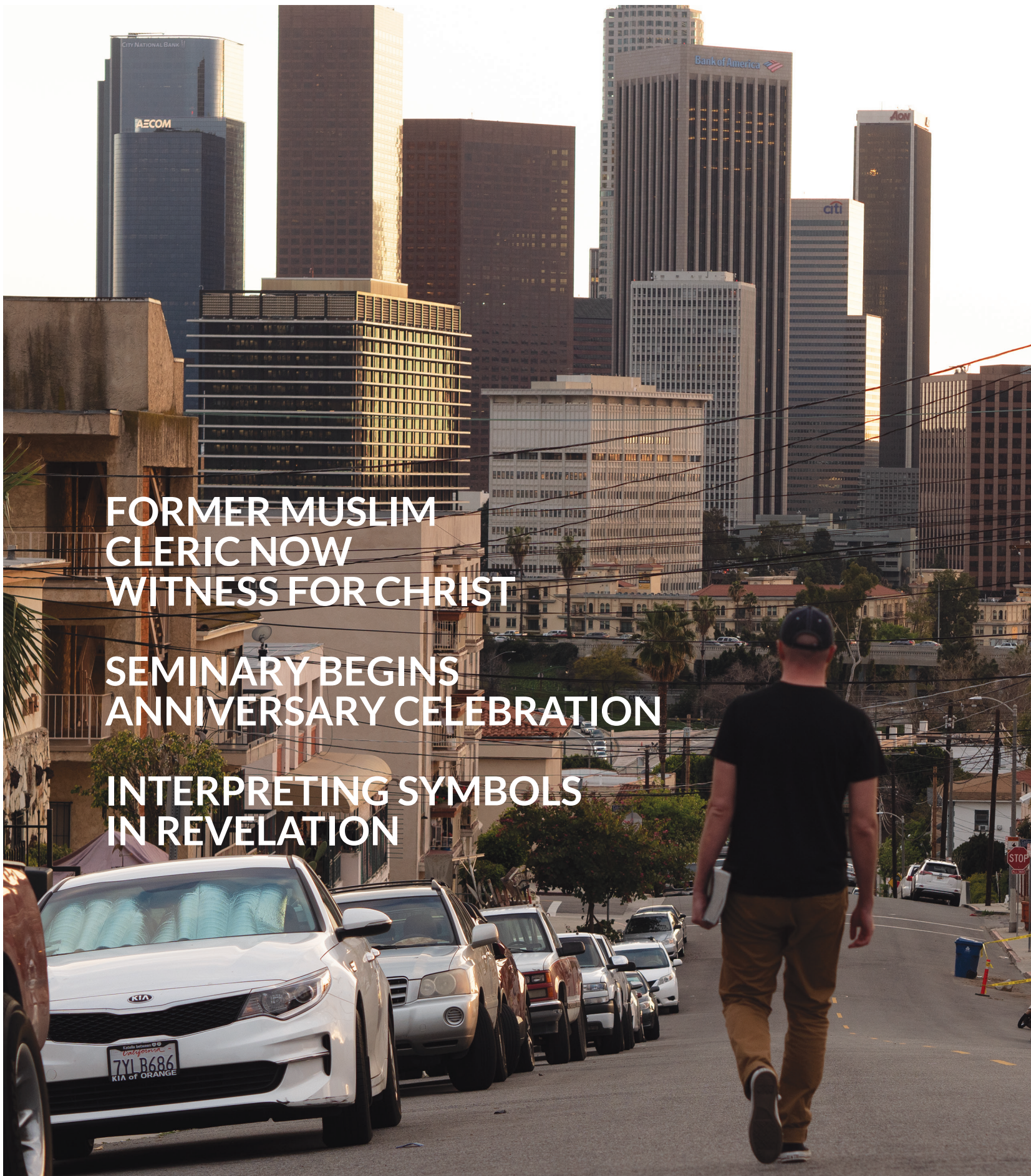


# GATEWAY

FORMER MUSLIM  
CLERIC NOW  
WITNESS FOR CHRIST

SEMINARY BEGINS  
ANNIVERSARY CELEBRATION

INTERPRETING SYMBOLS  
IN REVELATION





ON THE COVER: Gateway's main campus is located in the Los Angeles metropolitan area, which has 400 distinct people groups and a population of more than 10 million.

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SYMBOLS IN  
THE BOOK  
OF REVELATION  
Dr. Michael Kuykendall  
writes about interpreting  
symbols in the last book  
of the Bible.



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GATEWAY SEMINARY

Biblical • Missional • Global



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142 STUDENTS.  
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DR. JEFF IORG, PRESIDENT

# MAKE A DIFFERENCE, BE THE DIFFERENCE

**ALL FIVE OF OUR CAMPUSES ARE LOCATED IN SEND CITIES – STRATEGIC PRIORITY LOCATIONS FOR THE NORTH AMERICAN MISSION BOARD'S CHURCH PLANTING EFFORTS. ONE THING HAS NOT CHANGED IN OUR 75 YEARS OF TRAINING MINISTERS: THE WEST STILL NEEDS MORE CHURCHES.**

**S** Seventy-five years ago, Gateway Seminary was founded because a pastor saw the need for more churches in the West (see page 16). As our school has grown over the years, almost 10,000 alumni have joined the ranks of Christian leaders planting churches — and doing so much more, in the West and other global locations. We have stayed true to our mission of shaping leaders who expand God's kingdom around the world.

We often talk about our strategic locations in the West. Gateway's five campuses are in the midst of very diverse populations, so students who want to learn to minister in a diverse context often come to us for that very reason. In the Los Angeles area alone, there are 400 distinct people groups. What a learning laboratory!

But the West is more than an experiment in diversity. It is a mission field. All of Gateway's campuses are located in the North American Mission Board's strategic Send cities. In those large metropolitan areas, our churches attempt to serve 43.7 million people.

That's a huge number, but look at it this way. In Phoenix, there is one Southern Baptist church for every 19,247 people. In the Portland/Seattle metropolitan areas, that number is one Southern Baptist Church for every 26,665 people. In the Denver area, there is one Southern Baptist church for every 20,135. For both California campuses (Los Angeles and San Francisco), that number is one Southern Baptist church for every 17,000 people. Any way you count it, there are too few workers and too few churches in the West. We have our work cut out for us!

This region includes some of the wealthiest, most influential people in the world, but many communities do not have a Southern Baptist church to reach them. It's not an easy area in which to serve. Everywhere we look, there's a need for ministry. We know those ministries need leaders — one person to be the difference for one person, for one church, for one area.

If you're called to ministry, come and train where you can have the most impact. If you are already a Gateway student,

you are in the right place to learn about global ministry. And, if you are one of our graduates who serves in the West, please press on!

As this issue of the Gateway magazine goes to press, we are preparing to go to the Southern Baptist Convention in Birmingham, Ala. Our booth will emphasize our campuses and the metropolitan areas in which they're located. Come by, see it for yourself and say hello.

Ask us how you can be more involved in helping us train men and women to make a difference, to be the difference, in the West and around the world.



# GETAWAY WITH GATEWAY

## CHRISTIAN HERITAGE TOUR

- WASHINGTON, DC -

September 7-14, 2019

### JOIN PRESIDENT IORG AND GATEWAY SEMINARY FOR A TOUR OF OUR NATION'S CAPITAL.

Led by Catherine Millard, a researcher in the Library of Congress and the author of *God's Signature Over the Nation's Capital*, this tour includes visits to the White House, U.S. Capitol Building, Supreme Court, Arlington National Cemetery, the Museum of the Bible and more.

Cost is \$1800 per person and includes the eight-day tour, lodging and most meals.  
Airfare is not included.

RESERVE YOUR SPACE AT [WWW.GS.EDU/DC](http://WWW.GS.EDU/DC).



