

**KRUGER, P. A.** Woordlose taal: Oor simboliese handelinge in die Ou Testament. *Tydskrif vir Geesteswetenskappe* 30, 3 (1990) 213-219.

Symbolic language is often resorted to by peoples of the Ancient Near East in the communication of their emotions, in legal matters, and everyday activities. This contribution is concerned with the significance of this mode of communication in the Old Testament. At the beginning a short definition is offered with regard to this idea and then a few passages are selected to illustrate how this way of communication can serve as an accompaniment or substitution for verbal communication.

**KUMM, G.** Die lede in Christus gemeentes (MICA) van Suid-Afrika - 'n Polemiese studie. BTh, UV, (1986).

### L

**LABUSCHAGNE, G. J. J.** Wondergenesings: 'n Pastoraal-psigologiese studie oor hedendaagse geloofsgenesingspraktyke. DD, UP, (1990).

**LAMOLA, M. S.** The thought of Steve Biko as the historico-philosophical base of South African Black Theology. *Journal of Black Theology in South Africa* 3, 2 (1989) 1-13.

**LANDMAN, C.** The crusades as wars of liberation. *Studia Historiae Ecclesiasticae* 16, 1 (1990) 53-79.

Tertullian was the first African theologian. He argued that Christians should fight an unchristian society, but also that they were not free to do so in a physically violent way. The crusades during the middle ages used Christian armies to fight 'non-christians', using the theology of a just war. To this the Moslems responded with a similar notion of war as defence of the faith, provided by the Qur'an. The Jews reacted with pacifism towards crusading massacring, honoring God's theocracy. In modern South Africa, black christian violence blends both positions into claiming that their fighting is against an unchristian government, and that this violence is therefore just.

**LATEGAN, B.** Introducing a research project on contextual hermeneutics. *Scriptura* 33, (1990) 1-5.

Because of the variety of discoveries in progress in the South African context and because of the plurality of hermeneutical approaches to biblical texts, there is an urgent need for some systematic research on basic aspects of contextual hermeneutics. Some of the priorities in this regard are discussed and details are given of a research project initiated by the Centre for Contextual Hermeneutics to address these issues.

**LATEGAN, B. C.** Bybelkunde vir Bybelonderrig. *Scriptura* 34, (1990) 1-11.

The paper analyses the dilemma of religious instruction in schools and the factors which contribute to the present unsatisfactory situation. The question is asked whether the expectations concerning religious instruction are realistic and the various reactions to this problem are discussed. Finally, the significance of the new awareness that biblical interpretation must be situated in the broader context of life itself, is examined and the paper is concluded with some suggestions of what this may imply for religious instruction in the South African situation.

LATEGAN, L. O. K. Glo en bely: 'n Kritiese perspektief. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 1 (1990) 82-88.

LATEGAN, L. O. K. Kritiese perspektiewe op die Teologiese ontwerpe van J A Heyns. *Tydskrif vir Christelike Wetenskap* 26, 3-4 (1990) 14-29.

LAUBSCHER, I. A. DU T. Die kenmerke van die Eskatologiese boodskap van die Johannesevangelie. BTh, UV, (1983).

LAUBSCHER, J. A. Die erediens - insig in sy agenda. *In gesprek oor die erediens: Teologiese huldigingsbundel aan Prof A C Barnard*. Smuts, A. J., Vos, C. J. A. & Nel, M. (reds) Pretoria: NG Kerkboekhandel. (1990) 40-62.

LE GRANGE, J. J. E. Magie as religieuse verskynsel: 'n Missiologiese ondersoek. BTh, UV, (1987).

LE ROUX, A. Die kerk en Meneer Kerkorrel. *Die Kerkbode* 144, 21 (8 Junie 1990) 9.

LE ROUX, G. J. Swart en wit gemengde huwelike en die Nederduitse Gereformeerde Kerk: 'n Pastorale nosie. *Theologia Evangelica* 23, 3 (1990) 3-11.

Since early this century the Dutch Reformed Church has supported legislation aimed at preventing racially mixed marriages. By so doing this church neglected its responsibility for giving pastoral support across cultures to mixed couples. Real pastoral care in this situation can only start when the professional pastor has rejected racism. To do that the pastor has to define racism thoroughly and has to have a knowledge of the history of racism. Thus the pastor should be able to work across cultures towards a model of pastoral care and counselling intended for couples who need help in a context of racism.

LE ROUX, J. C. 'n Ondersoek na die kontak tussen die jeug van die N G Kerk met die pinksterkerke in die ring van Bellville. BTh, US, (1988).

LE ROUX, J. H. Biblical and modern historiography: the widest horizon. *Old Testament Essays* 3, 1 (1990) 23-42.

In his paper in this volume, F E Deist has argued that an appropriate model of rationality for historical research must be found, which will accommodate the acts of God in history. This paper highlights one possible solution to the problem. First of all, we focus on logical positivism as well as the contribution of both Popper and Kuhn. To this day, logical positivism exerts an influence on the way history is being written. This model of rationality stresses the importance of facts, verification, historicity, clarity, et cetera. Any idea of supernatural intervention in history is consequently ruled out. Popper and Kuhn have opened new possibilities for theology, and history writing has become a more open enterprise. Pannenberg's emphasis on history is an important challenge and therefore his ideas are also briefly discussed. Von Rad's approach is an important example of a historical study of the Old Testament, and therefore some relevant aspects of his theology are also highlighted. The paper concludes with remarks on the importance of a historical approach to the Old Testament.

**LE ROUX, J. H.** Sending en pentateugkritiek. *Skrif en Kerk* 11, 2 (1990) 187-198.

Criticism of the Pentateuch was looked at with scepticism by many during the nineteenth century in England. John William Colenso (1814-1883) was of different opinion. His thorough investigation of the Pentateuch was sparked off by a question about the historical reliability of the Flood narrative. Colenso's results about the nature and growth of the Pentateuch were diametrically opposed to the existing views. He was accused of heresy and viewed as a destroyer of the Bible. Colenso defended himself but it was of no avail.

**LEMMER, H. R.** A multifarious understanding of eschatology in Ephesians: A possible solution to a vexing issue. *Hervormde Teologiese Studies* 46, 1-2 (1990) 102-119.

Although an almost forgotten debate, the issue of eschatology in Ephesians remains unresolved and possibly insoluble. However, presuppositions inevitably determine the final outcome of investigations. This latter datum is characterized, indicating the outcome of the investigations of both those who would endorse and those who would deny the premises of the Early Catholicism Hypotheses. By postulating that differences from so-called authentic Pauline letters in Ephesians are merely as a result of addressing a different contingent situation, as well as by accepting that the composite eschatological profile in Ephesians is merely an adaptation of Pauline eschatology to that specific contingent situation, it is argued that it is possible to retain futuristic eschatological dimensions in Ephesians.

**LEMU, S. A.** Departments and centres of Islamic studies in the West. *Al-Ilm* 10, (1990) 43-60.

**LIEBENBERG, J.** Bekering in Handeling: 'n Eksegeties-narratologiese ondersoek. BD, UP, (1990).

**LIVINGSTON, K.** David Bosch: An interpretation of some main themes in his missiological thought. *Missionalia* 18, 1 (1990) 3-19, (also in Kritzinger, J. N. J. & Saayman, W. A. (eds), *Mission in creative tension: A dialogue with David Bosch*. Pretoria: S A Missiological Society (1990) 3-19. ISBN 0 620 14898 5.)

**LOADER, J. A.** Natuur en wysheid: Een en ander oor die vraag of die wiel herondek word. *Old Testament Essays* 3, 2 (1990) 159-170.

After defining 'wisdom' as a specific perspective from which the ancient Near Eastern sages viewed reality, four themes which are central to modern ecological concerns are identified. These are compared to what is found in ancient Near Eastern wisdom literature. It is suggested that the ecological wheel was not, after all, invented by die Green Movement, but that it was already deeply reflected upon by the sapiential tradition. It is further suggested that theology could be relevant if it imitates the holism of the sages rather than pronounce their perspective a 'centre' of the Old Testament.

**LOADER, J. A.** The sin of Sodom in the Talmud and Midrash. *Old Testament Essays* 3, 3 (1990) 231-245.

In this article the Rabbinic reception of the Sodom and Gomorrah tradition, with special reference to the story of Genesis 18-19, is studied as it occurs in the Talmud and Midrash Rabbah. Several passages in Bereshit Rabbah and the Talmud are considered. It is argued that the biblical emphasis on the social aspect of the sin of Sodom was developed by the Rabbis, while its sexual

aspect was taken as a symptom of anti-social behaviour. It is concluded that the typical Rabbinic form of the tradition was already shaped in die second century CE, which remained until the end of the Talmudic period. Attention is also paid to a number of accompanying motifs, such as the logic of the social motif, the figure of Lot, and the link of King David, and hence also that of the Messiah, to Sodom.

