Ephesians 4:24.
\textsuperscript{1444} Collections. Vol. V, Soteriology, 203.
\textsuperscript{1445} Collections. Vol. V, Soteriology, 193.
\textsuperscript{1446} Collections. Vol. V, Soteriology, 193.
\textsuperscript{1447} Collections. Vol. XX, Sermon, 299.
\textsuperscript{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.1449

A. H. Strong refers to repentance as the “human aspect” of regeneration. 1450

Hyung-Nong Park classified features of regeneration and conversion such that regeneration is passive, but conversion has both passive and active aspects,1451 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

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died as infants. 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.” 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.

5. 4. 3. Moment and Progression

Conversion is momentary 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

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

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that God gives a different appearance of conversion to each individual person.\textsuperscript{1458}

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.”\textsuperscript{1459} 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.”\textsuperscript{1460}

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.\textsuperscript{1461}

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

\textsuperscript{1458} Collections. Vol. V, Soteriology, 193.
\textsuperscript{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.”

\textsuperscript{1460} Collections. Vol. V, Soteriology, 200.
\textsuperscript{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.”

Hyung-Nong Park describes mortificatio and vivificatio 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. 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.

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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.\textsuperscript{1465} 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 \textit{Ordo Salutis}, but the whole process in which God changes and turns His people to Him. As one of the processes of the \textit{Ordo Salutis} conversion is closely related to other steps in the \textit{Ordo Salutis}.\textsuperscript{1466} Hyung-Nong Park believes that the doctrine of repentance is not only a single step included in the \textit{Ordo Salutis}, but also the actions of man that escape the judgment of God.\textsuperscript{1467} 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 \textit{μετάνοια} in the New Testament as the proper description of the use of the

\textsuperscript{1465} Collections. Vol. V, Soteriology, 204.
\textsuperscript{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.1468

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.1469

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

damage (Lk. 19:8).”

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. 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.

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, 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

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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 19th 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). 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).

It is true that the internal change that is the cause of the fruits of repentance precedes these fruits. 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. 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” 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

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

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.” 1480 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.
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 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.

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

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1481 Louis, Berkhof, op. cit., 242.
1484 Dong-Min, Jang, op. cit., 54-55.
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.\textsuperscript{1486}

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.\textsuperscript{1487}

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.

\textbf{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

\textsuperscript{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.” 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.”\textsuperscript{1489} 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). \(\text{Επιστρεφω}\) always includes faith, and \(\text{μετάνοια}\) and \(\text{πιστεύω}\) can stand together and complement each other. In Jesus’ message, \(\text{μετάνοια}\) comes out from faith\textsuperscript{1490} and the effect of \(\text{μετάνοια}\) is the forgiveness of all sins once-and-for-all.\textsuperscript{1491} 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.”\textsuperscript{1492}

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

\begin{thebibliography}{9}
\bibitem{1490} TDNT, Vol. IV, 1002-3.
\bibitem{1492} Charles Hodge, Systematic Theology Vol. III, op. cit., 238.
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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.1493

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.1494 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.

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; Lk. 5:32; Acts 5:31; 2 Tim. 2:25; Heb. 6:6; 1495 1496 1497 1498 1499.
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.\textsuperscript{1502}

The origin of repentance is the mercy of God in Christ,\textsuperscript{1503} 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,\textsuperscript{1504} 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

\textsuperscript{1500} Heb.12:17; Rev. 2:21.


\textsuperscript{1503} 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.”

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, 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. 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.”

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

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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.”1509 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.1510 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.1511 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.”1512

The subject of נחם as well as שבח in the Old Testament is God.1513 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.”
πιστρεφω 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.” In this way, God listens to the repentance of His chosen children. And πεντάνοω shows that repentance is “not just a human act but that God must give a change to repent (Heb. 12:17).”

Regeneration is the “ineffable act of God implanting a new nature.” But regeneration does not remove all sin. 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. 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.” Therefore a sinner is “daily called upon to confess, repent, and pray for forgiveness.”

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

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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.
1518 John E. Meeter, ed. op. cit., 323.
1520 Ibid.
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.”

Descriptions concerning man’s responsibility in the process of repentance are numerous in the Bible. And in many portions of Scripture the subject of הבש can be either God or man, but most often the subject of הבש 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. The Westminster Confession of Faith also speaks of the important position of the Church in terms of the doctrine of repentance. 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

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.\textsuperscript{1525} Repentance is intimately related not only with the will of God, but also with the will of man (Rom. 2:4).\textsuperscript{1526} 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 Melanchthon.\textsuperscript{1527} And principally repentance is “not the ground of our salvation” but a part and necessary condition of redemption.\textsuperscript{1528}

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 \textit{Ordo Salutis} of soteriology. Therefore, the doctrine of repentance must be treated in a special position because, even though repentance is

\begin{footnotesize}
\begin{enumerate}
\item[1525] A. A. Hodge, op. cit., 489.
\item[1527] John E. Meeter, ed. op. cit., 323. Melanchthon did not devaluate 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.
\item[1528] Charles Hodge, \textit{A Commentary 1&2 Corinthians} (Pennsylvania: The Banner of Truth Trust, 1974), 559.
\end{enumerate}
\end{footnotesize}
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.”\(^{1529}\) 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.”\(^{1530}\) 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

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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.” 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.” 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)” 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.
Repentance is the restoration of a broken relationship with God both internally and externally. The central concepts of repentance in the Old Testament are and ונהם and their main idea is “turn back, return (zurück-kehren).” ושוב 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. ושוב means changing position or attitude (Ps 86:16), and turning decisively to God or turning away from him. ושוב And it always includes “an again and clings to it tenaciously” 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, 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, πιστρεφω and μετανοοῦ are representative expressions for repentance. And πιστρεφω and μετανοοῦ corresponds to ושוב of the Old Testament. This means “the liberation from sins as the decisive act of redemption” and

1535 A. A. Hodge, Outlines of Theology, op. cit489.
1536 J. A. Thompson, Elmer A. Martens, נחב : NIDOTT Vol.4, 57.
1538 Robin Wakely, משובה : NIDOTT Vol.4, 1121. is derived from ושוב.
1539 J. A. Thompson, Elmer A. Martens , נחב : NIDOTT Vol.4, 57.
1540 Würthwein, Μετάνοια: TDNT. Vol. IV, 984.
1542 Luke 17:4
“outward and inward turning.” They are often synonymous, but, as in Paul’s apology to King Agrippa in Acts 26:20, they are not simple synonyms. Επιστρέφω involves complete transformation whereas μετανοεῖ表达了 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.” Μετάνοια places more emphasis on the changing of thought, will and nous than other terms, especially יושב 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.” 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. Repentance is not merely a change of purpose, but a change of heart and an “entire change in the inward life.” 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.
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.\textsuperscript{1540} 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.\textsuperscript{1550} 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.\textsuperscript{1551} 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 ‘\textit{causa sine qua non}’ of repentance. Good works are the necessary fruits of faith and part of obedience to Christ, therefore, as Calvin says,\textsuperscript{1552} no one can be saved without good works\textsuperscript{1553} and

\begin{flushright}
\footnotesize
1549 Ibid., 558-9.
1551 Ibid., 443.
1552 Inst., III, 17, 3.
\end{flushright}
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.\textsuperscript{1554} And it is both ‘God’s gift’ and ‘man’s task.’\textsuperscript{1555} 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.

\textsuperscript{1554} TWOT. Vol. 2, 909.
\textsuperscript{1555} TDNT. Vol. 2, 1001.
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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.