# SYMBOLS IN THE BOOK OF REVELATION

DR. MICHAEL KUYKENDALL IS PROFESSOR OF NEW TESTAMENT STUDIES AT GATEWAY. IN ADDITION TO NUMEROUS ARTICLES AND BOOK CHAPTERS, HE IS AUTHOR OF THE RECENTLY PUBLISHED BOOK, *LIONS, LOCUSTS AND THE LAMB: INTERPRETING KEY IMAGES IN THE BOOK OF REVELATION*

**W**hat is the best way to interpret the symbols found in book of Revelation? Take note of the following items. They form a pathway that guides modern readers.

## Revelation draws from three genres.

Revelation is composed of three types of literature — epistle (1:4), prophecy (1:3) and apocalypse (1:1). Modern readers should follow the recognized guidelines for interpreting these three genres. Each genre reminds interpreters to seek to understand what the original audience understood. The least known genre — apocalypse — is characterized by multiple visions, dualism, recapitulation, and symbolism. The symbolism also extends to numbers, colors, people, places, and institutions.

## There are five approaches to interpreting Revelation.

Modern readers interpret Revelation from one of the five following options. First, the preterist approach stresses reading Revelation primarily from the historical context of John's original audience. All or almost all of its prophecies have already occurred. Thus, the symbols refer to people and events of John's immediate audience and situation.

Second, the historicist approach attempts to trace history from John's original audience to the second coming. Revelation serves as a chronological roadmap as each chapter advances temporally forward. Its symbols

predict major events and persons who spanned church history from the first century to the end of time.

Third, the idealist approach emphasizes searching for the meaning of Revelation's symbols over any specific references to time or events. The symbols picture timeless truths, such as the struggle between good and evil that exists in each generation.

Fourth, the futurist approach understands the majority of Revelation as events that will transpire in the last days. Revelation, therefore, mainly deals with prophecies yet to be fulfilled. The symbols refer to people and events which appear near the end of earth's history.

Fifth, the eclectic approach attempts to combine the strengths and limit the weaknesses of the aforementioned approaches. Few eclectics follow the historicist model. But most attempt to interact with the other approaches. Thus, like every other NT book, Revelation's original audience must be heard first (preterist). The symbols must have meant something to John's first readers. Yet Revelation's symbolic world presents timeless truths which every generation is challenged to reapply (idealist).

Ultimately, interpreters recognize that future events such as the last battle, second coming, final judgment, and eternity await fulfillment (futurist).

## There are four millennial options to integrate.

Readers integrate the following millennial views into the above approaches. The first option is amillennialism. This literally means "no millennium," but inaugurated or realized millennialism is a more accurate designation. Proponents understand the millennium to cover the era between the first and second comings of Christ. The kingdom of God and Christ is happening now in an already-but-not-yet fashion. The church will go through the great tribulation near the end. It also stresses that Revelation's visions are primarily symbolic. Amillennialists are found among preterists, idealists and eclectics the most.

Second, postmillennialism teaches that Christ will return after (post-) a 1,000-year millennial kingdom concludes. Thus, the gradual success of the gospel message will eventually experience much of humanity converted and society transformed. Post-millennialists are found most often among preterists and historicists.

The third option is historic premillennialism. This view asserts the second coming occurs before (pre-) the start of an earthly millennium. Proponents affirm that OT prophecies are fulfilled in spiritual Israel, that is, church. Nevertheless, the prophetic symbols in the Bible do refer to future, literal events. God will use Jews near the end in a mighty way, but Scripture is ambivalent on whether it will be as Jewish people or the



Jewish nation. Historic premillennialists are usually post-tribulational. The church will pass through the great tribulation. This view draws primarily from futurists, but idealists and eclectics are often included.

The fourth option is dispensational premillennialism. This view is primarily futurist. Proponents interpret the prophetic and apocalyptic genres of the Bible more literally. The symbols of Revelation refer to actual things, people, places, and numbers. The church is not “spiritual Israel.” God has separate end-time programs — one for the church and one for the nation of Israel. This distinction calls for a rapture of believers to occur before Christ’s second coming. Most dispensationalists are pre-tribulational, but some are mid-tribulational or prewrath.

### Seven steps when reading Revelation

It is important to understand and interact with all the above viewpoints. Here are seven helpful steps that provide a pathway for interpreting the symbols of Revelation.

First, look for symbolic imagery. Symbols permeate all of Revelation. Symbols are attached to names, people, clothing, colors, numbers, time designations, nature, animals, places, institutions, and events. Readers must come to the text with symbolic readiness. For example, we know the slain Lamb with seven eyes and seven horns is Jesus. But what is the

purpose of the number seven, eyes, horns, lamb and blood? What do they symbolize?

Second, look for intratextual connections. This refers to the interpretations of the symbols within the context of all of Revelation. There are several examples where John or an angel interprets a symbol. Moreover, intratextual allusions help in confirming John’s structure. For example, if allusions to an end-time earthquake or final judgment or a final battle are found in several places in Revelation, an intratextual awareness suggests a conclusion to an individual vision.

Third, look for intertextual allusions. Readers must determine if a symbol is drawn from the OT. Although scholars disagree on an exact definition of an allusion and the total number, all agree that John’s book is saturated with the OT. If the symbol has a fixed meaning in the OT, then it becomes the starting point for understanding John’s meaning (and our own).

Fourth, look for extratextual allusions. This refers to extra-canonical writings (those outside the biblical text). This step compares Revelation’s images with other similar writings to discover if the image is a common symbol with a relatively standard meaning.

Fifth, look for cultural-historical allusions. This step searches for connections between the symbol and the cultural-historical

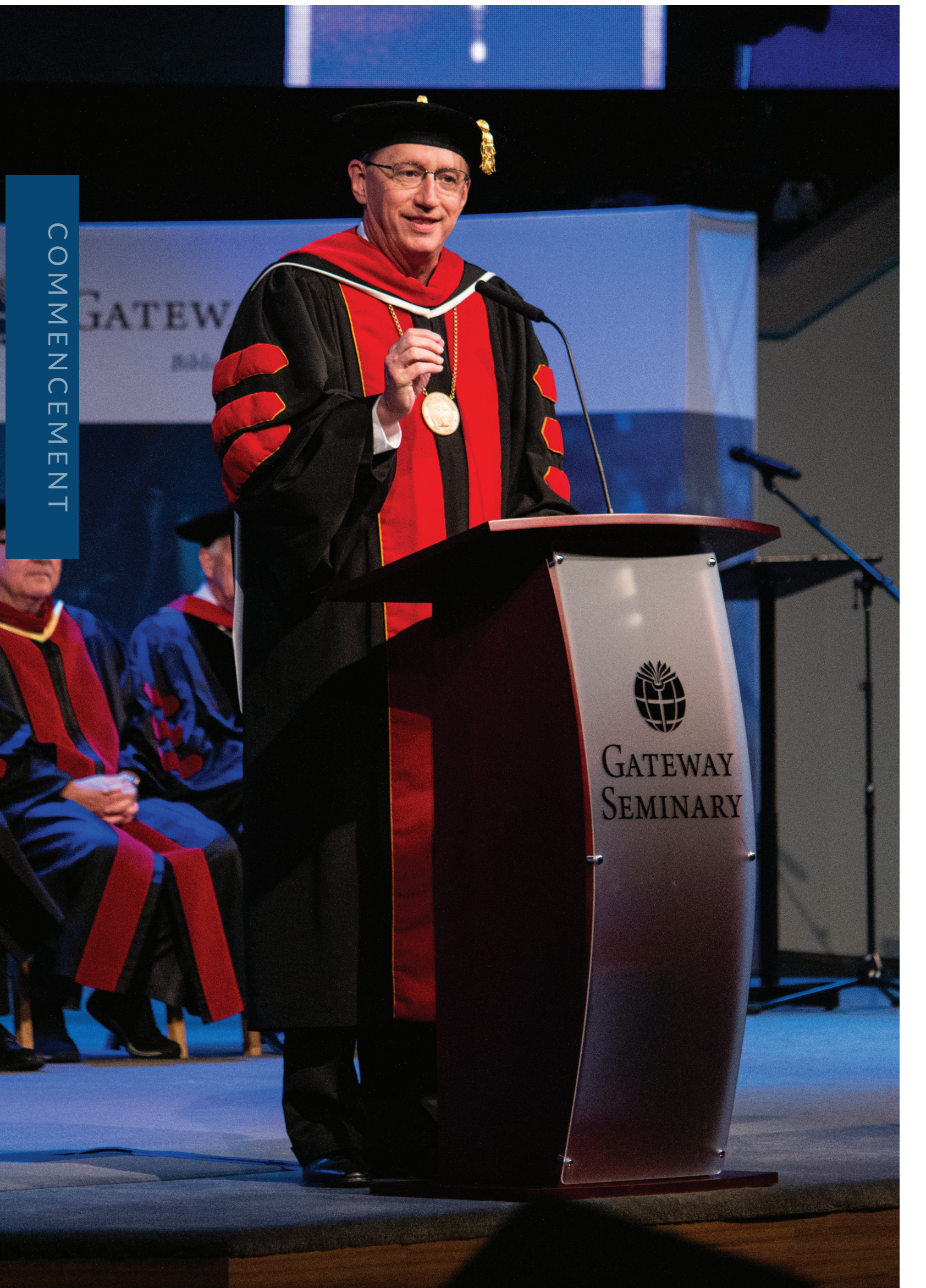
context of first-century Asia Minor. John wrote to people who shared common cultural assumptions. His images would be understood to the original audience. Modern interpreters must use the culture and history of John’s era to interpret his symbols accurately.

