


After being subjected to various influences, Kuyper opened the way to a return to the Reformed church polity of the sixteenth and early seventeenth centuries. His concept of the church was based on predestination of believers. He saw the church as the restoration of mankind in Jesus Christ. For him, the church is an organism which is visible as an institution at a particular place: namely the local church, which is fully Christ's body and is accordingly complete and independent. Concurrently, the unity of the local churches is expressed confederately when congregating in larger gatherings. The larger gathering (which is the gathering of local churches through their organs, the office bearers) has no greater authority than the local church councils through which Christ rules his church. Office-bearers have no authority of their own, only that which is founded in ministry: their sole authority lies in ministering the Word of God. Thus, church authority is actually execution of the authority of Jesus Christ. Thence arose Kuyper's vehement opposition to all forms of human hierarchy in Christ's church. He also attempted to explain the issues of differentiation and variety in the church with his doctrine of pluriformity. Although specific aspects of Kuyper's church polity can be criticised, his lasting contribution has been the implementation of Scripture-based principles of
church polity in church government - a contribution which still exerts its influence far beyond the boundaries of his country after a hundred years.


Church order in the tradition of the Reformed Churches stems from the Word of God and is a form of its proclamation. It provides the means to be able to practice baptism just as God ordained it in his Word. Church order expresses principles from the Word against which practical issues can be judged, such as which children must be baptised, at what age, where, how and by whom. The purpose of the Church order is to protect and maintain certainty about the truth. Thus scriptural baptism is preserved for the church as a holy, visible sign and seal of the new life in Jesus Christ.


Readings by critics and real readers differ. In biblical studies, published sermons and sermon guidelines provide some of the most important real readings to be analysed empirically. A list of questions is prepared, by means of which sermons can be analysed with a view to the reading strategies that they have employed. Sixty-five sermons and sermon guidelines on Luke 12:35-48 are then analysed.


When preaching from the book of Psalms, it should be kept in mind that the book of Psalms as part of the poetry of the Old Testament contains the human answer of the believer to the revelation of God, as against the other books of the Old Testament where the revelation is given directly, either by word or through the history of God's people. Other typical facets of the Israelite belief as mirrored in the Psalms must also be kept in mind when explaining the individual psalms, e.g. the contrast between the righteous and the ungodly, the idea of retribution, the call for vengeance in quite a few of the psalms, and the pointing to the Messiah in some psalms. To gain a better understanding of the psalms a knowledge of the structure of Hebrew poetry is of the utmost importance. When a sermon is prepared on a theme from the Psalms, the specific Psalm should be analysed adequately, so that one can understand the main
elements and the basic and specific content of the psalm. An analysis of Psalm 94 is used as an example to show how different kinds of analysis can lead to a better understanding of the psalm. This should, however, only be the first step to use the psalm as a theme for a sermon, although it remains an important step.

The appearance of the Philistines on the political scene of the eighth century BC emphasises the fact that the political and military activities of the different powers in the Fertile Crescent in these times were mainly motivated by economic interests. During the rapid appearance of Tiglath-Pileser III the Syro-Palestinian states could do no more than spasmodically try to survive. The Philistines could even under this pressure not develop into a national unity, and the only Philistine city which could outlive the great powers of Assyria and Babylon, was Ashdod, which was integrated by Sargon into the Assyrian administration as a province of the Assyrian Empire. Little is known yet about the language and culture of the Philistines. However, from the proper names which became known from archaeological sources, a clearer picture emerges about the Philistines as a nation which was not willing to deny its descent, as is illustrated by the persistent use of Anatolian names. The Philistines remained a Fremdkörper in a Semitic environment, and was therefore not accepted or assimilated by their neighbours. The prophet Isaiah mentions the Philistines inter alia in Isaiah 14, and this oracle provides us with some indications with regard to the difficult problem of the succession of Hezekiah after the death of Ahaz.


The issue of opening the special offices of VDM and elder for women is to a great extent decided by the so-called "silence-command" in 1 Cor 14:34,35 and 1 Tim 2:11,12. In 1 Cor 14:34,35 the silence of the women should be read in context. In 14:40 it is evident that woman did participate in public worship in various ways including speaking. In 14:26-40 Paul then mentions three instances where silence (sigato) is demanded: the prophets, the tongues and women. In the case of the first two (prophets and tongues), sigato does not mean a complete ban on speaking but rather a controlled silence for the sake of upbuilding (oikodome) and order. The same probably applies to the speaking of women: it must be controlled, not unorderly and for the upbuilding of the congregation. In 1 Tim 2:11,12 the important concepts are didaskein and authentein. Didaskein probably does not yet signify the teaching ministry as in the post apostolic literature. In this instance it probably refers to an unwomanly behaviour (towards her own husband) rather than a total ban on speaking in a
public meeting of the congregation. Likewise *authentein* points in the direction of a domineering position rather than an official function in the congregation. In the light of the above results, the use of the mentioned verses to ban women from the special offices in the church, need to be reconsidered.


In recent times an unproblematic link was laid between Apartheid- (or White) theology and the thought of Kuyper. In this paper attention is given to the discussions of A J Botha, W J de Gruchy, G J Schutte and P J Strauss. Although it is true that theologians from the Dutch Reformed Church were influenced by Kuyper, he can not be regarded as the scapegoat for Apartheid. In his political philosophy he was a confirmed proponent of individual freedom and rights. Apartheid as a nationalistic ideology is too complex a phenomenon to be viewed from just this one point of view. A radical democratisation of the South African community would rather reflect Kuyper's point of view.


SMIT, M. G. 'n Herwaardering van die terme "lyding" en "dood" in die huidige teologies-ekologiese debat. B.D., UP, 1989.

SMIT, M. M. Hoog tyd om oor erediens te besin. *Kerkbode*, vol. 144, no. 21, 8 Desember 1989, p. 11.


The main contribution of the book of Malachi to the subject of the eschatology of the Old Testament is found in Malachi 2:17-3:5 and 3:22-24. In Malachi 3:1a one finds the introduction of a messenger of the Lord sent by him on a preparatory mission before Yahweh's one coming - a feature only found in the book of Malachi and therefore a unique contribution to the eschatology of the Old Testament. While Malachi 3:1a echoes Isaiah 40:3 the messenger and the task assigned to him in Malachi 3:1a were still unspecified and vague enough to give rise to two different interpretations, the one found in Malachi 3:1b-4 and the other in Malachi 3:23-24. Although some identity is presumed between the figure in Malachi 3:1a and Elijah in 3:23-24 it is argued that no identification can be established between the figure in 3:1b-4 and Elijah in 3:23-24. The paper also investigates other (possible) eschatological pericopes (Mi 3:13-21; 3:6-12; 1:2-5; 1:11) before some conclusions are made.


SPOELSTRA, B. Secession and the Reformed ("Dopper") Churches in South Africa. *In die Skriflig*, vol. 23, no. 92, December 1989, pp. 60-80.

