

CHAPTER 5 A REFORMED DOCTRINE OF SANCTIFICATION FOR THE KOREAN CONTEXT

5.1 Comparison between Calvin, Wesley, and Barth On the Doctrine of Sanctification

In this chapter, it will be unnecessary to describe in detail all aspects of sanctification as they have already been dealt with in each part of the previous chapters. Hence, the discussion will be restricted to a comparison of the opinions of the three theologians according to each issue.

5.1.1 Their Responses to the Theological Trends of Their Times

Calvin criticized spiritualists for neglecting the written word of God, while relying too much on the immediate guidance of the Holy Spirit.¹ He also rebuked libertines for their lack of self-discipline and their indulging in debauchery.² He saw astrology as “foolish curiosity to judge by the stars everything that will come to men and to inquire there and take counsel about one’s affairs,” and as ‘diabolical superstition’.³ He also considered as superstition, the worship of saints and relics by the Roman Church.⁴ He did acknowledge certain advantages of capitalism.

Wesley attacked antinomians for interpreting their dreams, visions, and experiences as God’s revelation.⁵ He criticised formalism for its lifelessness and indolence,⁶ and rejected mystic quietism for not using the means of sanctification. He strongly rejected slavery and contributed to its abolition.⁷

Barth criticized the German Christians for combining God’s revelation in Christ of Scriptures with their own diverse ideology, which included “events and powers, figures and truths” in history.⁸ In contrast, he stressed the objective authority of the Bible. As a

¹ See 2.2.6.1.1.1 The Holy Spirit, the Bible and Its Interpretation on this thesis.

² See 2.1.3.2 Libertinism.

³ *CO* 7, 515-16.

⁴ J. Calvin. *Traité des reliques*, in *La Vraie piété*, ed. I. Backus and C. Chimelli (Geneva: Labor et Fides, 1986), p.163. Quoted by Bernard Cottret, *Calvin: A Biography*, first published in 1995 under the title, *Calvin Biographie*, tr. M. Wallace McDonald (Grand Rapids: William B. Eerdmans Publishing Co., 2000), p.283.

⁵ *Works* 7, 211; 11, 428; 5, 478.

⁶ *Works* 7, 326.

⁷ Ronald H. Stone, *John Wesley’s Life and Ethics* (Nashville: Abingdon Press, 2001), pp. 227-228.

⁸ “Declaration Concerning the Right Understanding of the Reformation Confession of Faith in the German Confessions of Faith in the German Evangelical Church of the Present” Appendix VII in Arthur C. Cochrane, *The Church’s Confession Under Hitler* (Philadelphia: Westminster Press, 1962), pp. 238-242.

socialist, he reproached capitalism for its selfishness and inequality in distribution of richness. He objected to war except in case of self-defense.⁹

5.1.2 The Conception of Sanctification

5.1.2.1 Hamartiological Presupposition

5.1.2.1.1 Original Sin

Calvin described original sin as Adam's sin and as concupiscence, that is, our corrupt nature inherited from Adam. He regarded concupiscence as sin, which was constantly present in our hearts.¹⁰ Conversely, Wesley did not consider it as sin in the proper sense, which leads us to hell.¹¹ He also viewed original sin as Adam's sin. Conversely, Barth did not view original sin historically as Adam's fall, but simply the reflection of the present sinful state of humans.¹²

All three agreed on original sin as total human corruption. Wesley differs from Calvin in respect that the former did not regard original sin as the cause of human voluntary sin, because prevenient grace enables man to avoid sinning against the law, while the latter did not recognize that man can overcome the effect of original sin. Barth also denied that man cannot sin against God, because God confined man in disobedience.¹³

5.1.2.1.2 Voluntary Sin

Calvin was indifferent to the distinction between original sin and voluntary sin. For him, human voluntary sin originates from man's corrupted nature after the fall. The "heart of man is the abode of all evils."¹⁴ Viewing concupiscence as the substance of sin, he considered the transgression of the law as [voluntary] sin.¹⁵ He suggested pride, hypocrisy, sloth, avarice, variance and schism as primary sins, with many other lists of voluntary sins.

Wesley viewed actual sin as a voluntary transgression of the known law of God.¹⁶ He considered pride and self will, inordinate affection, and schism as primary sins. His distinction between inward sin and outward sin is peculiar. The latter can be overcome by the justified, while the former can only be overcome by the entirely sanctified.

For Barth, sin is always voluntary refusal to acknowledge God as such because of

⁹ See 4.2.10.5.2 Social Sanctification.

¹⁰ See 2.2.1.2.1 Original Sin.

¹¹ *Works* 9, 332.

¹² *KD* IV/1, 557,566

¹³ *CD* IV/1, 504.

¹⁴ *Comm.* on Mt.15:17.

¹⁵ Cf. *Institutes* 3.18.10. "...works righteousness is perfect obedience to the law."

¹⁶ Sermon XIX. Privilege of Those that are Born of God, II, 2: *Works* 5, 227.

“unfaithfulness, unbelief, disobedience and ingratitude.”¹⁷ Sin is “disobedience against the will of God,” and is “a freeing of oneself from grace and its law.”¹⁸ In view of God’s No, Barth also spoke of sin as an “impossible possibility.” Sin is not autonomous reality, but nothingness, which God does not will, but the human person loves and chooses.¹⁹ He considered pride, sloth and falsehood as primary sins.²⁰

5.1.2.2 Anthropological Presupposition

5.1.2.2.1 Humanity as the Image of God

Calvin interpreted the image of God as “wisdom, righteousness, and holiness.”²¹ God’s image indicates Adam’s wholeness - his sound understanding, “his affections subordinated to reason, all his senses in harmony, and his recognition that all these were gifts of God.”²² By confining the image of God in an inner good of the human soul, Calvin rejected the opinion that the image of God lies in the dominion of man.²³ Calvin noted our relationship with God as the image of God.²⁴ After Adam’s Fall, all man’s abilities are so depraved and corrupted that all his actions are threatened by relentless chaos and greed.²⁵ Nonetheless, the image of God remains in the human being and Adam did not cease to be man.

Wesley depicted the image of God in three ways.. Firstly, the natural image of God is his own immortality; “a spiritual being, endued with understanding, freedom of will, and various affections.”²⁶ Secondly, the political image of God implies governance over sea and earth, while thirdly, the moral image of God is “righteousness and true holiness” (Eph 4:24), love and purity. After the fall, man lost the moral image of God, while keeping the spiritual and the political image of God.

Barth considered the image of God as Christ. Man is the being for God in the presence of God; a being in communion with fellow men;²⁷ a whole being in soul and body; and finally, a being in time. It was manifested in the life of Jesus that he faithfully obeyed God and helped and delivered other men in the proper order of his soul and body and in his

¹⁷ CD IV/2, 491.

¹⁸ KD III/3, 350.

¹⁹ CD IV/1, 419.

²⁰ See 4.2.1.2.2 Three Sins and Their Results.

²¹ *Comm.* on Gen. 1:26. In Col. 3:10, the image is described as true knowledge, righteousness and holiness; in 2 Cor. 3:18 it is depicted as true piety, righteousness, purity, intelligence.

²² *Institutes* 1.15.3.

²³ *Institutes* 1.15.4 ; cf. B. A. Gerrish, “Mirror of God’s Goodness,” *Concordia Theological Quarterly*, Vol. 45 (1981): 214.

²⁴ *Institutes* 2.1.4; 2.2.12.

²⁵ *Institutes* 3.3.12.

²⁶ Sermon XLV: *Works* 6, 66.

²⁷ KD III/2, 2, 79.

time.²⁸ Briefly, the image of God in man is “co-humanity in community.”²⁹

Summing up, the image of God in view of sanctification can be defined as our right relationship with God, neighbours, creature, and ourselves. The relationship with ourselves indicates the harmony between spirit and body. This will portray the fruit of the Holy Spirit in the growth in Christian character.

5.1.2.2.2 Grace

For Wesley, prevenient grace as human conscience is similar to Calvin’s concept of natural grace, and prevenient grace as the braking effect on human evil is similar to the first use of the law in Calvin. Sanctifying grace is similar to the particular work of the Holy Spirit.³⁰ For Barth, God’s grace means that God has given us Himself in Jesus Christ.³¹

All three theologians agree that without grace, man cannot be sanctified.

5.1.2.2.3 Free Will

For Calvin, the restoration of free will is restricted to the elect by special grace, but for Wesley, free will is recovered for all by virtue of prevenient grace, regardless of their election. In terms of the time of the restoration of free will, Wesley thought it is recovered by prevenient grace before man hears the Gospel, in order that man can cooperate with God in his salvation, while Calvin thought it is recovered by special grace at the moment when one hears the Gospel.³² Wesley saw the role of free will in justification, as being more active than did Calvin. Both, however, held similar views of sanctification. A view peculiar to Wesley was that sanctification achieved by human cooperation with God affects human final justification.

To Barth, human freedom is not a capability to do whatever man wants, but the freedom of *non potest peccare*.³³ The freedom is not independent from God’s freedom, but is the ability to accept God’s free decision for him. This freedom can be explained as “the self-impartment of Jesus Christ through the Holy Spirit” to appropriate human sanctification which is already accomplished by Jesus Christ.³⁴ Through regeneration by God’s Word and Spirit, he becomes a free and responsible covenant-partner of God.³⁵

²⁸ *Ibid.*, p. 249.

²⁹ Clifford Green, *Karl Barth: Theologian of Freedom*, Vol. 5 of *The Making of Modern Theology: 19th and 20th Century Theological Texts* (5 Vols.) (London etc.: Collins Publishers, 1989), p. 33.

³⁰ See 3.2.1.4.1 Prevenient Grace and Human Recovery.

³¹ *KD II/2*, 548.

³² See 2.2.1.3.2 The Restoration of Human Nature and Freedom and 3.2.1.4.1 Prevenient Grace and Human Recovery.

³³ *CD IV/2*, 494f.

³⁴ *CD IV/2*, 531. cf. Robert E. Willis, *The Ethics of Karl Barth* (Leiden: E. J. Brill, 1971), p. 240.

³⁵ *CD IV/3,2*, 447.

5.1.2.3 The Definition of Sanctification

For Calvin, sanctification is the work of the Holy Spirit restoring the image of God in us, by continually mortifying the lusts of our flesh and renewing the whole man, in our union with Christ, in order to serve Him.³⁶ For Wesley, 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.”³⁷ For Barth, sanctification is God’s direction to the sanctification of Jesus Christ, which is already objectively accomplished³⁸ and His calling of us to participate in it. Its aim is the restoration of our humanity to the humanity of Jesus who is the image of God.

All of them defined sanctification as the restoration of God’s image. Wesley emphasised perfect love; Calvin, mortification and vivification in our union with Christ; and Barth the sanctification which is accomplished in Christ, and our participation in it by the Holy Spirit.

5.1.3 The Role of God and the Human Role

5.1.3.1 The Role of God

Calvin attributed sanctification to the work of God, who is the author of all our holiness and “invites us to repentance.”³⁹ The Holy Spirit sanctifies us by uniting us with Christ and by generating our faith and converting us through his secret work and inspiration.⁴⁰ He purifies us of all uncleanness, wickedness, corruption, and evil life⁴¹ and submits us to divine righteousness through restraining our lusts.⁴² The Holy Spirit transfuses spiritual energies into the Christian to overcome his powerlessness, the result of which is called “quickenings.”⁴³ The Spirit illuminates our minds, forms our hearts to love, cultivates righteousness⁴⁴ and makes us docile through his secret influence.⁴⁵ He strengthens our faith by giving the confirmation to us, when the Word and sacraments set God’s good will before us. He also moderates our emotions in prayer.⁴⁶

For Wesley, the Spirit “establishes our faith, and perfects our obedience, by

³⁶ 2.2.1.5 The Definition of Sanctification.

³⁷ Letter CCCCLVII to Mr. Joseph Benson, London, Dec. 28, 1770: *Works* 12, 415.

³⁸ *CD* IV/2, 511.

³⁹ John Calvin, *Sermons on the Epistles to the Ephesians* (Edinburgh: Banner of Truth & Trust, 1987), p.165.

⁴⁰ *CO* 38, 466.

⁴¹ *CO* 8, 113: *The Treatise on Eternal Election* (1563).

⁴² *Institutes* 3.3.14.

⁴³ *Serm.* No.70 on Job 109.

⁴⁴ *Institutes* 2.5.5.

⁴⁵ *CO* 32, 270.

⁴⁶ Cf. *Comm.* on Jer. 29:12.

enlightening the understanding and rectifying the will.”⁴⁷ The Holy spirit comforts believers, helps our infirmities and by shedding the love of God and humankind abroad in their hearts, purifies them “from the love of the world, from the lust of the flesh, the lust of the eye, and the pride of life.” He saves men from anger and pride; unnatural likings; evil in general; wicked conversation. He instills enthusiasm in men to do good works.⁴⁸ In prayer, the Spirit intercedes for the saints according to the will of God when we do not know what we should pray for as we ought.⁴⁹

For Barth, God planned and completed Christ’s incarnation. Christ completed His sanctification in place of us through His obedient life and death and resurrection and exaltation. Through the direction of the Son of Man, the call to discipleship and the awakening to conversion, the Holy Spirit appropriates Christ’s objective sanctification to us subjectively. The direction of Christ consists of indication, correction, and instruction. The Holy Spirit recovers our relationship with God, ourselves and our fellow men. This relationship is the essence of the image of God.⁵⁰

5.1.3.2 The Role of Man

For Calvin, sanctification is entirely the work of God’s grace from the beginning to the end, but it did not exclude our responsible response to and participation in the sanctification of Christ.⁵¹ Our role is to constantly use the means of sanctification, which God offers us. To express our responsibility, Calvin used the terms: obedience, watchfulness, self-examination for self-correction and self-offering. They also were described as cross bearing, self-denial, and meditation of the future.

Wesley saw our role in our sanctification as “to cease to do evil” and “to learn to do well” by denying ourselves, bearing our cross daily by keeping watch for sin remaining in us,⁵² and by doing works of piety and mercy. As we play an important role in our final salvation, we should diligently use all means for our sanctification.

For Barth, there is no humanly independent role in the doctrine of sanctification, as man only responds to the initiative of God, which appears as forms of awakening, indication, direction, and vocation of the Holy Spirit.⁵³ For him, the human role in terms of ‘the obedience of faith in freedom’, ‘attentiveness’, ‘prayer’, and ‘living sacrifice’ was depicted as following Christ, bearing the cross, self-denial, and good works.

⁴⁷ Letter to The Right Reverend The Lord Bishop of Gloucester: ‘The Operation of the Holy Ghost’: *Works* 9, 149.

⁴⁸ Sermon IX. The Spirit of Bondage and Adoption: *Works* 5, 108.

⁴⁹ *Ibid.* pp.165-166.

⁵⁰ See 4.2.4.1 God’s Role of Sanctification.

⁵¹ See 2.2.3.3 The Human Role of Sanctification.

⁵² Sermon LXXXV. Working out our own Salvation,” 2.4: *Works* 6, 511.

⁵³ See 4.2.4 God’s Role and Human Role of Sanctification.

Calvin and Wesley both emphasised use of the means of sanctification. Barth is very close to Calvin in his usage of terms for the human role.

5.1.4 The Nature of Sanctification

5.1.4.1 Visibility and Invisibility

Calvin explained the *visibility* of our sanctification in terms of good works. Whether some people are spiritual is “evident from their works.”⁵⁴ “Newness of life is testified by good works.”⁵⁵ If our good works are visible, our sanctification can be said to be visible. In his commentary on Rom. 14:17 (footnote no. 426) Calvin linked sanctification to the fruit of the Holy Spirit. As the fruit of the Spirit, “righteousness, peace, and joy” must be things “apparent and visible” because they are not only “things acceptable to God” but also things “approved by men.” But only the beginning of our sanctification is visible in the world.⁵⁶ Its completion will only be visible in the eschaton – the end of the world.⁵⁷ The invisibility of sanctification means that complete sanctification is hidden in Christ, only to be finally manifested on the last day.⁵⁸ Our sanctification is visible in our incomplete works, but invisible in the sense of its true reality.

Barth’s views of the visibility and the invisibility of sanctification are similar to those of Calvin. In *Römer II* (1922), he noted that only through faith and obedience by God’s grace, can the visible and concrete sanctification of the human being appear in this world.⁵⁹ In his lecture on “Church and Culture,” he insisted that no sanctification “can be seen, proved or measured.”⁶⁰ In *The Holy Ghost and the Christian Life* (1938), Barth maintained that sanctification as living in obedience to God is hidden, just as our faith is hidden in repentance and trust, for our obedience never becomes perceptible to us in itself.⁶¹ However, in his later years (1955), Barth’s view changed to affirm the historical reality of sanctification. “How could it be the real sanctification of real man if man himself were not present in his inner and outer activity, if it took place at some supernatural height or depth with him?”⁶² Barth admitted the visibility of sanctification in human life. “The eddy (of sanctification) arises and is *visible* in the stream, first in the lives of these men, but then-

⁵⁴ *Comm.* on Gal. 5:22.

⁵⁵ *Comm.* on 1Jn. 3:7.

⁵⁶ *Institutes* 4.8.12

⁵⁷ *Comm.* on Mt. 25:31-36.

⁵⁸ *Comm.* on Lk. 19:22.

⁵⁹ Karl Barth, *The Epistle to the Romans* 6th ed., tr. E. C. Hoskyns (London: Oxford University Press, 1933), p.223.

⁶⁰ K. Barth, *Theology and Church: Shorter Writings 1920-1928*, tr. L. P. Smith (London, 1962), pp. 345, 349, 354.

⁶¹ *HC*, 62.

⁶² *CD IV/2*, 556.

seeing that they have their fellows- as a fact in the common life of all men.”⁶³ Nonetheless, the true reality of our sanctification lies in Christ’s obedience, because our obedience is imperfect.

Wesley did not mention the visibility of sanctification directly. However, we can assume that he admitted it, given his mention of how to decide whether a Christian is perfectly sanctified or not.

5.1.4.2 Forensic and Factual Sanctification

For Calvin, the forensic aspect of sanctification means that Christ’s sanctification is transferred to us in his union with us. His idea is developed through the metaphor of Head and Body. Sanctification fulfilled in Christ as our Head has really been fulfilled in his Body, and all his members too.⁶⁴ In other words, all the saints were fully sanctified “in the one offering of Christ.”⁶⁵ The factual aspect of sanctification is shown by the impartation of Christ’s holiness to the church, our conformity to the pattern of the sanctification of Christ, mortification and vivification in Christ’s death and resurrection.⁶⁶ These processes are accomplished by both the Spirit and responsible human participation.

For Wesley, sanctification is the factual and subjective change by the work of the Holy Spirit rather than of a forensic nature in the sense that he did not grant the imputation of the righteousness of Christ. Justification as ‘forgiveness and acceptance before God’ is only positional sanctification, not our real righteousness or holiness.⁶⁷ God declares we are holy only when we are really made holy by obeying the law of Christ in the Spirit. Accordingly, Wesley’s doctrine of sanctification is factual rather than forensic.

For Barth, *de jure* sanctification means that the sanctification of the entire humankind has been effectively and authoritatively accomplished in Jesus Christ.⁶⁸ The sanctification of man is the existence of those who are judged in Christ by God, as a fact, which has already been completed and has been factually and objectively created.⁶⁹ It involves a change in the status of man before God like justification, which has taken place for all men.⁷⁰ It has already been achieved in the incarnation, death, resurrection, and exaltation of Jesus Christ.⁷¹ *De facto* sanctification signifies the sanctification that is accomplished by our participation in the sanctification of Christ, which was referred to in terms of the

⁶³ CD IV/2, 529.

⁶⁴ *Comm.* on Dan. 7:27; CO 41: 84; Serm. on Eph. 1:17-19.

⁶⁵ *Comm.* on Heb. 10:14.

⁶⁶ See 2.2.4.2.2 Factual Sanctification.

⁶⁷ See 3.2.1.3.3 Imputation of Christ’s Righteousness.

⁶⁸ CD IV/2, 511, 518.

⁶⁹ CD II/2, 774.

⁷⁰ CD IV/2, 511.

⁷¹ CD IV/2, 278.

direction of the resurrected Christ, the call to discipleship, the awakening to conversion, the dignity of the cross, and the praise of works.⁷²

5.1.4.2.1 The Marks of the Sanctified

For Calvin, the marks of the sanctified are love, modesty, docility, ordered life, purity, moderation, and communion and unity.⁷³ For Wesley, they are faith, hope, love, purity, stewardship, and unity.⁷⁴ For Barth, they are faith, hope, love, order, humility, gratitude, and conscience.⁷⁵ Calvin seems to have emphasised Christian docility and moderation for teaching the Word of God; Wesley pure love and stewardship for the transformation of society; And Barth, human humility and conscience to break liberal anthropocentric thoughts.

5.1.4.3 Instantaneousness and Gradualness

For Calvin, Christian sanctification as the first conversion, which is initiated by God's intervention, is instant, but the whole process of sanctification is gradual.⁷⁶

For Wesley, sanctification is both instantaneous and gradual. Man's holiness grows gradually through repentance before justification, repentance after justification, and after entire sanctification; while justification and entire sanctification happen in a moment, by faith.⁷⁷

Barth first presented definitiveness and immediacy, and later gradualness. Instantaneousness was ascribed to the initial awakening in our subjective sanctification;⁷⁸ definitiveness to objective sanctification achieved in Christ; and continuity to our life-long struggle between the old man and the new man in us in the Holy Spirit.⁷⁹

5.1.4.4 Perfection and Imperfection

For Calvin, the perfection of sanctification is "the entire devotion" of our heart and soul excluding any untruth or hypocrisy as in Job's case.⁸⁰ In this sense, perfection is possible in this world. But perfection as perfect obedience to the will of God is not possible in this world, and it can be accomplished after death. We can achieve only a little progress in

⁷² See 4.2.5.2.2 *De Facto* Sanctification.

⁷³ See 2.2.4.2.2.4 The Marks of Sanctification.

⁷⁴ See 3.2.4.5.1 The Marks of Sanctification.

⁷⁵ See 4.2.10.4 Individual Sanctification: the Marks of Sanctification.

⁷⁶ See 2.2.4.3 Gradualness and Instantaneousness.

⁷⁷ See 3.2.5.1 Instantaneousness and Gradualness.

⁷⁸ *CD IV/2*, 557.

⁷⁹ See 4.2.5.3 Instantaneousness and Gradualness.

⁸⁰ Sermon on Job 1:1.

sanctification in this world. Calvin, however, did not object to using the term, perfection, if it includes “the recognition of our imperfection both in truth and in humility.”⁸¹

For Barth, perfection means that our sanctification was already completely accomplished by Christ, and imperfection means that our factual sanctification in this world is a little accomplished and it will be accomplished at Christ’s second coming.⁸²

For Wesley, perfection means that the love of God and of one’s neighbour totally dominates the life of the Christian. It is complete obedience to the known laws of God. It is a relative perfection, not an absolute perfection. Accordingly, its attainment is possible in this world.⁸³

5.1.4.5 Pessimistic or Optimistic?

As Tyron Inbody aptly observes, the Calvinistic view of the doctrine of sanctification, which emphasised total depravity of human nature and “the impossibility of perfection in this life,” seems rather pessimistic, while Wesley’s view of sanctification, which stressed prevenient grace and the possibility of perfection in this life, seems quite optimistic.⁸⁴

Barth’s view of the doctrine of sanctification is very optimistic. Our sanctification was accomplished in Christ and under the direction of the Spirit, Christ’s sanctification becomes ours. This has a positive direction towards success in our struggle between the old man and the new man due to God’s predestination. Christian life is the history of genuine triumph. Our achieved sanctification in Christ will appear in the eschaton. Barth criticized Calvin for emphasizing mortification rather than vivification, which results in defeating the possibility of sanctification because of its stress on the corrupt nature of humans. Barth stressed *vivificatio* as “the meaning and end of *mortificatio*” in sanctification.⁸⁵ In this sense, his view of sanctification is optimistic.

5.1.5 The Motive and Goal of Sanctification

5.1.5.1 The Motive of Sanctification

For Calvin, the first motive of sanctification is God’s commandment (Lev. 19:12, 1 Pet. 1:15-16).⁸⁶ The second motive is that to express Christ in our life is one condition that “we

⁸¹ August. ad Bonif. lib. 3, c. 7 in *Institutes* 3, 17.15.

⁸² See 4.2.5.4 Perfection and Imperfection.

⁸³ See 3.2.5.2 Perfection or Imperfection.

⁸⁴ Tyron Inbody, “Where United Methodists and Presbyterians Differ on Sanctification,” *Journal of Theology* 105 (2001): 77.

⁸⁵ *CD IV/2*, 577.

⁸⁶ *Institutes* 3.6.4.

have been adopted as sons by the Lord.”⁸⁷ The third is that sanctification is “the end of our redemption and calling”.⁸⁸ The fourth is that we should resemble God because he is our Father.⁸⁹ The fifth is that we should be holy because we are Christ’s holy body.⁹⁰ The sixth is that we are the temple of the Holy Spirit.⁹¹ The seventh is our gratitude for God’s benefits.⁹²

For Barth, it is God’s command that you should be holy because I am holy (Lev 19:2; 11:44; 20:7). The second motive of sanctification is gratitude for the grace of God. Faith in God’s mercy leads us to the humble obedience which necessarily makes the living sacrifice of the Christian life.⁹³ Gratitude leads us to witness God’s grace in freedom.⁹⁴

For Wesley, the motive for our sanctification is the will of God, which is “that we should be inwardly and outwardly holy; that we should be good, and do good, in every kind and in the highest degree whereof we are capable.”⁹⁵

5.1.5.2 The Goal of Sanctification

For Calvin, the goal of sanctification is our holiness without blemish,⁹⁶ it is finally to the glory of God. One reason that we do good works “ought to be enough: that God may be glorified” in our good works.⁹⁷ “[W]e are consecrated...to God” in order to “do nothing except to his glory.”⁹⁸

For Barth, it is to restore our humanity to the humanity of Jesus Christ, who is the image of God.⁹⁹ Sanctification as conversion is an act to exalt and liberate his fellows “for the glory of God in the life of the new man.”¹⁰⁰

For Wesley, we can say that the aim of Christian sanctified life is to give glory to God, while the labour of love is done “to the glory of God.”¹⁰¹ The sanctified Christian “in his whole life and conversation, whether he eats or drinks, or whatsoever he does,” does all to

⁸⁷ *Ibid.*

⁸⁸ *Institutes* 3.16.2.

⁸⁹ *Institutes* 3.6.3. .

⁹⁰ Sermon on Eph. 5:28-30.

⁹¹ *Institutes* 3.6.3.

⁹² *Institutes* 3.16.3.

⁹³ *CL*, pp. 41-42.

⁹⁴ *GC*, 82-83.

⁹⁵ Sermon XXXVII. ‘The Nature of Enthusiasm,’ 3, 23: *Works* 5, 474.

⁹⁶ *Institutes* 4.1.17.

⁹⁷ *Institutes* 3.16.3.

⁹⁸ *CO* 49, 471; Comm. on Rom 11: 36.

⁹⁹ *CD* IV/1, 773.

¹⁰⁰ *CD* IV/2, 564.

¹⁰¹ Sermon XCVIII. On Visiting the Sick, 2.1: *Works* 7, 120.

the glory of God.”¹⁰² The actions and words of sanctified man “aim at the glory of God.”¹⁰³

The three theologians’ views are similar.

5.1.6 The Modes of Sanctification

For Calvin, the main emphasis of sanctification is on the mortification of our flesh, i.e., the self-denial in regard to the glories of the world; bearing the cross; and the meditation on the future life, though he also accentuated our obedience to Christ and the cultivation of our positive and active love towards neighbours in this life.¹⁰⁴

For Wesley, the stress is on self-denial and our love towards God and people in God’s grace.¹⁰⁵ For Barth, the mode of sanctification consists of the call to discipleship comprising self-denial, the awakening to conversion, the dignity of the cross, and the praise of works.¹⁰⁶ Barth is closer to Calvin than Wesley on the mode of sanctification.

5.1.7 The Means of Sanctification

5.1.7.1 The Word of God

5.1.7.1.1 Gospel and Law

Calvin believed that only the Gospel can lead us to obey God’s will. The grace of God in the gospel of Jesus Christ “nourishes us without support of the law.”¹⁰⁷ Conversely, the judgments of the Law against us “disturb our faith rather than to establish it.”¹⁰⁸ The Law “does not change the heart for a righteous.”¹⁰⁹ Only the Gospel’s promise can move us to grateful obedience.¹¹⁰ The moral law as a pedagogue and spur can promote true piety,¹¹¹ only when it is used in Christ by the Spirit.

Wesley emphasised the precedence of the Law over the Gospel in leading sinners to repent. He utterly rejected the idea that the preaching of the gospel, i.e., “the speaking of

¹⁰² Sermon CVII. On God’s Vineyard, 1.9: *Works* 7, 206; Sermon CXXXIII. Preached on the Occasion of the Death of the Rev. MR. John Fletcher, 1.4: *Works* 7, 432.

¹⁰³ Sermon CXIV. The Unity of the Divine Being, 23: *Works* 7, 272.

¹⁰⁴ See 2.2.5 The Modes of Sanctification.

¹⁰⁵ See 3.2.6 The Mode of Sanctification: Self-denial.

¹⁰⁶ See 4.2.6 The Modes of Sanctification.

¹⁰⁷ *Institutes* 2.7.7.

¹⁰⁸ *Institutes* 3.2.7.

¹⁰⁹ *Calvin: Commentaries of The Library of Christian Classics* (Institute for the Christian Information & Data, 1999), p.281.

¹¹⁰ *Institutes* 2.7.12.

¹¹¹ *Institutes* 4.20.2,3.

nothing but the sufferings and merits of Christ” answers all the ends of the law.¹¹² According to his experience, “one in a thousand may have been awakened by the gospel.” The way is not the gospel, but the law that God ordinarily uses to convict sinners. The gospel is not the means which God has ordained for repentance of the sinner, or our Lord himself used.¹¹³ In this respect, he differs completely with Calvin.

Barth rejected the possibility to proclaim the Gospel without hearing the Law, on the basis of the passage, “Thou shall fear and love God.”¹¹⁴ It is impossible to separate the Gospel from the Law, because the former is the form of grace and the latter is the content of grace.¹¹⁵

5.1.7.1.2 The Third Use of the Law

Calvin called the *tertius usus legis* the *usus in renatis* (the use for the regenerated,¹¹⁶ whose use is to instruct Christians to obey God’s commandment and will.¹¹⁷ He stressed the Ten Commandments as the central means for sanctification, though he interpreted them in the light of the Sermon on the Mount and Jesus’ other teachings.

For Wesley, the third use of the law is “to keep us alive.”¹¹⁸ It is the excellent means whereby the Spirit leads us to eternal life. Wesley placed more emphasis on the third use in Christian life because of his “conflict with the antinomian understanding of the Christian life.”¹¹⁹ In this respect, he is closer to Calvin rather than to Luther. A point of difference between Calvin and Wesley is that the latter emphasised the Sermon on the Mount as the central standard for sanctification, and not the Decalogue.

Barth’s attitude towards the third use of the law is rather vague. He held that the Bible is not a “supernatural register which provides direct moral guidance” like “a box of magic cards.”¹²⁰ It is also not a source book of moral rules.¹²¹ Neither the Decalogue nor the Sermon on the Mount could be taken as fundamental moral codes.¹²² In place of that, he

¹¹² Sermon XXXV. “The Law Established Through Faith,” 1.3: *Works* 5, 449.

