

Part V: Soteriology

필자의 구원의 주 그리스도, 성결의 주 그리스도, 신유의 주 그리스도 논문참조
<http://all4jesus.net/jboard/?code=gyodan>

25. Define the term Atonement according to biblical teaching (대속에 대한 정의를 내려라) (Pardington, 252-287; Grentz et al, 17; Hodge, 2:468).

Though Jesus was sinless, He bore our sins on His body and died at the cross as once-for-all sacrifice to pay the price of our sin/sins and reconcile us to God. Therefore there is no condemnation to whomever believe in the person and the redemptive work of Jesus Christ (Rom 8:1-2; Isa 53; John 1:29; 1 Pet 2:24).

26. Which character of God made him to send Christ as atoning sacrifice for us? (하나님의 어떤 속성이 그로 하여금 대속하게 하였는가?)

God is love (John 3:16; 1 John 4:9, 10, 14).

27. Which aspects of Christ make him eligible for the atoning ministry? (예수님의 무엇이 이러한 희생을 드릴 수 있는 자격이 있다고 보는가?)

“It is clearly indicated that He must needs become a man in order to die for the sins of mankind” {Thiessen 1949: 291}. “Under the law the victim offered on the altar must be without blemish. Christ, who was to offer Himself unto God as a sacrifice for the sins of the world, must be Himself free from sin.... A sinful savior from sin is an impossibility” {Hodge 1981: 2: 457}.

1) His divinity to be free from sin. → Necessity of incarnation of the divine person.

NRS 1 John 3:1 See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. 2 Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. 3 And all who have this hope in him purify themselves, just as he is pure. 4 Everyone who commits sin is guilty of lawlessness; sin is lawlessness. 5 You know that he was revealed to take away sins, and in him there is no sin. 6 No one who abides in him sins; no one who sins has either seen him or known him.

NRS Isaiah 53:1 Who has believed what we have heard? And to whom has the arm of the LORD been revealed? 2 For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. 3 He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. 4 Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. 5 But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. 6 All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid

on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. 8 By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. 9 They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. 10 Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. 11 Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. 12 Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

- 2) The OT Provision of expiatory sacrifice as a type for Christ's atoning sacrifice for the sins of the world.

NRS 1 John 2:1 My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous; 2 and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world.

NRS 1 John 4:9 God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. 10 In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins.

28. Is there any limitation to receive the grace that comes from Christ's atoning sacrifice? (그리스도의 대속의 은총을 받는데 어떤 제한이 있는가?) → Unconditional Election!
(<http://www.bible.org/docs/theology/overview/overview-09.htm#>)

The term "election" refers to God's choice, before creation, of those individuals from the mass of humanity whom he would bless by delivering them from eternal condemnation and granting them eternal life. It is a choice that cannot be frustrated in any way as it is grounded in trinitarian resolve.

The term "unconditional" coupled with "election" means that God's choice had nothing to do with any foreseen merit of any kind in the objects of his choice. He chose them unconditionally; he freely chose unworthy sinners because of *his* love not because they in some way merited salvation.

Those who teach a "conditional election" often argue that God foresees a person's faith and on that basis chooses them. In this scheme God's foreknowledge is neutral with respect to the events of the future. But here again terms such as *yada* in Hebrew and *proginosko* in Greek do not indicate neutrality, but a positive relationship to the thing known (cf. 1 Peter 1:20).³⁶ Further, conditional election is seriously flawed, since men are dead in sin and unable to believe or save

themselves (Rom 3:9-11; Eph 2:1). Also, scripture nowhere teaches that because a man believes, God decides to choose him. Rather, it is the other way around: men believe *because God has chosen them*. From beginning to end, Scripture is clear that God saves men and they, left to themselves, would never turn to him; indeed, they are unable (John 6:65; Acts 13:48; Rom 9:15-16, 20-22). Neither is there any teaching whatsoever in Scripture regarding prevenient grace that renders all men able to believe. Those who believe in Christ, believe because of God's work in their hearts.

