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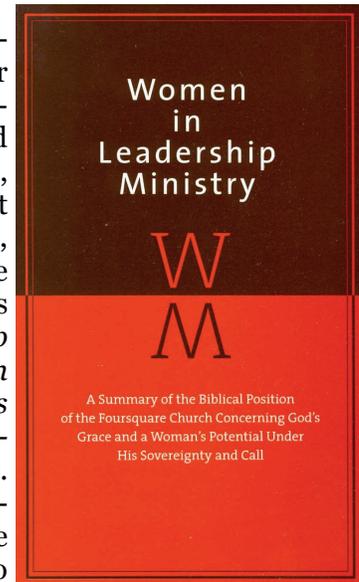
Women in Leadership Ministry **by Jim J. Adams, Ed.D.**

Jim J. Adams, Ed.D., Professor of Organizational Leadership and Executive Director for the Center for Global Learning and Engagement, along with editor C. Stevens Schell and contributors Wanda Brackett, Daniel Brown, John Mazariegos, Doretha O'Quinn (Adjunct Professor at APU), Susan Rowe, and Jim Scott, have created an instrumental document for the Foursquare Church regarding the biblical basis for women in ministry (*Women in Leadership Ministry: A Summary of the Biblical Position for the Foursquare Church Concerning God's Grace and a Woman's Potential Under His Sovereignty and Call*, Foursquare Media, 2007). Jack Hayford provides a thoughtful pastoral perspective preface to the document, stating three values that the Foursquare Church embraces to affirm God's will in calling women into ministry:

1) Our position is based on God's Word, not human politics; 2) Our pursuit develops within spiritual relationships, God's ways, not requirements; 3) Our practice seeks to release spiritual ministry, God's will, not to platform gender. These values and past position statements of the Foursquare Church on women in ministry leadership lay a solid foundation for the basis of the document.

Not wavering from the authority of Scripture, the authors have great admiration for the founder of the Foursquare Church, Aimee Semple McPherson. They contend that McPherson's role and ministry within the denomination was "clearly consistent with biblical truth." The overall intent of the document is to be a relevant tool for a broad audience within the Foursquare Church, such as boards of directors, churches, ministers, and members. The document is written clearly, succinctly, and its purpose is to provide an in-depth explanation for why the Foursquare Church contends women should serve in ministry and hold positions of leadership; to present an exegesis of passages of Scripture that have been deemed "controversial" in light of a woman's role in ministry; to reflect on the role women have played throughout the history within the Foursquare Church; and to offer future implications to encourage and train women into more leadership roles within the ministry.

What makes this document incredibly practical and "user friendly" is how the authors have constructed their commentary on the biblical passages.



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They present the question first and then provide Scriptural support, explanation, and analysis to address the question at hand. They also show the Scripture can be improperly applied as proof that women should not lead. Some examples of questions that are explored are: “Did Paul allow women to minister in 1 Corinthians chapter 11 and then forbid them to minister in chapter 14?” and “Are women subordinated to men because of Adam and Eve?” In response to the latter question, the authors elucidate Paul’s letters to Timothy and the guidelines presented therein for pastoring the Church at Ephesus (1 Timothy 2:9-15). The historical context of the verses is considered; verses 11-14 have been particularly debated among Christians. The conclusion reached is that “these verses were probably written to silence certain women who had become aggressive proponents of legalism and to warn them of the danger they faced in rejecting Paul’s gospel” instead of interpreting that Paul forbade women from speaking authoritatively in church. In verse 11, the KJV translation states, “Let a woman learn in silence...,” which has been interpreted to mean a woman is not allowed to teach in a church with men present. The authors explain that there has been a misinterpretation of the trans-

lation of the word “silence” and Paul’s choice of terminology is *hesuchia*, which does not mean the absence of sound but “has to do more with a person’s attitude than speech.” Paul was telling the women of Ephesus to “stop being contentious” and to “not join the public arguments that were going on, but to remain quiet.”

