

**A REFORMED DOCTRINE OF SANCTIFICATION FOR THE
KOREAN CONTEXT**

by

Rev. Joseph Chang Hyung Yoo

In fulfillment of the requirements for the degree

PHILOSOPHIAE DOCTOR

A thesis submitted to the Department of Dogmatics and Christian Ethics

In the Faculty of Theology

University of Pretoria, South Africa

Supervisor: Prof. C J Wethmar

February 2007

ACKNOWLEDGMENTS

When I planned and began to pray in South Korea to study in South Africa, I did not have confidence that I could finish this study successfully. After long prayer, I knew that this study plan was allowed in heaven and came to this land with courage. Without the help of Missionary Jin-Ho Park, I perhaps would not have come here. At the beginning of research, I was depressed because I did not decide the department to study and the topic of my doctoral thesis and faced serious financial difficulty. This disorder was so serious so as to consider going home. Overcoming the conflict was due to the encouragement and help of several pastors in Korea, who are Jae-Ho Kim, Sung-Cheon Kim, Yoon-Hwan Nam, Byung-Ki Paik, Dong-Soo Sim, and my faithful friend, Sung-Eun Lee, In-Tae Hwang, and a faithful deacon, Doo-Chul Lee. Especially, pastor Jeong-Ho Lee at Cheon-Ahn Presbyterian Church came to South Africa on a visit to mission field and encouraged us to a great extent. I am grateful to him for his own delivering *Kirchliche Dogmatik* to me from Germany and paying for it. It was also very encouraging that I won a scholarship to the University of Pretoria in 2005. I am truly grateful to the University.

The time I progressed in this study was from 2004, when we began to provide bread and cool drinks for homeless people, worshipping God with them in English. Although we are never rich, we did our best to financially help them register at Mabozwane Security Training College or at the waiter training college. In 1991 God promised me to open the door to theology, if I make an effort to pray and relieve the poor. Since I obeyed God's word, this study progressed marvellously. And all finance for study and ministry were provided by God's grace. Accordingly, the one to whom I am really grateful is God.

My supervisor, C J Wethmar, who is an excellent reformed theologian, is very kind to me. Although he was very busy, he directed me to finish my doctoral thesis and prayed for me whenever I was anxious. Professor Chul-Won Suh gave me advice and encouragement many times through his emails. Many companions at UP stimulated me in various ways. I am grateful to In-Chul Shin, Myung Suk-Sim, Hyuk-Jung Kwon, Chun-Sub Bae, Kyung-Hwan Oh, Jong Hun Lee, Ho-Keun Liu, Kyeong-Sun Choi for their encouragements. Especially, Sang-Ung Lee sent me good material from South Korea. Also, Josephin and Anamarie helped me find books and articles necessary for my research. Marius, Laurence, and F.S. Malan edited my thesis faithfully.

Finally, I thank my wife, Jeong-Keun Lee for her prudent care and working for finance, my mother for her prayer and encouragement, Soon-Duk, my sister for sending necessary articles, my late father, Byung-Mo Yoo for his raising me in spite of many difficulties, and Hyun-Kyoung and Kyoung-Ah for their help.

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 use 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 indiscreet 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

