

People in Purple

Volume 2

Biblical Studies on the Poor/Homeless

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FOREWORD

I suppose there are people in our world who have never met a homeless person. But I suspect their number is small. The reality for the vast majority of us is that we are constantly meeting them, though often unaware that we are.

Homelessness meets us in many guises. A man sleeping on a steam grate. A woman pushing a grocery cart with all her worldly possessions down the street. A child sent from a country south of the border whose family feared that drug gangs eager for new recruits would snatch him from them. A refugee family forced to flee their country by a hostile political regime.

A Vietnam veteran whose PTSD made his return to civilian life a living hell for him and his family. A mother and her two children living in their car. A person addicted to alcohol or drugs who has been kicked out of his house. A young girl, who ran away from an abusive home, and was forced into a life of prostitution. A day laborer, who wakes every morning hoping to be chosen to join a work crew so he can send his wages back to his family in another country.

A child soldier grabbed by a rebel army to pick up a gun and join the front lines of the resistance. A group of teenage girls kidnapped by an insurgent militia to serve them as sex slaves. A young girl, sold by her poverty-stricken parents to an adoption agency in the hope that she would have a better life than they could offer. A middle-aged black couple, whose mortgage went under water when the housing bubble burst, who move nomad-like among friends and family as they try desperately to get their lives back in order. An old man, previously the picture of perfect health and vitality, now diminished by a stroke, can no longer live alone and is placed in a long-term care facility or nursing home.

This is just a sampling of the circumstances that push people into a state of homelessness.

Every homeless person has a story. We who are not homeless could try to sort through those stories to decide which of them had enough merit to warrant our sympathy, our help, our time and

attention. But such an exercise is fraught with deep moral ambiguity. First, homelessness takes many forms, as Jean Kim helps us recognize and understand. It can be experienced on many levels and in various dimensions of human existence. The idea of homelessness has physical, social, cultural, emotional, and spiritual dimensions to it. The feeling of homelessness can be present even when surrounded by one's own family. The loss of one's cultural reference points and customs can bring about a profound sense of homelessness.

Second, no one is immune from the possibility of becoming homeless at some point in her or his life. Life does not come with a set of guarantees. Even those who are born into wealth, power, and privilege can find themselves in a Job-like state of loss that can even include the lack of a physical place to lay one's head at night in safety and comfort. Mental illness can often be found in families with great wealth. The transfer of wealth from generation to generation is fraught with all kinds of peril for the recipient generation. The powerful also know that their circumstances can change overnight as the result of an election, a coup, an assassination, or a loss of legitimacy. Privilege itself is always under attack by those who do not enjoy its rewards and benefits.

Third, our moral compasses are flawed. We deceive ourselves to believe that we can figure out the worthy and the unworthy among our fellow human beings. Jesus reminds us with the parable of the wheat and the tares (Matthew 13: 24-30) that God is the ultimate judge of our fruitfulness as human beings and as Christians. Our vision is limited; our understanding, imperfect. If we think we know all there is to know, we are mistaken.

And as we allow our reflections on the question of homelessness to go deeper, there comes a point where, if we have any knowledge of the Bible, we begin to hear verses of Scripture ringing in our ears. "Birds have nests, but the Son of Man has nowhere to lay his head." "How shall we sing the Lord's song in a foreign land." "We are like lost sheep that have gone astray." "A wandering Aramean was our ancestor."

In this volume, Jean Kim helps us to think in a systematic way through the biblical story, with its various themes, about the frequent uprooting of people from the place they thought of as home. She reminds us powerfully that the Bible is the story of people on a journey, one laced with the recurring loss of a place called “home.” And as she does so, we begin to realize just how much homelessness is a central and critical theme of the biblical story. From God’s banishment of Adam and Eve from the Garden of Eden, to the stories of Abraham and Sarah, Hagar, Isaac, Jacob and Esau, Rachel and Rebecca, Joseph, the story of Genesis is a reminder of just how tenuous the prospects were for the people of Israel.

Even when we hear the great and powerful story of the Exodus, with its dramatic liberation of the people of Israel from the grip of slavery, we must also be reminded that Israel wandered—homeless—in the wilderness for 40 years before crossing the Jordan and entering the Promised Land.

