

THE URBAN CHRISTIAN

Ray Bakke, *The Urban Christian* (Downers Grove, IL: Inter Varsity Press, 1987),

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Assyrian Empire, Iraq, Samaritans

In the Old Testament time, the Assyrian Empire had three ancient capital cities, one of which was Nineveh, (about 400 miles north of Baghdad). The Assyrians were the Nazis of the ancient world. They were the most violent culture in the Middle East. The Assyrian army would raid a village, put out the eyes of the oldest men and murder the women and children in front of them, so the blinded victims could hear the death cries of their families. After stacking the bodies in the streets like cordwood, the army would move to the next village. The Assyrians spread terror through the Middle East. They did it for hundreds of years. They eventually came to make war against Israel. Israel ceased to exist in the north because of the Assyrians, which is the northern half of Iraq today and of which Nineveh was one of three ancient capital cities. For hundreds of years, this Assyrian Empire terrorized Israel. Finally in 721 B.C. the Assyrians came and conquered the ten northern tribes and took them into captivity.

History of Samaritans: Then the Assyrian king, to pacify the rebellion and potential rebellion, moved some of his own people (today's Iraqis) back into Israel. These Assyrian immigrants intermarried with the remaining Israelites and created the Samaritans, a mestizo (mix-raced) culture that the Jews came to hate passionately. They hated Samaritans for variety of reasons. One reason was that they were mixed people racially, but they were also mixed religiously. Samaritans had their own bible, the Samaritan Pentateuch. They had their own places of worship on Mount Gerizim and Mount Ebal, and so they were considered syncretistic. The Jews hated Samaritans so much they even built an "interstate highway" to go around the country of Samaria.

John 4 tells that Jesus went through Samaria, encountered the Samaritans, and stayed two days with the family of the women at the well ---- (John 4:39-41):
A Biblical Word for an urban world by Raymond Bakke, p. 2-3

Acts 1: 8-.. *When the Holy Spirit come upon you; and you will be my witness in Jerusalem, in all Judea and Samaria, and to the ends of the earth.*" And therefore, foreign mission must never be an excuse to go around the home mission people whom we do not like.

ONE: FROM THE COWSHEDS TO CHICAGO

TWO: THE LORD IS SHAKING UP THE WORLD

In the U.S., the Mortgage Act and the Highway Development Act of 1947 led to the massive freeway and motorway systems, and a government subsidized exodus from the cities to the suburbs and beyond. Tax concessions are given more often for new buildings than for renewal of buildings in old communities. A prosperous family moving to its “Garden of Eden” sees its move as an individual issue, but the policies which made the move possible are anti-community, creating suburbs and tearing up communities in the cities. 31-32

THREE: WE NEVER DID IT THAT WAY BEFORE

PLACES ARE SACRED

Sodom

Nineveh

Babylon

Babylonia overwhelmed Assyria and became the great power in the Middle East, continuing the assault on Israel and Jerusalem where the Assyrians left off. Between 606 and 597 B.C. Nebuchadnezzar attacked Jerusalem three times, destroying the city, killing many people, and carrying Jews into captivity in Babylon. The exiles were force-marched for 900 miles . ¹(Bakke 1987. P. 67).

In Jeremiah 29:4, the exiles were told to interpret these experiences as God’s missionary call to them and not as a personal tragedy.

“4. Thus says the LORD of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: 5. Build houses and live in them; plant gardens and eat what they produce. 6. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. 7. But seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare.”

NRSV: But seek the **welfare** of the city

NIV: Also, seek the **peace and prosperity** of the city.

KJ; And seek the **peace** of the city.

God calls them “... all the exiles whom I have sent into exile. God allowed Nebuchadnezzar to take them to Babylon as prisoners. They were both refugees and victims, and also people who had been sent (Bakke 1987. P. 67).

Then they were told to invest in their new environment and put down roots there. To put it in modern terms, God said, “Don’t live as aliens in the city, with your suitcases packed ready to leave as soon as you can.

¹ Ray Bakke, *THE URBAN CHRISTIAN* (Downers Grove, IL: Inter Varsity Press, 1987), 67.