29. Define the biblical view of justification (칭의를 정의해 보라) (WCF and its exposition by Robert Shaw - <http://www.reformed.org/documents/shaw/>).

God's act of pronouncing sinners righteous in His sight based upon atoning death of Christ (Rom 6:23; Eph 2:8-9).

“A forensic (legal) term related to the idea of acquittal, justification refers to the divine act whereby God makes humans, who are sinful and therefore worthy of condemnation, acceptable before a God who is holy and righteous. More appropriately described as “justification by grace through faith,” this key doctrine of the Reformation asserts that a sinner is justified (pardoned from the punishment and condemnation of sin) and brought into relationship with God by faith in God's grace alone” (Grenz et al, 60).

NRS Rom 6:16-23 16 Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? 17 But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, 18 and that you, having been set free from sin, have become slaves of righteousness. 19 I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification. 20 When you were slaves of sin, you were free in regard to righteousness. 21 So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. 22 But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. 23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

NRS Ephesians 2:1 You were dead through the trespasses and sins 2 in which you once lived, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient. 3 All of us once lived among them in the passions of our flesh, following the desires of flesh and senses, and we were by nature children of wrath, like everyone else. 4 But God, who is rich in mercy, out of the great love with which he loved us 5 even when we were dead through our trespasses, made us alive together with Christ-- by grace you have been saved-- 6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus, 7 so that in the ages to come he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. 8 For by grace you have been saved through faith, and this is not your own doing; it is the gift of God-- 9 not the result of works, so that no one may boast. 10

For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.

30. What are the bases that God calls the sinner righteous? (하나님이 죄인을 의롭다고 하는 그 기초는 무엇에 있는가?)

31. What are the biblical bases of the concept of justification? Discuss and explain about justification (의롭다함을 얻는 개념을 가르쳐주는 근거가 되는 성구를 제시하고 이를 논하라).

32. How is justification related to regeneration? (칭의와 중생의 관계에 대해 논하라)

33. Define the biblical view of regeneration (중생에 대한 정의를 내려라) (Pardington, 318-319; Grentz, 101)

God's act that transforms the believers, putting to death of the flesh and creating a new inner man, which is instantaneous, supernatural occurrence (Gal 5:24-25; Eph 2:1-10).

34. Who are beneficiary of regeneration? (누가 중생하게 하는가?)

Those who repent (Godly sorrow for one's sin and a determination to turn from it) and believe (Simply trust the promises and the redemptive work of Christ and His person and throw ourselves to Him without reservation. Total dependence upon Him (John 20:25-28; Heb 11:1) in Jesus Christ.

35. What ought be the attitude of the individual before experiencing regeneration? (중생의 체험이 있기 전에 각 개인에게 어떠한 자세가 있어야 하는가?)

36. Define the biblical view of sanctification (성화에 대한 정의를 내려라).

The continuing work of God in the life of the believers; making them actually holy, bearing an actual likeness to God (1 Thes 5:23; Eph 4-6; Tit 2:14) which is both crisis and a progressive experience wrought in them subsequent to conversion (Phi 1:6; 1 Cor 1:18; Heb 13:20-21).

C&MA Doctrinal Statement #7

It is the will of God that each believer should be filled with the Holy Spirit and be sanctified wholly,(22) being separated from sin and the world and fully dedicated to the will of God, thereby receiving power for holy living and effective service.(23) This is both a crisis and a progressive experience wrought in the life of the believer subsequent to conversion.24 ([22] 1 Thessalonians 5:23, [23] Acts 1:8, [24] Romans 6:1-14)

NRS 1 Thessalonians 5:23 May the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ.

NRS Acts 1:8 But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."

NRS Romans 6:1 What then are we to say? Should we continue in sin in order that grace may abound? 2 By no means! How can we who died to sin go on living in it? 3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? 4 Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. 5 For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. 6 We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. 7 For whoever has died is freed from sin. 8 But if we have died with Christ, we believe that we will also live with him. 9 We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. 10 The death he died, he died to sin, once for all; but the life he lives, he lives to God. 11 So you also must consider yourselves dead to sin and alive to God in Christ Jesus. 12 Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions. 13 No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. 14 For sin will have no dominion over you, since you are not under law but under grace.