**LOADER, J. A.** The Sodom theme in Patristic literature. *Studia Historiae Ecclesiasticae* 16, 2 (1990) 98-114.

The use of the Sodom theme in Patristic literature is examined in order to determine the way in which the theme was received by the Fathers of the church. It is found that, while the Old Testament and early Jewish use of the theme emphasised its social aspect, the Fathers exploited its possibilities to expound their various interpretations of Christianity. Therefore the Sodom theme is associated with a much wider variety of issues in their case than elsewhere, viz pagan gods, christology, trinitarianism, Marcionism, the Arian controversies, ascetism and, last but not least, 'sodomy'.

**LOMBARD, A.** Krisismomente en die voorsienigheidsbeskouing: 'n Analitiese teologiese studie van enkele aspekte van die versekeringswese. BTh, UV, (1983).

**LOMBARD, C.** Theological training in Namibia? *Journal of Theology for Southern Africa* 71, (1990) 51-58.

**LOMBARD, H. A.** Tradition and interpretation: Twenty-five attempted approaches - in honour of E Earle Ellis. *Hervormde Teologiese Studies* 46, 1-2 (1990) 120-143.

In a collection of essays in honour of prof E Earle Ellis twenty five scholars surveyed the present (1987) state of New Testament scholarship and presented their own contributions. The title, 'Tradition and interpretation in the New Testament', epitomizes the paradigm by means of which the authors dealt with issues such as methodology relating to New Testament studies, the meaning and significance or crucial New Testament passages and some New Testament theological themes. The present author contends that the qualification 'attempted approaches' in the subtitle of this article spells out that the authors did not investigate interpretations of traditions in the New Testament, but that they rather present their diverse interpretations of the various versions of early-christian traditions contained in the New Testament.

**LOOTS, F.** Kerk moet uitsaaiwese meer planmatig gebruik. *Die Kerkbode* 145, 4 (2 Februarie 1990) 15.

**LOOTS, P. J. C.** Die plek van gebed in die erediens. *In gesprek oor die erediens: Teologiese huldigingsbundel aan Prof A C Barnard*. Smuts, A. J., Vos, C. J. A. & Nel, M. (reds) Pretoria: NG Kerkboekhandel. (1990) 63-84.

**LÖTTER, A. H. G.** Die rol van die skriba in die kerkvergaderinge van die Nederduitse Gereformeerde Kerk in Suid-Afrika. BTh, UV, (1985).

**LOUBSER, M. V. D. S.** Die predikantskind en selfgeldenheid. BTh, US, (1988).

- LOUBSER, P. G. Die volwasse huwelik in pneumatologiese perspektief: 'n Eksegeties pastorale beskouing. BTh, US, (1988).
- LOUW, A. K. Prediking as medium tot verandering in 'n gemeentebou situasie. BTh, US, (1989).
- LOUW, A. W. S. Verkondiging van die soewereiniteit van God met die appél op die mens se verantwoordelikheid in Romeine 9-11. BD, UP, (1990).
- LOUW, D. J. Die problematiek van liggaamskending in teologiese perspektief. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 3 (1990) 442-451.
- LOUW, D. J. Charisma en amp: Op ondersoek na 'n koinoniale diensmodel vir gemeentebou. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 2 (1990) 220-239.
- LOUW, D. J. Ministering and counselling the person with Aids. *Journal of Theology for Southern Africa* 71, (1990) 37-50.
- LOUW, F. P. Die tuin as simbool van lewe gebaseer op Gen 2:8. BTh, US, (1989).
- LOUW, G. 'n Historiese rekonstruksie van die gebeure in Handeling 15:1-35. BTh, UV, (1988).
- LOUW, J. P. Die betekenis van 'geheilig' in 1 Timoteus 4:5. *'n Vriend in ons poorte: Studies opgedra aan Prof Paul du Plessis*. Coetzee, J. H., Nortjé, S. J. & Viviers, H. (reds) Johannesburg, (1990) 138-147.
- LOUW, J. P. New Testament Greek: The present state of the art. *Neotestamentica* 24, 2 (1990) 159-172.  
The Greek of the New Testament has been variously explained throughout the centuries with significant implications for hermeneutics due to different definitions of its nature, and the application of different linguistic methodologies. Though modern insights have not fully replaced old convictions, the 70s saw a gradual acceptance of general linguistic principles, while the 80s may be called a time of awakening. Hopefully the 90s will see a renewal moving beyond traditional grammar towards a full-fledged semantic approach.
- LOUW, P. J. Die belewing van koinonia in koninkryksperspektief. BTh, UV, (1985).
- LOUW, W. C. Die rol van buitekerklike bewegings in 'n program van gemeentebou binne die Ned. Geref. Kerk - met besondere verwysing na Campus Crusade for Christ. BTh, UV, (1984).
- LÜBBE, J. C. Hebrew lexicography: A new approach. *Journal for Semitics* 2, 1 (1990) 1-15.  
From surveys describing the development of Hebrew lexicography, from the first known Hebrew dictionary of Saadia Gaon to the most recent revisions of Koehler-Baumgartner, it appears that little has changed regarding methods of arranging the entries and determining and reflecting meaning. In our commonly known lexica words are listed alphabetically and original meanings are assigned on the strength of etymological evidence. From the original meanings additional meanings are extrapolated. In the project, an Old Testament Dictionary of Semantic Domains, a

new approach is attempted in which words of closely related meaning are grouped together (and distinguished from each other) and etymologising disregarded. To demonstrate this method of lexicography, the verb 'paqad' is subjected to a componential analysis and eleven different meanings are proposed.

LUBBE, J. J. Ideologie en teologie: Op weg na 'n ideologie-bewustheid. *Acta Theologica* 10, 1 (1990) 78-100.

LUBBE, J. J. Die principia divisionis tussen evangelisasie en sending: 'n Kritiese ondersoek. BTh, UV, (1990).

LUDIKE, J. L. Alkoholisme in etiese perspektief. BTh, UV, (1984).

LUTHULI, P. C. New educational options for South Africa: A Christian reformational analysis and response. *Orientation* 55-57, (1989/1990) 152-156.

### M

MAARTENS, M. Die glans is nie opsioneel nie. *Die Kerkbode* 145, 10 (16 Februarie 1990) 9.

MAIMELA, S. S. Christian socialism as precursor of Liberation Theology. *Journal of Black Theology in South Africa* 3, 2 (1989) 14-27.

MAIMELA, S. S. A critical assessment of 'Church and Society's' social analysis. *Theologia Evangelica* 23, 1 (1990) 30-37.

This article aims at assessing the social analysis of the South African situation by the Dutch Reformed Church's testimony entitled: 'Church and Society' (1986). Then we compare its situation analysis with those of the 'Kairos Document' (1985) and the 'Evangelical Witness' (1986). Our conclusions are that 'Church and Society' has incorrectly diagnosed the ills that plague South Africa and, in consequence, its prescribed remedy fails to cure our ills.

MAIMELA, S. S. Salvation as a socio-historical reality. *Journal of Black Theology in South Africa* 4, 1 (1990) 43-56.

MAIMELA, S. S. The African contribution to the christian faith. *Theologia Viatorum* 18, (1990) 70-77.

MAKGALE, M. The role of the youth in the spiritual upbuilding of the church. *Theologia Viatorum* 17, (1989) 121-123.

MALAN, D. J. Die rol van die kerk as ondersteuningsnetwerk: Die verwantskap tussen psigo-sosiale klimaat, kerklike betrokkenheid en sielkundige welsyn. *South African Journal of Psychology* 20, 2 (1990) 105-110.

The aim of the present study was to determine whether mere involvement in church activities is enough to perceive the church as supportive, or whether the church should possess certain qualities before it is experienced as supportive. The concept of psycho-social climate was used as

a conceptual frame of reference to study the characteristics of the church. Two hundred and fourteen members of ten different congregations completed a battery of questionnaires designed to measure their involvement in the church, their perception of the psycho-social climate of the church and their level of psychological well-being. No relationship between church involvement and psychological well-being could be found. On the other hand the analysis of the relationship between the dimensions of church climate and psychological well-being produced a number of significant correlations. Step-wise multiple regression analysis confirmed that the psycho-social dimensions of order/clarity, social concern, stability and activity were significant predictors of level of psychological well-being. The obtained relationship was interpreted as confirmation of the impact that the psycho-social environment has on individual functioning.

MALAN, F. S. Liberation in the New Testament: Emphases of the different writers. *Theologia Viatorum* 18, (1990) 49-69.

MALAN, F. S. Salvation in the New Testament: Emphases of the different writers. *Theologia Viatorum* 17, (1989) 1-20.