¹¹³ *Ibid.*

¹¹⁴ K. Barth, *Prayer and Preaching*. Tr. by Sara F. Terrien (Guildford and London: SCM Press Ltd, 1964), p. 71.

¹¹⁵ *CD* II/2, 566.

¹¹⁶ *Institutes* (1536), ed. by Rev. Ed., tr. and annotated by Ford Lewis Battle (Grand Rapids: Eerdmans, 1986), 1. 35-36.

¹¹⁷ *Institutes* 2.7.12. Hans-Joachim Kraus, “The Contemporary Relevance of Calvin’s Theology” in *Towards the Future of Reformed Theology: Tasks, Topics, Traditions*, ed. David Willis & Michael Welker (Grand Rapids: Wm B. Eerdmans Publishing Co., 1999), p. 331.

¹¹⁸ Sermon XXXIV. “The Original, Nature, Property, and the Uses of the Law” 4, 3: *Works* 5, 443.

¹¹⁹ Randy L. Maddox, *Responsible Grace: John Wesley’s Practical Theology* (Nashville, Kingwood Books, 1994), p. 161.

¹²⁰ *CD* II/2, 794.

¹²¹ *Ibid.*, 675.

¹²² *CD* IV/2, 679-700.

asserted that the command of God is a subject and a means of sanctification.¹²³ The problem, however, is that God's command is not identified with the Bible or the law. God's command is given by the Spirit and can be discerned by a careful study of the Bible or dogmatics and preaching to the church. His caution of God's will is a merit, but his negation of the Decalogue and the Ten Commandments as moral rules seems to be a fault.

5.1.7.2 Prayer

Calvin recognized prayer as a means of sanctification on the grounds that "all things which God made are made holy to us through the word of God and prayers."¹²⁴ Prayer is "a means for the Holy Spirit to increase and strengthen faith."¹²⁵ He viewed the efficiency of prayer as confined to living people, so that he rejected Peter Caroli's teaching that "it is possible to aid the dead by prayer, not that their sins may be remitted, but that they may be raised up as expeditiously as possible."¹²⁶

For Wesley, prayer is "a channel through which the grace of God is conveyed."¹²⁷ He drew the example of prayer as a means of grace from Matt. 7:7, 8, which read: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Peculiarly, he regarded prayer as God's command given to both believers and unbelievers on the grounds of the case of Cornelius.¹²⁸ Prayer is a strong means for entire sanctification.

Barth regarded prayer as God's gift which we should receive and obey with gratitude rather than a means of grace, because he did not admit any human effort or manipulation to receive God's grace.¹²⁹ It is a simple act by which we accept and use the divine gift.¹³⁰ As God's gift, the whole prayer is a means for us to take part in the reign of God's life and kingdom in both this world and the next.¹³¹ The intercession of Christ united with us in one humanity is the only reason that our prayer can be replied to by God.¹³² Barth's view is that we are to be open, not only to the divine possibility of universal salvation, but that we hope and pray for it.¹³³ It seems more optimistic than prayer for the dead of the Roman

¹²³ CD II/2, 772.

¹²⁴ *Sermons on the Epistle to Timothy & Titus* by John Calvin, (Edinburgh: Banner of Truth & Trust, reprinted in 1983, first published in 1579), p.366b, n. 20.

¹²⁵ John Kesley, "Pray and Ethics; Reflection of Calvin and Barth" *The Harvard Theological Review*, Vol. 82, no. 2 (Missoula, Scholars Press, 1989): 172.

¹²⁶ Letter to Megander, GeneVa, Feb. 1537; LC 1, 13, 47.

¹²⁷ Sermon XVI 'The Means of Grace' 4, 1: *Works* 5, 195.

¹²⁸ Wesley, Journal June 26, 1740: *Works* 1: 279.

¹²⁹ CD III/4, 3.

¹³⁰ Calvin, *Prayer*, p.38.

¹³¹ *Prayer*, p.15.

¹³² *Ibid*, 34.

¹³³ CD IV/3.1, 477-478.

Catholic Church.

5.1.7.3 Sacraments

5.1.7.3.1 Baptism

Calvin mentioned that baptism arouses, nourishes, and confirms our faith.¹³⁴ It strengthens our weak faith in God's promises in three respects. First, by recalling the memory of our baptism, we can be "confident of the forgiveness of sins."¹³⁵ Secondly, the performance of the rite means mortification and new life, a uniting of the person with the death and resurrection of Christ.¹³⁶ Thirdly, it is the sign of union with Christ himself, which leads to the fellowship with the Trinity. All believers are taught and encouraged in the Christian life to lift their hearts to God in baptism.¹³⁷ Through infant baptism, believers are aroused to a surer confidence of the salvation of their children, and the children are "engrafted into the body of the church"¹³⁸, so causing them to greatly strive "to an earnest zeal for worshiping God" when they grow up and recognize its meaning.¹³⁹ In this manner, for Calvin, baptism and infant baptism are a means of sanctification.

Wesley understood baptism as the instrument of regeneration, although he did not identify baptism by water with regeneration. "By water then, as a means, the water of baptism, we are regenerated or born again."¹⁴⁰ He did not deny the connection between infant baptism and the new birth. "It is certain, our Church supposes that all who are baptized in their infancy are at the same time born again."¹⁴¹

In 1963 Barth regarded "baptism not as a 'means' of grace and salvation, not as a 'sacrament', but as an act, a confession, a prayer of faith, or of the obedience of faith."¹⁴² As baptism is God's gift and promise, we can only freely receive and practise it with gratitude, but it is neither a sacrament nor a means of grace. This viewpoint of Barth differs from that of Calvin and Wesley. Baptism is also the action of man to commit himself to God, the free response and obedience to His calling to the salvation of the future, and an event sent by God as a witness of His salvation. In this sense, baptism is concerned with

¹³⁴ *Institutes* 4.15.14.

¹³⁵ *Institutes* 4.15.3.

¹³⁶ *Institutes* 4.15.5.

¹³⁷ John D. Witvliet, "Baptism as a Sacrament of Reconciliation in the Thought of John Calvin" in *Studia Liturgica*, Vol. 27, no. 2 (1997): 159.

¹³⁸ *Institutes* 4.16.9.

¹³⁹ *Ibid.*

¹⁴⁰ *Works* 10, 192.

¹⁴¹ Sermon XLV The New Birth, 4.2: *Works* 6, 74.

¹⁴² "Letter to H. Bizer 29 March 1963," in K. Barth, *Letters* 1961-8 (Edinburgh, 1981), p. 96; *CD* IV/4. 128. Barth declares that baptism is not a sacrament, but a true and genuine human action which responds to the divine act and [word](#)" (*CD* IV/4, 128). Also see *CL*, 46.

‘the conversion of all who have a part in it’.¹⁴³ He rejected infant baptism for the reason that infants could not have the freedom of responsible obedience and conversion and that it is lacking in biblical evidence.¹⁴⁴

5.1.7.3.2 The Lord’s Supper

Calvin viewed the Lord’s Supper as an instrument which the Spirit uses to deepen our faith.¹⁴⁵ The Lord’s Supper “can more forcefully than any other means quicken and inspire us both to purity and holiness of life, and to love, peace, and concord.”¹⁴⁶ It is “medicine for the sick, solace for the sinners, alms to the poor.”¹⁴⁷ When we are in the middle way between God and the world, “it is to make us go on forward, to drive still to our God” (Spelling is modernized).¹⁴⁸

Wesley held that the Lord’s Supper played the role of causing the first deep conviction, namely the very beginning of our conversion with God.¹⁴⁹ The Lord’s Supper is “a means of conveying to men either preventing, or justifying, or sanctifying grace, according to their several necessities.”¹⁵⁰ It is noteworthy that Wesley admitted that unbelievers participate in the Lord’s Supper for their conversion.

Barth regarded the Lord’s Supper as ‘the Renewal of Christian Life’.¹⁵¹ The Lord’s Supper is the thanksgiving which responds to the presence of Jesus Christ in his self-sacrifice rather than a means of sanctification.¹⁵² It is called the action of actions and typifies the unity with Christ of the community.¹⁵³ Calvin and Barth confined participation in the Supper to believers.

5.1.7.4 Church Discipline

Calvin regarded “discipline and the correction of vices” as indispensable to our sanctification as the nerves that are essential to uphold the body in a healthful state.¹⁵⁴ For tolerable offences, mutual encouragement, advice and warning were used, while for serious

¹⁴³ K. Barth, *The Christian Life*. Tr. By J. Strathearn McNab (London: Student Christian Movement Press, 1961), p. 134. Hereafter it is written *CL*.

¹⁴⁴ *Ibid.*, p.41; *CL*, 165. For further study, see *CL*, 179-195.

¹⁴⁵ Letter to the King of France; October 1557; LC 3, 480, 376.

¹⁴⁶ *Institutes* 4.17.38.

¹⁴⁷ *Institutes* 4.17.42.

¹⁴⁸ *Sermons on the Epistle to Timothy & Titus by John Calvin*, (Edinburgh: Banner of Truth & Trust, reprinted in 1983, first published in 1579), p.1060.

¹⁴⁹ *Works* 1, 279.

¹⁵⁰ *Works* 1, 280.

¹⁵¹ *CD IV/2*, 658.

¹⁵² *Ibid.*

¹⁵³ *CD IV/3*, 761.

¹⁵⁴ Letter to the protector Somerset; LC 2, 229, 197.

offences, excommunication was applied. For Calvin, church discipline was “a means of preserving the purity of the Church’s teaching and the believers’ efforts towards sanctification.”¹⁵⁵

Wesley saw discipline as necessary for continual spiritual growth.¹⁵⁶ Teaching and discipline were regarded as more durable than preaching, in the sense that without them preaching is simply begetting children for the murderer.¹⁵⁷ Church discipline has three general rules: “avoiding all known sin, doing good after his power, and attending all the ordinances of God.” Generally, the exclusion of a member out of the society is done “in the most quiet and inoffensive manner.” But in case “the offence is great, and there is danger of public scandal,” it was publicly declared that they were no longer members of our society.¹⁵⁸ The end of discipline is “to nurture the reshaping of their character into Christ-likeness.”¹⁵⁹ For this end, he organized the class meetings, bands, penitent bands, and select societies.¹⁶⁰

Barth considered “education, right (the law), and custom,” as the instrument of their learners’ sanctification.¹⁶¹ “The community is edified and upbuilt through the reciprocal ministry of its individuals.”¹⁶² Through this law of love for the community, all the members of God’s people “serve and help and uphold and comfort and admonish” one another by the power of the Holy Spirit.¹⁶³ By those actions, they function as instruments for the sanctification of the Christian community.

5.1.7.5 Faith

Calvin regarded faith as the only means by which God “leads us into the light of the Gospel.”¹⁶⁴ “God communicates himself to us in his Son, and offers himself to be enjoyed in him” by faith.¹⁶⁵ Repentance and forgiveness are attained “by faith.”¹⁶⁶ Faith cleanses our hearts¹⁶⁷ and enables us to have a personal relationship with the living God by lifting us up to God’s presence in Christ.¹⁶⁸ This relationship transforms the life of believers.

¹⁵⁵ Wendel, *op. cit.*, p. 298.

¹⁵⁶ Thoughts Upon Methodism 1: *Works* 7, 258.

¹⁵⁷ *Works* 3, 144.

¹⁵⁸ Sermon CVII. On God’s Vineyard 3, 3: *Works* 7, 209.

¹⁵⁹ *Ibid.*

¹⁶⁰ A Plain Account of the People Called Methodists, II-VIII: *Works* 253-261.

¹⁶¹ *Ethics*, p. 363.

¹⁶² *CD IV/2*, 627.

¹⁶³ *CD IV/2*, 815, 816.

¹⁶⁴ *Institutes*, 3.1.4.

¹⁶⁵ *Comm.* on 1 Jn. 4:14.

¹⁶⁶ *Institutes* 3.3.19.

¹⁶⁷ Sermon on Eph. 1:17-18; SEC, 102.

¹⁶⁸ Sermon on Eph. 3:14-19; SEC, 295.

Faith generates strength to practise God's will.¹⁶⁹ Faith engrafts us into the death of Christ in order that we might "derive from it a secret energy, as the twig does from the root."¹⁷⁰ In this sense, faith can be said to be a means of sanctification, but Calvin did not say so because faith is God's gift which is generated by the Spirit rather than a human deed which man can manipulate.

For Wesley, "faith in general is the most direct and effectual means of promoting all righteousness and true holiness; of establishing the holy and spiritual law in the hearts of them that believe."¹⁷¹ Though not more meritorious than any other of our actions, our faith in Christ is *the means and instrument* whereby we embrace and receive the promises of pardon (my emphasis).¹⁷² A fruit of faith is peace and freedom from the power of all kinds of sins.¹⁷³ Since our sins were cleaned by faith in Jesus Christ, "we have peace with God" (Rom. 5:1.)

For Barth, faith is the basis and essence of all transformation or renewal of our life. The repentance of faith necessarily results in conversion.¹⁷⁴ To believe is to turn from "the sloth which allows the sinfulness of our own works to remain"...to the delight and willingness, "which derives from the knowledge of God's will."¹⁷⁵ Faith is "the apprehension and affirmation of the divine justification." This faith is "the birth and life of the new man who can and will do what is good and well-pleasing to God." As a dying of the old man and birth of the new, "faith is actually and literally our temporal orientation, preparation, and exercise, and therefore our sanctification for eternal life."¹⁷⁶ Faith is acknowledgment of Jesus Christ, obedience to Him, and confession of Him. For Barth, faith is the essence of sanctification rather than a means of sanctification because it is not our possession but God's gift in the sense that no Christian could continue his faith without God's continuous supply of the Holy Spirit.¹⁷⁷

5.1.8 Relation with Other Doctrines in the *Ordo Salutis*

5.1.8.1 Regeneration and Sanctification

For Calvin and Barth, regeneration, repentance, and conversion is roughly equivalent to

¹⁶⁹ Sermon. Eph. 1:17-19; SEC, 101.

¹⁷⁰ *Comm.* on Gal. 2:20.

¹⁷¹ Sermon XXXVI, 3, 2: *Works* 5, 465; also see Frank Baker, ed., *The Works of John Wesley* (Nashville: Abingdon Press, 1984ff), 2: 41.

¹⁷² *The Principles of A Methodist Father explained* II. 3. (3): *Works* 8, 830.

¹⁷³ Sermon XVIII. The Marks of the New Birth 1, 4: *Works* 5, 214.

¹⁷⁴ *CD* II/2, 772.

¹⁷⁵ *Ibid.*

¹⁷⁶ *CD* II/2, 773.

¹⁷⁷ Karl Barth, *The Holy Ghost and the Christian Life*, tr. by R. Birch Hoyle (London: Frederick Muller Limited. 1938), pp., 48-52.

sanctification.¹⁷⁸ Of course, Calvin noted that regeneration is “the beginning of the spiritual life,”¹⁷⁹ but it is less clear than Wesley’s view that regeneration is only the beginning of sanctification.¹⁸⁰ Calvin concluded that in our hidden consciousness, the initial regeneration precedes faith, but in our consciousness, faith precedes sanctification.¹⁸¹ For Wesley, regeneration commences with justification by faith.¹⁸²

5.1.8.2 Justification and Sanctification

Calvin believed that whereas justification is what Christ has done for us (substitution), sanctification is what Christ does in us through the power of the Spirit.¹⁸³ Calvin mentioned that “Christ justifies no one he does not sanctify”¹⁸⁴ and “the grace of justification is not separated from regeneration, although they are things distinct.”¹⁸⁵ As Christ cannot be divided into parts, justification and sanctification are so united together in Him that they are inseparable.¹⁸⁶ Justifying faith inevitably accompanies sanctification.¹⁸⁷ We are justified in order to worship God in the holiness of life.¹⁸⁸ Sanctification is the aim of justification.

For Wesley, sanctification is “in some degree, the immediate fruit of justification but, nevertheless, is a distinct gift of God,” and has a totally different nature from justification.¹⁸⁹ While justification implies “what God does for us through his Son,” sanctification means “what he works in us by his Spirit.”¹⁹⁰ Sanctification comes prior to final justification, while repentance is antecedent to initial justification.¹⁹¹ True holiness cannot precede justification by faith.¹⁹² Both inward and outward holiness subsequent to

¹⁷⁸ Ralph Del Colle, “John Wesley’s Doctrine of Grace in Light of the Christian Tradition” in *International Journal of Systematic Theology* Vol. 4 no. 2 (2002): 183; Dawn DeVries, “What is Conversion?,” in *How Shall We Witness?: Faithful Evangelism in a Reformed Tradition*, ed. by Milton J Coalter and Virgil Cruz (Louisville: Westminster John Knox Press, 1995), p.32.

¹⁷⁹ *Institutes* 2.3.6.

¹⁸⁰ *Works* 1, 225.

¹⁸¹ See 2.2.7.4 Faith and Sanctification.

¹⁸² *Works* 5, 169

¹⁸³ *Institutes* 3.11.6.

¹⁸⁴ *Institutes* 3.16.1.

¹⁸⁵ *Institutes* 3.11.11.

¹⁸⁶ *Institutes* 3.11.6; *Comm.* on Isa. 59:20, *CO* 37.351-53.

¹⁸⁷ *Comm.* on Rom. 8:13. “...it is equally true and certain, that all who are justified are called by the Lord, that they may live worthy of their vocation.”

¹⁸⁸ *Comm.* Rom. 6:2 (p. 168).

¹⁸⁹ Sermon V. 2. 1 : *Works* 5, 56.

¹⁹⁰ *Ibid.*

¹⁹¹ A Farther Appeal to Men of Reason and Religion, Part I, 2, 2: *Works* 8, 50-51.

¹⁹² A Farther Appeal to Men of Reason and Religion, Part I, 2, 2: *Works* 8, 51.

faith are “the ordinary, stated condition of final justification.”¹⁹³ “It is undoubtedly true, that nothing avails for our final salvation without *καινή κτίσις* ‘a new creation,’ and consequent thereon, a sincere, uniform keeping of the commandments of God.”¹⁹⁴

For Barth, the events of salvation are regarded as happening simultaneously. He did not accept the *ordo salutis* as a temporal sequence of them. Justification and sanctification are only different aspects of the *simul* of the one reconciliation event.¹⁹⁵ Justification, which is the objective reality of reconciliation, becomes visible in sanctification, which is the subjective reality of reconciliation. Sanctification is regarded as “a sign and testimony” of reconciliation.¹⁹⁶ In God’s intentional order, sanctification is superior to justification, for it is the purpose of reconciliation. God’s intention to save us is to make us holy people. In the structural order of reconciliation, justification is superior to sanctification.¹⁹⁷

5.1.8.3 Predestination, Assurance, and Sanctification

For Calvin, whoever is predestined to salvation is sanctified because the end of predestination is sanctification. The assurance of election is based on the calling of the Spirit and one’s belief in Christ, not on his own good works.¹⁹⁸ For Wesley, predestination is universal, and election is conditional, while man’s sanctification depends upon his faith working by love in Christ.¹⁹⁹ Assurance is founded on the witnesses of both the Spirit and our spirit, which are necessary for sanctification.²⁰⁰ It seems quite subjective in contrast to “the objective assurance conveyed by the Word and Sacraments,” in the sense that it is difficult for us to discern whether the two witnesses are true or not.²⁰¹ For Barth, the relation between predestination and sanctification is that all men are already elected in Jesus, and therefore they can be assured of their election. They should live a sanctified life as the elected.²⁰²

On double predestination, Calvin stressed God’s sovereignty of election and reprobation; Wesley emphasised the human free choice of his own destiny; Barth denied God’s reprobation of man and asserted God’s reprobation of Christ in place of humankind.²⁰³ All of them agreed with the fact that the purpose of predestination is God’s

¹⁹³ A Farther Appeal to Men of Reason and Religion, Part I, 2, 8: *Works* 8, 56.

¹⁹⁴ A Letter to the Rev. Dr. Horne 2, 7: *Works* 9, 115.

¹⁹⁵ *CD*, IV/2, 502.

¹⁹⁶ *KD* I/2, 358f.

¹⁹⁷ *CD*, IV/2, 508.

¹⁹⁸ See 2.2.7.2 Predestination, Election, Calling and Sanctification.

¹⁹⁹ See 3.2.8.1 Predestination, Election, and Sanctification.

²⁰⁰ See 3.2.8.4 Assurance and Sanctification.

²⁰¹ Cf. Collin W. Williams, *John Wesley’s Theology Today* (Nashville: Abingdon Press, 1960), p. 203.

²⁰² *KD* II/2, 354.

²⁰³ See 4.2.8.2 Predestination, Election and Sanctification.

glory due to the sanctification of man.

Considering the effect of predestination, Calvin maintained that predestination induced men to exert themselves for their salvation; Barth contended that predestination causes men to be grateful to God and enable them to live a free life in the direction of the Holy Spirit; Wesley noted that men should make strenuous efforts to get assurance and in order not to lose their assurance.²⁰⁴ In contrast, Calvin and Barth thought little of the possibility of the loss of human salvation because they thought much of God's sovereignty and power.

5.1.9 Good Works and Sanctification

Calvin emphasised that good works are called fruits of repentance in the sense that "*repentance* is an inward renewal of the man, which manifests itself in the outward life, as a tree produces its fruit."²⁰⁵ Repentance is "not attested by words" but "proved by conduct." "In the process of time, their works will make it evident, whether or not they have seriously repented."²⁰⁶ Good works also are the fruit of fulfilling one's vocation.²⁰⁷ In his commentary on 1 Jn 4:17, Calvin recognized our works as a secondary support for our assurance. The newness of life testified by good works²⁰⁸ "serves to confirm confidence" as a secondary prop, while grace is primary support.²⁰⁹ The children of God "prove themselves to be such by a pious and holy life, since by this evidence they showed that they differ from the children of the devil." "The fruit and adoption always appear in the life."²¹⁰ Nonetheless, Calvin held that we must found the certainty of faith only on Christ and God's grace rather than on our good works.²¹¹

For Wesley, good works are the fruits flowing out from the new birth and justification.²¹² They are necessary for sanctification, given that "if a man willingly neglects them, he cannot reasonably expect that he shall ever be sanctified; he cannot grow in grace, in the image of God," nor "retain the grace," nor "continue in faith, or in the favour of God."²¹³ Good works are only conditionally necessary, "if there be time and opportunity for them, otherwise a man may be sanctified without them."²¹⁴ Conversely,

²⁰⁴ See 3.2.8.5 Perseverance and Sanctification.

²⁰⁵ *Comm.* on Mt. 3:8; Lk 3:8 (The Harmony on the Gospel Vol. 1, p. 171).

²⁰⁶ *Ibid.*, pp. 170-171.

²⁰⁷ *Institutes* 3. 14. 9.

²⁰⁸ *Comm.* on 1 Jn. 3:7 .

²⁰⁹ *Comm.* on 1 Jn 4:17.

²¹⁰ *Comm.* on 1 Jn. 3:10.

²¹¹ *Comm.* on 1. Jn 3:14.

²¹² Cf. Kenneth J. Collins, *Scripture Way of Salvation: The Heart of John Wesley's Theology* (Nashville: Abingdon Press, 1997), p.162. "

²¹³ Sermon XLIII, 'The Scriptural Way to Salvation' 3, 4: *Works* 6, 49.

²¹⁴ Sermon XLIII, 'The Scriptural Way to Salvation' 3, 13: *Works* 6, 52.

“faith is *immediately* and *directly* necessary to sanctification” (emphasis is his),²¹⁵ for at the moment a man believes, “with or without those fruits, yea, with more or less of this repentance, he is sanctified.”²¹⁶

Barth delineated good works as an outward appearance of sanctification. Scripture tells us of God’s judgment of the bad works and his reward of the good works.²¹⁷ Good works can not sanctify us as well as they cannot justify us, for human works done to obtain merit are nothing less than bad works. Our works are good before God, only when they are done by faith in God’s grace. However, *sola fide* is not a doctrine to prevent Christians from doing good works as God’s command.²¹⁸ Good works commence with abandoning “the spirit of mammon and self-seeking.” When men do good works that God wants, they “will be Christians and true human beings.”²¹⁹ In this manner, Barth regarded doing good works as the evidence of true faith.

Briefly, Calvin and Barth regarded good works as the evidence of true faith, while Wesley viewed them as conditionally necessary to sanctification.

5.1.10 The Sphere of Sanctification

Calvin accentuated the sanctification of all spheres, e.g., “all things including the church, the state, society, and economics must be reformed according to the Word of God.”²²⁰ He energetically and audaciously criticized “corruption in the church, tyranny in the polity, and inequitable wealth in the economy.”²²¹ On economic injustice, Calvin warned again a self-chosen revolutionary liberation from poverty. He admitted that there would also be a variety of levels of both the rich and the poor rather than one egalitarian society. While arguing that poverty should be solved by trade and the right to associate; he did warn against the lavish, merciless waste of wealth.

Wesley identified three characteristic principles of social sanctification: firstly, Christianity is a social religion; secondly, social reformation comes through individual transformation; and thirdly, it is a gift given by God, which concomitantly asks our

²¹⁵ Sermon XLIII, ‘The Scriptural Way to Salvation’ 3.13: *Works* 6, 52: cf. Kenneth J. Collins, *Scripture Way of Salvation: The Heart of John Wesley’s Theology* (Nashville: Abingdon Press, 1997), p.168.

²¹⁶ Sermon XLIII, ‘The Scriptural Way to Salvation’ 3.13: *Works* 6, 52.

²¹⁷ *CD* IV/2, 586.

²¹⁸ *CD* IV/2, 587.

²¹⁹ K. Barth, “Jesus Christ and the Movement for social justice” (1911) in: G. Hunsinger. ed. *Karl Barth and Radical Politics* (Philadelphia: The Westminster Press, 1976), p. 37.

²²⁰ John C. Koedyker, “Theocracy is not Dead: Calvin and Khomeini” in *Reformed Review* Vol. 34. no. 2 (1981), p. 74.

²²¹ Nicholas Wolterstorff, “The Wounds of God: Calvin’s Theology of Social Injustice” in *The Reformed Journal*, Vol. 37, no. 6 (1987):21.

obedience to God's command, e.g., legal action,²²² lobbying, arguing and criticizing for important issues. Wesley used diverse ways for social sanctification: "Evangelical preaching," "education in class meetings, Methodist schools, Sunday schools," "publication of books," "criticism of war," "arguing and writing for tax reform," "preventing unnecessary pensions," "criticism of selling of votes," and "lobbying political leadership on behalf of abolition of slavery."²²³

Barth also stressed that Christianity is "a social religion, a religion of solidarity," while criticizing Luther for the individualistic tendency of Christianity.²²⁴ Christianity is not "a matter of the closet" but that of society. This fact became clear given that God is called "our Father," not "my Father."²²⁵ Accordingly, the church can and should actively and freely participate in the political field for the practice of Christ's lordship over the world, keeping in mind the distinction between the Gospel and any ideology or political system. Barth can be said to have a proclivity to socialism rather than American capitalism of the day, given his comment that anti-communism was "an evil greater than communism itself."²²⁶ This is distinct from Calvin, who admitted capitalistic elements in his day. Barth also dealt with such social issues of the day as abortion, euthanasia, self-defence, the death penalty, war and work.²²⁷

5.2 The Contextual Analysis of the Korean Church

To apply this study to the Korean church, it is first necessary to analyze the context of the Korean church in detail from the perspective of sanctification.

Korean society has many religions. They include Shamanism (established for two thousand years), Buddhism (established for one thousand years), Confucianism (established for five hundred years), Catholicism (established for two hundred years) and Protestantism (established for one hundred years). These religions coexist peacefully in Korea. This religious plurality differs from the contexts of Calvin, Wesley, and Barth, who lived in Christian countries. The contextual analysis of the Korean church should be approached under the premise of religious plurality, which includes religious syncretism.

²²² Cf. Black, Robert Edwin concludes, "He was not opposed on principle to social legislation." *The Social Dimension of John Wesley's Ministry as Related to His Personal Piety* (Ph. D. diss. Union Theological Seminary, 1984. An Arbor: UMI, 1987), p. 179.

²²³ Ronald H. Stone, *John Wesley's Life and Ethics* (Nashville: Abingdon Press, 2001), pp.227-228; "After Lord Mansfield's ruling in 1772 made slavery illegal in England" (p. 189).

²²⁴ K. Barth, "Jesus Christ and the Movement for social justice," in G. Hunsinger. ed. *Karl Barth and Radical Politics* (Philadelphia: The Westminster Press, 1976), p.34.

²²⁵ *Ibid.*

²²⁶ K. Barth, *How I Changed My Mind: Introduction and Epilogue* by John D. Godsey (Richmond, VA: John Knox Press, 1966), p. 47.

²²⁷ For furthermore, see .4.2.10.5.2..3- 5 on this thesis.

5.2.1 The Affirmative Evaluation of the Korean Church

5.2.1.1 Quantitative Growth

Since the first Roman Catholic Church in Korea was established by Seung-Hun Lee in 1784²²⁸ and the first Protestant missionary, Karl Friedrich August Gützlaff visited Korea in 1882,²²⁹ the Korean Church has experienced remarkable development.²³⁰ In 1995, Protestant Christians were 19.7 percent (8,760,000) of the total population (44,554,000) and Catholics 6.6 percent (2,950,730). In 2003, the Protestant Christians were about 21 percent (10,120,000) of the total population (47,000, 000). This is very positive when contrasted with the stagnant Japanese Church. According to the 1991 *Kirisutokyo nenkan* [Christian yearbook], the total Japanese Christian membership was 1,092,034, which was 0.88 percent of the population.²³¹ In 2001, it fell to 530,000, which was 0.4 percent of the total population.²³² The Korean Christian proportion relative to the total population is much higher than the Chinese Christian proportion, which is 0.5 percent (5,000,000) of the total population (over one billion).²³³ Given that South Korea consists of plural religions, the increase of her Christian membership is “one of the marvels of modern history,” as Spencer Palmer puts it.²³⁴ David L. Edwards’ confession that “no other nation in the world sees Christian evangelism which is so effective” is relevant²³⁵

Whether the growth of the Korean Church is directly linked with Christian sanctified life is not clear. Viewed socio-politically, growth does seem to be linked with the positive image of Christianity, largely created by the assistance to Koreans in need by American

²²⁸ The Institute of Korean Church History Studies (IKCHS), *A History of Korean Church*, Vol. I (16C.-1918) (Seoul: The Christian Literature Press, 1989), pp. 71-74.

²²⁹ *Ibid.*, p.129; Young-Hun Lee, *A History of Christianity in Korea* (Seoul: Concordia Press, 1985), pp. 57-69. cf. Nak-Heung Yang regards the first official Protestant missionary as H. N. Allen in 1884 in his *Reformed Social Ethics and Korean Presbyterian Churches* (Seoul: The Korean Society for Reformed Faith & Action, 1994, 2nd ed., 1995), p. 128.

²³⁰ According to Government Census Data in 1995, there were 10,321,000 Buddhists, 355,000 people of other religions, and 21,953,000 who follow no religion, among a total population of 44,554,000. *Year Book of Religions in Korea, 1996-7* (Seoul: Korean Religion & Society Research Institutes, 1993, 1995, 1997); for church growth during 1962-1995, see Changdae Gwak, “Ecclesiology and Membership Trends in the South Korean Churches,” Ph. D. diss. the University of Stellenbosch, 2000, pp. 115-117, and for the change of church membership during 1888-1906, see IKCHS, *A History of Korean Church*, p. 254, and for approximate statistics between 1900-1990, see J. S. Rhee, *Secularization and Sanctification*, *op. cit.*, p. 228, n. 1.