The Jews were to seek the *shalom* of the cities” to which I carried you into exile.” *Shalom* is almost untranslatable, and the nearest we can express it in English is “a just peace” or “wholeness.” In the welfare of the Babylon, God was saying, the Jewish exile would find their own welfare (29:7). This is startling command of God. The Jews hated Babylon. They were victims and their city was in ruins, and they were told to seek Babylon’s welfare. Our natural impulse is to pray for our friends, families, ministers and churches. If we have energy left over, we may pray for our city. This reverses the order of Jeremiah’s letter, in which the welfare of the Jews depended upon prayer for the “just peace” of their enemies. We are not entitled to read into Jeremiah’s use of *shalom* only a reference to narrow Jewish interests.²

Jerusalem

We end our tale of our cities (Sodom, Nineveh, Babylon, Jerusalem) with a brief mention of Jerusalem. If we want an urban theology showing God’s love for cities, we can look at the Bible’s 1,100 years of Jerusalem’s history. It is the city Jesus weeps over (Luke 19:41) and prays for (Matt. 23:37), and the New Testament ends with a vision of the New Jerusalem in Rev. 21.³

The first vision of the Jew Jerusalem is in Isaiah 65. It is a text for pastors who are angry and have lost their joy. The redeemed city will have no infant mortality, and no exploitation in housing and marketing. People will live a long time and fully enjoy the things they have worked for. The work they do will be successful. Isaiah 65:17-22 is God’s blue print for a redeemed city. If God’s Spirit is motivating us truly, we will seek to implement God’s agenda in our city.⁴

17. Behold, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind. 18. But be glad and rejoice forever in what I will create, for I will create Jerusalem to be a delight and its people a joy. 19. I will rejoice over Jerusalem and take delight in my people; the sound of weeping and of crying will be heard in it no more. 20. Never again will there be in it an infant who lives but a few days, or an old man who does not live out his years; he who dies at a hundred will be thought a mere youth; he who fails to reach a hundred will be considered accursed. 21. They will build houses and dwell in them; they will plant vineyards and eat their fruit. 22. No longer will they build houses and others live in them, or plant and others eat. For as the days of a tree, so will be the days of my people; (Isaiah 65:17-22) (Bakke 1987. P. 68)

OLD TESTAMENT LESSONS FOR TODAY (P. 69).

Persists in the Old Testament were ministers in cities, where they were required to live. Priesthood was an urban institution and twenty-five types of urban ministry can be identified in the historical books. Priests ran cities of refuge and had responsibilities for public health and the eradication of plague. Their office had as much to do with pastoral

² Ray Bakke, *THE URBAN CHRISTIAN* (Downers Grove, IL: Inter Varsity Press, 1987), 67.

³ Ray Bakke, *THE URBAN CHRISTIAN* (Downers Grove, IL: Inter Varsity Press, 1987), 68.

⁴ Ray Bakke, *THE URBAN CHRISTIAN* (Downers Grove, IL: Inter Varsity Press, 1987), 68.

care as with sacramental duties. Priests cared for families which had broken down and were educators of the young.

A young man going away on military service and instructed to move his family into the city. The city would take care of the family and act as a substitute parent during his absence. The priesthood would have the pastoral care of these families.

Prophets, meanwhile, were extraterritorial. They might live in cities but could go to mountaintops, deserts and rivers.

We need both kinds of ministry in our cities: a sacramental, pastoral ministry in the heart of the city – living with the people, sharing their lives and building relationships – and also a prophetic ministry with a bigger perspective, to see beyond the city to the world (Bakke 1987. P. 69).

Moses

Joseph – Economist and Developer

Daniel

Nehemiah

Migrants and Refugees

Ray Bakke insists that in a world where races are meeting mingling as never before, it is important for Christians to seek God's teaching on multiracial societies.

Moses married a Midianite woman – Zipporah – during his exile in Midian and in Number 21:1 he is described as marrying a Cushite (or Ethiopian) woman, who would have been Black. Miriam and Aaron criticized him for it, but the Lord was angry with them and said, “How dare you speak against my servant Moses” (Bakke 87. P. 73).