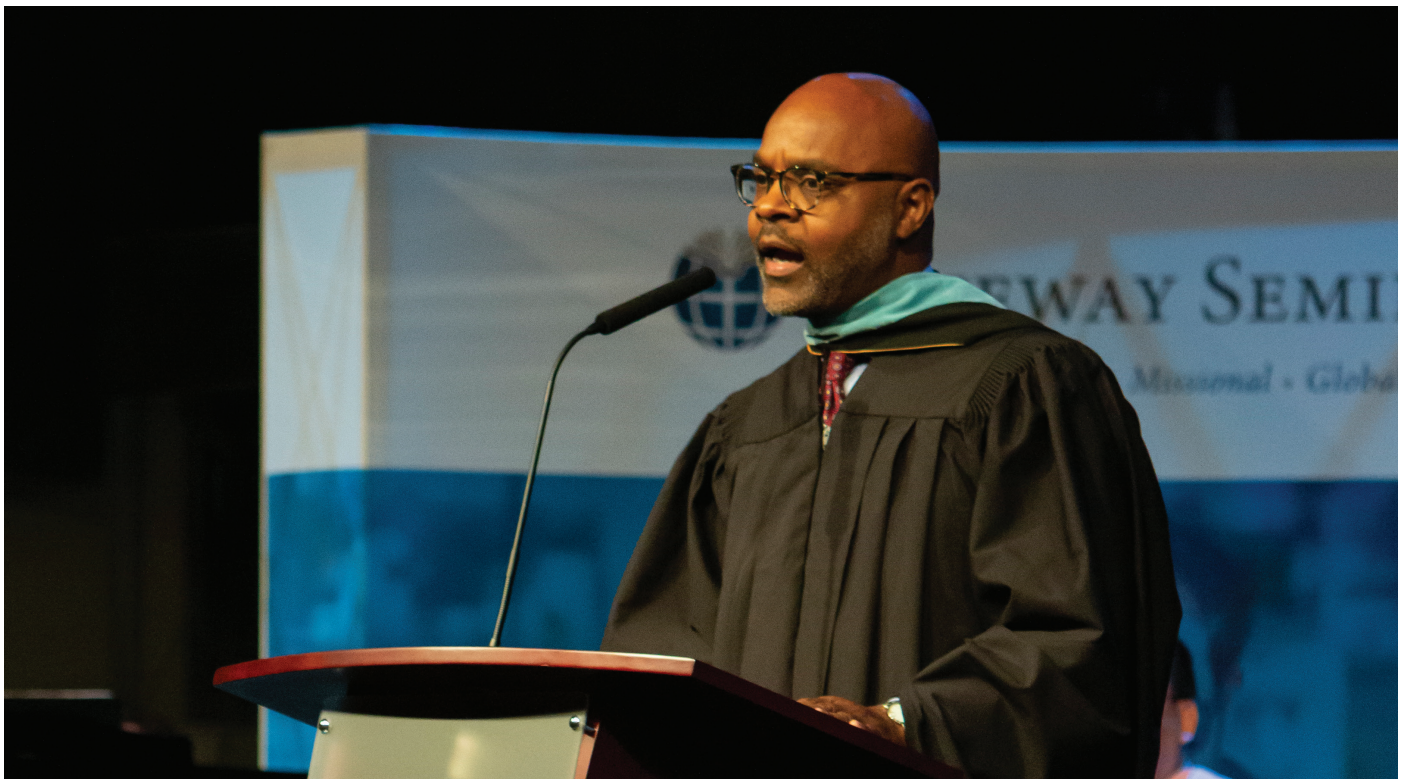
Sixth, look to scholarly experts. This step reinforces the need to consult a wide variety of scholarly treatments in commentaries and other specialized works. How have Revelation’s images been interpreted by the experts? Modern students should utilize a wide variety of resources. Take note of their methodologies and millennial views.

Finally, remain humble in your conclusions. This final step reminds us all to remain humble in our viewpoints and open and inquisitive to the Spirit’s guidance.

Kuykendall's new book *LIONS, LOCUSTS AND THE LAMB: INTERPRETING KEY IMAGES IN THE BOOK OF REVELATION* is available on Amazon.

COMMENCEMENT





Gregory Perkins, lead pastor of The View Church in Menifee, Calif., received the William O. Crews Presidential Leadership Award and the Lifeway Award in Pastoral Leadership.

# GATEWAY GRADUATES 142 STUDENTS

President Jeff Iorg commissioned 142 Gateway Seminary graduates at five commencement ceremonies across the seminary's multi-campus system to fulfill the mission of Jesus by engaging hurting people.

Commencement ceremonies for Gateway's main campus in Ontario, Calif., were held at Immanuel Baptist Church in Highland, Calif. At that event, 72 graduates from 16 states and four countries received certificates, diplomas, master's degrees and doctoral degrees.

"People today are hurting physically, emotionally, socially and spiritually," Iorg said. "Jesus' power can change anyone, and you are the conduit through which it flows."

Reading from Mark 1:40-45, Iorg recalled the story of the leper that illustrates Jesus' ministry to hurting people. The fact the story is told in Matthew, Mark and Luke underscores its importance as a ministry model, he said.

"The man with leprosy was suffering physically with a skin disease. He was a social outcast, forced to live alone. He was also a religious pariah who could not attend a synagogue or go to the Temple. But Jesus was moved with compassion to connect with him — a deep inner stirring that motivated him to action."

Iorg challenged graduates to move toward hurting people, to

engage them relationally and to share the gospel with them.

Gregory Perkins, lead pastor of The View Church in Menifee, Calif., received the William O. Crews Presidential Leadership Award and the LifeWay Award in Pastoral Leadership. Perkins was diagnosed with cancer in 2016 for the third time, having survived previous diagnoses in 2008 and 2011. While battling cancer and completing his seminary degree, his church has experienced remarkable growth and relocated to significantly larger facilities.

Perkins paid tribute to the seminary for supporting him through his personal struggles.

"Because of the ongoing chemo and radiation treatment I don't have the best recall; I don't have the mental precision I once had," he said. "These faculty members paused, prayed with me, prayed for me, helped me, guided me. I stand here today not because of what I did, but what they did for me."

Besides the ceremony in Ontario on May 17, graduation events across the West included ceremonies at the Pacific Northwest Campus on May 10, the Rocky Mountain Campus on May 11, the San Francisco Campus on May 18, and the Arizona Campus, scheduled for May 25.

All five of Gateway's campuses are located in North American Mission Board Send cities, where churches serve 43 million people.