Shaw's Exposition on Sanctification (<http://www.reformed.org/documents/shaw/>)

WCF Chapter XIII. Of Sanctification

Section I.—They who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by his Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened, in all saving graces, to the practice of true holiness, without which no man shall see the Lord.

Section II.—This sanctification is throughout in the whole man, yet imperfect in this life: there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.

Section III.—In which war, although the remaining corruption for a time may much prevail, yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regeerate part doth overcome: and so the saints grow in grace, perfecting holiness in the fear of God.

Exposition

In Scripture, the word *sanctification* bears a variety of senses. It signifies *separation* from a common to a sacred use, or *dedication* to the service of God. Thus the altar, temple, priests, and all the sacred utensils, were sanctified. It also signifies purification from ceremonial defilement.—Heb. ix. 13. But the sanctification of believers, of which this chapter treats, consists in their purification from the pollution of sin, and the renovation of their nature after the image of God.

Antinomians maintain, that believers are sanctified only by the holiness of Christ being imputed to them, and that there is no inherent holiness infused into them, nor required of them. This is a great and dangerous error; and, in opposition to it, our Confession asserts, that believers are *really* and *personally* sanctified. Their sanctification includes "the mortification of sin in their members." It includes also "the fruits of the Spirit, as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."—Gal. v. 22. These are personal things; they are wrought in the hearts of believers, and produced in their tempers and lives. It is absurd to say they are in Christ, and imputed to believers; they are the effects of the Holy Spirit imparted to us, whose operations are compared, by Christ himself, to "a well of water within us, springing up unto everlasting life."

Sanctification is both a *privilege* and a *duty*. In the one view it is the work of God, and in the other it is the work of man, assisted by supernatural grace. As a privilege, it is graciously promised in the gospel. - Ezek. xxxvi. 27. As a duty, it is required by the law; hence we are called to "make" to ourselves a "new heart," and to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." - Ezek. xviii. 31; 2 Cor. vii. 1.

Sanctification may be considered as *initial* and *progressive*. Initial sanctification is the same as regeneration, whereby we become "new creatures;"—"old things being done away, and all things becoming new." In progressive sanctification, the several lusts of the old man are more and more weakened and mortified. In initial sanctification, the Spirit of Christ enters the heart with all his train of graces, and implants them there. In progressive sanctification, these graces are more and more quickened and strengthened. In initial sanctification, a principle of spiritual life is implanted, and the lineaments of the divine image faintly impressed upon the soul. In progressive sanctification, the spiritual life is increased, and the outlines of the divine image gradually filled up. In short, the same work which is begun in regeneration is carried on in sanctification, until the new creature attains to the full stature of a perfect man in Christ.—Phil. i. 6.

Sanctification extends to *the whole man*, including all the faculties of the soul, and all the members of the body. - 1 Thess. v. 23. Our entire nature was originally created in the image of God; by the entrance of sin this image was utterly defaced and lost; hence corrupted and depraved nature is called "the old man," because it infects the whole man, and defiles both soul and body. Now, as original corruption pervades the whole man, so sanctifying grace extends to every part; hence our nature, as renewed after the image of God, is called "the new man," because the holiness communicated in sanctification possesses and ennoble the whole man.