Bakke would claim that the great movements of refugees and migrants are not just random occurrences in our modern world. He suggests that we must interpret these massive and often tragic human dramas from God's perspective in Scripture. According to Bakke's interpretation, God is sending refugees into the world so that they might advance his Kingdom in ways we would not previously have thought possible. Thus we must in no way disparage the unique experience of migrants. Instead we must learn to see the Great Commission of Jesus to “Go and make disciples of all nations” (Matt. 28:19) as something that God is doing, rather than something we are doing alone (Bakke 1987. P. 73).

From this perspective, we Koreans in the United States must think that we are sent here to do special mission for God, not just live life for ourselves. 나는 우리들만의 삶을 살고 있는 우리자신들을 보면서 늘 서글픕니다. 미국이란 사회에 마치 월남전당시 돈벌러 간것처럼 여기에 와서 문화, 사회, 자원의 혜택을 누리고 돈을 버려서 자식양육, 교육하고 남으면 집이나 더사서 부동산을 늘리고, 증권에 넣어 재산을 불리고, 그래도 선교를 해야겠다싶으면 내가 집접 손을 안되도 되는 편리하고 내게 credit 가 쌓아지는 외국선교에 돈을 보내고 후보에 광고내고 ...

이나라는 우리더러 착취하라고 존재하는 나라인것처럼 ...실컷 뜯어먹고 배불리고 재산 불리고 이고장에서 고통하는 백성에 대해서는 내문제가 아니니 알바없다는 태도 ...이런 태도에 대해 하나님은 실란하게 본문들을 통해 말씀하시는것 같지 않습니까?

앞으로는 미국내 한국교포교회들의 방향이 달라져야 한다고 믿습니다. 적어도 교회 재산의 십일조, 우리 재능의 십일조, 우들 시간의 십일조, 일주일에 168 시간인데 그것의 십일조는 17 시간, 교회가 한달에 걷는헌금의 십일조는 지역 목회를 위해서 바쳐야 한다고 ... 그렇게 안하고서 우리가 살고 있는 도시의 평안을 구할 수가 있겠습니까?

평안, 안녕 은 영어로는 peace, welfare, shalom 이라고 번역되었는데 원문에 쓴 단어는 shalom 입니다. Shalom 은 정신적, 영적 평안에 국한 되는 단어가 아니라 매우 함축적인 - inclusive 하고 comprehensive 한 의미를 가진 말입니다. 우리들은 무엇이든지 영적으로 해석해서 아무것도 안해도 되는것처럼 편하게 생각하는데 절대로 그렇지 않습니다. 유명한 구약학자 Walter Brueggemann 교수의 해석에 따르면 Shalom 은

신명기 기사

Seen from this perspective, Abraham and then Israel become models from modern refugees. Abraham is the “father of many nations” (Gen. 17:4-6); Israel drives out other nations (Ex. 34:11) and is itself driven out and scattered. Paul demonstrated that God continues to relocate people throughout history: “From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live” (Acts 17:26) (Bakke 1987. P. 73).

The six centuries from the exile in Babylon through to the Persian and Greek empires saw the Jewish diaspora into every country and city in the known world. During this time the Jews had to struggle with issues of faith and culture. They developed new liturgies to express their faith. Synagogue worship was developed during this time and the Scriptures were translated into Greek (the Septuagint). The decision to produce the Greek Scriptures was a painful one. The Jews wanted their children to remember the old country and regard themselves as Jews, so they struggled to transfer their history and personal identity to the next generation growing up in very different circumstances. They had to decide how important language was to identify (Bakke 1987. P. 73).

These changes were painfully experienced, but they enriched Judaism and assisted the rapid spread of Christianity during the first century A.D. Paul went everywhere with the Greek Bible (Bakke 1987. P. 74).

It is difficult for the exiles to confront these issues of adaptation and change while retaining their faith; surely it is easier for the indigenous Christians to receive them with

sympathy. There is much practical biblical instructions for Christians of host cultures and for congregations ministering to migrants and refugees (Bakke 1987. P. 74).