And the Exodus is only half the story in the Hebrew Scriptures. The great prophets of Israel and Judah arose as the northern and southern kingdoms were forced into exile and the Temple was destroyed. The loss of their land was accompanied by the loss of a place of worship and by the loss of their culture and the freedom to practice their faith openly, without fear of retribution, recriminations, and even the loss of life.

Neither Jesus or Paul or the disciples who followed Jesus had a home. Jesus’ ministry had him crisscrossing the Sea of Galilee, moving between Galilee in the north to Judea in the south. Paul journeyed an estimated 10,000 miles by land and sea as he undertook his mission of spreading the Good News of Jesus Christ north from Jerusalem through Syria and Turkey and into Greece and finally to Rome.

To be homeless is to experience pain and suffering. It assaults our humanity. It calls into question the meaning of life, and in particular the meaning of our own life.

Jean Kim also prompts those of us who are not homeless to consider the meaning of life and of our own lives in the light of the huge reality of homelessness in our world. This volume, with its focus

on the Biblical perspectives of homelessness, not only helps us understand how much human existence is a search for home, is a journey to find our home, it also helps us realize how God's claim upon us is a call for us to reach out to and stand in solidarity with those who are homeless. Jean's thoroughgoing analysis of the Bible demonstrates how the lives of all people are inextricably bound to one another through God's love in Jesus Christ.

In the Presbyterian tradition, we say, "the Scriptures of the Old and New Testaments are, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God's Word to us." Jean Kim's book shows us how powerful that scriptural witness is and, in the process, reveals to us as well what Jesus Christ is calling us to do.

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PREFACE

We usually look at the homelessness issue from one's behavioral standpoint; for example, "The homeless is lazy not wanting to work." I look at the homelessness issue from multidimensional standpoint – physical, emotional, social and spiritual. We seldom looks at it from theological perspective. Therefore, the volume two is a biblical study on the poor/homeless.

Do you read the Bible? What does it mean for you? I bet many people do read the Bible and it may affect each one differently. The Bible has been a significant part of my life as a guide. I accept the spiritual side of the Bible that guides me to God through Jesus in faith and "liberation" (from sin to salvation). The biblical accounts of Jesus, who walked, talked, ate with, and healed the poor sick homeless people in his days, inspired me so profoundly from my teen-years that they transformed all my life-long hardship, pain, tragedies, losses and despair into a strong motivation to love and serve the lepers in Korea (60s) and the poor/homeless in the United States (70s to the present). I frequently asked God what kind of life was I going to live as an immigrant to this country. The answer to those inquiries was God-inspired motivation to serve the poor. It was so strong that I was able to toss out the American Dream most immigrants like me tirelessly pursue. Instead, Jesus' dream became the priority of my life. It is my turn to share some of the abundant blessings I received in this country with the poor and homeless around me.

I heard one Christian say she didn't know Jesus was poor. Also, I imagine many Christians are not aware of sayings about the poor/homeless in the Bible. I have been very frustrated to see many church members mostly pursue a self-serving spiritual salvation, the other worldly religion, to get a ticket to heaven after death. They see the service of our needy neighbors as optional, not caring about the poor/homeless around us because they are not able to understand the Biblical position on the poor/homeless. Volume Two is all about what the Bible says about the poor/homeless. I hope reading this Volume will be eye-opening for many Christians and non-Christian readers

regarding how much God cares about the poor/homeless. I hope they will be motivated to share their blessings with the poor among us and serve them as God has mandated.

In 2003 I enrolled in the Doctor of Ministry degree program at San Francisco Theological Seminary. The theme of my dissertation was “The Root Causes of Homelessness and the Church’s Response.” As part of the dissertation, I did some work on how the Bible addresses homelessness. After that I continued to pursue and build on the Biblical studies on the poor/homeless. Volume Two represents the fruits of my several decades-long search and study, practice, teaching and preaching about the Biblical view of the issue of homelessness.

Those who are awakened by reading all the troubling truth in Volume one about how and why many people are poor/homeless in such an affluent country, how we, as citizens, society and a nation contribute to this consequence, and how we treat the poor/homeless in our midst, people of faith communities, Christians in particular may, I assume and hope, now raise a question as to how God and Jesus see such reality, and what they require of us to do about it.

