

A Dialogue between Wesley and Confucius on the Theme of Sanctification¹⁾

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Introduction

How can a man live a holy life in this world? This seemingly simple question was a supreme interest to John Wesley(1703-91) who was a "*homo unius libri*"(a man of one Book) and an Anglican priest in the eighteenth century. The theme of sanctification is the consistent teaching of the Old and New Testament of the Bible, and naturally, it was the grand teaching of Wesley, for the Bible is the "*sola*" authority of his life and ministry as well as theology.

It has been also one of the prime goals of the education and ethics in Confucian school and society since Confucius (551-479 B.C.). The Confucian culture has remained predominant not only in China which is the cradle of Confucianism, but also many other countries in Asia like Japan and Korea which socially and economically have been rapidly Westernized. While these countries have changed in the various dimensions of life in modern times more than in any period on their history, the people are still accustomed to think, speak and behave in the Confucian way of life.

Then, how can Wesley's "gospel" of holiness be preached to the Asian people who live in the culture which has been dominantly influenced by Confucian "ethics" of holiness? This question is existential to an Asian Christian minister who regards John Wesley as a theological and spiritual mentor. Thus, the present paper has been prepared primarily as a way to meet this need in the context of Christian ministry and mission.

This short paper mainly relies on the primary references both from Wesley and Confucius, even though using the secondary sources sometimes. The theme of sanctification in this paper is approached from an anthropological perspective rather than theological, social or cultural one, for a Confucian idea of sanctification is primarily interested in humanity and the first concern of this paper is to attempt to make a dialogue between Wesley and Confucius on the theme of sanctification.

I. Wesley's Teachings on Sanctification

The biblical metaphor of the image of God is central to understanding Wesley's ideas about holiness and humanity as well as salvation.²⁾ In this light, we employ the metaphor of the "image of God" to explore Wesley's concept of sanctification from an anthropological point of view rather than from a hamartological perspective which usually focuses "personal holiness" as indicated in John Wesley's Concept of Perfection, by Led George Cox, and Wesley and Sanctification, by Harald Lindstrom, or from a socio-ethical perspective which normally stresses "social holiness" as manifested in Sanctification and Liberation, edited by Theodore Rynyon. Furthermore, in this section, Wesley's ideas about sanctification will be briefly reviewed under three stages--the primitive, fallen and restored one, for each of them shows its distinctive natures respectively, and we can gain a holistic picture about the thematic issue on sanctification.

A. Sanctification in the Primitive Stage

In his sermon, "On the Fall of Men" (WJW, II. 6), Wesley analogized the necessity of "holiness" in humanity as "the stock of a tree." In the same sermon, he affirmed that holiness in humanity is God's enthusiasm toward humanity so that He endowed the first humans, Adam and Eve, with the three faculties of the natural image--understanding, will, and, especially, liberty.³⁾ When God created the first humans, He intended them to be capable of "virtue or holiness." The uniqueness of humanity, for Wesley, is not seen in the simple fact that humanity is endowed with the three faculties, for they are given even to the rest creatures to some degree.⁴⁾ Instead, the dignity of humanity is found in the very fact that it is only humanity that is capable of God who is Holy.⁵⁾ Adam and Eve rightly exercised the three faculties to have perfect relationship with God so that they were holy and happy.⁶⁾

However, Wesley said, the ground of the holiness in humanity was, not because of the natural image of God which was implanted in it, for the ground of moral character of humanity is found in the moral image or "righteousness and holiness."⁷⁾ If the natural image by which humanity is a spiritual being consists of a triple faculty of the human spirit to "do"--to understand, to will, and to choose God, the moral image by which humanity is a moral being is nothing other than the substance of the human spirit to "be"--to be holy and righteous.⁸⁾ Thus, the original humanity was substantially holy, not because of "doing" the three faculties of the natural image, but because of "being" full of the moral image of God who is Holy by Nature.⁹⁾

B. Sanctification in the Fallen Stage

According to Wesley, Adam, unlike Eve,¹⁰⁾ deliberately misused his liberty through his disposition of pride which is the "root of that grand work of the devil."¹¹⁾ Adam freely preferred evil to good and attempted to find happiness apart from God.¹²⁾ Immediately after Adam fell into evil, he completely lost the moral image of God and became no more righteous and holy.¹³⁾ By his disobedience against the "positive law" and the "law of love,"¹⁴⁾ Adam became completely corrupted and sinful. He lost both his holiness and, consequently, his happiness.¹⁵⁾

By the Fall, Wesley affirmed, Adam lost also the three faculties of the natural image of God. The "understanding" of fallen humanity is too darkened to discern the spiritual aspects about God and the sinful condition of humanity.¹⁶⁾ The faculty of the "will" of the natural image is so perverted that it is full of the pleasures of the world.¹⁷⁾ Fallen humanity is unable to will to love God and pursue the heavenly affections. Since the faculties of "understanding" and "will" are perverted, the faculty of liberty is too powerless to choose what is true and good.¹⁸⁾ Fallen humanity is still free, and yet, it is free from holiness.