Die afskeiding van 1834 in Nederland het die kenmerke van die ware kerk (art. 29 NGB) op die wetlik omlynde instituut van die staatskerk toegepas. Volgens hierdie model moes die motief vir die afskeiding van 1859/60 ook die stigting van 'n opponerende instituut met eie kenmerke teenoor die staatskerk in Transvaal, OVS en Kaapkolonie gewees het of die Christelike Gereformeerde Kerk waaruit ds Postma gekom het, moes aangepryp gewees het. Hierdie studie toon aan dat gelowiges in die wyse waarop hulle plaaslike bediening en kerkregering ervaar die intuitief tot die slotsom gekom het dat dit nie aan die kenmerke van ware kerk-wees beantwoord nie. Mense wat aan die gesag van Gods Woord gehoorsaam wou wees, is deur kerkgesag vanaf 1834 onteer en in isolasie gedrywe. Sleks 'n klein radikale Enslin-groep het in 1853 verwydering van die gesange uit alle eredienste geëwise. Die beswaarde groep uit die "Doppers" het die wat Gesange gesing het, laat begaan, maar hulle wou self nie in hulle godsdienst gedwing word om "nuwighede" te aanvaar voordat hulle dit met hulle gewete kon rym nie. Om hierdie rede is hulle offisieel deur predikante en kerkvergaderings as "deurboorders van die liggaa van Christus" beledig en vervolg. Hulle vertoe om begrip die geëwise, en hulle kon vir twee dekades nie nagemaal vier nie. In Transvaal is tydens die konsolidasie van die Republiek in September 1858 offisieel tot 'n eie gemeente vir beswaardes binne die staatskerk toegestem. Die ooreenkoms is in Januarie 1859 opgehef toe die Algemene Kerkvergadering die sing van gesange vir almal verplig het. Die behoefte aan 'n eie plaaslike bediening wat volgens hulle gewete met God's Woord en die riglyne van die Sinode van Dordrecht 1618/19 sou ooreenkoms, lei tot die stigting van vyf selfstandige, onafhanklike, hoewel innerlik verwante, Gereformeerde kerke (gemeentes) in 1859/60. Hulle stel in 1862 'n federale verband deur middel van die Kerkorde van 1619 daar waarin hulle as selfstandige kerke saamwerk sonder om in 'n groter geheel op te los.


It is argued that a radical break between Christianity and Judaism originated in the second half of the first century AD. This sharp separation persisted in the subsequent centuries. In this article the relationship between the early Christians and the Jews in the first two centuries is studied. The issue is approached from three different angles, namely (a) How did the pagans (the Greeks and the Romans) see the Christians? (b) How did the Jews behave towards the Christians? (c) How did the Christians behave towards the Jews? All statements are based on quotations from primary texts outside the New Testament.


STEENKAMP, F. L. Evangelisasie in die Weermag d.m.v. sang en musiek soos deur Gaudium van PUK Kandelaar. B.D., UP, 1988.


Apart from a survey of the history of the Reformation in Heidelberg and the introduction of Calvinism to the Palatinate, this article concentrates on the contribution of Ursinus and Olevianus to the founding of the so-called Heidelberg theology. The Heidelberg Catechism may be regarded as a summary of the Heidelberg theology. The covenant theology of Ursinus and Olevianus provides the starting point of the *Foederaltheologie* of later times. As such it represents a bridge between Calvin and the subsequent calvinistic scholastics, but without providing any of the philosophical-speculative premises which are characteristic of the scholastics.


It has often been postulated that the Gospel of Luke was influenced by the Septuagint. In a recent study this was proven to be true when research on the language and style of the Gospel was conducted. It manifested a number of similarities between the Septuagint and the Gospel especially within the source-material peculiar to Luke (Sondergut-Lukas). The childless-motif in Luke 1 and the last part of Jesus’ genealogy in Luke 3 are representative examples of this.

This is the first in a two-part series dealing with the history of the Old Greek Version (OGV), known as the Septuagint (LXX). It is the purpose of this first part to systemise the history of the possible origin of the OGV in a chronological order with the current information available. The historical background receives attention first, and thereafter the oldest documented evidence. The paper ends with a hypothetical reconstruction of the possible origin of the OGV.

This is the second part in the two part series dealing with the history of the origin and development of the Old Greek Versions (Septuagint). This pays attention to the Jewish and Christian recensions of the OGV as well as to several text-theories about the origin and development of the OGV. It proposes to systemize the history of the OGV in a chronological order and to review the existing text-theories about it. This part ends with a conclusion about the most probable theory in the author’s view and with a review about some gaps in this kind of research to be dealt with in the future.


The discussion in this article centres on the hypothesis that the religious and cultural way of life, based upon the fundamental principle of universality and individuality, should be the point of departure in any type of educational planning. The bases of two education acts are discussed in the light of historical facts and the viewpoints of several authors, and considered in the perspective of the fundamental principle of universality and individuality. The religious-cultural perspective as point of departure offers a solution to the problem of providing education to all people in the Republic of South Africa.

STEYN, J. H. Die besondere weergawe van die seksuele aspekte van die verhouding man - vrou in die boek Hooglied. Th.B., PU, 1986.


The participants of the Great Trek had a clear and well-sighted goal: To erect and build a free and sovereign state. In 1851, when the British had to fight wars against the Xhosas as well as against the Basutu, Andries Pretorius, leader of the Voortrekkers in the Transvaal, forced the English government to recognise the territory north of the Vaalriver as independent. It happened on the 17th January 1852 when the Sandriver Convention was signed. Here, the major goal of the Great Trek was achieved, when the first Voortrekker state, recognised by the British and known as the Zuid Afrikaansche Republiek was born.


Kant and Wittgenstein share a similar problem of demarcation. Kant wanted to restrict our understanding to sensibility. This is especially seen in his distinction between "Erscheinung" (appearance) and "Ding an Sich" (thing in itself), which he uses to safeguard the realm of autonomous ethical life from the claims of natural science (causality). Similarly, Wittgenstein claims that it is the task of philosophy to set limits to the much disputed sphere of natural science. What cannot be thought should be delimited from the inside through what can be thought. However, exactly this aim entails the impasse of the *Tractatus*. In the final analysis, Wittgenstein's *Tractatus* entangles itself, with its distinction between what can be said and what can only be shown (the counterpart of Kant's distinction between concept and idea), in a formal contradiction equivalent to the well-known one discovered by Bertrand Russell.


Most scholars in the Reformed tradition claim that the Bible is the sole basis of their views on church polity. The author looks at the different ways the Bible is used by Reformed scholars in establishing church principles. He shows that other factors also play a part. Some of these factors are not recognized by those who use them; they are not necessarily wrong and need to be acknowledged and examined. These factors include confessions of faith, a viewpoint on what the church is, attitudes to society as a whole, and the scholar's cosmological insights.


Many supporters of a reformed church polity hold the view that the local congregation is a complete church or church in the full sense of the word. This stems from the fact that the three aspects which mark the organized church as church - that is the ministering of the Bible and sacraments and the maintenance of church discipline - is found here. Furthermore, complete churches are regarded as being structurally equal when it comes to the representation of each of them on church governing bodies like presbyteries and synods. In this article this principle is applied to the government of the Dutch Reformed Church. The conclusion is that, in order to give every single minister in congregations a full seat in presbyteries and synods, the Dutch Reformed Church has done away with the principle of congregational equality.

