The Theology of Jubilee Examined in the Thought of John Wesley and Its Application to The Reunification Movement of North and South Korea

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<Introduction>

With the agreement between the National Christian Council of Korea (South Korea) and the Chosun Christian Confederation (North Korea) we Korean Christians declared 1995 as the year of jubilee because 1995 was the fiftieth year after the division of North and South Korea in 1945. We hope that we will be able to realize reunification of Korea in the nearest future. However, we need a jubilee movement for fifty years because we have had different cultures, different customs, different political systems, different economic systems and different social lives. We need at least fifty years to overcome these differences and recover national identity. Among so many jubilee movements the most urgent one is economic sharing. The bipolarization of rich South Korea and poor North Korea is very serious. Economic sharing to overcome the bipolarization of egocentric South Korea and starving North Korea is terribly important on the Korean peninsula.

We have to start the national economic sharing through the repentance of the South Korean people, particularly South Korean Christians. South Koreans must learn and recognize the idea of jubilee. First of all I want to develop the theology of jubilee from the thought of John Wesley who practiced jubilee movements in the English society of the eighteenth century. Especially John Wesley's theology of social sanctification and jubilee is very meaningful in Korean historical contexts. I would then like to suggest how to share our riches with North Korean people: the suggestions for the praxis of sharing in the perspective of John Wesley's theology of jubilee.
I have developed this subject from previous studies of Wesleyan scholars. They gave me insight to find out the concept of jubilee from Wesley. Elie Halevy made a famous thesis that Methodism prevented revolution in England because of the social impact of Wesley and Methodism.\textsuperscript{1) } Bernard Semmel followed Heley’s thesis and interpreted the Methodist movement as a social revolution.\textsuperscript{2) } Albert Outler interpreted that for Wesley the Christian community must be committed to social reform because, the essence of faith is inward, the evidence of faith is social.\textsuperscript{3) } Theodore Runyon edited the articles presented in the Sixth Oxford Institute on Methodist Theological Studies, held at Lincoln College, Oxford, in the summer of 1977. That book title was Sanctification and Liberation. Runyon interpreted Wesley as insisting on actual social revolution like Marx, who also emphasized revolutionary praxis: “In Wesley’s anthropology, therefore, some strong formal parallels with Marx exist. Human life is seen fundamentally as activity: as work which is teleological, always directed toward some purpose.”\textsuperscript{4) } James H. Cone highlighted the fact that for Wesley and black people the Holy Spirit’s presence with people is a liberating experience.\textsuperscript{5) } According to Jose Miques Bonino’s interpretation Wesley’s sanctification is not merely a spiritual state but relates to the social and historical realm as in the perspective of liberation theology in Latin America, Nancy A. Hardesty, a female Feminist theologian, emphasized that for Wesley the kingdom of God was not

\begin{itemize}
\item \textsuperscript{1} Elie Halevy developed his thesis through his books The Birth of Methodism in England Tr. and Ed. Bernhard Semmel (Chicago: University of Chicago Press, 1971) and England in 1815 Tr. E.I.Watkin and D.A.Barker (London: Ernest Benn, 1961).
\item \textsuperscript{2} Semmel developed Halevy's thesis in his book The Methodist Revolution (New York: Basic Books, 1973)
\item \textsuperscript{3} Albert Outler, Evangelism in Wesleyan Spirit (Nashville: Tidings, 1971), 25.
\item \textsuperscript{5} James H. Cone, "Sanctification and Liberation in the Black Religious Tradition," Sanctification and Liberation, 174.
\end{itemize}
only a future happy state in heaven, but a state to be enjoyed on earth:
leading to the continued growth of all people into the fullness of Christ,
in whom there is neither male nor female. 6) I owe my academic insight about
theology of social sanctification in Wesley to these numerous Wesleyan
scholars.

This topic held such interest for me that I wrote my Ph.D.
dissertation (Drew University in 1991) "The Theology of Social
Sanctification Examined in the Thought of John Wesley and Minjung Theology"
through this perspective. The purpose of this dissertation is to explore
the connection between John Wesley's theology of sanctification and Korean
minjung theology. For Wesley and minjung theology sanctification is
identified with social liberation. For minjung theology, the power of
liberation (dan: 斷) from suffering (han: 患) comes from the Holy Spirit.
For Wesley and minjung theologians the strong belief in perfect
sanctification in history is expressed in the concept of the present
kingdom of God or millenium. Both Wesley and minjung theologians point out
the weakness of capitalism and highlight the redistribution and sharing of
wealth. Wesley's pietistic and social strength can contribute to the
ecumenical dialogue between minjung theology and the pietism of mainline
Korean Protestant churches as well. The concept of social sanctification of
Wesley is very influential and impressive to both the liberal camp of
minjung theology and the conservative camp of Korean pietism.

However, I gained another insight beyond the perspective of
liberation after I returned to Korea and unification of Korea became the
terribly critical issue in the Korean historical context. I found
recently that Wesley's idea of social sanctification developed into the
dream of jubilee in terms of historical restoration, liberation, sharing,
reconciliation, peace and justice beyond the dream of liberation.

6 Nancy A. Hardesty, "The Wesleyan Movement and Women's Liberation,"
Sanctification and Liberation, 127, 173.
I. John Wesley's Theology of Jubilee:

A. Personal and Social Sanctification:

The main point of Wesley's theology is sanctification, while the most important point of Luther's theology is justification. For Wesley repentance is the porch of religion and justification by faith is the door of religion and sanctification by love is religion itself. For Wesley sanctification has two dimensions: personal and social. For Wesley, personal sanctification is defined as two concepts: holiness (kadosh in Hebrew and hagios in Greek) and love. This concept of holiness is expressed as holiness of heart and life. Wesley highlights the fact that individuals wait for entire holiness, for a full salvation from all our sins - pride, self-will, anger, desire, and unbelief. This is liberation from inner sin, original sin or the roots of sin as well as actual sins. For Wesley, actual sins are forgiven at the moment of justification. However, inner sin still remains in believers, even though it does not dominate, rule or control them. Thus, even believers have to repent our inner sin until it will be cleansed by the grace of perfection. The grace of perfection signifies saving Christians from all sins. For Wesley, perfection is attainable in this life.