- Analectics*----- Confucius, *The Analectics*, D. C. Lau, tr. (London: Penguin Book, 1979).
- AS*----- *Against the Stream: Shorter Post-War Writings 1946-52* (London: SCM Press, 1954),
- BAT*-----E. Busch, *Karl Barth: His life from letters and autobiographical texts* (London: SCM Press Ltd, 1976).
- BJMS*-----K. Barth, “Jesus Christ and the Movement for social justice,” in G. Hunsinger, ed., *Karl Barth and Radical Politics* (Philadelphia, 1976).
- CB*-----K. Barth, *Christengemeinde und Bürgergemeinde* (München: Chr. Kaiser Verlag, 1946).
- CD*-----K. Barth, *Church Dogmatics*.
- CL*-----K. Barth, *The Christian Life*. Tr. by J. Strathearn McNab (London: Student Christian Movement Press.1961).
- CO*-----John Calvin, *Opera Quae Supersunt Omnia*, 59 vols. Ed. by Guilielmus Baum/Eduardus Cunitz/Eduardus Reuss. Berolini, Apud C.A.Schetschke et Filium, 1863-1900.
- EAS*-----Jehle, Frank. *Ever against the Stream: The Politics of Karl Barth, 1906-1968*. Tr. by Richard and Martha Burnett (Grand Rapids: William B. Eerdmans Publishing Co., 2002).
- Ethics*-----K. Barth, *Ethik*. 1928/29 Vorlesung, ed. D. Braun, 2 vols, *GA* 2/10 (Zürich 1973/78); ET, G. W. Bromiley (Edinburgh: T & T Clark, 1981).
- GA*-----K.Barth, *Gesamtausgabe Karl Barths*, 23 vols, Zurich 1971-1994.
- Gallup Korea (2004)---Gallup Korea, *The Fourth Comparative Survey (2004): Korean Religions and Religious Consciousness - The Religions Study Comparing the Results of the '84, '89, '97, '04's Surveys* (Seoul: Gallup Korea, 2004).
- GG*-----K. Barth, *God, Grace and Gospel*. tr. by J. Stratharn McNab (London: Robert Cunningham and Sons Ltd., Alva., 1959).
- GC*-----Karl Barth, *The Holy Ghost and the Christian Life*, tr. by R. Birch Hoyle (London: Frederick Muller Limited. 1938).
- HC*-----K. Barth, *The Holy Ghost and the Christian Life*, tr. by R. Birch Hoyle (London: Frederick Muller Limited, 1938).
- HG*-----K. Barth, *The Humanity of God*, London: Collins, 1961.
- HTS*-----Journal of the Faculty of Theology of the University of Pretoria
- Journal*-----Nehemiah Curnock, ed., *The Journal of the Rev. John Wesley* (London: Epworth, 1909-1916).
- KCD*-----McCormack, *Karl Barth's Critically Realistic Dialectical Theology, Its*

Genesis and Development 1909-1936 (New York: Oxford University Press, 1997).

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

KP-----E. Busch, *Karl Barth and the Pietists: the Young Karl Barth's Critique of Pietism and its Response*, tr. Daniel. Bloesh. USA: InterVarsity Press, 2004.

LC-----*Letters of John Calvin*. Vols. I-IV. Ed. by Bonnet, Jules. English Translation of Vols. I-II. Edinburgh, 1835-7. Vols. III-IV. Philadelphia, 1858.

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).

MTR-----K. Barth, "Moderne Theologie und Reichgottesarbeit," in: *Vorträge und kleinere Arbeiten /1905-1909*, ed. H.-A. Drewsand H. Stoevesandt, GA 21, Zurich 1992, 334-66.

PP-----K. Barth, *Prayer and Preaching*. Tr. by Sara F. Terrien (Guildford and London: SCM Press Ltd, 1964).

RH-----K. Barth, „Rechtfertigung und Heiligung“ (1927), *ZdZ* 5: 281-309.

Romans 6th-----Karl Barth, *The Epistle To the Romans*, 6th edition, tr. E. C. Hoskyns, Oxford, 1933.

Römer 1-----K. Barth, *Der Romerbrief*, first edition, ed. by H. Schmidt, GA 16, Zürich 1985.

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

RSEK-----Nak-Heoung Yang, *Reformed Social Ethics and the Korean Church*: Sandra Wawrytko ed., Vol.21, *Asian Thoughts and Culture* (New York etc.: Peter Lang Publishing Co., 1997).

SC-----J. Calvin, *Supplementa Calviniana*..

SEC-----*Sermons on The Epistle to the Ephesians by John Calvin* first edition in French 1562, tr. Arther Golding, published in 1577, revised translation first published in 1973 (London: The Banner of Truth Trust, 1973).

StS-----Edward H., Sugden, ed., *Wesley's Standard Sermon*, 2 Vols. (London: Epworth Press, 1921).

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

Works-----*The Works of John Wesley*, ed. by Thomas Jackson (London: Wesleyan Methodist Book Room, 1872, 3rd ed., Grand Rapids: Baker Books, 2002).

