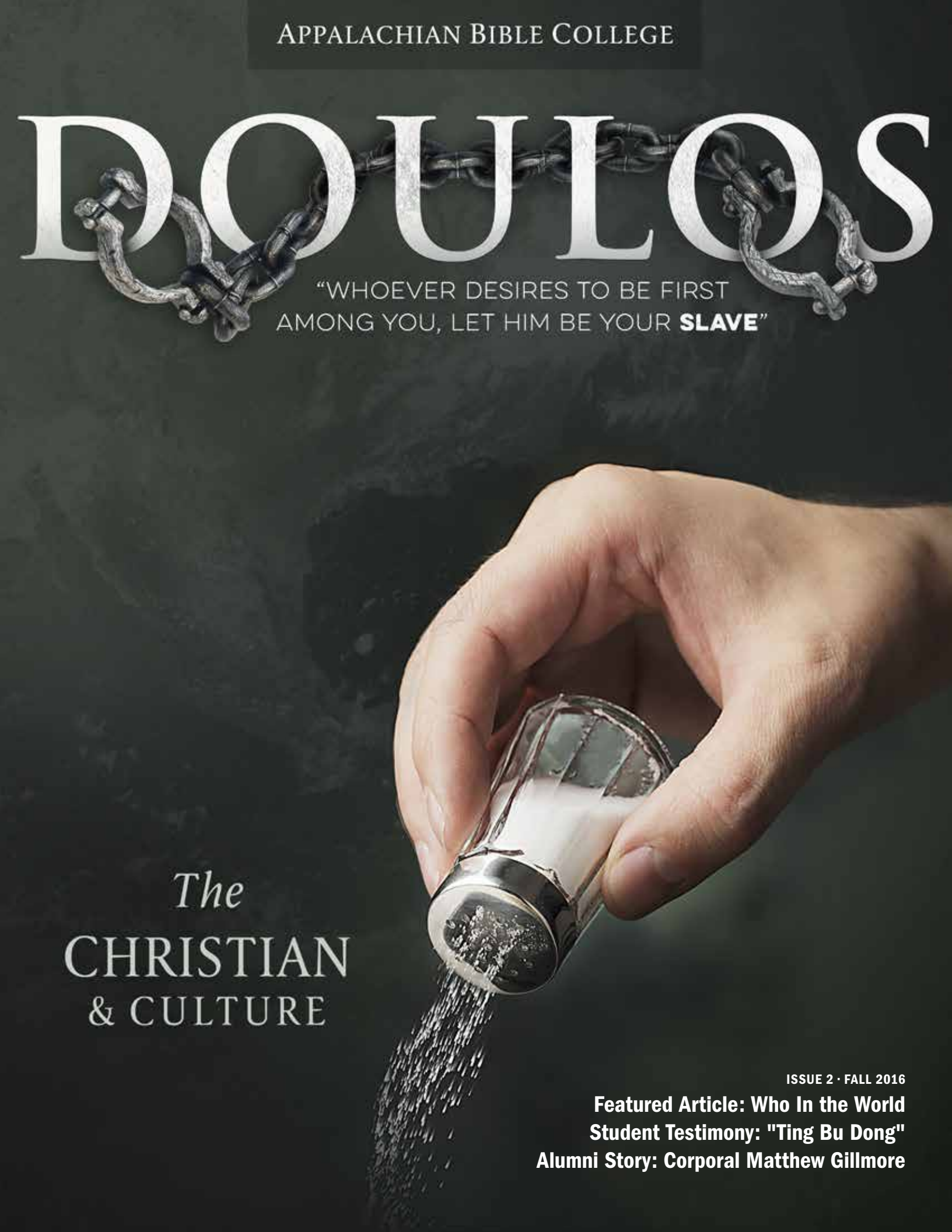


APPALACHIAN BIBLE COLLEGE

DOULOS



"WHOEVER DESIRES TO BE FIRST
AMONG YOU, LET HIM BE YOUR **SLAVE**"

The
CHRISTIAN
& CULTURE

ISSUE 2 · FALL 2016

Featured Article: Who In the World
Student Testimony: "Ting Bu Dong"
Alumni Story: Corporal Matthew Gillmore

– from the –

PRESIDENT'S HEART

These are arresting days as we reflect on the impact of our culture. It requires little effort to identify significant issues which easily cause our hearts to tremble with concern. Anxiety and despair invite our response.