The basic principles of independentism or congregationalism are examined. A congregation is constituted by the community of believers and decisions are taken by a majority vote. Each congregation is absolutely independent and decisions of meetings by a group of congregations only serve as advice to the individual congregations. The author finds the system an example of humanistic individualism with some Christian additions.


The role man plays in his salvation has been discussed in the Dutch Reformed Church for some time. Two opposing points of view crystallized: a tendency to subjectivism (everything depends on man's personal conversion), and a tendency to objectivism (in the covenant man has little or no responsibility). The historical background of these two viewpoints is traced briefly. In a systematic reflection the untenability of both extremities is demonstrated. A third option is offered as a solution.


In his Micah commentary, published in 1976, AS van der Woude holds the view that Micah 1 has to be understood as a literary and historically-original unit, a sermon which Micah delivered at Lachish. In this article it is agreed that Micah 1, in its present form, indeed forms a literary unit (a sermon), but against Van der Woude, the thesis is put forward that the sermon does not form a historically-original unit; it rather underwent a historical development in the sense that Micah, in delivering the sermon in 701 BC (not 722/1 BC as Van der Woude suggests), made use of (quotations from) two prophecies, spoken by himself, against Samaria (722/1 BC) and Jerusalem (714-711 BC). The present form of the chapter therefore has to be ascribed to Micah himself, and not to the redactor of the book.


The aim of this paper is not to come forward with yet another new insight as to how the correspondence between the two texts has to be explained. The author takes as his point of departure one of the views which has been put forward in this regard, namely that of A S van der Woude. He considers his solution to the problem as one of the best alternatives, and that it therefore deserves to be thoroughly investigated. A comparison between Micah 4:1-5 and Isaiah 2:2-5 shows that Micah 4:1-3 is almost identical with Isaiah 2:2-4, while there is also a substantial correspondence between Micah 4:5 and Isaiah 2:5. On the other hand Micah 4:4 has no parallel in Isaiah. Interestingly enough it seems as though Micah 4:4, which has no parallel in Isaiah, is in the end one of the important keys to the understanding of the relationship between the two texts.


With his Micah commentary (1976) Van der Woude went in a different direction and shed new light on the understanding of the book of Micah. The main thrust of his threefold theory is that Micah 2-5 has to be understood as a dispute between Micah and his pseudo-prophetical opponents. The aim of this article is twofold. On the one hand a critical analysis of this theory is done, amongst other things by making use of a formal analysis of the text of Micah. On the other hand the author focus on Van der Woude himself as partner in the discussion, paying special attention to the method he uses.


Dr Tienie Strydom van Bloemfontein skryf in hierdie artikel dat dit nie nodig is om wyksbyeenkomste met 'n yslike vrag organisasie en administrasie te oorlaai nie. Dit is belangrik dat die Woord die middelpunt van die byeenkomste sal wees. Wanneer 'n wyk geleer het om so bymekaar te kom, gebeur daar dinge waarvan 'n mens nooit sou kon droom nie.


The abortion debate is as relevant today as it was several centuries ago. In spite of the phenomenal progress the natural sciences has made, it has yet to prove its worth in the abortion arena. The natural sciences's as well as the law's inability to come up with an ethically satisfying solution other than a pragmatic one, has compelled the author to turn to philosophy, and in particular ethics in search of the Kantian "noumenon" behind the abortion "phenomenon". Popular abortion arguments are briefly evaluated and the main shortcomings emphasized. In conclusion the essentially problematic aspect of abortion as an ethical issue is defined.


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In this paper the author analyses oral communication in tertiary education. After an introductory discussion of the process, he presents a definition of the phenomenon. It is a functional, dynamic and transactional process in which lecturer and student partake, simultaneously using and interpreting verbal and non-verbal messages, to share meaning and develop mutual understanding within and educational context. In the second part the author pays attention to and discusses the main aspects of this process: the communicator, the message, the recipient, codes of communication, medium used, report, interference, context and situation.


According to Hofmeyr, one of the first professors in theology at Stellenbosch, the incarnation was a natural consequence of creation. From his birth Jesus was gradually filled with the Spirit and there was a development in the Messianic consciousness in Jesus. The temptation is the locus classicus for the humanity of Christ. Jesus’ miracles are not simply ascribed to his divinity. The author finds that Hofmeyr’s emphasis on the humanity of Christ was distinctly different from that of contemporary and later orthodoxy.


VAN AARDE, A. G. 'n Nuwe-Testamentiese begronding van die eenheid van die kerk en die eis om kerkeenheid vandag. *Hervormde Teologiese Studies*, vol. 45, no. 2, Junie 1989, pp. 461-475. Early Christendom was not an unitarian movement, but in the New Testament there is a quest for unity. However, this unity was not juridically meant to be institutional of nature. The concern of this article is to argue that the unity of the church in the New Testament is Theologically, Christologically, Pneumatically and kerygmatically founded. Since the church is the household of God, the relationship similar to that of a family home will hold the church together. Building upon the foundation laid by the apostolic tradition the presbyter-bishops, like fathers taking responsibility for a home, are to be providing the foundation of the unity of the church grounded on their kerygma that the household of God is pneumatically united with the body of the crucified and risen Christ.

VAN AARDE, A. G. A narratological analysis of Mark 12:1-12: The plot of the Gospel of Mark in a nutshell. *Hervormde Teologiese Studies*, vol. 45, no. 4, November 1989, pp. 778-800. The purpose of this article is an attempt to read Mark 12:1-12 in terms of the plot of the Gospel. Firstly a brief survey is given of the development of the term plot from Aristotle to the present, thereafter an own methodological point of departure concerning plot is formulated in order to study the plot of Mark. The conclusions made from this are used to indicate how Mark 12:1-12 fits into the plot of the Gospel and what functional role it plays in the development of the plot. The conclusion reached is that Mark 12:1-12 contains the plot of Mark in a nutshell.

VAN AARDE, A. G. *Hegerthe apo ton nekron* (Mt 28:7): A textual evidence on the seperation of Judaism and Christianity. *Neotestamentica*, vol. 23, no. 2, 1989, pp. 219-233. Two problems of historical nature concerning Matthew's narrative of the resurrection are investigated. On the assumption that it is a transparent "history", it is argued that the historiography inferred from it depends on the identification of the conditions which are more authentically portrayed by individual features than the order of episodes or even logia. Secondly, it is shown that the words of the women, "He has risen from the dead", identified as an individual feature, underline the presumption that the Matthean resurrection narrative portrays a situation in which the seperation of Judaism and Christianity had not finally been accomplished at that point in time.