This concept of entire sanctification before death implies doing good works and loving perfectly as well as entire holiness from inner sin. For Wesley, the positive meaning of sanctification is love, whereas the negative meaning of sanctification is holiness or sinlessness. What is sanctification? What is perfection? Wesley answers, "It is the loving God with all our heart, mind, soul and strength." It is love excluding sin, love filling the heart. This love interrelated to faith: faith-filled work with the energy of love.

Without faith no human being is sanctified; no human being is sanctified until she or he believes. While faith is a free gift of God, love is synergistic action.\(^\text{10}\) For Luther and Calvin love is God’s action: monergistic interpretation (God’s work 100% and human work 0%). However, for Wesley love is the action of God and human being: evangelical synergism (God’s work 100% and human work 100%). Luther and Calvin focus only on love as imputed grace, whereas Wesley insists on love as imputed and imparted grace. Therefore, there were serious controversies about imputation and impartation between Wesley and Lutheran-Maravians, Wesley and Calvinists. The concept of impartation signifies that our sinful nature becomes renewed and that one can participate in the image of God, in righteousness and true holiness by sanctifying love.\(^\text{11}\) The Spirit of impartation, the Holy Spirit, leads us into becoming the partakers and partners of Divine nature. The real testimony of the Spirit appears as the fruit of the Spirit in terms of love and good works. For Wesley, good works and love are needed for the assurance and the fullness of salvation or final salvation, whereas faith is only for initial salvation in terms of justification. Thus, for Wesley, faith is the condition of necessity for salvation and good works or love are the condition of fullness for salvation.

While holiness is separation from the world, love is incarnation to the world. Love is realized among people in the society and the world. At this point love is social as well as personal. Wesley emphasized that the essence of faith is inward and the evidence of faith is social. Outward witness in daily living is the necessary confirmation of any inward experience of inward faith.\(^\text{12}\) Through the Wesleyan doctrine of sanctification, Albert Outler argues with unhealthy

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evangelism: it emphasizes self-righteousness and only the relationship with God: "Do you want to be saved? Do you want to go to heaven?" But healthy evangelism involves questioning the relationship with people as well as the relationship with God.

Outler believed that Wesley gathered his converts in order to reform the nation. Wesley asked what is the reasonable purpose of God which calls Methodist preachers and answered that it is not to make a new sect but to reform the nation, particularly to reform the church and to spread scriptural holiness widely on the earth. To reform the nation as well as the church is the main point of social holiness or social sanctification. Wesley insisted that Christianity is not the solitary religion. He did not know religion but social religion and holiness but social holiness. For Wesley, faith working by love is the length, depth and height of Christian perfection. Wesley understood that Christianity is essentially a social religion and to change Christianity into a solitary religion is to destroy Christianity. Wesley preached a concept of a realized kingdom of God in this history in his "Sermon on the Mount VI": "We pray for the coming of his everlasting kingdom, the kingdom of glory in heaven, which is the continuation and perfection of the kingdom of grace on the earth." Wesley also believed that all the inhabitants of the earth are to do the will of their Father who is in heaven continuously, willingly and perfectly in this history.

B. Social Sanctification and Jubilee:

For Wesley, new birth is not enough; sanctification is necessary for

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13 Outler, 25-7.
14 Works, VIII, 209.
15 Works, XIV, 321.
18 Works, V, 337.
the renewal in the image of God in the righteousness and the true holiness. Sanctification is necessary to accept the challenge and risk the struggle for the fullness of life to make visible the kingdom of God: the kingdom of peace and justice. This kind of dream to realize the kingdom of God through social sanctification developed into the concept of jubilee. While Wesley insisted on the pessimism of human nature, he believed in the optimism of grace to realize jubilee as the perfection of social sanctification.

Wesley apologized to Dr. John Free who thought Methodist negatively that God did wonderful work, great work in terms of jubilee in New Castle, Cornwall and Kingswood where Methodist developed very well. Wesley believed that it was the sign of the society of jubilee on earth.\textsuperscript{19} Wesley believed in the concept of realized eschatology. When he preached his first outfield sermon in Bristol, Wesley used the text of the Sermon on the Mount in April 1, 1739 just as Jesus preached the Sermon on the Mount in outfield. In the second outfield preaching in April 2, 1739 he used the text of jubilee: Luke 4:18-19.\textsuperscript{20} He preached the gospel of jubilee to the people of minjung: the poor, the oppressed, the prisoner, the sick, the orphan, the widow and the disabled. Wesley interpreted "the year of the grace"(Luke 4:18-19) as "jubilee" in his Explanatory Notes Upon The New Testament.\textsuperscript{21}

C. Jubilee as the Present Kingdom of God:

He preached in the sermon about the Lord’s Prayer, "The kingdom of God began on the earth below and established in the mind of heart of believers."\textsuperscript{22} In his sermon "Spiritual Worship," Wesley expressed a

\textsuperscript{20} The Works, vol.19, 46.
\textsuperscript{22} Works, vol.V, 335.
kind of realized eschatology:

This eternal life then commences when it pleases the Father to reveal his Son in our hearts: ....... Then it is that heaven is opened in the soul that proper heavenly state commences."23)

When Christians repent and believe, the kingdom of God is already realized. In the hearts of Christians the rule of God presents with the appearance of the eternal now. He described the concept of salvation as not a future one but a present one in his sermon "The Scripture Way of Salvation."

What is salvation? The salvation which is here spoken of is not what is frequently understood by that word, the going to heaven, eternal happiness. It is not the soul's going to paradise, termed by our Lord, "Abraham's bosom." It is not a blessing which lies on the other side death: or as we usually speak, in the other world. The very words of the text itself put this beyond all question: "You are saved." It is not something at a distance: It is a present thing: a blessing which, through the free mercy of God, ye are now in possession of. Nay, the words may be rendered, and that with equal propriety, "You have been saved."

of might be extended to the entire work of God, from the first dawning of grace in the soul, till it is consummated in glory.24)

In his Notes on the New Testament, he comments in Matt. 3:2, "the kingdom of heaven is near."

