



# *A Vision for the Future*

THE 5 SCHOOLS OF ASBURY THEOLOGICAL SEMINARY

*Graduate-Level Theological Education, Faithful to God's Word*



A community called to prepare *theologically educated, sanctified, Spirit-filled* men and women to *evangelize* and to spread *scriptural holiness throughout the world* through the *love* of Jesus Christ, in the *power* of the Holy Spirit, and to the *glory* of God the Father.



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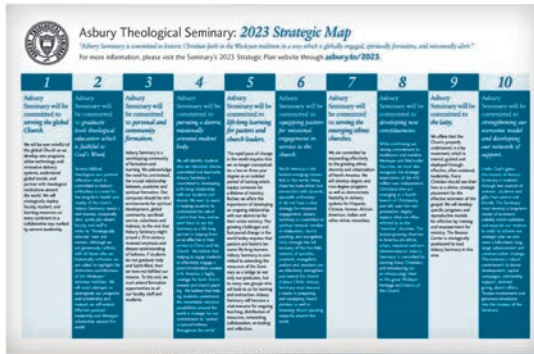
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In 2023, Asbury Seminary will  
celebrate its 100th birthday!  
This special edition of the *Asbury  
Herald* unfolds many facets of our  
institution's strategic plan for the  
coming years. Please notice the  
pull-out 2023 Strategic Map poster  
in the middle of this issue.

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## Go green! TRY OUR E-EDITION

*The Asbury Herald* (including Annual Report) is published three times per year and is mailed to more than 17,000 households. It is the official magazine of Asbury Theological Seminary. It is also published in electronic format ([asbury.to/herald](http://asbury.to/herald)) to reduce paper consumption and increase access. Please visit this site to learn how to access the electronic version on your Apple or Kindle device.

# Interview with the President



THE ASBURY HERALD SAT DOWN WITH PRESIDENT TIMOTHY C. TENNENT TO TALK ABOUT THE 2023 STRATEGIC PLAN AND WHAT IT MEANS FOR ASBURY SEMINARY.

**HERALD:** SERVING THE GLOBAL CHURCH DEFINES BOTH OUR 2023 STRATEGIC PLAN AND YOUR PRESIDENCY. WHY IS IT SO IMPORTANT?

**TENNENT:** The global Church is an emerging reality. In 1900, just 23 years before Asbury Seminary was founded, 90 percent of the entire Church was located in the Western world, only 10 percent in Africa, Asia, and Latin America. Today about 68 percent of the Church is outside the Western world. The African church is growing between 22,000 and 24,000 new believers every day. China has 1,600 new believers every day.

**HERALD:** WHAT CHALLENGES DOES THAT KIND OF GROWTH BRING?

**TENNENT:** Evangelism moves much faster than the training side of the Church. Think about it. It's much faster to evangelize a thousand people than to build an institution to train 10 people to lead those thousand people. Whenever there are big evangelistic surges, training falters because it is difficult to build institutions to prepare people to do the ministries of the Church.

If someone comes to Christ in North America, they can find a church very easily. But in many parts of the world, the gap between an evangelized person and the ability to have a church with any minister, trained or not, is sometimes five, ten, or twenty years away. Asbury Seminary can train the leaders who go back and start seminaries and start church planting networks.

**HERALD:** THERE IS SOME CONFUSION AROUND THE WORD *GLOBAL*. WHAT DOES IT MEAN IN OUR CONTEXT?

**TENNENT:** Let's first say what it doesn't mean. Global does not mean simply that Asbury Seminary is seeking to do things in other parts of the world. It is true that Asbury will serve people around the world, but it's more than that. North America is part of global Christianity. So North America, just like Latin America or Africa or Asia, is a crucial part of the global Christian movement.

Thinking globally is stepping back and seeing the Church from the 30,000-foot view where you see the whole Church and how it connects. We are traditionally taught to think in more sectarian terms, in our own movement, our denomination, our conference. Strong ministerial training helps people get beyond that. So global means the whole Church including North America, and thinking globally involves recognizing the diversity of the Church all over the world, especially in North America.

**HERALD:** WHY IS ASBURY SEMINARY TRYING TO DEVELOP NEW AUDIENCES?

**TENNENT:** That's a great question. I think traditionally Asbury Seminary served certain groups that were historically Wesleyan, so United Methodist, Free Methodist, Wesleyan, Christian and Missionary Alliance, Salvation Army, etc. Certain groups fit into a family of Wesleyan schools, and they sent us students and we trained them. But today, if you actually look at where the Church is growing, it is not growing in any of those churches. The growth is mostly in the independent churches that aren't connected to our tradition or any other.

**HERALD:** HOW SHOULD WE AS WESLEYANS RELATE TO THESE INDEPENDENT CHURCHES?

**TENNENT:** Well the question is, "Can someone who has never heard of John Wesley or know what Methodism is, come here and discover the riches of our tradition and own it for him or herself?" One of the factors of an independent Christianity is that it's still finding its way. Wesley didn't start out by creating a movement called Methodism. It started out as a renewal movement and gradually found its own voice and what made it distinctive. That process is going on right now with hundreds of new groups, and we won't be the place for some of them. But for some of those groups, we will.

**HERALD:** CAN YOU GIVE AN EXAMPLE OF HOW THAT MIGHT LOOK?

**TENNENT:** I was down in Pittsburgh a few years ago preaching to thousands of Chinese young people. They were all Christians and wanted to learn more about ministry. I wondered where a young Chinese person in North America would go to seminary. Where will growing Hispanic churches send their ministers? Can we offer a degree in Spanish, for example? Can we offer ways to give accessibility to new groups that otherwise wouldn't know about Asbury Seminary?

**HERALD:** ASBURY SEMINARY IS LAUNCHING A MASTER OF ARTS IN CHURCH PLANTING IN THE FALL OF 2013. IS THAT COUNTER-INTUITIVE WHEN CHURCH ATTENDANCE IS NEARING AN ALL-TIME LOW?

**TENNENT:** It may seem counter-intuitive to plant new churches when you have empty churches. But the question is, "Why are the churches empty?" Why has that happened? It's not because there are less people in the United States. The U.S. population is growing, but changing. If you look at demographics, the Builder Generation, which fought WWII, self-identified at about 66 percent Christian, so most of the people in my parents' generation would say they are Christians. You move down to my generation, the Baby Boomer generation, and it goes down to about 35 percent; in Generation X to 22 percent, and in the Millennial Generation, it's down to between 12-15 percent.

This means the younger someone is, the less likely they are to hear or know the Gospel. They're not going to walk into the doors of the half-empty church, so the church has to somehow go to them in fresh ways. We have to start new smaller fellowships that can invite people in. Church planting has been the main way the church both extends itself and renews itself.

**HERALD:** WE ARE PLACING A GREAT DEAL OF EMPHASIS ON TRAINING THE LAITY. WHY?

**TENNENT:** We have become overly professionalized. This has been a complaint lodged against the Western Church over the years. I'm not against ordination. I think ordination is a good thing. But we need to have a way of setting apart leaders for the Church, and if the leaders are being set apart to do the ministry, we have eliminated 90 percent of the Church's gifts.

One of the challenges in a post-Christendom model is that you have to actually engage lay people in their areas of work. When Jesus said go into all the world, it wasn't simply a geographic statement. You have to penetrate the world of teachers, lawyers, doctors, and laborers and that can't all be done by clergy. So to equip the laity to see themselves as being called by God, to see their work as holy work, is really important.

**HERALD:** THE 2023 STRATEGIC PLAN VALUES BUILDING A SUSTAINABLE ECONOMIC MODEL. WHAT DO YOU SEE AS THE BIGGEST ECONOMIC CHALLENGES FACING ASBURY SEMINARY?

**TENNENT:** The biggest challenge is that long-standing support networks are fading away. Someone in the church would say, "I've been called by God to go into the ministry." Then the churches would say, "We will support you. We will pay your way because we believe in seminary education." That is going away, so students come on their own. They say, "God's called me. 'Nothing in my hand I bring, simply to thy cross I cling.'" That being true, they come to us with greater scholarship needs than ever before.

The other big challenge is the economic model of seminaries compared to undergraduate schools. Seminary education is generally about half the price of a college education. Our pricing model is pretty modest because we are training people who will not go into high paying fields. Even if a student pays full tuition, with no scholarship, that tuition does not pay for the actual cost of education. Education is expensive. We have hired professors in 70 different areas of expertise. Sustaining this kind of ministry is very expensive. We don't make anything that we sell. We're not a factory. We're training people. So the whole operation is only possible through student tuition and donors who stand with us to fill the gap.

**HERALD:** WHAT MAKES THIS A *KAIROS* MOMENT FOR ASBURY SEMINARY? WHAT DOES THIS MEAN?

**TENNENT:** I think it's a *kairos* moment because we have the intersection of time and opportunity. If we wait 10 years, it will be too late or if we ignore it, the time will pass us by.

