

# Overflow

The Institute for the Theology of Culture: New Wine, New Wineskins

## Fermented Freedom by Ross Halbach

As a New Wine intern I have often had the task of answering the question: 'What is New Wine?' You too may still be asking yourself this question. Well, I have come up with many short, pithy definitions and explanations. Such as, 'New Wine is not just defined by what we do; it's about what we cause people to do.' And 'New Wine connects learning and living, the library and the marketplace.' Nevertheless, these short statements also fail to fully draw a clear picture of New Wine. The truth is the lives that have been changed by New Wine make it known best. My life, among many others changed by NW, is one that helps explicate not only 'what is New Wine, New Wineskins' but, more importantly, 'who is New Wine.'

Insecurities entrench us all. Mine extend to my adolescent years of humiliation at the hands of ruthless peers. Insecurity rooted in my young torment is what led me to cling to many false securities, even into my adulthood. I didn't know it at the time but academics, popularity, and even Christianity became a way for me to control my value and worth among my friends.

Like the Apostle Paul, my Christian resume was exquisite: a Christian of Christians; in regards to the law, a daily bible reader and prayer warrior; as for zeal, sharing my faith with strangers on the streets every weekend boldly. Along these lines, I came to Multnomah Seminary with high expectations of mastering

biblical education and proving my worth to the Christian world, not to mention God.

During my first year of Seminary I became involved with New Wine, because I felt I shared its value for engaging culture. However, I learned overtime that my form of cultural engagement was an awkward, aggressive attempt to validate myself to culture, instead of loving those who don't validate me. New Wine exposed my false securities as the brick and mortar of a fortress that had for so long imprisoned me from engaging both God and culture.

The community of New Wine has led me into a repeated discovery of what it feels like to be loved by God when our walls of security are stripped away—vulnerable

*continued on page 2*

## A Word From the Director by Paul Louis Metzger

New Wine, New Wineskins is a community of people brought together around a shared vision of bearing witness to Christ in contemporary culture. As important as our conferences, forums, immersion events, and journal are to us, even more important to us are the people who make up New Wine, such as the New Wine interns. Our internship program is flourishing, and we are so privileged and excited to partner with our student interns in seeking

to be intentional about bearing witness to Christ in contemporary culture. On behalf of the New Wine faculty committee and advisory council, I want to thank all of you who partner with New Wine through prayer and encouragement and financial support. You are helping us as we seek to encourage the emergence of a new generation of leaders for Christ—secure in Christ and securing our world with Christ's transforming love. ■



*Dr. Paul Louis Metzger is Professor of Christian Theology and Theology of Culture at Multnomah Biblical Seminary and Director of The Institute for the Theology of Culture: New Wine, New Wineskins.*

## Upcoming Events

**November 6**

### 4th Annual Benefit Dinner

Keynote speaker Ron Marlette will speak on the whole gospel in the context of today's culture.

Contact Sarah Kurth at [newwine@multnomah.edu](mailto:newwine@multnomah.edu)

**November 14**

### Proposed New Wine Forum

10:00-11:00 AM

Multnomah A-Frame

To be confirmed...stay tuned!

**November 20-21**

### "Drum Majors for Love, Truth, and Justice" Conference

#### Maranatha Church

Dr. Paul Louis Metzger and Dr. John M. Perkins will serve as keynote speakers at the Drum Majors Conference.

Contact Scott Frazier at [drummajors.frazier@gmail.com](mailto:drummajors.frazier@gmail.com)

## Ongoing Immersion

### Monday Night Dinners

Mondays 6:00-8:00pm

2741 SE 87th Ave. Portland

### Mentorship

Engage the community of SE Portland by volunteering at Clark K-8 @ Binnsmead.

Contact Ben Malick at [bmalick@multnomah.edu](mailto:bmalick@multnomah.edu)

For more event information, please visit [new-wineskins.org](http://new-wineskins.org)!