A society has to be formed,...to subsist, first on earth, and later with God in glory. In some passages of scripture the expression is applied more particularly to the earthly state of the kingdom; others refer only to the glorious state, but most references include both.25)

Thus, for Wesley both salvation and the kingdom of God are in the present and in the future. Even though his concept of salvation and the kingdom of God is not able to be identified with the theology of salvation and kingdom of God expressed in nineteenth century Liberalism which focused on only present salvation and this worldly kingdom of God, it is not able to be identified with the theology of salvation and the kingdom of God revealed in twentieth century Fundamentalism which emphasized only future salvation and the otherworldly kingdom of God. While Wesley highlighted the futuristic consumation of salvation and the kingdom of God, he was much more interested in present salvation and the kingdom of God. For Wesley without the present assurance and experience of salvation and kingdom of God we cannot achieve futuristic salvation and the kingdom of God.

Therefore, Wesley thought that salvation and the kingdom of God

24 The Works, vol.2, 156.
started from here and now and grew to completion in the future just as a seed of mustard. In his sermon “On Working Out Our Own Salvation,” Wesley preached that salvation was like the growth of a mustard seed, just as Jesus preached:

It begins the moment we are justified, in the holy, humble, gentle, patient love of God and man. It gradually increases from that moment, as “a grain of mustard-seed, which, at first, is the least of all seeds,” but afterwards puts forth large branches, and becomes a great tree; till, in another instant, the heart is cleansed from all sin, and filled with pure love to God and man. But even that love increases more and more, till we “grow up in all things into Him that is our Head;” till we attain “the measure of the stature of the fullness of Christ.”

Here Wesley combined the Pauline theology of perfect and entire sanctification as the teleological point of salvation, growth to the fullness of the Christ, and Jesus’s gospel of the kingdom of God through the interpretation of the parable of mustard seed.

Wesley described the evangelical development of the Methodist society through the interpretation of the parable of mustard-seed as well in his sermon “The General Spread of Gospel.” Wesley interpreted that just as the the grain of mustard-seed is the least of all the seeds and a few years later it grow into large tree, the Methodist society grows from Oxford to London, Bristol, Newcastle-upon-Tyne, Ireland and  

America. He hopes that this general spread of the gospel will reach to Africa and Asia beyond Europe. He believes that "the Kingdom of God will not come with observation: but will silently increase, wherever it is set up, and spread from heart to heart, from house to house, from town to town, from one kingdom to another." Therefore, Wesley's theology of jubilee as the present kingdom of God is linked with his doctrine of perfection. While for Wesley individual personal perfection is possible in this world, social perfection as jubilee is possible as well. However, social perfection as jubilee is not achieved as the absolute meaning and absolute status but the relative meaning and relative status in this world, whereas personal perfection is not achieved as the absolute meaning and absolute status in this world. Even though we can not achieve absolute status of jubilee, we have to try to realize the society of jubilee in this world. Because the kingdom of God will be realized in the future absolutely in connection with the our present movement of jubilee, we ought to work for the realization of the jubilee as the present kingdom of God.

D. Jubilee as Restoration in Terms of Cosmic Sanctification:

Particularly, Wesley insisted on eschatology as the new creation and restoration of this world in connection with the present movement of the kingdom of God rather than the destruction of this world in his sermon, "New Creation."

The lion will have no claws to tear the lamb:

28 Wesley, 283.
29 Wesley, 283.
30 Wesley interpreted that personal perfection in this world is not free from involuntary sin, mistake, weakness, ignorance and temptation. For Wesley, the absolute status of personal perfection will be realized in the grace of glorification glorified as spiritual body through the power of the Holy Spirit after death.
no teeth to grind his flesh and bones. Nay, no creature, no beast, bird, or fish, will have any inclination to hurt any other; for cruelty will be far away, and savageness and fierceness be forgotten. So that violence shall be heard no more, neither wasting or destruction seen on the face of the earth. "The wolf shall dwell with lamb," (the words may be literally as well as figuratively understood,) "and the leopard shall lie down with the kid: They shall not hurt nor destroy," from the rising up of the sun, to the going down of the same.

But they shall "hear a great voice out of heaven, saying, Behold, the tabernacle of God is with men: And he will dwell with them: and they shall be his people: and God himself shall be their God." (Rev. xxii. 3,4.) Hence will arise an unmixed state of holiness and happiness, far superior to that which Adam enjoyed in Paradise.

As there will be no more death, and no more pain or sickness preparatory thereto: as there will be no more grieving for, or parting with friends: so there will be no more sorrow or crying. Nay, but there will be a greater deliverance than all this: for there will be no more sin. And to crown all, there will be a constant communication with the Father and the Son Jesus Christ, through the Spirit: a continual enjoyment of the Three-one God, and of all the creatures in him! 31)

Here Wesley describes the new creation as far superior to the old creation of the old Adam and a greater deliverance than our present pain. For Wesley 'no more sin' means 'no more fall.' Thus, the new creation implies a much better salvation than the old creation. However, this new creation begins and starts at the time of justification by faith through the grace of Jesus Christ and regeneration through the Holy Spirit in this world. So, a constant communion with the Three-One God and a continual enjoyment with the Three-one God have already been gained from the present experience of salvation in this world rather than in the other world.

Especially, this new creation does not exclude all the creatures except the human beings. Thus this new creation includes personal sanctification, social sanctification and cosmic sanctification. For Wesley the concept of cosmic sanctification was revealed in his other sermons as well as "New Creation."

Particularly, Wesley preached the concept of cosmic sanctification in his two sermons, "The General Deliverance" and "On the Fall of Man."

32) In "The General Deliverance" Wesley emphasized the partial corruption of the political image of the human being as well as the total corruption of the moral image of God. Thus, the fall of the human being brought violence and miserable destruction:

During this season of vanity, not only the feeblener creatures are continually destroyed by the stronger: not only the strong are frequently destroyed by those that are of equal strength; but both the one and the other are exposed to the violence and

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32 Wesley never used the term "cosmic sanctification." However, I try here to interpret cosmic salvation as cosmic sanctification. These sermons were focused on cosmic salvation through cosmic sanctification.
cruelty of him that is now their common
enemy, man. 33)

In "The General Spread of Gospel" Wesley expresses "universal holiness" in terms of cosmic sanctification:

All unprejudiced persons may see with their eyes, that He is already renewing the face of the earth:

He will carry on unto the day of the Lord Jesus: that he will never intermit this blessed work of his Spirit, until he fulfilled all his promises, until he hath put a period to sin, and misery, and infirmity, and death, and re-established universal holiness and happiness, and caused all the inhabitants of the earth to sing together, "Hallelujah, the Lord God omnipotent reigneth!"