Future action for the Foursquare Church is continuing to identify and remove all “hindrances and barriers” that would prevent women from pursuing vocational ministry roles, being intentionally inclusive of women in church leadership, and developing relational and mentoring cohorts. All in all, the Foursquare Church desires to equip *both* men and women to be effective servants for the Kingdom. This document, however, provides a thorough overview for why women also need to be included among all levels of leadership within the Foursquare denomination.—Abbylin Sellers





“From Evangelical Tolerance to Imperial Prejudice? Teaching Postcolonial Biblical Studies in a Westernized, Confessional Setting” by Kathryn J. Smith

Kathryn J. Smith, Professor of Biblical Studies, advocates a hermeneutics of the marginalized in her “From Evangelical Tolerance to Imperial Prejudice? Teaching Postcolonial Biblical Studies in a Westernized, Confessional Setting” (*Christian Scholar’s Review* 37.4 [Summer 2008]: 447-464). She posits that Western missionizing has been too closely linked to an imperialism which has resulted in a social construction of reality that silences the missionized “other.” Patriarchy, paternalism, “totalizing claims” for Biblical exegesis, modernist assumptions underlying the questions asked of biblical texts, “western logic constructs,” hierarchical organization, and elitism all characterize this social construction of reality. She carefully demonstrates why “contextualization, as it is used within evangelical circles [sic], while important, ignores key ethical concerns” for it has not critiqued the power inequalities within missionary endeavors. She uses postcolonial theory, emerging from literary criticism, to illuminate these power differentials.

“Non-western exegetes” ask different questions of biblical texts than do many western interpreters because of their experiences of marginalization, their non-Aristotelian modes of conveying knowledge such as storytelling and “constructions of memory,” and their subjectivity which refuses to accept the illusion of scholarly “neutrality.” Dr. Smith notes that the “urge for power and the various efforts to mask that urge are the unstated transgressions against which postcolonialism speaks most strongly.” She urges western academics “to take seriously the perspective of the discursive Other.” This ethical call makes her clear, cogent article a “must read.”—Carole J. Lambert

“Fool’s Gold: Paul’s Inverted Approach to Church Hierarchy (I Corinthians 4), with Emerging Church Implications” by Paul Hertig, Ph.D.



Paul Hertig, Ph.D., Professor of Global Studies and Sociology, analyzes I Corinthians 4 by explicating Paul’s theatrical terms which point to him playing the role of “fool” in “Fool’s Gold: Paul’s Inverted Approach to Church Hierarchy (I Corinthians 4), with Emerging Church Implications” (*Missiology: An International Review*, 35.5 [July 2007]: 287-303). Greco-Roman readers of Paul’s epistle would have recognized his reference to “fool” as a “buffoon” or “clown”, deficient and subject to beatings from the stick he himself carried. On the Greco-Roman stage of Paul’s time, the mime traditionally mocked the words and actions of the more serious characters, thus speaking for the poor and enslaved in temporarily acceptable conditions. It is significant that Paul chose to present himself as the “fool” rather than the “hero”. Dr. Hertig affirms, “Paul’s self-presentation as *fool* is founded in his theology of the *folly* of the cross, the theological bedrock for his letter to the Corinthians (1:18-31).”

Comparing the hierarchical megachurch structures of today to the house churches meeting in the big homes of wealthy Christians of Paul’s era (Crispus, Gaius, and Stephanos), Dr. Hertig parallels the poor of the lower classes in the first century with those participating in “the emerging church movement” of the past decade, “the antithesis of the megachurch.” He affirms, “It is typical in hierarchical structures for those in the lower strata not to be allowed to think for themselves; they are conditioned to blindly follow norms and are led to believe that lines of authority are ordained by God.” Dr. Hertig advocates Paul’s (and Jesus’s) “foolishness” for today’s Christians. —Carole J. Lambert



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*“Be still and know
that I Am God.”*

Psalm 46:10

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Office of Research Mission Statement:

Our purpose is to assist faculty and doctoral students with their research and dissemination endeavors and to promote an academic climate that celebrates and strengthens the Azusa Pacific University community of Christian scholars and researchers.



Meet Teri Merrick, Ph.D.

Teri Merrick Ph.D., Associate Professor of Philosophy, guided and encouraged Tamara Moellenburg, the outstanding undergraduate who recently presented her research at the Northwest Student Philosophy Conference (NSPC). Like many APU professors, Dr. Merrick is committed to affirming her students' faith while expanding their intellectual horizons. Tamara writes, “Dr. Merrick almost literally walked through the paper [during their Independent Study] piece by piece with me, challenging my statements and helping me to refine my ideas.” We commend and celebrate with both professor and student! —Carole J. Lambert

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