²³¹ *Kirisutokyo nenkan* [Christian Yearbook] (Tokyo: Kirisuto Shimbunsha, 1991).

²³² *Kidokshinmoon*, Oct., 23, 2002, p.14. (In Korean).

²³³ Daniel J. Adams, “Church Growth in Korea: A Paradigm Shift from Ecclesiology to Nationalism,” in *Perspectives on Christianity in Korea and Japan: The Gospel and Culture in East Asia* ed. by Mark R. Mullins and Richard Fox Young (Lewiston/ Queenston/Lampeter: The Edwin Mellen Press, 1995), p.14. Hereafter it is written *PCKJ*.

²³⁴ Spencer T. Palmer, *Korea and Christianity* (Seoul: Hollym Cor., 1967), p.vi.

²³⁵ David L. Edwards, *The Future of Christianity* (Wilton: Morehous-Barlow, 1987), p.234.

missionaries and the church. Christianity's equalitarianism seems to have contributed to the conversion of the lower class.²³⁶ This means that love, hope and equality as the signs of sanctified life contribute to the growth of the church. Korean enthusiasm of bible studies and prayer meetings as a means of sanctification also help growth.

5.2.1.2 Enthusiasm for Meeting, Prayer, Praise, and Offering

Korean enthusiasm for religious meetings has contributed to the rapid growth of the Korean Church. Korean Christians attend their local church on Sunday,²³⁷ Wednesday, and Friday. Daily early morning services are popular and a small group service called *Kuyeok Jebae* is held once a week to attract new members through preaching of the gospel.

The Korean daily dawn service, usually at five o'clock, is worthy of observation. The streets around big churches fill with cars and taxis from about four o'clock. Dawn prayer was introduced by Pastor Sun-Ju Kil at Jangdaehyun Church in Pyongyang in 1906. It has been not only a generative power of Korean church revival, but also an important motivation to induce the churches of the world to hold dawn services. Whenever Koreans faced difficult times, dawn service provided Christians with the spiritual power to overcome them in faith.²³⁸

Through frequent religious meetings, Korean Christians have armed themselves with God's word and prayer,²³⁹ which are the two important means for sanctification. Diverse meetings, including the *Kuyeok* service, have provided them with opportunities to encourage one another to grow in the image of Christ, which is the aim of our sanctification. Various afflictions including war, poverty and military dictatorship were used as the means of sanctification in the providence of God. In other words, the growth of the Korean church has been based on God's word, prayer, meetings and God's providence. W. N. Blair holds that "Bible classes accounted for the rapid growth and revival of the

²³⁶ Dr. Harold S. Hong, "Social, Political, and Psychological Aspects of Church Growth," in *Korean Church Growth Explosion* ed. by Ro Bong-Rin and Marlin L. Neslon (Seoul: Word of Life Press and Asia Theological Association), p.175; Myung-Gil Noh, *The Social Background of Religious Growth in Korea* (Seoul: Nathan Publishing Co., 1989), pp.104-106.

²³⁷ According to Gallup Korea's survey of the rate of religious attendance of 18 countries during 1989-1991, Korean Christian rate of attendance of Sunday service is nearly 74 percent, which is the highest among 18 countries.. Gallup Korea, *The Religions and Religious Life of Koreans* (Seoul: Gallup Korea, 1998), pp.216-217.

²³⁸ Kyum-II Na, "The Korean Church and Spiritual Great Awakening Movement- Dawn Prayer," *Ministry & Theology* vol. 52 (Apr., 1994).

²³⁹ According to Gallup survey (1997), 64 percent of Korean Protestants prayed at least once a day and more than 50 percent read more than once a week, which are the highest in the world. Gallup Korea, *The Religions and Religious Life of Koreans* (Seoul: Gallup Korea, 1998), pp. 86-89.

Korean Church.”²⁴⁰

Also, the Korean Church is eager for praise and offering. William Black, an OMF missionary says, “There are not many such churches which have enthusiasm and make efforts for prayer, evangelism, praise, service for the church and offering like the Korean church.”²⁴¹ Offering contributed to educating church members, building a church and a world mission. Consequently, this enthusiasm must be a positive aspect of the Korean Church and helpful to her sanctification.

5.2.1.3 Enthusiasm for World Mission

According to Steve S. C. Moon, Korean missionaries were estimated at about 10,745 in 2002.²⁴² CGN TV Today (the Korean Religion Broadcast) reports that the number of Korean missionaries was estimated at about 13,000 in December 2005.²⁴³ The Korean missionary movement has been progressing more strongly than would have been expected. Some features of the Korean mission include the prominent activities of women missionaries and the increase of lay missionaries.²⁴⁴

The Korean Church has contributed to the sanctification of the world through evangelization. The sanctification of the world implies that unbelievers in the world have the right relationship with Christ and are ruled by the gospel of Christ in the Holy Spirit.

5.2.1.4 Conservative Theological Disposition

Mr. A. J. Brown, who was general secretary of the Board of Foreign Mission of the Presbyterian Church in the U.S.A, described the early missionaries as a type of very conservative Presbyterian. They kept the Sabbath like Puritans and considered “dancing, smoking, and card-playing” as “sins in which no true follower of Christ should indulge,” and deemed “the higher criticism and liberal theology” to be “dangerous heresies.”²⁴⁵ K. S. Latourette also mentioned that Korean Protestantism “tended to be theologically

²⁴⁰ E. Brown, *The Reformed Spirituality of the Korean Christians* (Stellenbosch: The University of Stellenbosch, 1997), p. 31; B.W. Yoo, *Korean Pentecostalism: Its History and Theology*, Ph. D. Thesis, Birmingham University (Frankfurt am Main; Bern; New York; Paris: Peter Lang, 1987), p. 61.

²⁴¹ William Black (OMF missionary, a Scotchman), “Do the Korean Christians love their denomination rather than Jesus?,” *Ministry & and Theology* vol. 68 (Feb., 1995), p. 181. (In Korean).

²⁴² Steve S. C. Moon, “The Recent Korean Missionary Movement: A Record of Growth, and More Growth Needed,” *International Bulletin of Missionary Research*, vol. 27, no.1 (Jan. 2003): 11.

²⁴³ CGN TV Today, “Do You Know How Many Korean Missionaries there are?” <http://www.cgntv.net/cgn_player/player.htm?vid=24005> (Dec. 09, 2005). (In Korean).

²⁴⁴ “Statement on the Mission of the Korean Churches in the New Millennium : Council of Presbyterian Churches in Korea International Consultation on Korean Churches’ Mission around the World, Seoul, Korea, 23-27 May 1999,” *International Review of Mission*, Vol.89,no.353 (Apr., 2000): 24.

²⁴⁵ A. J. Brown, *The Mastery of the Far East* (New York: Scribners, 1919), p.540.

conservative.”²⁴⁶ Under the direction of the conservative PCUSA, Pyung-yang Theological Seminary accepted Calvinism, the Westminster Confession of Faith, the Catechisms of the Presbyterian Churches, the infallibility of the Bible, a supernaturalistic interpretation of miracles and Christ’s redemption.²⁴⁷

The Presbyterian Church was very conservative in matters of faith. When the government ordered students to participate in Shinto shrine worship “as a symbol of their loyalty,”²⁴⁸ Dr. G. F. McCune, headmaster of the Pyungyang Soongshil Junior College, and Mrs. V.V. Snook, headmistress of Soongui Girls High School refused the order.²⁴⁹ The Southern Presbyterians closed their schools rather than attend Shinto shrine worship.²⁵⁰ In 1920, *Dongahilbo* (a daily newspaper) criticized Shrine worship for conspicuous idolatry, and consequently its publication was indefinitely suspended.²⁵¹ From 1935 to 1945, nearly 200 local churches closed their doors and about 2000 people were arrested and more than 50 people died for rejecting shrine worship.²⁵² This manifests Presbyterians’ conservative disposition of faith, and shows Presbyterians seriously obeyed God’s prohibition of idol worship. It was the practice of sanctification as obedience to God’s command.

The conservative theological disposition of the Korean Presbyterian Church was manifested in the 38th General Assembly of Presbyterian Church of 1953. To keep the infallibility of the Bible, the General Assembly expelled Jae-Joon Kim from the ministry. J. J. Kim was a leader of liberal theologians, who directed the Choson Theological Seminary and denied the infallibility of the Bible and the Mosaic authorship of the Pentateuch.²⁵³ In this regard, M. G. Son’s notion that the Hanshin University established by J. J. Kim is “the true succession of the Calvinistic and Presbyterian tradition”²⁵⁴ is mistaken, given that

²⁴⁶ Kenneth Scott Latourette, *op. cit.*, p.423; Sook-Jong Lee is of the opinion that the early missionaries represented the conservative streams of Protestantism. “A Study of the Relationship of the Korean Church to the Indigenous Culture of Korea,” *The Asia Journal of Theology*, Vol. 9, no. 2 (1987): 231.

²⁴⁷ Pyeong-Seh Oh, “Keeping the Faith Pure,” in *Korean Church Growth Explosion* ed. by Ro Bong-Rin and Marlin L. Neslon (Seoul: Word of Life Press and Asia Theological Association, 1984), pp. 214-215.

²⁴⁸ K. S. Latourette, *op. cit.*, p.416

²⁴⁹ Pyeong-Seh Oh, *op. cit.*, pp.214-215.

²⁵⁰ K. S. Latourette, *op. cit.*, p.416.

²⁵¹ IKCHS, *A History of the Korean Church*, pp. 287-288.

²⁵² Dr. Harold S. Hong, “Social, Political, and Psychological Aspects of Church Growth,” in *Korean Church Growth Explosion* ed. by Ro Bong-Rin and Marlin L. Neslon (Seoul: Word of Life Press and Asia Theological Association), p.180; Pyeong-Seh Oh, *op. cit.*, p.224;

²⁵³ Yang Sun Kim, *History of the Korean Church: In the Ten Years Since Liberation, 1945-1955*, tr. By Allen D. Clark, from *Hankuk Kidokkyo Haebang Sipyeonsa* (Seoul: The Board of Religious Education, Korean Presbyterian Church, 1956), p.82

²⁵⁴ Myoung-Gul Son, *Korean Churches in Search of Self-identity, 1930-1970: An Examination of Some Protestant Efforts during the Period of Japanization, National Division, and Resurgence* (Ph. D. diss., Southern Methodist University. Ann Arbor: Xerox University Microfilms, 1974), p. 275.

Calvin admitted the infallibility of the Bible.²⁵⁵ Ostracizing J. J. Kim was an unavoidable decision for the purification of church doctrines. On 7th of May in 1992, Sun-Hwan Pyun was expelled from his Methodist denomination because he recognized the possibility of salvation outside the Church.²⁵⁶ This demonstrated the conservative tendency of the Korean Church once again.²⁵⁷ Up to now, the conservative churches have formed the main-stream of the Korean Church in its number and influence.

Briefly, the conservative disposition of the Korean Church has contributed to the sanctification of doctrines and life.

5.2.1.5 Enthusiasm for Education

Early Korean Christians thought that western education was a way to make the country strong. They learned new science in such modern schools as *Baejaehakdang* and Ehwa Girl's School, which were established in 1886 by foreign missionaries.²⁵⁸ By 1910, there were some 800 Christian schools all over Korea, accommodating more than 41,000 students.²⁵⁹ Such a trend contributed to cultivating talented men for Korean modernization by the synergism with Confucianism, which respects learned, successful worldly men.²⁶⁰ Early Korean Protestantism was imported mainly through the American missionaries. By 1950 the range of Christian education was expanded to train Christian physicians abroad to help with urgent medical care.²⁶¹ Christian schools helped Koreans learn western knowledge and techniques, especially of medical science.²⁶²

According to J. H. Grayson, at the present time “forty universities and 293 schools claim a Christian origin, including three of the five top universities” in South Korea.²⁶³ Christianity has led Korean enthusiasm for modern education and has contributed to promoting Christian intellectuals and has encouraged Koreans to assimilate highly-developed American science, resulting in Korea's valuable human resources.

Enthusiasm for Korean Church education has contributed to social sanctification, by expanding the Christian world view in Korean society.

²⁵⁵ *Institutes* 1.7.4; 1.7.5.

²⁵⁶ *Chongkyoshinmoon [Religion Newspaper]*, no. 1467. (Mar. 20, 2000). (In Korean).

²⁵⁷ Cf. Moon-Jang Lee, “Experience of Religious Plurality in Korea: Its Theological Implications,” *International Review of Mission*, Vol.83, no. 351 (1999):411.

²⁵⁸ *A History of the Korean Church, Vol. I*, p. 289.

²⁵⁹ B.S. Kim, *The Korean Society and the Protestant churches* (Seoul: Han Wool Publishing Co., 1995), pp.40-41.

²⁶⁰ Furthermore, see Chai-Sik Chung, *Korea: The Encounter Between the Gospel and Neo-Confucian Culture* (Geneva: WCC Publications, 1997), pp. 1-44.

²⁶¹ *The International Review of Missions* 38 (Jan., 1949):8-10.

²⁶² Kenneth Scott Latourette, *op.cit.*, p.423.

²⁶³ James Huntley Grayson, *Korea- A Religious History* (New York: RoutledgeCurzon, 1989, revised 2002), pp.168-169.

5.2.1.6 Participation in Social Reformation

In 1896, Jae-Pil Suh, Chi-Ho Yun and Chang-Ho Ahn, with other Christian intellectuals, organized the Independent Club in order to secure the independence of Korea by reforming corrupt society and overcoming feudalism.²⁶⁴ Early Korean Christians were more concerned about the welfare of their country than non-Christians. Until the end of the nineteenth century, foreign missionaries cooperated politically with Korean Christians.²⁶⁵ However, as the message from the Secretary of State was sent to missionaries,²⁶⁶ they turned around and declared the “depolitication” of the church.²⁶⁷

Many Christians joined “Shinminhoe” (The New Peoples’ Association), which was formed in 1907 to establish a new republic by renewing people and improving education and industry.²⁶⁸ Shinminhoe members involved in the Conspiracy Trial of 1912 were helped by missionaries after being arrested by police for an incident fabricated by Japan to weaken Korean Christianity. As a result, the estrangement between missionaries and Korean Christians decreased.²⁶⁹ In 1908 a Christian, In-Hwan Jang shot at D. W. Stevens, who had said “because Koreans are so stupid and ignorant, they are not entitled to have an independent country.”²⁷⁰ In 1909 a Catholic, Jung-Keun Ahn assassinated Itou, the first Governor-General of Choson.²⁷¹ In the same year, a Christian, Jae-Myeong Yi failed in an attempt to assassinate Wan-Yong Lee, the prime minister of Choson, who betrayed his own country.²⁷² After 1908, Christians began economic restrictions against Japan. They boycotted Japanese goods, evaded tax and founded international trade companies such as *Sangmudongsa*.²⁷³ Some Christians participated in an armed fighting movement in *Kando* (Northern Province from Choson) in 1910.²⁷⁴

In 1919, Korean Christians actively participated in the March First Movement, which was “a nationwide peaceful protest demonstration” proclaiming Korean Independence.²⁷⁵

²⁶⁴ 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), p.110. Hereafter it is written as *RSEK*.

²⁶⁵ Chung-Shin Park, *Protestantism and Politics in Korea* (Seattle and London: University of Washington Press, 2003), p.31.

²⁶⁶ John M. B. Sill’s circular letter, “To Citizens of the United States present in Korea,” May 11, 1897.

²⁶⁷ *RSEK*, p.113.

²⁶⁸ Man-Kil Kang, *A Study of Korean Nation Movement History* (Seoul: Hankil Sa, 1985), pp. 117-118.

²⁶⁹ IKCHS, *A History of the Korean Church*, Vol I, pp. 319-323.

²⁷⁰ Cf. *Korean Daily News*, Mar. 25, 1908.

²⁷¹ IKCHS, *A History of the Korean Church*, Vol. I (Seoul: The Christian Literature Press, 1989), p. 336.

²⁷² *Korean Daily News*, Dec. 23, 1909.

²⁷³ IKCHS, *A History of the Korean Church*, Vol I, pp. 348-349.

²⁷⁴ *Ibid.*, pp. 353-354.

²⁷⁵ Sang-Heung Lee, “Preaching for the Upbuilding of the Church in Transition,” Ph.D. thesis, The University of Pretoria, 2004, p. 185.

More than two million people took part in the movement.²⁷⁶ Christians mobilized people and provided refuge: 7,509 were killed, 15,961 were injured, and 19,525 were arrested by Japanese police.²⁷⁷ Of those arrested, Christians made up 17.6 percent (3,426), although Christian membership was just 1.5 percent of the total population.²⁷⁸ This was in contrast to the Buddhists 1.1 percent (220) and Ch'ondoists 11.8 percent (2,297), which proved Christians' strong social responsibility. As a result of the March First Movement, Christianity was recognized as a national, not foreign, religion.²⁷⁹ Christian intellectuals now began an enlightenment campaign.

After emancipation from Japan on August 15, 1945, Korean Christians participated in the establishment of the new Korean government. Though some Christian parties in North Korea were dissolved by the Communists shortly after they were established, in South Korea, Syng-Mahn Rhee, a Methodist, was elected as President in 1948.²⁸⁰ Four years later he was re-elected President due to the official support of the Korean Church. Rhee, however, appointed many Japanese collaborators to high positions, which caused distrust. After Rhee's illegitimate amendment of the constitution for his third presidential election in 1956, *The Christian Press* objected to the candidates' attempted use of the churches for their election. The newspaper asked the church to play a prophetic role by criticizing "the injustice of the state."²⁸¹ Some Christian politicians were corrupt and one government officer attempted to shut down an influential daily newspaper because of its criticism of government.²⁸² Due to economic decay and corruption in the fourth presidential election in March 15, 1960, college students, high school students and other citizens demonstrated intensely in the street.²⁸³ Police fire killed one hundred and eighty students and wounded more than five thousand. Finally, Rhee had no choice but to resign as president on April 19, 1960. The church now began to criticize Rhee's government and seek to reform it.²⁸⁴ The United Association of Korean Churches compared the April Revolution with the March First Movement of 1919.

The disorder due to the inability of the Second Republic led to the military coup by General Chung-Hee Park in May 15, 1961. When Park suggested the extension of his military rule four more years, the Korean National Council of Churches objected and asked

²⁷⁶ J. S. Rhee, *op. cit.*, p. 263.

²⁷⁷ *Ibid.*

²⁷⁸ IKCHS, *A History of the Korean Church*, Vol II, p. 38.

²⁷⁹ Kyung-Bae Min, *A History of Korean Christianity Social Movement* (Seoul: Korea Christianity Publishing Co., 1987), p. 187.

²⁸⁰ *RSEK*, p.136.

²⁸¹ *The Christian News*, Apr. 23, 1956.

²⁸² Pyung-Ik Kim, "The Social Involvement of the Korean Church," *Christianity Thoughts*, Vol. 69, no. 6, p. 36.

²⁸³ Alan Thomas Wood, *Asian Democracy in World History* (New York & London: Routledge, 2004), p. 55.

²⁸⁴ *The Christian News*, May 2, 1960.

Park to keep his previous promise.²⁸⁵ Finally, Park withdrew his proposal and retired until he ran for the 1963 presidential election, which he won.

When Park hurried to restore relations with Japan, on July 1, 1965 Kyung-Jik Han, Jae-Joon Kim, Won-Yong Kang and Seok-Hun Ham, with more than two hundred church leaders, issued a statement opposing the move as it was against the people's will.²⁸⁶ The *Hapdong* Denomination, the largest of the conservative Presbyterian Church, decided to pray for the objection to the "normalization."²⁸⁷ While not denying Christian social responsibility, it emphasised an individual rather than collective dimension of the church to resolving political problems. "When each Christian believes and lives according to God's Word," social reformation is accomplished, for "the Bible contains all the answers to the human and social problems." This was the editorial policy of the denominational newspaper, *The Christian Times*.²⁸⁸ When President Park attempted to amend the constitution in 1969 to allow a third term, the *Hapdong* denomination pleaded with the church, "Do not pretend to be spiritual, acquiescing in the tyranny of the ruler in fear of death." *The Hapdong* community also reproved those who attacked the rulers "without praying for them" too.²⁸⁹ When Park announced a plebiscite for the amendment of the constitution, some leaders including Jae-Joon Kim, Suk-Hun Ham and Hyong-Kyu Park issued a statement opposing the amendment as unjust and corrupt.²⁹⁰ *The Christian Times* criticized the churches for compromising with the rulers "to secure some interests."²⁹¹ Park was elected as President for a third term. Still not content, he used the Yushin Constitution to reinforce his power eternally, and established "The National Council for the Promotion of Unification," to elect the President as a representative of the people. In fact, it was a "rubber stamp" to elect the candidate of the ruling party.²⁹² Park declared martial law to accomplish his plan.

In December 1973, a group composed of politicians and professors, including liberal church leaders, began to collect one million signatures to amend the Yushin constitution. The movement was persecuted by the Emergency Measures I and II. In 1974, Bong-Ho Son, an adjunct professor at Chongshin Seminary pointed out that evil institutes and structures "have much greater and more formidable power than individuals can have," and emphasised that Christians should actively participate in social reformation.²⁹³ He held

²⁸⁵ *Ibid.*, Aug. 22, 1960; April 24, 1961.

²⁸⁶ *The Christian Press*, July 9, 1965.

²⁸⁷ *The Christian Times*, July 12, 1965.

²⁸⁸ *Ibid.*, June 21, 1965.

²⁸⁹ *Ibid.*, April 19, 1965.

²⁹⁰ *Chosen Ilbo, Hanguok Ilbo*, August 24, 1969.

²⁹¹ *The Christian Times*, September 13, 1969.

²⁹² *RSEK*, pp.146-147.

²⁹³ Bong Ho Son, "The Problem of Christian Social Ethics," in *Presbyterian Theological Quarterly*, Vol. 41, no.3 (1974):85, 87, and 104.

that Christians “ought to criticize and try to reform the unrighteousness of any government or any party” because they “have a strong tendency to become unjust.”²⁹⁴ He understood that the mission comprised not only the salvation of soul, but also the realization of social justice.²⁹⁵ The way to realize God’s justice was by “standing on the side of the poor, the oppressed and the despised, and judging the oppressors.”²⁹⁶ His insistence seems biblical to me. On the 18th of November of 1974, the KNCC issued a statement that when a corrupt government is against God’s will, the church ought to “refuse to cooperate with such government and rather ought to withstand it.”²⁹⁷ In contrast to Christians, Buddhists generally did not express their resistance to the military dictatorship.²⁹⁸ The reason might be that Park was a Buddhist.

Finally, on October 26, 1979, Park was assassinated by Jae-Kyu Kim, who was the director of the Central Intelligence Agency of Korea. After a short period of disorder, General Doo-Hwan Chun came to power in 1980. His style of rule was exactly the same as Park’s. The Korean Catholic Church fought for workers’ rights during this period.²⁹⁹ The demand for democracy, combined with Chun’s promise to serve a single term saw him retire in 1987.³⁰⁰ At that time, the “Priests for the Realisation of Justice” of the Catholic Church was very active to make Dae-Jung Kim president.³⁰¹ Due to the competition between Dae-Jung Kim and Young-Sam Kim, General Tae-Uh Roh, who was an associate General close to Doo-Hwan Jun, was elected President in 1987.³⁰² Since 1988, Korean society has been democratic. In 1989, Kyung-Suk Suh and his colleagues organized the Citizens’ Coalition for Economic Justice, and after 1990, Bong Ho Son and other Christian leaders formed an election-watch group and contributed to just elections.³⁰³ Christian participation in democratization improved the image of Christianity and resulted in the growth of the conservative churches.³⁰⁴

²⁹⁴ Bong Ho Son, “Mission and the Social Justice,” in *Presbyterian Theological Quarterly*, Vol. 41, no.4 (1974): 70-71.

²⁹⁵ *Ibid.*, pp. 69-71.

²⁹⁶ *Ibid.*, p.71.

²⁹⁷ KNCC; The Committee for Human Rights, *The Movement for the Democratization in the 1970s, vol. 1* (Seoul: 1987), pp. 506-508.

²⁹⁸ James Huntley Grayson, *Korea-A Religious History* (New York: RoutledgeCurzon, 1989, revised 2002), p.167.

²⁹⁹ Russell Feldmeier, “The Church in the Defence of Workers’ Rights in the Republic of Korea,” *Pro Mundi Vita studies* 3 (1988): 12-20.

³⁰⁰ Hong-Eyoul Hwang, “Searching for A New Paradigm of Church and Mission in A Secularized and Postmodern Context in Korea,” *International Review of Mission*, Vol.92, no.364 (Ja., 2003): 86.

³⁰¹ Brendan MacHale, “Conflicts within the Korean Church,” *Pro Mundi Vita studies* 9 (1989): 17-18.

³⁰² Alan Thomas Wood, *Asian Democracy in World History* (New York & London: Routledge, 2004), p. 55.

³⁰³ *RSEK*, p. 156.

³⁰⁴ Cf. Andrew Eungi Kim, “Christianity, Shamanism, and Modernization in South Korea,” *Cross Currents*, Vol.50, no.1-2 (Spr./Sum., 2000): 115.

In 1992, a Presbyterian elder, Young-Sam Kim was elected president. He dismantled “the association of military officers that had provided them with a political base” and democratized the army. He made Doo-Hwan Jun and Tae-Woo Roh stand trial in relation to the 12.12 and 5.18 coups and corruption during their presidency. In 1993 to eliminate corruption among the officials in the government Kim announced “the real-name financial transaction system.”³⁰⁵ Unfortunately, towards the end of his term Kim suffered from the corruption of top leaders and a serious national economic crisis.³⁰⁶

Faced with war due to North Korea’s refusal to allow inspection of two nuclear waste sites by the International Atomic Energy Agency, some seven hundred thousand Christians assembled at the Youido Plaza in Seoul and prayed for Korean peace.³⁰⁷ Thankfully, as North Korea accepted the inspection, the crisis subsided. On December 19 in 1996, KNCC sent 660 tons of rice from Bangkok to North Korea to help their food deficit.³⁰⁸ In 1997, for the first time, a Roman Catholic, Dae-Jung Kim was elected president as a leader of the opposition. He salvaged the Korean economy and made an effort to establish peace on the Korean peninsula. D. J. Kim proclaimed: “to be a Christian is to fight on behalf of the oppressed and to make necessary sacrifices.”³⁰⁹ Late in his presidency, he was confronted with “allegations of scandal” relating to members of his own family.³¹⁰ Y.S. Kim and D.J. Kim as Christian Presidents contributed to the realization of social justice and the democratization of Korean society. On 23rd of September in 2004, Moo-Hyun Roh’s government issued the act of prohibition of buying and selling sex, and dismantled brothels.³¹¹

On the other hand, from the mid-1990s, as the negative result of globalized capitalism, the problems of homelessness, unemployment, and illegal migrant workers appeared in Korean society. Since then, the Korean churches have supported migrant workers. KNCC organized “the Korean Churches’ Mission Committee for Migrant Workers” in 1992. Among the 159 organizations supporting migrant workers in 2003, 121 were Christian, indicating that the Korean Church has made efforts to protect them “from various work-

³⁰⁵ Wi-Jo Kang, *Christ and Caesar in Modern Korea: A History of Christianity and Politics* (Albany: State University of New York Press, 1997), p.141.

³⁰⁶ Alan Thomas Wood, *Asian Democracy in World History* (New York & London: Routledge, 2004), pp.55-57.

³⁰⁷ Wi-Jo Kang, *Christ and Caesar in Modern Korea: A History of Christianity and Politics* (Albany: State University of New York Press, 1997), p.148.

³⁰⁸ “NCC Ships Food to North Korea,” in *Christian Century* 114 (Ja., 1997): 43.

³⁰⁹ An address given at Emory University, March 31, 1983. Quoted by Kosuka Koyama, “Building the House by Righteousness,” in *ETWP*, p.138.

³¹⁰ Alan T. Wood, *Asian Democracy in World History* (New York & London: Routledge, 2004), p. 55.

³¹¹ *Kyunghyangshinmun [A Daily Newspaper]*, Sep. 23, 2004.

<<http://news.media.daum.net/society/affair/200409/nocut/v742152.html>>.

related human rights violations”³¹².

Christian participation in socio-political reformation sometimes seems to have been ineffective, but it is never meaningless and should be regarded as responsible Christian action for social sanctification.

5.2.1.7 The Efforts for the Unity of the Churches

At the early stage of the Protestant mission (1887-1910), Protestant Christians translated the Bible into Korean. In 1905, four Presbyterian missions and the two Methodist missions joined to form “The General Council of Protestant Evangelical Mission” in Korea. They issued *The Christian News*, common hymns, common textbooks for Sunday school, and cooperated in educational and medical fields.³¹³

After the divisions of the church during the 1950s, the Korean churches regarded the unity of the church as a virtue of faith, in other words, the sign of sanctification. Such perception enabled the church to struggle continually for unity.³¹⁴ In 1960, the Koryo and Hapdong groups were unanimously united.³¹⁵ However, in the Assembly of 1962, Pyung-Hun Park criticized the Assembly for deciding to break off its relationship with the ICCC and established the *Hoheon* group, a new denomination.³¹⁶ In 1963, the Koryo group split from the Hapdong group because of the abolition of the Koryo theological seminary and the latter’s exclusive supremacy over the former.³¹⁷ This disunity resulted from poor administration and the leaders’ attitudes rather than from any doctrinal or theological issue.

After the division of 1959, the Seungdong group and the Yeondong group attempted to unite in 1967. The former asked the latter to withdraw from the WCC and the KNCC, and to accept the Calvinist Orthodox theology. But the latter refused and regarded Calvinistic theology as fundamentalism. Consequently, the attempts at union failed because of theological differences.³¹⁸ H. M. Yim notes that the motive for the union was “the ecclesiastic supremacy,” which was “not desirable in view of the ecumenical spirit.”³¹⁹ Though his notion is pertinent in the sense that the movement for unity has a self-centred

³¹² Guen-Seok Yang, “Globalization and Christian Responses,” *Theology Today*, Vol.62, no.1 (Apr., 2005): 45-46.

³¹³ B.W. Yoo, *Korean Pentecostalism: Its History and Theology*, (Ph. D Thesis, Birmingham University. Frankfurt am Main; Bern; New York; Paris: Peter Lang, 1987), pp.42-52.

³¹⁴ Kyung-Bae Min, *A History of the Formation of the Korean National Church* (Seoul, 1988: Yonsei University Press, the third edition), pp.55, 106-110.

³¹⁵ Hee-Mo Yim, *Unity Lost-Unity to be Regained in Korean Presbyterianism: A History of Divisions in Korean Presbyterianism and the Role of the Means of Grace* (Frankfurt am Main: Peter Lang GmbH Eupopäischer Verlag der Wissenschaften, 1996), p.114.

³¹⁶ *Ibid.*, p.115.

³¹⁷ *Ibid.*, pp.117-118.

³¹⁸ *Ibid.*, pp.122-124.

³¹⁹ *Ibid.*, p.126.

element for the expansion of their own denominations, his view seems to neglect the importance of theological purity in the unity of the church.

