



BOOK NOTE REVIEW

Amevenku, Frederick Mawusi, and Isaac Boaheng. *Biblical Exegesis in African Context.* Series in Philosophy of Religion. Malaga, Spain: Vernon Press, 2021. Pp. xvi + 120. US\$37 (Hardback); \$24 (paperback); \$57 (e-book).

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The stated purpose of *Biblical Exegesis in African Context* is to “guide African readers on how they can interpret the Bible within the socio-cultural context of Africa and apply it appropriately to their lives” (xi). *Exegesis* is here defined as “an interactive process of interpretation in which readers seek the meaning of the text in its original context,” while *hermeneutics* is described as “applying the results of exegesis to contemporary contexts” (1). This is in keeping with much contemporary discussion of exegesis and hermeneutics. After a brief overview of exegesis in the first chapter, the authors use the following five chapters to examine various steps in the exegetical process, from textual analysis to literary and socio-rhetorical analysis. The next three chapters provide specific application of biblical exegesis to the African context. Chapter 7 considers the history and *status quaestionis* of African Biblical Studies (ABS). Mother-tongue biblical hermeneutics is the subject of chapter 8. Chapter 9 turns to the role of women in African church leadership and a brief study and application of 1 Corinthians 14:34–35 and 1 Timothy 3:1–7. The book concludes with a brief summarizing conclusion. Each chapter is well organized and includes review questions to aid in study. A bibliography and topical index are also included.

It must be stated at the outset this is a valuable and useful contribution to the growing body of biblical study aids focused on the African context. Of course there is a wide variety of African contexts which are difficult to generalize. Both authors are from Ghana. However, I found nothing in the book which seems overly focused on a West African context to the exclusion of the rest of the continent. The exegetical principles and methodology provided in the first half of the book are not exceptional; the material found here can be found in any of a dozen other exegesis textbooks. This is good. Such methods have been well-honed throughout the modern period of biblical studies. However, I am aware of no other textbook which combines a concise yet thorough treatment of

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BOOK REVIEW: *Biblical Exegesis in African Context*,
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methodology with such specific and useful application to African context. For this, the authors are to be praised.

Beyond use as an exegetical textbook, this volume is worthy of consideration if only for the historical review and analysis of ABS and mother tongue exegesis. Here the authors provide a meaningful justification for this field of study and analyze the field under a series of historical stages which are quite useful for students new to the field. In considering a method of mother tongue exegesis, the authors suggest the student discuss the use of the concept in their own language and culture as well as consult other mother-tongue speakers for additional insight (89). I can think of no better way to initiate the integration of serious biblical exegesis and application in African contexts. In my consultations with African Bible translators, we use a similar method for understanding and contextualizing foreign concepts.

I am surprised such a *crux interpretum* as 1 Timothy 2:11–15 was not included in the discussion of the role of women in ministry. Also, a short list of suggested readings for each chapter would have been helpful. Finally, considering the intended use of the book, a more affordable e-book or kindle version would be immensely beneficial.