MALAN, J. R. Die klaagpsalm as struktuur vir die dinamiek van geloofstransformasie tydens 'n geloofskrisis. BTh, US, (1990).

MALAN, P. Die kerk en die staat volgens die Kairos dokument. BTh, UV, (1988).

MALHERBE, W. P. Die gesin in die Ou Testament deel 1: 'n Argeologiese voorstelling van die gesin se omgewing. BTh, US, (1988).

MANS, M. J. A comparison between Ambrose's 'Aeterna Rerum Conditor' and Prodentius' 'Cathemerinon 1' or 'Hymnus ad Galli Cantum'. *Acta Patristica et Byzantina* 1, (1990) 99-118.

MANSON, S. The role of social support in the rehabilitation of former detainees. MA, UW, (1990).

MAPHAI, V. T. Black political organisations - implications for education. *Orientation* 55-57, (1989/1990) 56-77.

MARAIS, B. Die invloed van bedieningsverwagtinge en bedieningstrukture op die predikants-huwelik. BD, UP, (1990).

MARAIS, D. F. 'n Bespreking van huisbesoek in die lig van 'Die Stad in die Mens' van D J Louw. BTh, UV, (1982).

MARAIS, J. God se probleem met Jona of Jona se probleem met God: Fokalisasieverskynsels in die verhaal van Jona. *Acta Theologica* 10, 2 (1990) 56-66.

MARAIS, J. Pastoraat aan die jong kind in 'n pre-operasiesituasie. BTh, UV, (1990).

- MARAIS, J. C. Proposals for the process of church unification. *Theologia Viatorum* 18, (1990) 78-89.
- MARAIS, J. C. A response to 'Farm workers and domestic workers: Good news and bad news', by E C D Bruwer. *Theologia Viatorum* 17, (1989) 114-120.
- MARAIS, J. C. Wit teologie: 'n Begripsverheldering. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 3 (1990) 411-416.
- MARAIS, J. G. Barth en Berkouwer: Gesprek oor die goddelike verkiesing. BTh, US, (1988).
- MARAIS, J. J. R. Bybelse perspektiewe op die tussentoestand. BTh, UV, (1984).
- MARAIS, J. J. R. Jona 1:1 - 2:10. *Acta Theologica* 10, 2 (1990) 91-99.
- MARAIS, M. Christian worship movements in Africa: The emergence of new styles of worship in the African Independent, Mainline and Mission churches. *Theologia Viatorum* 17, (1989) 93-101.
- MARAIS, S. J. L. Die bekeringspreek van Johannes die Doper in die evangelie van Matteus. BD, UP, (1990).
- MAREE, J. P. M. Etiese grondlyne in Hans Küng se 'Christ Sein'. BTh, UV, (1986).
- MAREE, M. Die kapelaansdiens krities bekyk. *Die Kerkbode* 144, 23 (22 Junie 1990) 5.
- MAREE, M. Kapelaansdiens moet teologies getoets word. *Die Kerkbode* 145, 4 (27 Julie 1990) 8.
- MAREE, P. J. New educational options for South Africa: A response. *Orientation* 55-57, (1989/1990) 173-175.
- MARSH, B. L. Spouse abuse: A review of the literature and implications for law enforcement and research in the Republic of South Africa. MA, UNISA, (1990).
- MARSHALL, P. Is there a Calvinist political theory? *Tydskrif vir Christelike Wetenskap* 26, 3-4 (1990) 81-103.
- MARTIN, J. On reconstruction: A conversation with Rosemary Ruether. *Journal for the Study of Religion* 3, 2 (1990) 75-90.
- MASENYA, M. J. The school of wisdom: An interpretation of some Old Testament proverbs in a Northern-Sotho context. MA, UNISA, (1990).
- MASHAO, E. N. The role of women in the spiritual upbuilding of the church. *Theologia Viatorum* 17, (1989) 129-135.

**MATABOGE, E. M.** The requirements for a minister student. *Theologia Viatorum* 17, (1989) 136-141.

**MATHEBULA, M. I.** The relationship between some ecumenical bodies and the Evangelical Presbyterian Church in South Africa (Swiss Mission) (1904-1975): A historical study. MTh, UNISA, (1990).

**MATHEWS, F.** 'n Ondersoek na die kommunikatiewe moontlikhede van 1 Johannes vir wit en swart christene binne die Suid-Afrikaanse konteks. MA, UPE, (1990).

**MBOWENI, J.** Die rol van die gemeente in die geestelike lewe van die N G Kerk in Afrika. *Theologia Viatorum* 17, (1989) 142-145.

**MCCALLUM, J.** Pragmatism and the theory of the reader. *South African Journal of Philosophy* 9, 2 (1990) 68-88.

Under the broad rubric of reader-orientated literary studies it is possible to distinguish three different kinds of projects: formalist projects which identify rhetorical modes of address and their effectiveness; empirical projects which involve the positive identification of readers and their social environment; and foundationalist projects in terms of which particular interpretive-strategies are justified by an appeal to an account of interpretation in general. Arguing that both formalist and empirical projects rely on foundationalist projects in order to justify their approaches, the article sets out a critique of foundationalism as it manifests itself in the Theory of the Reader. This critique is divided roughly into two sections. The first deals with the identification of the foundationalist strategies which provide the underpinnings of phenomenological, psychological, historical and sociological reader studies, while the second deals with the critique proper, where a number of arguments are mustered from the ranks of pragmatists such as Richard Rorty and Stanley Fish who suggest that any foundationalist project is doomed to failure.

**MCDULING, J. J.** Psalm 39: 'n Eksegetiese studie. BTh, UV, (1985).

**MEINSTER, M. J.** A little song for the despairing: A song of hope by Fadwa Tuqan. *Journal for Semitics* 2, 1 (1990) 16-21.

This paper deals with a short political poem by the contemporary Palestinian poetess Fadwa Tuqan. It aims to show how the poetess manages to fuse form and theme to convey a positive message for the future. The text itself has been taken as point of departure.

**MEIRING, A.** Die pastorale sorg aan die mens in die rou-smartsituasie. BTh, UV, (1984).

**MEIRING, A. G.** Missionêre dimensie en intensie in die Petrusbriewe. BTh, UV, (1989).

**MEIRING, P. G. J.** Kerkeenheid ... 'n moet! *Die Kerkbode* 144, 15 (27 April 1990) 5.

**MEIRING, P. G. J.** "n Klip in die dam.' *Die Kerkbode* 145, 6 (16 Februarie 1990) 7.

**MEIRING, P. G. J.** Na 133 jaar weer 'die swakheid van sommige'? *Die Kerkbode* 146, 14 (5 Oktober 1990) 5.

MEIRING, P. G. J. 'Your will be done: Mission in Christ's way': Discerning God's will for mission in South Africa...Tomorrow. *Missionalia* 18, 1 (1990) 248-258, (also in Kritzinger, J. N. J. & Saayman, W. A. (eds), *Mission in creative tension: A dialogue with David Bosch*. Pretoria: S A Missiological Society (1990) 248-258. ISBN 0 620 14898 5.).

MENTOOR, P. M. The development of the doctrine of sin as personal and social: A critical comparison of Irenaeus of Lyons, Martin Luther and Juan Luis Segundo. MA, UCT, (1990).

MEYER, A. H. Die toerusting van die lidmaat in 'n veranderende samelewing met die oog op versoening. BTh, UV, (1990).

MEYER, G. A. Die prediking van gelykenisse met spesifieke verwysing na die gelykenis van die barmhartige Samaritaan. BTh, US, (1989).

MEYER, H. J. Die samehang en opbou van Johannes 5-6. BTh, UV, (1984).

MEYER, S. I. Die kerk in lyding en stryd volgens die Openbaring aan Johannes. BTh, UV, (1989).

MIENY, A. Seksuele molestering: 'n Verkennende studie. BTh, US, (1990).

MILLER, G. G. A.I.D.S.: A theological and pastoral response. *Koers* 55, 1 (1990) 109-220. The anticipated A.I.D.S. crisis in Southern Africa presents an opportunity for the Christian Church to respond positively rather than merely to react negatively. This requires both a theological understanding and a pastoral response. Theologically A.I.D.S. may be seen as an object lesson in the interrelation of natural, personal and historical evil. Although both the Old Testament and the New Testament warn against a simplistic doctrine of individual retribution, there are also several different ways in which the A.I.D.S. crisis may indeed in particular cases be seen as a judgement of God while in other cases it is rather a horrifying event. Other relevant issues include matters relating to justification and sanctification and the wider ethical issues of discrimination and human rights, of 'public' and 'private' morality. The Church's pastoral response should include both 'corrective' education to remove irrational and fearful ignorance and also 'preventative' education to encourage a monogamous lifestyle. Pastoral ministry must be 'redemptive', appropriate to the varying needs of persons with A.I.D.S., of their families and friends and of professional care-providers. The Church cannot ignore the A.I.D.S. crisis, but must respond to it both Biblically and pastorally.