All of these radical changes took place not only in Adam and Eve but also in the entire human race, for they were "in" Adam when he preferred evil to good.¹⁹⁾ "natural humanity"²⁰⁾ or humanity in the

fallen stage is not longer holy because of the inherited sin.²¹⁾ Fallen humanity which has lost the image of God must be sanctified to recover the primitive holiness.

C. Sanctification in the Restored Stage

For Wesley, there is only "one thing now needful" for fallen humanity, that is, "to re-exchange the image of Satan for the image of God."²²⁾ While strongly affirming the "universal wickedness" of fallen humanity, Wesley argued that fallen humanity may now attain both a higher degree of holiness and a greater happiness than it would have been possible if Adam had not sinned.²³⁾ With respect to the possibility of the restoration of the image of God lost, Wesley firmly taught the "universal holiness."²⁴⁾ Wesley was so convinced on the trinitarian works of God that he was never pessimistic but optimistic to the possibility of the restoration of the primitive holiness.²⁵⁾

Then, first, how can "natural humanity" be sanctified? Wesley, most of all, emphasized that restoration of the image of God is possible only by grace. Salvation "begins" with "prevenient grace,"²⁶⁾ which is universal in the sense that it is given "free in all" and "free for all."²⁷⁾ It is carried on by "convincing grace,"²⁸⁾ and the image of God once lost is fully restored by "sanctifying grace" by which God's children are enabled to give Him "their whole heart."²⁹⁾ According to Wesley, there must take place the second instantaneous change in humanity, by which spiritually regenerated humanity can be sanctified.³⁰⁾ Thus, grace of God is the unique ground of the restoration of the primitive holiness, "inward holiness" or "entire sanctification"³¹⁾ (or the full restoration of the image of God), which is fulfilled both gradually and instantaneously by the works of preventing, justifying and sanctifying grace.

What, then, is the nature of sanctification restored? From the standpoint of the biblical metaphor of the image, the first distinguishing mark of sanctification is the restoration of the moral image in terms of the perfect purity of the human heart.³²⁾ For Wesley, sanctification, in a broad sense, begins with regeneration, and the spiritually new-born humanity grows to be "wholly" cleansed even from "inward sin" which remains in the heart of the regenerated.³³⁾ While admitting that when fallen humanity is regenerated and delivered from the "dominion of outward sin" and the "power of inward sin," Wesley affirmed that "entire sanctification," by which fallen humanity is "wholly transformed" from "the image of the brute" into "the moral image of God," is fulfilled only when the human heart is fully purified or when "inward sin" is "entirely extirpated."³⁴⁾ Thus, from the standpoint of the moral image of God, "entire sanctification" or "full sanctification"³⁵⁾ means the whole restoration of the moral image which was once "totally" lost, and this indicates the new condition of the human heart, the perfect purity of the heart which is "full" of "righteousness and holiness" or the moral image of God.

The restoration of the faculties of the natural image, for Wesley, is the second mark of the holiness, even though that restoration of the faculties is not full but partial even in the state of the whole restoration of the moral image. If sanctification means the state of the divine holiness re-implanted in

humanity, this moral condition of new humanity is to be retained only by the right exercise of the three faculties of the natural image. And, for Wesley, this is best expressed in terms of loving God and neighbor.³⁶⁾

For Wesley, love is the perfect goal of the faculties of reason, will, and liberty: "Love is the health of the soul, the full exertion of all its powers, the perfection of all its faculties."³⁷⁾ For Wesley, love is the synthesis of the three faculties of the natural image. Understanding, willing, and choosing God is a distinctive task of humanity which is not given to other creatures, and unique condition of maintaining the moral image or holiness, and an ultimate goal of human existence. Perfect love is "the sum and perfection of religion."³⁸⁾ Thus, for Wesley, "perfect love" is the crown of the natural image and represents the second mark of "entire sanctification" or "full sanctification" which is restored by "perfect purity" of the heart of fallen humanity.