Sanctification is *imperfect* in this life. There have been men, and there still are, who maintain, that sinless perfection is attainable in this life. This is held by Antinomians, who profess that the perfect holiness of Christ is imputed to believers. It is held likewise by Romanists, Socinians, and others, who affirm that believers have, or may attain, a perfect inherent holiness. The doctrine of sinless perfection was also held by the founder of the Methodists; and the same opinion is still held by his followers. In opposition to such views, our Confession decidedly affirms, that sanctification is "imperfect in this life." Though it extends to the whole man, yet "there abideth still some remnants of corruption in every part." The Scriptures abound with the most explicit testimonies against the doctrine of sinless perfection.—Eccl. vii 20; James iii. 2; Prov. xx. 9, 1 John i. 8. The epithet *perfect*, is indeed applied to several saints, but it must be understood either comparatively, in which sense "Noah was perfect in his generation;" or, as synonymous with sincerity or uprightness, in which sense God said to Abraham, "Walk before me, and be thou perfect." That the most eminent saints mentioned in Scripture were not free from sin, is evident from the defects and blemishes which are discovered in their conduct. They were far from imagining that they had attained to sinless perfection. - Job ix. 20; Ps. xix. 12; Phil. iii. 12. Every real Christian will certainly aspire after perfection; but none can attain to absolute perfection in this life.

As there is both grace and the remainders of corruption in every saint, it follows, that there will be "a continual and irreconcilable war" between these two opposite principles. This conflict is described in a very striking manner.—Rom. vii.; Gal. v. 17 Sometimes the one principle prevails, and sometimes the other; but grace will finally overcome. The *impulsive* or moving cause of sanctification is the free grace of God.—Tit. iii. 5. The *meritorious* cause is the blood and righteousness of Christ.—Tit. ii. 14. The *efficient* cause is the Holy Spirit.—1 Pet. 1. 2; 2 Thess. ii. 13; 1 Cor. vi. 11. The *instrumental* cause is faith in Christ.—Acts xv. 9, xxvi. 18. The external means are, the Word, read and preached, the sacraments, and prayer. - John xvii. 17; 1 Pet. ii. 2. Providences, especially afflictive dispensations, are also blessed for promoting the sanctification of believers.—Rom. viii. 28, v. 3-5.

37. What is the meaning of sanctification in your own life? (당신의 삶에 있어서 성화란 어떠한 의미를 가졌는가?) (Rom 6:1-14)

- 1) C&MA Doctrinal Statement #7
(<http://www.cmalliance.org/howeare/doctrine.htm>)

It is the will of God that each believer should be filled with the Holy Spirit and be sanctified wholly,(22) being separated from sin and the world and fully dedicated to the will of God, thereby receiving power for holy living and effective service.(23) This is both a crisis and a progressive experience wrought in the life of the believer subsequent to conversion.²⁴

([22] 1 Thessalonians 5:23, [23] Acts 1:8, [24] Romans 6:1–14)

- 2) From Shaw's Exposition

Holiness, though it cannot give us a title to heaven, is indispensably necessary. It is necessary by a divine and unalterable constitution; for "without holiness no man shall see the Lord."—Heb. xii. 14. God has enacted it as an immutable law, that nothing which defileth shall enter into the heavenly city.—Rev. xxi. 27. It is necessary, also, as a preparative for heaven. It is the evidence of our title, and constitutes our meetness for enjoying the pleasures and engaging in the work of the heavenly world. "Blessed are the pure in heart; for they shall see God."—Matt. v. 8.

Let us, then, in the diligent use of appointed means, earnestly "follow holiness" "This is the will of God, even our sanctification." This is his express command: "Be ye holy; for I am holy." Those whom he ordained to glory as the end, he chose to holiness as the means, without which none shall ever attain that end.—Eph. i. 4. This is, also, the end of our redemption by Jesus Christ.—Eph. v. 25, 26. He died not only to save us from wrath, but to save us from our sins. Holiness was the primeval glory of our nature, and shall we not endeavour to recover that glory—to be restored to the image of him who created us? Holiness is eminently the glory of God; and shall we not seek to resemble him in sanctity? Holiness is necessary to make us "meet for being partakers of the inheritance of the saints in light." Presumptuous and delusive is that hope of seeing Christ hereafter; which does not produce an ardent desire and earnest endeavour to be conformed to him here. "Even man that hath this hope in him purified himself, even as he is pure." - 1 John in. 3.