If I could run through a time portal and set the dial to go to any time in history, I'd run through and be in 2013 because it's a great time to be alive, a great time to be a Christian. Opportunities for us globally are unprecedented. With our global partnerships, we have students who will be taking classes overseas as well as on campus. We have faculty from Costa Rica, from Korea, from Nigeria, from Kenya, from India coming and teaching in our classrooms. Those kinds of things were not even possible a few years ago. So for us it's just an amazing time to raise up globally-minded Christians who are biblically literate and can apply the Bible to emerging issues. We want to seize the moment.

**HERALD:** YOU ENDED YOUR INAUGURAL ADDRESS IN NOVEMBER OF 2009 QUOTING THE MISSIONARY ADONIRAM JUDSON, "THE FUTURE IS AS BRIGHT AS THE PROMISES OF GOD." DO YOU STILL BELIEVE THAT?

**TENNENT:** I do believe that. The future is as bright as the promises of God. And we have to live into those promises, don't we?





## THE SCHOOL OF BIBLICAL INTERPRETATION

FOSTERS A COMMITMENT TO A LIFELONG STUDY OF THE BIBLE AND ITS USE IN CHRISTIAN MINISTRY.



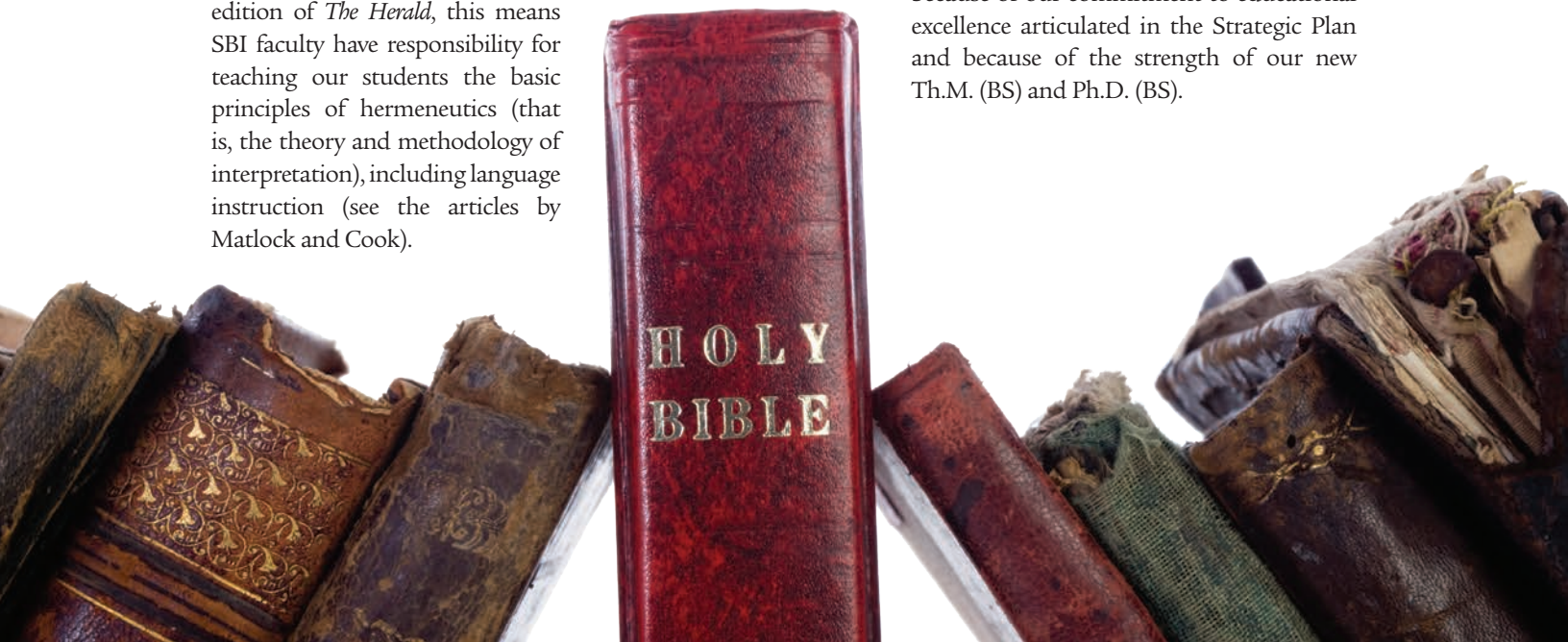
### Biblical Studies Post-Graduate Degrees

**Dr. Bill T. Arnold**, *The Paul S. Amos Professor of Old Testament Interpretation*

Fewer and fewer students today come to seminary prepared to think deeply about how they read and interpret Scripture, or to use original languages in the study of texts. Changes in today's emerging post-modern culture raise questions about the very nature of truth. Is there any legitimacy to Christianity's claims to hold unique divine Revelation in Scripture? Can we speak confidently today about topics of importance or consequence based on what the Bible teaches? The School of Biblical Interpretation's (SBI's) answer to both of these questions is an emphatic "YES." The faculty of Asbury Seminary's School of Biblical Interpretation seeks to instill confidence in our students that Scripture is God's word "for the whole world," as founder H. C. Morrison put it. Our curriculum is designed to show how God's Revelation is trustworthy and true for all matters of faith and practice, thereby preparing Christian leaders for bold and confident leadership under the banner of God's truth.

SBI is responsible for the components in Asbury Seminary's curriculum related to reading, interpreting, and applying Scripture to Christian life and formation. In this way, SBI is integrally connected to every aspect of the 2023 Strategic Plan. As you will read elsewhere in this edition of *The Herald*, this means SBI faculty have responsibility for teaching our students the basic principles of hermeneutics (that is, the theory and methodology of interpretation), including language instruction (see the articles by Matlock and Cook).

Asbury Seminary's commitment to Advanced Research Programs is intentional about providing leaders in Christian scholarship for the benefit of the Church around the globe. Two new degrees, Th.M. (Biblical Studies) and Ph.D. (Biblical Studies) were launched in 2007, housed within the School of Biblical Interpretation. The Seminary had been working for years to be ready for these new initiatives. In 2006, a generous gift of \$12.7 million from the Amos family of Columbus, Georgia made these new research degrees possible. Their generosity not only advanced the cause of Christian scholarship in the United States, but they enabled Asbury Seminary to work with the global Church in a way that targets international students. In 2012, we had 30 students enrolled in the Ph.D. (BS) program, eleven of whom were international student-scholars. In this growing community devoted to rigorous biblical scholarship, Asbury has 17 nations and six denominations represented. The first three Ph.D. students in biblical studies graduated in May 2012, and the programs are continuing to grow. The next ten years will no doubt hold challenges for everyone in higher education. But Asbury Seminary's SBI is well-positioned for maximum impact on the global Church because of our commitment to educational excellence articulated in the Strategic Plan and because of the strength of our new Th.M. (BS) and Ph.D. (BS).







## Why Do We Need Biblical Languages?

Dr. John A. Cook, *Associate Professor of Old Testament*

In an age that boasts an unprecedented variety of Bible software programs and sophisticated on-the-fly computer translators, it may be a bit of a surprise to find that Asbury, or any seminary, still requires its students to study biblical languages. It may be all the more surprising then that the study of biblical languages plays a role in shaping the overall character of Asbury Theological Seminary's 2023 Strategic Plan. How so?

Let me begin by pointing out the fundamental role of language in a person's cultural identity. Despite all the modern advances overcoming language barriers around the world, differences among cultures have not been erased in the process, and in some cases they have become even more pronounced. This is because an understanding of a person's culture cannot really be accomplished without understanding that culture's language; and no amount of computerized translation can eliminate this cultural and linguistic barrier.

God in His infinite wisdom has chosen to bring us His Word clothed in particular ancient cultures and encoded in particular ancient languages that are foreign to us. For this reason, in biblical studies we often use the metaphor of cross-cultural study to explain the process of biblical interpretation: interpreting the Bible faithfully for the Church requires that we cross the linguistic and cultural divide into the world of the ancient text and then cross back into our own context with a new perspective derived from the world of the text. Studying languages reminds the interpreter that the world of Scripture confronts our own world as something other than native. To understand biblical languages is to enter into an empathetic relationship with the cultures out of which God's Scriptures come to us. And as we become immersed in the language and the world of Scripture, it reshapes the understanding of our own context and culture. As Frances Young puts it in her study of early Church exegesis (*Biblical Exegesis and the Formation of Christian Culture* [Peabody, MA: Hendrickson, 2002], 139) the early church fathers believed that "the world of the text gives meaning to the world outside the text."

Our strategic vision recognizes that the Seminary must equip ministers for a globalized community in which various ethnic groups reside. Asbury Seminary seeks to form Christians who can move through this global environment and live out the gospel authentically within these various ethnic groups. The fundamental place in our curriculum where students begin to learn the skills necessary for this multi-cultural gospel proclamation is through the interpretation of a biblical text that comes to them from a foreign culture and in a foreign language. As students grapple with how the message of Christ comes from the ancient language and culture to their own, they actively learn how to bring Christ to other cultures among whom they seek to spread Scriptural holiness.