"Blessing, and glory, and wisdom, and honour, and power, and might, be unto our God for ever and ever!" (Rev. vii 12) 34)

However, Wesley preached the optimism of grace to restore the image of God rather than the pessimism of human nature to destroy every creature as well as the human being in his sermon, "On the Fall of Man." In this sermon he emphasized the grace of salvation of the human beings through his love more than the corruption of the human being, the restoration of the image of God through becoming the partakers of his holiness more than the despair of the corruption. 35)

For Wesley the restoration as the concept of jubilee is expressed

both in the restoration of the love of God in terms of justification by faith and in the restoration to the image of God in terms of sanctification. In Wesley's view we are restored to the favour of God by justification in terms of remission of the guilt of sin and we are restored to the image of God by sanctification in terms of liberation from the power and root of sin.36) For Wesley justification means the restoration of righteousness or justice and sanctification means the restoration of holiness or love. For Wesley social salvation as jubilee means to realize social justice and social love perfectly.

Therefore, Wesley insisted in his sermon "The Scriptural Christianity" that the Methodist believes in the victory of perfect justice and perfect love as the dream of jubilee and the restoration of the image of God:

Suppose now the fulness of time to be come, and the prophecies to be accomplished. What a prospect is this! All is peace, "quietness, and assurance for ever." Here is no din of arms, no "confused noise," no "garments rolled in blood." "Destruction comes to a perpetual end." Wars are ceased from the earth. Neither are there any intestine jars remaining: no brother rising up against brother: no country or city divided against itself, and tearing out its own bowels. Civil discord is at an end for evermore, and none is left either to destroy or hurt his neighbour. Here is no oppression to "make" even "the wise man mad:" no extortion to "grind the face of the poor:" no robbery or wrong: no rapine or injustice: for all are "content with such things as they possess." Thus righteousness

and peace have kissed each other: (Psalm 85.10:)
they have "taken root and filled the land:
"righteousness flourishing out of the earth," and "peace looking down from heaven." 37)

For Wesley jubilee means the restoration from all kinds of physical handicaps. Charles Wesley's hymn "O for a thousand tongues to sing" illustrates the poetic presentation of the eschatological vision of shalom and jubilee. In the fifth verse, the vision of the final restoration of human handicaps is demonstrated, "Hear him, ye deaf; his praise, ye dumb, Your loosened tongues employ: Ye blind, behold you Saviour come, And leap, ye lame, for joy." 38) In the fourth verse, liberation and freedom are shown, "He breaks the power of cancelled sin, He sets thee prisoner free;..." 39) In the ninth verse he expresses the kingdom of God as love, "Anticipate your heaven below, And own that love is heaven." 40) For John and Charles, the character of eschatology is very clearly affirmed that peace upon the earth be restored and the heaven be opened on the earth and God's peaceful reign in mercy be established below. The Wesleyan revival movement showed how to turn the promise of the future blessings of the reign of God into a present reality. This understanding of the reign of God is related to the proclamation of a jubilee - Jesus's message of "good news to the poor" - and of release from enslavement from old authorities. This jubilee message had the effect of the restoration of God's new reign which transforms and redeems the whole created order.

For Wesley jubilee as restoration implies the restoration of history: the restoration of the history of salvation of the world as

39 Wesley, 80.
40 Wesley, 81.
well as the restoration of the history of Israel. In "The General Spread of the Gospel" Wesley mentions the restoration as follows:

For this is the promise: For the Lord thy God will gather thee from all nations, whither the Lord thy God hath scattered thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it....Again: I will gather them out of all countries, whither I have driven them: And I will bring them again unto this place, and I will cause them to dwell safely.41)

E. Jubilee as the Sharing and Distribution of Riches through Stewardship:

For Wesley Levicus 25 and Isaiah 61 are very important in order to realize the dream of jubilee. The place of Levicus 25 in the Bible kept the vision of an age alive when economic life would start over from scratch; and the testimony of Isaiah 61 demonstrates its fruitfulness as a vision of the coming revival. Wesley’s Journal is filled with reference to various acts of charity. Furthermore, the General Rules of United Societies indicate that acts of charity were a basic requirement for all Methodists.42) Wesley here lists three fundamentals for membership in the Methodist classes and societies. The second of these fundamentals is:

Doing good, by being in every kind merciful after their power, as they have opportunity doing good of every possible sort and far as is possible to all men. To their bodies, of the ability which God giveth, by giving food

42 Wesley, The Works, vol.9, 70.
to the hungry, by clothing the naked, by
visiting them that are sick, or in prison.\textsuperscript{43)}

To realize jubilee in terms of the kingdom of God Wesley emphasizes that we are just stewards: \textit{oikounomia} in Greek. For Wesley, Christians were brought and placed in this world as stewards rather than as possessors when the possessor of heaven and earth sent us. All our bodies and all our properties are not ours but God’s.\textsuperscript{44)} In his commentary on the chapter twenty five of Leviticus, he writes that we are sent as just tenants by God: "God alone was the Lord and proprietor both of them and of their lands, and they are only his tenants."\textsuperscript{45)} Wesley’s emphasis is on having not the comforts but the necessities. He preached that we ought to use money to please and glorify God rather than to gratify either the desire of the flesh, the desire of the eyes, or the pride of life.\textsuperscript{46)} In his sermon Wesley preached three principles on the use of money according to the spirit of stewardship. The first principle is ‘gain all you can!’ For Wesley, Christians must gain all they can without hurting their employees and swallowing up neighbors. The second principle is ‘save all you can!’ Wesley preached that we don’t have to waste money on gratifying the desires of the flesh, for increasing the pleasure of tasting, for adorning our houses and for buying costly pictures and books. The third principle is ‘give all you can!’ The first and the second principles are directed to the third principle. Economic distribution is most important to Wesley. For him, if human beings do not go beyond gaining and saving, all these things are nothing to them.\textsuperscript{47)} For Wesley, God entrusts us with that money in