38. What is relation between justification and sanctification? (칭의와 성화의 관계는 무엇인가?) (See Shaw's exposition on Sanctification)

1) Shaw's Exposition

Romanists, as we formerly noticed, confound justification with sanctification; and, as this leads to various dangerous mistakes, we shall mention several points in which they differ. They differ in their *nature*: justification is a relative change of state; sanctification is a real change of the whole man, soul and body. They differ in their *order*: justification, in the order of nature, though not of time, precedes sanctification; for righteousness imputed is, in the order of nature, prior to holiness, implanted and inherent. They differ in their *matter*: the matter of justification is the righteousness of Christ imputed; the matter of sanctification is an inherent righteousness communicated. They differ in their *form*: justification is a judicial act, by which the sinner is pronounced righteous; sanctification is a physical or moral act, or rather a series of acts, by which a change is effected in the qualities of the soul. They differ in their *properties*: justification is perfected at once, and is equal in all believers; sanctification is imperfect at first, and exists in different degrees of advancement in different individuals; hence the former is called an *act*, and the latter a *work*. Other points of difference might be mentioned, but we only add, that in justification we receive a *title* to heaven; sanctification gives us a *meetness* for, and a capacity of, enjoying it.

2) Chart representation of Shaw's exposition by Jintae Kim

	Justification	Sanctification
Nature	A relative change of state	A real change of the whole man, soul, and body
Order	Prior to Sanctification	Presupposes justification
Matter	The righteousness of Christ imputed	An inherent righteousness communicated
Form	A judicial act, by which the sinner is pronounced righteous	A physical or moral act or a series of acts, by which a change is effected in the qualities of the soul
Properties	An act perfected at once and equal in all believers	A work that is imperfect at first, and exists in different degrees of advancement in different individuals
Heaven	Receives a title to heaven	Receives rewards in heaven

3) Westminster Larger Catechism (<http://www.reformed.org/documents/>)

Q. 77. Wherein do justification and sanctification differ?

A. Although sanctification be inseparably joined with justification,[330] yet they differ, in that God in justification imputeth the righteousness of Christ;[331] in sanctification of his Spirit infuseth grace, and enableth to the exercise thereof;[332] in the former, sin is pardoned;[333] in the other, it is subdued:[334] the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation[335] the other is neither equal in all,[336] nor in this life perfect in any,[337] but growing up to perfection.[338]

4) My chart in Korean

	칭의	성화
관계	과거: 원죄와 모든 죄	현재: 육신속에 잠재한 죄의 능력
시간적	믿는 순간 즉시 한번에	과정: 믿음-->죽음
적용	모든 사람에게 동일	사람에 따라 정도가 다름.
최후의 심판	구원	상급.

39. Sanctification involves crisis in the believer's life. Why does it involve crisis? (경험적 성화와 연결되어 왜 위기가 있게 되는지 설명하라)

Sanctification first requires a volitional act of the believers, cutting off themselves from the old sin nature by the power given by the Holy Spirit. It takes a deliberate decision of the believers to yield their life to the Holy Spirit.

40. Present the biblical basis of the sanctified life (성결한 삶의 성서적 근거는 무엇인가?)

Sanctification: An Alliance Position Paper

(<http://www.cmalliance.org/howeare/worddocs/sanctification.doc>)

This outline study is offered to help clarify and personalize the work of the Spirit of God in our lives. It is intended to provide an initial listing of scriptures that will help define the mysterious work of the Spirit of God at work in our life. It is not exhaustive but selective.

At point of conversion, when we are born again we are placed in the body of Christ. We are seen as holy because of what Christ has done. We have trusted Him for taking care of our sin debt. The price for sin is paid and we are positionally sanctified. The Spirit seals us.