## Inductive Bible Study Undergirds the 2023 Strategic Plan

**Dr. Michael D. Matlock**, *Associate Professor of Inductive Bible Studies and Old Testament*

There once was a Christian higher-educational institution that heard a clarion call to provide students a high quality education in biblical studies, theology, and a multitude of practical ministries. The institution's commitment to historic orthodoxy was sturdy and vibrant, and its commitment was matched by its allegiance to the long-term health and vivacity of the Church. Many seasons came and went. While other institutions with the same express purpose began to waffle in their commitment to the vitality of the Church or in their resolve to be orthodox, this seminary remained true to its original dual focus. This seminary is Asbury Theological Seminary, and it turns ninety years old this year. Along with demonstrating their faith in Jesus Christ, our faculty members continue to place the highest value in teaching their students many theological educational disciplines and the means of discovering personal transformation from the fullness of Scripture and a rich Wesleyan theological perspective. The resulting spiritual formation in our students continues to be expressed in various forms of ministry in the Church and in the world.

The 2023 Strategic Plan and our newly redesigned curriculum dovetails well with our beloved seal, *The Whole Bible for the Whole World*, and our mission statement, "Asbury Theological Seminary is a community called to prepare theologically educated..." The faculty strive to ensure that the "whole Bible" gets into our students through the curriculum with courses in Inductive Bible Study. These courses are designed to lead students in a method of interpretation and appropriation of biblical texts integrating an understanding of specific texts in biblical books into a fuller comprehension of the whole canon found in the Old and New Testaments. Professors who teach these Bible study courses uphold the Holy Scriptures as the only written Word of God, without error in all they affirm, the only infallible rule of faith and practice, preserved by the Holy Spirit in the Church in all ages, and speaking the truth of God to all people around the globe.

This approach to teaching Scripture study at Asbury Seminary is nearly as old as the Seminary itself. There have been Asbury Seminary professors teaching some variation of this particular hermeneutical process since the 1940s. Yet, the worth of Inductive Bible Study courses is not measured solely by their longevity in the curriculum; this Bible study method must also be measured by its value to the students who apply the ideas, procedures, and skills they are taught.

We have designed Inductive Bible Study courses to ensure that seminary students are reading and studying the books of Scripture in a robust, direct, first-hand encounter, as opposed to just reading about how scholars and other Bible students interpret and apply biblical texts. For the majority of our students who have taken biblical language courses, we teach them how to mine the importance of aspects of Hebrew or Greek in specific key passages. For students who do not take biblical language courses, we teach several important avenues that incorporate original language insights into their Bible study.

Biblical literacy is declining in the United States and many other countries around the globe. Inductive Bible Study courses and other Bible courses in the curriculum counteract the growing biblical illiteracy rates of Asbury Seminary students. In many of our Inductive Bible Study courses—Pentateuch, Historical Books, Minor Prophets, Pauline Epistles, and General Epistles—students are exposed to large swathes of Scripture.

Inductive Bible Study courses also promote lifelong learning for our graduates. The adaptability and sensibility of this Bible study methodology allows our graduates to incorporate as much or as little of it as their schedule, ministry context, and other factors dictate. Primary emphases in Inductive Bible Study courses range from carefully observing a biblical text—being highly attuned to the literary, historical, and theological aspects of Scripture—to carefully observing the specific places the text intersects with



contemporary persons and culture as well as past and current theological traditions. This Bible study method is designed to become more intuitive and second nature only with practice. All in all, our students are being taught how to read and reread the Scriptures in connection with their contemporary environment for a lifetime of study.

Teaching and learning this Inductive Bible Study method can be compared to the young married couple that needed a place to live. After looking at many apartments for rent, they found the place they liked and signed a lease with the landlord. They wanted their apartment to be their home, not just a couple of rooms to rent. So they began to imagine what the apartment should look like in order to feel like their home. But, they had to keep in mind that this was a furnished apartment, and they must consult the landlord in order to keep the covenant lease that they had signed together. If the light fixtures, the color of the curtains and walls, the type of carpet, and the furniture were to be changed, the landlord must be consulted and they would soon find out that some things could be changed while others most certainly could not. They would work this out through negotiations with the landlord.

So, too, with the hermeneutics taught in an Inductive Bible Study course. God is the “landlord” of the Scriptures, and we Bible students are the “renters.” Therefore, we teach our students to read well by paying careful attention to the details of the Scriptures of Israel and the Church and paying homage to the inspiration of the Spirit and the authors of the texts. As Christians reading Scripture, Bible study students must address many author-reader gaps in linguistics, theology, history, and social and cross-cultural areas. Students discover how much latitude there is for re-reading or appropriating the texts, taking note of what can be changed and what must stay the same to “live in” the Scriptures. Contemporary Christians can easily “renovate” some biblical texts like Psalm 23. After all, an I-Thou relationality lies at the center of spirituality. But, even in these texts and certainly in other more distant ones, hermeneutics is needed to understand and apply the Word of God.

As long as Asbury Seminary’s clarion call continues to be *The Whole Bible for the Whole World*, we can advance toward that call with the Bible study method courses we teach. The learning outcomes expected in these courses—the proper understanding and appropriation of Scripture—are the foundation of all ten core values in the 2023 Strategic Plan.





## E. STANLEY JONES SCHOOL OF WORLD MISSION AND EVANGELISM

SERVES THE WORLD AS A GRADUATE SCHOOL WITH AN INTERCULTURAL APPROACH  
TO TEACHING MISSIOLOGY AND EVANGELIZATION.



### A School with a Heart for the World

Dr. Gregg A. Okesson, *Dean of the E. Stanley Jones School of World Mission and Evangelism*

According to the ten core values of our Strategic Plan, by the year 2023 Asbury Theological Seminary will be committed to:

- **serving the global Church**
- **pursuing a diverse, missionally-oriented student body**
- **equipping pastors for missional engagement in service to the Church**
- **serving the emerging ethnic churches**
- **developing new constituencies**

The lifestyle and realities behind these words resonate deeply with the faculty and students of the E. Stanley Jones School of World Mission and Evangelism (ESJ School). As a community of scholar-practitioners, we do more than affirm the importance of these truths, but imbed them within the ethos of the school.



As a third-generation missionary, global things run in my veins. My grandparents were missionaries in Tanzania. I was born in Kenya, where my parents ministered for the early period of my life. Years later, my wife and I served as church-planters in Tanzania among a Muslim people-group, and subsequently as theological educators in Kenya, where we helped to train pastors, missionaries, church-planters, and teachers for the Church of Africa. Early in life I was exposed to the beauty of the Body of Christ in all its marvelous diversity. Now, as Dean of the E. Stanley Jones School, I marvel at the privilege of continuing that journey, helping Asbury Seminary fulfill its 2023 Strategic Plan of serving the Church of God around the world.

One of my greatest joys has been to work alongside men and women who share this passion for the Church of Jesus Christ around the world. ESJ School faculty provide scholarly expertise into the study of the many changing faces of World Christianity, from Asia to Africa, or Latin America to Europe. Their expertise spans areas such as diaspora mission, contextual theology, world religions, history and theology of missions, evangelism, church planting, leadership, public theology, and development studies. All of our faculty members are actively involved in researching global communities, inclusive of the “theologies” emergent in these locales. Faculty members have lived in many parts of the world – in China, India, the Philippines, Spain, Latin America, South Africa, Tanzania, and Kenya, to name just a few.

A look at the students in the ESJ School reveals astounding spiritual vitality, critical scholarship, and vast ministry experience situated in global contexts. From over seventy doctoral students studying for a Ph.D. in Intercultural Studies, drawing from regions in Europe, Asia, Africa, and South America, to the equally diverse cadre of students enrolled in a Th.M. in World Mission and Evangelism, the breadth and depth of the ESJ community never ceases to amaze me.

Students interested in studying for a master’s degree have two related options, either the Master of Arts in Intercultural Studies, which broadly prepares men and women for undertaking sophisticated cultural analysis with the Gospel of Jesus Christ in domestic or global locales, or our newest degree, the Master of Arts in Church Planting, which specifically trains students for initiating, contextualizing, and sustaining Spirit-filled congregations around the world. Both options take seriously the complexities of cultural exegesis within our contemporary world, accompanied by vigorous theological and missiological analysis.

I feel I have come full circle. To spend time with the faculty and students of the ESJ School is to taste a piece of heaven on earth. We are excited to see what role we can play in our 2023 Strategic Plan as Asbury Seminary seeks to serve even more faithfully the Kingdom of God around the world.







## Because Grace Invites: A New Church Planting Focus

**Dr. Thomas F. Tumblin**, *Dean of the Beeson International Center*

How would you reach someone like Samuel with the gospel? He engineers software for 3-D printers in a high-stress company where he regularly works on Sundays. Imagine the challenges of communicating the hope of Christ to a Tamil mother living in poverty in Chennai, India and who struggles to feed her six children. Alternatively, how might the Church woo the 19.6% of the U.S. population claiming no religious affiliation at all?

These are a few of the questions behind Asbury Seminary's new priority on equipping church planters. A Master of Arts degree in church planting (MACP), housed in the E. Stanley Jones School of World Mission and Evangelism, begins this fall. Master of Divinity (M.Div.) students can opt for a specialization in church planting as well. The content of the MACP is co-stewarded with the School of Practical Theology and the Beeson International Center for Biblical Preaching and Church Leadership. The heart of this initiative is to help more people understand God's good news of great joy.