But does God intend for His children to react with such hopelessness? I think not! Rather, we must flee to the Scriptures for guidance to effectively live “in the midst of a crooked and perverse nation among whom ye shine as lights in the world” (Philippians 2:15).

I invite you to explore with me the wonderful blessing of God's Word as you ponder the feature article, “Who in the World? The Christian and Culture According to Jesus Christ.” How refreshing and assuring to know that we truly can experience divine peace in the face of cultural turmoil.

By the way, let me personally encourage you to join me for an extensive examination of this topic during my graduate course, “The Church and Culture,” which I will be teaching on our campus January 2–6, 2017. Details are included in this issue of *Doulos*.

We continue to advance our 20/20 Vision Strategy with Our Destination: Servants for the Church. Great attention is being given to guiding more students to our campus as we respond to the urgency of our world's

need for the gospel and as we seek to be good stewards through the utilization of the beautiful facilities God has given to us. Partner with us in our goal to enroll 410 students by the year 2020.

One of the ways we are equipping our students is through the TESOL (Teaching English to Speakers of Other Languages) concentration of our Missions major. Enjoy the feature on two of these students as they describe their summer ministry in China.

These are exciting days here at Appalachian. As you review the activities and opportunities of our ministry, please pause and pray. If you can join for any of these, we'd love to have you.

Thanks again for being our faithful partner as we equip slaves for the Lord Jesus. . . Because Life is for Service.

His Slave,



Daniel L. Anderson, Th.D.
President
Psalm 84:11, 12



Join the President's
Prayer Partners
at abc.edu/pray



i **Doulos** (pronounced DOO-loss) is the Greek word for “slave.” In Matthew 20:25–27, Jesus declares that the qualifying mark of a Biblical leader is to be a “doulos”—a slave for Jesus.

"Ting Bu Dong"

student stories



THE ADVENTURES OF TWO ENGLISH TEACHERS

Among the seven Missions students who served a five-week summer internship in China were **Melissa Morrison (senior; Harrisburg, PA)** and **Cheyenne Parker (senior; Mechanicville, NY)**. As English teachers in a secular school, they could not openly witness to the first and second-graders in their class—but they found plenty of opportunities to communicate Christ and to grow in their faith. Here are some of their experiences in their own words.

MELISSA: Our students walked into class on the first day not knowing a lick of English and not even wanting to learn English. The first week was just survival!

But it grew into a lot of joy. The “ting bu dongs” [Chinese for “I don’t understand”] turned into, “I love you, Miss

Cheyenne and Miss Melissa!” My favorite part was showing God’s love to these children. These precious children are lost souls. Who knows? Learning the colors, learning the shapes—those foundational

English words might help them understand English so they will have a greater opportunity to hear the gospel that will ultimately change their lives.

CHEYENNE: Because you cannot rely on communicating verbally, your face, your body, your attitude—the


students are watching all of that like a hawk. I did not display God at all at first. I didn’t act Christlike. My children never obeyed and I kind of freaked out. We had a teaching assistant and one day I let my emotions take over me. I didn’t even want to display Christ; I was bitter and frustrated. Melissa told me to step out and take a breather, and I stormed out and slammed the door shut. As I was leaving I caught a look at our assistant, her face. She was appalled. I still remember that look. She was an unbeliever and she knew that I was a Christian. I went to God all broken and said, “I need your strength.” I found myself responding totally different after that. I praise the Lord that I was able to patch things up with the assistant. I asked her to forgive me for having such a terrible reaction. We are still in touch, so I pray that God will use me in her life.

MELISSA: I have never seen the Holy Spirit work in such a powerful way and orchestrate things like he did with April, a Chinese friend. It was on the bus, after hearing me spontaneously sing, that she first asked, “What does ‘the blood of the Lamb’ mean?” From there, it grew

into a greater relationship. During our lunch breaks, I spent time with her and we read through the Word of God. We started with simple spiritual truths, mainly from the book of John. I felt very inadequate. Before each session I had to go to God and tell him that some things I can’t even comprehend, let alone help someone else understand, and so He had to speak His truth through an inadequate person. April claims to be a Buddhist. She’s very fearful of death because Buddhism gives no assurance where she will go after death. April is the sweetest girl you will ever meet, but she is away from God, she is an enemy of God. But God’s desire is to become her loving Father and I want her to become His child. She does have a Bible now and she has continued to show interest; I know God is softening her heart.