MILLER, S. Derrida and the intermediacy of meaning. *South African Journal of Philosophy* 9, 1 (1990) 24-27.

A key doctrine in the account of language, propounded by Jaques Derrida, is that meaning is radically intermediate. Derrida's argument for this intermediacy appears to rest on his rejection of 'presence' and his commitment to meaning being wholly relational and essentially contextual. This argument fails in virtue of the falsity of its premises.

MINNAAR, R. J. Evangelisasietodes vir 'n middestadsituasie. BTh, UV, (1988).

**MITTMANN, S.** A confessional inscription from the year 701 BC praising the reign of Yahweh. *Acta Academica* 21, 3 (1989) 15-38.

In this article the Hebrew inscription in the catacomb of Kirbet Leyy is carefully reconstructed and translated. It is argued that the paralleling of 'God in Jerusalem' and 'God of all the kingdoms of the earth' is of extreme importance when this inscription is interpreted and placed in historical context. From the tradition-historical study of these expressions it appears to be very closely related to the Zion theology. The inscription reflects a confessional style similar to confessions in the Enthronement Psalms, for example 93, 97, and 99. The inscription, together with the rest of the graffiti in the catacomb, shows similarities to the Assyrian palace relief which depicts the destruction of Lachish in 701 BC. Paleographic studies of the inscription also support this date. The inscription was therefore probably made during the campaign of Sennacherib in 701 BC by someone who hid in the catacomb of Kirbet Beit Leyy. The rest of the graffiti in the tomb reflect an event of war, a national catastrophe caused by a foreign enemy. The depiction of ships may indicate that the Assyrians forced some Phoenecian cities under their control to assist them with their fleet in the Assyrian campaign.

**MKHATSHWA, S.** The role of Contextual Theology in a changing South Africa. *Journal of Theology for Southern Africa* 72, (1990) 3-8.

**MOFOKENG, T.** Popular religiosity: A liberative resource and a terrain of struggle. *Journal of Black Theology in South Africa* 4, 2 (1990) 14-23.

**MOFOKENG, T. A.** Mission theology from an African perspective: A dialogue with David Bosch. *Missionalia* 18, 1 (1990) 168-180, (also in Kritzinger J. N. J. & Saayman W. A. (eds), *Mission in creative tension: A dialogue with David Bosch*. Pretoria: S A Missiological Society. (1990) 168-180 . ISBN 0 620 14898 5.).

**MOFOKENG, T. A.** The cross in search for humanity: Theological challenges facing South Africa. *Journal of Black Theology in South Africa* 3, 2 (1989) 38-51.

**MOILA, M. P.** God's kingship and political commitment. *Journal of Theology for Southern Africa* 71, (1990) 18-28.

**MOMMSEN, C.** Die toepassing van psigologies-etiese beslissings: 'n Empiriese ondersoek. DPhil, PU, (1990).

**MORAPALI, M. M.** The spiritual life of the minister. *Theologia Viatorum* 17, (1989) 146-149.

**MOSALA, I.** Christianity and socialism: Appropriating Moses and Jesus for National Liberation in Azania. *Journal of Black Theology in South Africa* 3, 2 (1989) 28-37.

**MOUTON, D. W.** 'n Kritiese evaluering van Hans Küng se kerkbeskouing met spesifieke verwysing na hoofdeel I van sy boek 'Die Kirche'. BTh, UV, (1982).

**MOUTON, E.** Faith, language and experience: An analysis of the feeling of absolute dependence. *Hervormde Teologiese Studies* 46, 3 (1990) 345-358.

This article deals with the essence of religion proposed by Schleiermacher, namely 'the feeling of absolute dependence upon the Infinite'. In his theory of religious experience, and the language he used to express it, he claimed his work to be independent of concepts and beliefs. Epistemologically this is incompatible. In our century, where Christianity needs to be reinterpreted in the light of modern science, Schleiermacher has left us with a hermeneutical challenge to communicate the dynamic experience of a relationship with God in an intelligible way. The author argues that systematic theology's obligation to rationality must at least include a dialectic interplay of interpretative schemes, events and experience.

**MUELLER, S. J.** A critical & methodological extension: Where do we go from here? *Grace and Truth* 10, 2 (1990) 56-65.

**MÜLLER, B. A.** 'Die Boodskap: Soos 'n lamp wat in 'n donker plek skyn.' *In gesprek oor die erediens: Teologiese huldigingsbundel aan Prof A C Barnard.* Smuts, A. J., Vos, C. J. A. & Nel, M. (reds) Pretoria: NG Kerkboekhandel. (1990) 142-156. ISBN 0 7987 0567 1.

**MüLLER, H. P.** Deurwinterde solidariteit: 'n Ondersoek na die filosofiese en teologiese agtergrond en die teologiese vrugbaarheid van 'anamneutiese solidariteit' soos geformuleer deur Helmut Peukert. BTh, US, (1989).

**MüLLER, J.** Die erediens en ons: Liturgie of program? *Die Kerkbode* 145, 5 (9 Februarie 1990) 10.

**MüLLER, J.** Meer aandag aan die kerklied. *Die Kerkbode* 145, 11 (23 Maart 1990) 9.

**MüLLER, J.** Die orrel in die erediens. *Die Kerkbode* 144, 18 (18 Mei 1990) 9.

**MüLLER, J.** Sang en musiek in die erediens. *Die Kerkbode* 145, 4 (2 Februarie 1990) 10.

**MüLLER, J. C.** Vernuwning in die erediens. *In gesprek oor die erediens: Teologiese huldigingsbundel aan Prof A C Barnard.* Smuts, A. J., Vos, C. J. A. & Nel, M. (reds) Pretoria: NG Kerkboekhandel. (1990) 106-120. ISBN 07987 0567 1.

**MUNTINGH, L. M.** Problems in connection with verbal forms in the Amarna letters from Jerusalem, with special reference to EA 286. *Journal for Semitics* 1, 2 (1989) 244-256.

Long ago Albright and later his student Moran, pointed out that in various instances the scribe of 'Abdi-Heba' of Jerusalem diverged widely from other Canaanite scribes. The 'notherliness' of the Jerusalem letters is evident from both the writing and the language. In addition Rainey called him a 'scatterbrained scribe'. In this paper the characteristics of the Jerusalem scribe and his letters are studied and verbal forms in the West Semitized Amarna tablets are analysed, with special reference to EA 286. The conclusion is that despite the Assyrianisms and other characteristics of the letters which are peculiar to this scribe, the hybrid character of the letters from Jerusalem is evident. They offer us good examples of what has been called a 'Canaanite-Akkadian mixed language'.

MUTHWADINI, J. A. *The word of God for Africa*. Potchefstroom, PU, Institute for Reformational Studies. F1:271/272, (1990).

MUZOREWA, G. The future of African theology. *Journal of Black Theology in South Africa* 4, 2 (1990) 36-51.

MUZOREWA, G. H. African Liberation Theology. *Journal of Black Theology in South Africa* 3, 2 (1989) 52-70.

MYBURGH, J. W. Skriftuurlike riglyne tov dankoffers. BTh, US, (1989).

## N

NADEL, B. A. Die posisie van die vrou in die kerk met betrekking tot die ampte. BTh, UV, (1984).

NADVI, S. Muslim minorities. *Al-Ilm* 9, (1989) 72-75.

NADVI, S. S. Some early issues in regard to the Caliphate. *Al-Ilm* 10, (1990) 66-71.

NAUDÉ, C. Die kerk se werk in die SAW. *Die Kerkbode* 145, 3 (20 Julie 1990) 5.

NAUDÉ, F. P. Die sondebegrip as probleem binne die swart kerk. BTh, US, (1988).

NAUDE, J. A. 'n Kritiese ondersoek na die gebruik en interpretasie van die O.T. sitate in 4Q Florilegium. BTh, UV, (1983).

NAUDÉ, J. M. Die toepasbaarheid van GB-teorie op nie-lewende tale: Evidensie oor die interpretasie van klitiekverskynsels in Bybelse Aramees. *Journal for Semitics* 2, 1 (1990) 22-43.

In this study the applicability of GB-theory for the description and explanation of the syntax of a dead language is investigated. Three aspects of clitic constructions in Biblical Aramaic are investigated: the restriction by clitics on right of branching of bound constructions, the presence of the dummy casemarker and coreference between a clitic and a complement. It is shown that mechanisms of GB-theory can be used for the description of clitic constructions in Biblical Aramaic and can supply illuminating explanations for clitic constructions, which were meagerly noted in the past.