Along with the degree itself, a fall and spring series of Wednesday lunch seminars will enrich the learning. Church planting practitioners will meet with students monthly. Seminary faculty will help students to think through theological and developmental issues resident in church planting contexts. Also, students will be trained in professional areas like fundraising, community penetration, and legal and fiduciary considerations.

A significant number of the Seminary's alumni have planted churches. Many of the Seminary's friends lead robust church plants all over the world. Six hours of the thirty-hour MACP degree will be earned in a practicum course as students apprentice with these church planters.

The practicum experiences will range from house church incubation to assisting with the launch of an extension campus. They will be set in both domestic and international contexts. The population being reached in a practicum might be a segment of recently homeless families in a very large city. Another setting might focus on leavening a highly affluent area where busyness and family demands crowd out the gospel. The church planting models will be as varied as the people they are trying to reach.

Fifteen full-tuition scholarships will be made available for church planters this fall, whether they enroll in the MACP or choose to specialize within the M.Div. A prerequisite of the scholarship asks students to enlist sixteen monthly financial supporters as well as a sponsoring church. These faithful sponsors will be invited to ally with the student during seminary as well as being encouraged to continue their support as the planter graduates to actually start a new faith community. The funding is portable.

While the MACP launches as an on-campus degree, it will eventually be available online and in intensive course formats. Many planters are not able to leave their new congregations to attend school for two or three years. Asbury Seminary will respond to that reality by increasing web-based delivery of the degree as well as one-week, two-week, and occasional weekend versions of the courses. The degree will expand to serve international planters as well.

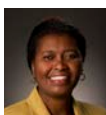
This investment in planters does not ignore the long-faithful witness of existing congregations. Other resources of the Seminary will continue to serve the needs of pastors and developers not called to begin new expressions of the Body of Christ. There are millions who, thus far, have not been reached by existing churches.

Until Christ returns, there will always be new segments of people on every continent requiring a fresh approach. Asbury Seminary hopes to prepare thousands of leaders who will touch the unreached with the transforming hope of God's grace for all humanity.



## THE SCHOOL OF PRACTICAL THEOLOGY

EQUIPS STUDENTS FOR MINISTRIES OF CHRISTIAN DISCIPLESHIP, LEADERSHIP, COUNSELING, PASTORAL CARE, PREACHING, AND WORSHIP.



### Practical Theology is not an Oxymoron

Dr. Anne K. Gatobu, *Dean of The School of Practical Theology*

Practical theology. The very term sounds like an oxymoron. People often think of theology in terms of mere head knowledge, but the faculty members in the School of Practical Theology at Asbury Seminary are rethinking, re-dreaming, and researching the effectiveness and practical applications of their various master's degrees, to deal with the changing dynamics of the Church and society in general.

The Counseling and Pastoral Care Department has been working toward accreditation under The Council for Accreditation of Counseling and Related Educational Programs (CACREP) for the MA in Mental Health Program. A gating process ensures that all students going into a practicum are well prepared to work with real people and situations through development of self-awareness, competence, cross-cultural sensitivity, and attention to ethics. The other two programs in the department, the MA in Marriage and Family Counseling, and the MA in Pastoral Counseling, have benefited greatly from the work toward CACREP accreditation by becoming stronger academically, more focused professionally, and more spiritually integrative. These efforts support the overall 2023 Strategic Plan's goal of empowering and equipping the laity for ministries and professions beyond the Church.

The Christian Education and Youth Ministry department, which offers the master's degree in Christian Education, Youth Ministry, and Aging and Spirituality, is working with consultants to bring fresh vision and direction to these degrees. Changes in the way congregations staff their ministries, the needs of the global Church for education and discipleship, and the focus on catechesis in the new curriculum prompt new foci. A Wabash-sponsored consultation for pedagogical methods and content was conducted in January 2013, and a market analysis is underway to look at directions for

expanding the horizons of these programs.

Music and Worship came under the purview of the School of Practical Theology in the previous academic year. This has been a great blessing to the School, with respect to incorporating aspects of practical theology taught not only in the classroom but also as experienced in chapel by students, faculty, and staff. This allows us to think more deeply about how the experience of music and worship in and out of the classroom contribute to formation and a growing relationship with Christ.

Christian Leadership continues to thrive under our faculty members, three of whom are also part-time directors. This allows them to practice leadership while teaching it. No wonder lay mobilization conferences continue to be a great success, making Asbury Seminary a center for learning and mobilization of people from all around the world.

The School of Practical Theology has been both intentional and strategic in streamlining its scheduling so that our offerings not only fulfill M.Div. specialization, but they cross-pollinate learning across programs. Students can have access to all of our courses by knowing for sure what is being offered, where, and when.

In all these endeavors, we strive to live up to the possibilities opened up by our 2023 Strategic Plan, encouraging a diverse and missionally-oriented student body to be well prepared for whatever direction their ministry may take them and to be involved in life-long learning to enhance that ministry.





## Mentored Ministry in a Global Field

**Dr. Ellen L. Marmon**, Co-Director of Mentored Ministry (KY); Associate Professor of Christian Discipleship

**Dr. Daryl Smith**, Co-Director of Mentored Ministry (FL); Associate Professor of Mentored Ministry and Christian Leadership

“Mentored Ministry” (*Supervised Ministry* in the past) serves as field education for our students at Asbury Theological Seminary. The field of ministry ranges from serving churches in rural, suburban, and urban settings to teaching theology overseas; from participating in a mission trip to Nairobi, Kenya to tutoring local teenagers after school. This is certainly where **“head and heart go hand in hand.”**

Mentored Ministry (MM) exposes students to several layers of learning:

- Students find a local church and invite a pastor/staff leader to serve as their mentor for three semesters (the leaders are often alumni).
- Laity/ministry volunteers offer feedback and guidance from their perspective.
- Students participate together in a theological reflection group that meets weekly.
- Faculty leading these groups facilitate learning around the biblical narrative, theology, and practical ministry issues.

While the types of ministry that students choose vary greatly, their experiences all further Asbury Seminary’s 2023 Strategic Goals regarding Global Christianity, Church Renewal, and Curriculum that is “theologically robust, historically faithful, and missionally engaged.”

## Global Christianity

Encountering a multi-cultural world no longer demands long-distance travel. Our Florida Dunnam Campus operates in the middle of a vibrantly diverse region. While one semester of Mentored Ministry occurs in a cross-cultural setting, most students encounter racial, ethnic, and socio-economic differences during all three semesters. Students in Wilmore are sometimes surprised by the opportunities they have “to spread scriptural holiness throughout the world” right in their own backyard. Inevitably, as men and women serve with people who are significantly different from themselves, they grow in their own Christlikeness. The following reflections illustrate the holistic shifts that students often experience:

*1) Prior to this MM experience, I had many (unintended) preconceived notions about the poor and how they arrived in their situations in life. However, several conversations with different families helped me to dispel these notions. One couple shattered all my stereotypes and taught me the importance of withholding judgment and choosing to see people as individuals.*

*2) I think when you’re doing service with somebody else, and they’re different than you, you’re focused on a task which is helping somebody, so it’s like you have that common bond to do that task together. And then you realize that you’re both just humans—just struggling humans trying to accomplish something. It takes down those barriers that you have.*

## Church Renewal

Online, Florida Dunnam, and Kentucky students meet with a “Ministry Advisory Group” in their local church settings. These faithful volunteers’ hands-on experiences and perspectives give students a valuable lens through which to view ministry. In turn, laity are exposed to the students’ commitment and faithfulness to their vocation as pastor, teacher, counselor, leader, missionary, and the like. Laity can emerge with a renewed sense of being a calling church, a faith community that raises up people to love God and neighbor.



One Florida Dunnam student challenged her local church to become involved with the homeless population in their area. Together with lay leaders she developed a process for building relationships with homeless neighbors, creating a climate of hope for people who had given up on God and others. Because laity were empowered to lead, this ministry would continue long after she moved from that particular faith community. In addition, MM students are asked to mentor/disciple one other person over three semesters, so while their mentor and church invest in them, they invest both in congregations and individuals as well.

## Curriculum

Rigorous, faithful, missional education requires equipped, motivated faculty and mentors. The men and women who mentor Asbury Seminary students attend training on the campus nearest them (or online for mentors across the US and around the world). New M.Div. and M.A. curriculum opened possibilities for deeper exploration of the biblical narrative, a wider look at practical ministry issues, and a more effective use of case studies in MM. Therefore, in August of 2012, both the Florida Dunnam and Wilmore campuses invited active and prospective mentors to day-long training events; students and faculty also attended. Discovering the “why?” behind the “what?” provides a fruitful approach to ministry and relationships, one that allows Asbury Seminary students to respond wisely to God’s people and to His leading, rather than reacting unthinkingly to events and personalities. Students, faculty, mentors, and laity all come together to create this unique learning environment.