On the other hand, after the Korean Methodist Church's repeated schism and unity between the pro-Japanese *Puheung* group, and the *Jaegun* group, which claimed the withdrawal of all of them after liberation, the two groups were united in February in 1978.³²⁰

In 1965, the PROK (Kijang group) and the Tonghap group attempted without success "to organize a Presbyterian Federation to promote dialogue, fellowship, evangelization and service,"³²¹. In 1970, the Tonghap group tried to organize a "Presbyterian Council" with the Hapdong group and the Koryo group, but failed. Finally, in 1981 the Tonghap, Koryo, Daesin, and Kijang groups succeeded in organizing the "the Consultation of the Korean Presbyterian Churches" (Changnohyup), whose aim was "to succeed to enhance the tradition of the Presbyterian Church in Korea, to promote fellowship amongst member denominations to meet to discuss common interests."³²² In 1992, the Consultation accepted as a member the Kaehyuk group,, which had been separated from the Hapdong group since 1971,.

In 1992, the Hapdong and other anti-WCC groups organized the "Consultation of Jesus Presbyterian Churches" (Yechanghyup), emphasizing common faith and doctrine centering around the Westminster Confession of Faith and the 12 Creeds.³²³ In September, 2005, the 90th General Assembly proclaimed the unconditional union of the Hapdong and the Kaehyuk groups,³²⁴ making the Hapdong group the largest denomination in Korea. This union has a great significance as the unity in a homogeneous theological line. In case that theological line is different, the unity movement hardly goes beyond temporary events or religious ceremonies. In this sense, the union between Hapdong and Kaehyuk can be said to be a unity in truth, which overcame political conflict.

Though the Korean Church's efforts for unity were not always successful, efforts themselves should be evaluated affirmatively. The union between the Hapdong and the Kaehyuk denominations, in particular, can be said to be the practice of sanctification in the sense that unity is the mark of sanctified life.

³²⁰ Hae-Yon Kim, *A History of Korean Church* (Seoul: Sungkwangmunhwasa, 1993, 2nd ed. 1997), pp.337-340.

³²¹ Kyung-Bae Min, *A History of the Formation of the Korean National Church* (Seoul: n.p., 1988), p.109.

³²² The Agreement of the Korean Presbyterian Churches, Article II.

³²³ H.M. Yim, *op.cit.*, p.128.

³²⁴ *Kidokshinmun*, Sep. 29, 2005. "The Denomination, Union with Kaehyuk Denomination, Decision with Lightening Speed" (in Korean).

5.2.2 The Negative Elements of the Korean Church

5.2.2.1 The Stagnation of Growth since the Early 1990s

According to government statistics, the growth rate of the Korean Church was 3.9 percent in 1991, 0.6 percent in 1992 and minus 4 percent in 1993 making the decline of the Korean Church membership apparent.

C. D. Gwak explicates the causes as “socio-political reasons, an inadequate response to social changes, problems in the church itself, and the secularization of the church.” Interestingly, an unholy Christian life was considered as one of the reasons.³²⁵ Y. G. Hong specifies two causes for this stagnation. The first cause is analyzed as contextual change including “religious pluralism, social mobility, and the economic prosperity of Christians, political and social stability, the success of Buddhism, and an increased range of leisure activities.”³²⁶ The second cause is “the downgrading of the church’s social credibility” resulting from many events that blemished the social image of Korean Protestantism in the 1990s.³²⁷ These included one Christian chairman’s imprisonment for embezzling money from his conglomerate, the corruption of some mega church’s senior pastors, and the corruption of some influential politicians.³²⁸ During the period, one broadcasting programme reported intensively on the ethical corruption of mega Christian church pastors. The distrust of the church and Christians has led to the stagnation of church growth.³²⁹ In part, this has something to do with the deficiency of Christian sanctified life.

5.2.2.2 The General Attitude of Life

5.2.2.2.1 The Discrepancy between Faith and Life

J. K. Park cites Christian moral corruption as a reason why Christian membership in South Korea has decreased recently.³³⁰ S. H. Myung asserts that the Korean Church’s hope depends upon overcoming the dual dilemma between faith and life.³³¹ K. J. Han added,

³²⁵ Chang-Dae Gwak and Jurgens Hendriks, “An Interpretation of the Recent Membership Decline in the Korean Protestant Church,” *Missionalia*, Vol.29, no.1 (Apr., 2001): 55.

³²⁶ Young-Gi Hong, “Revisiting Church Growth in Korean Protestantism: A Theological Reflection,” *International Review of Mission*, Vol. 89 no. 353 (2000): 191; cf. Bong-Rin Ro, “The Korean Church: Growing or Declining?,” *Evangelical-Review-of-Theology* 19 (Oct., 1995):350-351.

³²⁷ *Ibid.*

³²⁸ *Ibid.*, p.201, n.10.

³²⁹ Cf. Gallup Korea, *Research Report on the Church Activities and Religious Consciousness of Korean Protestants* (Seoul: Gallup Korea, 1998).

³³⁰ A Talk with Jong-Ku Park, Sung-Hun Myung, “Will the Korean Church grow again?,” *The Pastoral Monthly* (Seoul: The Pastoral Monthly Co., Ltd.) vol. 4 (2004): 58.

³³¹ *Ibid.*, p. 64.

“One of the weak points of the Korean church is that Korean Christians do not practice Christian ethics.”³³² The reality of the Korean Church is “where there is corruption, there are Christians.” The fourth Gallup Korea’s survey reports that 73.8 percent of Korean Protestants practise love and mercy to some extent, but only 7.9 percent of religionists practise religious virtues very well.³³³ Among common people’s requests to Protestantism, the practice of love towards neighbours is the first (4.4 percent) and to avoid private desires and materialism is the fifth (2.1 percent).³³⁴

Accordingly, the Korean Church needs to teach more strongly that saving faith accompanies good works (James 2:22). Living faith works with love (1 Thess 1:3).

5.2.2.2 The Excessive Pursuit of Worldly Success

C. D. Gwak believes, “Korean society is suffering a moral crisis due to materialism and the ideology of success and the progress that capitalism produces.”³³⁵ Y. Y. J. Lee notes that under the influence of the American missionaries, Korean converts came to identify secular material success as “the most obvious sign of divine blessing.”³³⁶ This view is due to the literal interpretation of the Old Testament, where God told Israelites they would be blessed if they obeyed the commandments, and cursed if not (especially Deut. Chap. 28-30). Prosperity theology³³⁷ taught that the curse was removed because Jesus Christ bore our curse on the cross. Although prosperity theology contributed to Christians’ active response to poverty and hardships,³³⁸ it undeniably promoted Christian secularization.³³⁹

³³² Kyung-Chik, Han, “The Present and Future of the Korean Church,” in *Korean Church Growth Explosion* ed. by Ro Bong-Rin and Marlin L. Neslon (Seoul: Word of Life Press and Asia Theological Association), p.363.

³³³ 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), pp. 118-120. Hereafter it is written Gallup Korea (2004).

³³⁴ *Ibid.*, p.149.

³³⁵ Chang-Dae Gwak and Jurgens Hendriks, “An Interpretation of the Recent Membership Decline in the Korean Protestant Church,” *Missionalia*, Vol. 29, no.1 (Apr., 2001): 64.

³³⁶ Yvonne Young-ja Lee, “Religious Syncretism and a Postimperial Source of Healing in Korea,” in *Religion and Social Policy* ed. by Paula D. Nesbitt (Walnut Creek, Lanham, New York, Oxford: Altamira Press, 2001), p. 230; cf. James H. Grayson, “Elements of Protestant Accommodation to Korean Religious Culture: A Personal Ethnographic Perspective,” *Missiology* 23 (Ja., 1995): 54,56.

³³⁷ It indicates “a contemporary theological teaching which stresses that God always blesses his people materially, with wealth and health, as well as spiritually when they have a positive faith and are obedient to him”. Bong-Rin Ro, “Statement on Prosperity Theology and Theology of Suffering,” *Evangelical-Review-of-Theology* 20 (Ja., 1996):5.

³³⁸ William H. Cook, *The Success, the Motivation, and the Bible* (Seoul: Jordan Publishing Co., 1984), pp.33-35; quoted, by Young-Hoon Lee, “The Case for Prosperity Theology,” *Evangelical-Review-of-Theology* 20 (Ja., 1996): 31.

³³⁹ Y. H. Lee also admitted that “some Pentecostal Charismatic ministers caused some problem by preaching on and pursuing material prosperity and secular success”. Young-Hoon Lee, *ibid.*, p. 35.

Accordingly, it should be balanced by the view of the New Testament, which teaches us that if we live righteously and piously as Jesus' faithful disciples, we will experience suffering in this world (2 Tim. 3:12; cf. Mt.8:35; 13:9-13) and the reward for our good works will be given in heaven (Mat. 5:10-12; 6:20; Jn. 5:29; 1 Tim. 6:17-19).

This proclivity towards worldly success is also connected with shamanistic and Confucian traditions, where God is the instrument for worldly success rather than the object of pure worship. Many Christians earnestly pray for their children's entrance to a good university, family health and the prosperity of their business. Various forms of offerings are related to fulfilment of material wishes. For instance, *sowonhongeum* (the offering of petition) is a form of offering, in which Korean Christians devote money and a list of wishes to God. *Gamsahongeum* (the offering of gratitude) is the offering that they contribute to the church when such good fortunes as birth of babies, children's passing the university entrance examination, "prosperous business, and the return of health" comes to them.³⁴⁰ This indicates that the motivation of their faith life is worldly success.

Regrettably, worldly prayer is more common than genuine Christ-like prayer. The aim of Christian life is to give glory to God through his sanctified character and life, not worldly success.

5.2.2.2.3 Quantitativism

William Black criticized the Korean Church for being excessively concerned about the number of her church members and the size of her church rather than her realistic relationship with Jesus Christ.³⁴¹ His critique is congruent with the result of the fourth Gallup Korea's survey (2004), which reported that 63.5 percent of Protestants and 74.5 percent of Catholics think that the church is more concerned about expanding her membership than pursuing truth.³⁴² Y. G. Hong also presents "the profiles of 15 Korean Protestant mega-churches in 2002," whose membership is more than 10,000.³⁴³

With reference to its cause, C. D. Gwak mentions that the quantitativism of the KPC is affected by American capitalism.³⁴⁴ The capitalist principle makes the rich churches richer and the poor churches still poorer. Y.G. Hong ascribes the quantitativism of the KPC to the influence of "the North American enterprise culture" to prefer a bigger thing in quantity

³⁴⁰ Andrew Eungi Kim, "Characteristics of Religious Life in South Korea: A Sociological Survey," *Review of Religious Research*, Vol.43, no. 4 (2002): 297; Andrew Eungi Kim, "Christianity, Shamanism, and Modernization in South Korea," *Cross Currents*, Vol.50, no.1-2 (Sum., 2000): 118.

³⁴¹ William Black, *op. cit.*, p. 183.

³⁴² Gallup Korea (2004).

³⁴³ Young-Gi Hong, "Encounter with Modernity: the 'McDonaldization' and 'Charismatization' of Korean Mega-Churches," *international Review of Mission*, Vol. 92, no.365 (Apr., 2003): 240.

³⁴⁴ Chang-Dae Gwak and Jurgens Hendriks, "An Interpretation of the Recent Membership Decline in the Korean Protestant Church," in *Missionalia* Vol. 29, no.1 (Apr., 2001): 63.

and size, and to her adaptation of the “church growth theology” into Korean modern cultural and social context.³⁴⁵ This implies that mega-churches have made good use of “commodity and consumerism.” They have sold themselves to bring people to the church.³⁴⁶

B. H. Son argues that this indiscreet quantitativism can devastate the Christian heart. For example, the purity of the church is being seriously endangered for numerical growth because any member being disciplined by one church can join another church without any problem due to competitive quantitativism.³⁴⁷ Quantitativism makes church discipline impossible even though it is necessary for sanctification. By corollary, excessive competition for unconditional church growth has aggravated individualism and separatism between local churches. It has also reduced the “credibility and respectability” of the church in society.³⁴⁸ The immaturity of the church is seen in its search for growth regardless of its means.³⁴⁹ In this respect, Dr. Sang Hoon Lee’s mention that the maturity of the KPC is more important than her quantitative growth seems to be relevant.³⁵⁰

Uncritical quantitativism without sanctification is undesirable for the Korean Church. The primary aim of church ministry should be “not growth but glorifying God” through our sanctified life.³⁵¹

5.2.2.2.4 Materialism

B. H. Son harshly criticizes materialism as “the anti-Christ of today.”³⁵² Contemporary people are indulged in material complacency and have a tendency to search for well-equipped churches with diverse instruments. To attract them, the churches spend much money on “large buildings, glittering interior decorations, well-practiced and expensively robed church choirs, and costly musical instruments.”³⁵³ Consequently, only a little money is invested in social concerns. This is a point on which intellectuals criticize the church.

Another aspect of materialism is mammonism. According to the 2004 Gallup Korea’s survey, Korean Protestants’ concern about life is distributed into health (50.1 percent),

³⁴⁵ Young-Gi Hong, *op.cit.*, p. 243.

³⁴⁶ *Ibid.*

³⁴⁷ Bong-Ho Son, “Some Dangers of Rapid Growth,” in *Korean Church Growth Explosion* ed. by Ro Bong-Rin and Marlin L. Neslon (Seoul: Word of Life Press and Asia Theological Association, 1984), pp.341-342.

³⁴⁸ Eun-Sik Cho, “Korean Church Growth in 1970s: Its Factors and Problems,” *The Asia Journal of Theology*, Vol.10, no.2 (1996): 356.

³⁴⁹ Bong-Ho Son, *op.cit.*, p.346.

³⁵⁰ Sang-Hoon Lee, “After Church Growth, Then What?,” *Ministrial Formation* 41 (1988): 5.

³⁵¹ Young-Gi Hong, “Revisiting Church Growth in Korean Protestantism: A Theological Reflection,” *International Review of Mission* 89 no.353 (2000): 198.

³⁵² Bong-Ho Son, “Some Dangers of Rapid Growth,” in *Korean Church Growth Explosion* ed. by Ro Bong-Rin and Marlin L. Neslon (Seoul: Word of Life Press and Asia Theological Association, 1984), p.336.

³⁵³ *Ibid.*, p.343.

money (29.8 percent), and religion (16.9 percent).³⁵⁴ This shows us the worldliness and materialism of Korean Protestants. Many young Christians often skip Sunday worship to earn money. As Y. G. Hong puts it, the materialism and secularism of the Korean Church “has attracted the largest segment of its membership from the middle-class.”³⁵⁵ As Mammon destroys Korean souls, the important assignment of the Korean Church becomes the need to disconnect Christians from their attachment to money.³⁵⁶ Materialism contrasts with Christian sanctified life, one of whose marks is a simple and moderate lifestyle.

The root of materialism is related to Christian unbelief in the next world. 41.9 percent of the Korean Protestants and 71.5 percent of the Catholics said “yes” to the statement that heaven is in this world, not the next world.³⁵⁷ This shows us that many Korean Christians do not believe in God’s judgment of their lives after death. Accordingly, the church needs to inculcate in her members faith in the next world and God’s judgment. Meditation of the next world as emphasised by Calvin is asked of Korean Christians.

5.2.2.2.5 Libertinism

Libertinism existed in the early churches. Paul warned the saints of Corinth of sexual immorality (1 Cor. 6:18). Peter mentions that having sexual freedom is to become a slave of depravity and it will be judged by God (2 Pet. 2:10; 18-19). Jude warns that those who pollute their bodies will be destroyed by the judgment of God (Jude 1:7-16). Revelation warns that those who commit adultery will suffer intensely (Rev.2:22). Calvin harshly criticized moral Libertines with such expressions as “dumb animals,” “a stupid ass,” “notorious swine,” “a dog in heat,” and a “public epidemic.”³⁵⁸ Korean society is not exceptional.

According to “2000 MBC youth white paper,” 5.3 percent of 1,500 high school students surveyed had had a sexual experience and 84 percent of them replied that if a boy and a girl love each other, they can have sexual intercourse.³⁵⁹ “A Survey of Korean Cultural Consciousness” reports that 50.7 percent of 426 Christians surveyed believe in premarital purity and 33.8 percent of them would have a premarital sexual relation if they were going to marry, and 15.5 percent of them think that marriage and and sexual relations

³⁵⁴ Gallup Korea (2004), pp.104-105.

³⁵⁵ Young-Gi Hong, “Revisiting Church Growth in Korean Protestantism: A Theological Reflection,” *International Review of Mission* Vol. 89, no.353 (2000):191.

³⁵⁶ Cf. Bong-Rin Ro, “South Korea: Bankrupting the Prosperity Gospel,” in *Christianity Today* 42 (Nov., 1998): 61. He mentions, “Money has been the cancer eating away at integrity within the church.”

³⁵⁷ Gallup Korea (2004), p.113.

³⁵⁸ John Calvin, *Treatises Against the Anabaptists and Against the Libertines* (trans. Benjamin Wirt Farley; Grand Rapids: Baker, 1982) 298, 308, 299, 238–239, 282, 204, cf. 210.

³⁵⁹ “2000 MBC Youth White Paper” (1999.10.05-11.14), quoted by *Christian Unity Newspaper*, Feb. 6, 2000. (In Korean).

can be treated separately. In the case of non-Christians, the results are 30.6 percent, 42.2 percent, and 27.2 percent to each question.³⁶⁰ N. K. Kang reports that 29.2 percent of Korean married men and 21.4 percent of married women tolerate extramarital intercourse.³⁶¹ The content of the Korean Kinsey Report (2005) is more shocking. It reports that 78.0 percent of adult men and 15.0 percent of adult women experienced extramarital intercourse. 15.0 percent of adult men have a fixed partner besides their wives. Korean sexual immorality is rife and leads to a loss of the inheritance of the kingdom of God, unless we repent of it.

5.2.2.3 The Attitude of the Community

5.2.2.3.1 Radical Political Sanctification: Minjung Theology

Minjungsinhak (meaning, the Theology of the People) is an indigenous Korean theology begun by Korean Christians in America and imprisoned theologians in South Korea after the mid-1970s. Similar to Latin American Liberation Theology, it stresses giving hope to the poor, oppressed people of Korea (*Minjung*),³⁶² but is different from liberation theology in that it has no connection with Marxism. The *minjung* is distinct from the proletariat in Marxist terminology; it is a term to express those who are “economically poor, politically weak, socially deprived, but culturally and historically rich and powerful” as the subject of Korean history.³⁶³ Korean *Minjung* has *han*, which is “the cluster of suffering experience.”³⁶⁴ To put it in more detail, it means:

a sense of unresolved resentment against injustices suffered, a sense of helplessness because of the overwhelming odds against, a feeling of total abandonedness, a feeling of acute pain of sorrow in one’s guts and bowels making the whole body writhe and wriggle, and an obstinate urge to take revenge and to right the wrong.³⁶⁵

Resolving *han* is liberation and sanctification in view of *Minjung* theology. *Han* cannot be solved without justice. This differs from forgiveness or salvation in traditional theology.³⁶⁶

³⁶⁰ Hanshin University Academy Theology Institute, “Korean Cultural Consciousness.” <<http://blog.daum.net/rew21c/2100472>> (May 7, 2005).

³⁶¹ Nam-Kyo Kang, “Extramarital Intercourse and Adultery.” <<http://cafe.daum.net/561120>> (Nov. 5, 2001)

³⁶² 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), p.3. Hereafter it is written *WPKMT*.

³⁶³ *Ibid.*, p.4.

³⁶⁴ *Ibid.*, p.8.

³⁶⁵ Young-Hak Hyun, “Three Talks on Minjung Theology,” *Inter-Religio* 7(Spring, 1985):7.

³⁶⁶ Jung-Young Lee, *op. cit.*, p.10.

It is *dan* to resolve han. Dan means “to cut off the chain of han that creates vicious circles of violence and repression” through participating in “the cosmic Eucharist”.³⁶⁷ It works in the four stages of soteriology of minjung theology. The first stage is “to realize God in our heart” and worship him. The second stage is “to allow the divine consciousness to grow in us.” The third stage is “to practice what we believe in God.” The fourth stage is “to overcome the injustice through transforming the world.”³⁶⁸ Liberating the minjung in the activity of the Holy Spirit is “the establishing of the Messianic Kingdom on earth,”³⁶⁹ which is the core of minjung theology.

The Bible is read as the story of the liberation of the oppressed Minjung. The liberation of the minjung is compared to the liberation of the Hebrews who were oppressed under the Egyptians.³⁷⁰ Moses, Esther, and David are compared with the heroes who fought against the Japanese Empire.³⁷¹ Minjung theologians in the 1970s recognized that the Christian mission is “to stand with God in opposition to the oppressive political powers” and called it *Missio Dei*.³⁷² The suffering of the minjung is construed as the cross of Jesus and their liberation as the resurrection of Jesus.³⁷³ Furthermore, the minjung as the subject of historical transformation is identified with Jesus.

The representative theologians of minjung theology are Kwang-Sun Suh, Nam-Dong Suh, and Byung-Moo Ahn. Most minjung theologians deeply assimilated into their thoughts the political theology of Karl Barth and Dietrich Bonhoeffer, who were members of the German Confessing Church, into their thoughts.³⁷⁴ As their theology grew out of the experience of the minjung such as “torture in prisons,” “dehumanization in factories and farms,” it had the power to strike the Korean people to the heart.³⁷⁵ Methodologically, they cannot avoid “the Marxist analysis of the socioeconomic structures” to reverse traditional social, economic, and political orders, though they did not choose a violent revolution.³⁷⁶ This is the reason why minjung theology is called one of the radical political

³⁶⁷ *Ibid.*, p.11; Hong-Eyoul Hwang, “Searching for A New Paradigm of Church and Mission in A Secularized and Postmodern Context in Korea,” *International Review of Mission*, Vol.92, no.364 (Ja., 2003): 91.

³⁶⁸ Jung-Young Lee, *op.cit.*, p.11.

³⁶⁹ *Ibid.*

³⁷⁰ James Huntley Grayson, *Korea-A Religious History* (New York: Routledge Curzon, 1989, revised 2002), pp.166-167.

³⁷¹ *Ibid.*, p. 148.

³⁷² *Ibid.*, p. 149.

³⁷³ David Kwang-Sun Suh, “*Minjung* Theology: The Politics and Spirituality of Korean Christianity,” in *WPKMT*, pp.145-146.

³⁷⁴ Nam-Dong Suh, “Historical Reference for a Theology of Minjung,” in *Minjung Theology: People as the Subjects of History*, ed. by the Commission on Theological Concerns of the Christian Conference of Asia (Maryknol, N.Y.: Orbis Books, 1983), p.158.

³⁷⁵ Jung-Young Lee, “Minjung Theology: A Critical Introduction,” in *WPKMT*, p.8.

³⁷⁶ *Ibid.*, p.19.

theologies like liberation theology.

As is observed above, minjung theology is a practical theology for social justice. The true source of minjung theology is not the Bible, which is used only as a reference, but the experience and history of the minjung. For example, such minjung struggles for liberation as the rebellion of the Mangyi and Mangsoyi (1176 C.E), the rebellion of Manchuk in 1198 C.E., the Kyung-Rae Hong's peasant rebellion, and so on are regarded as the manifestation of the Jesus event.³⁷⁷ Jesus events are understood "not only through the study of the historical Jesus in the gospel but also through the cosmic Christ who acts in the Holy Spirit." The living Christ has been working in Korean history through the Holy Spirit.³⁷⁸ Not the written Bible but the direct act of the Holy Spirit in Korean history is the main resource of minjung theology. In this regard, minjung theology deviates from orthodox Christianity and is in line with the WCC's emphasis on universal and inclusive Pneumatology rather than exclusive Christology.³⁷⁹

To them, sanctification does not mean the recovery of the image of God but "the liberation of the minjung" suffering from the oppression of rulers and the rich, and "the realization of social justice." In terms of the realization of social justice, their view of sanctification seems to be rather reasonable, but in terms of the recovery of the image of God, their view of sanctification cannot be accepted. Their view is not founded on the right hermeneutic of the Bible. Their doctrine of God, Christ, and the Spirit does not centre on the text of the Bible but on the minjung and their context. Their identifying the minjung with Jesus is disrespectful because the minjung is not innocent like Jesus. Minjung theology is a kind of anthropocentric theology, in which the desire of the minjung is the centre of theology. Viewed in light of Calvin's theology, it is an unbalanced view that material concern takes precedence over spiritual concern and this life takes preference over the next.

Recently, their influence is decreasing because the needs of the Korean people have generally been satisfied by Korea's rapid democratization. K. S. Suh calls Korean society of the 1970s a "minjung society", but calls Korean society of the 1990s a "citizens" or "middle class."³⁸⁰ Minjung theology now focuses on the establishment of peace and reunification of the Korean peninsular, the realization of social justice, the coexistence with other religions, dialogue with a Third World theology, and the partnership with Korean feminist theology.³⁸¹

³⁷⁷ *Ibid.*, p.12.

³⁷⁸ *Ibid.*

³⁷⁹ *Ibid.*, p.20.

³⁸⁰ David Kwang-Sun Suh, *op.cit.*, p.157.

³⁸¹ *Ibid.*, pp.157-158; For the critique of Minjung theology, see Chai-Sik Chung, "Global Theology for the Common Good: Lessons from Two Centuries of Korean Christianity," *International Review of Mission*, Vol.85, no.339 (1996):533-534.

Briefly, their view of sanctification is excessively biased to social justice rather than salvation of the soul and is built on unbiblical foundations. Nonetheless, the theories of minjung theologians and their followers' practice contributed to the fall of the Korean military dictatorship and to an awakening of the irregularities of American capitalism. Hence, the Korean conservative church needs to take a more active attitude to reforming Korean society according to a more biblical principle rather than minjung theology.

5.2.2.3.2 Evasion from Reforming the World and Compromise with the World

From 1901 to 1910 foreign missionaries declared a noninterventionist political policy and taught Korean Christians not to participate in the independence movement.³⁸² Most foreign missionaries were politically inclined to Japan's policy, except for a few like Herbert.³⁸³ E. S. Cho notes that the Great Revival of 1907 contributed to the "depoliticization" of the Korean Church.³⁸⁴ In 1931, Japan began to force Shrine worship upon Koreans. At the beginning, the Presbyterian Church in Korea refused it because the Northern Presbyterian Mission regarded Shrine worship as a kind of idolatry. However, the Catholic Church and the Methodist Church, the Seventh-Day Adventist Church, the Holiness Church, the Salvation Army, and the Anglican Church regarded it as "a ritual that expressed patriotism and loyalty to the state."³⁸⁵ They allowed their church members to accept it as a citizen's duty.³⁸⁶ From 1938 many Christian schools closed in protest against Shrine worship.³⁸⁷ Though refusing it for a long time, the 27th General Assembly of Presbyterian Church in Korea decided in 1938 to agree to Shrine worship under the enforcement of Japan.³⁸⁸ After 1938 the Korean Church leaders were corrupt and betrayed its proper faithfulness to God and supported Japanese policy.³⁸⁹

When Chung-Hee Park suggested the amendment of the constitution to prolong his term, the Association of Conservative Churches including Hyung-Yong Park, Yoon-Sun Park, Yong-Gi Cho, Joon-Gon Kim, Jang-Hwan Kim and Yoon-Chan Kim supported the

³⁸² *Christian News*, Vol. 5, No. 40 (1910.10.3); Lak-Geoon George Paik, *The History of Protestant Missions in Korea* (Seoul: Yonsei University Press, 1980), pp. 414-415.

³⁸³ "Herbert's Address," in *Korea Daily News*, Aug.27, 1907.

³⁸⁴ Eun-Sik Cho, "The Great Revival of 1907 in Korean: Its Cause and Effect," *Missiology*, Vol.26, no.3 (July, 1998): 297.

³⁸⁵ *RSEK*, p.125; in 1936 the Vatican issued instructions to allow Korean believers to participate in Shrine worship. *Dae Pan Daily Newspaper*, Korean Version, Aug. 2, 1936.

³⁸⁶ Yang-Son Kim, "The Enforcement of the Shrine Worship and Persecution," in *Korean Christianity and the Problem of Shrine Worship*, ed. by Syng-Tae Kim (Seoul: The Institute of Korean Church History Studies, 1991), p. 28.

³⁸⁷ Sung-Gun Kim, "The Shinto Shrine Issue in Korean Christianity under Japanese Colonialism," *A Journal of Church and State* 39 (1997): 506.

³⁸⁸ *Ibid.*, p.518.

³⁸⁹ Cf. IKCHS, *A History of Korean Church*, pp.301-323.

amendment for the sake of national security.³⁹⁰ When President Park made the Yushin Constitution, *The Christian Times* published an editorial supporting it for three consecutive weeks.³⁹¹ The reason was that it would promote Korean democracy and help reunify the country.

At that time, one Chongshin Seminary professor wrote an article supporting complete separation of the state and the church. According to his article, Christians can participate in politics as individuals, but the church should not get involved. Furthermore, he criticized the church's political participation in "the March First Movement," "the objection to the normalization of the diplomatic relationship between Korea and Japan", and "the debate on the Yushin constitution."³⁹² However, he did not regard the conservative church's support of President Park's proposal to amend the constitution as political participation. It is not certain whether this was his own opinion or whether it was influenced by the threatening situation. Anyway, his view that Japanese rule was from God was controversial considering the cruelty of Japanese rule. Regrettably, at that time the general trend of the conservative church leaders was to support J. H. Park.³⁹³ In 1974, the conservative non-KNCC group issued a statement that "it was 'unbiblical' for the Christians to issue anti-governmental statements and to participate in critical demonstrations" on the basis of St. Paul's commandment of Romans 13.³⁹⁴ They insisted that the commandment of Romans 13 on people's obedience to the rulers should be "unconditional." Accordingly, the church should concentrate on "saving souls through evangelism," not political struggle.³⁹⁵ This attitude was kept during the fifth Republic of Korea of Doo-Hwan Chun.

As Gwak puts it, the conservative evangelical churches have lacked "a consistent concern for socio-political responsibilities," which resulted in the loss of social credibility of the church.³⁹⁶ In contrast, the Korean Catholic Church grew in her membership due to both her "continued credibility" among common people and "the lack of serious

³⁹⁰ KNCC; The Committee for Human Rights, *The Movement for the Democratization in 1970s*, vol.1 (Seoul, 1987), p.82.

³⁹¹ *The Christian Times*, November 4, 11, 18, 1972.

³⁹² Eui-Hwan Kim, "The Problem of Korean Church's Involvement in the Politics," in *Shinhak Jinam* (March, 1973):25, 50. In contradiction to this critique, just three years ago, Kim had asked the Korean church "to participate in social reality as the redeemed, criticizing her evasive attitude from the world" in his *Challenged Conservative Theology* (Seoul: Word of Life Books, 1970), pp.179-185. In "An Introduction to Modern Theology", he regarded Moltmann's stress on the social participation of the church as his theological contribution. Eui-Hwan Kim, *An Introduction to Modern Theology* (Seoul: Kaehyukjueuishinhaenghyuphoe, 1989), pp. 78-79.

³⁹³ *RSEK*, p.152.

³⁹⁴ *The Christian Times*, "A Proclamation on the Present Situation by Anti-communist Christians," December 7, 1974; *RSEK*, p.153.

³⁹⁵ *Ibid.*, November 30, 1974.