II. Confucian Teachings of Sanctification

As reviewed thus far, it is central to Wesley's ideas about sanctification from an anthropological perspective that his concept of holiness is fully oriented to the restored condition of the moral image and to the right exercise of the three faculties of the natural image. The first human beings were perfectly holy because they were created in the moral image of God, and remained holy by their right exercising the three faculties of the natural image of God. The holiness which was lost by the Fall can be restored in all mankind by grace through the restoration of the moral image or perfect purity of the heart. The restored humanity can remain holy and enjoy happiness in God through the restoration of the natural image or the perfect love of God and neighbors. Then, what is the Confucian thought of holiness?

A. The Concept of Sheng

If Wesley's concept of holiness is expressed in terms of the perfect state of humanity as a human being created in the image of God, the most literally appropriate Chinese term for it is "sheng" (聖; holiness or sanctification). "Qadosh" in the Old Testament and "hagios" in the New Testament which are the most representative words for the biblical term "holiness" can be translated in this Chinese character, "sheng" (聖; holiness or sanctification). However, the Confucian concept of "sheng" (聖; holiness or sanctification) does not essentially connote any religious idea like the biblical term "holiness." Instead, the term "sheng" (聖; holiness or sanctification) is basically related to an ethical dimension, and "the highest exemplification of virtue."³⁹⁾ The terms "sheng" (聖; holiness or sanctification) and "sheng-jen" (聖人, literally meaning "a holy person" or a sage) occur eight times in Confucius' *Analects*, and all of them contain only ethical meanings.⁴⁰⁾ As Mencius (371-289 B.C.), the most notable disciple of Confucius, said that "The Sage is the apogee of the human relationships," the Confucian concept of perfection is based on the virtues of the individual, the family and society in general.⁴¹⁾ For Confucius,

"chun-tzu" (君子, literally meaning "son of the ruler") represents the example of a sage and he is characterized by his moral superiority.⁴²⁾

B. The Concept of Jen

With regard to the virtues of the individual, Confucius especially emphasized "jen" (仁, all-around virtues).⁴³⁾ For Confucius, "jen" (仁, all-around virtues) is the display of the most important moral character of a sage, and he said that the one of "jen" (仁, all-around virtues) is the perfect one.⁴⁴⁾ Then, what is "jen" (仁, all-around virtues)? According to Confucius, "jen" (仁, all-around virtues) is nothing other than loving other: "Fan Chih [a disciple of Confucius] asked about 'jen' (仁, all-around virtues). The Master [Confucius] said, 'Love your fellow men.'"⁴⁵⁾

For Confucius, the practices of "jen" (仁, all-around virtues) consist mainly in two virtues: "chung" (忠; conscientiousness to others) and "shu" (施; altruism). The first is a positive aspect of "jen" (仁, all-around virtues) in terms of doing for others what they need; the other one of "jen" (仁, all-around virtues) is the one who sustains and develops others.⁴⁶⁾ On the other hand, the second implies a negative aspect in terms of not doing what they do not want. For instance, when a disciple of Confucius asked about "jen" (仁, all-around virtues), he replied that "Do not do to others what you would not like yourself."⁴⁷⁾ Thus, "jen" becomes synonymous with all-around virtue, and, in such contexts, "jen" (仁) can be translated as "perfect virtue."⁴⁸⁾

C. The Way to be a Sheng-jen

Then, how does a person become a "sheng-jen," a sage or a holy person? For Confucius, self-cultivation is essential for humanity to be holy or perfectly virtuous, and the human capability to be "sheng-jen" (sage) is concentrated.⁴⁹⁾ Confucius gave much attention to humanity rather than talking about spiritual beings or even about life after death.⁵⁰⁾ For Confucius, humanity can make "tao" (道; the Way) great, and not that "tao" (道; the Way) can make humanity great. Based on this optimistic humanism, he emphasized the necessity of self-cultivation for humanity to be a sage: however good humanity is, if it does not cultivate itself, it cannot but be evil.