VAN AARDE, A. G. Resonance and reception: Interpreting Mt 17:24-27 in context. *Scriptura*, no. 29, May 1989, pp. 1-12. This article comprises two sections. The first is a literary-theoretical discussion of the concept resonance in terms of the narratological notion "frequency", and the reception-ethical concept "vacancy". In the second part it is shown how the discourse about Jesus' paying of the Temple tax resounds not only with other temple pericopes in Matthew's narrative, but also with extra-textual artifacts.


VAN DEN BERG, W. N. Die werk van die Heilige Gees in die gelowige volgens Sondag 38 van die Heidelbergse Kategismus. Th.B., PU, 1981.


VAN DER LINDE, J. L. Teoretiese en praktiese aspekte van die evangelistiek met klem op evangelisasie en die rol van die kerk met betrekking tot die verkondiging van die evangelië aan die gevangene. Th.B., PU, 1981.

VAN DER LITH, M. C. ’n Literêre ondersoek na die beeldspraak oor die beeldspraak oor die lot van die goddelose in die Psalms. M.A. (Bybelkunde), UNISA, 1988.


VAN DER MERWE, M. Om die evangelie van 'n nabye God te verkondig... Kerkbode, vol. 143, no. 1, 13 Januarie 1989, p. 8.


VAN DER MERWE, P. J. Paradigmas en progressie in die teologie: 'n perspektief op die RGN-kongres van April 1988. Hervormde Teologiese Studies, vol. 45, no. 2, Junie 1989, pp. 476-507. The title refers to a conference believed to be the first interdisciplinary meeting on said theme in South Africa held under the auspices of the South African Human Sciences Research Council in Pretoria last year. Future developments in this field may prove it a major happening in South African theology and methodology yet. An anthology of selected papers read appeared from the press recently. This article contains a number of abstracts made from the book and brief discussions of papers thus abstracted. A basic hesitancy pertaining to the meaning and encompass of the concept "paradigm" as well as a widespread uncertainty regarding theology's accountability towards science are noted. Fears of dimensional reduction are expressed.

VAN DER MERWE, P. J. Prof dr FJ van Zyl as mens, kerkman en godsdiensfilosoof. Hervormde Teologiese Studies, vol. 45, no. 2, Junie 1989, pp. 231-252. Professor Francois Jacobus van Zyl (1913-05-06 - ) served as Head of the Department of Science and Religion and Missiology, Faculty of Theology (Section: Nederduitsch Hervormde Kerk), University of Pretoria, during the period 1960-1978. This article contains a short biography, a discussion of his views on Theology, Science of Religion and Philosophy of Religion, and a bibliography. He is portrayed as a theologian with Barthian convictions, while being influenced by Emil Brunner and to a lesser extent by Hendrik Kraemer also. His primary audience was the Nederduitse Hervormde Kerk and his theological activities (especially in the period 1960-1983) must be seen in relation to his influential role in this church.

Van der Merwe, W


In dealing with problems besetting contemporary Western culture, the author looks at certain developments. The article deals, in the first place, with a brief overview of the development of Western culture, from the era of the Corpus Christianum to the cultural process which led to the disintegration of the Corpus, viz. the process of secularization. Against the background of this process, there is a focus on two aspects of secularization of great importance for this paper, viz. man and history and science and technology. The situation is seen to be one hovering between presumption or arrogance and impotence, a sense of anguish inculcated by unbridled development of technology. This sense of angst has caused man to react in certain characteristic ways, and two of these, viz. horizontalism/mysticism and utilitarianism/social romanticism, are discussed. A final similar contrasting which can be linked to the polarities of arrogance and impotence would be revolutionary activism and inner emigration. The final point to be made is whether one has to think in terms of judging this inherent opposition in contemporary cultural thought - and what challenge is offered to the church in disseminating the traditional news within a contemporary cultural context.


This article deals with Hegel's theodicy from the perspective of his criticism of Kant's practical philosophy. The first section describes the major change from an exclusive to an inclusive approach to reason as a direct result of the modern theodicy. This inclusive approach to reason accepts the necessary interconnectedness of good and evil in the whole of reality. Sections two and three subsequently deal with the interconnectedness between the theodicy and the holistic approach to reality as critical of Kant's *Sollen* principle and his moral view of the world. The reflection (section Four) contends that the theodicy as an acceptance of evil prepares the way for a greater equanimity between human beings - an equanimity which is necessary of a more humane existence on the face of the earth.


Church order in the tradition of the Reformed Churches stems from the Word of God and is a form of its proclamation. It provides the means to be able to practice baptism just as God ordained it in his Word. Church order expresses principles from the Word against which practical issues can be judged, such as which children must be baptised, at what age, where, how and by whom. The purpose of the Church order is to protect and maintain certainty about the truth. Thus scriptural baptism is preserved for the church as a holy, visible sign and seal of the new life in Jesus Christ.
Taking as point of departure the fact of the congregation being one covenantal community and also its covenantal responsibilities, it is noted that one should keep in mind both youth's commonality and diversity as a group. The congregation's responsibility is more than organizational and institutional: it includes example. The church council should take initiative in and give direction to youth activities and the congregation as a whole should take note of the specific needs of youth and consciously provide in the fulfilment thereof. The family provides the basis for youth ministry. Certain important and relevant fields for youth ministry were identified: the service of worship, individualized house visits and counselling, continuing/adult catechism and group work (such as Bible study, camps, seminars and social meetings). Here youth members should be given greater independence and initiative. Youth's own covenantal responsibilities should be stressed, they themselves striving to become an active part of congregational life, consciously being involved in all congregational activities and using their own initiative in identifying and fulfilling youth needs.

In the gospel, mention is made of baptism as a command of Jesus Christ, for the first time in Matthew 28:16-20. This is the place where the meaning of baptism becomes most evident, and where conversionist baptism is established. In Acts 2:38,39, Luke institutes the well-known infant baptism. In the first pericope, it is clear that Jesus has the authority to give commands to his disciples. He confirms his authority over all nations by allowing them to be taught, and those who are prepared to follow Jesus Christ, and who react to the calling with faith, are baptized. Baptism occurs under the seal of the Holy Trinity, thereby depicting the protection of the Father, the atoning power of the Son, and the authentication thereof by the Holy Spirit. He guarantees his authority over the baptized of all generations with glorious promises. Acts 2:38,39 illustrates the fact that children are just as inseparable a part of the covenant. In the terminology of the Old Testament regarding the covenant, it is presumed that when young children are present, they have also received the sign of baptism.

In this article is inquired after the religious meaning of the baptism in the Heidelberg Catechism. This finds expression in the personal nature of the blessing of baptism, in the trinitarian interpretation of the promise of the Gospel, it is maintained by the inextricable coherence of the promise of the Gospel and baptismal signs, baptism and faith, justification and sanctification. Finally it culminates in the baptism of infants. The authors come to the conclusion that the Heidelberg Catechism, within the appointed context of a personal relationship with the living God of the Covenant (I belong to my faithful Saviour, Jesus Christ, Question 1), declares and seals to us the promises of the Gospel, namely: "that not only to others, but to me also, forgiveness of sins, everlasting righteousness and blessedness, are given by God, out of pure grace, for the sake of Christ's merits alone" (Question 21).
Christian rituals are a two-way channel of communication, expressing the believer's deepest hopes and prayers, and dramatizing God's promises and warnings. Thus the rituals in Baptism are of the greatest importance. The prayers, the questions to the parents, the actual act of baptism are rituals through which communication between the Holy Trinity and the parents as well as the congregation is expressed. In Baptism each Person of the Trinity has His own place and work according to the *pactum salutis* and the economy of the covenant in the Holy Trinity.