³⁹⁶ Chang-Dae Gwak and Jurgens Hendriks, "An Interpretation of the Recent Membership Decline in the Korean Protestant Church," *Missionalia*, Vol.29, no.1 (Apr., 2001): 62.

disaffection and polarisation among its original members.”³⁹⁷

5.2.2.3.3 Separatism

As William Black points out, the Korean church has divided into a large number of small denominations. There are a variety of causes of the schisms. Divisions stem from the “Agreement on Division of Territory” between the Presbyterian Church in the USA, the Southern Presbyterian Church in the USA, the Presbyterian Church in Australia, the Presbyterian Church in Canada, the Methodists Episcopal Church in the USA, and the Southern Methodists Episcopal Church in the USA.³⁹⁸ Though the purpose of this agreement was for the efficacy of mission, which functioned properly at first, different theological backgrounds and management differences resulted in the schism of the 1930s and 1950s.³⁹⁹

Another cause of the present KPC’s fissionable tendency is the Korean Christians’ reaction to the Japanese pressures to worship at Shinto shrines.⁴⁰⁰ The Presbyterian Church in Korea (*Koryō*) centred around Sang-Dong Han, who took a hard line against those who attended shrine rituals, and officially organized a new denomination because other Presbyterian Churches refused to repent “the compromise on shrine worship” in 1954.⁴⁰¹ At this time, the Machenian missionaries and the International Council of Christian Churches (ICCC) supported the Koryo group.⁴⁰² The conflicts between the Machenian missionaries and the missionaries of the Northern Presbyterian Church led to the separation of the Koryo group.⁴⁰³ Hyung-Nyong Park criticized their separatist insistence, and appealed for repentance.⁴⁰⁴

In 1954, as the result of the debate around the liberal theological thoughts of Jae-Joon Kim, the liberal group centred around the Choson Seminary was separated from the General Assembly of the Presbyterian Church and officially a new Assembly in the name of the Presbyterian Church in the Republic of Korea (PCROK), in which the Canadian

³⁹⁷ Brendan MacHale, “Conflicts within the Korean Church,” *Pro Mundi Vita studies*, vol. 9 (1989): 19.

³⁹⁸ “Agreement on Division of Territory,” *Annual Meeting of the General Council of Protestant Evangelical Missions in Korea* (Oct., 1909), pp. 32-34, quoted by IKCHS, *History of Korean Church* Vol. I, pp. 216-217.

³⁹⁹ Cf. Suh David Kwang-Sun, “Towards a Political Economy of Mission from the Expansion of Christendom to *Missio Dei*,” in *PCKJ*, p.192.

⁴⁰⁰ James Huntley Grayson, “The Shinto Shrine Conflict and Protestant Martyrs in Korea, 1938-1945,” in *Missiology* 29 no 3 (Jl., 2001): 287.

⁴⁰¹ *Ibid.*, p.302; James Huntley Grayson, *Korea-A Religious History* (New York: RoutledgeCurzon, 1989, revised in 2002), p.163; Hee-Mo Yim, *Unity Lost-Unity to be Regained in Korean Presbyterianism: A History of Divisions in Korean Presbyterianism and the Role of the Means of Grace* (Frankfurt am Main: Peter Lang GmbH Eupopäischer Verlag der Wissenschaften, 1996), pp.76-85.

⁴⁰² H.M. Yim, *op. cit.*, pp.82-83.

⁴⁰³ *Ibid.*, p.85.

⁴⁰⁴ *Ibid.*, p.84.

Mission Board participated, came into being.⁴⁰⁵ H. M. Yim views the schism as “an irrational, emotional struggle.”⁴⁰⁶ However, his view seems improbable, because its radical cause was the difference of theological opinions between the conservative group and the liberal group. On the other hand, in 1959, because of the differences of opinion about the World Council of Churches, the General Assembly of the Korean Presbyterian Church was divided into the *Tonghap* group, which was for the WCC, and the *Hapdong* group, which was against the WCC.⁴⁰⁷ The Korean National Association of Evangelicals (NAE) centred around *Koryo* and *Hapdong*, rejected the WCC for being liberal and pro-communist. It was influenced by Carl McIntire who was in charge of the ICCC group.⁴⁰⁸ While the ICCC group and the Orthodox Presbyterian Mission supported the Korean NAE, the Northern Presbyterian Mission and IMC (International Mission Council) supported the KNCC (Korean National Church Council), which was in line with the WCC.

The three denominations (Koryo, Hapdong, and Tonghap) separated mainly because of theological differences, but since then, many other denominations split for political reasons. The Directory of the Churches in Korea reports that in 1993, “the number of Protestant denominations in Korea is 165.” Among them, there are 130 Presbyterian denominations and 35 other denominations.⁴⁰⁹ This separatism is for the Korean church to solve, for unity is an important mark of Christian sanctification.

5.2.2.3.4 Individualism

As J. H. Grayson points out,⁴¹⁰ individualism in the Korean church hampers union with other churches. The finance of the local church tends to be used to build a grander church edifice rather than be invested for denominational projects and service for weak people.⁴¹¹

Gwak mentions the individual tendency of the KPC in the following text.

The church has suffered the loss of Christian unity due to excessive competition and conflict among neighbouring churches for increasing membership (congregational extensionalism) and group egoism expressed in individualistic congregationalism, denominationalism,

⁴⁰⁵ *Ibid.*, p.96.

⁴⁰⁶ *Ibid.*, p.97.

⁴⁰⁷ Rhee-Gwan Kim, *A History of the Korean- American Church Division* (Seoul: Christian Literature Press, 1995), pp.94-100.

⁴⁰⁸ H.M. Yim, *op. cit.*, pp. 104-105.

⁴⁰⁹ Directory of the Churches in Korea, 1994 (Seoul, 1993)

⁴¹⁰ James Huntley Grayson, *Korea-A Religious History* (New York: RoutledgeCurzon, 1989, revised 2002), p.165.

⁴¹¹ Cf. John H. Leith, “John Calvin and Stewardship,” *Journal for Preachers*, Vol. 9, no. 1 (1985): 6. He emphasises the stewardship of the church in the using of church resources.

separatism, regionalism and nationalism...this loss has accelerated the fragmentation of modern Korean society.⁴¹²

In relation to the cause of individualism, Kwang-Sun Suh views Nevius' mission policy as one of the causes, which consisted of "self-support, self-propagation, and self-government." Such a policy of self-reliance promoted "an individualistic church-centred competitiveness."⁴¹³ Another important cause is the production of excessive theological students from too many theological colleges.⁴¹⁴ They cannot but be self-centred while living within a competitive ministry. The number of local churches is estimated at 60,000.

M. J. Ahn describes the negative effects of competitive individualism as follows. First, it makes the mission an accessory to satisfy egoism of local churches.⁴¹⁵ Secondly, it has been the object of common people's criticism and has resulted in the diminution of her membership. Thirdly, excessive individualism tends to be heretical when it lapses into self-righteousness and egotism. Fourthly, the egoism of local churches makes it impossible for believers to serve society as the light and salt of the world because they are bound to the church.⁴¹⁶

Briefly, individualism is a problem that the Korean church should overcome in the Holy Spirit because it prevents the unity of the local churches.

5.2.2.4 Theological Problems of the Doctrine of Sanctification

5.2.2.4.1 Antinomianism

Calvin and Wesley objected to antinomianism. For them, to do away with the law is to do away with the will of God because we find it in the law. Where there is no the law, there is neither divine nor human governance.

The Korean conservative church has acknowledged the law, especially the moral law as the Word of God, which is the main means of sanctification. However, *Guwonpa* (Salvation Sect)⁴¹⁷ has a strong antinomian tendency. Their view of salvation is based on faith as "intuitive understanding" of perfect forgiveness by faith in Jesus' blood. It is

⁴¹² Chang-Dae Gwak and Jurgens Hendriks, "An Interpretation of the Recent Membership Decline in the Korean Protestant Church," *Missionalia*, Vol. 29, no.1 (Apr., 2001): 65.

⁴¹³ Kwang-Sun Suh, "Towards a Political Economy of Mission from the Expansion of Christendom to *Missio Dei*," in *PCKJ*, pp.191-192.

⁴¹⁴ Syng-Ho Kim, *The Korean Church After Ten Years* (Seoul: Ecumenical Study, 2005), pp. 50-51.

⁴¹⁵ Myung-Hyuk Kim, "Korean Mission in the World Today and Its Problems," in *Korean Church Growth Explosion* ed. by Ro Bong-Rin and Marlin L. Neslon (Seoul: Word of Life Press and Asia Theological Association), p.130.

⁴¹⁶ Myung-Joon Ahn, "The Theological Problems of the Korean Church," in M. J. Ahn, et al., *The Problem of the Korean Church and the Scheme to Overcome it* (Seoul: Ecomebiznet, 2006), p. 26.

⁴¹⁷ Formal name is Christianity Gospel Baptist Church.

lacking in faith as trust and conversion, which means human voluntary turning from sin in God's grace.⁴¹⁸ They viewed original sin as sin in the proper sense, which leads people to hell. Voluntary sin after conversion does not affect the salvation of one's soul.⁴¹⁹ Accordingly, if one realizes that his original sin is forgiven by Jesus' blood, one does not have to repent any actual sin.⁴²⁰ That one continually repents is the evidence that he is not saved, for salvation is to believe that he is saved eternally.⁴²¹ Their view lacks the tension between already accomplished salvation and "yet" unachieved salvation, that is to say, they neglect the Pauline advice, "continue to work out your salvation with fear and trembling" (Phil. 2:12).

There is no room for the conception of sanctification as obedience to the law in their view of salvation. To them, salvation means "liberation from the yoke of the law", "liberation from religion", "liberation from the accusation of conscience."⁴²² As they think that believers are liberated from the law, they do not obey the law. "We finished the relation with the law, because we are under grace."⁴²³ They criticize "dawn prayer, service rites, keeping the Lord's Day holy, tithes, and the elder and deacon system" (The translation is mine).⁴²⁴ It implies that they refuse any kind of pious discipline. As they exclude all kinds of human efforts for sanctification, there is no morality or growth of Christian character in their religion. It is no less than the heresy of the early church that admits God in word, but denies him in action (Titus 1:16). Their insistence that there is no salvation except in their church is unbiblical.⁴²⁵ This manifests their arrogance and exclusivity, which makes it impossible for them to cooperate with other churches. Their indiscriminate condemnation of the present local churches indicates the mark of their Christian immaturity in the light of sanctification.⁴²⁶

Briefly, Guwonpa's refusal to obey the law for sanctification is wrong, its antinomian tendency leads people into an immoral, unholy life and distorted relations with neighbours.

5.2.2.4.2 A Legalistic Tendency

Jae-Duk Kim mentions that the Korean Church has an implicit legalistic tendency,⁴²⁷

⁴¹⁸ Dong-Sub Jung, "Why is Guwonpa a Heresy (4)," *Ministry & Theology* 68 (Feb. 1995): 224.

⁴¹⁹ Shin-Chan Kwon, *Love Another* (Seoul: Jungdongmunwhasa, 1982), p. 27.

⁴²⁰ Dong-Sub Jung, "Why is Guwonpa a Heresy (4)," p. 225.

⁴²¹ Dong-Sub Jung, "Why is Guwonpa a Heresy (5)," *Ministry & Theology* 69 (Mar. 1995): 208, 209.

⁴²² Dong-Sub Jung, "Why is Guwonpa a Heresy (4)," p. 224.

⁴²³ Shin Chan Kwon, *Liberation from Religion* (Seoul: Illyusa, 1977), p.43.

⁴²⁴ Dong-Sub Jung, "Why is Guwonpa a Heresy (4)," p. 224.

⁴²⁵ *Ibid.*, p. 221.

⁴²⁶ Cf. Dr. Hyo-Sung Kim, ed., *A Data Book Concerning Modern Church Problems* (Seoul: Old time Faith, 2004), pp. 278-279.

⁴²⁷ Jae-Duk Kim, "Holiness in the Triune God: Calvin's Doctrine of Sanctification with Special Reference to the Eschatological Dialectic Between Its Objective and Subjective Aspects, and with Application to the

especially the Korean Presbyterian Church which accepted Calvinism from conservative North American missionaries. Their understanding of Calvin's doctrine of sanctification reflects a biased view of sanctification.

American federal theology has influenced the Korean Presbyterian church to read the Old Testament literally.⁴²⁸ The puritans in America identified themselves with Israel of the Old Testament, which had a right to take the land of Canaan. The contract, like that of the Israelites, says that if they obey the law, they will be blessed, while if they disobey the law, they will be punished. The American legal system was established on the law of the Old Testament.⁴²⁹ Due to such an influence, Korean Presbyterians came to view Christian life legalistically. J. D. Kim describes the negative aspect of American Puritanism as emphasising "legal preaching" and "legal repentance" rather than Calvin's "evangelical repentance." Excessive stress on the human role in achieving subjective sanctification results in loss of joy and peace.⁴³⁰ His analysis seems rather pertinent in the light of the context of the Korean church, whose sermons are generally faithful to the text of the Old Testament. This tendency is manifested in the result of the fourth Gallup Korea's survey (2004), in which 40.5 percent of Protestants and 50.8 percent of Catholics think that the church applies her rules to her members too strictly.⁴³¹

The emphasis on human responsibility in sanctification is based on many biblical grounds in the New Testament (Matt. 7:6; Lk. 9:23; Phil.2:12; 1 Pet. 1:4-11; 3 Jn. 11; Rev. 2:5, 10, 16, 25; 3:3, 19; 21:7; 22:12). However, the important point is that objective sanctification should be emphasised prior to subjective sanctification.

The Korean Presbyterians learn that they are saved by faith in the grace of God in Christ and they are taught that Christians should do good works as the evidence of their salvation. Consequently, the new Korean Presbyterians are instructed to do pious works too soon after conversion. Due to their efforts and the compulsion of other more established believers, they become superficial Christians, but their inner being is slow to change. This leads to a measure of hypocrisy in that they appear to be credible Christians in church, but not necessarily in society. This dualism of Christians resulted in the stagnation of church growth.

5.2.2.4.3 A Bias to Gradualness Rather Than Instantaneousness

Hyung-Nyong Park, who was a representative theologian of the Korean Conservative

Calvinist Doctrine of the Korean Presbyterian Church," Ph. D diss., The University of Bristol, 2002, p. 228f.

⁴²⁸ Nak- Joon Paik, *The History of Protestant Mission in Korea 1832-1910* (Seoul: Yonsei University Press, 1973), p.383. (In Korean).

⁴²⁹ J. Winthrop, "A Model of Christian Charity," in *The Foundation of Massachusetts: Historians and the Source*, ed. by Edmund S. Morgan (Indianapolis: Bobbs Merrill, 1964), pp.202-204.

⁴³⁰ Jae-Duk Kim, *op. cit.*, p.255.

⁴³¹ Gallup Korea (2004), p.132.

Church, taught the gradualness of sanctification, but did not teach the instantaneousness of sanctification.⁴³² “Sanctification is a long process continuing for one’s whole life.”⁴³³ “Believers are incessantly sanctified by the Holy Spirit of God.”⁴³⁴ Park mentioned that “sin does not rule believers any longer” and “a radical change in their relation and attitude of sin happened to them.”⁴³⁵ However, he did not develop a systematic doctrine of definitive sanctification.⁴³⁶ Still, Calvin stressed instantaneous sanctification in his commentary on Mic. 4:3; Ps. 81:4; Isa. 65:25; Jonah 3:6-8; Hag. 2:7-10; Acts 9:1-6, Park did not refer to instantaneous sanctification at all. Park’s emphasis on the doctrine of sanctification is to obey perfectionism, to insistently use the means of sanctification and to maintain the balance between antinomianism and legalism.⁴³⁷

A biased emphasis on gradual sanctification has the danger of inclining towards legalism to pursue sanctification by human cooperative efforts with the common grace of God in the case of Israel’s people, if it is not balanced by instantaneous and definitive sanctification by the extraordinary grace of God. The negligence of instantaneous and definitive sanctification tends to lead the believers to a pessimistic view of sanctification due to human submission to the strong power of sin. It also inclines to head towards the next world rather than to overcome the power of sin in this world.

5.2.2.4.4 Mysticism

According to E. Glenn Hinson, mysticism relates to human inner life rather than outward activities. It is the life in which one falls “head over heels in love with God.” It pursues our union with God in deep contemplation.⁴³⁸ Contemplation needs “loving attentiveness to God,” who is “immanent in the created order” (Psalm 19:1-8). At the same time, it depends upon God’s searching the world for his lost children. In this regard, mysticism does not exclude God’s grace. Contemplation is “to open ourselves to God’s gracious energies.”⁴³⁹ It involves all our senses: “seeing, hearing, tasting, touching, smelling, feeling, and perceiving.” Mystics feel God’s presence, or “pleasant fire,” strangely warming the

⁴³² Yong-Hwa Na, “A Developmental Evaluation of Hyung-Nyong Park’s Theology,” *Presbyterian Theological Quarterly* 252 (1997): 80.

⁴³³ *The Complete Collection of H. N. Park*, V (Seoul: Hankuk kidokkyo kyoyuk yonkuwon, 1988), p. 346.

⁴³⁴ *Ibid.*, p.340.

⁴³⁵ *Ibid.*, p.339.

⁴³⁶ Dr. Kwang-Ryul Kim, *Salvation and Sanctification in Christ* (Seoul: Chongshin University Press, 2000), p. 305. n. 57.

⁴³⁷ *The Complete Collection of H. N. Park*, V (Seoul: Hankuk kidokkyo kyoyuk yonkuwon, 1988), pp.351-52, 358-366, 383.

⁴³⁸ E. Glenn Hinson, “The Contemplative View” in *Christian Spirituality: Five Views of Sanctification* edited by Donald L. Alexander (Downers Grove: InterVarsity Press, 1988), pp.171-172.

⁴³⁹ *Ibid.*, p.174.

heart.⁴⁴⁰ Hinson's view of mysticism is close to quietistic mysticism.

In Korea, one who is possibly in line with Hinson's view is Yong Do Lee (1900-1930), who is said to be a representative mystic in Korean church history. According to D. S. Yoo, Lee's revival movement was "powerful enough to shake entire churches in Korea, though his ministry period was just two or three years."⁴⁴¹ H. N. Park alluded to the fact that Y. D. Lee was "biased towards experience rather than doctrine and spoke of mysticism and contemplation in his favourite phrase and behaved abnormally."⁴⁴² S. K. Jung regards Y. D. Lee's preaching as "mysticism based emotion and experience in line with Schleiermacher."⁴⁴³ D. S. Yoo described Lee's mysticism as enthusiasm for Korean love and shamanistic mysticism.⁴⁴⁴ Yoo's assessment of Lee is quite positive in contrast to the former's, given that he viewed Lee's enthusiastic mysticism as Korean theology indigenized adequately for Koreans.⁴⁴⁵

For Y. D. Lee, sanctification meant the completion of "unconditional and impartial love embracing everyone,"⁴⁴⁶ which is given in our union with Christ. "When I become unity with the Lord by love, my doing becomes the Lord's doing, the completion of my faith comes through the fact that I am in the Lord and He is in me, the time is the time of the completion."⁴⁴⁷ (The translation is mine) The summit of sanctification is the completion of our mystic union with Christ, which implies our living in the spiritual realm of the resurrected Christ.⁴⁴⁸ It is the state of perfection that I am dead and the Lord lives in me, and that "I become empty"⁴⁴⁹ and "a ball, which the Lord plays at his will."⁴⁵⁰ This union is achieved by beholding the Lord with faith and a single mind.

The Principle of this unity in which I am engulfed in the Lord's love
and the Lord is engulfed in my faith! Oh, my eyes, behold the Lord.
Behold only the Lord with single mind. Let us look at the Lord

⁴⁴⁰ *Ibid.*, p. 175; Bernard, "Sermon LXXXIII on the Song of Songs," in *Varieties of Mystic Experience*, ed. Elmer O'Brien (New York: Mentor-Omega, 1964), p.105.

⁴⁴¹ Dong-Sik Yoo, *The History of the Korean Methodist Church Thought* (Seoul: Junmangsa, 1993), p. 221.

⁴⁴² Hyung-Nyong Park, *The Selection and Criticism of Theological Difficult Questions* (Pyongyang: Pyongyang Presbyterian Theological College, 1935), p. 828.

⁴⁴³ Sung-Ku Jung, "The History of the Korean Church Sermon) IV (1920-30)- Centering on the Evaluation and Critique of Rev. Lee Yong-Do's Sermons," *Presbyterian Theological Quarterly* 197 (Spr., 1983): 141.

⁴⁴⁴ Dong-Sik Yoo, *op. cit.*, p. 230.

⁴⁴⁵ *Ibid.*, p.232.

⁴⁴⁶ Bong-Bae Park, "Pastor Yong Do Lee's Mysticism of Love and Its Ethicality]. *Theology and World* 4 (1978): 59.

⁴⁴⁷ Jong- Ho Byun, ed., *The Diary of Pastor Yong-Do Lee*, p.210.

⁴⁴⁸ Dong-Sik Yoo, *op.cit.*, p. 224.

⁴⁴⁹ Jong-Ho Byun, ed., *The Collected Letters of Rev. Lee Yong Do* (Seoul: Simoowon, 1953), p. 104.

⁴⁵⁰ *Ibid.*, p. 134.

without taking our eyes off Him. The Lord captured by my sight will live peacefully in me.⁴⁵¹ (The translation is mine).

Our union with Christ was accomplished by our participation in the cross and resurrection of Jesus.⁴⁵² The mode of sanctification was mainly self-denial to flesh and worldliness.⁴⁵³ Lee considered death to self as the only means, way, or principle of sanctification as completion.⁴⁵⁴ The main means of sanctification was prayer and meditation. “Meditation and prayer are the keys to the gate of mystical living.”⁴⁵⁵ Lee seems to have acknowledged the second blessing for perfection, given the statement that he experienced regeneration by overcoming the devil while he had been praying on 24th of October in 1928 in Tong-chun of Kang-won Province.⁴⁵⁶ He regarded “gossiping, envy, factional rivalry, complaint, anxiety, separation and selfishness” as the sin in the church, while considering faith, love and humility as the marks of the sanctified.⁴⁵⁷ His soteriology can be classified into four stages. The first stage is the state of the church in which Christians learn ecclesiastical authority and doctrines and practice of the church. The second is the stage of discipline and cultivation to destroy the flesh and sinfulness. However, one realized that it is impossible. The third stage is to realize justification by faith. The fourth is the stage of love. He comes to perfection in only sacrificial love, which is experienced in communion with God.⁴⁵⁸ His mysticism was oriental and Korean shamanistic in the sense that he accepted the idea of *muh* (emptiness) due to Taoism and accepted the oracles of those who were possessed by a spirit.⁴⁵⁹

Regrettably, he was involved in “the Prophecy Movement of Choon-Myung Han and so on” or the *ipryu* faction, which was the prayer meeting centred around Choon-Myung Han, Nam-Joo Paik, Ho-Bin Lee, Myung-Hwa Yoo and Yoo-Shin Lee, who are said to have been fascinated by the thoughts of Emmanuel Swedenborg.⁴⁶⁰ Carelessly, Y. D. Lee acknowledged the prophecy of M. H. Yoo, a woman possessed with a spirit as that from the Holy Spirit.⁴⁶¹ However, some of the prophecies of M. H. Yoo and C. M. Han turned

⁴⁵¹ Jong- Ho Byun, ed., *The Diary of Pastor Yong-Do Lee*, p.45.

⁴⁵² Jong- Ho Byun, ed., *Faith, Hope, Love- Collected Letters of Y. D. Lee* (Seoul: Simoowon, 1967), p.145.

⁴⁵³ Jong-Ho Byun, *A Biography of Pastor Yong- Do Lee* (Seoul: Simoowon, 1958), pp.28-31.

⁴⁵⁴ Jong- Ho Byun, ed., *Faith, Hope, Love- Collected Letters of Yong Do Lee* (Seoul: Simoowon, 1967), p.115.

⁴⁵⁵ Jong-Ho Byun, ed., *The Collected Letters of Rev. Lee Yong Do* (Seoul: Simoowon, 1953), p. 60.

⁴⁵⁶ Jong-Ho Byun, ed., *The Biography of Pastor Lee Yong- Do* (Seoul: Simoowon, 1958), pp.28-31.

⁴⁵⁷ Jong- Ho Byun, ed., *The Diary of Pastor Yong-Do Lee* (Seoul: Shinsaengkwan, 1966), pp.13ff, 63-69.

⁴⁵⁸ *Ibid.*, pp.140-142.

⁴⁵⁹ Dong-Sik Yoo, *The History of the Korean Methodist Church Thought* (Seoul: Junmangsa, 1993), p. 232.

⁴⁶⁰ In-Seo Kim, “A Report of Investigation of the Inside Story of Yong-Do Church. *Faith Life*, 1934, May.

⁴⁶¹ V. W. Peters, “Simeon, A Christian Korean Mystic,” *Korean Mission Field* (Oct., 1936): 219; Yong-Kyu Park, “The Issue of Pastor Yong-Do Lee and His Hereticalness,” *Presbyterian Theological Quarterly*. 244 (Oct., 1995):42.

out to be false. Y. D. Lee was also condemned because of his involvement and sympathy with them.⁴⁶² *Kidokshinbo* (The Weekly News of the Korean Presbyterian Church) judged them “Jezebel’s group.”⁴⁶³ When the Korean Church asked Lee to resign from his ministry, he refused. In spite of Lee’s opposition, Han’s group established *Chosun Yesu Kyohoe* (The Korean Jesus Church) in 1933.⁴⁶⁴

To sum up, Lee’s doctrine of sanctification was based on mystical union with the suffering Christ. Owing to the context of his day, he emphasised the suffering Christ rather than resurrected Christ working powerfully in believers. Lee’s mysticism had a positive aspect because it deeply touched the hearts of people of the day. However, the problem is in that he was emotionally biased rather than objective and depended excessively upon the direct guidance of the Holy Spirit rather than rational judgment, and failed to discern the false prophecy of those who claimed to be the descended Lord. His view of love sometimes seems to be lacking in justice and discretion. In the means of sanctification, he neglected church discipline, while emphasizing the Lord’s Supper, prayer, and the Word. His mysticism was too otherworldly to maintain the balance between social responsibility and the meditation of the next world.

5.2.2.4.5 Spiritualistic Enthusiasm

In the early 1990s, some eschatological sects in Korea began to preach the end of the world and *huguh* (the coming of *parousia*). Jang- Lim Lee, founder of the Tami Missionary Church, predicted the end of the world on the 28th of October in 1992, but when his prediction failed to occur, his 8,000 members disbanded. Before the time, he tried to leave Korea with the funds of his church, but he was arrested. A charismatic 18-year old, Pang-Ik Ha, who was a founder of the Daverra Church, predicted the end of world in October in 1992, but when it failed to occur, his group disbanded.⁴⁶⁵

These people were very similar to the spiritualistic enthusiasts of Wesley’s time in their predictions of the end of the world, the denial of our responsibility in this world, and the claim of our sanctification when meeting with Christ. One remedy for over enthusiasm is to keep an eschatological tension between already accomplished salvation and not yet accomplished salvation. Another remedy is to be faithful to the Bible, which reads, “No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father” (Mat.24:36).

⁴⁶² Y. K. Park, *ibid.*, pp.43-53.

⁴⁶³ “Be careful of Jezebel’s group,” *Kidokshinbo*, Dec. 14, 1932.

⁴⁶⁴ IKSCHS, *A History of the Korean Church*, Vol. II, p.192; J.H. Byun, *Biography*, p. 252.

⁴⁶⁵ James Huntley Grayson, *Korea-A Religious History* (New York: RoutledgeCurzon, 1989, revised 2002), pp.166-167.

5.2.2.5 Syncretistic Sanctification

Korea is a country with plural religions, namely, Confucianism, Buddhism, Shamanism, and so on. Such religions have developed over a long time, influencing one another. Accordingly, one needs to understand their influence upon Christianity, especially upon the doctrine of sanctification of Christianity. Barth's view that Christian faith is not one of the many religions, but the true religion as a response to God's unique self-revelation⁴⁶⁶ seems to be relevant in dealing with this issue.

5.2.2.5.1 Hananim-Worship

Hananim indicates the Lord in Heaven, the Creator and Ruler of the Universe. It is a compound word of "Hana" (meaning, "one") or Hanul (meaning, "sky" or "heaven") and "nim" (as an honourable suffix, meaning is Master).⁴⁶⁷ Hanul means both "light" and "sacred." According to Wi-Jo Kang, Hananim in Korea accords with the Indo-European etymologies of "Zeus" and "Deus."⁴⁶⁸ In the Tankun Myth,⁴⁶⁹ which is the oldest legend since the foundation of ancient Korea, Hananim is called Hwan-in, the Lord of Heaven, the Father of Hwan-ung, who is the Father of Tangun, who is a founder of ancient Korea.⁴⁷⁰ Hananim has been regarded as the chief God among all Korean gods from the beginning of Korea.⁴⁷¹ Early Korean missionaries assumed Hananim in Tangun myth as the concept according to the God of Christianity.⁴⁷² In this vein, Hananim as the supreme God of Christianity contributed to the rapid growth of the Korean Church by being accepted by Koreans without any conflict.

The Korean emperors offered sacrifices to the Heavens twice a year, and additionally notified the fact to the deity if there was "any notable and radical change in the laws, or any change in the name of dynasties."⁴⁷³ "At times of great disaster, such as cholera, plague, drought, and famine," the emperor ordered people "to purify themselves" and go to

⁴⁶⁶ CD I/2, 325-359, especially 326.

⁴⁶⁷ Spencer T. Palmer, *Korea and Christianity* (Seoul: Hollym Cor., 1967), pp.7-8.

⁴⁶⁸ Wi-Jo Kang, "Indigenous Tradition of Korean Religions," *Sinhaknondan*, 14:194. (In Korean).

⁴⁶⁹ In this myth, the Son of Hwan-in (God), Hwan-ung, descended from Heaven with his servants who control rain, wind and cloud, and founded God's city on Tae-baek mountain and governed its people. Then a bear came and asked him to make her a woman. So he transformed her into a woman and married her. She gave birth to Tankun, who found Choson (ancient Korea) at Asatal. IJongtoseoyeonkukaebal-wiwonhoe, *The History of Korea for Middle School Students*, Vol. 1 (Seoul: Kuksapyunchanwiwonhoe, 2001), p.26.

⁴⁷⁰ Jung-Young Lee, "Concerning the Origin and Formation of Korean Shamanism," *Numen* 20 (Aug., 1973):149-150.

⁴⁷¹ Jung Suck Rhee, *op. cit.*, p.233, especially see note no.26.

⁴⁷² Spencer T. Palmer, *op. cit.*, p.90.

⁴⁷³ H.G. Underwood, *The Religions of Eastern Asia* (New York: n.p., 1910), pp.115-117; J. S. Rhee, *op. cit.*, p.234.

the high hills and other places, and “pray to the Heavens.”⁴⁷⁴ As Heaven is believed to accept worship by the pure, serious purification was required of the participants. This purification is the characteristic of sanctification in Hananim worship. J. S Rhee links purification with Koreans’ preference for wearing white clothes.⁴⁷⁵

Briefly, Hananim worship greatly contributed to the Korean understanding of God in the Bible, but the Tangun myth has an unsolved syncretistic problem because it threw Korean people into confusion about whether God is the grandfather of Tangun or the Father of Jesus Christ. It is not easy to assume only the concept of God from the Tangun myth, while excluding its historicity amongst other things. In this regard, Christianity and the Tangun faith still struggle with each other. Another problem is that purification by one’s efforts shown in Hananim worship is different from purification by faith in the blood of Christ through the Holy Spirit.