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:

Twenty-Third Publications, 1988).

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

TABLE OF CONTENTS

ACKNOWLEDGMENTS	II
ABSTRACT	III
KEY WORDS	V
ABBREVIATION	VI
CHAPTER I. INTRODUCTION	1
1.1 A Background of Research and the Problem Statement	1
1.1.1 The Importance of Sanctification	1
1.1.2 Sanctification is a Crucial Problem in the Korean Church	1
1.1.3 The Reason for the Choice of Calvin, Wesley and Barth	2
1.1.4 An Brief Analysis of Previous Approaches	3
1.2 The Definition of ‘Reformed’	5
1.3 The Purpose and Goals of This Research	8
1.4 The Central Hypothesis	10
1.5 The Method of Research and Its Procedure	10
1.5.1 Method of Research	10
1.5.2 Procedure of Research	10
CHAPTER 2 JOHN CALVIN AND SANCTIFICATION	12
2.1 Introduction	12
2.1.1 Previous Approach	13
2.1.2 A General Evaluation of John Calvin	15
2.1.3 Calvin’s Response to the Theological Trends of His Time	17
2.1.3.1 Romanism	17
2.1.3.2 Libertinism	18
2.1.4 Calvin’s Theology and Doctrine of Sanctification	18
2.1.4.1 The Theological Method and Characteristics of Calvin	18
2.1.4.2 The Structure of His Theology	19
2.1.4.3 The Position of Sanctification in His Theology	20

2.2 Calvin's Doctrine of Sanctification	20
2.2.1 The Conception of Sanctification	20
2.2.1.1 Anthropological Presupposition	20
2.2.1.1.1 Human Nature as the Image of God	20
2.2.1.2 Harmartiological Presupposition	23
2.2.1.2.1 Original Sin	23
2.2.1.2.1.1 The Definition of Original Sin	23
2.2.1.2.1.2 The Cause of Original Sin	24
2.2.1.2.1.3 The Result of Original Sin	26
2.2.1.2.2 Voluntary Sin: Personal Sin	28
2.2.1.2.2.1 Pride	28
2.2.1.2.2.2 Sloth	29
2.2.1.2.2.3 Hypocrisy	30
2.2.1.2.2.4 Avarice	32
2.2.1.2.2.5 Variance and Schism	33
2.2.1.2.3 The Bondage of Will and Grace	34
2.2.1.3 Christological Presupposition	36
2.2.1.3.1 The Elect of Individual and Nation in Christ	36
2.2.1.3.2 The Redemption of Christ: Three Fold Offices	37
2.2.1.3.2.1 Kingship	37
2.2.1.3.2.2 Royal Priesthood	38
2.2.1.3.2.3 Prophetical Office	38
2.2.1.4 Soteriological Presupposition	39
2.2.1.4.1 Union with Christ	39
2.2.1.4.2 The Restoration of Human Nature and Freedom	41
2.2.1.5 The Definition of Sanctification	42
2.2.2 The Motivation and Goal of Sanctification	43
2.2.2.1 The Motivation of Sanctification	43
2.2.2.2 The Goal of Sanctification	45
2.2.3 God's Role and the Human Role in Sanctification	45
2.2.3.1 God's Sovereignty and Human Responsibility	45
2.2.3.2 The Role of God in Sanctification	47
2.2.3.3 The Human Role in Sanctification	49
2.2.3.3.1 Obedience of Faith to the Word of God	50
2.2.3.3.2 Self-Examination for Self-Correction	51
2.2.3.3.3 Watchfulness	51
2.2.3.3.4 Self-Offering	52
2.2.4 The Nature of Sanctification	53