Therefore, **the Volume Two** is an attempt to answer that question by digging deep into the Bible – the Old and New Testament - searching what it says about poverty/ homelessness. The Christian Bible or theologians seldom use the term “homelessness.” But walking through the whole Bible, I am able to identify a multitude of references and insights to the homelessness issue. I look at homelessness issues throughout my Biblical research from several perspectives – physical, emotional, social and spiritual. This is the uniqueness of my perspective as far as poverty/homelessness is concerned.

In the Old Testament, I start with the first perfect home God created for the first humans in the Garden of Eden. I review homelessness of the first families – Adam and Eve, Cain, the people of the Great Flood, Ham, Ishmael, Hagar, Jacob and Joseph and the Hebrews’ homelessness as a nation. While many Christians focus on the faith of the Israel Fathers, my focus is on how they became homeless. To find an answer, I highlight Israel’s homelessness as a nation in Egyptian bondage, in the wilderness, in the Assyrian exile and

Babylonian exile. I am able to identify Israel's four major violations of God's ordinances as the causes of her homelessness. While many Christians focus on Israel's spiritual sins, I identify their social and corporate sins and how they failed to love God and their neighbors.

I hope my findings and disclosure of these hidden, rarely preached insights will awaken Christian readers toward God's care and concern for the poor/homeless. I hope readers will see when Israel causes others to experience poverty and homelessness by their oppression and exploitation, Israel drives herself into homelessness and death.

I recognize Israel's coming home experience as entirely the result of God's steadfast love and goodness and solely for God's sake. I want to move people to acknowledge and respond to what the Lord requires of Israel and of us to do today. I end the Old Testament position on the poor/homeless addressing the rewards or punishment that results as a consequence for helping or not helping the poor.

In the New Testament, I start with Jesus' own homeless biography – how he was born, raised, lived, and died homeless – and how God raised him (ending his homelessness). I explore his purpose of coming to this world – for holistic salvation (Luke 4:18-19), his relationship with the poor/homeless, and his challenge to the wealthy; the impact of his mission to the religious and political system of his day. I explore the meaning of Jesus' life, death and rising from a spiritual as well as from socio-political and economic standpoints by relating them to homelessness and coming home.

I also research the hidden insight of Jesus' position on the poor/homeless in the Lord's Prayer and the Beatitudes. We often spiritualize his teachings but I tried to uncover the insight in the Lord's Prayer and Beatitudes. Many great scholar's research helped me to uncover his society, the whole religious system as it operated in the Great Jerusalem Temple, how corrupt the religious system and leaders were, and how severely they oppressed the poor – I name the plight of oppressed Israelites as “the poor/homeless.”

I contrast Rome's “Pax Romana” (peace by occupation of others by force) with Jesus' model of Shalom in giving his entire life. While the religious leaders collaborated with power, the Roman oppressors,

the Biblical Jesus stands steadfastly with the poor and oppressed. I dare to claim that Jesus himself was one of them. He implicitly and non-violently opposes the oppressive rules and collaborators for which he paid a huge price with his own life. But God vindicates his cause. God's vindication of Jesus gives hopes to all homeless people on earth.

I review the position of the first century church, and the writings of Paul, James and John on the poor/homelessness. This is something seldom mentioned in our Church and Christian life. I find Paul's position in particular on the poor/homeless is most remarkable and inspiring when I uncover the side of Paul who deeply cares about the poor/homeless. I conclude with his position on the poor/homeless in his unprecedented description and prescription of perfect agape love in Corinthian 13:13.

Paul is painted by some Christians as one who discriminates against and is uncaring about the poor/homeless, and socially alienating women in particular. I dare to reconstruct Paul of the Scriptures as the most revolutionary and faithful practitioner of Jesus' love and care for the poor/homeless and women.

I attempt to bring to the light the teachings of James on the poor and the rich, something avoided by many preachers although they all are written in the Bible. I think we need to hear James more in our days where wealth exercises power on everything and has become a god for many people, including devoted Christians.

The final part of Volume Two is a critique of contemporary church mission, including a diagnosis and treatment prescription for the church, quoting opinions of many scholars. Many scholar's viewpoints might disturb some people who think we in the U.S. do the best in the world.

My opinion is that the motivation for Christian Churches to develop a homeless mission must be based on the teachings of Scriptures. If not, quite often it doesn't last because it is like a building a house on a sand. I suggest the clear Biblical position for the poor will help the Church measure how close to or remote from God's position we stand, and will help us to do a self-critique of our mission.