\textsuperscript{43} Wesley, 72.
\textsuperscript{44} Wesley, \textit{Works}, vol.VII, 360.
\textsuperscript{45} Wesley, \textit{John Wesley’s Commentary on the Bible}, (ed. G. Roger Schoenhals), (Grand Rapids: Zondervan Publishing House, 1990), 110.
\textsuperscript{46} Wesley, \textit{Works}, vol. vii, 361.
\textsuperscript{47} Wesley, "Use of Money," \textit{Works}, vol. VI, 131-32.
order to feed the hungry, to clothe the naked, to help the stranger, the widow, the fatherless and to relieve the wants of all mankind. To apply it to another purpose is to defraud God. Wesley preached that to lay up treasures in heaven is to give money to the hungry, the naked, the stranger, the fatherless, the widow and the handicapped. However, most Korean preachers emphasize that to lay up treasures in heaven is only to offer money to the church. Wesley insisted, "The Jews give a tenth of all they have and the Pharisees give a fifth of all. However, real Christians give all as far as they can." He also preached, "Render unto God, not a tenth, not a third, not half, but all that is God's." He admired the primitive communalism among the earliest Christians. They held their possessions in common in the early church, so long as that truly Christian love continued. Wesley also objected to the duty of inheriting a good estate.

However, Wesley was not a communist, rather he taught stewardship of property. The point is that Wesley didn't accept the view of the sacred right to property, but rather that the right to property was bound up with its proper use. Wesley's concern with property led him to protest the monopolization of farms, markets, lands and money. He criticized the laissez-faire theory. Wesley criticized the laissez-faire philosophy of Adam Smith and Adam Ferguson because of his concept of property and some of his specific proposals for alleviating unemployment, poverty, and other social inequities. He believed that governmental planning and control are necessary to alleviate conditions of distress.

Max Weber simplifies Wesley as a theologian of capitalism. Max Weber incorrectly contends that Wesley's theology and ethics simply fostered the notion that the number of possessions a person has demonstrates the extent to which God's grace has fallen upon that individual.  

Among the poor, Methodist members didn't hesitate to apply his theological principles to the issues of poverty, unemployment and labor relations.

F. The Jubilee Economy as the Third Alternative beyond Capitalism and Socialism:

Wesley preached about the danger of loving riches in his sermons on the jubilee economy: "On Riches," "The Danger of Riches," "The Danger of Increasing of Riches." Wesley frequently used St. Paul's word, "The love of money is the root of all evil." The expression "all lovers of money" refers to those who seek their happiness therein. St. Paul expresses it by loving the creature more than the creator and by being lovers of pleasure more than lovers of God. Wesley criticized the notion that to increase goods creates an increase of happiness. Even though people have more substance, they don't have more content. If gold stole the heart of a person, she or he would be a gainer, lover and possessor of riches. If so, she or he cannot enter the kingdom of heaven. He warns, "Go to now, ye rich men! Weep for the miseries that are coming upon you." He calls on preachers to warn the wealthy against seeking to be richer.

In his sermon "On Riches" Wesley emphasizes that the love of money is the hindrance against sanctification of life concretely. To love riches is a hindrance to the love of God, loving our neighbour as ourselves, humility, meekness, yieldingness and patience. The temptation to riches causes the temptation to atheism, idolatry, the desire of the eyes, the pride of life, the physical desire and self-will. Wesley criticizes the whole city of London for using the words 'rich' and 'good' as synonymous. He criticizes the people of

London who say, 'He is a good man: he is worth a hundred thousand pounds.'

For Wesley the most idealistic society is the early Christian Church according to his sermon "The General Spread of Gospel":

None of them there will say, that aught of the things which he possesses is his own; but they will have all things common. Neither will there be any among them that want: For as many as are possessed of lands or houseses will sell them; and distribution will be made to every man, according to him has need. All their desires, meantime, and possessions, and tempers, will be cast in one mould: while all are doing the will of God on earth, as it is done in heaven. ...There will be no Ananias or Sapphira, to bring back the cursed love of money among them.

Therefore, Wesley's idea for the economy is the third alternative to overcome the weakness of capitalism and the weakness of socialism. He was interested in both economic freedom- gain all you can and save all you can- and equality- give all you can. For the new creation of the world history after the Cold War we have to listen to Wesley who mentioned the problem of capitalism and profounded the jubilee movement for the new creation of world history through the third alternative.

II. The Jubilee Movement in the Age of John Wesley:

53 Wesley, 525.
54 Wesley, 525.
A. Labor Movement:
First of all the jubilee movement of Wesley and the Methodists was a labor movement. The major contrast between the pre- and post-Industrial Revolution in England was that of the transition from small, family-type social units to the larger society of undifferentiated equals. Methodist enthusiasm was a transforming influence. It was with this new self-awareness emanating in large part from the classes and class leadership that Methodism contributed to the radical political movements of the nineteenth century. The early labor unions consisted of twelve members and one leader. Each member paid one penny weekly to his class leader at the time of the meeting, for the goal of the people of obtaining political liberty and universal freedom. The National Union of Working Classes was organized along similar lines as a special committee in 1831. They met once every week. Watson notes in his book, The Early Methodist Class Meeting, "since the magistrates had suppressed their legal peaceable meeting, they had resolved to hold small class meetings similar to the Methodist class meetings, to concentrate their strength." Methodism was indirectly responsible for a growth in self-confidence and the capacity for organization of working people. The new Methodist revival provided a new dream of a jubilee of ideal cooperation between the ruling class and the employed class during a period of profound alienation between classes in Britain. Methodism provided a tremendously successful service as the religion of the industrial bourgeoisie and a broad representation of the proletariat: miners, weavers, factory workers, seamen, potters and rural laborers. Methodism was successful in performing this double service. The factory system requires a transformation of human nature

until man has adapted to the discipline of the machine. Methodism is more influential on workers to be trained than Puritanism. Methodism is a religion of the heart. It differed most evidently from the older Puritanism. Methodism demonstrated three obvious means of maintaining grace to workers: through service to the church itself as a class leader or preacher, through the cultivation of one's own soul in religious exercises and through a methodical discipline in all aspects of life including labor itself.