- Romans 5:1 We have been justified through faith . . . through our Lord Jesus
- 1 Corinthians 1:39 Christ Jesus has become for us..our righteousness.
- 1 Corinthians 6:11 But you were washed, you were sanctified, in the name of
- 2 Corinthians 5:17 Anyone in Christ is a new creation
- Ephesians 1:13-14 And you also were included in Christ ... marked in him
- Hebrews 13:12 Jesus suffered . . . to make the people holy

Having been placed in Christ we immediately begin the discovery of who Christ is and what he has accomplished for us and what we may be in Him. (I Peter 1:16 - Be holy) Until we come to him there is no possibility of this discovery. (I Cor 2:14 The man without the Spirit does not accept the things ... of the Spirit.) We also recognize that within us there is no possibility of becoming like him. (Rom 7:21-24 Another law). There must be the realization that only when we abandon our will to His will is it possible to know the controlling work of the Holy Spirit manifesting the fullness of Christ's life within. No longer being slaves to sin and self but becoming slaves of the Spirit of Christ. Dying to self and living in Christ. Denying self and abiding in Christ. Sanctification isn't only a legal declaration of a position but it is to be a part of our experience as a decision and an ongoing relationship. It is both a crisis and a process, a decision and a development, a turning point and a new direction, it is a continual experience marked by an altar and a road.

It is a crisis, a willful event, a decision. It may be emotional or rational, behavioral or aesthetic but it is a turning point, a moment of exchange, a definite and thorough surrender, an altar.

- Romans 6:12-14 Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness.
- Romans 8:1 There is therefore now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death, those who live in accordance with the Spirit have their minds set on what the Spirit desires (6) the mind of sinful man is death, but the mind controlled by the Spirit is life and peace. (12) we have an obligation to live . . . by the Spirit.

- Romans 12: 1-2 Offer your bodies as living sacrifices, holy and pleasing to God -this is your spiritual act of worship.
- Ephesians 5: 18 . . . be controlled by the Spirit

It is a process, a working out, a developmental and progressive relationship in the unfolding road of my life. The initial realization of His sufficiency and my insufficiency is an altar experience the force of which presses us towards a daily revisitation of that exchange so the ongoing relationship is one of surrender, abiding, confiding, resting, staying, depending on HIM to accomplish his will in my life.

- 1 Thessalonians 4:3 It is God's will that you should be sanctified
- 1 Thessalonians 5:23 May God himself . . . sanctify you through and through
- Galatians 2:20 Christ lives in me . . . the life I live by faith in the Son
- Galatians 5:22-25 Live by the Spirit
- 2 Peter 1:5-11 Add to your faith virtue

This new relationship will be finally realized or completed in heaven. We will then be declared just people made righteous or perfect in him. Perfection understood in the context of sanctification during our earthly walk is that of "becoming". It isn't that we have arrived but are anticipating an entrance into eternity when seeing Him we shall be like Him, because of what He has accomplished.

- 1 Thessalonians 5:23 May the God of peace sanctify you wholly: and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ
- Phillipians 1:6 He who began a good work in you will bring it to completion at the day of Jesus Christ
- Hebrews 12:23. The church of the firstborn whose names are written in heaven, the spirits of righteous men made perfect

We counsel only those who are answering the call to "be holy" realizing that they haven't got what it takes to be holy. When someone responds to the call to be holy and truly seeks, they shall find. The answer will come when the question is fully asked, "How can I be rescued from this mess" (Rom 7:24). The answer comes from sovereign God who will provide when he provides. Our part is to seek Him, and thank Him for the promised indwelling.

- We present CHRIST as the answer. (Gal 2:20 "I live by faith in the Son of God.")
- It is faith in Christ that will be effective. Christ only Christ is Savior and Sanctifier.
- We present the Holy Spirit (The Spirit sent by Christ) as the enabler. (John 14:16-17, 26 the comforter who guides, Acts 1:8 the power for witness,)
- It is the power of the Holy Spirit alone that will enable victory.
- He is the third person of the Godhead who Christ sent to make a difference in the lives of believers.
- He is to be invited in to the believing seekers life as the controlling, enabling, productive power person within.
- We don't promise an emotional experience. (Though new feelings may be given.)