The relation between baptism and regeneration is especially prominent in John 3:3,5 and Titus 3:5 although elsewhere in the New Testament there are also important references to the subject. God is of paramount importance for both baptism and regeneration: in baptism God's command is obeyed by man in receiving God's sign, and in regeneration God Himself executes his deed of salvation in a person's life. The reign of Jesus Christ and the personal bond between Jesus and the believer are the ground for both baptism and regeneration. Here the work of the Holy Spirit is also of utmost importance. By being baptized and born again a person knows that he is part of the kingdom of God and that he may be assured of the eschatological inheritance promised by God to his children. A believer experiences the practical meaning of his baptism and regeneration in being certain of his salvation and by breaking with the bonds of sin. The actual renewal of a sinner's life is not brought about by his baptism but by his being reborn. In the life of a believer the most important issues in this regard should be that he knows that he is a baptized and reborn person, rather than the question of when, or in which sequence, it happened.

God speaks directly through the reading from the Scriptures during public worship, but in our ministry we should "do it as one speaking the very words of God" (1978 N T V). Our preaching should be continually put to the test and measured against the very words of God. The word of God IS His power (Rom 1:15,16; 1 Cor 1:18,24; 2 Cor 4:5,7). To have the power of God, our preaching should be filled with the Holy Spirit (2 Tim 1:7, 1 Thes 1:5). The Power of God in our preaching will be evident if it moves the religious life of Christians in such a way that they cannot possibly remain neutral. That every listener should make a commitment in real life, is the acid test for the power of true preaching. (John 3:5-8; 16-19). What is the key to preaching of this kind? An analysis of four Biblical sermons has shown that the web of a key to powerful preaching consists of at least five points: 1. The preacher must be cognisant of the fact that God has entrusted him with His Word AND his church. He must therefore see to it that he is aware of the situation of the congregation so as to be able to preach the Gospel to suit the realities of their lives. 2. In the concrete situation of real life, every person has his or her own living faith which determines his worship of God. A true sermon must, to be relevant and powerful, address this faith. 3. To be relevant, a sermon must speak in terms called from the common stock-in-trade language of the congregation. 4. By thus preaching according to the
situation of the congregation in real life, the people must be brought before the living God who speaks to them through His Word so that they may know Him, the Triune God, and to commit themselves to the service of His honour. 5. True preaching always comprises an inescapable call to obedience. The sovereignty of God, salvation by Christ and rebirth through the Holy Spirit ensure that God’s own children will certainly make the right commitment.

This article emphasises that the Scripture does not differentiate essentially between adult and infant baptism. Although in the New Testament adult baptism appears to be of prime importance, the New Testament also gives ample grounds for the justification of infant baptism. The Bible in fact speaks of only one baptism which is the baptism in the Name of the Father, the Son and the Holy Spirit. Baptism is not something that belongs to adults or infants but in fact is exclusively God’s baptism that is administered to both adults and infants depending on the circumstances. The different arguments in favour of adult baptism are examined to determine if, or to what extent, postponed baptism, and rebaptism has been a misinterpretation of the New Testament. In the words of Luther, to be rebelievers and not rebaptisers, this article appeals to all disputants to fight the battle of faith as mature Christians rather than keep arguing childishly about the pros and cons of infant or adult baptism.

The Old Testament is historical, has its own character and together with the New Testament it is the one Word of God. Homiletics indicate which rules should be applied to preach the Old Testament correctly. In this article typology as a homiletic key is dealt with - a key to facilitate the way in which exegesis can be processed into preaching. Although the use of typology frequently lapses into subjectivism and fantasy, its value for preaching can not be denied. It helps to gain insight in the self-fulfilling activity of God but not in the human instruments through which He acts. As directives and controls for theological typology in the preaching of the Old Testament, three formulas from the New Testament are dealt with: fulfilment which accentuates God’s faithfulness, purpose which accentuates God’s council and fulness which, in a theocentric way, shows that the unity and continuity of history is given in God.


VAN DER WALT, M. J. ’n Onderzoek na die vier reëls ten opsigte van die gesindheid van die bidder by ’n “wettige” gebed volgens Calvyn. Th.B., PU, 1981.

VAN DER WALT, N. Die kerk as sendingssubjek, met besondere verwysing na die missionêre dimensie van die kerk as aanbiddings- en eenheidsgemeenskap. Th.B., PU, 1981.


VAN DER WATT, J. G. Die verhouding tussen die Ou Testament en die Nuwe Testament heilshistories oorweeg. Skrif en Kerk, vol. 10, no. 1, 1989, pp. 61-79. The way in which the early Christians approached the Old Testament in the light of the Christ event is first investigated. On theological, soteriological and historical level a strong relationship between the two Testaments was acknowledged. This relationship can be defined further in terms of fulfilment, continuity and discontinuity. As the coming of Christ was soterologically determinative, the status of modern man in this respect is the same as that of the early Christians. In continuity with the early Christians we today can also read the Old Testament in the light of fulfilment, continuity and discontinuity which characterises the theological, soteriological and historical relationship between the Testaments.


VAN DER WESTHUIZEN, H. G. Universalisme en partikularisme vandag. Hervormde Teologiese Studies, vol. 45, no. 2, Junie 1989, pp. 508-526. Today we are heirs to a great variety of conceptions in particularism and universalism. It usually represents a view on world and life that is reflected mutually on domains of church and state. Universalism especially increases in seriousness and extent as is to be noticed in the ecumenical theology and the foundation in the United Nations and the so-called human rights. The proper conception of particularism however, serves a proper conception of universalism.


VAN DEVENTER, L. Die vrou se veranderde posisie is voordelig vir kerk en samelewing. Kerkbode, vol. 144, no. 11, 29 September 1989, p. 7. In hierdie artikel word ’n oorsig gegee oor die vrou se posisie en aansien in die samelewing en kerk deur die eeu. Die vrou het ’n ver pad geloop vandat sy in die primitiewe samelewings as ’n "nuisance" beskou is tot vandag waar sy in meer as 72% van die Protestantse kerke in een of ander besondere amp toegelaat word.


The purpose of this article is an attempt to read Mark 12:1-12 in terms of the plot of the Gospel. Firstly a brief survey is given of the development of the term plot from Aristotle to the present, thereafter an own methodological point of departure concerning plot is formulated in order to study the plot of Mark. The conclusions made from this are used to indicate how Mark 12:1-12 fits into the plot of the Gospel and what functional role it plays in the development of the plot. The conclusion reached is that Mark 12:1-12 contains the plot of Mark in a nutshell.


