BOOK REVIEWS

the first century. Rather, it is applicable whenever, but only whenever, women who have not been theologically trained are succumbing to false teachings" (p. 88).

Looking at 1 Cor 12:27; Eph 4:12, Spencer posits that if it can be shown that a woman in the Bible "was affirmed as an apostle, a prophet, an evangelist, a pastor, or a teacher, then one could—one must—conclude that women have been given gifts from God for positions to which we now ordain people and for positions considered authoritative in the first century church" (p. 99-100). It is an appealing approach, but to this reviewer it seems hermeneutically unsound to use Biblical examples to determine doctrine, though they can be used as support. In addition, Spencer's discussion shows a manipulation of the data to support her view. Though one could legitimately debate whether the Greek means that Andronicus and Junia were apostles (though this reviewer should say that the exclusiveness of the apostleship, Acts 1:21-26, the incidental reference in Rom 16:7, and 1 Tim 2:11-12 weigh against Junia's being an apostle in an official sense), it is not legitimate to suggest that the women who followed Jesus were apostles in the sense of Eph 4:12 (p. 100). Spencer successfully highlights the meaningful work of women in the early Church, although this reviewer thinks she reads too much into their activities. On language describing God, Spencer states: "The feminine metaphor is as appropriate to describe God as is the masculine" (p. 129). This view is tied to her belief that both male and female are needed to reflect God's image. Her conclusion is that "if the Bible uses feminine imagery to mirror certain aspects of God, should not the church allow women leaders to reflect God similarly?" (p. 131). While making the opposite point, David Spencer actually reveals the critical flaw in his wife's discussion of feminine imagery with the words "ferret out the actual images" (p. 142). Feminine imagery related to God is scarce and of a decidedly secondary nature. It compares God's action to the action of women; it does not give information concerning his gender or how we are to address him. In trying to make a case for the feminine side of God's nature, Spencer misses the true import of the feminine imagery in the Bible—that is, women's experience is significant in God's sight, and he is concerned with relating to them.

Spencer makes a strange statement in her conclusion, one that seems to contradict Mark 9:35, which she quotes in the same paragraph. "The more women have power, the more meaningful will be their service" (p. 137). Service and power do not go hand in hand in the Christian way of life. Whenever one disagrees with another's conclusion concerning what Scripture says on a subject, one tends to suspect that the other's preconceived ideas determine Scripture's meaning rather than the reverse. However, in spite of my opposite position I cannot doubt Spencer's deep respect for the authority of Scripture. Her work is readable and logically and zealously argued, and it offers some interesting insights. It deserves careful attention and response. Afda'shusband David writes a most enlightening afterword, in which he generously shares personal insights into their life as co-ministers in an egalitarian marriage. Their commitment to serving Christ in their careers and family life and their love for each other is apparent and admirable.

Beyond the Curse concludes with a study guide sure to produce lively discussion.

Susan T. Foh


The fourth and final volume of NIVIHEOT has now appeared, containing Isaiah.
through Malachi. This volume preserves the features already well-known in the other three: the Hebrew text of *BHS* spaced out across the page, with a grammatically literal word-for-word translation fitted underneath and the *NIV* placed in a large margin. The word-for-word translation is based primarily on the vocabulary of the *NIV*, but it departs from this pattern in rendering the tetragrammaton and the cognate accusative. Many beginning students of Hebrew will be grateful for this aid.

D. A. Carson