# DISTINGUISHED ALUMNI FOR 2019



**Mark Wyatt serves as vice president of marketing and communication at California Baptist University in Riverside.**



**Kelly King is women's ministry specialist for Lifeway Christian Resources in Nashville, Tenn.**

**G**ateway Seminary has named Dr. Mark Wyatt of California Baptist University and Kelly King of Lifeway as 2019 Distinguished Alumni. The two will be honored June 12 during the 2019 Alumni and Friends Luncheon at the Southern Baptist Convention in Birmingham.

"We are proud of the outstanding accomplishment Mark and Kelly have shown throughout their careers as they exemplified a commitment to shaping leaders and expanding God's kingdom around the world," said Dr. Jeff Iorg, president of Gateway Seminary.

Wyatt has served as vice president for marketing and communication at California Baptist University since 2002. He leads a professional staff responsible for branding, advertising, public relations, media relations, publications and internet marketing activities. Wyatt also oversees the use of campus facilities by campus groups and external clients.

Prior to joining CBU, he served more than 18 years as chief communications officer for the California Southern Baptist Convention and editor of The California Southern Baptist newspaper. He is a former pastor with nearly 40 years of higher education administration, communications, journalism and media experience, including 14 years as a radio and television news reporter and anchor.

Wyatt holds a bachelor of fine arts degree in theatre arts from Valdosta State University in Georgia; a master of divinity degree from The Southern Baptist Theological Seminary in Louisville, Ky.; and a doctor of ministry degree in executive leadership from Golden Gate Baptist Theological Seminary, now Gateway Seminary of the Southern Baptist Convention.

Wyatt and his wife, Jean, have been

married 47 years and reside in Riverside, Calif. They have three adult children and nine grandchildren.

King serves as women's ministry specialist for Lifeway Christian Resources, where she coordinates training and equipping events for women in leadership. She was previously the women's missions and ministries specialist for the Baptist General Convention of Oklahoma, a post she held for more than 11 years. Prior to her denominational role, she was the women's ministry director at her church, Council Road Baptist, located in the Oklahoma City metro. She currently leads the women's ministry as a volunteer at Green Hill Church in Mt. Juliet, Tenn.

She holds a bachelor of arts degree from Oklahoma Baptist University and a master of theology degree from Gateway Seminary.

She and her husband Vic have been married 30 years and have served together in ministry teaching students and young adults. They have two adult children, Conner and Courtney, and a son-in-law, Gaige.

**Tickets for Gateway's Alumni and Friends Luncheon are \$10. Seating is limited and can be reserved at [www.gs.edu/sbc19](http://www.gs.edu/sbc19).**



John Lawless (M.Div., '09) was awarded the Governor's Volunteer Service Award for his distinguished and outstanding volunteer service to the Cowlitz County community. At left is Amber Martin-Jahn, executive director of Serve Washington.

# GOVERNOR HONORS GATEWAY ALUMNUS

Washington Governor Jay Inslee recently presented Gateway alumnus John Lawless the Governor's Volunteer Service Award for his distinguished and outstanding volunteer service to the Cowlitz County community.

Lawless was honored April 12 at the Executive Mansion in Olympia, Wash.

He is currently an AmeriCorps Member and has served at the Cowlitz County Youth Services Center, in cooperation with the Superior Court of Cowlitz County, since September 2018. He works closely with at-risk youth and court-involved youth who are required to complete community service work. Lawless has worked with local community partners to establish 25 community service sites, which support youth in completing their community service obligations through a process

that helps restore the harm caused to the community and reduces future criminal behavior. He has worked with more than 50 youth and families, and as a result of his work, many youth have completed their court-ordered community service obligations, been released from supervision early and developed positive community connections, thus reducing the likelihood of re-offending. In addition to his work with the Youth Services Center, John volunteers at Habitat for Humanity, local food banks and food distribution sites.

"John is a full service community member, committed to serving others at every turn," said Superior Court Judge Marilyn Haan. "He sees the work we do at the youth services center as noble and important to the health and welfare of our youth, and he sees his role in our community as one of service. He serves

with distinction, and because of him, youth and families are receiving the support they need to be successful.

"People in the broader Cowlitz County community are better off because of having met and worked with John. We are so pleased that Governor Inslee saw what we see that John is an exceptionally dedicated person to our community. We are blessed to have him on our team and are thankful for his service."

Lawless earned a master of divinity degree from Gateway Seminary in 2009.

# GATEWAY 'STAYS IN LANE,' CONTINUES TO SHAPE LEADERS

Gateway Seminary's Spring 2019 enrollment increased 6 percent over Spring 2018, President Jeff Iorg reported to the board of trustees in their meeting May 6-7.

"This increase continues the steady growth pattern at both the new Ontario campus and in our online programs," Iorg said.

Iorg reported that student demographic profiles at the seminary are changing, so Gateway continually tracks student needs and adjusts its programs accordingly.

"Our average student is now about 36 years old, with more financial pressure than ever before. We have more certificate and diploma students and fewer students who have a bachelor's degree but still want training. All of these factors have to be brought into play as we develop programs to meet the needs of future students."

Iorg said that in the midst of unprecedented leadership transition among Southern Baptist entities and denominational strife over pressing cultural concerns, Gateway Seminary continues to fulfill its mission of shaping leaders who expand God's kingdom around the world.

"We try to keep it simple — staying in our lane and shaping leaders — while implementing intentional strategies to accomplish our mission."

He said Gateway Seminary has been a forerunner in the key areas in which many Southern Baptists are discovering the need

to adjust their practices: racial and ethnic diversity, women in leadership and affirming theological breadth.

"We welcome many of the changes taking place in the Southern Baptist Convention and our role as a forerunner on these issues."

Iorg announced a major new partnership project with Baptist state conventions in the western states entitled The Call Project. Iorg's popular book *Is God Calling Me?* will be distributed at every event for college and high school students over the next 5 years.

The seminary is also producing sermon helps and other resources to teach about God's call. Western state conventions are including teaching about experiencing God's call in various ways at their events for the next few years.

"When pastors ask me 'how is enrollment?' I answer the question and then ask 'when is the last time you issued a challenge from your pulpit to those who are called to ministry?' Many admit neglecting to preach and teach on this issue. Challenging young people to consider God's call is essential — not only for future seminary enrollment but more importantly, for future churches to have leaders they will need."

The board approved a \$11.75 million budget for 2019-2020, the hiring of Dr. David Rathel as associate professor of theology and the promotion of Dr. John Shouse to senior professor of Christian Theology upon his retirement in July 2019 after 33 years of service at Gateway.

They also elected new officers for 2019-2020, including Keith Goeking of Missouri as chairman; Robert White of Georgia as vice chairman; and Gayle Fee of Nevada as secretary.

During a dinner celebration following the board meeting, Ann Iorg was honored for her 15 years of service to the seminary with the naming of a newly constructed children's park at the student housing complex near the Los Angeles Campus. The Ann Iorg Children's Park was named by vote of the board of trustees and will be commemorated with a bronze statue of a mother reading to a child.

"We admire the volunteer service Ann has provided Gateway over these past 15 years, as well as her advocacy for children's ministry training and her example as a children's ministry worker. Trustees contributed the money to build this park, and it is our privilege to name it in her honor," said outgoing Board Chairman Larry Felkins.

**Right: Jay Badry, Gateway's director of donor development (right), unveils the statue that will be installed at the newly constructed Ann Iorg Children's Park. The park was named by vote of the trustees to honor Mrs. Iorg's 15 years of service to the seminary.**





BE THE DIFFERENCE

# FORMER MUSLIM CLERIC NOW WITNESS FOR CHRIST

GATEWAY  
SEMINARY

**A**s the Muslim cleric burned the Christian's books, he considered whether he should kill the man, too. No, he decided, there was a better punishment for the man's crime of heresy. He would disprove his story about Jesus dying for his sins. And so the cleric pocketed the Christian's Bible.

"I read this Bible for five years," Bilal Bhat said. "I could only read it in the nighttime by candlelight, but I was only reading it because I had heard that the Bible had been corrupted. I wanted to see what was wrong with this book. But two and a half years into the Bible, the Bible found corruption in me."