I end the New Testament's position on the poor/homeless with John's vision of the New Jerusalem – the perfect home God and Jesus envision in Revelations (21:1-22:5). John's New Jerusalem is a dream of ending homelessness for persecuted Christians in his days, as well as for those who are victims of poverty, homelessness, alienation, abandonment, abuse, and oppression today. It is a coming home of all lost humanity for good.

I conclude that the Scripture starts with a perfect home and ends with a perfect home. The perfect home for all humanity is God's will. God created all human beings in God's own image and blessed them to be happy in their homes. No one is supposed to be homeless. Christians are called to end homelessness in our time and history.

Why am I writing about the poor/homeless? For over 4 decades, as a licensed mental health counselor, social worker and a Presbyterian minister, I have been serving the homeless people in the US. As I approaching 80th birthday, I want to document all my experience, research and knowledge I have for the homeless, whom I call my family before any memory leaves my brain. This is my last gift that I am leaving for this world in hope that they will motivate my children, grandchildren as well as the younger generations coming after me to care for their poor/homeless neighbors around them by learning from my experience in serving them. I dare to hope that this series of five volumes can serve as a resource for individuals, churches, religious communities and teaching institutions that are interested in and concerned about the poor/homeless. I also leave the entire proceeds from these books to and for the cost and related cost for the education and job/skill training of my homeless friends that they may get up and walk toward self-sufficiency and end their homelessness.

I present **definitions and terms** in relation to (physical) homeless issues that are developed by government agencies, and are being used by service providers. I also understand homelessness from multi-dimensional perspective-physical, emotional, social and spiritual. Each volume presents the description of each aspect of these homeless state.

Why five volumes? For the past 30 years I have been studying, speaking, writing, researching, and compiling resources on the homelessness issues.

Summarizing many decades of work, study and experience in one book is so huge that I divide them in 5 stand-alone volumes under different themes in order to present the homelessness issue more comprehensively. Even though the focus of this proposal is on the first volume I have given a brief synopsis of the remaining four volumes in the series to put it in context.

Why the title of these volumes is “People in Purple?” I have been called “Woman in Purple.” I earned the title from people who have seen me in a purple T-shirt every day since 1997. I chose the color purple when I developed a T-shirt with a message, “End Homelessness for all People” as part of the national campaign of the Presbyterian Church (USA) to end homelessness for all people. I have only worn purple since then.

Purple is the liturgical color of royalty and traditionally has been used during the season of Advent. Purple can also symbolize pain, suffering, and therefore mourning and penitence. It is also the liturgical color for the season of Lent: the time when Christians grieve, lament, and repent for Jesus’ suffering, reflect upon their lives in prayer and fasting, repent their personal and corporate sins, and commit to serve the Lord more faithfully. Likewise, in my purple T-shirt, I grieve, lament and repent for having so many homeless people in this affluent country, and commit to love and serve Jesus Christ by serving the homeless and to work toward ending homelessness. Personally it also represents my own pain, suffering and mourning of many tragedies and losses (in Korea as well as in the United States). The color purple has become not only my personal identity but also my homeless mission color. Because the color purple can also symbolizes pain, suffering, and mourning of homeless people who lost everything including their jobs, homes, families, identity, health, pride, joy and hopes, they deserve to be called “People in Purple.”

I hold the pain of my Lord, Jesus, dear homeless friends, and my own deep in my heart. My love for Jesus is my love for the homeless and my love for the homeless is my love for Jesus. As Jesus participates in my suffering and pain, I too participate in his as well as the homeless. Therefore, every day is Lent for me in my purple shirt. My life is a purple life, and I am called the “Woman in Purple.” I call the Great One “Jesus in Purple,” the service I

offer “Ministry in Purple,” and my homeless friends “People in Purple.” Thus naturally the title of this book, this series of five volumes, is “People in Purple” because it is their story.

Throughout all five volumes I have used **the poor/homeless** simultaneously as a single concept because all homeless are poor. Poverty is one of the major causes of homelessness and the poor are at a high risk of being homeless although not all the poor people are homeless.

My view, understanding, a nalysis, interpretation and critique of the homeless issue may be basic but it comes out of my experience of many decades in listening, talking and serving people who suffer from poverty/homelessness. I also quote other scholars’ opinions who have enriched me, hoping they will do the same for the readers.