Because Mentored Ministry is a three-semester requirement at Asbury, many students initially approach it with a touch (or boatload) of resentment. However, one student’s final reflection shows how this can change:

*When I began the class I felt no purpose of it, really to be honest with you. And most of my animosity—my feelings in that regard, were because of having to travel [commuter student]. But since I’ve been in the class, it’s really been a stretching experience, one that will translate well into my future ministry. I didn’t have high hopes for this class, and it’s really been a transforming time for me because of the impact of the ministry setting and being able to deal with my own prejudices.*

Similar stories from students and mentors, along with our own convictions concerning theological field education, compel us to create a learning community that prepares men and women to serve “through the love of Jesus Christ, in the power of the Holy Spirit, and to the glory of God the Father.”

Learn more about the Mentored Ministry program at Asbury Theological Seminary at [asbury.to/mentoredministry](http://asbury.to/mentoredministry).





## THE SCHOOL OF THEOLOGY AND FORMATION

FOCUSES ON HOW CHRISTIANS FORMULATE THEIR FAITH, WORSHIP GOD, GROW IN GRACE, AND LIVE IN THE WORLD AS RESPONSIBLE DISCIPLES OF JESUS CHRIST.



### The Old, Old Story Told in New Ways

**Dr. James R. Thobaben**, *Dean of the School of Theology and Formation*

Christian theology is rooted in the gospel narrative, a story that does not begin with the Annunciation or the Nativity or even with the Old Testament prophecies. The Good News begins, if such a word is at all appropriate, before the foundation of the World. The Holy Spirit reports its earthly birth in Matthew and Luke but parallels that with the “cosmic Nativity” in the prologue of John. The coming of the Messiah is the Divine Expression of Love intended from before the Creation, not just an effort to repair human brokenness or to clean up the mess created by our ancestors (though it is that, too). This is unchangeable. So, one might ask: Does—or should—theology ever really change? What about ethics? Do core moral values shift through time? Does the process of spiritual formation today differ in any fundamental sense from that described in Scripture? Or, to put it the other way around: Is not Christian theology (as Katherine Hankey once aptly put it and so many of us have sung) simply “the old, old story that I have loved so long” explained in systematic or analytical or philosophical language? Well, yes... sort of.

Still, theology (broadly construed to include Christian philosophy, ethics and spiritual formation) is not concerned only with that Truth which is set beyond time and space, but also with how that Truth is expressed in the world. The God of Christianity, after all, is not simply an Unmoved Mover, but the One Who chose to walk among us, and even indwells us. Our God is not merely transcendent, but also startlingly immanent. Practically, this means that Christian theology must continually adapt its expression, though not its core content, for a world in flux. Indeed, the central challenge of Christian theology is expressing the eternal Truth in changeable language and practical virtuosity.

The 2023 Strategic Plan for Asbury Seminary calls for the institution to proclaim the eternal reality of the Way, Truth, and Life, such that that reality is understandable through contemporary expressions. In particular, those working in the School of Theology & Formation (STF) approach the world informed by and confident in the Wesleyan tradition, even while simultaneously looking to leaders in the Global South Church for their insights. Those in STF are “committed to historical Christian faith

in the Wesleyan tradition [expressed] in a way which [is] globally engaged, spiritually formative, and missionally alert” (Strategic Plan, p. 44).

In STF, this means that those teaching Spiritual Formation are developing genuine ways to involve laity in mentoring, to help pastors draw on important spiritual classics that have been largely ignored over the past 100 years, and to observe and apply Christian devotional approaches from across the globe. For philosophy and formal theology, it means considering creative ways in which the Narrative can be interpreted for the life of the Church and for apologetics and learning from brothers and sisters in other cultures. For ethics, it means taking quite seriously the globalization of the Faith, the impending end of Christendom, and the constancy of Christian virtue in a world of increasing moral subjectivism.

The 2023 Strategic Plan arose, in part, from the recognition of important cultural shifts, but there is also the assurance that in this changing world the Good News is the eternal Narrative of the Way, Truth, and Life. We rejoice that God allows us to find new ways to express that “old, old story.”







JOHNSON

MARTYN

## The Centrality of Spiritual Formation at Asbury Seminary

**Dr. C. Reginald Johnson**, *The Roy and Weezie Anderson Professor of Prayer and Spiritual Formation*

**Dr. Stephen L. Martyn**, *Associate Professor of Spiritual Formation*

Asbury Seminary has historically committed itself to teaching and training in the discipline of Spiritual Formation. With the appointment of Dr. Tom Carruth in 1964, Asbury Seminary became the first Protestant seminary in the United States to house a full-time professor in the area of “Prayer and Spiritual Life.” Since that time, courses designed to draw students into the deeper life of Christ have been faithfully offered on all of our campuses. The fall of 2012 saw the official launch of a new Master of Arts degree in Spiritual Formation (MASF). We joyfully anticipate our first graduates from the program in 2013.

The MASF degree helps undergird the third Core Value—*Commitment to Personal and Community Formation*—within the 2023 Strategic Plan, acknowledging, “the need for, and indeed the crucial relationship between, academic and spiritual formation. Our campuses should be rich environments for spiritual development, global community, sacrificial service, catechesis, and holiness...”

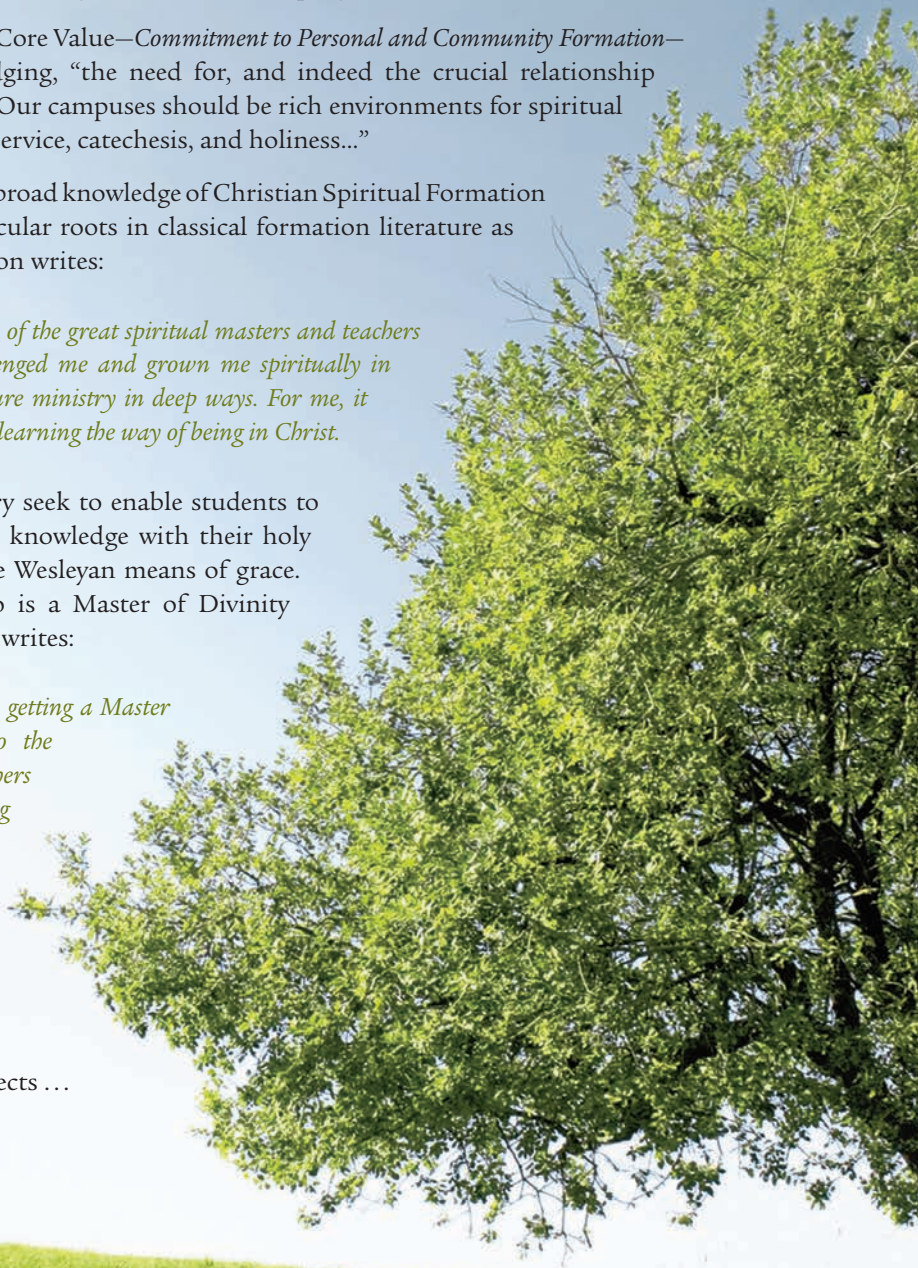
The degree proposes to ground students in a broad knowledge of Christian Spiritual Formation based in Scripture and theology, with particular roots in classical formation literature as well as our Wesleyan theology. Jonas Hamilton writes:

*The MASF has immersed me in the wisdom of the great spiritual masters and teachers of Christian history. This degree has challenged me and grown me spiritually in remarkable ways and equipped me for future ministry in deep ways. For me, it has not just been the pursuit of a degree, but learning the way of being in Christ.*

Spiritual Formation courses at the Seminary seek to enable students to integrate their theological and formational knowledge with their holy love of God and neighbor by cultivating the Wesleyan means of grace. One of our students, David Baldwin, who is a Master of Divinity student specializing in Spiritual Formation, writes:

*In pursuing my call to pastoral ministry by getting a Master of Divinity, I feel particularly called to the spiritual disciplines and helping to guide others in spiritual formation. I believe specializing in Spiritual Formation will develop a pattern of discipline in my own life and provide tools for me to help others grow into more of the image of God.*

Margie McKinley shares a theme familiar to our students concerning how spiritual healing has transformed her life. Margie reflects ...