1. Strangers and aliens should be welcomed into our homes as Abraham welcomed the strangers in genesis 18:1-8.
2. “Do not mistreat an alien or oppress him, for you were aliens in Egypt” (Ex22:21). This is addressed to individuals and to the state. It is not enough personally to treat strangers well, if our laws treat them unjustly. The Bible condemns us for tolerating injustice even if our personal conduct is just. “The alien living with you must be treated as one of native-born. Love him as yourself (Lev. 19:34) (Bakke 1987. 74).

이 말씀도 우리들을 향해 하시는 말씀일지 모릅니다. 우리들도 처음에 이민와서 물설고, 말 설고, 문화 설고, 사람설고, 모든것이 설은 외국땅에서의 나그네 생활 하던때를 생각해서 우리보다 못사는 사람들을 생각해서 돌보라는 부탁의 말씀이 되겠습니다.

3. “The earth is the Lord’s, and everything in it” (Ps. 24:1). People many travel in it to escape famine or persecution. Abraham was a refugee in Midian, Ruth in Moab and Jesus in Egypt (Bakke 1987. 74).

In the Bible, at least four hundred passages deal with social justice, of which Is. 58 is representative. Some sixty-seven passages say in effect that the righteous state must ensure justice for the poor and needy. Josiah “defended the cause of the poor and needy, and so all went well. Is that not what it means to know me? (Jer. 22:16). We can also return to Ezekiel 16:48-50 for a comment on the destruction of Sodom. This city is better known for its sexual immorality, but Ezekiel 16:49 says “*This was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and need*” (Bakke 1987. P. 74).

According to Bakke, evangelism and mission have a companion: They must be accompanied by a struggle for justice and righteousness. God destroyed the Old Testament cities because they oppressed the poor and failed to protect widows and orphans. We must keep the urban poor high on our priorities. The poor are no less sinners than the rich, but they have also been sinned against. They are the victims of other people’s sins and injustices (Bakke 1987. 75).

It is only in our rich Western countries that we have the luxury of dividing two sides of a common coin – social action and evangelism. John Stott uses such images at the two belonging together like two blades of a pair of scissors or two wings of a bird. Christians who are still debating these priorities often miss the point that social action is not done in order to communicate the gospel but as a sign of evidence that the gospel has already been received and acted upon. Social ministry is the loving service of Christians set free by the risen Lord from sins and bondage (Bakke 1987. 75).

THE MIXED-RACE SAVIOR

The Gospel according to Matthew begins with a cemetery tour in Matthew 1:1-16 – a genealogy in which only five women are mentioned: Mary and four of her ancestors. All four were foreigners and all had histories of varying degrees of scandal. Perhaps they were a “historical support-group” to help Mary cope with the difficulties she was having explaining her pregnancy (Bakke 1987. P. 75).

Tamar. The first woman is *Tamar*, who was **Canaanite**. Her story in Genesis 38 concerns the elder brother of Joseph and fills a twenty-year gap in the story of Joseph after he was sold to Egyptians. Tamar married Judah’s Er, and after his death his brother Onan was supposed to marry her according to the Canaanite complicated laws of succession. Since Onan refused to consummate the marriage sexually and subsequently died, Tamar was then entitled to marry Judah’s third son Shelah, but Judah was afraid that Shelah would die, too, so he sent Tamar back to her own family with the false promise (that he would send for her when Shelah was of marriageable age. When Shelah was old enough to marry, Tamar realized she had not been given to him. She dressed up as a prostitute and stood where she knew Judah would pass on his way shear his sheep. They engaged in sexual activities and Tamar became pregnant and bore her father-in-law wins. One of these was Perez, an ancestor of David and Jesus. The text is so explicit that puritans did not think it should read from the pulpit (Bakke 1987. 76).

Rahab’s story is told in Joshua 2. She was also a *Canaanite*, a *prostitute* who ran a brothel in Jericho. Both James and the writer of the letter to Hebrews comment on her. James 2:25 says, “Was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction?” Hebrew 11:31 also says, “By faith the prostitute Rahab, because she welcomed the spies, was not killed with those who were disobedient.” She was included in the family tree of Jesus as the mother of Boaz, Ruth’s husband (Matt. 1:5) (Bakke 1987. 76).