The context of any study is of the utmost importance: different approaches to the same subject may actually entail different contexts. In this study the function of the Belgic Confession of faith was examined from two perspectives: the one hermeneutic, the other empirical. The hermeneutic study revealed the importance of a basic dichotomy implicitly underlying the entire text; the empirical analysis indicated that biographical information plays a major role in the respondents' attitudes towards this confession.


As reflection on the religious claims embedded in stories, narrative theology touches the nerve of theology: what is the epistemological status of theological theories if they are based on discourse which is fundamentally narrative and metaphorical? This paper analyzes this question, along with the important differences between "pure" and "impure" narrative theology. Crucial problems arise from this and are discussed: the epistemological problem of determining...


The context of any study is of the utmost importance: different approaches to the same subject may actually entail different contexts. In this study the function of the Belgic Confession of faith was examined from two perspectives: the one hermeneutic, the other empirical. The criteria for assessing the truth claims of theological statements; and the hermeneutical criteria for distinguishing between good and bad receptions of Christianity's classic text.


In this article the epistemological credibility of the theological thought process and theological theory formation is examined against the background of emerging recent scientific realism. A discussion of the necessity of theological interaction with philosophy of science leads to the difficult problem of reference or reality depiction in theological theories, and to an analysis of the present discussion on scientific realism. In this analysis special attention is drawn to the fact that in all forms of realism ontological claims imply that something can be inferred about real structures that are at present out of our epistemological reach. Against this background the necessary and central role of metaphors and models in science is discussed and linked to the criterion of fertility regarding all scientific explanations. Eventually the complicated problem of the reliability and the epistemological status of theological knowledge is discussed within the context of critical realism in theology. Special attention is given to provisional criteria for realism in theology, and eventually to the two central problems for any form of realism in theology: (i) the role of religious and faith commitment in theological reflection: (ii) the problem whether models, which are as indispensable in theology as they are in science, can also in a meaningful way be regarded as explanatory and thus as progressive and successful.


The *Leitmotiv* of Wolfhart Pannenberg’s work has always been his conviction that the Christian faith, and especially theology as a reflection on this faith, has a universal credibility in our age. This essay approaches this issue and sets forth a thesis in terms of the rationality of theology and of science. The shaping of rationality in both theology and science eventually forms the framework for dealing with the philosophical problems of truth, objectivity and commitment in Pannenberg’s impressive and ever expanding body of thought.


A hermeneutic study revealed the importance of a basic dichotomy implicitly underlying the entire text; the empirical analysis indicated that biographical information plays a major role in the respondents' attitudes towards this confession.

VAN NIEKERK, E. The biblical conceptual form in Barth’s Church Dogmatics. Theologia Evangelica, vol. 22, no. 1, March 1989, pp. 13-23. This article addresses the problem of Karl Barth’s hermeneutics in his Church Dogmatics. The focus is on the biblical conceptual form which Barth emphasises as the basis of his theology. Barth indirectly equates this conceptual form with God’s threefold expression of the divine Word in history, namely Jesus Christ, the Word as scripture and the church’s proclamation. This Barthian triad, which is usually interpreted in terms of a non-contextual neo-orthodox view, is examined in the context of twentieth-century Europe.


VAN NIEKERK, P. J. Fundamental rights and the implementation of a Bill of Rights in South Africa. Koers, vol. 54, no. 3, September, 1989, pp. 319-343. In the title of this article reference is made to fundamental rights and not human rights because it is the author’s contention that human rights should be seen as only one category of fundamental rights. In the first section an overview is given of the human and group rights discussion in South Africa and in the second section different strategies regarding the introduction of a bill of rights in South Africa are considered. Against the background of these discussions in the third section, attention is given to the different categories of fundamental rights which could be meaningfully protected in the constitutions of developing states. In the fourth section the importance of the creation of a fundamental rights legal culture in South Africa is reviewed against the backdrop of the constitutional histories of England and France.


Author Index


In 1 Thessalonians 2:1-12 Paul writes about his work in Thessalonica as a minister of the Word of God. He reminds his readers of different features of his ministry. This article wants to pin-point these features, to interpret them, and to apply them to the ministry of the Word of God in South Africa today.


VAN RHEEDE VAN OUDTSHOORN, D. A. Video as effektiewe bedieningsmiddel in die plaaslike gemeente: 'n kritiese analyse van die programontwikkeling by MEMA. D.Th., UNISA, 1989.


This article deals with the prophecy against Egypt in Ezekiel 29:1-16 to demonstrate that the message of this prophecy must be understood in the light of the situation of the people to whom it was directed. Although it is a prophecy against Egypt, the original audience for this prophecy was the exiles in Babylonia. The message of this prophecy to the exiles is explored, as well as the message of the redaction of this prophecy during and after the exile. This is followed by an attempt to define the message of the prophecy for today. With regard to a minister's preaching in South Africa within the current situation, it is concluded that one must be
careful not to concentrate on institutions and matters which one opposes as that can result in a congregation left untouched and feeling secure because it is also against these things. Preaching the Word of God must activate the congregation to do what is in their power to do, to alleviate the situation in South Africa - and not leave them basking securely in inaction.

Jeremiah and his work and book have a message for everyone who has to preach the Word of God. He was called to proclaim a message of doom in a time of national crisis. Often he had to oppose the leaders of his people and the people themselves. This paper gives attention to some problems regarding the prophet and his relation to the book of Jeremiah, the times of Jeremiah, the Word in a time of theological and political crisis, the crisis in the life and work of the prophet and the Book of Jeremiah in the context of the crisis of the exile and thereafter. The importance is demonstrated of taking at least a dual address into consideration when studying the Book of Jeremiah, namely the people of the time of Jeremiah and the people of the Babylonian exile.

In this paper practical guidelines are given for preaching on the prophetic books of the Old Testament. It deals with the prophetic office and pays special attention to Carroll's theory of the influence of cognitive dissonance on the work of a prophet and to Overholt's view of the prophetic process and the interaction between a prophet and his audience. In the guidelines, attention is given to the historical situation of the prophet and his audience and the circumstances leading to a particular prophetic utterance, rhetorical devices, the interaction between the prophet and his audience, the meaning of the message for Israel against the background of the message of the Old Testament, the redaction of the book and the audience of the redaction, the fulfilment of the prophecy, the message for today, always taking into account the difference in situation, the revelation about God and a possible eschatological message.


VAN ROOYEN, P. Deur die genade van God is ek wat ek is. Kerkbode, vol. 144, no. 17, 10 November 1989, p. 10.


VAN TILBORG, S. The Gospel of John: communicative processes in a narrative text. *Neotestamentica*, vol. 23, no. 1, 1989, pp. 19-31. This paper develops an analytical program of an imaginary commentary on John. It reflects and reacts on existing johannine studies and proposes new ways of research. Based on the most simple and fundamental starting-points it distinguishes three communicative devices of narratives: the communication on the level of the told story; the indirect communication between a narrator and hearers and a form of direct communication between a narrator and hearers. It connects these devices with programmatical remarks on johannine narrative (the joy of reading), ideology (the usefulness of the text) and interests (whose interests are served in what way).