E.P. Thompson discusses how Methodism performed a dual role as the religion of both the exploiters and the exploited in his article, "Methodism and English Working Class." The first reason why Methodism served this dual role is indoctrination by the evangelical Sunday schools. The second reason is that Methodism was a humanitarian movement in that needs and values related to the social relationship within the community. Methodism was embodied in the class meeting as a core group for money-raising activities rather than for instruction. The third reason is that Methodism was a religion which served as a consolation to many working people during the years of the Napoleonic wars. The styles of the Methodist revival movement appeared to help them overcome their violent emotions: swooning, groaning, crying out, weeping and falling into paroxysms. The chiliastic optimism of the revolutionaries provided the formation of the conservative attitude of religious resignation. Religious revivalism played an important role where political aspirations had become powerless. Wesley's characteristic response to poverty was to find work for the unemployed. When that was not possible, he established work projects and cottage industries of various types. For example, he trained and employed

59 Thompson, 157-58.
several people in the processing of cotton and established others in a small knitting industry.\(^60\) From that training an astonishingly large portion of the trade union leaders emerged. Oscar Sherwin says, “Methodism was a child of the Industrial Revolution.”\(^61\)

Wesley also attempted to work out more long-range solutions to the economic problems that beset his people. He established a lending stock—a sort of credit union, from which people were able to borrow limited amounts of money without interest. This program was launched in 1747 and continued in operation for many years. Thus, the old Foundery in London became a veritable melting pot of projects— a house of mercy for widows, a school for boys, a dispensary for the sick, a work shop and employment bureau, a loan office and saving bank, a book room, and a church.

Another example of Wesley’s attempt to relieve distress through humanitarian action was the formation of the Strangers’ Friendly Society. This organization was instituted in London in 1785 by a group of Methodists and was supported by Wesley. It was for the poor, the sick and friendless strangers. Such society soon spread wherever Methodism was established.\(^62\)

Wesley’s economic ideas are interesting and important, not because of the remedies or particular theories, but because of the humanitarian spirit they exemplified—a spirit that well might be imitated by the church in the twentieth century. Wesley’s ideas were founded on sympathy with human need. In Wesley’s thought, if the social ethic of love—as developed in his doctrine of sanctification—were systematically applied, then the social order itself might be perfectible.\(^63\)

\(^61\) Sherwin, 38.
\(^62\) Wesley, The Journals of John Wesley, VIII, 49.
Even though Wesley didn’t attack the problem of structure, the same practices can be revolutionary in the sense that they point out the core of the system. The struggle for the poor absolutely sprang from conviction of faith because their faith was a liberating one. There was no gap between their political practices and their expressions of faith. Political awareness and political activity for many notable leaders of the working class started immediately after conversion when they experienced the sudden repentance and the amazing grace which Methodism encouraged.\(^64\) New birth is not enough; sanctification is necessary for the renewal in the image of God in righteousness and true holiness. Sanctification is necessary to accept the challenge and risk the struggle for the fullness of life to make visible the kingdom of God: the kingdom of love and justice.

**B. Liberation Movement of Women:**

The second jubilee movement of John Wesley and the early Methodist was liberation of women. There was no financial qualification to become a leader; anyone who had positive religious experiences and common sense was eligible. There were at least eight thousand Methodist leaders from the poor and about eight thousand labor union movement leaders from the Methodist society by the end of the eighteenth century.\(^65\) There were carpenters, retired soldiers, taverners, piece-workers, weavers, leather workers, cooperers, bread bakers braziers among the founders of Methodist society. Women, especially, attained positions of leadership. Women who did not need any authority other than their own enthusiasm and determination initiated Methodist societies all over the country. The social position and influence of women were acceptable in Methodist societies. Even women among the lower classes, servant girls, spinners and housewives, were allowed to assume positions of leadership, which was a courageous innovation and a

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\(^{64}\) Elsa Tamez, “Wesley as Read by the Poor,” *Sanctification and Liberation*, 74.

\(^{65}\) Oscar Sherwin, 35.
bold social reformation.

Among those women who were active in the early years there was Mrs. Holmes of Smith House, Lightcliffe, who invited Wesley to preach at her home. Consequently, the Smith House came to be used as a main center for religious revival. Wesley also accepted the suggestion of a poor widow named Goddard to make Chinley a resting place for itinerants. Elizabeth Blow pioneered the foundation of Methodism in Hull and Martha Thompson in Preston and York. Elizabeth Clulow paid for a larger church building in Macclesfield. Mrs. Henrietta Gayer erected the chapel in Lisburn and Miss Harvey erected the chapel in Hinxworth. After her conversion resulting from the preaching of Wesley, Mrs. Dorothy Fisher opened her house to preaching in London and then in Lincolnshire.

The female position in Methodism developed as follows: public praying, testimony, exhortation, class leadership and preaching. Sarah Crosby became the first unofficial female preacher whom Wesley allowed to preach, privately. She wrote a letter to Wesley seeking his advice about her public speaking. It was very interesting that she didn’t wait for his answer to preach. Five days later she exhorted about two hundred people and prayed on Easter evening. She heard God’s calling, “feed my sheep!” and more than two hundred people surprisingly crowded to hear her teaching. Her inner confirmation of calling was strengthened by an assuring letter from Wesley, even though Wesley sent it after serious hesitation.

Mary Bosanquet began to preach within the parish in Madely after the death of her husband the vicar, Rev. John Fletcher, who was a designated successor of John Wesley. Actually, her ministry of public speaking began in London in a class meeting. Some of her audience

66 Paul Wesley Chilcote, “John Wesley and the Women Preachers of Early Methodism,” diss., Duke University, 1894, 64-82.
68 Chilcote, 148-52.
criticized her because they thought it was a sermon. They used 1 Corinthians 14 and 1 Timothy 2 for their criticism. Her primary defense was the call of God: "I know the power of God which I felt when standing in the house-block in the street at Huddersfield." She was afraid about what she was doing. She thought that the Pauline passages could not mean what they literally said—i.e., that women should be silent in the church. She notes that 1 Cor. 11:5 approves of women prophetesses, and how could a woman prophesy without speaking? She insisted that God does not refuse women's decision to be followers of Christ. In 1771, she wrote a letter to Wesley to ask his advice. Wesley accepted her calling as an "extraordinary call" to speak rather than the "ordinary rule." 