CHEYENNE: I want to go back, to learn the culture, to tell people about the hope in me which could be in them. I get impatient for that. But this is where God wants me for now. He wants me to be equipped to serve so that if I do go back to China or wherever I’ll be ready.





Who ^{IN} THE World

By Dr. Daniel Anderson

THE CHRISTIAN AND CULTURE ACCORDING TO JESUS CHRIST

The word “culture” brings to mind a wide range of current issues: abortion, attacks on law enforcement, entitlement mentality, acceptance of the LGBTQ agenda, redefining marriage, widening distance between the rich and poor, disintegrating family structure. And the list could go on.

Our denial of practicing this world’s culture does not remove us from it. We do live **IN** this world. Our presence should be evident **(in)**, even as we are different **(not of)**.

While evidence of the world’s decay may vary from generation to generation, the fact of sin is unchanging. From the moment of the fall of mankind recorded in Genesis 3, the ways of God have been

diametrically opposed by the devices of Satan. We live in a sin-cursed world culture described in Scripture as being under the domain of the Devil, the “god of this world” (2 Cor. 4:4).

So according to Jesus Christ, how should believers relate to this decadent culture?

Relationship to Our Culture

Probably the most pointed instruction given by

Jesus to help us understand our role with the world is provided in the intimate moments of his High Priestly prayer recorded in John 17. He describes our relationship to our world with a series of four prepositions.

Jesus begins by declaring in John 17:6 that He has “manifested thy name unto the men whom thou gavest me out of the world.” True followers of Christ are **OUT OF** the world where they physically reside. Simply stated, we don’t fit in the world’s culture.

But Jesus continues in John 17:11 by stating that, “I am no more in the world, but these [believing ones] are in the world.” Our denial of practicing this world’s culture does not remove us from it. We do live **IN** this world. Our presence should be evident **(in)**, even as we are different **(not of)**. However, as believers our disdain for our culture should never be seen as permission to cease loving the people of our culture. We must love the lost like Christ modeled for us as he displayed moving compassion for the needy culture of His day.

The third prepositional description is clearly implied though not directly stated by Jesus. Having affirmed our assignment to exist in the world, Jesus quickly prays, “Holy Father, keep through thine own name those whom thou hast given me” (John 17:11). In these words Jesus describes believers as being kept **FROM** the world. Christians must guard themselves lest they fail to be eligible for the desired unity portrayed by

God the Father with God the Son. The much-misrepresented phrase encouraging unity, “that they may be one,” was never intended to promote compromise of theology or conduct. God the Father and God the Son are united in perfect doctrinal and behavioral harmony; this is the only way we are instructed to practice unity. Accommodating our culture is not Christ’s intent for believers. God is absolutely holy and so must we seek to be if we are to be properly unified with God.

The final preposition used to describe our relationship with our culture is given in John 17:13. “These things I speak in the world, that they might have my joy fulfilled in themselves.” Believers are not consigned to a life of dread and despair by the preceding three descriptions. Rather, Jesus declares that the result of these three provides joy. Thus we see joy WITHIN the world. Our conflict with culture should not rob us of our joy.

Response to Our Culture

Jesus then provides a series of guidelines leading to our commissioned task for accomplishing His mission of engaging believers as His ambassadors to this world. First, Jesus identifies our arsenal for confronting this world’s culture. John 17:14a states, “I have given them thy word.” Any address of culture must be scripturally based. He gave us the Word.

Secondly, we should expect the culture to reject the Word of God. John 17:14b confirms, “And the world hath hated them.” With the denial and abandonment of the Bible, our culture has increasingly assaulted any adherence or obligation to follow the teaching of Scripture. Frankly, the church and culture exist in two different realms. “The world hath hated them because they are not of the world” (John 17:14, cf. John 15:19).

It should be noted, thirdly, that Jesus did not intend to take us out of this

world, but rather that we should be protected from the evil one as noted in John 17:15, “I pray not that thou shouldest take them out of the world but that thou shouldest keep them from the evil.” Clearly, we are to exist in this culture but we are not to yield to the corruption of this culture. A difference should be obvious because we are not of this world. “They are not of this world, even as I am not of this world” (John 17:16).