NAUDÉ, L. L. B. 'n Kritiese evaluering van gespreksmetodiek, soos veral aangewend in Bybelkor se doelgerigte gemeentebou. BTh, UV, (1987).

NAUDE, P. Preaching from the Old Testament: A perspective from Liberation Theology. - *Theologia Viatorum* 17, (1989) 63-73.

NAUDÉ, R. M. Die kwessie van orgaanskenking. *Die Hervormer* 83, 14 (1990) 3, 5.

NAUDÉ, R. M. Vredespraatjies: Te min te laat? *Die Hervormer* 83, 3 (1990) 3.

NEL, H. W. Die Levitiese stede: Kultiese sentra of staatsadministratiewe setels? *Journal for Semitics* 1, 2 (1989) 257-271.

The premise of this paper is that the Levitical cities should not be regarded as cultic centres, but that they should rather be looked upon as legislative and judiciary centres/seats manned by non-priestly Levitical civil servants. These Levites also provided for the cultic needs of the surrounding Israelite tribes. Most of the problems regarding the Levitical cities can be accounted for should this hypothesis be accepted. The Josian reform is then no longer a religious reform only, but it forms in fact a crucial element in the abolition of the power of the non-priestly Levites in the state organisation. Ezechiël's denunciation of these Levites is not due to their maladministration of the cult, but rather to their mismanagement of state affairs. Because the Josian reform caused large-scale unemployment in the ranks of the non-priestly Levites, it became one of the prime reasons for their unwillingness to return from exile.

NEL, J. Lewe volgens Kohelet. BTh, UV, (1985).

NEL, J. V. R. T. Die verantwoordelikheid van die kerk ten opsigte van die sosio-politieke terrein in Suid-Afrika. BTh, US, (1988).

NEL, M. Adriaan Cornelis Barnard: Die akademikus, kerkman en mens. In *gesprek oor die erediens: Teologiese huldigingsbundel aan Prof A C Barnard*. Smuts, A. J., Vos, C. J. A. & Nel, M. (reds) Pretoria: NG Kerkboekhandel. (1990) 1-7. ISBN 07987 0567 1.

NEL, M. Die erediens en die wêreld. In *gesprek oor die erediens: Teologiese huldigingsbundel aan Prof A C Barnard*. Smuts, A. J., Vos, C. J. A. & Nel, M. (reds) Pretoria: NG Kerkboekhandel. (1990) 172-192. ISBN 07987 0567 1.

NEL, M. Die kind en die Bybel: 'n Probleemverkenning. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 2 (1990) 210-219.

NEL, P. Jona en 'n nuwe paradigma. *Tydskrif vir Geesteswetenskappe* 30, 4 (1990) 316-330.

Textual analyses and the reception of the Old Testament are dominated traditionally by two paradigms, i.e. fundamentalism and historical-criticism. A new paradigm of literary reception, based on principles of literary theory, has not only shaken the stronghold of traditional approaches, but has also provided a comprehensive context for close-reading biblical texts. It is being argued in favour of a working hypothesis that Old Testament narratives portray narrative modes of communication and are, therefore, appropriate to be analysed according to the principles of the modern theory of literature, in particular narratology. A narrative analysis is made of the text of Jonah and a new hypothesis is proposed for the reception of this text, namely: Jonah's experience of his knowledge of Yahweh can be characterized as mortal fear.

NEL, P. G. Die mark en die invloed van die ekonomie op die leefwêreld van die Ou Testament. BTh, US, (1990).

NEL, P. J. Ou-Testamentiese poësie: Metodologie en perspektief. *Acta Academica* 21, 3 (1989) 61-77.

The study of biblical Hebrew poetry will certainly be one of the major fields of academic interest during the coming decade. The major trend in recent publications on Hebrew poetry concern renewed literary theoretical description as well as comprehensive analysis of poetic texts. Four major issues are worked out in the paper: (1) The beginning of the eighties marked a transition in the study of biblical Hebrew poetry towards an enhanced emphasis on theoretical scrutiny and comprehensive analysis of poetic texts. (2) It is argued that parallelism is the dominant poetic principle of biblical poetry as well as is the case in modern poetic texts. Consequently one should reconsider the traditional categorisation of different kinds of parallelisms as though being figures. (3) The study of biblical Hebrew poetry will benefit considerably from a structuralist semiotic approach by means of which the semantic contribution of all discernible levels of the texts are scrutinized. (4) The rhythmic pattern or metre of Hebrew poetry cannot be detached from the sound level without serious implications for the understanding of poetic texts. It does, however, not imply that the semantic and syntactic aspects should be ignored. The unique free verse of biblical poetry most probably has a semantic-syntactic-accentual rhythm.

NELL, I. A. Historiese momente in die verstaan van die Nuwe Testament. BTh, UV, (1987).

NELL, N. J. Die totstandkoming van die gemeente Wildevy. BTh, UV, (1986).

NENGWEKHULU, R. The dialectical relationship between culture and religion in the struggle for liberation. *Journal of Black Theology in South Africa* 4, 2 (1990) 1-13.

NESER, F. W. 'n Eksegetiese studie van Johannes 1. BTh, UV, (1987).

NICOL, W. God in stryd teen apartheid: 'n Teologiese gesprek met Albert Nolan oor sy 'God in South Africa'. *Scriptura* 33, (1990) 44-54.

As far as political strategy is concerned, the writer finds himself not far from Nolan: he also wants to support the freedom struggle along the lines of the Freedom Charter. But the writer is deeply critical of Nolan's theology. Nolan is convinced that it is actually God who is waging the struggle against the oppressive system in South Africa, which is therefore seen as demonic. The writer criticizes him on three levels: 1. The epistemological route. Nolan's experience of the struggle and choice of liberation strategy plays the primary role in determining his view of what God is doing. The presuppositions underlying this experience and choice are not reasoned out. 2. Salvation in the sense of the work of Christ received by faith is absorbed into providence in the sense of God's wider work in the world. It is argued that this is unacceptable, in God's providential action, while in fact salvation is a free gift preceding and necessarily leading to good works. 3. The political result of this kind of theology is the tendency towards a messianic, holy war-attitude towards social conflict, while the writer would prefer a more practical, adaptable approach.

NICOL, W. The cross and the hammer: Comparing Bosch and Nolan on the role of the church in social change. *Missionalia* 18, 1 (1990) 86-98, (also in Kritzinger, J. N. J. & Saayman, W. A. (eds), *Mission in creative tension: A dialogue with David Bosch*. Pretoria: S A Missiological Society (1990) 86-98. ISBN 0 620 14898 5.).

- NIEMAND, H. J. Strukture vir doeltreffende middestadsbediening. BTh, US, (1988).
- NIENABER, H. C. 'n Teologies-kritiese evaluering van R A Jensen: 'Telling the story'. BD, UP, (1990).
- NIEUWOUDT, H. C. Die verskynsel van 'n diepgaande sondebefes in herlewingsituasies: Teologies beoordeel. BTh, US, (1988).
- NIEUWOUDT, I. S. The salvation of the Jews in Luke 13: The role of Jesus as their saviour. MTh, UNISA, (1990).
- NOETH, G. J. Die teologies-etiese evaluering van pornografie. BTh, US, (1989).
- NOLAN, A. The paradigm shift. *Grace and Truth* 10, 2 (1990) 97-108.
- NORTJÉ, S. J. Maria van Betanië - vir wie Jesus liefgehad het. 'n *Vriend in ons poorte: Studies opgedra aan Prof. Paul du Plessis*. Coetzee, J. H., Nortjé, S. J. & Viviers, H. (reds) Johannesburg, (1990) 148-161.
- NÜRNBERGER, K. Salvation or liberation? The soteriological roots of a missionary theology. *Missionalia* 18, 1 (1990) 205-219, (also in Kritzinger, J. N. J. & Saayman, W. A. (eds), *Mission in creative tension: A dialogue with David Bosch*. Pretoria: S A Missiological Society (1990) 205-219. ISBN 0 620 14898 5.).
- NÜRNBERGER, K. Why I signed the Damascus Document. *Journal of Theology for Southern Africa* 70, (1990) 47-54.

## O

- O'CONNELL, J. Heilsbemiddelende funksie van die liturgie in die Protestantse erediens met spesifieke verwysing na die N G Kerk. BTh, US, (1988).
- O'KENNEDY, D. F. Beskouinge oor gebed in die Ou Testament. BTh, US, (1988).
- OBERHOLZER, J. P. Daar is bekering nodig. *Die Hervormer* 81, 11 (Februarie 1990) 1-2.
- OBERHOLZER, J. P. Ou-Testamentiese perspektiewe op die definisie van die prediking. *Hervormde Teologiese Studies* 46, 4 (1990) 647-655.
- The Old Testament antecedents to Christian preaching are considered briefly. It is found that the hymnic situation, that is the realisation of thanksgiving for salvation, in the Psalms comes closest to what is understood as preaching in the New Testament. The following amended definition of preaching is proposed for consideration: 'A pneumatological word event in which a person who is a believer himself, leads people, via a communication experience with a text of Scripture, to an encounter with and a life before the living God.'