Finally, the official recognition of a female preacher began with the case of Sarah Mallet in 1787. Sarah lost her senses of hearing and sight but retained her speaking ability such that more than two hundred people crowded into a class meeting place to witness this unusual phenomenon and to hear her sermons. Sarah claimed that God opened her mouth. Thus, everybody was moved by her powerful and spiritual preaching. Wesley was very influential in getting for her the full support and authorization of the Manchester Conference in the chapel in 1787, with honor and dignity in the eyes of God and their brethren. Even though Wesley had some questions about women in leadership in Methodist society, this conviction regarding common people and human value was one of the most magnificent factors of Wesley's work. Thus, Wesley's jubilee movement was focused on the restoration of human value, equality, dignity and nature. Wesley taught the alienated people that they were equal to the richest individuals and also precious from the viewpoint of God. In Methodist life, working women and men learned how to encourage consciousness-raising and organization to restore
their humanity.

C. The Liberation Movement from the Slavery System:

The third jubilee movement was the liberation from the slavery system. Wesley attacked the slavery system in his article "Thoughts Upon Slavery" in 1774. He used Quaker Anthony Benezet's "Some Historical Account of Guinea" as the primary source. Three fourth of his article consisted of quotations from Anthony Benezet's article and one fourth dealt with his understanding of logical, legal and natural human rights. He rejected the biblical expression which accepted slavery. Some who supported the slavery system during the period of the Civil War were not happy about Wesley's article.

Wesley insisted upon teleological ethics which fight against human, social and political obstacles in order to achieve the ethical goal. For him the cosmic and human teleological ethical goal is the restoration of natural right in terms of *imago Dei*. The creatures under the grace of the natural revelation of God want to get freedom. He warns that slaves will cut the owner of slaves with knives if they do not get freedom of activity, freedom of space and freedom of worship. In the eighteenth century people could not suppose that Wesley declared the black slave as the creature who were created accordint to the image of God. For Wesley no body can take natural law away from a human being who has been given freedom by God at the time of his or her birth. Because of this pronouncement of Wesleys, Bernard Semmel believed him to be a perfect advocate of natural law.

Wesley identified natural law with theonomous ethics. Wesley pointed

72 Hynson, 46.
74 Hynson, 52.
that the slavery system led to the dehumanization of both slaves and slave owners. He appealed to both to become human being rather than to become wolves.75 This calls for reformation of the slavery system was revolutionary. Bernard Semmel called this anti-slavery movement the 'Methodist Revolution' and entitled his book Methodist Revolution.76 This revolution gave new motivation to thousand of people and taught revolution within a context of order.

In America, where the slavery issue came to a head later and was settled by war, Methodism in the North displayed a strong anti-slavery sentiment with little criticism. At the time of the Civil War, even President Lincoln himself praised the contribution of the Methodists in standing against slavery.

D. The Reformation Movement of The Prison System:

The fourth aspect of the jubilee movement was the structural reformation of the prison system. Wesley visited the castle prison once a week before his Aldersgate experience from the age of the Holy Club at Oxford. Thus, his concern about prisoners had continued for the long time. However, his concern about the reformation of the prison system came out after the Aldersgate experience.

At that time the punishment system was very severe: crime of shooting a rabbit with a rifle, the crime of breaking down the bridge, crime of cutting down young tree, the crime of stealing more than five shillings, each carried a sentence of death.77 Many criminals waited for trials for many months or many years.

From the spring of 1739 Wesley preached the gospel to prisoners and counseled prisoners. His counseling and praying were very powerful and

75 Wesley, "Thoughts Upon Slavery," 71.
76 Hynson, 47.
influential. Particularly he gave confidence in eternal life and peace of mind to prisoners sentenced to death. The Judge prohibited daily worship service at New Gate of Bristol and limited it once a week. Other Methodists followed Wesley’s example and made it a principle of Methodist society for social action to visit prisoners from 1743 on. In the annual conference of 1778 the ministry to prisoners was made a duty of all Methodist preachers.

Wesley insisted on the reformation of the prison system as well as the ministry to prisoners. He suggested the reformation of the prison before the publication of John Howard’s article “The State of Prisons in England and Wales in 1777.”

Wesley pointed out five problems as follows:

1. The circumstance of prison like hell: diseases, dirt, darkness and air unpleasant air made the prison the valley of death.

2. The prison life which teaches immoral actions: The prison became the school for learning all kinds of abusive language, bad acts, all kinds of crime and cruelty. Thus, the prison made crime a habit rather than correcting or reducting of crime.

3. The long process of trial: the system of waiting trial for many months or many years needs reformation.

4. Unfair trial of the rich and the poor: the system that the poor, who cannot pay much to lawyer and cannot get their rights defended: must be reformed.

5. Inhuman treatment of war criminals: Wesley visited French, American and Dutch war criminals and took care of them. Wesley’s

79 Marguardt, 82.
81 Journal 4: 355.
public appeal changed the minds of individual persons and the mind of the church.\(^{82}\)

In Wesley's heart he hoped for the realization of jubilee without prisons as well as for the reformation of the prison system. Wesley's ideal jubilee society consisted of no prison, no slavery, no sexual discrimination, no racial discrimination, no poverty and no oppression. For Wesley to reform the society was the call of God to Methodists: the realization of jubilee through liberation, freedom, equality, sharing, distribution, restoration, reconciliation, love, peace and justice. Thus, his jubilee movement saved English society from violent revolution as well as individual persons from spiritual crisis.

