

**It is the glory of God
to conceal things,
but the glory of kings
is to search things out.**

Proverbs 25:2

TGTS 2.0: The Gospel / The Street

Robert C. Hepburn

- Title:** *TGTS 2.0: The Gospel / The Street: What Does the Gospel of Christ Look Like in Street Contexts?*
- Author :** Robert Charles Hepburn | <http://hepkat.wixsite.com/tgts> | <http://bit.ly/2q8cffk>
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Table of Contents
Figures, Charts, Graphs, Grids, Paradigms (all either grayscale or black + white)
Preface and Acknowledgements
Chapters: 1) Intro | 2) Street’s Orality | 3) Call Me Mykhael | 4) Ministry Model | 5) Conclusion
18 Appendices
Bibliography
About the Author
- Endnotes:** End of each chapter & most appendices (1070± endnotes / 175± pages / Web links enabled)
- Photos:** 1 full color photo on back cover, 6 grayscale photos within the book
- Readership:** Street-thinkers. -lyricists, -poets, -rhymers, -doggerelists, - readers, -exegetes, -sociologists, -see’rs, -theologians, street youth & young adult workers ‘n’ mentors, street communicators, street outreachers, peer leaders – and particularly the saints who understand the times ‘n’ know what the Church need to do.



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Description: “Acts 17:16-34 for the street.” Prompted by a 2004 hip-hop conference featuring members of the Cross Movement at Westminster Theological Seminary (and prior encouragement from the late Harvie M. Conn), here’s the deep-dig stuff saints gonna have to go at to answer deep street thinker- / theologian-types. Y’know, e’rybody’s a theologian whether they know it or not – Kendrick Lamar, Ta-Nehisi Coates, Black Thought, Jordan Peele, Ryan Coogler ‘n’ Kenya Barris come to mind – and Christians gotta be ready ‘n’ able to go with ‘n’ at the imaginativeness with a satisfying ratiocinativity via the Word Incarnate (John 1:14). *TGTS 2.0* is a street-oriented apologetic (in method ‘n’ mien), geared towards the Message-hearers (apologé(e)-oriented), with the messengers re-oriented (apologists prepped proper), with the timeless Message sculpted for street contexts (the Gospel of Christ). Jawn’s simultaneously Biblical, theological, sociological, culture-contextual, anthropological, historical, missiological, ideational, expeditionary – and unabashedly Christocentric. In that capacity, *TGTS 2.0* also functions well as a culture-specific manual for discipling street-oriented Christians.

- What did Jesus rhyme – ‘n’ how’d He rhythmize? (He did – in 1st century Palestinian forms ‘n’ context)
- How did Jesus reason and enlist imagination in street contexts? How might we go at it today?
- How does Paul’s thorough exegesis of Athens show up in his address to the Areopagus (Acts 17:16-34)?
- What’s goin’ on (‘n’ *been* goin’ on) in street contexts? An in-depth street corner convo w/ Mykhael.
- What kinds of issues-oriented communicational approaches ‘n’ content work best in street contexts?

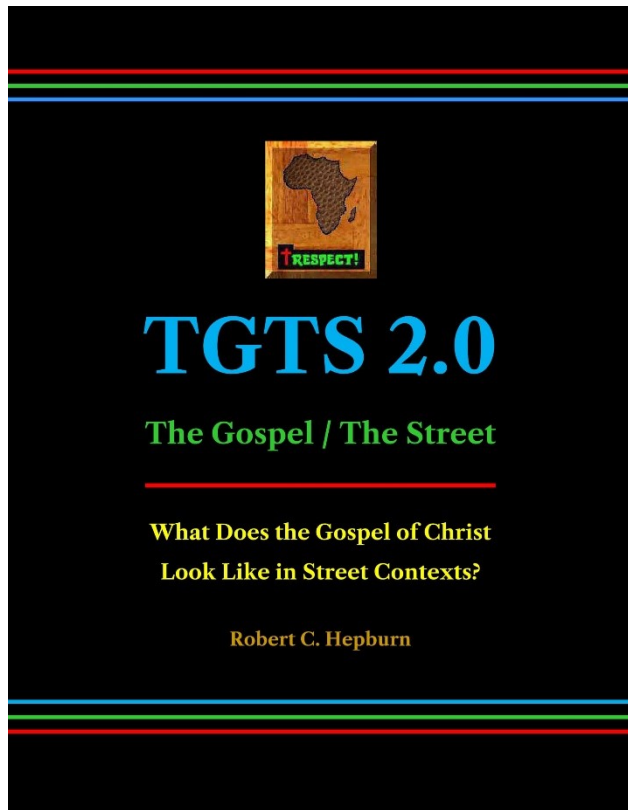
A deep exploration of the divide between the Church and street / hip-hop culture, *TGTS 2.0* is singularly focused on Scripture’s capacity for crossing said chasm. After mapping out Biblical and theological foundations (discovering numerous parallels with hip-hop culture and rap music), the author exegetes the street (following Nehemiah 1-2 and Acts 17:16-34), analyzing its worldview, value system, trusted armor, operational strategies, codes, etc., exhorting the saints to engage its challenges and uncertainties to discover God’s hidden treasure (the *imago Dei*), tucked away in difficult, obscure places. A course of study is offered, replete with an extensive full-semester curriculum (provocative, ideational and expeditionary in nature), and a wealth of resources, enabling the saints to reach unreached street-oriented young urban Black males in situ.