Ruth herself was *Moabites*, and thus descended from Lot’s incest with his daughters described in Genesis 19. This was the time of the Judges – Israel’s Dark Ages. In this time Elimelech and his family fled to Moab to escape famine. Elimelech’s two sons married Moabite girls, but the three men all died, leaving Naomi and her daughters-in-law. Ruth moved to Israel with her mother-in-law and married the most eligible bachelor in Bethlehem. He redeemed her and her land, and they had a baby. The key to the story of Ruth is in the list of names at the end. Ruth is the great-grandmother of David and an ancestor of Jesus. God moved through Israel’s Dark Ages to produce a king and a Savior (Bakke 1987. 76).

Bathsheba: In 2 Samuel 11 is the account of David’s affair with Bathsheba. It is an all too common story – a man in his late forties with a mid-life-crisis. He was left at home as Chief Executive while his officers fought the war. It was a long time since he had written any songs or slain any giants, and he was bored. So he had an affair with Bathsheba-who was a Hittite, a member of a warlike tribe – made her pregnant. Now that he was in trouble and exposure and scandal loomed, he mounted a Watergate-style cover-up in

three stages. The first was to recall *Bathsheba's husband Uriah* from the war and send him home to his wife, so that everyone would think the baby was his. Uriah did not go home for her. How could he go home to eat and drink and sleep with his wife while the other soldiers were at war? In the second stage, David got Uriah drunk and sent him home but again Uriah did not go. The third stage is a dastardly plot which we can hardly associate with the mind of God's chosen one. He ordered Joab: "Put Uriah in the front line where the fighting is fiercest. Then withdraw from him so he will be struck down and die" (2 Sam. 11:15). David could then do what he wanted to do; marry Bathsheba and earn the nation's good wishes by supporting the poor widow of a national hero (Bakke 1987. p. 77).

The question for us is why these four women are listed in the opening of Matthew's Gospel. It is notable that the early church was so committed to the resurrection, ascension and future coming of Jesus that it had little to say about his earthly life. It was only when the Gnostics claimed that Jesus was a purely spiritual being that the church reached back to remember and recover the infancy stories and identify Jesus with his roots and family connections – roots which include Canaanites, Moabites and Hittites (Bakke 1987. P. 77).

Matthew equally relates the early years of Jesus to particular places and recounts his political exile in Egypt. As President Anwar Sadat of Egypt put it in 1976 – "The Christ Child fled to Egypt and lived in Cairo to escape the scourge of Zionism in Palestine" (Bakke 1987. P.77).

According to Early Church tradition, Matthew became a pastor in Syria, and his stress on these foreign women had a pastoral reason. He was trying to convince the Syrians that the gospel was not just for Jews or for people living in the Promised Land. Matthew's account includes the visitors from the East, and he ends his Gospel with Jesus' instruction to his followers to go into all the nations and make disciples (Bakke 1987. P. 77).

Bakke witnesses that the stories have a powerful appeal to poor city people whose own lives may be disordered or immoral. Here a gospel for sinners is demonstrated. Even Moses' mother is a great heroine with mothers who live on welfare. She floated her son down the river, got him rescued and then was paid to bring up (Bakke 1987. P. 77).

Matthew's text condemns racism in any form. On his human side Jesus got his blood from the world, as well as shedding it for the world. We are saved by the blood of the mixed-race Savior of the world. John said "He came to that which was his own" He came to what was his own, and his own people did not accept him" (John 1:11) (Bakke 1987. P. 78).

Bakke urge that "we must preach the humanity of Jesus as well as his deity. He was a political refugee as a child, and as an adolescent and young man spent six years in the carpenter's shop for every one that he spent in ministry. He had a borrowed birthplace

and a borrowed grave, and in between he had nowhere to lay his head. Your poor people will hear this gladly, just as his people hear him” (Bakke 1987. P. 78).

전국 31 개주에 450 여개교회내지 소그룹에게 순회설교를 했는데 말하자면 수백교회의 지도자들을 접했는데, 그중에 20-30%는 한국교회였는데 그리고 신학생들을 접했는데 몇가지 교회양상을 보았습니다. country club, send a check model and Christ’s model. Christ model 이외의 대부분의 교회들은 MARKET MODEL 이었습니다. 이익을, 수익을 중심으로 하는 교회말입니다.