2.2.4.1 Visibility or Invisibility?	53
2.2.4.2 Forensic or Factual?	55
2.2.4.2.1 Forensic Sanctification	55
2.2.4.2.1.1 The Sanctification of Christ	55
2.2.4.2.1.2 The Sanctification of the Church in Christ's Sanctification	56
2.2.4.2.2 Factual Sanctification	56
2.2.4.2.2.1 The Impartation of Christ's Holiness to the Church	56
2.2.4.2.2.2 Our Conformity to the Pattern of the Sanctification of Christ	57
2.2.4.2.2.3 Mortification and Vivification in Christ's Death and Resurrection	59
2.2.4.2.2.4 The Marks of Sanctified Life	61
2.2.4.2.2.4.1 Love	62
2.2.4.2.2.4.2 Modesty and Humility	62
2.2.4.2.2.4.3 Docility and Meekness	63
2.2.4.2.2.4.4 Ordered Life	64
2.2.4.2.2.4.5 Purity	66
2.2.4.2.2.4.6 Moderation and Stewardship	67
2.2.4.2.2.4.7 Mutual Communion and Unity	69
2.2.4.3 Gradualness and Instantaneousness	70
2.2.4.4 Perfection and Imperfection	73
2.2.5 The Modes of Sanctification	74
2.2.5.1 Self-Denial	74
2.2.5.2 Bearing the Cross	76
2.2.5.3 The Meditation on the Future Life	77
2.2.6 The Means of Sanctification	79
2.2.6.1 The Instrumental Role of the Church	79
2.2.6.1.1 The Word of God	80
2.2.6.1.1.1 The Holy Spirit, the Bible and Its Interpretation	80
2.2.6.1.1.2 Preaching	81
2.2.6.1.1.3 Law and Gospel	82
2.2.6.1.1.3.1 The Third Use of the Law	82
2.2.6.1.1.3.2 Moral Law and Christ's Law	84
2.2.6.1.1.3.3 Law and Gospel	85
2.2.6.1.1.3.4 The Decalogue	86
2.2.6.1.1.4 The Old Testament and the New Testament	87
2.2.6.1.2 Sacraments	88
2.2.6.1.2.1 Baptism	89
2.2.6.1.2.2 The Lord's Supper	90
2.2.6.1.3 Church Discipline	91

2.2.6.1.4 Mutual Communion among Church Members	93
2.2.6.2 Prayer	94
2.2.7 The Relation to Other Doctrines	95
2.2.7.1 Justification and Sanctification	95
2.2.7.2 Predestination, Election, Calling, and Sanctification	97
2.2.7.3 Regeneration, Repentance, Conversion, and Sanctification	99
2.2.7.4 Faith and Sanctification	99
2.2.7.5 Perseverance and Sanctification	101
2.2.8 Good Works and Sanctification	102
2.2.8.1 Good Works and Sanctification	102
2.2.8.2 Assurance of Election and Good Works	104
2.2.8.3 A Legalist or an Antinomian?	106
2.2.9 The Sphere of Sanctification: Calvin's Practice	108
2.2.9.1 The Sanctification of the Church	109
2.2.9.2 Political Sanctification	110
2.2.9.3 Social Sanctification	112
2.2.9.3.1 Family and Sex	112
2.2.9.3.2 Female Liberalism	113
2.2.9.3.3 Vocation	114
2.2.9.3.4 Economy	114
2.3 Conclusion	116
2.3.1 Abstract	116
2.3.2 Assessment	118
2.3.2.1 Positive Assessment	118
2.3.2.2 Negative Assessment	120
 CHAPTER 3 JOHN WESLEY AND SANCTIFICATION	 126
3.1 Introduction	126
3.1.1 General Evaluation of Wesley	126
3.1.2 Wesley's Response to the Theological Trends of His Times	129
3.1.2.1 Formalism	129
3.1.2.2 Arminianism	130
3.1.2.3 Rationalism and Deism	132
3.1.2.4 Moravian Mystic Quietism	132
3.1.2.5 German Pietism	134
3.1.2.6 Enthusiasm	135
3.1.3 Wesley's Conversion: Experience at Aldersgate	137