- We don't press them to a disciplined life. (Though new disciplines may emerge.)
- We give them the expectancy of a new level of the manifestation of the Holy Spirit in their lives.
- Controlled by the Holy Spirit. (Ephesians 5:18)
- Ministries motivated by the Holy Spirit. (Romans 12: 1 - 8)
- Ministries benefiting the church and unbelievers. (I Corinthians 12,13,14)

We guide them in a prayer of

- Contrition: "Father God I am in despair. I am at the end of
- Confession: "I know I am not controlled by your Holy Spirit. I realize that my flesh is in control because
- Invitation: "Please come into my life and take full control. Unless you come in and take over I am useless and without hope. I have tried to be a Christian, to be a witness, a worker, an apologist and persuader but it doesn't work. I need you to come and take over. Take over right now.
- Surrender: I yield to whatever you determine the Holy Spirit is to accomplish in my life. I give my thoughts, my talents, my abilities, my motivations, my health, my possessions, my all, everything to you without reservation or protection, design or self-determination. Do with me as you will, You are the potter, I am the clay.
- Faith expectation: "In yielding to you, seeking your face, asking for your person to be known in my life. I believe that you will do what you have promised to do. I accept your promise of the coming of the Holy Spirit and the command to be Holy as a representative of what you long to see accomplished in your children's lives. I now accept your life as mine, your strength for my weakness, your fullness for my emptiness, your will for my indecision, your values for mine in spending time, energy, money and influence, your passion in what I love to do, your wisdom in my counsel, your understanding in my judgments, in short.... your life in me.
- Gratitude: Thank you for hearing and answering my cry for help. Thank you for accepting me in my weakness and emptiness. Thank you for filling up this simple vessel with you're the substance of your life and strength. Thank you for taking my life from the hopeless storm to the strength of the mountain.

41. How is sanctification related to the Lord Jesus Christ? (성결이 주 그리스도와 어떤 관계가 있는가?) (See <http://www.nyackcollege.edu/jintaekim/Fourfoldchart.htm>)

- 1) Our source of sanctification is Jesus himself, who is our sanctifier.
- 2) The goal of sanctification is Jesus Christ.
- 3) Jesus is the means of our sanctification. Three steps
 - a. Reliance on Christ
 - b. Entire surrender
 - c. We become sanctified through Personal indwelling of Jesus.

42. What is the relationship between salvation and divine healing? How are they related?
(구속에 있어서의 병 고침에 대해 설명해 보라)

1) Basis of divine healing: Atonement made on the cross. Thus, salvation includes the healing from physical illnesses.

2) The key passage: Isa 53:5

NRS Isaiah 53:5 But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.

43. What is your position concerning the ministry of divine healing in modern church setting? (오늘날 교회가 병을 고치는 사역에 대하여 당신은 어떻게 생각하는가?)

1) C&MA Position

The Christian and Missionary Alliance has always taught that provision is made in the redemptive work of the Lord Jesus Christ for the healing of the physical body, and that prayer for the sick and anointing with oil are taught in the Scriptures as privileges for the Church in this present age. Dr. A. B. Simpson, Alliance founder, wrote: "The scriptural doctrine of Christ for the body is not a matter of professionalism in the hands of miracle workers. It is simply the realization that the Lord Jesus has purchased and provided for His believing and obedient children physical strength, life and healing. From His risen life and living touch, our faith may still take health and strength until our life work is done."

You must receive divine healing straight from God. And the best part of it is not His healing, but the blessing it brings to you through knowing Him.

2) What we need to consider first is biblical examples of divine healing.

A. The OT examples:

- a. God is the healer (Gen 20:17, 18; Exod 15:26).
- b. God healed through his prophets (2Kgs 5:3).

B. The NT examples

- a. Christ healed (Matt 4:24; 8:16; 15:30).
- b. The disciples are given the authority by Jesus (Matt 10:1-8). They healed (Act 3:7; 5:16; 9:34; 14:10; 16:18; 19:12; 28:8).

C. Church and the healing

- a. The healing is part of gifts in the church (1 Cor 12:9, 28).
- b. It is specifically instructed to invite the elders for healing (Jam 5:14-16).

