

New Testament Abstracts 58/1 • 2014

University Press, 2012, £55/\$95) viii and 227 pp., 14 tables. Bibliography. Indexed. LCN: 2012018829. ISBN: 978-1-107-02729-9.

The revised version of a doctoral dissertation directed by I. Gardner and W. Salier and presented in 2010 to the University of Sydney, this volume presents a reading of 1 John that flows from understanding the opening verses of the book to be affirming the resurrection of the incarnate Christ. After a four-page introduction, it examines various methods of reading 1 John, and develops a reading strategy for it (“circles and tangents”). Then it offers a reading of key passages in 1 John: the resurrected incarnate Christ (1 Jn 1:1-5); the claimants (1:6–2:11); the historical situation (2:15-27); the audience (2:28–3:24); the confession (4:1-6); and the resurrection of the crucified Jesus (4:7–5:21). Jensen concludes that 1 John affirms the resurrection of the incarnate Christ in the context of an intra-Jewish disagreement over Jesus’ identity.

I. KAMUDZANDU, *Abraham Our Father. Paul and the Ancestors in Postcolonial Africa*, Paul in Critical Contexts (Minneapolis: Fortress, 2013, \$49) xiv and 120 pp. Bibliography. Indexed. ISBN: 978-0-8006-9817-1.

Kamudzandu, assistant professor of NT at St. Paul School of Theology and author of *Abraham as Spiritual Ancestor. A Postcolonial Zimbabwe Reading of Romans 4* (2010), contends that Paul’s exegesis of the Genesis story in Romans 4 cannot be appreciated without taking into account the influence of Virgil’s *Aeneid*, the Roman epic meant to celebrate the religious and political foundations of the emperor Augustus. He wishes also to use the interaction of Aeneas and Abraham traditions of Paul’s time as an analogy for the growth of Christianity in precolonial, colonial, and postcolonial Africa. After a six-page introduction, he treats the following topics: empire, gospel, and culture; Zimbabwe’s religious cultural configurations; postcolonial Shona Christianity; Aeneas as a constructed ancestor; and Aeneas and Abraham paradigms. Kamudzandu concludes that Paul’s construction of Abraham can assist Africans to appreciate Christianity not as a foreign religion but as one in alignment with African traditional religion.