3.1.4 The Structure of Wesley's Theology and Sanctification	142
3.1.4.1 The Theological Methods and Characteristics of Wesley	142
3.1.4.2 The Structure of Wesley's Soteriology	143
3.1.4.3 The Position of Sanctification in His Theology	144
3.2 Wesley's Doctrine of Sanctification	145
3.2.1 The Concept of Sanctification	145
3.2.1.1 Anthropological Presupposition	145
3.2.1.1.1 Human Nature as the Image of God	145
3.2.1.2 Hamartiological Presupposition	146
3.2.1.2.1 Original Sin and Its Result	147
3.2.1.2.1.1 Original Sin	147
3.2.1.2.1.2 The Result of Original Sin	148
3.2.1.2.2 Actual Sin: Voluntary Sin	149
3.2.1.2.2.1 Sin in Believers as Pride, Self-Will, and the Desire of the World	151
3.2.1.2.2.1.1 Pride and Self-Will	153
3.2.1.2.2.1.2 Inordinate Affection	153
3.2.1.2.2.1.3 Inward Sin Clinging to Words and Actions	154
3.2.1.2.2.1.4 Schism	154
3.2.1.2.2.2 Sin against the Holy Spirit and Sin unto Death	155
3.2.1.2.3 The Seat of Sin	156
3.2.1.3 Christological Presupposition: Objective Aspect of Sanctification	156
3.2.1.3.1 Atonement	156
3.2.1.3.2 The Threefold Offices of Christ	158
3.2.1.3.3 The Imputation of Christ's Righteousness	158
3.2.1.3.4 The Imitation of Christ	160
3.2.1.4 Soteriological Presupposition: Grace	160
3.2.1.4.1 Prevenient Grace and Human Recovery	160
3.2.1.4.2 Various Graces in the <i>Ordo Salutis</i>	164
3.2.1.5 The Definition of Sanctification	165
3.2.2 The Motive and the Goal of Sanctification	167
3.2.3 God's Role and Human Role in Sanctification	168
3.2.3.1 The Role of God in Sanctification	168
3.2.3.2 The Human Role in Sanctification	169
3.2.3.3 Monergist or Synergist?	171
3.2.4 The Stages of Sanctification	171
3.2.4.1 The State before Justification	171
3.2.4.1.1 The Sleeping State	171
3.2.4.1.2 Awakening: Repentance before Justification	172

3.2.4.2 Positional Sanctification: Justification	174
3.2.4.3 Initial Sanctification: The New Birth	177
3.2.4.4 Repentance after Justification by Faith in Christ	179
3.2.4.5 Entire Sanctification	180
3.2.4.5.1 The Marks of the New Birth	183
3.2.4.5.1.1 Faith	184
3.2.4.5.1.2 Hope	185
3.2.4.5.1.3 Love	185
3.2.4.5.1.4 Unity	187
3.2.4.5.1.5 Purity and Simplicity	188
3.2.4.5.1.6 Stewardship	189
3.2.5 The Nature of Sanctification	190
3.2.5.1 Instantaneousness and Gradualness	190
3.2.5.2 Perfection or Imperfection	191
3.2.5.2.1 Perfection	191
3.2.5.2.2 Imperfection	194
3.2.6 The Mode of Sanctification: Self-Denial	195
3.2.7 The Means or Ways of Sanctification	197
3.2.7.1 Prayer	200
3.2.7.2 The Word of God	201
3.2.7.2.1 The Bible	201
3.2.7.2.2 The Commandments of God	202
3.2.7.2.3 Preaching	202
3.2.7.2.4 Law and Gospel	203
3.2.7.2.4.1 Law and Gospel as the Means of Repentance	203
3.2.7.2.4.2 The Three Uses of the Law	203
3.2.7.2.4.3 Christ's Law and the Decalogue as the Moral Law	204
3.2.7.3 The Sacraments	205
3.2.7.3.1 Baptism	205
3.2.7.3.2 The Lord's Supper	206
3.2.7.4 Works of Mercy	207
3.2.7.5 Church Discipline	208
3.2.7.6 The Communion of the Saints	209
3.2.8 The Relation to Other Doctrines	210
3.2.8.1 Predestination, Election and Sanctification	210
3.2.8.2 Faith and Sanctification	211
3.2.8.3 Justification and Sanctification	212
3.2.8.4 Assurance and Sanctification	215