In short, the public as well as most theologians, students, preachers, people in the phew, and politicians/ policy makers all tend to look at homeless issues only from the physical and personal behavioral standpoint and seldom view the issue from multidimensional and theological perspective; for example, the homeless are only those who have no physical place to live and also view them as lazy and do not want to work. But I define homelessness from multidimensional standpoints— physical, emotional, social and spiritual. Thus I assert that very few people are immune from being homeless; in other words, it is not just someone else’s issue but can be our own issue too. So we all can become humble before God and before all homeless people on our streets. I look at homeless issues from comprehensive 43 direct or indirect root causes including personal behavioral cause (Volume one). I also look at homeless issues from theological standpoint through comprehensive biblical studies (Old and New Testament) and disclose the position of God and Jesus Christ on the poor/homeless and their positive, supportive and loving relationship with them.

Through such biblical studies, people, Christians in particular, might be awaken toward the position of God and Jesus on the poor/homeless and thus be motivate to be more actively engaged in the mission of ending homelessness. It can also advance the understanding of the Christian community in particular because larger

readership will come from them and thus motivate them not only to engage in homeless mission but also become a strong voice and advocates for the homeless. The level of understanding of the public, theologians, students, preachers, people in the phew, law and policy makers and service providers will be advanced so that they will look at the issue from variety of aspects as described above.

This project hopes to affect law/policy makers to enhance their policy and funding toward ending homelessness. After reading this volume two (or all five volumes) few people will stay the same. Their perception and image of the homeless will be vastly different with much more comprehensive, open and better understanding and more action on account of the reasons stated above. This seems to be what God wills from us, Christians.

I am deeply indebted to many scholars – economist and theologians – who enriched and supplied me resources on the issue of the rich, poor, and the homeless. I owe huge thanks to Rev. Dr. James McDonald, the President/Professor of the San Francisco Theological Seminary for writing the foreword for volume two. Heartfelt thanks to Rev. Mary Hanke in Seattle, Washington for proofreading and editing my manuscripts of the volume two. Huge debts to Steve & Marcy Hong, Mickie Choi (Hoe), Mia Park in California for offering me a room to hide and write without interruptions. I am grateful to Chan Hie Park, Cecilia Kim, Paul Han, Jasmine Valentine, Shin Hwa Park & Duk Nan Cho, Esther & Hana Na and Suhn Park in California for providing me with ways and means while I was writing away from home. Huge thanks to Nest Mission staff and Board for allowing me to go away to hide and write these volumes, and their support and encouragement. Last but not the least, thanks to my son, daughter-in-law, all my grandchildren, my nephew and his family for their support in numerous ways for this huge work of writing. This means I didn't write these volumes alone. It took a whole community of caring people. Without their support, encouragement and prayer these volumes could have never been a reality. However, above all, it was the special grace of God who motivated and sustained me throughout all these years, especially last year while I was writing these volumes.

Brief introduction to vol. 1, 3-5: In Volume 1, I invite readers to understand the meaning of homelessness and the reality and root causes of homelessness in the United States. I present definitions and terms in relation to (physical) homeless issues that are developed by government agencies, and are being used by service providers. I also understand homelessness from multi-dimensional perspectives – physical, emotional, social and spiritual. I identify 45 areas of direct and/or indirect reality and root causes of homelessness. Only one of them is considered to be the personal and the rest are viewed from sociopolitical, economic and cultural perspectives. Also included are my own interview results on homelessness that includes opinions from 50 professional service providers/ advocates, 50 from the general public and 50 homeless persons. I also identify 45 myths and present facts that challenge these myths and our incorrect understanding of homelessness. I included a brief comparison of the way the United States and Europe deal with poverty issues. The appendix includes my personal testimonies about what motivated me to serve the poor/homeless as an immigrant (from Korea).

Volume 3 is written for those who have read Volume One and Two and might be motivated to develop or be engaged in homeless mission but don't know what to do and where to start. I present 106 homeless mission ideas, large and small, a person or a church can be involved with. A brief description of 106 mission ideas in the form of "Need" (why necessary) and "Mission" (what could be done) is presented. 106 mission ideas in Volume Three come from my many decades of experience of seeing, doing and meeting the needs of the homeless. One of 106 ideas is public policy advocacy. I give an extended separate chapter for it because we won't be able to end homelessness unless there is major public policy change. I also share my own experience in 15 different mission programs which I have served, founded or co-founded from their inception. My experience of serving or starting a homeless mission didn't take much professional knowledge or large amounts money or many people. I always started very small and grew according to the needs of people and volunteers'

availability. After reading Volume Three I hope people no longer ask “What can I do?”