5. Other Social Services:

Wesley began visiting the sick from 1741. Wesley divided 46 members into 23 groups; each group had two members.\(^{83}\) Wesley wrote "Primitive Physic" in 1747 which was consisted of 289 titles and 829 paragraphs and was published in 23 editions until 1848 in England and published in 7 editions even in America from 1764 to 1839.\(^{84}\) This book contributed to the decrease in the death rate of children under five years old from 74.5% to 31.8% from 1740 to 1820.\(^{85}\)

Wesley and Methodists organized the Strangers' Friend Society in 1785 in London. For strangers without friend, the sick and the poor this institution was organized and spreaded to every place where Methodist society was established.\(^{86}\)

Wesley established Kingswood School in 1748. This school was started for the lower class who could not educate their children in

82 Journal 4:356.
83 Oscar Sherwin, 131.
84 Sherwin, 135.
86 Sherwin, 133.
high school. Without having to pay tuition and living cost they were taught to become biblical Christians by the method of Christianity.

III. The Jubilee Movement for the Reunification of Korea in the Perspective of John Wesley:

Today The British Methodist, The United Methodist Church of America and The Korean Methodist Church need to listen to Wesley's warning message. Some American Methodists worry that the church has lost spiritual power, when U.M.C. (The United Methodist Church) has become U.M.C. (Upper Middle Class). The richer the Korean Methodist Church has become, the more she has lost spiritual power. If Wesley came here, he would again preach the danger of riches to us and jubilee through sharing.

North Korean people are now starving. We are hearing the very horrible news that almost two million people in North Korea will be dying about August 1997. It is very urgent that we share our wealth with the North Korean people. I would like to suggest that a theological, spiritual and economic renewal of Korean Christians would be brought about by a redistribution of our riches.

First, we Korean Christians ought to develop our spirituality from the momentary experience of regeneration to the gradual experience of sanctification in terms of the spiritual growth and maturity. We need external and social holiness as well as internal and personal holiness: objective and passive spirituality of imputation (out of us) of grace and subjective and active spirituality of impartation (in us) of grace.

Secondly, we Korean Christians have to renew our solafideism or quietism to faith working by love or good works. We need the actualization and socialization of faith for the reunification of North and South Korea.
Third, we must overcome bipolarization of evangelization and humanization, inner spiritual assurance and social transformation. After 1990 the Korean liberal camp and the conservative camp have tried to harmonize evangelical concerns and social concerns through the Korean National Council of the Church.

Fourth, we have to believe that the unification or jubilee movement is the movement of the kingdom of God because it is the movement of repentance through the cross of Jesus Christ, the movement of reconciliation through the cross of Jesus Christ, the movement of restoration through the cross of Jesus Christ and the movement of sharing through the cross of Jesus Christ. Most Korean Christians think that the only evangelical mission movement is the movement of the kingdom of God and the jubilee unification movement is the secondary responsibility.

Fifth, we ought to have the spirit of stewardship, realizing that all our possessions belong to God: not mine but God's. We ought to give all we can except our basic living costs. We ought not to follow and imitate the diseases of capitalism: the egocentric mind as well as various entertainment and shopping habits.

Sixth, we must change our concept that just church offerings are the only way to lay up our treasures in heaven. To share our food and money with the North Korean people is to lay up our treasures in the heaven as well. We need stewardship training in tithing to the church but we can donate another tithe to North Korean people.

Seventh, Korean Christians have to raise funds for reunification through offerings at class meetings and district meetings every Friday just as the Wesleyan class meeting’s offering is used for the poor. If we would use the offering of the Friday class meeting for the reunification fund, Korean Christians may offer much more than now. It would be possible to gather more than 520 billion wons(Korean money) yearly for the unification fund because we have 10 million Christians
who can offer 1,000 won in every Friday class meeting for 52 weeks. If we donate this amount for ten years, it will be 5.2 trillion.87)

Eighth, we can mount a campaign to renounce of the inheritance of wealth. We ought to donate this wealth to the reunification effort except for the inheritance of some necessities by children: for example, we could will one-third\(\frac{1}{3}\) or one-fourth\(\frac{1}{4}\) of our wealth to our children and two-third\(\frac{2}{3}\) or three-fourth\(\frac{3}{4}\) of our wealth to the reunification fund.

< Conclusion >

We Korean people and Korean Christians are needed to have a solidarity of moral and economic support from all the people. Particularly we Korean Methodists want to ask a strong solidarity with the whole world Methodists as the sincere followers and faithful disciples of the spirit of jubilee of John Wesley.

As all global persons know, Korea was divided as the sacrifice of the Cold War. Germany had been destined to division of West Germany and East Germany because of their historical fault which caused the second world war. However, Korea was a victim of colonialism and imperialism under the Japanese colonial ruling power for the thirty six years. Nevertheless, Korea was divided by the Soviet Unions and the United States to release Japanese army from Korean peninsula. Therefore, Korea has been destined to bear the cross of the conflict of communism and capitalism as the last country which is still divided: the burden of sin of modern world history. North and South Koreans bear the burden of the world.

What is the reason for such suffering? Ham Sok-Hon insisted on God's historical providence over Korea in his book, Queen of Suffering. For

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87 In U.S. dollar 520 billion won becomes $ 580 million and 5.2 trillion won becomes $ 5.8 billion.
Ham Sok-Hon, Korea is 'Queen of Suffering' who has been crucified by Russia, America, China and Japan. One nation's misery is the pain of the whole universe. It is God's ache as well. However he believed in God's plan to purify, forgive and save world history. Suffering of Korea purifies world history. Korea has a global mission. Korea has a soteriological mission to cleanse the sin of world history. By bearing the historical burden Koreans can deliver themselves and sanctify the world as well. Koreans have been given a global mission to elevate world history to a higher level by taking charge of the world's suffering and injustice. Instead of Germany, Korea has a global historical responsibility.

Therefore, the unification of Korea is not the problem of Korean history but the problem of world history. All the global human beings have to support Korean jubilee movement for unification. Especially I appeal to world methodists to show a strong solidarity with Korean Methodists who are trying hard to realize the jubilee kingdom of God in Korean peninsula according to Wesley's theology of jubilee. I request World Christians to pray for Korean Christians to achieve the global historical mission task which God call us to fulfill in this age.

88 Sok-Hon Ham, Queen of Suffering, tr. E.Sang Yu, (Philadelphia: Friends of World Committee for Consultation, 1985), 19.
89 Sok-Hon Ham, 178.