3.2.8.5 Perseverance and Sanctification	218
3.2.9 Good Works and Sanctification	220
3.2.9.1 Good Works and Justification	220
3.2.9.2 Good Works and Sanctification	222
3.2.9.3 An Antinomian and Legalist (Moralist)?	223
3.2.10 The Sphere of Sanctification	225
3.2.10.1 The Church: Unity and Schism	225
3.2.10.2 Social Sanctification	228
3.3 Abstract and Assessment	230
3.3.1 Abstract	230
3.3.2 Assessment	232
3.3.2.1 Positive Assessment	232
3.3.2.2 Negative Assessment	233
CHAPTER 4 KARL BARTH AND SANCTIFICATION	239
4.1 Introduction	239
4.1.1 The General Evaluations of Barth's Theology	239
4.1.2 His Response to the Main Theological Trends of His Time	242
4.1.2.1 Barth and liberalism	242
4.1.1.2 Barth and Socialism	245
4.1.1.3 Barth and Pietism	248
4.1.3 Barth's Theology and Doctrine of Sanctification	253
4.1.3.1 The Theological Method of Barth	253
4.1.3.2 The Structure of Barth's Theology	255
4.1.3.3 Sanctification as Theological Ethics	257
4.2 The Doctrine of Sanctification of Karl Barth	259
4.2.1 The Conception of Sanctification	259
4.2.1.1 Anthropological and Christological Presupposition	259
4.2.1.1.1 The Knowledge of Man as God's Image through Christ	259
4.2.1.1.2 Man in Christ	261
4.2.1.1.3 Human Subjectivity in Christ	262
4.2.1.1.4 Human Freedom	263
4.2.1.2 Hamartiological Presupposition	265
4.2.1.2.1 Original Sin and Voluntary Sin	265
4.2.1.2.1.1 Original Sin as the Fall	265
4.2.1.2.1.2 Voluntary Sin	268

4.2.1.2.2 The Three Sins and Their Results	269
4.2.1.2.2.1 Pride and Fall	270
4.2.1.2.2.2 Sloth and Misery	271
4.2.1.2.2.3 Falsehood and Condemnation	272
4.2.1.3 The Definition of Sanctification	274
4.2.3 The Motivation and Goal of Sanctification	276
4.2.4 God's Role and Human Role in Sanctification	277
4.2.4.1 God's Role in Sanctification	277
4.2.4.2 The Human Role and Responsibility for Sanctification	278
4.2.4.2.1 Obedience of Faith as Witness to God's Will and Actions	279
4.2.4.2.2 Prayer	280
4.2.4.2.3 Living Sacrifice	280
4.2.4.2.4 Self-Examination	281
4.2.4.3 Summary and Critique	282
4.2.5 The Nature of Sanctification	282
4.2.5.1 Historicity/Visibility and Transhistoricity/Invisibility	282
4.2.5.2 De Jure and De Facto	284
4.2.5.2.1 <i>De Jure</i> Sanctification	285
4.2.5.2.1.1 Sanctification in the Life of Royal Man	285
4.2.5.2.2 <i>De Facto</i> Sanctification	287
4.2.5.2.2.1 The Direction of the Son	287
4.2.5.2.3 Summary and Critique	290
4.2.5.3 Instantaneousness/Definitiveness and Gradualness/Continuity	291
4.2.5.4 Perfection and Imperfection	293
4.2.5.4.1 The Definitive Perfection of Sanctification	293
4.2.5.4.2 The Imperfection of Sanctification	294
4.2.5.4.3 Summary	295
4.2.6 The Modes of Sanctification	296
4.2.6.1 The Call to Discipleship and Self-Denial	296
4.2.6.2 The Awakening to Conversion	297
4.2.6.3 The Dignity of the Cross	299
4.2.7 The Means of Sanctification	301
4.2.7.1 The Word of God	302
4.2.7.1.1 The Bible and the Word of God	302
4.2.7.1.2 The Command of God	303
4.2.7.1.3 Preaching and Dogmatics	305
4.2.7.1.4 Gospel and Law	306
4.2.7.2 The Sacraments	308