*I know I am more centered on God and His will for me, and I feel I am well-equipped to step out in the ministry that God has planned for me.*

Ultimately, Spiritual Formation must result in more than mere personal transformation in Christ. The world must be impacted for Christ as well. One of our newest students, Joycelyn Lewis, writes:

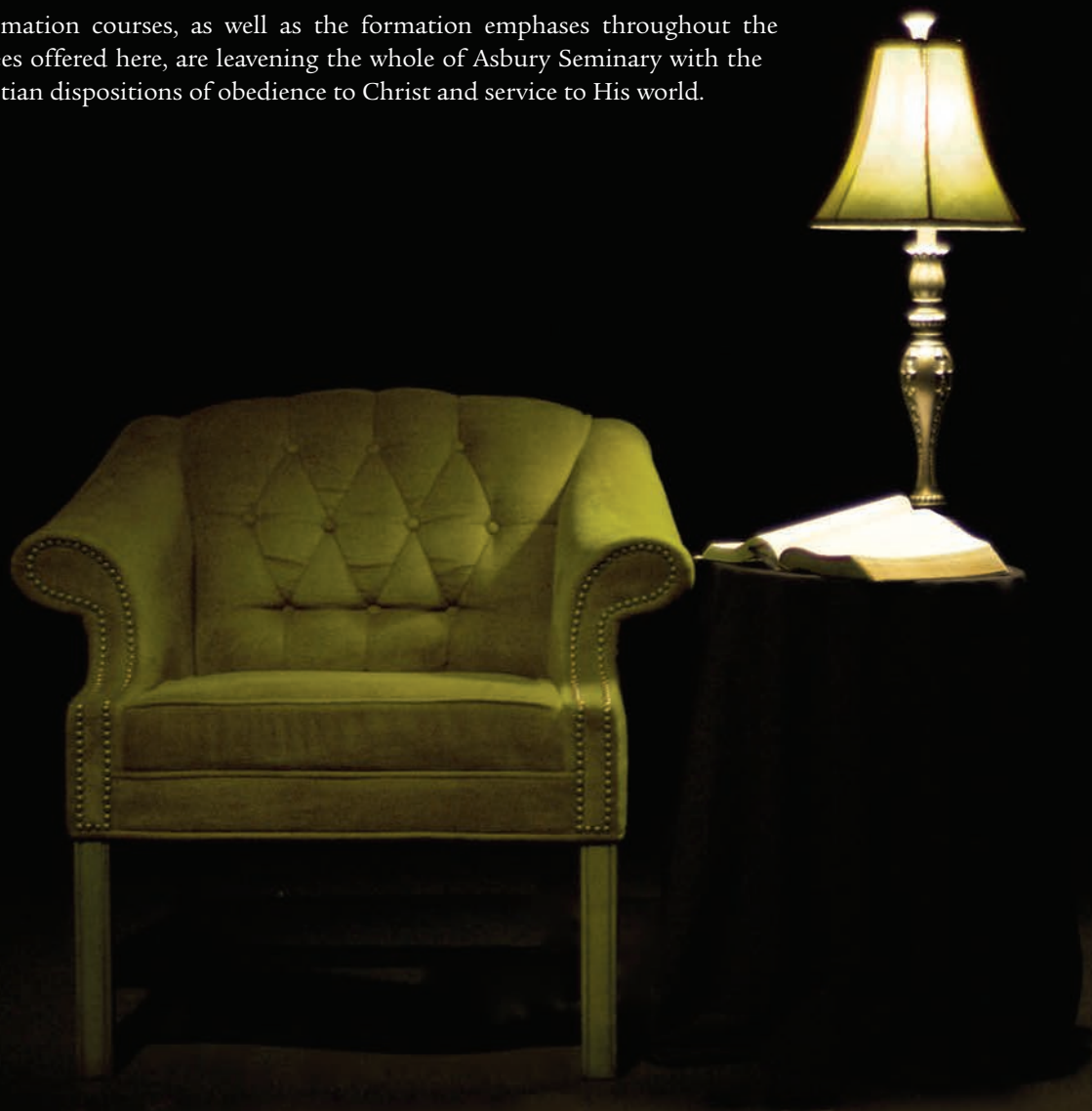
*The MASF has challenged me to abandon myself to God's transformative power through the spiritual disciplines, the situations in my life, my relationships, and my service to the Master globally.*

Joycelyn knows that her life as a student must translate into fruitful ministry for God's Kingdom. Deepening ourselves is truly for the sake of others.

Denise Park, who graduates in 2013 with both a Master of Divinity and the MASF, notes:

*The importance of abiding in Christ for the sake of others became clearer and had rich meaning. I have been gifted with the opportunity to understand the value of listening, to expand the way prayer is approached, and to carry forth a deep gospel tradition that can be traced back to the early Church. Thus, through availing myself to study and the transforming grace of God within community, I find myself in a position to point others to the wonders of God's deep love.*

Spiritual Formation courses, as well as the formation emphases throughout the various degrees offered here, are leavening the whole of Asbury Seminary with the ancient Christian dispositions of obedience to Christ and service to His world.



## THE SCHOOL OF URBAN MINISTRIES

(LOCATED ON THE FLORIDA DUNNAM CAMPUS) OFFERS AN INTERDISCIPLINARY AND INTERCULTURAL APPROACH TO COMPLEX ISSUES FACING THE CHURCH AND ITS RELATIONSHIP TO INCREASINGLY MULTICULTURAL CONTEXTS.



### Orlando, A Gateway City for Teaching and Learning

**Dr. Brian D. Russell**, *Professor of Biblical Studies*

The School of Urban Ministries on the Florida Dunnam Campus stands poised and ready to equip and unleash God's people for God's 21st-century mission. Orlando is a key gateway city to the world. Serving in the School of Urban Ministries provides our faculty with the opportunity to teach and do research in an explicitly missional setting that serves as a microcosm of our world's multi-cultural, multi-ethnic, religiously pluralistic, and urban reality.

The faculty of the School of Urban Ministries is diverse in terms of background, academic disciplines, and experiences. As a multi-disciplinary school, we have the opportunity to cross-pollinate ideas and discuss the burning theological issues and challenges of the day, viewed through the lens of our own training. This enhances our own professional development as well as offering our students on the Florida Dunnam Campus a dynamic educational experience.

As a biblical scholar, my own reading of the Bible has been enriched and deepened by the dialogue that I have with the pastors, students, and Christ-followers in Central Florida, as well as men and women who do not yet know and worship our Triune God. My interest in developing a missional hermeneutic for reading the Old and New Testaments grew out of personal encounters in Central Florida outside of the classroom, as well as through conversations with students and church leaders struggling to realign existing communities of faith to meet the challenges of our rapidly changing world. Our setting in Orlando helps to keep the key issues of mission, evangelism, and justice on the front burner in all of our classes and enriches the educational experience of all members of our learning community. Just to give a taste of this rich context, I've had conversations with affluent suburbanites from the North whose children associate the word "church" with a fried chicken fast food chain, as well as immigrants from Latin America who bring a dynamic Pentecostal faith to Central Florida. Driving to campus, I pass a large Sikh temple as well as the Islamic Center of Central Florida. Right around the corner from the Seminary stands a wooded area where one of the largest groups of homeless men and women live together in a makeshift encampment. These realities make it impossible for me to remain static in my understanding of the Bible. I am inspired and called to continue to help my students to realign their lives continually with God's kingdom.







## Florida Dunnam Campus 2023: Experiential Contextual Education Challenges Traditional Pedagogies

**Dr. Angel D. Santiago-Vendrell,**  
*E. Stanley Jones Assistant Professor of Evangelism*

A strategic plan tries to envision a path directed to specific goals related to an organization's mission. Asbury Theological Seminary's vision is to "prepare theologically educated, sanctified, Spirit-filled men and women to evangelize and to spread scriptural holiness through the love of Jesus Christ, in the power of the Holy Spirit, and to the glory of God the Father." Within this vision, the strategic plan for the Florida Dunnam Campus, among other things, invites us to approach contextual education intentionally. We have been charged to envision new approaches that will be distinctive in their "pilgrim go and teach model," where students are going to be taught out in the community. Experiential education allows students to be involved in the real lives of people. It does not assume a universal process of teaching and learning that could be applied across all settings with all learners, but rather embraces the specific settings in which education takes place. Contextual education attempts to take seriously the lives and experiences of particular learners based upon their desires or motivations for learning.