From this Confucian perspective of self-cultivation which is based on an optimistic humanism, the daily task of dealing with social affairs in human relations is not something alien to the concept of "sheng" (聖; holiness or sanctification).⁵¹⁾ For instance, filial piety for the family and proper conduct for society in general is regarded as the character of an ideal humanity.⁵²⁾ Carrying on this task is "the very essence of the development of the perfection of his personality."⁵³⁾ Thus, the Confucianists believed that the way to be "sheng" (聖; holiness or sanctification) does not depend on some mysterious, spiritual power, but on humanity itself.⁵⁴⁾ As implied above, this is derived from both the Confucian conviction on an optimistic human nature and the Confucian stress on the self-actualization of "sheng" (聖; holiness or sanctification) through education and practice.

At this moment, it is worth noting that Confucius himself did not clearly teach concerning the human nature, but his disciples have shaped a theory that humanity is originally good.⁵⁵⁾ Mencius is the first disciple of Confucius to introduce into the Confucian school the definite doctrine that humanity is by nature good.⁵⁶⁾ According to Mencius, evil or failure is not innate but due to the undevelopment of one's original endowment. While Hsun Tzu (298-38 B.C.) opposed this optimistic theory and affirmed the original corruption of humanity, this pessimistic theory has been regarded as heresy by the Confucian orthodox tradition. Later Confucianists, especially Neo-Confucianists, devoted much of their deliberations to these subjects, but they have never deviated from the general direction laid down by Mencius.⁵⁷⁾

III. Dialogue between Wesley and Confucius on the Theme of Sanctification

We have briefly reviewed the ideas about holiness from the perspectives of Wesley and Confucius and his disciples. Then, how can the Wesley's "gospel of holiness" be viewed from the standpoint of the Confucian "ethics of holiness"?

A. Incompatibility between Wesley and Confucius

When we examine Wesley's ideas about holiness, there can be found several points in them which are incompatible with Confucianism. Then, what are the issues from which Wesleyans and Confucians differ mutually?

1. The Ground of Sanctification: Theological or Humanistic?

While both Wesley and Confucius emphasized the importance of sanctification of humanity in this life, they differed regarding its sources. From the Confucian perspective of "sheng" (聖, holiness or sanctification), Wesley's account of the holiness in humanity is basically religiously oriented. Wesley's approach to the concept of the holiness in humanity is essentially theological in the sense that it is grounded on the nature of God: humanity is holy, for it is created in the moral image of God who is Holy. In contrast to this, the Confucianists' account of "sheng" (聖, holiness or sanctification) is fundamentally innate in the sense that it is firmly grounded on the optimistic human nature. From this point of view, if Wesley is an Augustinian who stresses on divine initiative and human passive, Confucius a Pelagian who does human active more than divine interruption. While Confucianism does not deny a Supreme Power, it does not relate the divine nature to "sheng" (聖, holiness or sanctification) of humanity. However, for Wesley, the essence of holiness in humanity is not innate but derivative from God: He is "the fountain of all holiness."⁵⁸⁾ Holiness in humanity, for Wesley, cannot be thinkable without the Holiness of God.

2. The Way to be Sanctified: By Divine Grace or By Human Discipline?

For Wesley, the rationale that fallen humanity can and must be holy cannot be understood apart from a Christian concept of the gracious works of the trinitarian God: God's creation of humanity in His

image, the atonement of His begotten Son, and the works of the Holy Spirit. That is, God created humanity in His image and has intended it to be righteous and holy, Jesus Christ prepared for the foundation of the restoration of the primitive sanctification, and the Holy Spirit fulfills the divine providence. For Wesley, faith is the immediate "condition," and the triple grace--preventing, convincing, and sanctifying grace--is the fundamental "source" for the restoration of holiness once lost. These theologically oriented teachings concerning the way for humanity to be sanctified may be inaccessible to Confucianism.

For the Confucianists, unlike for Wesley, the justification that humanity must become "sheng" is derived from "a self-existent moral law," which is the "Mandate of Heaven."⁵⁹ From this Confucian perspective of the "moral law," Wesley's theologically oriented ideas about holiness are not humanistic but "supernatural." Becoming a sage, for the Confucianists, does not depend upon any power other than that innate one in humanity. Confucianists teach that the essence of "sheng" (聖, holiness or sanctification) is found both in the ethical disciplines of the individual and in the moral practices in the society. For them, human relationships in the family and society are criteria for "sheng"(聖, holiness or sanctification). Thus, Wesley's predominantly "supernatural" account of holiness cannot be compatible with Confucius, the first Chinese "Socrates" who advocates virtuous life which is grounded on an optimistic humanism, self-cultivated virtues, and the human relationships.