D. Implication

From these biblical examples, it follows that the healing is part of gifts in the church to be exercised through the leaders. Thus, as written in C&MA doctrinal statement, prayer for the sick and anointing with oil are privileges for the Church in this present age.

44. How does Bible teach concerning whose priority is the healing ministry in the Church? (교회에서 병든 자를 위해 기름을 바르고 기도하는 사역을 누가 먼저 해야하는 것이 성서적인가?)

1) C&MA Doctrinal Statement #8 (<http://www.cmalliance.org/whoweare/doctrine.htm>)

Provision is made in the redemptive work of the Lord Jesus Christ for the healing of the mortal body.(25) Prayer for the sick and anointing with oil are taught in the Scriptures and are privileges for the Church in this present age.(26)
([25] Matthew 8:16–17, [26] James 5:13–16)

2) Two primary biblical passages

NRS James 5:13 Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. 14 Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. 15 The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. 16 Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective.

NRS Matthew 8:14 When Jesus entered Peter's house, he saw his mother-in-law lying in bed with a fever; 15 he touched her hand, and the fever left her, and she got up and began to serve him. 16 That evening they brought to him many who were possessed with demons; and he cast out the spirits with a word, and cured all who were sick.

3) Conclusion

As instructed in Jam 5:14 and implied in Matt 8:14, it is primarily the church leaders' job to pray for the sick.

45. What is your theological position concerning the suffering of the righteous? (고난에 대한 당신의 신학은 무엇인가?)

1) The fall and all evil

All evil including the suffering of the righteous have its origin in the fall in the Garden of Eden (Gen 3). The effect of sin is total including humanity and its environment.

2) Implication of the fall

No one is immune to the effects of sin whether one is righteous or not.

Salvation changes our status, but it does not prevent us from suffering.

3) Our blessed hope is the coming of Christ, which will remove all evil from us.

46. When your church members keep insisting on divine healing according to James 5, how will you counsel them? (야고보서 5장의 가르침에 따르는 성도가 기적적인 고침을 계속 추구하고 있을 때 당신은 그에게 어떻게 상담할 것인가?)

1) Dr. Simpson's word (*All for Jesus*, 88)

A. His firm belief in divine healing

We do believe that God heals His sick and suffering children when they can fully trust Him. At the same time we believe that no one should act precipitately or presumptuously in this matter, or abandon natural remedies unless alone and really know Him well enough to touch Him in living contact as their Healer.

B. Leave to their decisions.

We give no instructions to our missionaries in this matter, but leave them wholly free to use or not to use medical aid as they are led of the Lord and can individually trust Him.... Therefore we say to our own dear workers who go to the foreign field, 'Let every man be fully persuaded in his own mind.'

2) My opinion

God may use medical means to heal his people just as Isaiah healed Hezekiah with prescribed medicine (NRS 2 Kings 20:7 Then Isaiah said, "Bring a lump of figs. Let them take it and apply it to the boil, so that he may recover."). Therefore, it would be presumptuous for us to insist on the healing without help from doctors.

47. How is sin and sickness related? (죄와 병은 어떠한 관계가 있는가?)

1) The ultimate origin of sickness is the original sin (Gen 3). Sickness is the process to lead to physical death.

2) There are certain cases of sickness that may have their immediate cause in the sins committed by the sick person (Jam 5:4-6).

A. Causes of sickness

Old age (Gen 48:1, 10); Punishment by God (Num 12:9, 10; 16:22, 46; 2Kgs 5:26, 27; 2Chr 21:14-19); the sins of parent (2Sam 12:15); the sins of the sick person (Prov 23:29; Mic 6:13); Satan (Job 2:7); Glory of God (John 9:3; 11:4).

B. Atonement of Christ and Sickness

We have provision for divine healing in the redemptive work of Christ.

48. What is difference between miraculous healing and sanctified life of saints? (기적적인 고침과 성도의 거룩한 삶은 어떻게 다른가?)