The Florida Dunnam Campus is envisioning partnerships with local churches and NGOs that are ministering in the urban centers of Florida, especially in downtown Orlando. For instance, we are exploring what experiential education might look like if we partner with Asbury Seminary alumna Rev. Rhonda Stapleton in her ministry, The Samaritan Village. Working

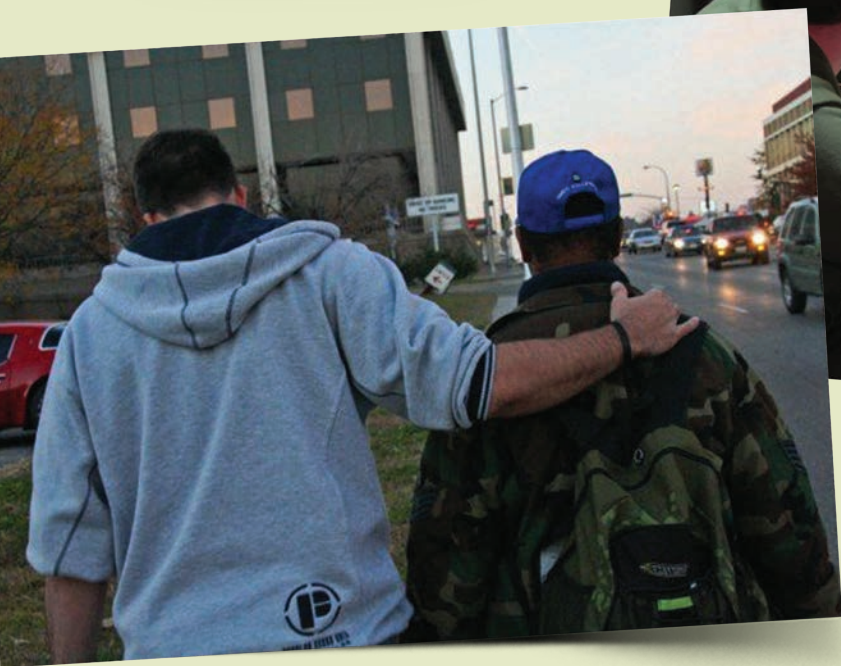
from the parable of the Good Samaritan, Rev. Stapleton developed a faith-based program to help women break the cycle of drug addiction and prostitution in one of the most crime-ridden sectors of Orlando. In this context of despair, students and faculty could partner with The Samaritan Village in cooperative learning which seeks to serve Jesus Christ through holistic ministries of salvation. Students can discover the humanity of those to whom they are ministering and from whom they are learning as well: the homeless, drug addicts, prostitutes and pimps. Such encounters should move Christians to mercy. They also remind us that to be a neighbor in the name of Jesus is to enter into the real lives of others, especially the outcasts outside our purview. By entering the world of the other and crossing the boundaries that separate Asbury Seminary students from the marginal, oppressed, and exploited, students can learn to minister in urban centers throughout North America. Experiential education could be the transformative activity for students to change the world for Christ through direct encounters with people in real social settings of marginalization and dehumanization. This principle does not apply only to courses on mission and evangelism; the principles of experiential education could also be used in biblical courses, church history, and theology.



# THE WESLEY FUND

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**David Hull**, an M.Div. and M.A. in Theological Studies student from Houston, Texas, shares the impact The Wesley Fund has had on his life.



David will graduate in 2013, but is already spreading the love of Jesus through serving widows, ministering to homeless men and women, and walking alongside college students in Lexington, Kentucky.

*“In every part of my ministry you are standing right there with me. Even though you are where no one sees, God sees. I can’t do it without you, but together we can make the Holy Spirit known.”*

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## *Certainty in an uncertain world.*

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\*A CGA is a simple agreement between you and Asbury Theological Seminary, where you agree to donate a sum of money to the Seminary. In return, we agree to pay you a fixed dollar amount every year for as long as you live.

To learn more about charitable gift annuities, visit **[asbury.to/leavealegacy](https://asbury.to/leavealegacy)**.

A photograph of an elderly couple standing on a beach. The man, on the left, has white hair and a mustache, and is wearing a light-colored button-down shirt. The woman, on the right, has short blonde hair and is wearing a light pink cardigan. They are both smiling warmly at the camera. The background shows a sandy beach and the ocean under a clear sky.

*[leavealegacy@asburyseminary.edu](mailto:leavealegacy@asburyseminary.edu) | 706.217.5193*

\*Void where prohibited by state law.



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Learn more about the world-renowned faculty of Asbury Theological Seminary. Find their pictures, bios, and education background online through

**asbury.to/faculty**

# News

## Asbury Seminary Dedicates an Institute to the Legacy of Harry Hosier

On Sunday February 13, 2013, African American scholars from around the nation joined with the leadership of Asbury Theological Seminary to dedicate the Harry Hosier Institute, forming the first phase of a Black Studies program for Asbury Seminary.

Born a slave around 1750, Harry Hosier won his freedom by 1781. Though he was totally illiterate, Harry distinguished himself as an evangelist and early Methodist circuit rider. Harry was one of only two African Americans permitted to participate as a non-voting member in the 1784 "Christmas Conference" that established American Methodism. He was also the only African American present for the ordination of Francis Asbury.

The Harry Hosier Institute is located on the Seminary's Florida Dunnam Campus and houses a bust of Harry, a written narrative of his life history, an Underground Railroad quilt, significant African American reading resources, and a wall-mounted monitor with computer for independent research.



## B. L. Fisher Library Earns Grant from National Endowment for the Humanities

The B. L. Fisher Library is among 842 libraries and state humanities councils nationwide selected to receive the *Muslim Journeys*, a collection of twenty-five books and films as a part of the *Bridging Cultures Bookshelf* initiative of the National Endowment for the Humanities. The initiative's aim is to familiarize the American public with the religion of Islam and the cultural heritage of Islamic civilizations around the world by providing trustworthy and accessible resources on these topics. These resources were chosen especially for public audiences, based on the advice of scholars, librarians, and other humanities educators and program experts. In partnership with the Wilmore United Methodist Church, the B.L. Fisher Library will in the future also be involved in at least one public film showing and discussion on Islam with Dr. Dale Walker.

## Community Garden Grant from the Dora Tes Basileas Foundation

The Dora Tes Basileas Foundation has awarded Asbury Seminary with a two-year \$18,000 grant to establish a community garden on its Kentucky Campus. This raised-bed community garden, slated to begin in spring of 2013, will feature 10-15 large common plots surrounded by 25 smaller individual plots, to be tended by members of the Seminary community—students, faculty, and staff. The community garden is an initiative of the Office of Global Community Formation, under the leadership of the Vice President for Spiritual Formation, Dr. Marilyn Elliott. Gardening, composting, recycling, and bee handling will be taught through this community garden, led by the Office of Global Community Formation and the Creation Care Community. The garden will also serve as a living laboratory to teach spiritual principles of personal devotion, discipleship, and multicultural community building.

## Lilly Endowment Grant to Address Student Debt Issues for Future Ministers

The Lilly Endowment, through its Theological School Initiative to Address Economic Challenges Facing Future Ministers, has awarded a \$249,741 grant to Asbury Seminary. This pilot three-year program will enable theological schools to examine and strengthen their financial and educational strategies and practices in order to improve the economic well-being of future pastoral leaders. The funding will enable the Seminary to understand the financial issues impacting students and alumni, create institutional efficiencies to reduce costs, explore new partnerships with undergraduate institutions, re-examine old delivery models, and establish a financial literacy education program for students and their families. "This project is unique because it addresses the issue of student debt both within the student's life and within the institution. This layered approach will position us to graduate students who are not only financially literate but financially healthy," said Dr. Timothy C. Tennent, President of Asbury Seminary.



### Retirement of Dr. Steve Harper from the Florida Dunnam Campus

Dr. Steve Harper, Professor of Spiritual Formation and Wesley Studies and founding Vice President of the Florida Dunnam Campus, retired in December. He and his wife, Jeannie, were honored at a reception on November 28th. He taught at Asbury Seminary from 1980-1992. After six years in other ministries, he was invited back to the Seminary to lead the development of the Florida Dunnam Campus. Under Dr. Harper's leadership, the campus has grown to an enrollment of 241 students. In 2001, he guided the development of the Latino/Latina Studies program, a non-degree certificate in theological studies taught in Spanish from a Hispanic perspective, designed to prepare leaders for a rapidly growing Latin Church. Dr. Harper is ordained in the United Methodist Church and has served as a youth pastor, evangelist, pastor, and professor. He is the recipient of the Asbury Seminary 2012 Distinguished Alumni Award. He and Jeannie reside in Winter Springs, Florida.

## Events



### Christian Writing Class August 12–16, 2013

Kentucky Campus, Wilmore

Dr. Donald Demaray

Maximum Class Size: 15



### Kingdom Conference November 5–7, 2013

Kentucky Campus, Wilmore



### BioEthics for Life and Ministry February 3–7, 2014

Kentucky Campus, Wilmore

Speakers: Dr. John Kilner and ATS Faculty



### Ministry Conference "Dust of the Rabbi"

Applying Biblical Preaching to  
Contemporary Thought

March 17–21, 2014

Kentucky Campus, Wilmore

Speakers: Dr. Ben Witherington, Dr. Craig Keener,  
and Dr. Bob Tuttle



ASBURY THEOLOGICAL SEMINARY ALUMNI NETWORK



**Sandra McKinney**  
*Alumni Work Study Student*

As I retrieved my drink from the counter and made my way to the comfy chair in the corner of the coffee shop, I noticed a group of college students sitting at a nearby table talking about classes and sharing life together. In these instances outside of class, they were growing closer by encouraging and supporting one another.