4.2.7.3 Prayer	309
4.2.7.4 The Communion in Covenant Community	311
4.2.8 The Relation with Other Doctrines	312
4.2.8.1 Justification and sanctification	312
4.2.8.2 Predestination, Election, and Sanctification	313
4.2.8.3 Vocation and Sanctification	315
4.2.8.4 Faith, Perseverance, and Sanctification	317
4.2.9 Good Works and Sanctification: the Praise of Works	319
4.2.10 The Teleological Structure of Sanctification: The Sphere of Sanctification	320
4.2.10.1 God's Holiness and Sanctification	321
4.2.10.2 The Sanctification of Christ	322
4.2.10.3 The Sanctification of the Covenant Community	323
4.2.10.3.1 The Upbuilding of the Holy Community	323
4.2.10.3.2 The Growth of the Holy Community	324
4.2.10.3.3 The Upholding of the Community	325
4.2.10.3.4 The Order of the Community	326
4.2.10.3.5 The Unity of the Church: Ecumenical Movement	326
4.2.10.3.6 The Service of the Church for the World	328
4.2.10.4 The Individual Sanctification: the Marks of Christian Life	328
4.2.10.4.1 Faith	329
4.2.10.4.2 Humility	330
4.2.10.4.3 Order	331
4.2.10.4.4 Love	331
4.2.10.4.5 Gratitude	332
4.2.10.4.6 Conscience	333
4.2.10.4.7 Hope	334
4.2.10.5 The Sanctification of the World	335
4.2.10.5.1 Political Sanctification: The Relationship between Church and State	336
4.2.10.5.1.1 Was Barth a Marxist?	339
4.2.10.5.2 Social Sanctification	341
4.2.10.5.2.1 The Holy Day: Sanctification of All Time	341
4.2.10.5.2.2 Marriage, Family, and Neighbours: Relational Sanctification	342
4.2.10.5.2.2.1 Man and Woman: Marriage	342
4.2.10.5.2.2.2 Parents and Children	343
4.2.10.5.2.2.3 Near and Distant Neighbours	345
4.2.10.5.2.3 Social Issues: Murder, Suicide, Abortion, Euthanasia, Self-Defence,	

and the Death Penalty	346
4.2.10.5.2.4 War and Conscription	349
4.2.10.5.2.5 Work	350
4.2.10.5.3 Summary and Critique	351
4.3 Abstract and Assessment	352
4.3.1 Abstract	352
4.3.2 Assessment	354
4.3.2.1 Positive Assessment	354
4.3.2.2 Negative Assessment	355
CHAPTER 5 A REFORMED DOCTRINE OF SANCTIFICATION FOR THE KOREAN CONTEXT	359
5.1 Comparison between Calvin, Wesley, and Barth On the Doctrine of Sanctification	359
5.1.1 Their Responses to the Theological Trends of Their Times	359
5.1.2 The Conception of Sanctification	360
5.1.2.1 Hamartiological Presupposition	360
5.1.2.1.1 Original Sin	360
5.1.2.1.2 Voluntary Sin	360
5.1.2.2 Anthropological Presupposition	361
5.1.2.2.1 Humanity as the Image of God	361
5.1.2.2.2 Grace	362
5.1.2.2.3 Free Will	362
5.1.2.3 The Definition of Sanctification	363
5.1.3 The Role of God and the Human Role	363
5.1.3.1 The Role of God	363
5.1.3.2 The Role of Man	364
5.1.4 The Nature of Sanctification	365
5.1.4.1 Visibility and Invisibility	365
5.1.4.2 Forensic and Factual Sanctification	366
5.1.4.2.1 The Marks of the Sanctified	367
5.1.4.3 Instantaneousness and Gradualness	367
5.1.4.4 Perfection and Imperfection	367
5.1.4.5 Pessimistic or Optimistic?	368
5.1.5 The Motive and Goal of Sanctification	368
5.1.5.1 The Motive of Sanctification	368
5.1.5.2 The Goal of Sanctification	369