3. Is the Sanctification Instantaneous or Gradual?

When Wesley taught the necessity of the restoration of sanctification, it implied the traditional teachings of Christianity on human nature--total depravity of fallen humanity, original sin inherited by birth and nature, sinful tendency, etc. Consequently, according to Wesley, this Christian view of human nature requires a radical transformation of fallen humanity to be holy. Fallen humanity, Wesley said, both must and can be transformed instantaneously as well as gradually to become "entirely" sanctified. From the Confucian optimistic view of human nature, the Confucianists may be not interested in such a teaching concerning the necessity of a radical change of humanity like Wesley taught. Instead, the Confucianists stress only the gradual transformation towards "sheng" (聖; holiness or sanctification) through educational learning and ethical practices. Even Hsun tzu who affirmed the natural corruption of humanity insisted the importance of a continuing practice of self-discipline to become a sage. The Confucianists believe that humanity becomes "sheng" (聖, holiness or sanctification) gradually by practicing "chung" (忠, conscientiousness to others) and "shu" (施, altruism) which are grounded on the spirit of "jen" (仁, all-round virtues). This Confucian theory of graduality by self-discipline and self-actualization is basically hard to be compatible with Wesley who taught the necessity of the radical transformation of fallen humanity by the divine grace. While Wesley, like the Confucianists, emphasized the importance of gradual growing, he taught that the consistent growing is possible only after radical transformation of humanity, for all humanity without its radical experience of divine grace is totally

corrupted and incapable to remain ethically right. Thus, Wesley, unlike the Confucianists, stressed the radical inward transformation from the "image of the brutes" of fallen humanity into the "image of God" through faith by grace.

B. The Compatibility between Wesley and Confucius

With respect to the problems concerning "sheng" (聖) or sanctification, there are several unbridgeable points between Wesley and Confucius as examined thus far. However, we could find something compatible between them. And what are they?

1. Optimistic Potentiality of Humanity

It is worth noting that while Wesley was in the authentic Western tradition centered on Augustine in his stress on the total depravity by the Fall, he was at the same time faithful to the Eastern tradition centered on Gregory of Nyssa in his stress on positive potentiality even in fallen humanity. Wesley believed that since God's prevenient grace is implanted "in all" and given "for all," they are enabled to seek not only to be born again but also to be holy.

Furthermore, it is also important noting that while Wesley insisted that the moral image is "totally" lost by the Fall, the natural image is lost "in part."⁶⁰ Even though the spiritual condition of fallen humanity is no more moral but sinful, blind to truth, and enslaved to sin, fallen humanity still holds the "natural conscience" with the abilities of understanding, willing, and choosing. Wesley strongly argued that no one is "entirely without knowledge and independently on our choice!"⁶¹ While Wesley theoretically classified humanity after the Fall into three categories--natural, legal, and evangelical humanity, he clearly affirmed that there is no "natural man" practically in this life from the viewpoint of the prevenient grace which is "free in all" and "free for all."

Thus, the Confucianists may be interested in Wesley's stress on the possibility for fallen humanity to be sanctified: in these Wesleyan ideas, they could find to some extent the optimistic views of humanity as Confucianism teaches. For instance, when the Confucianists read Wesley's ideas about prevenient grace by which "natural conscience" is implanted in "natural" mankind and by which all fallen humans are able to respond to the universal calling of God for their holiness, they may see an optimistic view of humanity as Confucianism teaches.

2. Human Responsibility

Convinced on his belief in prevenient grace, Wesley taught that since God works in the heart and mind of all human beings, fallen humanity not only "can" and but also "must" work out their own salvation.⁶² When Mencius said that "Seek and you will find it, neglect and you will lose it"(6A:6), it may sound that he is a faithful Wesleyan who quotes both Jesus (Matt.7:7) and Wesley who rejected the Moravian "quietism" and stressed the Anglican teachings of "means of grace." Thus, so long as Wesley

remains Gregorian in his stress on human responsibility, his followers may find a bridge to reach out to the Confucianists who teach an optimistic humanism and self-discipline to become "sheng" (holiness).

