A REFORMED DOCTRINE OF SANCTIFICATION FOR THE
KOREAN CONTEXT

by

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ABSTRACT

In this thesis I analysed and criticised and compared the doctrines of sanctification in Calvin, Wesley and Barth with one another, and applied the results which were obtained by this study to the Korean context from the perspective of sanctification.

Chapter 2 deals with Calvin’s doctrine of sanctification. For Calvin, sanctification is roughly identified with conversion, repentance, and regeneration (Wileman 1998: 15; CO 39, 644). Regeneration is “a restoration of the image of God in them” (CO 23, 26). Human dominion is not included in the image of God (Inst. 1.15.3). Predestination does not abolish human responsibility (cf. Brümmer 1994: 452) but enhances human efforts for sanctification (Inst. 1.17.3). Sanctification is invisible but can be visible (CO 45, 568; 50:255). Both instantaneousness (Wilcox 1997: 121; CO 43, 345) and gradualness (Inst. 3.3.9) were emphasised. The Gospel is superior to the Law in repentance (Calvin 1999: 281). The Ten Commandments are the central means for sanctification. Predestination results in sanctification because its aim is sanctification (CO 49, 308). Good works are called fruits of sanctification (CO 45:118). The sphere of sanctification is the whole realms of man (Koedyker 1981:74).

Chapter 3 treats Wesley’s doctrine of sanctification. Sanctification is “an entire deliverance from sin, a restoration of the whole image of God, the loving God with all our heart, soul, and strength” (Works 12, 415). The role of the Spirit is to establish our faith, and perfect our obedience, by illumination and rectification (Works 9, 149). The human role is to diligently us the means of sanctification like works of piety and mercy. Sanctification is factual and subjective change by the Spirit rather than a forensic declaration by God due to the imputation of the righteousness of Christ (Works 1, 642-43). Man’s holiness is generally gradual, while justification and entire sanctification happen in a moment, by faith (Works 3,123; Cox 1959:155). Perfection is our complete obedience to the known laws of God. As it is a relative perfection (Works 6, 413), it is possible in this world (Works 12, 398). The Law is superior to the Gospel to lead sinners to repent (Works 5, 449). The Sermon on the Mount is the central standard for sanctification. Unbelievers can participate in the Lord’s Supper for conversion. Regeneration is the beginning of sanctification (Works 1, 225). Sanctification comes prior to final justification, while repentance is antecedent to initial justification (Works 8, 50-51). Assurance is founded on the witnesses of both the Spirit and our spirit (Works 6, 205), which are quite subjective in contrast to the Word and Sacraments (Williams 1960:203). Election is conditional, not unconditional. Good works are only conditionally necessary, while faith is “immediately and directly necessary” for sanctification (Works 6, 52; Works 3, 13). Social reformation comes through individual transformation (Guy 1988: 116;Edwin 1984: 179).
In Chapter 4, it was seen that Barth did not view original sin as Adam’s fall historically, but simply as the reflection of the present sinful state of humans (Barth 1955: 557, 566). The image of God in man is “co-humanity in community,” which was shown in Christ’s character and life (Green 1989:33). Sanctification is to liberate our beings to be Christians by His vocation (Barth 1965: 652). There is no humanly independent role in sanctification, as man only responds to the initiative of God. Barth admitted the historicity and visibility of sanctification (Barth 1958: 556, 529) while describing the trans-historical and invisibility (Barth 1958: 553). *De jure* sanctification means that the sanctification of the entire humankind has been effectively and authoritatively accomplished in the whole life of Jesus (Barth 1958: 278). *De facto* sanctification signifies our participation in the sanctification of Christ (Barth 1958: 363-373). Perfection means that we are once and for all (ἐφάπαξ) sanctified in Jesus Christ (Barth 1956: 224). Imperfection means that sanctification is just commencing, “not in any sense complete” (Barth 1965: 673). The main means of sanctification is not the Bible (Barth 1957: 675) but the command of God given by the Spirit (Barth 1957: 772). Baptism and the Lord’s Supper and prayer are God’s gift rather than the means of sanctification (Barth 1961-68/1981: 96; 1969: 128), while “education, right (the law), and custom” are the instruments of sanctification (Barth 1928-29/1981: 363). And faith is sanctification itself rather than a means (Barth 1957: 773). All men are already elected in Jesus and should live a sanctified life as the elected (Barth 1942: 354). Christianity is “a social religion, a religion of solidarity” (Barth 1911/1976). Barth seems to have a proclivity to socialism rather than American capitalism of the day (Barth 1966:47).

Chapter 5 copes with the problems of the Korean context and presents a reformed doctrine of sanctification. It is necessary to maintain the balance between God’s grace and human responsibility for sanctification, between antinomianism and legalism, between instantaneousness and gradualness, and between spirituality and rationality. For individual sanctification, the motive of life to bring glory to God by a sanctified life (Lucien 1974: 175-76), a simple and moderate life (Hong 2000: 196), committing self-anxiety to the lord in faith (Mt. 6:25-34), making disciples rather than indiscriminate quantitative growth need to be stressed. For social sanctification, the stewardship of community and environment (Lk 12: 42ff.), social order and authority, Christian participation in social justice, creating Korean Christian culture (Grayson 2002:169) need to be emphasised. For the sanctification of the Korean church, preserving the basic truth of the Bible is suggested (Park 1998:304), together with the purification of church doctrines, self-denial for unity and cooperation, harmony between institutionalism and individualism (Daly 1981: 52-55), caution against Minjung theology (Lee 2001: 236), checking of Pentecostalism (Jung 1996:532), and the abolition of syncretistic elements.
KEY WORDS

Sanctification

The image of God

Grace

Human responsibility

Gradualness and instantaneousness

Perfection and imperfection

Objective aspect and subjective aspect

Social sanctification

Spiritualism

Legalism
ABBREVIATION


CB---------K. Barth, Christengemeinde und Bürgergemeinde (München: Chr. Kaiser Verlag, 1946).

CD---------K. Barth, *Church Dogmatics*.


HTS--------Journal of the Faculty of Theology of the University of Pretoria


KCD--------McCormack, *Karl Barth’s Critically Realistic Dialectical Theology, Its

KD----------K. Barth, Kirchliche Dogmatik.


LW---------- American Edition of Luther’s Works (Philadelphia and St. Louis, 1955-).

MT---------- John Webster, Barth’s Moral Theology: Human Action in Barth’s Thought (Edinburgh: T&T Clark, 1998).


Römer 2-------K. Barth, Der Römerbrief, second edition (Christian Kaiser Verlag, 1922).


SC-----------J. Calvin, Supplementa Calvini ana.


WA---------- D. Martin Luthers Werke. Kritische Gesamtausgabe (Weimar, 1883-).


WPKMT------Jung-Young Lee, “Minjung Theology: A Critical Introduction,” in An Emerging Theology in World Perspective: Commentary on Korean Minjung Theology ed. by Jung Young Lee (Mystic Connecticut:

ZdZ----------- Zwischen den Zeiten, München 1923-1933.
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