## Marching to the Beat of a Different Drum: Drum Majors for Love, Truth, and Justice

**Who?** Dr. John M. Perkins, Founder of the John M. Perkins Foundation for Reconciliation and Development, and Dr. Paul Louis Metzger, Director of The Institute for the Theology of Culture: New Wine, New Wineskins, have teamed up as “drum majors,” as instruments of inspiration and consultation, helping to mobilize communities.

**Why?** As drum majors, Drs. Perkins and Metzger want to inspire people across the nation to pursue a biblical vision of love, truth, and justice where the all-consuming love of Jesus revealed in the Bible consumes those things that divide us, like race and class barriers.

**How?** They will be speaking in different locations nationally, working with churches and community groups to raise up well-trained and educated Christian leaders who are passionately engaged in proclaiming the whole gospel of the kingdom in word and deed through the church, to the whole person, in the whole community.

For more information, please visit: <http://consumingjesus.org/the-drum-majors-partnership/>

### Contact New Wine!

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*The Institute for the Theology of Culture: New Wine, New Wineskins, directed by Dr. Paul Louis Metzger, is an official program of Multnomah Biblical Seminary and is dedicated to bearing witness to Christ in contemporary culture.*

*continued from page 1*

yet secure. Through my trips with Dr. Metzger and other New Wine students to PSU, KPDQ, and OSU, I observed and experienced the possibility of engaging culture in the freedom of a newfound security in God’s love. Such engagement looks very different from what I knew before being a part of New Wine. It is standing in front of a PSU psychology class and looking with love at a girl who just asked you, “Do you think you’re better than me?” It is six Multnomah students sharing meals with six Buddhists and learning about their hurts and pains, and seeking to share the gospel within the brokenness

of our shared identity as human beings. It’s painful, beautiful, and simply life changing.

I am one of the many who have become forever changed through the theological extending and practical experiencing of New Wine. Another who has been changed, my roommate and good friend, Benjamin Malick, likes to say: ‘we are not human-doings; we are human-beings’. Likewise, New Wine is more than the sum of its activities; we who have collectively been marked by the love of God in a way that frees us to engage culture are New Wine. ■



Hungry for dialogue? Check out [consumingjesus.org!](http://consumingjesus.org/)

*Ross Halbach is a third year M-Div. student in Theological Studies at Multnomah Seminary. He loves riding his sweet Schwinn Varsity road bike around SE Portland and conversing with Portland’s diverse cultures. He can be contacted at [ross.halbach@gmail.com](mailto:ross.halbach@gmail.com).*

## The Wine Press: Art and Gospel Faith—Reflecting on the Relationship by Rachel O’Brien with Jessica Howard

My church’s walls were bare and the chairs plain. There was no pulpit, no altar or table. There were no candles, no incense, and no color. But fortunately, my experience as a child isn’t everyone’s experience. We look around at other traditions and see paintings, sculptures, woodwork, and stained glass. Just as Tony Kriz said during the New Wine, New Wineskins forum on the gospel and culture, art at one

time played an integral role in gospel faith. What happened? This question requires more answers than the space of this column allows. While some will point to certain streams of thought within the Protestant Reformation and controversy over icons, others will say that the absence of art in many churches today reflects an absence of understanding of the reality of the gospel as the most profound art imagined. Part of the mystery of God’s

identity is why He would create us in His image with desires to create and express the masterpiece of his entire creation. God’s truthful, beautiful identity is expressed in nature, art, and his Word. But we have yet to see the fruition of the union of art and gospel faith in our churches. We often see the separation of art and gospel faith in those who argue that using time and money on beautifying our church buildings is a waste. I come to the opposite conclusion, having being confronted with questions such as these: why is nature beautiful, why is the human form beautiful, why are we talented, gifted and creative? How can art once again become an integral part of our gospel faith? How do you see art interacting with your faith? Is there a place for art in the church? We look forward to your responses. ■

Send comments and questions to [newwine@multnomah.edu](mailto:newwine@multnomah.edu)



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