교인이 오랫동안 안나오고 헌금을 낸 기록이 없으면 그 이름을 inactive roll 에 넣었다가 삭제를 합니다. 그들에게서는 수입이 들어오지 않기때문입니다. 누구보다도 복음이 필요한 사람들이 무숙자들이라 많은 교회에, 신학생들에게 무숙자를 위한 교회를 하라고 했는데 절대로 하지않더군요. 수입이 없다고 보기때문입니다. 물론 수입이 없어도 열심히 하는 사람들 있지만 - 펍 안타깝게 생각 했습니다. 예수님의 교회 모델은 그것이 아니었습니다. 예수님은 가장 복음이 필요한곳에 먼저 가셨습니다. 죄 많고 병 많고 절망이 많고 죽음의 그늘에 앉은 사람들에게 가셨습니다. 수입나올 구멍 전혀보이지 않는데도 가지 아니하셨습니다. 예수님도 현대 교회들처럼 이익을 고려해서 그 당시 정치인들과 종교지도자들을 사회지도자들, 부자들을 중심으로 장로를 시키면서 칭찬해 가면서 그들 귀에 듣기좋은 설교하셨더라면 누구도 그를 죽일 마음을 먹지 않았을 것입니다. 그러했다면 오늘의 기독교회는 없었을 것입니다.

현대 교회는 사회를 회개시키고 변화시키는역할을 하는것이 아니라 Constantine 대제때같이 나라와 문화의 산물이 되어가고 있습니다. 나라가 자본주의를 중심으로 시장경제체제를 해가면 교회도 그리하고 있습니다. 나라와 현대 문화가 비 생산적인 가난하고 병든 사람들을 없인여기면 교회도 그리하고 있습니다.

The story of salvation begins in a garden (Gen. 1) and ends in a city (Rev. 22). The purpose of God is not to return to the garden but to go on to the restored city. Jesus began on the periphery of Jewish power in Galilee where he had a large and successful ministry. There is no doubt that Peter and the disciples wanted Jesus remain in Galilee and would have preferred themselves to remain there after the ascension.

Jesus, however, went resolutely to Jerusalem – the center of religious, economic, and political power. He entered the city in triumph, as a Roman general would have done, but instead of an army and vanquished leaders in chains he had his ordinary followers, and he was riding on a donkey. To symbolize his conquest he exercised his power in the Temple – the center and symbol of God’s rule in the city. It took only four days for the center of power to crush Jesus, but it was there that the new community of Jews, Gentiles, Parthians and Medes would begin the process of healing and restoring mankind (Bakke 1987. P. 78).

Jesus’ public style of ministry is summarized in Matthew 9:35; “Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness.” Sometimes Jesus preached repentance first, and at other times he healed blindness and leprosy or fed the crowds before any offer of forgiveness or preaching. He is seen in prayer for the city of Jerusalem as he foresees its destruction (Matt. 23:37-39) (Bakke 1987. P. 78).

PAUL – URBAN MISSIONARY (P. 80).

The Early Church- Preaching out of Misery

FOUR: A THEOLOGY AS BIG AS THE CITY

FIVE: BUILDING DECISION-MAKING MUSCLE

SIX: IN THE COMMUNITY

SEVEN: WORSHIP, WORK AND WITNESS

Read this chapter more closely

Evangelism is the good news of the gospel about Jesus, which we proclaim by our words and our actions. The content of evangelism is who Jesus is, what he did, and what he continues to do. Jesus is the one who came into the world, lived and died and rose again, and now is the ascended, risen Lord who offers forgiveness to all who repent and believe. How do we offer this gospel?

Impersonal Evangelism: door knocking, media or mailing campaigns and giant crusades do not take urban realities into account. They are not the most effective means in the large, complex cities today (Bakke 1987. P. 146).

EIGHT: BRINGING UP FAMILY IN THE CITY

NINE: NETWORKING THE WORLD

TEN: DO IT YOURSELF