Fourthly, Jesus gives the needed defense and inoculation for believers in our culture. “Sanctify them through thy truth; thy Word is truth” (John 17:17). With a declaration of absolutism (truth) further solidified by its identity and authority with the Word of God, Jesus prays for a “setting apart” of the believers from the ways of the world.

Finally, the command for the Christian and culture is introduced. “As the Father has sent me into the world, even so have I also sent them into the world” (John 17:18). With an amazing comparison to the Lord Jesus Himself, we are commissioned to invade our darkened culture with the radiance of sanctified behavior grounded upon the changeless, absolute truth of the Word of God.

Representation in Our Culture

Jesus uses powerful illustrations to guide believers as we face our

culture. One of the clearest examples is the imagery of light. He boldly announces, “Ye are the light of the world” (Matt. 5:14). He further declares, “Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven” (Matt. 5:16). Light gives direction, provides protection, exercises correction, and facilitates detection. When living correctly, Christians do all of this in the culture. Our very presence should provide these qualities of light in stark contrast to the darkness and despair of our world. Such shining ignites a need and desire for the Source of our light, God Himself. We should remind people of God by our presence.

The relationship between the believer and culture presents a myriad of hotly-debated topics. The extremes of response are too often apparent. But Jesus left us with the infallible compass of the Holy Scriptures and with the guaranteed indwelling of the Holy Spirit to lead us. May God help us to tackle the challenge of relating to and responding to our culture without conforming to it (Romans 12:2).

Light gives direction, provides protection, exercises correction, and facilitates detection. When living correctly, Christians do all of this in the culture.



APPALACHIAN BIBLE COLLEGE
GRADUATE SCHOOL

PT 501: THE CHURCH AND CULTURE

PROFESSOR: Dr. Daniel Anderson, Th.D.
COURSE WORK: Dec.5, 2016–Feb.3, 2017
On-Campus Module: January 2-6, 2017

ABC.EDU/GRADUATE

Calling into Question

MISSIONS

LAW ENFORCEMENT

BOTH?

I can recall from an early age sitting in a neighbor's garage during a 5-Day Club conducted by Child Evangelism Fellowship missionaries. As I heard the adventurous stories of missionary heroes like Hudson Taylor and Amy Carmichael, I sensed God's call into the mission field. I imagined myself living in a mud hut somewhere along the dark Amazon River.

As I grew, a dangerous and wrong concept crept into my mind: to truly serve and please God I had to be either a pastor or a full-time missionary in a foreign country.

I became very active in CEF, teaching for many summers in the 5-Day Club program. After high school I interned in the Detroit area and then spent a month serving in the Kingdom of Tonga in the South Pacific.

Though I was sure God was calling me to missions, a nagging problem kept bothering me. A police problem. As excited as I was for missions, I was double that for law enforcement. I was the guy who would turn down friends because I didn't want to miss an episode of "Cops." I would interrupt every police officer's lunch break so I could shake hands and hear about their jobs. And I was the frequent "ride-along" kid who was

always at the police station. I would tell people if God didn't want me in missions I would be a police officer.

When it was time to attend college I chose Appalachian Bible College because it was given glowing reviews by my grandfather. A missionary himself, he would regularly travel to ABC and speak to students. In 1999 I enrolled with a focus on Missions.

At ABC I could feel God sharpening me as iron through my professors and roommates. I was right where God wanted me, learning how to take the gospel to the far reaches of the globe.

In the summer of my junior year I was blessed to marry my wife Kristen and return as a married student. God had been blessing both of us through our time at ABC—but the question every Missions student is asked was starting to concern me: "What country do you feel called to?" I wanted to answer with the same conviction as my fellow students but I felt there was no solid answer.

My wife was the first to confront me with the fact that I would get excited when I heard police sirens or saw State Police cars. I wanted to pursue police work but felt guilty. Would I be letting God down? Would it be a selfish pursuit?

I took my concerns to my Missions instructor. Using Scripture and wisdom gained from

years serving in Brazil, he explained that God was calling me to missions, but not to foreign lands; to the men and women in blue.

God had been preparing me for a mission field full of people who need a personal saving relationship with Christ; a group who are far too often forgotten unless they are needed or complained about; a people who suffer the pains of sin and death on a daily basis and need the hope that is found in Christ.