Bhat, the former cleric who is now pursuing a diploma in theology at Gateway Seminary, only knew Jesus as a prophet.

"When [the Christian] shared that Jesus died for our sins, I argued 'First of all, I don't believe Jesus died for my sins, because the Koran does not teach that. Second, Jesus was not crucified. And third, I asked him 'what sins are you talking about?'"

Bhat says he was a teenager who thought he would go to heaven because of what he had done in his life. From the age of 3, he learned the Koran from his father, who was a high priest. At the age of 5, he began going to the mosque five times each day with his father. By the age of 7, he had memorized most of the Koran and was teaching others. When Bhat was 14, his father passed away, and the people in his town chose Bhat as the replacement to be a priest and a teacher of the Koran. He was teaching thousands of people what he knew about the book, so he asked "where did I sin? What kind of sins am I committing every day that I need Jesus?"

But as he read through the Bible one more time, Bhat said he came to the verse in Romans chapter 3, where it is written that there is no one righteous, not even one. The revelation was a problem for Bhat.

"I didn't want to believe any of it, because of the influence I had in society," he explained. "I didn't want to lose that, and I didn't want to be killed. I had my own friends who had become terrorists, and I had a very close connection to these people. But I knew that if I accepted Jesus,

the next day would be my last day on earth."

As he read the Bible, he counted the cost of accepting Jesus and decided it was too much to accept the truth God was speaking to him through the scriptures. Then he met a Christian believer who had a Muslim background.

"He challenged me," Bhat said. "I spent six months with this guy, and he cleared away a lot of misconceptions. He answered my questions about Jesus being the Son of God. He showed me two Koran verses that I had memorized before. The first verse said 'Allah is asking you to confess your sins and the sins of your people.' So the verse in the Koran was acknowledging that I could sin. The second verse said to tell all the Muslims that he [Mohammed] did not know where he would go in eternity, and he did not know where anyone else would go, either. I told the guy that I thought his copy of the Koran was corrupted, and I needed to see another Koran. I looked at three other Korans, and they all had the same verses. I left him the next day, but now I had doubts. So I became a seeker. I wanted to seek something bigger. I wanted to see what else was out there. I wanted to compare Jesus and Mohammed."

Bhat says he is a Christian today because he studied the life of Jesus. He went home and carried out his usual routine. But one day he was praying and had an overwhelming thought: "Why are you cheating these people who are your followers? Why are you cheating God?"

He had begun to doubt his Muslim faith.

"If Mohammed did not know where he was going in eternity, how could he save me on the day of judgement?" he asked. "So I took those questions to my high priests, to my mentors. The only response I got from them was that I was a sinner and that I was being betrayed by Satan. I was looking for answers. I was looking for comfort. I had this debate with God for three months. I didn't go to the mosque, I didn't read the Bible, I didn't read the Koran or anything. People thought I should go to the hospital, because I was acting different."

Bhat took the same Bible he had been reading and flipped through the pages. He stopped at Ephesians 2: 8-10, where he

read that he was not saved by good works, he was saved for good works. Then God showed him the verses in John 10:27-30 that changed his life: "My sheep listen to my voice; I know them and they follow me. I give them eternal life and they shall never perish. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. I and the Father are one."

On March 23, 2007, Bhat found himself on His knees, asking Jesus to be the savior of his life.

"When I did that, I was put on a hit list. The message was 'if you see him, kill him.' I had to leave my family and my state. I moved to New Delhi and started working for Campus Crusade for Christ. I began to reach Muslims for Jesus. I have seen hundreds of Muslims come to know Jesus in India. My friends became believers, my mother three years ago became a Christian."

Bhat says he saw about 500 Muslims come to faith. During that time, he met the woman who would become his wife — an American who is also a pastor's daughter. Today the couple are both students at Gateway so they can take the gospel wherever God leads them.

"We want to be on fire for Jesus. We want to take this fire and burn it for the world. We want to plant churches and spread the Good News anywhere God leads us."

**The cost of training the Bhat's to go wherever God calls them far exceeds the tuition they pay. Consider a gift to Gateway's Scholarship Fund to help prepare Christian workers to go and proclaim the Gospel to every corner of the Earth.**



Gateway faculty, staff and students participate in a prayer journey through the seminary's six-story building to pray for the seminary's past, present and future as the institution shapes leaders who expand God's kingdom around the world. The 75th anniversary will be observed through April 2020.

# SEMINARY BEGINS 75TH ANNIVERSARY CELEBRATION

Seventy-five years ago, Southern Baptists' seminary to the West was born during a prayer meeting, the dream of a visionary man. Gateway Seminary celebrated the anniversary of that occasion on March 14 during a Founder's Day event that culminated in a 10-hour prayer vigil by faculty, staff and students.

"Isn't it appropriate that we begin our celebration with prayer, just as the school began?" President Jeff Iorg asked the seminary audience gathered in the chapel. "We will be hosting other events during the year to commemorate our 75th anniversary. But as we celebrate this significant achievement, it's important to remember aspects of our founding that have marked our history and, I hope, will mark our future."

Iorg said the seminary was the dream of a man from Arkansas named Isam Hodges. He, his wife and five children moved to Berkeley, Calif., in 1935, one year before the first Southern Baptist church was founded in the state. He graduated with a master of arts degree from Berkeley Baptist Divinity School in May 1937 and accepted the call to serve as pastor of Golden Gate Baptist Church the next month. The church cooperated with the Northern Baptist Convention.

"Missions minded as he was, he began gathering facts about surrounding communities that needed churches," Iorg said, recounting the story from former President Harold Graves' book *Into the Wind*. "He began agitating for an aggressive program of evangelism and missions, but

there was no ready response from his fellow pastors."

He said that Hodges's frustration with the slow response of fellow pastors did not keep him from opening his heart to his own people. His sermons were filled with Baptist history and missionary information. He challenged them with the descriptions of sacrifice by those who had spread the gospel in other areas. He sought in every way he could to spur their evangelistic concern.

"As Southern Baptist churches began to be organized nearby, Hodges and his people became aware of their work and growth," Iorg continued. "He suggested to his Northern Baptist brethren this was the kind of work they should be doing. This only antagonized them. They saw only the

danger of a Southern Baptist invasion of their territory. He finally came to the conclusion that the only way to get an effective expansion program going was to join Southern Baptists.”

On Nov. 17, 1943 the Golden Gate Baptist Church voted 36 to 6 to seek affiliation with the Southern Baptist Convention. Hodges had been their pastor for more than six years. Although he did not join that fellowship to turn it toward Southern Baptist alignment, the six years of evangelistic and missionary promotion made a difference in the life of the congregation.

“The church had been using some Southern Baptist Sunday School materials and had already been cooperating with many Southern Baptist activities,” Iorg said. “Hodges had established a sufficient reputation among Southern Baptists to be elected president of their state convention. This happened only two weeks before his church officially sought Southern Baptist affiliation.”

As Hodges looked about him in early 1944, he knew that only a great network of churches in every city, town, and village could accomplish what God would do in the West, Iorg said. New missions and churches had to be started. For this to happen, many more pastors and other church leaders would need to be trained. He prayed more about his lifelong dream and willingness to work toward creating the school he felt was needed.

“Isam Hodges and his wife invited the six deacons of their church and their wives to their home for fellowship and prayer on Thursday evening, March 23, 1944,” Iorg recounted. “One of those attending, caught up in the spirit of the meeting, said, ‘This will go down in history as a great prayer meeting.’ A key feature of the prayer meeting was asking God about starting a new seminary in the West.”

Hodges knew it was time to begin the school he had envisioned before moving to California. The morning after the prayer meeting, he sat down at his typewriter and wrote these words: “God has given us a vision of a Western Baptist theological seminary. There shall be a theological seminary here in the Bay Area which shall be called the Golden Gate Baptist Theological Seminary.”