5.2.2.5.2 Shamanism

Y. J. Lee mentions the syncretism called “shamanic Korean Protestantism,” in which Protestantism has incorporated original “shamanic traditions and faith” and has appeared in the form of Pentecostalism, whose distinction is healing, prayer meetings, exorcism, and seeking the way to solve “life’s hardship among the disinherited.”⁴⁷⁶ 45.1 percent of Protestants and 52.0 percent of Catholics think that their names relate to human destiny.⁴⁷⁷ This phenomenon shows that Korean Christians have a shamanistic view of their destiny. Some shamanistic Christians participate in *kut*, a shaman rite in order to solve their problems by consoling the souls of their dead relatives. Many Christians consult shamans or Christian prophets to know their future. Though they know that such behaviours are prohibited in the Bible, they do not stop them easily because shamanism has influenced Korean hearts for a long time.⁴⁷⁸ Generally, Confucianism relates to men and high class, shamanism relates to women and low class.⁴⁷⁹ In 1994, shamans numbered approximately 120,000 persons, “of whom 80,000 were women and 40,000 men.” In 1997, 600,000 shamans were recorded. An estimated three million Koreans regularly consult fortune-

⁴⁷⁴ H.G. Underwood, *ibid.*, p.106.

⁴⁷⁵ J. S. Rhee, *op. cit.*, p.236.

⁴⁷⁶ Yvonne Young-ja Lee, “Religious Syncretism and a Postimperial Source of Healing in Korea,” in *Religion and Social Policy* ed. by Paula D. Nesbitt (Walnut Creek, Lanham, New York, Oxford: Altamira Press, 2001), p.228, 231.

⁴⁷⁷ Gallup Korea (2004), p.109.

⁴⁷⁸ Dr. Harold S. Hong, “Social, Political, and Psychological Aspects of Church Growth,” in *Korean Church Growth Explosion* ed. by Ro Bong-Rin and Marlin L. Neslon (Seoul: Word of Life Press and Asia Theological Association), p.181.

⁴⁷⁹ Cf. C.S Song, “Building a Theological Culture of People,” in *An Emerging Theology in World Perspective: Commentary on Korean Minjung Theology* ed. by Jung Young Lee (Mystic Connecticut: Twenty-Third Publications, 1988), p. 125.

tellers.⁴⁸⁰ There are more fortune-tellers than pastors in South Korea.⁴⁸¹

Korean traditional religious consciousness is *gibok shinang* similar to *Jehe chobok*. The latter means “eliminating harmful evil forces, while invoking good useful forces”. This was incorporated into Pentecostalism, whose characteristics are tongues, healing, prophecy exorcism, and God’s blessings.⁴⁸² On the other hand, such a tendency to seek material blessing has been connected with liberal theology, or minjung theology, which aims to enhance the wealth and position of lone and powerless people.⁴⁸³ Nam-Dong Suh and Chi-Ha Kim attempt to synthesize Christianity and *Donghak* or *Chondokyo* to construct minjung theology.⁴⁸⁴ This shows us the syncretistic tendency of minjung theology with traditional religions. J. Y. Lee suggests that through the mutual transformation between Christianity and shamanism “we hope to see an age of harmony and mutual co-existence in which all religions work together for the peace, happiness and goodness of all people in divine care and love.”⁴⁸⁵ His suggestion, however, seems to be dangerous because of its syncretistic tendency.⁴⁸⁶

Briefly, as J. S. Rhee puts it, the shamanistic view of sanctification is liberation through exorcism by shamans from the spirits who possessed people. This liberation brings them peace, health, and blessing. As it is generally indifferent to morality, shamanistic infiltration of the Korean Church is problematic.⁴⁸⁷ James H. Grayson posits that due to shamanistic direct influence, *simryung puheung-hoe* (spiritual revival meeting) often came to focus on healing rather than on getting newcomers or on moral regeneration.⁴⁸⁸ However, Grayson’s view seems irrelevant because *puheung-sa* (revivalist) generally emphasises repentance at first and later practises healing, which is in line with the Biblical

⁴⁸⁰ Andrew Eun-Gi Kim, “Characteristics of Religious Life in South Korea: A Sociological Survey,” *Review of Religious Research*, Vol.43, no. 4 (2002): 292.

⁴⁸¹ James Huntley Grayson, *Korea-A Religious History* (New York: RoutledgeCurzon, 1989, revised 2002), p.219.

⁴⁸² Jung-Young Lee, “Relationship Between Christianity and Shamanism in Korea: A History Perspective,” *The Asia Journal of Theology* Vol. 10, No. 2 (1996): 343.

⁴⁸³ Yvonne Young-Ja Lee, *op.cit.*, pp. 234-235.

⁴⁸⁴ 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), p.16.

⁴⁸⁵ Jung-Young Lee, “Relationship Between Christianity and Shamanism in Korea: A History Perspective,” *The Asia Journal of Theology*, Vol. 10. No. 2 (1996): 346.

⁴⁸⁶ Cf. James T. Bretzke also argues that “the issues of the proper uses of shamanism and the legitimate dangers of syncretism have not yet been completely resolved.” James. T. Bretzke, “Cracking the Code: Minjung Theology as an Experience of the Holy Spirit in Korea,” *Pacifica* 10 (Oct., 1997): 330.

⁴⁸⁷ “A characteristic of Shamanism is a lack of consciousness of social responsibility, and non-practice of love and justice”. Eun-Sik Cho, “Korean Church Growth in 1970s: Its Factors and Problems,” *The Asia Journal of Theology*, Vol.10, no.2 (1996): 353.

⁴⁸⁸ James H. Grayson, “Elements of Protestant Accommodation to Korean Religious Culture: A Personal Ethnographic Perspective,” *Missiology* 23 (Ja., 1995): 53.

order. The problem lies in the way of healing, not in neglecting repentance. In many cases *puheung-sa* uses “techniques verging on hypnotic” in healing,⁴⁸⁹ which is distinct from the power of the Holy Spirit. The core of the problem is that their life’s motivation is the acquisition of self-centred worldly success rather than giving glory to God through a holy life.⁴⁹⁰ For such a purpose, spirits are soothed or driven out of people by shamans.⁴⁹¹ It is a far cry from the biblical concept of sanctification as the recovery of the image of God. Such a phenomenon stems from the wrong interpretation of the Bible, namely, the biased interpretation of the material aspect of God’s blessing as mentioned in minjung theology.

5.2.2.5.3 Taoism

The first organized Taoism was imported to the kingdom of Koguryo from China in A.D.624.⁴⁹² Because the founder of Taoism, Laotsze, was not regarded as a god and its temple had not been built in Korea, it was completely assimilated into shamanism in the forms of fortune-telling, “prayer to the seven stars of the Great Bear”, amulets and *pung-su* (geomancy for graves and houses).⁴⁹³ The theory of Pung-su that the position of ancestors’ graves influences the fortunes of their posterities has been believed by many Koreans.⁴⁹⁴ According to the 2004 Gallup Korea’s survey, 55.7 percent of Koreans consider Pung-su theory as true.⁴⁹⁵ Taoism has also influenced oriental medical science. One belief is that one will live long by taking mountain ginseng, deer antler, or bear’s gall bladder. The other is *Kyung Rak*, which means the paths of *chi* circulating through the human body as special nerve parts show the signs of illness for acupuncture.⁴⁹⁶ Another way to a long life is to absorb natural *chi* (energy) through controlled breathing or meditation.⁴⁹⁷ Chi Kong (hypogastric breathing) has been applied in oriental marshal arts. Yon Kaesomun (?-660) of the Koguryo and Hwarang groups of Silla were Taoists.⁴⁹⁸

In terms of sanctification, perfection in Taoism is harmony with nature, through which people can attain long life and find their true self. Its way is to abstain from pleasures of the flesh, to purify oneself by giving up envy and hate, and to experience the liberation of

⁴⁸⁹ *Ibid.*

⁴⁹⁰ Cf. Eun-Sik Cho, *op.cit.*, p.353.

⁴⁹¹ Cf. Andrew Eungi Kim, “Christianity, Shamanism, and Modernization in South Korea,” *Cross Currents*, Vol.50, no.1-2 (Spr./Sum., 2000): 116.

⁴⁹² James Huntley Grayson, *Korea-A Religious History* (London: RoutledgeCurzon, 2002), p. 51.

⁴⁹³ J. S. Rhee, *op.cit.*, pp.252-279.

⁴⁹⁴ Moon-Jang Lee, “Experience of Religious Plurality in Korea: Its Theological Implications,” *international Review of Mission*, Vol.83, no. 351 (1999):401

⁴⁹⁵ Gallup Korea (2004), p.112 (in Korean).

⁴⁹⁶ Dr. Hee-Soo Jung, “*Chi* Philosophy and Christianity, Its Acceptation and Critique,” *Ministry & Theology* 77 (Nov., 1995): 75.

⁴⁹⁷ *Ibid.*

⁴⁹⁸ Grayson, *op.cit*, p.52.

the soul by meditating diligently. It can be said to be a way to inner peace and growth of character.⁴⁹⁹ However, such a view differs from the Christian view in the sense that the latter meditates on the truth revealed in Christ in the presence of the Holy Spirit, while the former is focused on the control of breathing. Their reclusiveness differs from the active calling of Christianity.⁵⁰⁰ The similarity between the two is that self-denial and self-discipline are the means of sanctification. Christians need to be cautious about the chi movement because chi is not the truth or the God of Christianity or the power of the Holy Spirit, but natural energy.

5.2.2.5.4 Buddhism

Buddhism was introduced into Kokuyo in A.D. 372, into Bakje in A.D. 384, and into Silla in A.D. 535 for the protection of their royal houses.⁵⁰¹ In 1995, the membership of the Korean Buddhists was estimated at 10,321,000, which is 23.2 percent of the total population and is almost equivalent to the combined membership of Catholicism and Protestantism.⁵⁰²

Originally, Siddhartha Gautama (BC 560-620), the founder of Buddhism, taught that supreme enlightenment (bodhi) is the way to perfect liberation (nirvana) from worldly desires, self-deception, and ignorance.⁵⁰³ He attained divine awakening through deep meditation, not ascetic practices. He taught that the way to attain spiritual awakening is the noble Eightfold Path; right view, right intent, right speech, right conduct, right means of livelihood, right endeavour, right meditation and right concentration.⁵⁰⁴ This is similar to the teaching of St. Paul (Phi. 4:8), which reads, “Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute if there is any excellence and if anything worthy of praise, let your mind dwell on these things.” *Yulban* (Nirvana) is defined as liberation from any attachment to desire or agony, and a release from the cycle of reincarnation.⁵⁰⁵ The Buddha is “the Holy One who has conquered all lust, anger, and delusion, dispelled all sensuous desire, all yearning for personal existence, and all ignorance,” that is “the Perfectly Enlightened

⁴⁹⁹ Dr. Hee-Soo Jung, *op.cit.*, p.77.

⁵⁰⁰ Herrlee G. Creel, *Chinese Thought from Confucius to Mao Tse-tung* (Chicago: The Univ. of Chicago Press, 1953), p.100.

⁵⁰¹ C. S. Chung, *Korea: The Encounter Between the Gospel and Neo-Confucian Culture* (Geneva: WCC Publications, 1997), p.22.

⁵⁰² *Yearbook of Religions in Korea 1993,1995, 1996-7.*

⁵⁰³ Dong-Gook University, *Introduction to Buddhism* (Seoul: Dong-gook Univ. Press, 1986), pp.10-45.

⁵⁰⁴ E.A.Burt, ed., *The Teaching of the Compassionate Buddha* (New York: New American Library, 1955), p.29; pp.172-173; David Bentley-Taylor and Clark B. Offner, “Buddhism,” in Sir Norman Anderson ed., *The World’s Religions* (Leicester: Inter-Varsity Press, Wm. B. Eerdmans Publishing Company, 1985), pp.172-173.

⁵⁰⁵ Donald. K. Swearer, *Buddhism* (Nile, IL: Argus Communication, 1977), p.45.

One”.⁵⁰⁶ After his death, Buddhism was divided into two schools; the Therayada school imitating Gautama’s strict self-discipline and the Mahayana school believing in Bodhisattvas, who save common people, which emerged four centuries after Gautama’s death.⁵⁰⁷ Bodhisattva is “one whose essence is perfect knowledge (bodhi) and greatly resolves to postpone his progression to Nirvana to help all other sentient beings with whom he feels interrelated.”⁵⁰⁸ Buddhism gradually began to be mystified and popularized, and some Hindu beliefs like metempsychosis of six worlds by *Karma* (the law of cause and result) were tolerated.⁵⁰⁹ As a result, their view of human destiny is fatalistic because they think present life is the result of the previous life. Nirvana is said to disconnect the chain of metempsychosis through the noble Eightfold Path. Though Gautama did not claim divine status, he was idolized and worshipped as a god.⁵¹⁰

Gwan-yin Bodhisattva, “the Lord Who Looks Down from Above,” who listens to every prayer, was popular with Korean Buddhists.⁵¹¹ Pure Land Buddhism, which was introduced to Korea by Wonhyo in the 7th century A.D., taught that people could attain happiness both in this life and in the next life through chanting a short formula prayer to Amitabha Buddha 10 times or more, because salvation comes by the grace of Amitabha.⁵¹² This is similar to the teaching of Acts (Acts 2:21; 4:10). This buddhistic convention infiltrated the Korean Church and induced believers to pray as they make an incantation. Such a tendency is prevalent in the Korean Catholic Church and seems problematic because of its impersonal aspect. Jesus warned that those who call him the Lord without sincerely doing the will of God cannot enter heaven (Mat. 7:21).

Christianity and Buddhism can be compared in six ways. Firstly, similarities and differences in the commandments are as follows. The Buddhists have five commandments for the novitiate: first, do not kill any life, secondly, do not steal, thirdly, do not commit adultery, fourthly, do not lie, and fifthly, do not drink alcohol excessively, or take addictive drugs. These commandments are similar to the latter part of Christianity’s Ten Commandments (from the sixth to the tenth commandment). There are no Buddhist commandments similar to the former part of the Ten Commandments. Buddhism’s latter

⁵⁰⁶ Robert C. Lester, *Buddhism: The Path to Nirvana* (New York: HarperSanFrancisco, 1987), p. 60

⁵⁰⁷ Tissa Weerasingha, *Buddhism: A Missionological Approach*, M.A. diss. Fuller Theological Seminary (Ann Arbor: UMI, 1984), p.6. For more, see Richard A. Gard, ed., *Buddhism* (New York: George Braziller, 1961), pp.29-41.

⁵⁰⁸ *Ibid.*, p.28,81.

⁵⁰⁹ Cf. Dong-Gook University, *Introduction to Buddhism* (Seoul: Dong-gook Univ. Press, 1986), pp.160-167.

⁵¹⁰ Richard Robinson, trans., *Chinese Buddhist Verse* (London: Greenwood Publ., 1954), p.48.

⁵¹¹ Robert C. Lester, *Buddhism: The Path to Nirvana* (New York: HarperSanFrancisco, 1987),p.73.

⁵¹² Dong-Gook University, *Introduction to Buddhism* (Seoul: Dong-gook Univ. Press, 1986), pp.183f; Dr. Yun Sung-Bum holds that Buddhism’s view of the next life consisting of a Pure Land of Joy and the terrifying hell is similar to that of Christianity, and it affects the expansion of Christianity positively. Sung-Bum Yun, *Christianity and Korean Thought* (Seoul: The Christian Literature Society, 1964), pp.248-250.

five commandments for the higher ordination are ascetic,⁵¹³ unlike Christianity's. The Korean Canon School emphasises studying the Buddhist canon as a means of sanctification while obeying the commandments, as with Christianity. Secondly, Buddhistic fundamental truth consists of stopping every sin, accumulating virtue, and purifying one's heart.⁵¹⁴ It is similar to the doctrine of Christian sanctification, except that Theravada Buddhism attains awakening by one's efforts and meditation, while Christianity reaches holiness by faith in Christ and obedience to the commandments by God's grace. Thirdly, Buddhists are passive about participating in social reformation because they think that everything is illusion, so they do not want their concentration on enlightenment to be disturbed by worldly affairs. In contrast, Christianity is active in social reformation and challenging worldly affairs because it is a way to expand the rule of God in this world. Fourthly, Buddhism teaches that perfection is possible through the noble Eightfold Path, while Christianity says that it is not possible in this life, except Wesley's perfection. Fifthly, Buddhism depicts the marks of the unenlightened as ignorance, desire, greed, hatred and delusion.⁵¹⁵ This is similar to those of Christianity. The marks of the enlightened are wisdom, freedom and mercy. Emphasis on wisdom rather than love is different from Christianity. Sixthly, in Buddhism sin causes "self-inflicted punishment by the fact of its bringing suffering upon oneself",⁵¹⁶ while in Christianity, sin brings punishment by God.

Briefly, Buddhistic fatalistic view of life due to metempsychosis has influenced the fatalistic view of sanctification of the Korean Church. In line with the doctrine of predestination, Korean Christians tend to think everything is the will of God. Buddhistic negative and passive views of the world were reflected in Christianity's tendency to pursue the next world rather than reforming society during turbulent periods.⁵¹⁷ Christian reclusive sects have such a tendency. This pessimistic tendency of social sanctification needs to be corrected. Their view of the means of sanctification is a legalistic self-discipline and meditation. Hence, the church needs to teach converts from Buddhism unconditional grace of God and faith in Christ.

5.2.2.5.5 Confucianism

Confucianism was introduced to Korea in A.D. 372. It became the main principle by which

⁵¹³ They are as follows: "Not to take food from noon to the next morning, not to adorn their bodies with anything other than the three robes, no to participate in or be spectator to public entertainments, no to use high or comfortable beds, not to use money." Robert C. Lester, *Buddhism: The Path to Nirvana* (New York: HarperSanFrancisco, 1987), p.91.

⁵¹⁴ Christmas Humphreys, *Buddhism* (London: Penguin Books, 1951), pp.72-73.

⁵¹⁵ Robert C. Lester, *Buddhism: The Path to Nirvana* (New York: HarperSanFrancisco, 1987), p. 79.

⁵¹⁶ *Ibid.*, p.82.

⁵¹⁷ Bong-Ho Son is also of the opinion that Buddhism has influenced Koreans to "prefer to separate religion from politics." B. H. Son, "Can the Evangelist Ignore Socio-Political Issues?," *Transformation* 8 (1991): 17.

the country was ruled in the Choson dynasty.

The Confucian view of sanctification is an orderly mind and good human relationships. This order is grounded on the principle that heaven is higher than earth. Man is the embodiment of the heavenly mind and the earthly body. Perfection is to rule human self and society according to the will of heaven. This is accomplished by steady self-discipline, whose fruits are “human-heartedness, righteousness, ritual observing disposition, wisdom and trustworthiness”.⁵¹⁸ The Confucian view of nature is that perfection is achieved gradually through self-discipline, the study of canons and experience. It is not instantaneous like “a sudden flash of mystical enlightenment” through meditation of Buddhism as the way to perfection.⁵¹⁹ The prime virtue among them is *jen* (human-heartedness or perfect virtue)⁵²⁰, which represents genuine “humanity as the reflection of Heaven”, namely *Tao*.⁵²¹ The starting points of *jen* are *chung* and *shu*. *Chung* is “to do one’s best for the sake of others” and *shu* (gentleness) is “not doing to others what one does not wish them to do to one’s self”.⁵²² This is similar to Jesus’ teaching (Mt.7:12). *Jen* is accomplished by incessantly subduing one’s self and recovering the ritual disposition in every act.⁵²³ *Yi* (righteousness) is “the delimitation of the (moral) means according to the circumstances.”⁵²⁴ Generally, *li* is “humbling oneself to pay respect to others; putting others first and oneself second”.⁵²⁵ *Li* (the ritual observing disposition) means the way to apply the order of heaven and earth to all human relationships, for example, parents and children, king and subject, the elder and the younger, man and woman, brother and sister, friend and friend.⁵²⁶ It is “a certain standard of action set up to represent righteousness” and “the moral means” for the occasion.⁵²⁷ In other words, it is “the general principle of social order”.⁵²⁸ *Chih* (wisdom) is “the understanding of human-heartedness and righteousness and ritual conducts”.⁵²⁹ The *hao jan chih ch’i* of Mencius is achieved “by

⁵¹⁸ Confucius, *The Analectics*, D. C. Lau, tr., (London: Penguin Book, 1979), XV:7. Hereafter it is written *Analectics*.

⁵¹⁹ *Analectics* XV:30; Herrlee G. Creel, *Chinese Thought from Confucius to Mao Tse-tung* (Chicago: The Univ. of Chicago Press, 1953), p.38.

⁵²⁰ Fung Yu-Lan, *A Short History of Chinese Philosophy*, ed. by Derek Bodde (New York and London: The Free Press, 1966), p.43.

⁵²¹ Cf. W. M. Tu, “On the Mencian Perception of Moral Self-Development,” *The Monist* 61 (1968): 72-81.

⁵²² *Analectics*, XV: 23; XII:2; Fung Yu-Lan, *The Spirit of Chinese Philosophy*, E.R.Hughes, tr., (London: Kegan Paul, Trench, Truber & Co., Ltd, 1947), p.17; cf. Lin Yutang, ed., and tr., *The Wisdom of Confucius, Liki, XXXII* (New York: Random House, 1938), p.186.

⁵²³ *Analectics*, XII:1.

⁵²⁴ Fung Yu-Lan, *ibid.*, p.18.

⁵²⁵ *Ibid.*.

⁵²⁶ Lin Yutang, ed., and tr., *The Wisdom of Confucius* (New York: Random House, 1938), p.216.

⁵²⁷ Fung Yu-Lan, *op.cit.*, p.21

⁵²⁸ Lin Yutang, *op.cit.*, p.208.

⁵²⁹ Fung Yu-Lan, *op.cit.*, p.18.

understanding the Tao and accumulating righteousness”. *Ch’i* means the morale of valour. It is cultivated by righteousness.⁵³⁰

The Tao is described as the way that man should go, or the way that a man lives, or the law that man should follow.⁵³¹ The most important requirement in practising Tao is *sung* (Sincerity), which means the attitude to practise sincerely what is right and good.⁵³² According to the degree of the realization of the heavenly virtues, one is classified according to five requirements. First, the virtuous man is the most popular designation, a man who rules himself and others. Secondly, the benevolent man is a man who has fully realized his heavenly virtues. Thirdly, the great man is a man who has overcome his egoistic self. Fourthly, the wise man is a man who has fully developed every heavenly nature. Fifthly, the holy man is a man who has fully developed his heavenly virtues and to have realized them in human society.⁵³³ In this respect, a perfect man in Confucianism is the virtuous man or the holy man. Ideal society is an orderly society. Confucius called correct governance, “the rectification of names,” which means, “Let the ruler be ruler, the minister be minister, the father be father, the son be son.”⁵³⁴ The Great Learning (one of the Chinese classics) suggests five logical orders to rule over the state: appreciating the nature of things, extending one’s knowledge, cultivating one’s self, making an ordered harmony in one’s own family, and governing one’s own state.⁵³⁵

Pertaining to religious syncretism, Y. Y. J. Lee notes that North American Protestantism was mixed with Korean neo-Confucian traditions, and formed “Confucianized Korean Protestantism.” In the early stage of missionary work, the Korean church insisted upon segregated seating for men and women according to Confucian custom. Confucianized evangelical Protestants have imitated “the religious and political policies of oppressive rulers” and know how to secure “materialistic wealth and higher social status.”⁵³⁶ They have “a more hierarchical and patriarchal tendency than mainline American Protestants” due to the Confucian emphasis on classism and sexism.⁵³⁷ Women

⁵³⁰ *Ibid.*, pp.24-27.

⁵³¹ Soo-Ki Hong, “The Problem caused by the Contact of Early Korean Christianity and Confucianism (I),” *Presbyterian Quarterly Review* 194 (1982):47; Herrlee G. Creel, *Chinese Thought from Confucius to Mao Tse-tung* (Chicago: The Univ. of Chicago Press, 1953), p.33.

⁵³² Soo-Ki Hong, *ibid.*, p.48.

⁵³³ Keun S. Lee, “Anthropology of Early Confucianism,” in: *Metaphysics and Anthropology in the Oriental Philosophy* (Seoul, n.p., 1986), pp.193, 201-203.

⁵³⁴ *Analects*, XII:11;XIII:3.

⁵³⁵ The Great Learning section 1, in E. R. Hughes, tr. *The Great Learning and The Mean in Action* (London: J.M.Dent and Sons Ltd., 1942), p.146.

⁵³⁶ Yvonne Young-ja Lee, “Religious Syncretism and a Postimperial Source of Healing in Korea,” in *Religion and Social Policy* ed. by Paula D. Nesbitt (Walnut Creek, Lanham, New York, Oxford: Altamira Press, 2001), p. 228.

⁵³⁷ *Ibid.*; also see James H. Grayson, “Elements of Protestant Accommodation to Korean Religious Culture: A Personal Ethnographic Perspective,” *Missiology* 23 (Ja., 1995): 50-51.

are alienated from powerful positions, for example, those of pastor and elder; and the lay believers often tend to be uncritically loyal to the pastors.⁵³⁸ Furthermore, their loyalty to the Almighty, Highest God seems to relate to the Confucian tradition of emphasising loyalty to their king. Y J Lee's view is reasonable in terms of the fact that Christianity and Confucianism are male-centred religions in their organization. However, Y. J. Lee's view seems to neglect the fact that Christianity's political system is based on the example and teaching of the early church written in the Bible (Acts 1:13; 6:5; 15:2,6 and 25). Man's dominant authority over woman is based on the Bible (1 Cor.11:3; Eph.5:23; 1 Tim. 2:11-12), not Confucian tradition. Order and authority in the church are based on the Bible rather than Confucianism. Of course, it is wrong is that Confucianism has neglected women and children. The equalitarianism before the Christian God has shaken Confucian male-centred and patriarchal systems and has driven Korean society towards a democratic system.⁵³⁹ Nevertheless, the Presbyterian Church in Korea, which is a similar political system similar to the Confucian hierarchy, has grown more than any other Congregational Church.⁵⁴⁰

On the other hand, some Confucianized Korean Protestants tend to revalue positively the practice of ancestor worship. Y. Y. J. Lee ascribes such a trend to their beliefs that the secular authority and power are held by "their Confucian officer ancestors."⁵⁴¹ The belief is due to the serious misunderstanding of the condition of the dead, who are under the judgment of God from the perspective of reformed theology.

Briefly, the Confucian view of sanctification is to rule self and others according to the will of Heaven. This is similar to the Christian view, but lacks the help of the Holy Spirit, faith in Jesus' redemption, a personal God and his grace, and the next life. Due to the influence of Confucianism, Korean Protestants accustomed to the marks of sanctification such as love, sincerity, politeness, moderation, faithfulness, humility and generosity, accept freedom and joy stemming from unconditional forgiveness. Also, they know the marks of sinfulness such as indulgence, condemnation of others, deceit, glibness, pretence, and carelessness, which are regarded as what Confucius hates.⁵⁴² Confucianized Christians tend simply to emphasise human efforts to accumulate such virtues and to give up evil. Confucianism believes that human discipline and education can cultivate human virtues on

⁵³⁸ *Ibid.*

⁵³⁹ Sook-Jong Lee, "A Study of the Relationship of the Korean Church to the Indigenous Culture of Korea," *The Asia Journal of Theology*, Vol. 9, no. 2 (1987): 241.

⁵⁴⁰ Cf. Yim Sung-Bihn also considers "the distinctive elements of Presbyterianism" corresponding to Korean tradition as an important reason for the growth of the Korean Presbyterian Church. "Presbyterian Groups Grow Rapidly in Korea," *Christian Century* 113 (Sep.-Oct, 1996): 888.

⁵⁴¹ Martina Deuchler, *The Confucian Transformation of Korea: A Study of Society and Ideology* (Cambridge: Council on East Asian Studies, Harvard University Press, 1992), p. 175. Quoted by Y.Y.J. Lee, *op.cit.*, p. 230.

⁵⁴² Lin Yutang ed., and tr., *The Wisdom of Confucius* (New York: Random House, 1938), p.196.

the grounds of their view of human nature as fundamentally good.⁵⁴³ Accordingly, the Korean Church needs to emphasise the work of the Holy Spirit for inward change of the saints rather than simple self-discipline for sanctification.

5.2.2.5.6 The Unification Church

The Unification Church was founded by Sun-Myoung Moon in 1954. It is a representative heresy in South Korea, which interprets the Bible selectively. Its doctrine of sanctification is to purify the corrupt blood in the human body through S. M. Moon's selection of suitable marital partners, which is called the sacred ceremonies of marriage.⁵⁴⁴ This view originates from Moon's peculiar interpretation of original sin. According to their doctrine, human blood was corrupted by Eve's sexual relations with Satan, who appeared to her in the form of a snake. Satan's blood was physically transmitted to human descendants through sexual relations. Jesus was sinless and succeeded in saving human souls by his death, but failed to save human bodies because he did not marry a sinless woman to give birth to pious descendants. This is the reason why S. M. Moon had to come to save the human body as the Lord of the Second Advent instead of Jesus.⁵⁴⁵

Physical purification is accomplished by *Pigarm*, which is a way to recover the purity of one's blood through sexual relations with the other sex who had had sexual relations with Moon.⁵⁴⁶ S. Matczak interpreted the physical salvation of the Unification Church as the basis of the political, economic, and social salvation.⁵⁴⁷ H. W. Richardson views the Unification Church in a positive light as an indigenized Christianity.⁵⁴⁸ However, Moon's doctrine of sanctification is an unbiblical heresy. His religion is a mixture between Christianity and Korean shamanism. In 1994, the Unification Church had a membership of 550,000 followers in Korea, with 1,216 ministers and 502 churches.⁵⁴⁹

⁵⁴³ Mencius said, "There is no man who is not good, as there is no water which does not flow downwards". Quoted by Fung Yu-Lan, *op.cit.*, quoted by Lin Yutang, ed., and tr., *The Wisdom of Confucius* (New York: Random House, 1938), p.276.

⁵⁴⁴ James Huntley Grayson, *Korea-A Religious History* (New York: RoutledgeCurzon, 1989, revised 2002), p.211.

⁵⁴⁵ *Ibid.*

⁵⁴⁶ Cf. Dong-Ju Lee, "Why do we call the Unification a Heresy?," *Ministry & Theology* 70 (Apr., 1995), p.209. In 1957 Dr. Sa-Hun Shin disclosed the lineage of a circle of *Pigarm*. Moon's *Pigarm* was traced to Deuk-Eun Jung, who was a disciple of Kuk-Ju Hwang. *Ibid.*, p. 208.

⁵⁴⁷ Matczak, S., *Gott in der christliche Tradition und in der Vereinigungskirche*, Moefellden-Walldorf, 1979, p.41; D. J. Lee, *op.cit.*, p. 205.

⁵⁴⁸ Recharadson, H. W., *Theologische Aspekte der Vereinigungskirche*, in: *Neuen Religionen-Heil oder Unheil*, hg.v.K.E.Becker/H.P.Schreier (London:n.p., 1982), p. 36f; D. J. Lee, *op.cit.*, p. 206.

⁵⁴⁹ James Huntley Grayson, *Korea-A Religious History* (New York: RoutledgeCurzon, 1989, revised 2002), p.211.