5.1.6 The Modes of Sanctification	370
5.1.7 The Means of Sanctification	370
5.1.7.1 The Word of God	370
5.1.7.1.1 Gospel and Law	370
5.1.7.1.2 The Third Use of the Law	371
5.1.7.2 Prayer	372
5.1.7.3 Sacraments	373
5.1.7.3.1 Baptism	373
5.1.7.3.2 The Lord's Supper	374
5.1.7.4 Church Discipline	374
5.1.7.5 Faith	375
5.1.8 Relation with Other Doctrines in the <i>Ordo Salutis</i>	376
5.1.8.1 Regeneration and Sanctification	376
5.1.8.2 Justification and Sanctification	377
5.1.8.3 Predestination, Assurance, and Sanctification	378
5.1.9 Good Works and Sanctification	379
5.1.10 The Sphere of Sanctification	380
5.2 The Contextual Analysis of the Korean Church	381
5.2.1 The Affirmative Evaluation of the Korean Church	382
5.2.1.1 Quantitative Growth	382
5.2.1.2 Enthusiasm for Meeting, Prayer, Praise, and Offering	383
5.2.1.3 Enthusiasm for World Mission	384
5.2.1.4 Conservative Theological Disposition	384
5.2.1.5 Enthusiasm for Education	386
5.2.1.6 Participation in Social Reformation	387
5.2.1.7 The Efforts for the Unity of the Churches	392
5.2.2 The Negative Elements of the Korean Church	394
5.2.2.1 The Stagnation of Growth since the Early 1990s	394
5.2.2.2 The General Attitude of Life	394
5.2.2.2.1 The Discrepancy between Faith and Life	394
5.2.2.2.2 The Excessive Pursuit of Worldly Success	395
5.2.2.2.3 Quantitativism	396
5.2.2.2.4 Materialism	397
5.2.2.2.5 Libertinism	398
5.2.2.3 The Attitude of the Community	399
5.2.2.3.1 Radical Political Sanctification: Minjung Theology	399
5.2.2.3.2 Evasion from Reforming the World and Compromise with the World	402

5.2.2.3.3 Separatism	404
5.2.2.3.4 Individualism	405
5.2.2.4 Theological Problems of the Doctrine of Sanctification	406
5.2.2.4.1 Antinomianism	406
5.2.2.4.2 A Legalistic Tendency	407
5.2.2.4.3 A Bias to Gradualness Rather Than Instantaneousness	408
5.2.2.4.4 Mysticism	409
5.2.2.4.5 Spiritualistic Enthusiasm	412
5.2.2.5 Syncretistic Sanctification	413
5.2.2.5.1 Hananim-Worship	413
5.2.2.5.2 Shamanism	414
5.2.2.5.3 Taoism	416
5.2.2.5.4 Buddhism	417
5.2.2.5.5 Confucianism	419
5.2.2.5.6 The Unification Church	423
5.3 A Reformed Doctrine of Sanctification for the Korean Context	424
5.3.1 Balanced Theological Views on the Doctrine of Sanctification	424
5.3.1.1 The Balance between the Grace of God and Human Responsibility	424
5.3.1.2 Harmony between Spirituality and Rationality	424
5.3.1.3 Maintaining the Balance between Antinomianism and Legalism	425
5.3.1.4 Maintaining the Balance between Instantaneousness and Gradualness	426
5.3.2 Sanctification in Individual Life	427
5.3.2.1 The Proper Motivation of Christian Life	427
5.3.2.2 Simple and Moderate Lifestyle	427
5.3.2.3 Committing Self-Anxiety to the Lord with Faith	428
5.3.2.4 Making Disciples	429
5.3.3 Sanctification in Political, Social Life	429
5.3.3.1 Stewardship for Community and Environment	429
5.3.3.2 Social Order and Authority	431
5.3.3.3 Participation in Social Justice	431
5.3.3.4 Leadership of Culture and Science	433
5.3.4 The Sanctification of the Church: Purity and Unity	434
5.3.4.1 Preserving the Truth of the Bible	434
5.3.4.2 Self-Denial for Unity and Cooperation	436
5.3.4.3 Maintaining the Balance between Institutionalism and Individualism	437
5.3.4.4 Purification from Syncretism	439
5.4 Conclusion	440

BIBLIOGRAPHY	448
Primary Resources	448
Related Resources	453
Korean Resources	483
Anonymous Book, Journals & Newspapers	486
Secondary Resources	487
Internet Resources	488