Hodges was not a trained educator, but

God was laying on him the responsibility to begin a school. How could there be more missions and churches without preachers? One of his friends, though, did have more school experience and theological training — Dallas Faulkner, pastor of the First Southern Baptist Church in San Francisco. Like Hodges, Faulkner was a native of Arkansas and a graduate of Ouachita Baptist College and Southwestern Seminary. He had continued his studies and earned the doctor of theology degree from Southern Seminary. He came to California in the 1930s, first settling in the Bakersfield area, before ultimately moving to San Francisco. Because of his background, Hodges decided to enlist his friend’s help.

### **“Our genesis point was a prayer meeting, six deacons and their wives sitting or kneeling in a circle calling out to God for his direction and blessing.”**

The two talked, prayed, planned and took definite steps to organize the Golden Gate Baptist Theological Seminary. The next morning, March 26, 1944, at the morning worship hour in the Golden Gate Baptist Church, Hodges asked that the six ordained deacons be recognized as a committee from the church to meet with a like committee from the First Southern Baptist Church of San Francisco to begin establishing a seminary. The church unanimously adopted this recommendation, and these deacons, along with Hodges, met with the committee from the First Southern Baptist Church, San Francisco, on March 31, 1944. It was at that meeting the vote was taken to legally organize Golden Gate Baptist Theological Seminary.

Iorg said that members of the first board of trustees for Golden Gate Seminary were laymen, six each from the two churches. Hodges and Faulkner set about organizing the seminary immediately following the action creating the board of trustees.

“A charter from the state was applied for on July 12, 1944 and obtained, bearing


the date July 24, 1944,” Iorg said. “And this summer on that date, we will have a birthday party to celebrate that occasion. The official name on the charter was Golden Gate Southern Baptist Theological Seminary, although ‘Southern’ was later dropped from the name.”

The seminary maintained the name Golden Gate Baptist Theological Seminary through locations in Berkeley and Mill Valley until 2016, when the institution moved to Ontario, Calif., and changed its name to Gateway Seminary. The institution now also offers degrees on four regional campuses, in addition to all its master’s degrees being offered online.

“This is the story of our founding,” Iorg said. “A visionary pastor, a friend who partnered with him and 12 Baptist laymen put their lives on the line to create what has become one of the largest seminaries in the world — a beacon of biblical scholarship with missional intentionality shaping leaders who expand God’s kingdom globally. Our genesis point was a prayer meeting, six deacons and their wives sitting or kneeling in a circle calling out to God for his direction and blessing. Thank God for our courageous, prayerful forefathers and foremothers. We are commemorating their visionary leadership and this significant prayer meeting with this day of prayer on Founder’s Day.”

A prayer journey began immediately following the Founder’s Day service, with participants engaging in one-hour sessions as they moved through the building. In a continuation of the anniversary observance, the seminary will host a birthday party in July to mark the issuance of its charter, followed by celebrations at the fall and spring trustee meetings. The 75<sup>th</sup> anniversary celebration will conclude in April 2020 with a final observance at the Ontario Convention Center.





**F**eatured in Shakespeare Orange County's 2019 season is a production of *Much Ado About Nothing*, set in the American frontier. Performing the role of Don Pedro, a wagonmaster in this "wild west" version is John Shouse, senior professor of Christian theology at Gateway Seminary.

Shouse's energy seems boundless; he has served as an educator, a pastor, an actor and an illusionist, often simultaneously. The principle driving these seemingly disparate enterprises is service to the gospel, specifically delivering truth through speech.

"I did a Shakespeare play once and a secular actor came off and said 'Isn't it a privilege to let the words speak through you?'" he said. "He was speaking about Shakespeare, but theologically that is the throughline: Isn't it a privilege to let it [the gospel] speak through you?"

Shouse has taught at Gateway for more than 30 years and will retire in July. He taught homiletics for 10 years before moving to theology. At Oberlin College, he double majored in theatre and English before earning the master of divinity and the master of sacred theology at Yale University and a doctor of philosophy at Southern Seminary. He has served churches in California, Texas, Kentucky, Connecticut and the District of Columbia.

Shouse's affinity for delivering truth through speech is drawn from several sources. There is an element he inherited from his father who, though he wasn't involved in theater, was a national debater in college and a speaker. There is also the enjoyment of it, like Eric Liddell's famous quote, "And when I run, I feel His pleasure." Ultimately, it is to serve the message: "We paint the story and invite people to live in the story of the gospel," he says.

Though as a young man he had no interest in being a pastor, he was deeply fascinated with the gospel. When given the opportunity to preach at a state youth convention, he wrote and memorized a sermon with help from his father.

"I was so thankful I memorized it because I found out knees knocking in public speech wasn't a metaphor," he said. "I was so scared before getting up that I prayed the prayer — and I meant it — I said 'God if you will let me live through the next 20 minutes I will enter the ministry.'" Shouse tells that story with a laugh today but remembers the seriousness with which he made the offer. "I've wondered many times since whether God keeps 12-year old boys to promises made in terror."

Some years later at a retreat led by Roger Hall, a Presbyterian pastor, Shouse was at a juncture. He needed to decide whether he would pursue ordained ministry or another career path. After spending the day traversing white water in canoes, Hall answered theological questions around the campfire: How can there be a good God in an evil world? How do we know history has any meaning to it?

He answered one question about the appearance of believers' resurrected bodies by describing the resurrection of Christ in 1 Corinthians 15.

"I had a vision of the risen Christ," Shouse said. "I didn't see anything or hear anything; it was stronger and clearer than that. What I heard was 'John, you have allowed some pathetic attempt to become intellectually sophisticated rob you of what the joy and passion of life with me is all about.'"

After that experience, Shouse decided to pursue ministry. "Whatever my life was to be, I knew I didn't want it to miss the joy and passion of what life with Christ is all about," he said.

Shouse served as pastor of University Baptist Church in Austin, Texas, before Morgan Patterson, then a dean at Gateway Seminary, began drawing him into a teaching position at the school. Shouse flew to California once a week to teach before joining as a faculty member at the campus in Mill Valley. He quickly took up acting again, having taken a break while pastoring.

Shouse had a professional rationale to participating in theater; it is a field concerned with delivering truth in speech. "People want help with being communicators, with delivery," he said, and he promised students would improve as communicators over the 16 weeks in class. To that end his classes concentrated on the experiential side of communicating, incorporating elements of his knowledge of theater.

"I had people on their feet all the time in class," he said. "When I taught preaching there was a little bit of resistance, as there should be, to theatricalities," he said. Some students assumed it was artifice or make-believe, but theater craft is ultimately about truth. "One theater game that really struck me is a mirroring exercise. You are paired off and are given lines to say to your partner until they say, 'I believe you.'"

After 10 years, Shouse moved over to teaching and working in the field of theology. He intended on using his knowledge of drama as the basis for his contribution to the field.

"I thought nobody in this dry, stuffy world of theology knows the other world I know," Shouse said. "I found to my initial horror, but now to my interest, people were already there. Hans Urs von Balthasar has a five-volume work on theo-drama. I think one should be more intellectually disciplined than this — I know it is a fault — but Kevin Vanhoozer hasn't written a sentence I disagree with. He has a book which will be read as long as books on theology are read in English: *The Drama of Doctrine*."

The metaphorical formulation of *The Drama of Doctrine* places God as the playwright of the drama that is the history of redemption. The canon of Scripture is the script performed by believers directed by the Holy Spirit. Pastors serve as assistant directors and theologians are dramaturges — students of the authorial intent, history and the words of the script.

"It just made sense. Who performs the biblical text? That is what we are asked to do in the church. That is what actors do with texts," he said. "The world is narratively construed. We are inviting people to live in the story of the gospel."

Shouse's presentation of illusions invites the audience into the story in a similar way. He tells them, "I am going to use the art of illusion to speak to the truth of Christ." He posits illusion is a performance art whose medium is wonder and delight — when the art form is successful, the impossible will become visible to the audience.

"Like other art forms, illusion can be used to give glory to life's maker and life's Lord. When you think of it, perhaps illusion is a particularly interesting art form to do that with because in Jesus Christ we believe that the impossible has not only been made visible; it has been made real."