VAN TONDER, J. M. Die kerk onder die krygsgevangenes te Bermuda 1899-1902 met besondere verwysing na die werk van Dirk Postma. Th.B., PU.


VAN WYK, B. J. Die kerkradevergadering moet ‘n baie belangrike plek in die lewe van die Kerk begin inneem. *Hervormer*, vol. 81, no. 2, Mei 1989, p. 9,16.


In this article, the theology of mission of Prof dr FJ van Zyl is being explored. This is done by way of his lectures in the Science of Mission at the University of Pretoria during 1960-1978 and also from articles in the magazines of the Nederduitsch Hervormde Kerk dating back approximately forty years. It is found that almost none of his dictions is outdated. The radical cataclysm in the theology of mission, especially after 1961, he sharply detected and exposed.

His theology of mission is built on a very broad theological base which can be described as theology of the Word. To him mission is proclamation.


VAN WYK, H. F. Die Godsbeskouing van die Mormone - ook bekend as die Kerk van Jesus Christus van die Heiliges van die Laaste Dae - met verwysing na hulle antropologie. Th.B., PU, 1983.


In this article the relation between baptism, confession of faith and holy communion is investigated. It is argued that the relation can only be correctly understood within the context of the covenant and kingdom of God. The confession of faith is concerned with the public acceptance of the promises of God which are sealed in baptism. This must not be understood in a subjectivistic sense as if something in man (his regeneration) is being sealed, or in an objectivistic way as if empty and purely future promises are sealed, but as a real and personal sealing of the promises, as the Heidelberg Catechism says, that God gracefully "grants (present tense!) us remission of sins and the eternal life, for the sake of the one sacrifice of Christ accomplished on the cross" (25:66). Sacraments are means of God's grace. It is further argued that we must fully accept the personal dimension of the confession of faith: believers confess GOD and not something else. The holy communion is ordained for those who "recognise/discern the body of the Lord", i.e. for those who confessed their faith. In Scripture there is no prescription about the age of confession and participation of the Lord's table. There is much to be said in favour of youngsters partaking of the Lord's table for the strengthening of their faith.


Since the book of Ecclesiastes is generally neglected in biblical theology, systematic theology and the preaching of the church, the question is asked whether it is still relevant for the church. After a cursory look at some prominent ideas in the book, the relation between Ecclesiastes and the rest of the Bible is investigated, and a number of comparisons between Ecclesiastes and modern thinkers are considered. Finally an attempt is made at evaluating the relevance of the book of Ecclesiastes and indicating ways in which it might be explored for the theology and preaching of the church.


VAN ZYL, F. J. Geen stryd om die keiser se baard nie. *Hervormer*, vol. 81, no. 5, Augustus 1989, p. 5.


This article serves as an illustration of the application of redaction criticism (RC) to material outside the Synoptic Gospels, viz Acts. Although parallels of the kind we are used to in the Synoptic Gospels are lacking here, we do have material available which could put RC in operation. It is namely accepted that Galatians 2:1-14 describes the same event as Acts 15:1-35, viz the Jerusalem meeting of apostles. From a comparison of these two passages, four traditions are identified: the meeting itself, the conflict in Antioch, the apostolic decree, and Old Testament citations concerning the acceptance of the heathen into the community of believers. After describing the origin, history and function of these traditions, attention is paid to the theology of Acts 15. It is submitted that the author combined these traditions in a creative way to address the problem of legal rigidity in the church of the 80's of the first century AD.


The article does not pretend to be a specialist review of liberation theology (LT) in Latin America, but rather to introduce the novice in this field to the most salient points of its
manifestation in this region. The following aspects are treated: the socio-political development in Latin-America, without which a correct perception of the origings of LT cannot be formed; the position and involvement of the church in the lives of the people in the past and present; a characterization, summary of the important points of critique, and evaluation of one important aspect of LT, viz its inclination towards being revelation and not mere theology. Apart from a select bibliography for the interested reader, divided in primary and secondary sources, a list of the most prominent LT theologians is provided.


The aim of this article is to provide an answer to the question: What should the training of the philosopher of the special sciences entail? The article discusses who should be trained as philosopher of the special sciences; what such training should involve; when it should take place; and who should act as trainers.


The writer argues that at the heart of Kuyper's theology lies the dialectical relation between (what is called) "common grace" and "particular grace". The relation is an exponent of Kuyper's idealistic warp combined with a reformed woof. Through the idea of "common grace" idealistic thinking penetrates Kuyper's theology. This can be illustrated clearly with reference to his distinction between "church as institution" and "church as organism".


It is indicated in this article that the theological shift from the point of view of the Heidelberg Catechism to that of the Kort Begrip of Faulkurius is the result of three things: The fact that the latter was intended to be an abridged version of the former, that it had its own peculiar intention and that it became a vessel for the scholastic trend in orthodox theology. Some attention is also given to the possible influence the prolonged use of the Kort Begrip as official handbook for the Catechism, had on the theological thought and practice of the Nederduitsch Herrvormde Kerk van Afrika.

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VENTER, A. Die pastorale versorging van die seksueel mishandelde kind en die molesteerder met besondere verwysing na die Vader as die oortreder. Th.B., PU, 1989.


In the gospel, mention is made of baptism as a command of Jesus Christ, for the first time in Matthew 28:16-20. This is the place where the meaning of baptism becomes most evident, and where conversionist baptism is established. In Acts 2:38,39, Luke institutes the well-known infant baptism. In the first pericope, it is clear that Jesus has the authority to give commands to his disciples. He confirms his authority over all nations by allowing them to be taught, and those who are prepared to follow Jesus Christ, and who react to the calling with faith, are baptized. Baptism occurs under the seal of the Holy Trinity, thereby depicting the protection of the Father, the atoning power of the Son, and the authentication thereof by the Holy Spirit. He guarantees his authority over the baptized of all generations with glorious promises. Acts 2:38,39 illustrates the fact that children are just as inseparable a part of the covenant. In the terminology of the Old Testament regarding the covenant, it is presumed that when young children are present, they have also received the sign of baptism.


A study of the book of Ruth as a story, substantiates the viewpoint that it has as its main theme, the question of God's presence in the world. Two features of the narrative are investigated to prove the point. The two main characters of the story, Boaz and Naomi, never meet each other. This feature is used by the narrator to indicate the dialogue between God and Naomi as indirect and only visible in human activity. The spatial aspect of the story is used to enhance the theological perspective, namely that there is a third dimension to human interaction: God uses everyday events and common people in his ongoing dealings with mankind.


The socio-historical situation in Jerusalem during the eighth century BC formed the context in which the prophet Isaiah acted. The contours of that scenario is presented here. Several sets of phenomena influencing the way in which Isaiah formulated his prophetic viewpoint are identified. The way in which they contributed to the acceptance of the prophet's words as a paradigm for religious thinking is also indicated.