5.3 A Reformed Doctrine of Sanctification for the Korean Context

5.3.1 Balanced Theological Views on the Doctrine of Sanctification

5.3.1.1 The Balance between the Grace of God and Human Responsibility

Sanctification is God's work, which is supported by the statement that "God will sanctify the believers wholly so that their whole spirit, soul and body be preserved blameless unto the coming of Christ" and the statement that "He who calls you is faithful, and he will do it" (1 Thess. 5:23-24). Jesus asked God to sanctify his disciples (Jn. 17:17). Sanctification was also described as the work of Christ (Jn.17:19; 1Cor.1:30; Eph. 5:26; Heb. 2:11; 10:10,14; 13:2), and especially as the work of the Holy Spirit (Rom. 15: 16; 2 Thes. 2:13; 1 Pet. 1:2 and 1 Cor. 6:11).

Positional sanctification is accomplished "once and for all" when we believe in Christ as our Saviour (Heb. 10:29; and 1 Cor. 6:11). Real sanctification is, however, an ongoing work of God (1 Thes. 5:23). At the same time, sanctification is delineated as human responsibility. Christians must remain in a sanctified state (1 Tim. 2:15; 1 Thes. 4:7) by living in conformity to their holy state (*cf.* Eph. 5:3-5). It means that they must struggle with sin (Rom. 6:19, 22), pursue (Heb. 12:14), and achieve (2 Cor. 7:1) holiness (Heb.12:10). Believers are thus both passive and active in their sanctification.

The Korean Church has the two extreme views on sanctification. One is that by God believers were predestined for salvation and are already sanctified in Christ. Therefore, they do not have to struggle with sanctification. The other is that believers must achieve their sanctification themselves because they cannot enter heaven without it. The former leads to antinomianistic libertinism, while the latter results in pessimism because of human sinfulness. The latter is also in danger of the "ethicization" of sanctification, which deals with their outward behaviours only, not inward holiness. It necessarily leads to Pharisaism. Accordingly, the Korean church needs to maintain the balance between God's grace and human responsibility in order to awake human sinfulness as well as to ensure salvation.⁵⁵⁰ It implies the view that they are sanctified both inwardly and outwardly, by accepting the initiative and dynamicity of grace that work in them.

5.3.1.2 Harmony between Spirituality and Rationality

⁵⁵⁰ Cf. Han-Su Lee, "Re-illumination of the Theology of Hyung-Nyong Park," *Presbyterian Theological Quarterly*, serial no. 268 (Spr., 2002):173-177. (In Korean).

Augustus Nicodemus Lopes points out the problems of our contemporary Neo-Pentecostals as follows.

There are pastors who presume to have control over the Holy Spirit, and to bestow him through the laying on of their hands, to cast him upon people by blowing upon them, etc. These super-pastors even determine when the Spirit will heal or act, for they schedule healing and liberation meetings in advance, things which not even the Lord Jesus and his apostles did.⁵⁵¹

Such an attitude towards the Holy Spirit is prevalent in Korea. It ought to be censured because the Lord of our work is not us, but God.

For sanctification, we must focus on the Word rather than on any miraculous gift of the Holy Spirit because the Word is the primary means of sanctification. All spiritual gifts and signs need to be examined with the Bible because the Spirit never works in contradiction of what he has revealed in the Bible. True spirituality does not mean irrational ecstasy; it is rather based on rationality. Spirituality goes beyond rational limits on the basis of rationality.

Calvin criticized spiritualists for neglecting the written word of God and thinking too much of the immediate guide of the Holy Spirit. Wesley also attacked enthusiasts for considering their dream, vision, and experience as God's revelation, and criticized their antinomian tendency.⁵⁵² Their critiques of spiritualistic enthusiasts can be applied to the Korean enthusiasts. If the proper interpretation of the Bible had been given to those who believed the time-limited eschatology that was prevalent in the Korean Church, they could have prevented the psychological and monetary harm that resulted from the movement. Christian prophecy prevalent in the local church or prayer retreat centres, which is similar to the direct revelation of the Holy Spirit or the shamanistic prophecy, should be recognised and censured by theologians and pastors through strict investigation of its unbiblical and syncretistic tenets.

5.3.1.3 Maintaining the Balance between Antinomianism and Legalism

Antinomians claimed that Christians do not need the law because they are under the direct guidance of the Holy Spirit, and were convinced that they were already perfect in holiness due to Christ's perfect redemption. However, such claims are wrong in light of the Bible.

⁵⁵¹ Augustus Nicodemus Lopes. "Calvin, Theologian of the Holy Spirit: the Holy Spirit and the Word of God," *Scottish Bulletin of Evangelical Theology* 15 (1997), p. 47.

⁵⁵² See, '5.1.1 Their Responses to the Theological Trends of Their Times' on this thesis.

Calvin emphasised the third use of the law for Christian life. Though the law cannot sanctify us alone, when the Holy Spirit uses it, it becomes a precious means of sanctification. Sanctification is accomplished by the Holy Spirit through his use of the Word.

Sanctification is not automatically accomplished, it is achieved through our active participation in using the means of grace, e.g., reading the Bible, studying the Bible, service, prayer, works of mercy, the Lord's Supper, baptism, fasting, communion with other Christians and so on. It is very dangerous to depend solely upon the guidance of the Holy Spirit for sanctification. The diligent means of grace keeps us from withdrawing from a holy condition.

In order to avoid being too legalistic, the Korean Church needs to emphasise the objective sanctification accomplished in Christ. Recognition that God has already achieved our sanctification in Christ, and of God's sovereign work that will fulfil it in our life through His Spirit, can reduce legalistic obsession and a hypocritical lifestyle.⁵⁵³ The Korean Presbyterians see good works as a sign of salvation, so they try to do as many good works as possible. Their efforts were, however, accomplished mainly in the realm of individual piety rather than the works of mercy or social reform. Human failings lead them to be hypocritical or to give up their efforts for sanctification.

God's sanctifying grace should be sufficiently emphasised prior to our obedience to the law.⁵⁵⁴ The way to reach our subjective sanctification is not through some obsessive self-examination, but through free obedience to God's guidance.

5.3.1.4 Maintaining the Balance between Instantaneousness and Gradualness

The Korean Presbyterian Church has emphasised gradual rather than instant sanctification. It means sanctification is achieved by our consciousness efforts with God's common grace through the consistent use of the means of sanctification. However, we need God's extraordinary grace for sanctification because of "the wickedness and perversity of our flesh" as Calvin mentioned.⁵⁵⁵ Instantaneousness is mainly ascribed to the first conversion of sinners by God's strong power, but it can also be ascribed to the lapsed Christians, who are invited to return to God. It is God's extraordinary grace, which is given to the elect. In this regard, it relates to the sovereignty of God and his predestination. If we only stress instantaneous sanctification, we will neglect human responsibility to use the means of grace diligently. Conversely, if we only stress gradual sanctification which depends upon

⁵⁵³ Cf., Jae-Duk Kim, *op. cit.*, pp.228-232.

⁵⁵⁴ Cf. L. J. Richard posits that "without the indwelling Spirit, the Gospel could lead only to positivism or legalism." Lucien Joseph Richard, *The Spirituality of John Calvin* (Atlanta: John Knox Press, 1974), p. 180.

⁵⁵⁵ See '5.1.4.3 Gradualness and Instantaneousness.'

human cooperation, we tend towards pessimism when we submit to the power of sin.

Accordingly, the Korean Church should emphasise both instantaneousness and gradualness.

5.3.2 Sanctification in Individual Life

5.3.2.1 The Proper Motivation of Christian Life

The aim of most Korean Christians is worldly success, which is the inheritance of shamanism, Confucianism, and American capitalism, but not the Bible. Such a worldly motivation of Christian life makes believers take advantage of God as an instrument for their worldly happiness. As James H. Grayson puts it, Korean Christians expect material blessings as the reward for their good works or faithful religious life, just as shamanists try to obtain worldly blessings from *Sansin* (the Mountain God) by propitiating him.⁵⁵⁶ In this respect, the real lord of their life is still selfish desire, not God. This is the most serious problem facing Korean Christians, and the main reason that unbelievers distrust the church. The Christians' desire for worldly success leads them to lifestyles similar to those of unbelievers.

In view of sanctification, the motivation of our life is to bring glory to God, not to obtain worldly success for us. We are not our possession, but God's possession. What we possess in this world are gifts from God. One day, we must account before God of our use of the resources that we received from him. The proper recognition of the motivation of our life enables us to use our gifts, time, energy, resources for the glory of God. In order not to forget our life for the glory of God, we need to meditate on our future before God, deny ourselves and bear our cross. As L. J. Richard puts it, sanctification is "found only by adopting an attitude of contempt towards" the world.⁵⁵⁷

5.3.2.2 Simple and Moderate Lifestyle

A simple lifestyle is the way to moderate our excessive desires in order to devote ourselves to the Lord. An extravagant lifestyle distracts us from meditating upon God and the next world. It also invokes unnecessary competition in our lives. A moderate lifestyle enables us to save extra-money for others and the work of the Lord, while the Neo-liberal globalization policy is widening the gap between the rich and the poor.⁵⁵⁸

As Calvin admonished the Genevan people to live so, Christians should live diligently

⁵⁵⁶ James H. Grayson, "Elements of Protestant Accommodation to Korean Religious Culture: A Personal Ethnographic Perspective," *Missiology* 23 (Ja., 1995): 55.

⁵⁵⁷ Lucien Joseph Richard, *The Spirituality of John Calvin* (Atlanta: John Knox Press, 1974), pp.175-176.

⁵⁵⁸ Guen-Seok Yang, "Globalization and Christian Responses," *Theology Today*, Vol.62, no.1 (Apr., 2005): 41.

for the Lord, not for the purpose of self-glory and complacency. A simple lifestyle helps us live as light and salt in the midst of our selfish society. A capitalistic society necessarily produces relatively poor people. It needs a generous Christian lifestyle, which means donating our own things to the poor in conformity to the teaching of the Bible (Deut. 15:7ff; Gal.2:10; 1 Tim. 6:17-18). To make our lifestyle simple is a way to help and love others.⁵⁵⁹

Another aspect of a moderate life is sexual purity. Though modern people tend to be liberal in sexual relationships, the Bible says that our body is the temple of the Holy Spirit (1 Cor. 6:9) and the instrument of righteousness (Rom. 6:13). Hence, the church should guide the saints to the purification of the Holy Spirit and advise them not to expose themselves to obscene environments, e.g., obscene internet sites, pornographic video tapes and lascivious phone chatting.

A simple and moderate lifestyle is the mark of sanctified life,⁵⁶⁰ which is necessary for contemporary Korean Christians.

5.3.2.3 Committing Self-Anxiety to the Lord with Faith

Modern people suffer from uncertainty due to the “radical discontinuities and fragmentations” which modernity produces.⁵⁶¹ Uncertainty is a state that people find very hard to tolerate. It makes them anxious about their future and leads them to adhere to worldly materialism and success in order to sooth their anxious hearts. Accordingly, if the church fails to help the saints have the assurance of heaven and God’s gracious sovereignty to guide them, she cannot expect any sanctified life from her members. Christians’ firm faith in God’s power looking after them enables them to commit their anxiety about life to God, to love their neighbours with their hearts, and to hope in the final salvation of God. Strong faith in Jesus’ redemption and his power in overcoming sin and Satan’s power is the origin of our sanctification. This faith results from listening to the word of God. When they listen to God’s word, the Spirit generates faith in their hearts. The faith to entrust their anxiety to God is produced by experiencing God’s unconditional care of his children or some reward given when they obey the commandments of God. Accordingly, the church should help the saints practise faith by preaching, bible study, or the witnesses of God’s

⁵⁵⁹ Cf. Young-Gi Hong also holds that “the lifestyles of Christian disciples should be simple, sharing and serving, as well as repenting from selfishness, pride, and materialism.” Young-Gi Hong, “Revisiting Church Growth in Korean Protestantism: A Theological Reflection,” *International Review of Mission*, Vol. 89, no.353 (2000): 196.

⁵⁶⁰ John H. Leith also describes the simple life as “a hallmark of the Reformed life-style”. John H. Leith, *Introduction to the Reformed Tradition: a Way of Being the Christian Community* (Atlanta: John Knox Press, 1981), p.230.

⁵⁶¹ Young-Gi Hong, “Encounter with Modernity: the ‘McDonalization’ and ‘Charismatization’ of Korean Mega-Churches,” *International Review of Mission*, Vol. 92, no.365 (Apr., 2003): 249.

grace in life.

Committing anxiety to God in faith (Ps. 37:5; 55:22; Pro.16:3; Mt.6:25-34; Phil.4:6; 1Pet. 5:7) and putting our hope in God, not in wealth, are ways to foster love towards neighbours and to do good works (1 Tim.6:17-19). They are the marks of a sanctified character.

5.3.2.4 Making Disciples

A problem of the Korean Church is the separation between faith and life. Though there are many Christians in Korea, there are not many disciples. This results from quantitativism and materialism. The local churches have struggled to get many newcomers, but have not taught them discipleship for fear that they will leave the churches. The pursuit of quantitative growth has produced dualistic Christians, in other words, nominal Christians. They are good Christians in church, but often not good citizens. Consequently, the Korean Church cannot wield social influence and spiritual power in the current situation.⁵⁶²

To solve dualism, the church should maintain the balance between quantitative and qualitative growth. Good quality generally produces quantitative growth.⁵⁶³ Good quality signifies the maturity of church members. Mature Christians means the true disciples of Jesus Christ. They are not only Christians in their church but also good witnesses to Jesus in their society. Their words and deeds are largely congruent with their confession of faith. They do not avoid their cross even when it damages their property and fame. According to the teaching of Jesus, they pursue love, justice, and peace in their fields. Henceforce, the Korean Church, through the example of its leaders, should focus on making disciples, not only on quantitative growth.

5.3.3 Sanctification in Political, Social Life

5.3.3.1 Stewardship for Community and Environment

Sanctification is the recovery of the image of God, which includes our appropriate relationship with our natural environment. God created us as stewards to rule over this world as his substitutes (Gen.1:26-28) and to manage his belongings, which include ourselves, our society, and God's created nature. This stewardship consists of self-control and our service to society and nature in accordance with God's will (Lk 12:42ff.; Tit. 1:7; 1 Pet. 4:10). The image of God involves our rule over this world, which is wielded in the form of preservation and management, not exploitation.⁵⁶⁴

⁵⁶² Young-Gi Hong, "Revisiting Church Growth in Korean Protestantism: A Theological Reflection" *International Review of Mission*, Vol. 89, no.353 (2000):196.

⁵⁶³ Christian A. Schwarz, *Natural Church Development* (Beds: BCGA, 1996), p.68.

⁵⁶⁴ Cf. Hong-Suk Choi, "Reformed Approach for the Preservation of Creation Order," *Presbyterian*

In his time, Calvin's doctrine of stewardship had a practical usefulness in the Genevan experience of floods of refugees that strained the resources of the city. Our world today is also experiencing great population growth, shortages of some resources, and probably permanent damage to agricultural soil, air and water because of careless management of the earth, the destruction of the ozone layer, and the treatment of effluent waste from nuclear reactors.⁵⁶⁵ Korea's rapid industrialization resulted in serious pollution of the environment. Now is the time when stewardship should be more important than quantitativism.⁵⁶⁶ While quantitativism and materialism deprive nature of its resources, stewardship restrains our excessive desire to be rich.⁵⁶⁷ In the reformed perspective, this world will be preserved even after the second coming of Jesus Christ, not by being destroyed, but transformed.⁵⁶⁸ Accordingly, Korean Christians need to participate in the preservation of the environment by joining forces with all people on earth, including people with different religious backgrounds and concerns.⁵⁶⁹

In addition to environmental problems, abortion is one of the big problems facing Korean society. In 1993, 4,110 embryos or fetuses were aborted a day, 171 an hour, 2.85 a minute, and 1 a 21 seconds.⁵⁷⁰ According to statistics of 2005, aborted fetuses were estimated as 1.5 -2.0 million a year, meaning that a foetus was aborted every 3 - 4 seconds. Korea became the country with the second highest abortion rate.⁵⁷¹ 85.1 percent of Korean women and 96.6 percent of 237 legal professionals polled agree to abortion. However, given that Elizabeth said, "Blessed are you among women, and blessed is the child you will bear!" when Mary went to Elizabeth soon after Gabriel left her (Lk. 1:38-42), we can see that a fertilized egg was regarded as a life.⁵⁷² Accordingly, preventing the conception of a fertilized egg or aborting embryos ends life. Hence, the Korean church should object to all kinds of abortion and some medical means of birth control. Religious groups fear that "cloning will lead to designer babies and embryo screening." The Vatican condemned

Theological Quarterly, Vol.59, no. 3 (Au.,1992):132. (In Korean).

⁵⁶⁵ Cf. Chai-Sik Chung, "Global Theology for the Common Good: Lessons from Two Centuries of Korean Christianity," *International Review of Mission*, Vol.85, no.339 (1996):535; Suk-Ho Moon, "The Korean Church and Environment Preservation Problem],” *Presbyterian Theological Quarterly*, Vol.59, no. 3 (Au.,1992):8.

⁵⁶⁶ Cf. Eun-Sik Cho, "Korean Church Growth in 1970s: Its Factors and Problems,” *The Asia Journal of Theology*, Vol.10, no.2 (1996): 359.

⁵⁶⁷ Suk-Ho Moon, *op. cit.*, p.15.

⁵⁶⁸ Hong-Suk Choi, *op. cit.*, pp.129-130. (In Korean).

⁵⁶⁹ Eun-Sik Cho, *op. cit.*, p.536.

⁵⁷⁰ Chun-Ki Han, "The Bible and Abortion,” *Presbyterian Theological Quarterly*, Vol.61, no. 1 (sp., 1994): 221. (In Korean).

⁵⁷¹ Jung-Jae Lee, "Journalist, Jung Jae Lee's Blog." <<http://blog.joins.com/jjyeehik>> (January 10, 2006); "The Reason Refusing Abortion," <<http://www.reportworld.co.kr/data/358/F357546.html>> (In Korean).

⁵⁷² *Ibid.*, p.231.

cloning “comparing it to the medical experiments done by Nazis in World War II.”⁵⁷³ Cloning differs from artificial insemination on the point that the former is to produce an embryo by removing the nucleus from the unfertilized egg and planting the nucleus of the somatic cell in it, the latter is a combination between a sperm and an egg in a tube. The destruction of the embryo through cloning is tantamount to killing a man.⁵⁷⁴ Fortunately, no human clone has been reported yet.

Briefly, Christians will be judged by God about our stewardship in this world. If our deed serves our community and nature according to God’s will, we will be praised; if not, we will be rebuked (Lk. 16:1ff.). This stewardship is an important aspect of sanctified life.

5.3.3.2 Social Order and Authority

Modern people abhor authoritarianism, so most leaders try to show themselves not to be authoritarian. However, not to be authoritarian is not the same as denying appropriate authority. God approves of authoritative systems in our society ruling the world. For example, parents, teachers, pastors and civil servants serve their children, church members and citizens with authority. As Calvin put it, the image of God in man expresses itself in orderly relation to his fellow creatures and his environment.⁵⁷⁵ As genuine order is “a reflection of God’s glory” as the mark of sanctified life, Christians should esteem all kinds of just authorities to maintain social order.⁵⁷⁶

In the democratic age, the authority of leaders stems from their ability and character to induce the support of their voluntary followers, and not on insistence or orders. The conventional “one-directional, hierarchical way of communication” is not adequate for globalized and information-oriented society. Accordingly, leaders need to improve “interactive communication relationship.”⁵⁷⁷ The members of an organization ought to esteem their elected leader, as long as he does not lead them astray.

The Korean church needs to teach Christians to respect the authority of decent leaders.

5.3.3.3 Participation in Social Justice

Until now, the tendency has been that those who are concerned with social justice are not concerned with personal piety, and those who are concerned with personal piety are hostile to the church’s involvement in the pursuit of social justice. We should, however, find the balance between the two. Sanctification is the recovery of God’s image. As God’s rule is

⁵⁷³ “Korean Cloning Feat Stirs Religious Cancer,” *Christian Century*, Vol.121, no.5 (Mar., 2004): 16.

⁵⁷⁴ *Alabama Baptist*, May 9, 2002.

⁵⁷⁵ Calvin, *Comm. Jn.*, 17:11; CO, 51, 208-209; *Institutes* 1.15.4.

⁵⁷⁶ Lucien Joseph Richard, *The Spirituality of John Calvin* (Atlanta: John Knox Press, 1974), p. 112.

⁵⁷⁷ Guen-Seok Yang, “Globalization and Christian Responses,” *Theology Today*, Vol.62, no.1 (Apr., 2005): 44.

righteous, human rule, especially Christian rule should be righteous. This is the origin of Christian participation for social justice in the perspective of the doctrine of sanctification. God rules this world by Christians' speech and action based on biblical principles in the Holy Spirit. It is the way for God to extend the kingdom of God. It can be understood in the same perspective that the church is the light and salt of the world. That is, it explains the function of the church to keep the world from the corruption of sin and injustice. Andre Bieler describes it as follows.

The faithful presence of the church is indispensable to social life and all its aspects. The church ought to be a leaven inspiring and generating social, political, and economic life. If the church is dead, if the church exists but is not the community of the members of the body of Christ, if the church is present but does not impart to society as a whole the impulse of her constant regeneration by God's Word, the church herself co-operates in the propagation of social disorder.⁵⁷⁸

Social reformation is the goal of soul salvation and a means of soul salvation. The goal of Christian life is to give glory to God through our good work, namely sanctification, which comprehends pious works and merciful works and our works for social justice.

Unfortunately, H. N. Park did not stress social concern as the duty of the church.⁵⁷⁹ Y. H. Na argues that Park concentrated on the next world rather than this world in his doctrine of the next world⁵⁸⁰ and consequently, the Korean conservative church makes little of social responsibility.⁵⁸¹ Conversely, D. M. Chang holds that H. N. Park participated in the March the First Movement and was imprisoned because of his sermon related to political resistance to Japan and his objection to Shrine worship. Later, Park criticized Eui-Hwan Kim as a Neo-evangelist, who insisted that Christianity should respond to social issues.⁵⁸² This fact showed that there is the difference between Parks' early and later thoughts.⁵⁸³ Though Chang's analysis generally seems relevant, he misses the point that E. H. Kim manifested a conservative political standpoint in 1973 and in his book, *An Introduction to*

⁵⁷⁸ Biéler André, *The social humanism of Calvin*, tr. by Paul T. Fuhrmann (Richmond, VA: John Knox Press, 1965), p. 96; cf. *Institutes* 4.20.2.

⁵⁷⁹ *The Complete Collection of H. N. Park, VI. Ecclesiology* (2nd ed. Seoul: Hankuk kidokkyo kyoyuk yonkuwon, 1988), pp. 52f.

⁵⁸⁰ *The Complete Collection of H. N. Park, VII. The Doctrine of the Next World* (2nd ed. Seoul: Hankuk kidokkyo kyoyuk yonkuwon, 1988), pp. 45-46.

⁵⁸¹ Yong-Hwa Na, "A Developmental Evaluation of Hyung-Nyong Park's Theology," *Presbyterian Theological Quarterly* 252 (1997): 85.

⁵⁸² H. N. Park, *The Complete Collection of H. N. Park*, IX, p.108.

⁵⁸³ Dong-Min Chang, "The Theology of Dr. Hyung-Nyong Park," *Kidokkyosasang* (Mar., 2002): 145-148; *A Study of H. N. Park's Theology* (Seoul: Institute of Korean Church History Studies, 1998), p.426, pp.307-314.

Modern Theology (1989) criticized Neo-evangelism, by comparing it with evangelism.⁵⁸⁴

The interpretation of Romans 13 was the point at issue. The non-KNCC group construed it as unconditional obedience to the rulers, while the KNCC construed it as limited and conditional obedience to the rulers. The condition meant that the rulers should obey God's will to protect people and to promote their rights and peace and wealth. Otherwise, the church can and must resist the rulers. In my view, the early church seems to have cooperated with the rule of the Roman Empire rather than criticize her. But John the Baptist and all true prophets in the Old Testament strongly asked the rulers and people to follow only God and his justice, not any selfish power or unjustifiable interest. Jesus' order, "give Caesar what is Caesar's can be interpreted as his intention to protect people from the military attack of the Roman Empire. When the church faces an unjust regime, the church should play the role of God's prophet in opposing its excesses and demonstrating where necessary.⁵⁸⁵ It is not cowardly evasion but a wise and realistic choice. We need to remember the destruction of Judea in A.D 90, in spite of Jewish political and military struggles against the Roman Empire. The church should be pure like a pigeon and wise like a snake in social reformation. It implies that on the one hand, the church should be active on social issues, but discreet.⁵⁸⁶

If Christians equip themselves with God's wisdom and power, their social sanctification will be accomplished in God's grace. Christians need to cooperate with citizens to reform society according to God's will, which does not contradict human rights and real happiness, for God created humankind and knows best the conditions for our happiness.

5.3.3.4 Leadership of Culture and Science

As S. H. Lee puts it, in the early Korean church the sermons on Christian life were attractive to Korean people because of Korean Confucian culture.⁵⁸⁷ Education and medicine for the Korean people were the main strategies of the early missionaries. Korean Christianity has functioned as the transmitter of western civilization since the early

⁵⁸⁴ Eui-Hwan Kim, "The Problem of Korean Church's Involvement in the Politics," in *Shinhak Jinam* (March, 1973): 25, 50; *An Introduction to Modern Theology* (Seoul: Kaehyukjueuishinhaenghyuphoe, 1989), pp.180-186.

⁵⁸⁵ My view corresponds with the fourth of the six conditions of a legitimate revolution, which are suggested by modern Reformed theologians: 1) The cause must be just, 2) It should be the last resort, 3) It should be led by a lawful authority, 4) There should be a reasonable hope of victory, 5) A due proportion should exist between the good that may probably be accomplished and the probable evil effect, 6) It should be rightly conducted through the use of right means. Stephen Charles Mott, *Biblical Ethics and Social Change* (Oxford: Oxford University Press, 1982), pp. 187-190.

⁵⁸⁶ Cf. Richard J., *Issues of Theological Warfare: Evangelicals and Liberals* (Grand Rapids: WmB. Eerdmans Publishing Co., 1972), pp.199-200.

⁵⁸⁷ Sang-Heung Lee, *op. cit.*, p.184.

missions.

However, recent Korean materialism and science threatened Korean Christianity. This phenomenon is undesirable in the perspective of sanctification, which is connected with our rule over the world according to God's will. As God is the origin of knowledge, Christians can lead the culture and science of the world in the Spirit. When those follow the guidance of the Holy Spirit, the sanctification of the world will be achieved gradually. Christians should not close themselves to the worldly field, but they should be led and directed by the Spirit. Wisdom from God enables Christians to transform and rule the world as the substitutes of God. This is the basis of the sanctification of the world. When Christians become the leaders of the world through their service and ability, the Korean Church will increase in membership and will give glory to God.⁵⁸⁸

On the other hand, J. H. Grayson suggests that Korean Christians need to create Korean forms of Christian culture, i.e., art, music and architecture.⁵⁸⁹ The reason why Buddhism is familiar to Koreans is that it created Korean Buddhism in arts, sculpture, literature and building. Assimilating itself into Korean tradition, Buddhism could be recognised as a Korean religion. Grayson's suggestion is in accordance with Y.G. Hong's proposal that one of the urgent assignments of the Korean Church is "the contextualization of the gospel with an understanding of Korean culture and modern culture."⁵⁹⁰ Christianity should keep the purity of her essential doctrines, but her religious expression needs to reflect traditional Korean style. It will be a way to prevent its alienation from Korean tradition and to secure a firm and deep seat in the Korean disposition. We need to abandon an exclusive attitude to regard Korean culture as uncivilized and idolatrous. While preserving essential Christian doctrines, the Korean church needs to participate in creating Korean Christian culture.

5.3.4 The Sanctification of the Church: Purity and Unity

5.3.4.1 Preserving the Truth of the Bible

In modern times, same-sex relationships, abortion, euthanasia, the ordination of gay and lesbian pastors, and the cloning of human beings, pose serious challenges for theological anthropology. If any of them are allowed, the identity of the church as faithful to the Bible will be lost. The Korean Church has prohibited those unbiblical attempts up to now. In this

⁵⁸⁸ A Talk with Jong-Gu Park, Sung Hun Myung, "Will the Korean Church grow again?," in *The Pastoral Monthly* (Seoul: The Pastoral Monthly Co., Ltd.) 4 (2004): 64. (In Korean).

⁵⁸⁹ James Huntley Grayson, *Korea-A Religious History* (New York: RoutledgeCurzon, 1989, revised 2002), p.169.

⁵⁹⁰ Young-Gi Hong, "Revisiting Church Growth in Korean Protestantism: A Theological Reflection," *International Review of Mission*, Vol. 89, no.353 (2000):199.

sense, the Korean Church is still conservative in the practice of faith.

The Ecumenical movement must be based on biblical doctrine, not human thought and opinion. John Calvin mentioned that the marks of the true church are the true preaching of the words of God, and the ministering of Sacraments.⁵⁹¹ Wesley aptly noted that the uniqueness of Jesus Christ for our salvation, the Trinity, and original sin are the doctrines to be conserved for true Christianity.⁵⁹² H. N. Park described the basic truths of Christianity as “the Trinity, Christ’s divinity, the personality of the Holy Spirit, the inspiration of the whole Bible, miracles, the substitute suffering and death of Christ, His resurrection and ascension, His physical and glorious second advent, resurrection and judgment of everyman, and heaven and hell.”⁵⁹³ (The translation is mine). Park’s statement of basic Christian doctrines is more specific than those of Calvin and Wesley. With such essential doctrines, the union of the church is based on our confession of “one Lord, one faith, one baptism, one God and Father of all” (Eph.4:5). Unity is confirmed by our participation in one loaf which symbolizes Christ’s body and one Baptism by one Spirit (1 Cor. 10:17; 12:13). The protection of Christianity’s essential doctrines is crucial for the conservation of true Christianity, even though diverse opinions of unessential issues can be tolerated for the sake of unity.⁵⁹⁴ Accordingly, the unity of the church is the unity in the agreement on essential doctrines.⁵⁹⁵ In this sense, heresies must be continuously investigated and eradicated in the Church, and religious syncretism should be restrained, though it is painstaking. My view is supported by the result of the fourth Gallup Korea’s survey (2004), which reports most Koreans (91.2 percent) deem the problem of pseudo religions to be serious.⁵⁹⁶

As Calvin and Wesley pointed out, the purification of church doctrines in accordance with the Bible is vital to sanctification, for we become holy by truth (John 17: 17). In the light of purification of doctrines, the schism of the Korean Presbyterian Church between Hapdong, Kijang and Tonghap seems to be unavoidable because of their theological differences. In any case, the essential truth of Christianity must be purely preserved by the

⁵⁹¹ *Institutes* 4.1.9.

⁵⁹² Geoffrey Wainwright, “Schisms, Heresies & The Gospel: Wesleyan Reflections on Evangelical Truth & Ecclesial Unity,” in *Ancient & Postmodern Christianity: Paleo-Orthodoxy in the 21st Century: Essays in Honor of Thomas C Oden*, ed., by Kenneth Tanner & Christopher A. Hall (Downers Grove, Illinois: InterVarsity Press, 2002), pp. 191-192.

⁵⁹³ *The Complete Collection of H. N. Park*, XIII (Seoul: Hankuk kidokkyo kyoyuk yonkuwon, 1988), p. 304.