# ALL GATEWAY MASTER'S DEGREES OFFERED ONLINE

**G**ateway Seminary will become the first Southern Baptist seminary in the Fall 2019 to offer all its master's degrees completely online.

Approval to offer the final two degree programs online came from the Association of Theological Schools (ATS) on Feb. 15.

"Having all of our master's degrees online means that more than ever before, Gateway students have optimum flexibility to hone their ministry skills as they expand God's kingdom around the world," said Dr. Kristen Ferguson, director of online education. "We couldn't be more thrilled to offer this flexibility to them."

Ferguson said professors teaching online adhere to the best practices found in the field of online education, including:

- Weekly interaction between students and professor as they engage the content of the course,
- Timely feedback on assignments so that students grow each week,
- High quality videos intentionally recorded for the online platform and for the online student,
- Contextual assignments integrated in many classes so that students learn on the field and in their own context, then bring that learning experience back to the classroom for guidance and critique,
- Class sizes limited to 24-28 students so that each professor has ample time to invest personally into the lives of each student.

"As a seminary intentionally designed for the 21st century, we are already well equipped to serve students from a distance through our library services, student support and

administrative guidance," Ferguson said.

She added that Gateway faculty approve course templates that require the same learning objectives and signature assignments to be achieved in every course, no matter the delivery system.

"Gateway Seminary holds the online program to the same standards of excellent theological education and ministry training that a student receives on campus," she said. "We measure the quality of Gateway's online classes per semester and on an annual basis and consistently see that the quality is the same according to student evaluations and quality of coursework submitted by students."

Besides all master's degrees, selected certificates and concentrations will also be available online. The online master of divinity degree program will include concentrations in biblical studies, Christian counseling, educational leadership, global missiology, women's ministry and youth ministry. Other online master's programs include the master of theological studies, the master of arts in Christian counseling, the master of arts in educational leadership, the master of arts in intercultural studies and the master of arts in missiology.

The seminary taught its first online class in 1995 and in 2006 began offering the maximum number of programs allowed under ATS accreditation. In 2013, the institution became one of the first to offer a fully online master of divinity degree.

"Our hope is to not only help students gain the necessary competency in biblical knowledge and ministry skill," Ferguson said, "but to foster a learning environment as students are actively engaged in ministry all over the world."



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# 'LADY WITH MANY HATS' RETIRES AFTER 26 YEARS

**N**ancy Martindill, a lady who wore many hats, retired in January 2019 after 26 years of service. Martindill most recently served as administrative assistant for Dr. Jeff Jones, vice president for institutional advancement.

Her path to Gateway Seminary came after working for two international companies that moved out of state: first for 18 years with Baker International in the oil industry and then six years for Rockwell International (now Boeing). Baker moved to Houston; Rockwell relocated to Cape Canaveral. Martindill wanted to stay in California.

Afterward, she intended to take some time off.

"My husband Harvey was a student at Gateway," she said. (Harvey Martindill, pastor of Carson Baptist Church, recently retired as director of library services at Gateway after 21 years.) "His professor, who served as interim pastor at Brea Community Church, needed an assistant. I worked there for about three weeks before Dr. Rick Durst, then director of the campus in Brea, hired me as office manager to oversee the administrative portion of the campus."

She started work on Oct. 14, 1992. Durst left Brea after a few years to become academic dean at the main campus in Mill Valley. There was a succession of directors after that.

"Sam Simmons followed as director, and we began having graduations at Brea. Then after eight years, Sam left. It was more than a

year before we had another director. I maintained everything during that time. In all, there were five campus directors at Brea and two interim campus directors. When Tom Jones came in as interim campus director, he said 'Don't worry. Nancy does it all.'"

**"It was really cool to watch them come in as new students. We were like a family at Brea. Then to see them graduate was fulfilling."**

Eddie Pate became campus director and after a few years was named the director of Gateway's David and Faith Kim School of Global Missions. Reggie Thomas served three to four years, followed by Earl Waggoner. In addition, Martindill has worked for two vice presidents and two presidents while at Gateway.

"I don't know if I'm hard on them or if I wore them out," she said. "The two Jeffs [Jeff Jones and Jeff Iorg] are the last men standing."

When Iorg made the announcement the seminary was moving, Martindill thought 'Again?'

"It was the third place I worked that moved somewhere, but it was moving my way [to Southern California]. I realized my

job in Brea was eventually going to be going away, because that campus was so close to where the new campus would be located in Ontario. The seminary posted job openings, and I applied for a position in institutional advancement. I trained in Mill Valley for five weeks."

Martindill says the best moments came at new student orientation and at graduation, because students were so excited at both events.

"It was really cool to watch them come in as new students. We were like a family at Brea. They would come in and talk about problems they were having. Then to see them graduate was so fulfilling."

She remembers one student in particular.

"He was so excited at orientation, he was just beaming," she remembered. "He had all this cash in his hand. He told me 'This is holy money. My wife put money in the cupboard to pay for school.'"

Martindill said she enjoyed getting to know Gateway's students, who came from all walks of life, with many different backgrounds.

"They were part of God's mosaic. It was so cool the way He brought them all together."

She plans to continue in ministry in retirement.

"I can minister now in the daytime. I've never gotten to do that."

# FRONTLINE WARRIORS

PERSPECTIVE



**TED AND SUE LINDWALL SERVED AS SOUTHERN BAPTIST MISSIONARIES TO GUATEMALA FOR 37 YEARS. NOW AN 88-YEAR-OLD WIDOWER, TED IS FOUNDER AND PRESIDENT OF THE CHURCH ON THE MARCH, A VOLUNTEER-DRIVEN MISSIONARY ORGANIZATION WITH HEADQUARTERS IN TEXAS. THAT MINISTRY PROVIDES BIBLE TEACHING TO 35,000 CENTRAL AMERICAN SCHOOL CHILDREN.**

What is it like for women to carry the gospel into gang-controlled communities where the police dare not go and where hold-ups, muggings and even murder are common? Today, I found out much about this from a group of 15 courageous Guatemalan mothers and grandmothers. They told me about their unique experiences in marginal areas of the city that are out of control. Each one walks into such areas at least weekly to teach “principles and morals” in public schools that are beyond the protection of the law, and many of their students are outside the law. As one student said, “We are gang members. In the morning, I come here to study and in the afternoon I go out on the streets to do “the things” of the gang.”

The women described with tears the condition of most of their students. Working especially with girls, they spoke of the rock-hard character of girls whose fathers and mothers never tell them that they are

loved. They find a deep bitterness in girls who have always felt rejected and consider themselves to be garbage. What text book could they find to teach “principles and morals” to such children and youth? You probably guessed it: the Bible, and particularly, the stories of the Bible. The women tell stories about people who experienced the love of God and, having it, loved and served others. God makes heroes out of the most common of all of these people.