I used to make my audience laugh by suggesting them to go to see a psychiatrist if any church or individual cannot or will not do at least one of them.

Volume 4: For those who read the first three volumes, some might wonder what others are doing and wish to visit some of them but cannot. Thus, in Volume Four I introduce 103 of 155 homeless mission examples that I visited in the United States while I was on my speaking tour (1998-2004).

Volume 5 is a compilation of my 23 sermons and keynotes to general Christian churches/ groups focusing on the theme of the poor/homeless, and 32 sermons to the homeless church focusing on finding self-esteem, pride, hopes and restoration from poverty and homelessness to self-sufficient new life.

And in the end of each volume, I add an appendix to share my personal testimonies because many people ask what motivated me to serve the poor/homeless as an immigrant. I confess that all of our life troubles, tragedies, illness and pains can motivate us to do something good for others and society with the help from God. And I also claim that it is my time to share the abundant blessings with the poor/homeless that I have received in this country, my new home.

I recommend those who are concerned or interested in homeless issues to read all five volumes in order to get the full perspectives of the poor/homeless.

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ABOUT THE AUTHOR

Volume 2: Biblical Studies on the Poor/Homeless.



Jean Kim is a retired minister and a former staff of (national) Presbyterian Church (USA) for the issue of homelessness. She is also a Washington State certified social worker and a certified mental health counselor.

Jean Kim is an immigrant from South Korea to the United States in 1970. Since most of her career life in the U.S. – for over 4 decades - has been serving the homeless people up to the present.

Jean Kim is a graduate of Han Kuk Theological Seminary, Korea (BD in 1959), Dan Kuk University, Korea (BA in 1960), St. Louis University (MSW in 1977) and San Francisco Theological Seminary (D. Min in 2006).

Jean Kim is a founder and co-founder of 10 mission programs: Founder of Olive St. Social Club, Seattle (a day center for the homeless), Cherry St. Social Club, Seattle (a day center for the homeless), the Church of Mary Magdalene (of homeless women), Seattle, National Korean American Coalition for the Homeless, National Presbyterian Network to End Homelessness, Nest Mission for the homeless, Seattle, Regional Presbyterian Networks to End Homelessness (Washington State) and International Ministry at the University of Washington (Campus Ministry), Seattle; co-founder of the Agape Church for the Homeless, New Haven, CT and Korean Community Counseling Center, Seattle. She received 20 Community Service Awards including Woman of Faith Award from Presbyterian Church (USA), Medal of Honor from Korean government and Hero of the Homeless from the Nightwatch in Seattle. She is a minister/social worker/mental health counselor for the homeless, an organizer, preacher, lecturer, workshop leader and writer on

homelessness, domestic violence, women's issues, and clergy sexual misconduct.

Other Books by Jean Kim

1. Jubilee Manual: Jean Kim's End Homelessness (2000 in English).
2. Video: Jean Kim's End Homelessness (2000 in English).
3. Video: Jean Kim's End Homelessness (2000 with Korean caption)
4. Plant the Cross: Reality and Root Causes of homelessness (2008 in Korean).
5. Is Women's Leadership Acceptable as is Now (co-authored, 2009 in Korean).
6. Is Women's Leadership Acceptable as is Now (co-authored, 2012 in English)
7. People in Purple Vol. 1. Why & Who are Homeless? (2015 in English)
8. People in Purple Vol. 1. Why & Who are Homeless? (2015 in Korean)
9. People in Purple Vol. 2. Biblical Position on the poor/homeless (2015 in Korean)
10. People in Purple Vol. 3.106 Homeless Mission Ideas (2015 in English)
11. People in Purple Vol. 3.106 Homeless Mission Ideas (2015 in Korean)
12. People in Purple Vol. 4. 155 Homeless Mission Examples (2015 in English).
13. People in Purple Vol. 5. 55 sermons (2015 in English)
14. People in Purple Vol. 6. Articles & Sermons (2015 in Korean).
15. A Woman in Purple Vol. 7. Autobiography (2015 in Korean)
16. A Woman in Purple Vol. 8. Autobiography (2015 in English) and many articles.
17. Clergy Sexual Misconduct (2015 in Korean)