- ODENDAAL, A. A. (JNR.) Between Christ and political survival: Moshoeshoe's dilemma - a case study. *Theologia Viatorum* 17, (1989) 102-113.
- ODENDAAL, D. H. Benadering van en prediking uit die Ou Testament in die Afrika- konteks. *Theologia Viatorum* 17, (1989) 45-62.
- ODENDAAL, D. H. The indispensability and significance of the Old Testament for the proclamation of the gospel among the nations. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 3 (1990) 298-309.
- ODENDAAL, F. R. Beskouinge oor die dood en die lewe na die dood in 'n Zoeloe Christelike gemeente. BTh, UV, (1985).
- ODENDAAL, J. A. Die plek en betekenis van skuldbelydenis en vrypraak in die erediens. BD, UP, (1990).
- ODENDAAL, P. C. P. A. 'n Teologies-etiese omlyning van die kerk se taak ten opsigte van sosiale ongeregtigheid. BTh, UV, (1987).
- OLIPHANT, A. 'n Kritiese evaluering van tipologie as hermeneutiese brug tussen die Ou en Nuwe Testament. BTh, UV, (1984).
- OLIVER, E. Dirk van der Hoff: Skeurmaker? *Hervormde Teologiese Studies* 46, 3 (1990) 414-427. Dirk van der Hoff, the first minister of the Nederduitsch Hervormde Kerk in the Transvaal is commonly seen as a schismatic and it is said that the consequences of his actions are still felt today in the South African Churches. This article aims to give a very short and synoptic view of the accusations and their tenability.
- OLIVER, E. Ds Jac van Belkum. *Die Hervormer* 83, 8 (1990) 8.
- OLIVER, J. H. Hoe gemaak met 'gays'? *Die Hervormer* 83, 14 (1990) 3.
- OLIVIER, A. I. Die betekenis van die belydenisskrifte vir die pastoraat. BTh, US, (1988).
- OLIVIER, G. E. Saul en die Gibeonitiese enklave. *Acta Academica* 21, 3 (1989) 39-48. Saul's actions against the inhabitants of the Gibeonite enclave are told in 2 Sam 4:2-3, 5-8; 21:1-2, 5. The purpose of this contribution is to understand Saul's course of action against these non-Israelite inhabitants better in the light of his action against the enclave and the chronology thereof, and especially in the light of his motives. From the Samuel texts discussed in this article it is clear that Saul's military operation was not limited to Gibeon, but that it probably included the whole Gibeonite tetrapolis. Saul's purposeful attempts to destroy and drive away the inhabitants of that area leads to the conclusion that he had incorporated this enclave into his kingdom. His motivation was fivefold, namely: (1) to deprive the Philistines of their strategic military springboard for attacks on the central highland belonging to the Israelites, (2) to eliminate the inhabitants with pro-Philistine sentiments from the enclave, (3) gain control of this strategic area

for effective military action against the Philistines, (4) to establish more effective communication with the northern tribes and (5) to obtain crown land with which he could compensate and provide for his newly established military aristocracy.

**OLIVIER, G. W.** Volgelingskap in die Lukas-evangelie: 'n Narratologiese perspektief. *BTh, US*, (1989).

**OLIVIER, H.** Die mensbeeld in die skeppingsverhale van Genesis. *Journal for Semitics* 1, 1 (1989) 70-87.

An analysis is given of the meanings of the two expressions characterizing man's function in the creation narratives, viz subdue (kbs) the earth and have dominion (rdh) over the animals. Since 'kbs' also seems to convey the meaning of 'to prepare (the land)' or 'to cultivate (the fields)' and 'rdh' embodies the meaning of 'shepherding (the flocks)', it can be argued that these two expressions reflect the two basic modes of existence in Ancient Israel, namely that of the pastoralist on the one hand, and that of the agriculturalist on the other. This is probably the type of scenario that one would expect reading the creation narratives. The origin of the image of man is not to be found in or to be identified with ancient royal ideology, but rather with that of the ancient farmers and shepherds of Palestine.

**OLIVIER, H.** Om reg te praat oor God. *Old Testament Essays* 3, 3 (1990) 227-229.

**OLIVIER, H. B.** Die verbondsouer en sy verantwoordelikheid om sy kind tot belydenis van geloof te lei. *BTh, UV*, (1986).

**OLIVIER, J. A.** Die begrip wysheid in Job 28. *BTh, US*, (1990).

**OLIVIER, J. P. J.** Biblical Archaeology: Why and how? *Acta Academica* 21, 3 (1989) 49-60.

In this article the main trends in the field of Biblical Archaeology are presented under three headings. Firstly an assessment of the character of Biblical archaeology and its effects in the 19th and first half of the 20th centuries is made. The motives of archaeologists were not always designed to serve science. Even though Biblical archaeology did produce great names such as WM Flinders Petrie, William Foxwell Albright and Kathleen Kenyon, they could not create a correct scenario of the ancient Israeli way of life. Secondly the changes that brought about a new approach and understanding of the discipline's task, scopus and limitations are presented. Archaeology remained more or less a historical discipline, mainly site-orientated and interested in the artificial and epigraphical material typical of ancient city dwellers. Formately the emphasis has now shifted from a site orientated historical approach to a broader regional and social-anthropological approach. This article is concluded with a short discussion of Finkelstein's monograph entitled 'The archaeology of the Israelite settlements'. Finkelstein's work is characterized by an attempt to portray a scenario which would explain the way in which the early people lived in this region.

**OLIVIER, M. J. P.** Die betekenis van Kuyper vir Suid-Afrika op die diakoniologie en die bedieningspatroon. *Abraham Kuyper na 150 jaar*. Kleynhans, E. P. J. (red). Bloemfontein: Pro Christo Publikasies. *UV Teologiese Studies*, no 2 (1989) 66-81.

**OLIVIER, P. J. L.** Die ou en nuwe lewe: Efesiërs 4:17-24. *BD, UP*, (1990).

OOSTHUIZEN, D. P. Die gesag van die owerheid by Romeine 13. BTh, UV, (1982).

OOSTHUIZEN, G. C. Die charismatiese beweging in Suid-Afrika met verwysing na sy agtergrond in die kerkgeskiedenis. *Tydskrif vir Geesteswetenskappe* 30, 2 (1990) 129-144.

The charismatic movement has a long history and is not an isolated phenomenon in the history of the church. The apostle Paul emphasized the importance of a charismatic ministry in which the gifts of the Holy Spirit as set out in 1 Cor. 12 are allowed to function. Through the centuries enthusiastic movements made their appearance which in some cases led to excesses and distorted what Paul understood by charismatic ministry. Pentecostalism with its emphasis on baptism in the Holy Spirit and speaking with tongues as evidence and its strong charismatic emphasis was born in 312 Azusa Street Los Angeles, as the result of the activities of J. W. Seymour a Negro minister. The contemporary charismatic movement started in the St Mark Catholic Church in Van Nuys about half an hour from Azusa Street. The influence of the charismatic emphasis was extensive in the mainline churches and made here most probably a greater impact than the independent charismatic churches. It led to self-searching in many of the mainline churches over the globe. In South Africa much attention had been given to the charismatic churches which developed from this movement although their numbers did not exceed fifty thousand. Hardly any attention is given to black Zionism, a black charismatic pentecostal movement which constitutes eighty per cent of the African Independent Churches i.e. about six million people who exert a tremendous positive influence in the African community. The charismatic movement made a positive impact in spite of the problems that arose with some of the leaders of the independent charismatic churches. It has some theological difficulties but so have the mainline churches. These churches and the mainline churches could assist one another to see more clearly what the essence of the church as institution is and how its activities in the world should be conducted effectively and dynamically.

OOSTHUIZEN, L. Die kerklike meelewing van die matrikulant kort na belydenisaflegging soos in die ring van Durbanville waargeneem. BTh, US, (1989).

OOSTHUIZEN, L. M. Ideologie, media en Afrikaner-nasionalisme. *Communicatio* 16, 1 (1990) 38-48.

ORFFER, A. R. Promissionterapie as pastorale strategie in die hantering van doodsang by die terminale pasiënt. BTh, US, (1989).

## P

PANSEGROUW, J. G. Die Nederduitsch Hervormde Kerk van Afrika as Christus-belydende volkskerk met spesifieke verwysing na Artikel 3 van die kerkwet. BTh, US, (1990).

PAPP, K. Die Hongaarse kerk in Roemenië. *Die Hervormer* 81, 12 (Maart 1990) 11-12.