After graduating from ABC I stepped into the mission field God had prepared for me: I had the privilege of joining the ranks as a West Virginia State Trooper.

In 2010, I was ordained by Independent Bible Church in Martinsburg and became a full-time Chaplain reaching men and women in law enforcement with the gospel. Since then, God has used me to develop relationships with the Troopers that no "outsider" could do. I have had the opportunity to point them to Christ during some very difficult times.

God used my education at ABC to focus on the plan He had for me. My subsequent criminal justice degrees were needed for police work—but it was my training at ABC that really stuck with me. My time there prepared me to be a godly man and husband and to serve the State Police, the mission field God called me to.



Corporal Matthew Gillmore is a 2006 graduate of Appalachian Bible College. He and Kristen live near Martinsburg, WV with their three children: Anthony, Carolyn, and Emma.



John Camp Sr. received the award for Alumnus of the Year during the Alumni Celebration Dinner, October 7. Also honored: Roger and Debbie Cox (Servants of

Year), Rick and Debbie Jarrell (Diakonos Award), and David Guelich (Honorary Alumnus). Delta Epsilon Chi inductees included Matt Eichhorn, John Camp Jr., and Bob Ensminger.



Alumnus Bill Lake was among the 50+ missionaries on campus for Missions Conference in October. Freshmen Marcus Jones

(Orlando, FL), Joanna Alexander (Wellington, OH), and Abby Everhart (McLeansville, NC) took the opportunity to learn about missions in creative access countries.

SERVANT'S NOTES



Fifty-four students spent a packed day at the Creation Museum near Cincinnati. Ebenezer the allosaurus was overheard giving Luke Mullins (freshman; Carlisle, OH) some tips on how to get "a head" on homework.



The 2016 Warrior soccer team included four sets of siblings, counting Coach Lorch. They were interviewed for a newspaper story; read it online at abc.edu/soccerbros.



The Alumni Association presented fifty-year medallions to Don and Ramona Samples (1966), Nancy McCarty (1961) and Roger Tittle (1966). Homecoming also featured keynote speaker Dr. Gary Anderson, a tie between Warrior alumni and student athletes during the Blue/Grey soccer game, and a narrow victory by the Warrior volleyball team.

Servants in the GOSPEL

Together, staff and students are memorizing I Corinthians 9:19-27, focusing on the College's 2016-17 theme, "Servants in the Gospel."


70


84


\$262,000

With the Matching Scholarship, ABC matches the funds that churches and ministries invest in their own members studying God's word. Maximum benefit to each student is \$5,000 annually. More info: abc.edu/match

 *find more news and photos at*
facebook.com/AppalachianBible



Appalachian Bible College

161 College Drive
Mount Hope, WV 25880



Winter Camp

FEBRUARY 3-5, 2017

Speaker: **John Skaggs**
Discount for registering
by 12/14
alpineministries.com

impact

Youth IMPACT

APRIL 21-22, 2017

Speaker: **Dr. Jim Newcomer**
A dynamic 20 hours for teens, designed
to generate a lifetime of spiritual fruit.
abc.edu/impact



Got Plans for This Summer?

Looking for a meaningful way to spend next summer? How about Alpine Bible Camp or Alpine Adventures! Camp counselor Zach Weaver (junior; Great Valley, NY) says, "Serving at Alpine gave me the opportunity to see kids' lives changed. I witnessed five of my campers place their trust in Christ!" Apply at: alpineministries.com

President: Daniel Anderson / Editor: Michael Rowe / Managing Editor: Karisa Clark © Copyright Appalachian Bible College, 2016.

DOULOS is published through the Public Relations Department of Appalachian Bible College. The intent of *DOULOS* is to expand constituent participation in ABC's purpose of educating and equipping servants for the church of tomorrow while edifying the church of today. To submit news tips or story ideas, email publicrelations@abc.edu.

DONATE abc.edu/giving
ADMISSIONS **1-800-6789-ABC**
admissions@abc.edu

PHONE **304-877-6428**
ONLINE abc.edu
E-MAIL abc@abc.edu



APPALACHIAN BIBLE COLLEGE
DOULOS
"WHOEVER DESIRES TO BE FIRST
AMONG YOU, LET HIM BE YOUR SLAVE"