Advisory: *TGTS 2.0* is not a quick-fix prescriptive text, nor is it a light read. Requires time and a fair degree of heavy mental ‘n’ spiritual lifting / processing. [The book weighs 3.5 lbs. if that’s any indication.] Dilettantes, look elsewhere. The book follows uses Herman Melville’s research and writing approach in *Moby-Dick*, seeing it an apt metaphor for what’s go’n’ on in the street (not to mention ‘Merica as a whole). Melville offers an in-depth look at all matters surrounding cetology (and the hunting thereof); *TGTS 2.0* does the same, offering an in-depth look at all matters surrounding streetology – but with a much brighter redemptive end always in view.

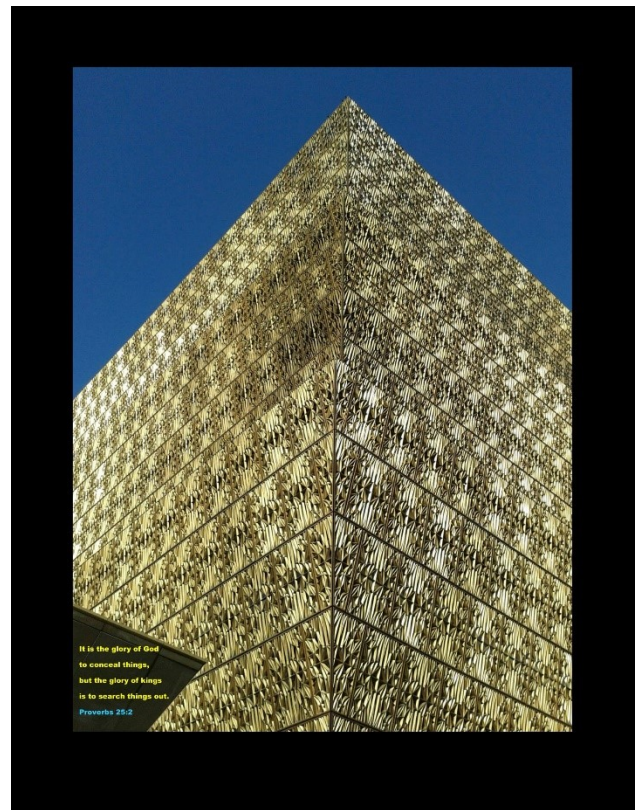
Tags: African American church, African American culture, African American (Vernacular) English, African American History, African American studies, African American youth & young adults, Biblical theology, Black church, Black history, Black studies, Black youth & young adults, Christian apologetics, the Civil Rights generation, contextual theology, communication theory, cultural anthropology, cross-cultural studies, Christian discipleship, evangelism, generational studies, hermeneutics, hip-hop culture, the Hip-Hop generation, linguistics, lyricism, mentoring, millennials, missiology, Old & New Testament studies, oral culture studies, participant observation, poetics, the Post-Hip-Hop generation, rap, spoken word, street codes, street contexts, street dynamics, street exegesis, street knowledge, street ministry, street-oriented urban youth & young adults, urban ethnography, urban studies, young urban Black males

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Front cover



Back cover



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Spine



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ABOUT THE AUTHOR

A postmodern, millennial urban youth & young adults Gospel communications specialist, “Hep” has been involved in ministries in Paterson, Camden and Newark, NJ, Philadelphia, PA, Baltimore, MD, the Washington, D.C. area, and Grand Rapids, MI. He’s participated in youth and young adults camp, conference and retreat ministries as a counselor, speaker and musician, and has worked with many a church choir and vocal ensemble, as well as with Philly and Jersey-based Christian rap artists. His primary ministry focus is to advocate and facilitate the church’s ministry to street-oriented youth and young adults (who are surprisingly receptive to the Lord – a trait he, by the grace and mercy of God, hopes to always have as well). Bob is a graduate of Glassboro State College (now Rowan University), Northeastern Bible College and Westminster Theological Seminary, and teaches at Eastern University (Philadelphia campuses) and Biblical Theological Seminary (Hatfield, PA). He also taught at the Center for Urban Theological Studies (Philadelphia, PA).

Interests & Pursuits

Professional: Creative interdisciplinary cross-cultural curriculum development and presentment (ideational and expeditionary), incorporating non-traditional ministry techniques, locating and utilizing opportunities inherent within hard-to-reach groups

Research: Urban youth & young adult issues, postmodernity (and post-postmodernity), apologetics, Christocentrically exegeting cultural constructs, ktismatology (the creation), exousiology (the powers), soteriology (Christ’s redemptive processes *in medias res*), politismology (cultural phenomena), sociology, locating presuppositional sets within competitive truth claims, street prophetic propensities, inter-generational studies (Builders / Boomers / Busters / Bridgers / Brave-New-Worlders), hip-hop semiotics

Teaching: Street-oriented urban youth & young adult ministry advocacy; also of ministry to other historically under-represented, socially-marginalized and hard-to-reach groups

Applied: Creative writing / oral communicative techniques, web / internet technologies, Africana, photography, the game and culture of basketball, lobsters / lobstering (and the cultures surrounding each), boat-building (1 done; another?), nature (esp. the sea), Maine rustication, the tiny house movement (we in a movie and on TV), camping, gardening, sailing, kayaking, cycling, film exegesis, history, Ivesiana (the life and musical work of the 20th century American composer, Charles E. Ives), Scripture contextualization – particularly within street contexts; keyboard, guitar, ukulele, cello, saxophone playing

On the Interwebs

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