PARSONS, A. Die opstandingsliggaam in 1 Korintiërs 15:35-49. BD, UP, (1990).

PATO, L. The African Independent churches: A socio-cultural approach. *Journal of Theology for Southern Africa* 72, (1990) 24-35.

**PEDERSEN, D. J.** The pastoral use of house churches in premarital preparation: A practical theological inquiry. *DTh, UNISA*, (1990).

**PELSER, A. J.** Die sosiaal-kritiese funksie van die Marxistiese godsdiensfilosofie. *Acta Academica* 21, 4 (1989) 53-68.

This article argues that the Marxist critique of religion is primarily concerned with the function of religion rather than with the content and manifestation of religion as such. A dismissal of Marxist theory simply because of the alleged atheism thereof is incorrect and invalid, the reason being the Marxist philosophy of religion proceeding on the assumption of social critique, and not that of atheism. The significance of the Marxist philosophy of religion should be looked for in the theory's critical diagnosis of modern society. The Marxist critique of religion convincingly reveals certain deficiencies in modern society of which the church's support for the ruling class is the most important. A disqualification of the Marxist theory on the grounds of its alleged negative and dismissive religious approach is thus invalid. In doing so, the argument of being founded in atheism which many Christians seem to use as an excuse to dismiss Marxism, is rubbed out. Being fundamentally a critique of society, the Marxist philosophy of religion represents a valid and historical relevant perspective on the South African socio-political order.

**PETZER, J. H.** Author's style and the textual criticism of the New Testament. *Neotestamentica* 24, 2 (1990) 185-198.

Basic to the New Testament text-critical criterion that the reading which is best in accord with the general language and style of an author is most probably the original, is an expectancy that an author will be consistent in his use of language and style. This article challenges this presumption, by arguing that the complex literary origin of the New Testament documents makes it impossible to expect a consistent use of linguistic and stylistic features in the documents which constitute the New Testament.

**PETZER, J. H.** A survey of the developments in the textual criticism of the Greek New Testament since UBS(3). *Neotestamentica* 24, 1 (1990) 71-92.

This article surveys the developments in the New Testament Textual Criticism since the appearance of the third edition of the Greek New Testament by the United Bible Societies. After discussing (a) pocket editions; (b) major editions and critical apparatuses; (c) research on the history of the text; (d) methodological developments; and (e) the return of the Textus Receptus, the article concludes by summarising the most important trends and discussing the ongoing problems in the discipline. The discussion is limited to the Greek New Testament and does not include developments in the research of the versions.

**PICKUS, N.** From Baltimore to Cape town: A comparative study of race, religion and politics. *Journal of Theology for Southern Africa* 72, (1990) 48-65.

**PIENAAR, A. J.** Spreek die kerklied nog tot ons jongmense? *Die Hervormer* 81, 12 (Maart 1990) 5.

**PIENAAR, A. M.** Die verhouding tussen die Suid-Afrikaanse Raad van Kerke en die Ned. Geref. Kerk. *BTh, UV*, (1984).

- PIENAAR, C. G. Die telefoongesprek met die persoon met selfmoordneigings. *BD, UP*, (1990).
- PIENAAR, D. Christelik-nasionale onderwys: Waar lê die kerk se taak? *Kerkbode* 144, 16 (4 Mei 1990) 6-7.
- PIENAAR, D. 'Eietydse' musiek klop hard aan die kerk se deur. *Die Kerkbode* 146, 10 (7 September 1990) 6-7.
- PIENAAR, D. NG Kerk het kalmte, rustigheid help verseker: Namibië se NG lidmate is nie ontredder gelaat nie. *Die Kerkbode* 145, 13 (6 April 1990) 6-7.
- PIENAAR, D. Sondaghandel: Het ons die handdoek ingegooi? *Die Kerkbode* 146, 24 (1990) 6-7.
- PIENAAR, D. Spanning in die pastorie: Werk die dominee regtig so hard? *Die Kerkbode* 144, 24 (29 Junie 1990) 6-7.
- PIENAAR, D. Tieners en dwelms: Dit sal tog nie met my kind gebeur nie. *Die Kerkbode* 145, 8 (2 Maart 1990) 10-11.
- PIENAAR, D. Variasie is noodsaaklik, maar die kerk is nie 'n konsert nie. *Die Kerkbode* 144, 22 (15 Junie 1990) 6-7.
- PIENAAR, D. Vrae rondom die uitverkiesingsleer: Waarom twyfel gelowiges nog? *Die Kerkbode* 145, 10 (16 Maart 1990) 6-7.
- PIENAAR, D. N. Bybelse argeologie en Ou-Testamentiese geskiedskrywing. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 3 (1990) 310-318.
- PIENAAR, D. N. Jisreel: Stad van die Omriede. *Acta Theologica* 10, 2 (1990) 67-72.
- PIENAAR, D. N. Die stad Jerigo en die boek Josua. *Journal for Semitics* 1, 2 (1989) 272-286. Discoveries made during archaeological excavations are silent witnesses of a distant past. Often these witnesses are relevant for Biblical Studies, but almost as often the interpretation thereof is quite relative. The excavations at Jericho serve to illustrate this statement if the repeated re-assessments of the conclusions are kept in mind. When considering Jericho it is appropriate to take into account the time of conquest. At the time excavations were undertaken by Warren, Sellin, Watzinger, Garstang and Kenyon, each one used the best methods available. Every expedition served as a corrective to the previous one. The results of the excavations at Jericho are very important, but also inspire modesty, as no one's conclusions can be regarded as final. In this paper the author concludes that Jericho was a relatively small settlement, and he requests that a new research program be launched in which the new insights of modern archaeology are implemented. New questions should be asked and possibly better answers will be given. It is suggested that the regional approach be applied. The motif for this new investigation should not be to question the historicity of the fall of Jericho, but to elucidate the conquest.

PIENAAR, J. A. Die nuwe mens as uitgangspunt en mikpunt van die pastoraat ('n eksegeties en prakties teologiese studie). BD, UP, (1990).

PIENAAR, R. Versoening in die Kairos dokument. BTh, UV, (1988).

PIENAAR, W. P. Eenheid en verskeidenheid in die N G Kerk-familie. BTh, US, (1988).

PIENAAR, W. P. Sondaghandel: Wat sê die Bybel? *Die Kerkbode* 145, 6 (16 Februarie 1990) 13.

PIETERSE, F. Promissioterapie as sentrale strategie in die hantering van verkragtingstraumasindroom. BTh, US, (1990).

PIETERSE, H. A. Fees en vreugde in die christelike beleving: 'n Antwoord aan die moderne mens in nood. BTh, US, (1988).

PIETERSE, H. J. C. 'n Erediens-uitsig op die gemeente. *In gesprek oor die erediens: Teologiese huldigingsbundel aan Prof A C Barnard*. Smuts, A. J., Vos, C. J. A. & Nel, M. (reds) Pretoria: NG Kerkboekhandel. (1990) 22-39. ISBN 0 7987 0567 1.

PIETERSE, H. J. C. Die gebrek aan 'n eie teologiese gesprek in die praktiese teologie. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 2 (1990) 249-256.

PIETERSE, P. F. C. Toerekeningsvatbaarheid van die sogenaamde geestesversteurde misdadiger met spesifieke verwysing na psigopatie en skisofrenie: 'n Etiese beskouing. BTh, US, (1990).

PILLAY, G. J. Relevance of Theology in South Africa. *Theologia Evangelica* 23, 3 (1990) 48-62. During September 1990 members of the Faculty of Theology at UNISA discussed the topic 'The relevance of theology in South Africa'. Deist concludes that there is no area of life that is not addressed by the religious perspectives of the Old Testament, if it is interpreted in an imaginative and creative way. Pillay describes the task of the church historian as being the facilitation of the dialogue between the biblical text, the history of its interpretation and the present life situation. Van Wyk is convinced that practical theology must redefine its traditional approach according to which the pastor and the church is emphasised. Hulley is of the opinion that theological ethics will remain relevant as long as it enables students to make critical evaluations of what happens in our society.

PILLAY, G. J. Eksaminering van M- en D-skripsies/Examining of M and D theses. *Theologia Evangelica* 23, 3 (1990) 63-72.

After experiencing practical problems with the examining of M and D theses, the Executive Committee of the Faculty of Theology instructed the Faculty Teaching Committee to organise a symposium at which the members of the faculty could hear each others' views on this delicate subject. The symposium was held on 7 May 1990. At the symposium it was requested that the four presentations be published in *Theologia Evangelica* so that the thoughts expressed could be heard more widely. This paper is in answer to that request.