I have experienced these precious moments of growth at Asbury Theological Seminary. I eat lunch in the cafeteria, never knowing who will sit at the table or where the conversation will go, yet walk away each day knowing God was with us as I have been encouraged and blessed by my classmates and colleagues. There are moments when I stand outside of the Beeson building during a break from class and learn about the lives and ministries of my classmates who have traveled many miles to come for a week-long intensive. Another moment finds me strolling in the evening through Kalas Village, the new family housing, and conversing with my neighbors from Singapore, Kenya, and India. These special times will soon pass for many, as semesters come and go and we move on to where God has called us.

The relationships begun at this place called Asbury Seminary are too special to push to the wayside. In

the busy world of family, work, and ministry, there is so much to do and see. Old friendships seem to fall by the wayside. What if there were a way to revive those relationships and build more with other alumni? Could there be a way of connecting with alumni who have experience with balancing bi-vocational ministry and personal life who are willing to mentor me? Is it possible to find a job opportunity with a fellow Asbury Seminarian?

In February 2013, Asbury Theological Seminary and the Alumni Office announced the launch of The HUB: Asbury Theological Seminary Alumni Network, <https://alumni.asburyseminary.edu/>. It is a secure site created specifically for Asbury Seminary alumni. The HUB is the one-stop place for us to connect with thousands of fellow alumni across the globe, search and post jobs, find career support, and more.

Each alumnus or alumna has a profile page where he or she can update their location and employment information. Members of The HUB can add additional information on spouses and children, hobbies, denominations, and a photograph. Updated profiles make it easier to find and reconnect with former classmates lost by time and distance. The Advanced Directory search enables me to find others, for example, who enjoy camping and we can share the best locations to camp. As summer approaches and my husband and

For more information about The Hub, please contact our Alumni Office through [alumni@asburyseminary.edu](mailto:alumni@asburyseminary.edu) or by phone, 1.866.ATS.ALUM.





I plan our vacation, I can look for alumni who are in the area we plan to visit. We can attend worship in their churches and hear the Word proclaimed from an Asbury Seminary graduate. If I am interested in planning a mission trip for my church to Indonesia, I can search for alumni there who may be able to assist me.

The Ministry Network on The HUB is the place to share experience, advice, and professional expertise to help others navigate their professional paths as well as for those alumni looking for mentors in a particular field or with strengths in a particular area. Career mentors provide networking opportunities, answer career-related questions, offer professional insights, and share their experiences. The career mentoring program represents a tangible way to give back to the Asbury Seminary community. There are over thirty career interests and more will be added. In life there are times of transition, and this is even more true in ministry. Whether you are transitioning from seminary to professional ministry, going through a pastoral transition or moving into retirement, you can find someone with experience who is willing to mentor you through the moment. If you feel called to start a nonprofit, there is likely a mentor in our network who has experience in this field.

One of the unique features of The HUB is the Career Center. It is a free place for alumni to post jobs or search for job opportunities. Employment is sorted by type, such as full-time or support-raising, by location, industry, and keyword. A recent 2012 graduate wanted a position in Ohio. The HUB was able to connect him with a job to apply for in that area. Alumni are able to post jobs in their organizations as well. Specific information is needed for a position to be uploaded. This includes the organization name, contact person, available position, city, country, job description, employment type, how to apply, and application closing date. Those who are not graduates of Asbury are able to email career opportunities to us at [thehub@asburyseminary.edu](mailto:thehub@asburyseminary.edu).

The potential for The HUB is immense but dependent upon the engagement of the alumni. The whole community will benefit as alumni update their information, post jobs, upload resumes, and agree to be mentors.

The moments of sitting in class in the Morrison Administrative building or worshipping as one body in Estes Chapel have passed for many. The spirit of Asbury Seminary and the meaningful relationships created and nurtured while on campus can live on through The HUB.

# Tennent TOUR

Please join President Timothy C. Tennent as he shares the Asbury Seminary vision in your area. Tennent Tours are well under way, so mark your calendar now! At each of his stops, Dr. Tennent is honored to be speaking at various Saturday evening and Sunday morning services.

## 2013 Dates:

May 31 – June 2  
Winterville, North Carolina

June 7–9  
Lake Junaluska, North Carolina

October 25–27  
Tulsa, Oklahoma

## 2014 Dates:

March 7–9  
The Villages, Florida

For event schedule, reservations, and information, please contact Major Events by phone, 877.PRAY.ATS (772.9287) or email, [major.events@asburyseminary.edu](mailto:major.events@asburyseminary.edu).



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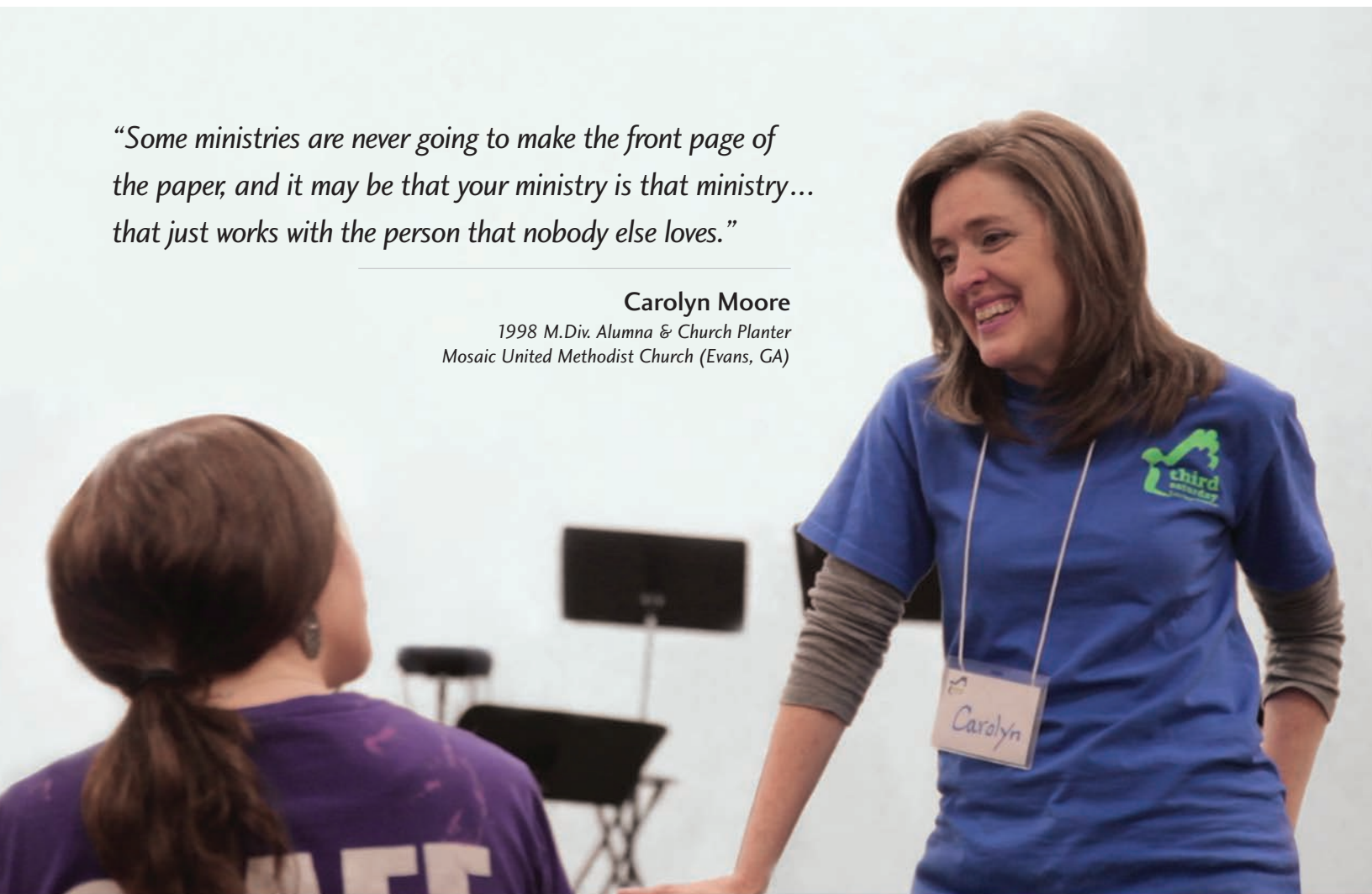


[asbury.to/inquire](http://asbury.to/inquire)

*"Some ministries are never going to make the front page of the paper, and it may be that your ministry is that ministry... that just works with the person that nobody else loves."*

**Carolyn Moore**

1998 M.Div. Alumna & Church Planter  
Mosaic United Methodist Church (Evans, GA)



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