3. Actualization of Perfection in this World

Wesley, who had strong positive view of humanity, advocated "going unto perfection," and the Confucianists may be interested in these Wesleyan teachings. At this moment, the comparison of Wesley both with Augustine and Gregory of Nyssa can be helpful to understanding this argument. For instance, While Gregory taught the both possibility and actualization of perfection in this world, Augustine had a radically pessimistic view of human nature and rejected the actualization of perfection in this world. Augustine had a static view of the "perfected perfection," i.e., "*perfectus* perfection" and denied the "actuality of perfection" in this life: Christian perfection is possible only after death. While Wesley, like Augustine, accepted that there is no "perfected (*perfectus*) perfection" in this life, he, like Gregory, interpreted the biblical teaching on perfection as continually growing perfection toward finality, i.e., "*teleiosis* perfection. And "Wesley's stress on the gradual renewal of humanity is to some extent compatible with Confucians, for they also focus on the continuing transformation of "hsing" (性; human nature).

4. The Necessity of Inward Transformation of Humanity

The Confucianists are usually misunderstood as if they taught only the Augustinian "perfected perfection" focusing the outward behaviors of humanity. They are easily misjudged as giving less attention to the inner motivation of the human heart like the Gregorian "perfecting perfection." Naturally, such kinds of misunderstandings can be considered as incompatible with the Wesleyan teaching of holiness which focuses on the inwardly oriented perfection.

However, it is worth noting that for the Confucianists the inner disciplines of "hsing" (性; human nature) are of great significance. It is why they emphasize the importance of learning "tao" (道, way or truth) before doing outward ethical behaviors. It is by learning "tao" (道, way or truth), they believe, that human beings practice "jen" or all-around virtues to become "sheng" or a sage. "Sheng-jen" is not the one who has perfectly fulfilled "jen" (all-around virtues) but the one who has practiced it continually through learning "tao" (道, way or truth). They teach that human behaviors are the fruits of inner change by learning tao(道, truth).

5. The Universality of Human Transformation

Wesley, like the Confucianists, taught the "universal holiness", that is, universal possibility of humanity's becoming "sheng" (聖, holiness or sanctification). This argument can be also illuminated by comparing Wesley with Gregory, Pelagius and Augustine. For instance, while Wesley stressed the Augustinian or the Latin Western tradition of the "total depravity" of fallen humanity, he did not forget to emphasize the Gregorian or the Greek Eastern tradition of the "universal" endowment of God's grace.

For Augustine, God's grace to transform humanity is not given to all of mankind but only to the elect. Furthermore, unlike Augustine who taught "predestination" in which the theology of the limited election is presupposed, Wesley emphasized a message of holiness which is not limited to the elect but is "universal" to all. In this light, Wesley differed also from Pelagius, for while he, like Wesley and the Confucianists, advocated the Gregorian view of positive humanity and rejected the Augustinian's negative perspective of humanity, his stress on the actuality of perfection is addressed only to the limited spiritual elites.

As reviewed above, Wesley's "universal holiness" can be interest to the Confucianists, for they teach the universal possibility of "sheng" (聖, holiness or sanctification). For instance, in saying that one is of the same kind as the sage, Mencius was pronouncing two principles of utmost significance: one is that every person can be perfect, and the other is that all people are basically equal.⁶³⁾ Thus, the Confucian teaching of perfection is not Augustinian but Gregorian and Wesleyan in terms of the emphasis on the universal possibility of "sheng" or "holiness." In this light, the Wesleyans who teach the universal possibility of holiness in this world may be able to build a bridge to reach out to the Confucianists.

6. The Praxis of Love

Finally, and most of all, the Wesleyans and the Confucianists may find the common ground between them in terms of their stress on ethical behaviors. For both Wesley and Confucius, holiness is not only the continuous inward renovation but also active outward behaviors. Inward transformation of humanity by faith through or learning tao (道, truth) must be proved by its ethical fruits in personal and social life. Sheng (聖, holiness) must be expressed in terms of the practice of "jen" or loving others, "chung" or conscientiousness to others, and "shu" or altruism. The one of "sheng" or the holy person is nothing other than the one who loves fellow creatures through "chung" and "shu" according to "tao." For Wesley, among many synonymous with "Christian Perfection," "perfect love" is one of his most favorite terms. The moral image of God is holiness, and holiness is nothing other than love. The natural image of God consists of the three faculties of the natural image, and loving God and fellow is the crown of the faculties. Thus, "Love your neighbors" is the essence of Wesley's "biblical holiness" and Confucius' "ethical holiness." Love is the Great Commandment of Jesus Christ, in whom there is a solid bridge between John Wesley in the West and Confucius in the East.