⁵⁹⁴ *Institutes* 4.1.12; 4.2.1; William G. Rusch mentions that the unity in the New Testament is “a unity that presupposes diversity.” William G. Rusch, *A Movement Towards Church Unity Ecumenism* (Philadelphia: Fortress Press, 1985), p.4.

⁵⁹⁵ The Korean Presbyterian Church chose the 12 Creeds of the Presbyterian Church and the Westminster Confession of Faith and Catechisms. Kil-Sung Kim, *Reformed Theology and the Church* (Seoul: Chongshin Univ. Press, 1996), p.56.

⁵⁹⁶ Gallup Korea (2004), p.138. (In Korean).

church for purposes of sanctification.

5.3.4.2 Self-Denial for Unity and Cooperation

A survey of opinions for the development of cooperation in the Korean Church, showed four solutions. First, it is to prevent the church from being split into too many denominations (52.9 percent). Secondly, it is to promote the quality of pastors (30.5 percent). Thirdly, it is to abolish the self-centred individualism of the local churches (29.2 percent). Fourthly, it is for pastors to give up quantitativism.⁵⁹⁷ It is remarkable that two of the four opinions relate to the unity of the church, indicating that the future of the Korean Church depends upon her unity. Unfortunately, H. N. Park did not deal with the unity of the church in his ecclesiology.⁵⁹⁸

The unity of the church is “at the heart of the Christian faith” and is “God’s will for his people.”⁵⁹⁹ This is delineated in Jesus’ prayer to ask the Father for the unity of his disciples in the triune God (Jn. 17:22-23). Accordingly, if a matter is not concerned with truth, it must not be a cause of the split of the church.⁶⁰⁰ Self-conceit, pride and self-centred desire can cause the church to split.⁶⁰¹ As Calvin, Wesley and Barth held, self-denial is necessary for church leaders to keep oneness in Christ. Now is the time to deny ourselves to maintain unity in Christ, not the time to split the church for our own benefit. In Korean Christian history, if self-denial had been practised, the split between the Koryo group and the other group could have been avoided. The recent union between the Kaehyuk denomination and the Hapdong denomination is very encouraging. To keep this union together needs our self-denial and rational concession in conformity to Jesus’ humility and patience.

The unity of the church does not only mean one visible structure, namely, one denomination, but also the interdependence and cooperation between the local churches, which are spiritually one body of Christ.⁶⁰² Accordingly, as Y. G. Hong aptly puts it, the local churches should keep a symbiotic relationship with one another, maintaining the balance between “independency and interdependency” to build the kingdom of God. This organic relationship is found in the early churches, including house churches (Acts 2:47;

⁵⁹⁷ *Kiddokgongbo [Christianity Public Newspaper]* p. 8. (Sept. 1994). Quoted by Rhee-Kwan Kim, *A History of the Korean- American Church Division* (Seoul: Christian Literature Press, 1995), p. 115.

⁵⁹⁸ *The Complete Collection of H. N. Park, VI. Ecclesiology* (2nd ed. Seoul: Hankuk kidokkyo kyoyuk yonkuwon, 1988), pp. 185-188; Yong-Hwa Na, “A Developmental Evaluation of Hyung Nyong Park’s Theology,” *Presbyterian Theological Quarterly* 252 (1997): 83-84.

⁵⁹⁹ William G. Rusch, *A Movement Towards Church Unity Ecumenism* (Philadelphia: Fortress Press, 1985), p.16.

⁶⁰⁰ Calvin, *Institutes*, 4.1.12.

⁶⁰¹ Calvin, *Institutes*, 4.1.16.

⁶⁰² Cf. Calvin, *Institutes*, 4.1.5.

9:31; 11:22, 26; 14:27).⁶⁰³ In this vein, Korean mission agencies and missionaries need to cooperate with one another⁶⁰⁴ with mission agencies and missionaries from other countries on the mission field as well.⁶⁰⁵ It is time that we need partnership, that is to say, the consciousness that “we are made partners together with Christ in the ministry” for God’s kingdom. Large churches should make efforts “to establish a mutually supportive relationship with smaller churches” for the expansion of God’s kingdom.⁶⁰⁶

5.3.4.3 Maintaining the Balance between Institutionalism and Individualism

Institutionalism is defined as the view that approaches the church primarily in terms of its visible structures, especially the rights and powers of its office. According to Avery Dulles, the church as an institution stresses “teaching, sanctifying and governing.” This is ascribed to the Roman Catholic Church of the late Middle Ages and the Korean mega churches.⁶⁰⁷ The tendency of modern Christianity is closer to individualism than institutionalism according to the individual trend of modern society.⁶⁰⁸ The fourth Gallup Korea’s survey (2004) reports that 72.5 percent of Korean Protestants and 83.9 percent of Korean Catholics believe that they have only to practise what is right in their view rather than practise what is laid down by religious institutions.⁶⁰⁹ Religious individualism is the tendency of individuals to disconnect “the substantive tenets” from “any formalized set of doctrines or creeds,” and reassemble them to construct individual religious views.⁶¹⁰ Individualism is based on the freedom of faith and conscience.⁶¹¹ In the present time, satellite broadcasting and internet broadcasting are accelerating individualism by enabling individuals to listen to their favourite sermon and participate in their favourite service.

⁶⁰³ Young-Gi Hong, “Revisiting Church Growth in Korean Protestantism: A Theological Reflection,” *International Review of Mission*, Vol. 89, no.353 (2000): 198.

⁶⁰⁴ “Statement on the Mission of the Korean Churches in the New Millennium: Council of Presbyterian Churches in Korea International Consultation on Korean Churches’ Mission around the World, Seoul, Korea, 23-27 May 1999,” *International Review of Mission*, Vol.89, no.353 (Apr., 2000): 26-27.

⁶⁰⁵ Steve S. C. Moon, “The Recent Korean Missionary Movement: A Record of Growth, and More Growth Needed,” *International Bulletin of Missionary Research*, Vol. 27, no.1 (Jan. 2003): 14.

⁶⁰⁶ Young-Gi Hong, *op. cit.*, p.198.

⁶⁰⁷ Avery Robert Dulles, *Models of the Church* (Garden City, New York: Doubleday & Co., 1974), p.42.

⁶⁰⁸ Robert Wuthnow mentions that “individuation in ideology and individuation in social structure seems to be prominent features of modern society.” See Robert Wuthnow, “Sociology of Religion,” in Neil J, Smelser ed., *Handbook of Sociology* (Beverly Hills: Sage Publications, 1988), pp. 473-509; Lucien Joseph Richard, *The Spirituality of John Calvin* (Atlanta: John Knox Press, 1974), pp.184-185.

⁶⁰⁹ Gallup Korea (2004), pp.115-116.

⁶¹⁰ Robert Wuthnow, *op. cit.*, p.485.

⁶¹¹ Wolfgang Beinert, “Die Rezeption und ihre Bedeutung für Leben und Lehre der Kirche,” in Beinert ed., *Glaube als Zustimmung. Zur Interpretation Kiirchlicher Rezeption-vorgänge* (Freiburg/Basel/Wien: Herder Verlag, 1991), p.43. “Innerster Grund der Legitimatät von Nicht-Rezeption lehramtlicher Weisungen durch Individuen ist...theologisch *der Primat des Gewissens und die Freiheit des Glaubensaktes*”

To preserve pure truth, we must avoid two extremes of institutionalism and individualism. Institutionalism should be avoided because it tends to inhibit individuals from performing their critical theological work, to oppress the freedom of individual conscience and to compel people to “blind conformity.”⁶¹² Individualism should be avoided because it tends to be disordered and to deviate from orthodox doctrine. Mauren Junker-Kenny is of the opinion that the more “the civil and private adaptation of the church,” that is, individualism, flourishes, the more important the institutional church becomes. His opinion seems pertinent, given that the institutional church is needed to offer “an identifiable interpretation and model of the contents of the Christian faith.”⁶¹³ To prevent “diffusion and syncretism” due to individual interpretation of the Bible, the limitation of the institutional church is necessary. However, the institutional church and her theologians do not have to “thwart the chance of being enriched and challenged by other expressions of the Christian life.”⁶¹⁴ Individual sanctified experience in the Spirit, if based on the Bible, does not have to be neglected, for it enhances the vitality of the church.

In terms of the means of sanctification, institutionalism relates to the view that if anyone participates in the rituals of the church like the Eucharist and Baptism, he or she will be automatically sanctified, while individualism relates to the view that individual real experience in the work of the Holy Spirit is necessary for sanctification. The former is found in the Roman Catholic Church, while the latter is found in the Pietists and spiritualistic sects. Of course, in the light of subjective sanctification, the view of the latter is germane, given that the nominal Christians who belong to the institutional church can be transformed into real Christians only through the work of the Spirit on their inner hearts and outward acts. However, the Holy Spirit generally works on the hearts of the saints through the means of sanctification established in the institutional church. Hence, the function of the institutional church should not be neglected.⁶¹⁵

Accordingly, the Korean Church needs to maintain the balance between individualism and institutionalism for proper sanctification.⁶¹⁶

⁶¹² Gabriel Daly, “Which Magisterium is authentic?,” *Concilium* 148 (8/1981): 52-55, 53.

⁶¹³ Maureen Junker-Kenny, “The Individualization of Faith Modernization, Church Authority, and the Given Truth of the Gospel,” in *Practical Theology-International Perspectives*, ed. by Friedrich Schweitzer and Johannes A. van der Ven (Frankfurt am Main: Peter Lang GmbH Europäischer Verlag der Wissenschaften, 1999), p. 223; Dietrich Rössler, “Die Einheit der Praktischen Theologie,” in Karl-Ernst Nipkow, Dietrich Rössler, and Friedrich Schweitzer ed., *Praktische Theologie und Kultur der Gegenwart: Ein International Dialogue* (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1991), pp.48-49.

⁶¹⁴ *Ibid.*, pp. 232-233.

⁶¹⁵ Cf. Calvin held that “the abandonment of the church is always fatal,” for she is the mother of every believer as far as the Spirit works in her. *Institutes*, 4.1.4.

⁶¹⁶ Cf. Lucien Joseph Richard, *op. cit.*, p. 179,184.

5.3.4.4 Purification from Syncretism

Minjung theology, which sometimes identifies the spirits of the dead with the Holy Spirit, who is the subject of sanctification, is seriously flawed.⁶¹⁷ Hyun-Kyung Chung regards the Han-ridden spirits as “agents through whom the Holy Spirit has spoken Her compassion and wisdom for life.”⁶¹⁸ The most dangerous threat of religious syncretism is that it eliminates the unique Christian aim of centring on the Spirit of Christ. To keep the pure view of the Holy Spirit, it is necessary for the Korean Church to keep the sound doctrine of sanctification. Furthermore, it should be cautious of the fact that *minjung* theology adopted “the Marxist analysis of the socioeconomic structures.”⁶¹⁹ The Bible does not deny capitalism, though capitalism is inclined to social injustice in certain economic respects. Accordingly, any element of materialistic communism should be eliminated from the Korean Church.

The syncretistic danger inherent in the Pentecostal Church is that it functions similarly to shamanism in healing the sick and prophesying the future. Prophecy, healing, tongues, and the ecstatic experience of spirit possession need to be checked to ascertain whether they are from the Holy Spirit or from other spirits.⁶²⁰ If they are from the Holy Spirit, those gifts can contribute to our sanctification; otherwise, they will lead Christians to other spirits far away Christ. Furthermore, Christian life, in view of sanctification, ought to focus on the recovery of God’s image beyond our physical need and psychological satisfaction. It is a fundamental way to avoid the temptation of shamanism. In addition, *chi* in modern Korean society is not the Holy Spirit.

Syncretism stemmed from Confucianism as ancestor worship. The Korean Catholic Church suffered five major persecutions by the Choson government: the *Sinyu* Persecution of 1801, the *Urhae* Persecution of 1815, the *Cheonghae* Persecution of 1827, the *Kihae* Persecution of 1839, and the Great Persecution between 1866 and 1871. Ironically, though the early Catholic believers suffered due to their rejection of ancestor worship, in 1940 the Korean Catholic Church allowed ancestral rites, that is, “bowing before a corpse, a tomb or a picture of the deceased; burning incense in front of a corpse or memory of the

⁶¹⁷ Yvonne Young-Ja Lee, “Religious Syncretism and a Postimperial Source of Healing in Korea,” in *Religion and Social Policy*, ed. by Paula D. Nesbitt (Walnut Creek, Lanham, New York, Oxford: Altamira Press, 2001), p. 236.

⁶¹⁸ Hyun-Kyung Chung’s presentation at the Seventh Assembly of the World Council of Churches in Canberra, Australia in February 1991, quoted by Daniel J Adams, “Ancestors, Folk Religion, and Korean Christianity,” in *PCKJ*, p. 110.

⁶¹⁹ 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), pp.18-19

⁶²⁰ Cf. Chai-Sik Chung, “Global Theology for the Common Good: Lessons from Two Centuries of Korean Christianity,” *International Review of Mission*, Vol.85, no.339 (1996):532.

deceased.”⁶²¹ The Korean Protestant Church was divided on this issue. One group approved of ancestral rites and the other disapproved.⁶²² The former, the mainstream, regards ancestor worship as an affectionate remembrance of ancestors, which is to keep God’s commandment of honouring our parents. The latter, non-mainstream, views it as idolatry because ancestor worship includes bowing to the spirits of their ancestors.⁶²³ Among the former, there are Young-Tai Pyun, Sung-Bum Yun, and Yong-Gi Cho.⁶²⁴ In the Korean protestant Church, Confucian *chesa* (ancestral ceremony) has been continually replaced by *Ch’udo yebae* (Christianised ancestral memorial rituals).⁶²⁵

Syncretistic things characteristic of Buddhism and Shamanism, such as sacred image worship, fortune telling and choice of a lucky day should be abolished as the practice of sanctification in daily life. Buddhistic pessimism about social sanctification can only be overcome by the power of the Holy Spirit. Purified from syncretistic religious customs and views, sanctification should be based on our right relationship with God revealed in the Bible.

The doctrine of physical sanctification through the *Pigarm* of the Unification Church has been confidently rejected by the Korean Church up to now.

Briefly, the Korean Church needs to emphasise three aspects. Firstly, God is the only origin of blessing. Secondly, the motivation of our life is to give glory to God through our sanctified life. Thirdly, every syncretistic teaching and practice that is not based on the Bible should be abolished.

5.4 Conclusion

In this thesis I analysed, criticised and compared the doctrines of sanctification of the three theologians with one another, and applied the results obtained through this research to the Korean context analysed from the perspective of sanctification.

In ‘Chapter 1 Introduction’, I represented the importance of sanctification in the Korean context; gave the reason for choosing the three theologians; and defined “reformed”, the purpose and the goals of this thesis, and research method and procedure.

In ‘Chapter 2 Calvin and Sanctification’, I analysed Calvin’s doctrine of sanctification

⁶²¹ Myung-Huk Kim, “Historical Analysis of Ancestor Worship in the Korean Church,” in *Christian Alternatives to Ancestor Practices*, ed. by Bong Rin Ro, (Seoul: Word of Life Press/Asian Theological Association), pp.167-168.

⁶²² *Ibid.*, p.169.

⁶²³ *Minutes of the Sixty-Ninth General Assembly of the Presbyterian Church of Korea* (Seoul: General Assembly of the Presbyterian Church of Korea, 1984), pp.339-341.

⁶²⁴ Daniel J. Adams, “Ancestors, Folk Religion, and Korean Christianity,” in *PCKJ*, pp.100-102.

⁶²⁵ Cf. James Huntley Grayson, *Korea-A Religious History* (New York: RoutledgeCurzon, 1989, revised 2002), p.166.

and assessed it in view of the Bible.

The positive aspects of Calvin's view of sanctification can be summarized as follows. In the means of sanctification, the balance between the Word and the Spirit should be maintained, for the Spirit works through the Word. Justification and sanctification are distinct, but inseparable. Sanctification is God's work, which accompanies human responsible participation in God's initiative of grace. The Christian is not saved by the institutional device of the church as the Roman Catholic Church insists, but needs to learn the sound teaching of the Bible through the pastors of the Church and be disciplined by the programme of the Church. The reality of our sanctification is hidden in the resurrection of Jesus Christ, but our temporary sanctification is visible in the world by our good works and the fruit of the Holy Spirit. The first conversion of the believer is definitive and instantaneous, but gradual in the whole process of sanctification. Instantaneous sanctification depends upon God's extraordinary grace. Our faith is the primary evidence of sanctification, and good works are the secondary evidence. Asceticism and quietism are undesirable because we have the freedom to enjoy earthly things and the duty to participate enthusiastically in this world in view of occupational calling. The sphere of sanctification is the whole of human life. In the relationship between state and church, the two extremities of theocracy and anarchy must be avoided.

Some negative aspects in Calvin are as follows. 1 Calvin's definition of sanctification is too broad because it includes regeneration, repentance, conversion, and sanctification. Though the theologians of his times generally worked in this manner, his conception needs a more clear distinction because "great confusion arises from this ambiguity of terms." 2 Calvin's teaching on the image of God is rather narrow. He denied that the image of God includes human dominion. 3 His dualistic anthropology was influenced more by Platonism rather than by the Bible. The Bible teaches the unity of both soul and body. 4 Calvin's standpoint that we were sanctified because Christ "has presented us to his Father in his own person"⁶²⁶ can be legitimate only when his humanity comprises, represents and substitutes our corrupt humanity. However, Christ's humanity represented and substituted our corrupt humanity, but did not embrace it, because his humanity was sinless and ours, sinful. Hence, the sanctification of Christ is connected only with forensic sanctification of our status, but not with the factual transformation of our nature. 5 In the relationship between the Law and the Spirit, the dynamic role of the Spirit needs to be stressed more. 6 Calvin's view of occupational calling is not adequate for modern society because modern society is "no longer a static, but a mobile system" governed by an unavoidable mobility between occupations.⁶²⁷ 7 In Calvin's theology, the cosmic dimension of sanctification, i.e.

⁶²⁶ Jn.17:19.

⁶²⁷ Klaus Bockmuehl, "Protestant Ethics: The Spirit and the Word in Action," *Evangelical Review of Theology* 12 (1988):100.

the renewal of the universe as the new heaven and the new earth is underexposed. 8 Calvin's insistence that evil rulers are raised by God in order to punish the wickedness of people is unsound.⁶²⁸ 9 Calvin's thought that obstinate believers in false religion deserve to be repressed by the sword is not biblical because the New Testament leads us rather to use persuasion to lead unbelievers to Christ.

In 'Chapter 3 Wesley and Sanctification', Wesley's doctrine of sanctification was analysed and criticised from a reformed and biblical view.

Its positive aspects can be summarised as follows. 1 Wesley presented the possibility of Christian social ethics by preparing a position for human responsibility in the frame of *sola gratia* and establishing an ethical subject by forming ethical ego. 2 His maintenance of a balance between gradualness and instantaneousness in sanctification shows the harmony between human effort and God's gift in Christian perfection. 3 His view of sanctification is optimistic in the sense that we can overcome the power of sin because grace is more powerful than sin. 4 His teaching of final justification by good works can be helpful to reform the moral corruption of Christian life, though it has the risk of inclining to the loss of the stability of justification and to justification by faith and works. The necessity of repentance awakes the saints to watch out for all kinds of sins. 5 His efforts for social sanctification and their fruits are exemplary to contemporary Christians. 6 Sanctification by faith seems as probable as justification by faith. 7 His efforts to keep the unity with the Church of England are noteworthy in our days when unity instead of schism is strongly asked. 8 His recommendation of using the diverse means of grace is helpful in avoiding quietism and enthusiasm. 9 His objection to formalism of religion is valid. 10 His stress on human free will or his responsibility to accomplish salvation contributed to world mission.

The negative aspects can be delineated as follows. 1 Wesley's claim that prevenient grace is bestowed on all the people due to Christ's atonement, and removes guilt from original sin when we are born into this world, seems unreasonable. For it is the same as saying that Christ's atonement is effective to all Gentiles before Christ's death. Rather, it is more reasonable to ascribe prevenient grace to common grace due to God's mercy. 2 According to Wesley, 1 John 3:9 reads, "He doth not commit sin," not "True: Whosoever is born of God doth not commit sin *habitually*." However, as ποιει can be translated into simple present action or present continuous action, his insistence is not always right. 3 Wesley's view that inbred sin subsists no more because the evil root of sin is destroyed seems self-contradictory given his view that at any time, inbred sin can recur to even the entirely sanctified.⁶²⁹ 4 His standpoint that a real Christian does not sin is exceedingly high for the common Christian. 5 The fact that Romans 7:7-13 is all in the past tense, but 14-25 is in the present tense, is because it is not the description of a pre-Christian state, but

⁶²⁸ *Institutes* 4.20.25.

⁶²⁹ Sermon XIV. The Repentance of Believers 1, 20: *Works* 5, 165; Telford, ed. *Letters*, Vol. 5, 203-204.

of present Christian experience. Therefore, Wesley's view of present perfection cannot be supported by Paul's statement.⁶³⁰ 6 The teaching of perfection in this life is apt to lead people to "subjectivism, moralism," "self-righteousness, and fanaticism."⁶³¹ 7 As Charles Wesley pointed out, John Wesley's excessive stress on repentance and experience may lead people to a hysterical experience or an attitude of pretence.⁶³² 8 Perfection has the danger of causing the perfected person to think wrong that he is infallible in discerning the will of God. 9 With respect to perseverance, Wesley's interpretation of some biblical passages is incorrect.⁶³³

In 'Chapter 4 Barth and Sanctification', Barth's view of sanctification can be described as follows.

The positive aspects are: 1 Barth presented the personal and relational categories, which are adequate to present "the dynamics of reconciliation within covenant", instead of concepts like the cleaning of corrupt human nature or the elevation of human nature or the second blessing. The image of God is not a quality or something inherent to man, but the proper human relationship with God, fellowmen, and self. Grace is not that of an impersonal power to change human nature, but the gift of God, which offers man the freedom, which empowers him to be a faithful covenant partner of God. 2 He protested against individualism, sectarianism and secularism, by emphasising that the purpose of individual sanctification is not in itself but in service of the sanctification of the world. 3 His emphasis on the objective aspect of the doctrine of sanctification offers us the assurance and security of our salvation because it awakens us to focus not on our subjective feeling, but on the work of God, which was already accomplished and is being accomplished and will be accomplished in Jesus. 4 His emphasis on the sovereignty of God in the process of sanctification strengthens the line of Reformed theology against Arminianism and Pelagianism. 5 Through his struggle with liberalism he converted the criterion of judgment from human experience, philosophy, and science to the Bible. 6 It may be his contribution to interpret $\pi\iota\sigma\tau\iota\varsigma$ as the faithfulness of Christ. We live in our belief in His faithfulness. 7 His accentuation of freedom can be helpful to deliver the doctrine of sanctification from the snare of legalism and quietism. 8 His theological ethics as sanctification does not depend on any moral principle or any passages of the Bible, but on God's command in the presence of the Spirit. This offers dynamicity to Christian life. 9 It is a peculiar insight to consider the incarnation of Christ as the most basic and important sacrament of God.

⁶³⁰ See 3.3.2.2. Negative Assessment no. 6.

⁶³¹ Cf. Tyron Inbody, "Where United Methodists and Presbyterians Differs on Sanctification," *Journal of Theology* 105 (2001): 97.

⁶³² W. Stephen Gunter, *The Limits of "Love Divine": John Wesley's Response to Antinomianism and Enthusiasm* (Nashville, TN: Kingswood, 1989), p.153. He concluded that "hysteria was diabolical."

⁶³³ See 3.3.2.2. Negative Assessment no. 10.

The negative aspects of his view of sanctification can be explained as follows. 1 Barth ignored the human subjective decision of whether a person will accept Jesus as his Saviour and Lord by regarding all the people as saved and exalted in Christ's person, irrespective of their faith in Jesus. He neglected the statements of the Bible referring to the human subjective decision and the destiny of the reprobated. Unavoidably, it resulted in a tendency towards universal salvation. 2 His regarding of the obedience of Christ as the true reality of our sanctification makes our own role sanctification relatively insignificant. Though he sometimes noted human subjective sanctification, his view of sanctification is excessively objective due to his Christological understanding. 3 The subjectivity of man cannot be found in Barth's view. According to his analogy between our humanity and Christ's, our humanity cannot have any subjectivity because the humanity of Christ does not have any decisive power and authority over His divinity. The subjectivity of man is different from that of Christ's humanity as understood by Barth because human subjectivity is the foundation of God's judgment upon us. 4 His view that the Bible is not identified with the Word of God is so radical as to contradict reformed theology. 5 As he denied the third use of the Law in sanctification, his ethics cannot provide general guidance for people. His rejection of the Decalogue and the Sermon on the Mount as a fundamental moral Law seems to reflect his antinomian inclination. 6 His rejection of the history of original sin contradicts Paul's statement of it. Also, his view, which regards sin as human rejection of the Gospel, is unreasonable, for it means that those who do not hear the Gospel cannot be sinners. 7 Barth insisted that Christ's sanctification was firstly applied to him. However, the self-sanctification of Christ is not His purification of His sin but of our sin. His sanctification is His preparation as high priest for the whole sacrifice. 8 It is disrespectful to disregard baptism and the Lord's Supper as sacramental means of grace, viz., a means of sanctification. 9 His view of sanctification lacks the change of disposition, namely, harmonious personality, while Calvin and Wesley dealt with the change and growth of Christian character. Our practical, orderly life between soul and body was not found in Barth.

In Chapter 5, the views of Calvin, Wesley, and Barth were compared with one another from the perspective of sanctification. Their views were analysed and criticised from a biblical and reformed perspective. As the result of this research, a reformed doctrine of sanctification was formulated, which can be stated as follows.

Sanctification is defined as the restoration of the image of God. God's image is the right inner relation between spirit and body, between intelligence, affection, and will as well as the right outer relations with God, neighbour, and creatures.⁶³⁴ Unfortunately, this image was lost due to Adam's fall. It can be restored by receiving Jesus Christ as one's

⁶³⁴ Cf. Yong-Hwa Na, "A Developmental Evaluation of Hyung Nyong Park's Theology," *Presbyterian Theological Quarterly* 252 (1997):78. His view of the image of God is almost congruent to mine.

saviour and by being justified and sanctified. The restoration of inner order in sanctification can be described as the growth of a Christian character. It is manifested by the fruit of the Holy Spirit such as faith, hope, and love, which can be born by the fullness of the Holy Spirit.

Our right relationship with neighbours cannot be accomplished by human efforts. Social transformation commences with individual transformation, which is achieved by the work of the Holy Spirit in accordance with the Word of God in the spiritual community, namely, the church.

With reference to the subject of sanctification, the Holy Spirit unites us with Christ by generating faith in our hearts. This does not imply that there is no room for human participation in sanctification. In sanctification, the maintenance between the grace of God and human responsibility is necessary. Human factual sanctification appears in the fruit of the Spirit. As a representative of the fruits, our love towards God is expressed through our pious works and our love towards neighbours through merciful works.

The objective aspect of sanctification is that sanctification was already accomplished in Christ and is being accomplished in the Spirit and will be accomplished in the eschaton. Its subjective aspect is our active participation in the sanctification of Christ. It implies that through our faith and obedience, our character is transformed into the image of Christ.

In regard to the gradualness and the instantaneousness of sanctification, it is a gradual process to resemble the image of Christ in our unity with Christ. The sinful aspect of our nature continuously dies on the cross of the Lord, and the new and holy aspect grows in His resurrection. This process is a whole life process, that is, generally gradual. However, our sanctification can be remarkably promoted by God's instant intervention as in the case of Saul, it is usually applicable to one's first definitive conversion, but can also be ascribed to concurrent conversions in life.

In the strict sense Sanctification is imperfect in this life, but perfection as pure purpose should be pursued in this world. Sanctification is visible in human good works and the fruit of the Spirit, though it is imperfect and temporary. Its reality is trans-historical and invisible in this world.

The modes of sanctification are diverse: awakening to conversion, self-denial, meditation of the next world, bearing the cross, and so on. Their functions are similar to the means of sanctification.

As the means of sanctification, the Lord's Supper and Baptism are the ways to enable us to experience the unity with Christ. Participation in the Lord's Supper helps us remember and imitate the death of the Lord and His humility and faithful life. It exhorts us to repent of our pride and deny our self-centred lives. Baptism helps us recognize our unity with Christ, in other words, our participation in His death and resurrection. It is the Holy Spirit who unites us with Christ when we participate in the ceremony of baptism. The core

of the means of sanctification is the Word of God. Inward and outward obedience to the Word of God is sanctification. The Word of God designates mainly the written word. Accordingly, the illumination and direction of the Holy Spirit appear through the Bible. Although the dynamic work and guidance of the Spirit need to be received affirmatively, we should be cautious of the direct revelation of the Spirit and a time-limited eschatology, which prophesies the date of the *eschaton*. At the same time, the third use of the Law needs to be emphasised, and antinomianism should also be rejected. Other means of sanctification are church discipline, the mutual communion among church members, prayer and faith.

Justification and sanctification should be distinguished, but not separated. Sanctification is the end of justification. Predestination and election contribute to our assurance of salvation and help us persevere and induce our efforts for sanctification. Good works are the fruits of sanctification and are conditionally necessary to our final salvation.

The sphere of sanctification is the whole of our life. Reformed theology heads towards the expansion of the kingdom of God in the whole human realm.

Those views of sanctification were reflected in ‘5.2 The Contextual Analysis of the Korean Church’.

In ‘5.2 The Contextual Analysis of the Korean Church’, I described the affirmative elements of the Korean Church as quantitative growth, enthusiasm for meetings, prayer, praise, and offering, enthusiasm for world mission, conservative theological disposition, enthusiasm for education, participation in social reformation, and the attempts for the unity of the churches. Five negative aspects were identified: the stagnation of growth since the early 1990s; some problems in the general attitude of life (the discrepancy between faith and life, the excessive pursuit of worldly success, quantitativism, materialism, and liberalism); some problems in the attitude of community (radical political sanctification-minjung theology, evasion from reforming the world and compromise with it, which was showed in conservative churches since 1919, separatism, individualism); theological problems of the doctrine of sanctification (antinomianism, a legalistic tendency, a bias to gradualness in the nature of sanctification, mysticism, and spiritualistic enthusiasm); and syncretistic sanctification in Hananim-worship, Shamanism, Taoism, Buddhism, Confucianism, and the Unification Church.

In ‘5.3 A Reformed Doctrine of Sanctification for the Korean Context’, I presented my view in four aspects: the balanced theological views on sanctification (the balance between the grace of God and human responsibility, harmony between spirituality and rationality, the balance between antinomianism and legalism, the balance between instantaneousness and gradualness); sanctification in individual life (the proper motivation of Christian life, simple and moderate lifestyle, committing self-anxiety to the lord with faith, and making disciples); sanctification in political, social life (stewardship for community and

environment, social order and authority, the participation of social justice, and leadership of culture and science); and the sanctification of the Church: purity and unity (preserving the truth of the Bible, self-denial for unity and cooperation, the balance between institutionalism and individualism, and purification from syncretism).

I suggest that in this process the central hypothesis of this thesis has been adequately demonstrated. A diligent application of these dimensions of sanctification would clearly be beneficial to Korean society.

Though I cannot claim to have all the answers, I hope that in some small way, this study will be helpful to the Korean Church in going forwards in the direction the Lord wants.