The canonisation of Isaiah's words was a complicated process in which different phenomena played a role. Due to politico-historical reasons Jerusalem received symbolic meaning in the Isaiah tradition. Isaiah himself started a prophetic tradition in which Jerusalem was linked to a growing Zion tradition and a monotheising theology of the universal power of God. This tradition became canonical and served as paradigm for understanding the fate of Jerusalem as expression of the sovereign power of God to chastise as well as redeem.
The relation between baptism and regeneration is especially prominent in John 3:3,5 and Titus 3:5 although elsewhere in the New Testament there are also important references to the subject. God is of paramount importance for both baptism and regeneration: in baptism God's command is obeyed by man in receiving God's sign, and in regeneration God Himself executes his deed of salvation in a person's life. The reign of Jesus Christ and the personal bond between Jesus and the believer are the ground for both baptism and regeneration. Here the work of the Holy Spirit is also of utmost importance. By being baptized and born again a person knows that he is part of the kingdom of God and that he may be assured of the eschatological inheritance promised by God to his children. A believer experiences the practical meaning of his baptism and regeneration in being certain of his salvation and by breaking with the bonds of sin. The actual renewal of a sinner's life is not brought about by his baptism but by his being reborn. In the life of a believer the most important issues in this regard should be that he knows that he is a baptized and reborn person, rather than the question of when, or in which sequence, it happened.


The refrain of adjuration in Song of Songs 2:7, 3:5 and 8:4 has to date mainly been explained in two ways, viz. a warning against young love that is aroused prematurely (cf Nuwe Afrikaanse Bybelvertaling) or an earnest request not to disturb the two lovers in their lovemaking (e.g. Good News Bible). Lovemaking between man and woman occurs in every context which immediately precedes the refrain and in that of which the refrain is a part. The second explanation, the request not to be interrupted, would be much more applicable here than the moralising first explanation. The tenor of the book as a whole also seems to favour the second explanation, because the Song of Songs is not a moralising book!


A text has various semantic dimensions - conveys meaning on various levels - in a way which is much more complex than suspected by Hirsch. Especially important is the meaning of what is depicted or asserted by the words of a text as signs. A great problem, however, is how meaning on this level may be found. It is suggested that such discovery is a complex task which involves
the arranging or "matrixing" of evidence according to an unarticulated "grammar". A further problem is the role of the reader in the discovery of meaning on all levels in a text. At times the reader's meaning corresponds to authorial intention and at times it does/can not.

VOGEL, G. M. kontekstualisering van die evangelie - 'n kritiese literatuurstudie oor die gebruik van die begrip vanuit missiologiese perspektief. Th.M., PU, 1989.

VOGEL, W. Sinkretisme, akkulturasie en sekularisasie as probleme in die sending, met besondere verwysing na die Sionisme in Suid-Afrika. Th.B., PU, 1981.


Taking the problem of the resurrection faith as point of departure an attempt is made to construct the rhetorical situation of 1 Corinthians 15. It is argued that when the "implied readers" are distinguished from the "deniers" of the resurrection, the rhetorical problem concerns a crisis in loyalty. The implied readers are confronted with deciding between the authoritative, apostolic kerygma of Paul on the one hand, and the "kerygma" of the deniers on the other hand. The problem of the deceased is solved for the implied readers by means of sequential argumentation in which the pragmatic argument and the device of stages play an important role.


Biblical scholars find themselves in challenging times at present. This is clear from the different exegetical methods and reading strategies which are on offer. This essay is about the compatibility or incompatibility of current methodologies. The topic is discussed from the perspective of the poststructural and postmodern situation in which we find ourselves. Attention is paid to the phenomena meaning of texts, text, intertextuality and the subject as semiotic topic.

In this essay the resurrection of Jesus and resurrection faith in the New testament are investigated from a religio-historical perspective. The views early investigators had of the origins of New Testament beliefs are first discussed. Texts and views about resurrection beliefs before the New Testament and during the first century of the Christian era are then considered in the next two sections, and finally New Testament beliefs are placed in religio-historical contexts set out in the previous sections.

The article focuses on the gospel as a pragmatic-communicative act. The answer to the question of what is communicated by the gospel, is determined by examining the relationship between evangelism and mission. Certain models for determining the difference between evangelism and mission are examined. The scope of the term gospel is analysed at the hand of Luke chapter 4, and its application in the Missiology and Practical Theology is elucidated in the light of the above finding. The gospel as a pragmatic-communicative act is, lastly, illustrated at the hand of the parable of the prodigal son.


The point of departure for this article is that the Word of God has authority. Although there is formal consensus of opinion about this basic premise among the different schools of thought, there are important and even fundamental and unique differences of interpretation among them. The diverse claims of the proponents of these viewpoints are addressed in this paper. The models dealt with are those of the fundamentalism, the relationist approach, personal testimonies of faith, but above all, that of the Bible as the Word of God rendered in the language of men. The Bible has been handed down to us as the undisputable gospel of Almighty God. Hence it should be studied with diligence, expounded and preached as such. If this is done, the innate authority of the preaching of the gospel as the Word of God, and the vital power of true gospel preaching will once more be given primacy in the church of God.


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WESSELS, F. Exegesis and proclamation. Ephesians 5:21-33 "Wives, be subject to your husbands... Husbands, love your wives..." *Journal of Theology for Southern Africa*, no. 67, June 1989, pp. 67-76.


Wethmar, C J


WEVER, T. Die toebereiding van die pastor vir sy pastoraat met betrekking tot die dood aan die hand van II Kor 4:1-5:10. Th.B., PU.


The account of Hezekiah's healing found in 2 Kings 20 and Isaiah 38 contains several striking features. Not only is it an account of a healing, which is unusual for the Old Testament, but this is through a prophet. Secondly it records the change of an already given prophecy, which is also very rare. Finally it records the miracle of the "dial of Ahaz" by which Hezekiah is given a sign concerning his healing by the shift of the shadow from the sun. This miracle contributes to the understanding of the other two phenomena. The healing is not be seen in isolation, but is intimately connected with the concurrent miracle of the relief of Jerusalem from the besieging Assyrians, and also with the forthcoming exile by the Babylonians.


The prophet's approach to a holistic salvation, embracing man's health, prosperity and political situation, is examined with particular reference to modern prosperity teaching and liberation theology. The prophets do proclaim a holistic and this-worldly judgment and salvation, but whereas they anticipate an imminent judgment, salvation is only to be received after an intervention by God. Thus although prophetic activity may be viewed as similar as prosperity teaching insofar as both emphasise the Word and action of God, and the situation of the prophet may be viewed as similar to that addressed by liberation theology, the prophets cannot be used in support of teachings on either movement.


In this article the technical possibility of backward masking is explored. The experimental-acoustic phonetic approach is followed. The objective is to see whether words, when they are heard backwards, give a coherent meaningful message. The characteristics of spoken language opposed to written language is discussed and it is shown that words are acoustically not their own mirror images when they are heard backwards. Especially the plosives and longer vowels get different sound qualities. In conclusion certain words and their meaningful counterparts are given and phonologically explained.


ZIETSMAN, C. F. Die heil van die Hare Krishna in die lig van die evangelie. 'n Fenomenologiese onderzoek. B.D., UP, 1988.


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