Conclusion

We have briefly reviewed the ideas of sanctification taught by Wesley and Confucius mainly from anthropological perspective. While Wesley's teachings of sanctification is predominantly religious, theological, and ecclesiastical as well as ethical and moral, Confucianism's ideas of sanctification, comparatively speaking, is ethical, humanistic and social as well as metaphysical and religious to some extent. From this perspective, mutual dialogues between them could have been regarded basically

incompatible. However, as manifested above, we could find some points of agreements as well as disagreements between them. Both of them have stressed the positive aspects of human nature, the potentiality of human transformation in terms of sanctification, human responsibility, ethical obligation for family, society, and country, etc. Even though they differed in dealing with the issues regarding the source and the way for humanity to be sanctified, Christians, especially Wesleyans and Confucianists could have sit down at the same table to talk about the issue of sanctification. It may be partially because of their theoretical compatibility, but mainly because both of them were faithful to their time and place. They were genuinely historical and cultural. They were sincerely faithful to their people in their time.

Christian theology must be historical and cultural. The first works of the "Spirit of God" were not apart from but in the midst of the "earth," especially when the "earth" was full of formless, vanity, and darkness (Gen. 1: 2-3). Life situation must be the womb of Christian theology, for God works in "earth." When Christian ministry and theology concern on human life and need, they can be sound, authentic and biblical: they can be means by which the Gospel and the Life of Jesus Christ can be soundly delivered to all humankind whom God loves. The peoples in the Bible and in Christian history have concerned on the situation of their lives and their community.

John Wesley was so concerned on the Church and society of the England in the 18th century that his theology and ministry have been influential to us. He was truly concerned on his people, his country and his time. He first listened to his parents, his fellows, and his mentors before teaching, preaching and healing. He, as an Anglican Churchman, argued "the world is my parish." Confucius was also very concerned on his people, society and nation while he lived in his century. His teachings were so local and provincial that they could be global and permanent like other thinkers in East and West throughout human history. While his teachings have been generally understood in terms of social and political ethics centered on family system, they have been studied from the perspective of metaphysical and religious views. Confucianism was with certainty the production of his time and place so that it could produce a culture which has been influential to us in present time.

We, Asia Pacific Nazarene ministers and theologians, have our own situations and cultures, and God may want us to do the triple ministry of Jesus Christ (teaching, preaching and healing) in our own historical and cultural situation. Wesleyan theology is "now and here" theology as well as "then and there." Doctrine of sanctification has been approached mainly from theological perspective mainly centered on doctrine of original sin without giving sincere attention to the culture in Korea. We know that it is very dangerous to universalize or characterize one particular people. With recognition of this point, I would dare to say that, general speaking, Koreans are religious, spiritual, emotional, and outward oriented people as well as philosophical, realistic, reasonable, and inward. That is, in Korea, when we deal with the biblical, Wesleyan, Nazarene teachings on sanctification, we must give great concerns to

these four dimensions mentioned above. When we teach Koreans the doctrine of sanctification, it must be thought with the issues of shamanistic, experiential, psychological, and ethical dimensions. And all of these should be approached from Confucianistic cultural background. We Nazarenes in Korea believe that the doctrine of holiness taught by Wesley and our Church is biblical, and yet it may have not been reinterpreted from Korean cultural environment centered on Confucianism. From this perspective, the Nazarene ministers in Korea must be conscious and authentic to the local environment, that is, Confucian culture as well as the global Nazarene tradition, that is, biblical, apostolic, and Wesleyan root as taught in our Manual. At this moment, we may ask a question to ourselves: "Has our theology and ministry been sincere to our local situation and culture as well as authentic to global teachings of the Nazarene Church?"

We Nazarenes have firmly believed that the doctrine of holiness is the cardinal of both the Bible and so our Church. The Church of the Nazarene has been generous to other theological issues than this doctrine of holiness. This doctrine has been regarded the core of our identity, or the identity itself of our Church. The triple ministry of Jesus Christ (teaching, preaching and healing) has been worked in our Church in forms of "evangelism, compassion ministry, and education" as found in our Manual. And all of these missional identities must be based on the doctrine of holiness: God wants us to be holy, God wants us to love our neighbors in need, and holiness must be taught as well as experienced and practiced." This is our vision, mission, and goals. At this moment once again, we may need to ask ourselves: "Have we teachers, educators, theologians and pastors are faithful to our theological, missional, and doctrinal identity?"

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