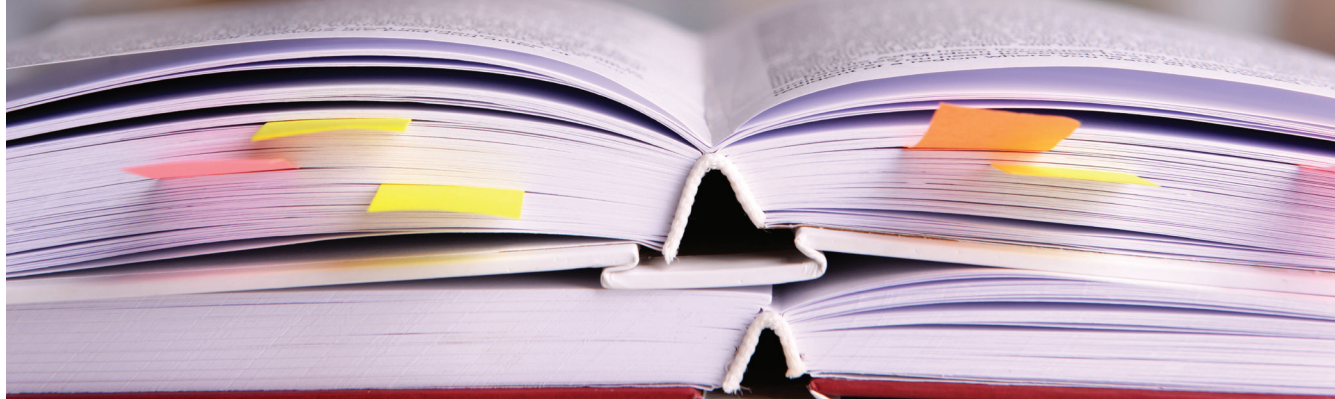
Besides teaching the girls, these women love them. With the eyes of Jesus, they have compassion on them. One spoke of a recent meeting in which her partner prayed aloud for the girls, and as she prayed, weeping broke out and spread over the entire class. Weeping gave way to laughter and all the girls began to hug each other. The hard walls of their hearts cracked, and God gave them soft hearts for the first time in their lives. This, the two women knew, was the miracle work of God’s loving Spirit, and they were privi-

leged to participate in it with the girls they loved and served. The women began to speak about many other transformations of life in hellish communities and of the beauty of new lives that have risen up out of darkness.

The 15 women are from all walks of life, indistinguishable from most other women in this city. But when they speak, they begin to shine with joy. It is the undeniable happiness of women who gladly risk everything to follow Christ to the mission fields of their own city.

The women visited with us in the hopes that our Schools for Christ project could include them! They heard that we work to provide Bible story lessons for school children to those who will teach them. When they left us, we were all happy because God had brought us together. Through them our materials will go out to more than 1,000 new students who mostly live in the neediest communities in this nation.

# WSCUC AFFIRMS REACCREDITATION



**T**he Western Association of Senior Colleges and Universities Commission (WSCUC) officially affirmed reaccreditation for Gateway Seminary on March 4. Highlights of the commission's report included a reaccreditation period of 10 years and praise for educational excellence. It also singled out the online program as "a high quality program that exhibits the best practices in distance education."

"We are so pleased by the affirmation we received in the reaccreditation process from WSCUC," said Dr. Jeff Iorg. "They were complimentary of the transition and what we have accomplished since moving the main campus to Ontario. Their recommendations are helpful as we move forward."

The commission's report included commendations related to the seminary's transition, as well as recommendations for the future. The introduction of that section of the report read, in part: "Since the relocation of the main campus from Mill Valley to Ontario, California, major changes have occurred including enrollment growth, campus facilities expansion, branch campus closure and increases in faculty and staff. It is within this context that the following commendations and recommendations were identified by the team."

WSCUC made seven commendations:

1. The leadership and vision to rename and rebrand the institution and relocate it to Southern California.
2. The planned, actualized, and significant improvement in the institution's financial sustainability that has resulted from the sale of the Mill Valley campus and the move to Ontario.
3. Demonstration of a strong sense of commitment, community, and common purpose among the faculty and staff, and between faculty and staff and the administration.
4. The thoughtful design of tasteful, modern educational facilities.

5. The pursuit of a robust, inclusive, and comprehensive strategic planning process that has the potential for significant and positive impact on the future of the institution.
6. The development and implementation of a high-quality online program that exhibits best practices in distance education.
7. The intentional and systematic inclusion of online and regional campuses to ensure a cohesive academic program.

The 10-year reaccreditation was the result of extensive self-evaluation and reporting by the Seminary, which culminated in three days of visits by an accreditation assessment team.

"The board of trustees and the seminary community has been fully engaged in this process and working hard to achieve this result," stated Larry Felkins, the chair of the seminary's board of trustees. "We are grateful for this outcome and the validation that accompanies it."

The report also included recommendations given by WSCUC, which include attention to educational effectiveness, institutional research, student services, data management, faculty scholarship, and diversity. Each of these six areas were also identified by the Seminary's self-study as priorities for improvement.

"The decision to affirm the accreditation period for 10 years is the best outcome we could have anticipated," stated Dr. Michael Martin, vice president of academic services. "We are grateful for the seminary-wide commitment to continually improving and refining our educational enterprise."

The full report and additional information about the reaffirmation is available on the WSCUC website.

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# 'CHRISTIAN CELEBRITY AN OXYMORON'

DR. JEFF IORG CHALLENGED THE GATEWAY SEMINARY COMMUNITY DURING PRESIDENT'S CONVOCATION JAN. 31 TO MATURE IN THEIR RELATIONSHIP TO POPULAR LEADERS, LEARNING FROM THEIR EXAMPLE BUT NOT VENERATING THEM TO THE POINT OF TRIBALISM OR FACTIONALISM.

Christian celebrity is an oxymoron," said Dr. Jeff Iorg, president of Gateway Seminary. "Those two words should never go together in a sentence. Yet, too many of us emulate the worldly pattern of venerating Christian leaders, producing sectarianism, tribalism, denominational strife and church conflicts."

Iorg spoke on the topic "Christian Celebrities and Childish Followers" during the President's Convocation Jan. 31 on the Ontario campus as classes opened for the spring semester. Students, faculty, staff and area pastors attended the event, as well as a global live stream audience.

He said social media has codified the Christian celebrity idea with the question 'who do you follow?' but importing this worldly behavior into the Christian community can be detrimental. Speaking from I Cor. 1:3-9, Iorg pointed out this behavior only seems new because of today's technology, but it is an age-old problem.

"Some Christians behave in childish ways that signify immaturity," he said. "Immature Christians relate to leaders in unhealthy ways."

He cited Paul describing immature behavior as being envious of popular leaders, leading to strife.

"Followers are jealous of the successes of some leaders and attack them for supposed fallacies in their approach. Attempting to tear down others, we only denigrate ourselves. Immature Christians venerate leaders and create factions."

Examples of this include triangulation to find security in a group, categorizing people to establish our identity and posturing to promote status. These are popular ways the error of "I follow Paul" expresses itself among believers today.

In contrast to the warnings in this passage, Iorg also pointed out "The same author, on multiple occasions, wrote 'follow my

example.'" Christians follow a leader's example by examining the whole of his or her life, learning from both strengths and weaknesses.

"Following the example of a leader in a healthy way requires observing the totality of a leader's life, not the facade presented in social media," he said. "We should learn from a leader's shortcomings and successes."

Iorg said a mark of maturing Christians is they relate to leaders in healthy ways. He pointed to verse 5, summarizing Paul's counsel that leaders are servants, channels of the gospel and appointed to their tasks by God.

"The Bible tells us God has the priority role in ministry success," he said. "God is always the owner of a ministry, but we are his co-workers, his field, his building. He's the one who produces ministry success."

He said maturing Christians also accept and value their secondary role in ministry.

"We value our secondary role," he said. "While it is a lesser role than God's, it's still a vital role. We serve God, not ourselves, and take care not to avoid role confusion."

Iorg ended by challenging the Gateway community to mature in their relationship to popular leaders, learning from their example but not venerating them to the point of tribalism or factionalism.

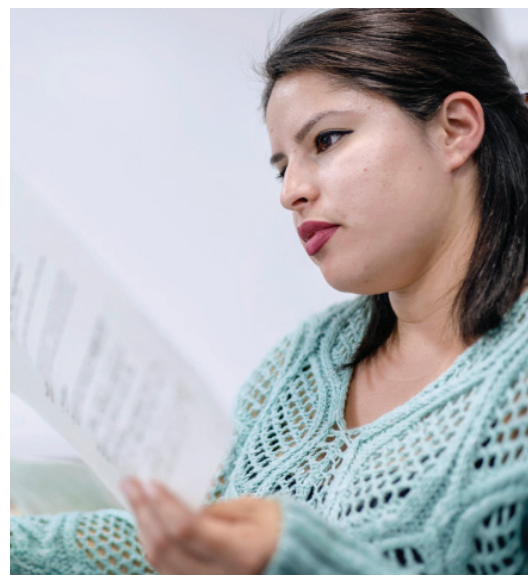




# GATEWAY SEMINARY

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