PILLAY, G. J. Text, paradigms and context: An examination of David Bosch's use of paradigms in the reading of Christian history. *Missionalia* 18, 1 (1990) 109-123, (also in Kritzinger, J. N. J. & Saayman, W. A. (eds), *Mission in creative tension: A dialogue with David Bosch*. Pretoria: S A Missiological Society (1990) 109-123. ISBN 0 620 14898 5.).

PILLAY, G. J. Towards a 'radical Christian response' to the crisis in South African education. *Orientation* 55-57, (1989/1990) 157-160.

POEWE, K. Die charismatiese beweging in Suid-Afrika met verwysing na sy agtergrond in die kerkgeskiedenis. *Tydskrif vir Geesteswetenskappe* 30, 2 (1990) 129-144.  
The charismatic movement has a long history and is not an isolated phenomenon in the history of the church. The apostle Paul emphasized the importance of a charismatic ministry in which the gifts of the Holy Spirit as set out in 1 Cor. 12 are allowed to function. Through the centuries enthusiastic movements made their appearance which in some cases led to excesses and distorted what Paul understood by charismatic ministry. Pentecostalism with its emphasis on baptism in the Holy Spirit and speaking with tongues as evidence and its strong charismatic emphasis was born in 312 Azusa Street Los Angeles, as the result of the activities of J. W. Seymour a Negro minister. The contemporary charismatic movement started in the St Mark Catholic Church in Van Nuys about half an hour from Azusa Street. The influence of the charismatic emphasis was extensive in the mainline churches and made here most probably a greater impact than the independent charismatic churches. It led to self-searching in many of the mainline churches over the globe. In South Africa much attention had been given to the charismatic churches which developed from this movement although their numbers did not exceed fifty thousand. Hardly any attention is given to black Zionism, a black charismatic pentecostal movement which constitutes eighty per cent of the African Independent Churches i.e. about six million people who exert a tremendous positive influence in the African community. The charismatic movement made a positive impact in spite of the problems that arose with some of the leaders of the independent charismatic churches. It has some theological difficulties but so have the mainline churches. These churches and the mainline churches could assist one another to see more clearly what the essence of the church as institution is and how its activities in the world should be conducted effectively and dynamically.

POGGENPOEL, P. G. Predikant: 'Bestuurder' van die gemeente? BTh, UV, (1990).

POHLMANN, M. H. The experience of the Holy Spirit: An exegetical and theological study of Acts 2:1-4. MA, UPE, (1990).

PONT, A. D. Dirk van der Hoff: Skeurmaker? *Hervormde Teologiese Studies* 46, 3 (1990) 414-427. Dirk van der Hoff, the first minister of the Nederduitsch Hervormde Kerk in the Transvaal is commonly seen as a schismatic and it is said that the consequences of his actions are still felt today in the South African Churches. This article aims to give a very short and synoptic view of the accusations and their tenability.

PONT, A. D. Die betekenis van Abraham Kuyper op kerkhistoriese en kerkregtelike gebied. *Abraham Kuyper na 150 jaar*. Kleynhans, E. P. J. (red). Bloemfontein: Pro Christo Publikasies. UV Teologiese Studies, no 2 (1989) 19-31.

POTGIETER, A. V. 'n Evaluering van die opleidingsprogram van die klinies pastorale vorming en die betekenis daarvan vir die gereformeerde pastoraat. *BTh, UV*, (1989).

POTGIETER, F. J. M. Kuyper se betekenis op teologiese gebied. *Abraham Kuyper na 150 jaar*. Kleynhans, E. P. J. (red). Bloemfontein: Pro Christo Publikasies. *UV Teologiese Studies*, no 2 (1989) 3-14.

POTGIETER, J. Skepping in die Ou Testament: 'n Bydrae tot die debat oor die Bybel en ewolusionisme. *BTh, UV*, (1989).

POTGIETER, J. H. Jona as 'n kortverhaal. *Acta Theologica* 10, 2 (1990) 15-25.

POTGIETER, J. H. Jonah - a semio-structuralistic reading of a narrative. *Old Testament Essays* 3, 1 (1990) 61-69.

In this article the story of Jonah is read in terms of the narrative theory of Gérard Genette. Special attention is paid to one specific aspect of this theory, namely the temporal relations between the narrative text and the story. These relations are analysed in terms of the order, the duration and the frequency in which the events in the story are reported in the narrative text. The way in which these literary conventions are implemented or not implemented prove to be important for the understanding of this narrative.

POTGIETER, J. H. Die lied van Hanna: 'n Digterlike bousteen. *Skrif en Kerk* 11, 1 (1990) 66-73. The prayer of Hannah is a beautiful poem, but has not received the attention as a poem which it rightfully deserves. Various aspects such as its similarity with Psalm 113, its textcritical difficulties and the secondary nature in the context of the book have previously been discussed, but unfortunately not enough thought has been given to its poetical character. This article investigates the intratextual relationships of the poem. This is done in order to illustrate that it is possible to reach a better understanding of the poem itself as well as to determine its contribution to the message of the larger context of the book.

POTGIETER, P. Paasfees en teenstrydighede. *Die Kerkbode* 145, 13 (6 April 1990) 5.

POTGIETER, P. Rustenburg: Feite en perspektief. *Die Kerkbode* 146, 21 (1990) 4.

POTGIETER, P. Samesprekings en samewerking. *Die Kerkbode* 145, 4 (2 Februarie 1990) 7.

POTGIETER, P. C. Die Algemene Sinode van Bloemfontein: 1990. *Acta Theologica* 10, 2 (1990) 73-78.

POTGIETER, P. C. Die karakter van die kerk in perspektief van huidige teologiese besinning. *Skrif en Kerk* 11, 2 (1990) 199-208.

The role of the church in society is currently much focussed upon in theological thought. The author analyses various characteristics of the church with reference to views of wellknown theologians. As community of faith it is the body of Christ revealed very visibly in the world representing the kingdom of God. For that very reason the idea of a national church is

unacceptable. The church is one, catholic and apostolic community, even particularly in its visible form. Though Scripture gives no clear guidelines on the structure of the church, there are many general biblical norms to be considered in ecclesiastical law and government.

**PREISS, F. J.** Die prediking van die wysheidsliteratuur met spesifieke verwysing na Spreuke: 'n Hermeneutiese en homiletiese studie. BTh, US, (1989).

**PRELLER, W. P. L.** Die invloed van die Ned. Geref. Kerk op blanke onderwys in die Republiek van die Oranje-Vrystaat 1854-1899. BTh, UV, (1983).

**PRETORIUS, B. J.** Die Nederduitse Gereformeerde Kerk in die Oranje Vrystaat en lidmaatskap aan die Wêreldraad van Kerke 1948-1961. BTh, UV, (1989).

**PRETORIUS, D. J.** Pastorale begeleiding aan die jong egpaar. BTh, UV, (1984).

**PRETORIUS, D. J.** 'n Vergelykende studie van sekere aspekte van die doopbeskouing van Augustinus en die Gereformeerde leer. BTh, UV, (1985).

**PRETORIUS, E. A. C.** Sinergisme? 'n Teologie van een honderd persent. *'n Vriend in ons poorte: Studies opgedra aan Prof. Paul du Plessis.* Coetzee, J. H., Nortjé, S. J. & Viviers, H. (reds). Johannesburg, (1990) 161-182.

**PRETORIUS, F.** Geestelike bearbeiding op kommando gedurende die Anglo-Boereoorlog, 1899-1902. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 2 (1990) 171-181.

**PRETORIUS, H.** Nehemiah Tile: A 19th century pioneer of the development of African Christian theology. *Journal for the Study of Religion* 3, 1 (1990) 3-16.

**PRETORIUS, J.** 'n Teologies-etiese ondersoek na stelsels van staatsvorme. BTh, UV, (1985).

**PRETORIUS, L. A.** Die kerk se rol in die bevolkingsontwikkelingsprogram. *Die Hervormer* 81, 10 (Januarie 1990) 10.

**PRETORIUS, L. J.** Seks in die huwelik. BD, UP, (1990).

**PRETORIUS, M. A.** Die funksie van gesinsbediening binne die toerustingstaak van die pastor. BTh, US, (1989).

**PRETORIUS, S. J.** 'n Kritiese evaluering van die Jehovase getuies se verlossingsleer. BTh, UV, (1987).

**PRETORIUS, S. P.** Doodstraf - gehandhaaf of opgehef? *Die Hervormer* 83, 1 (1990) 3.

**PRETORIUS, S. P.** Kategismusprediking: 'n Opdrag aan elke predikant. *Die Hervormer* 83, 9 (1990) 5.

**PRETORIUS, T. B.** Die rol van die kerk as ondersteuningsnetwerk: Die verwantskap tussen psigo-sosiale klimaat, kerklike betrokkenheid en sielkundige welsyn. *South African Journal of Psychology* 20, 2 (1990) 105-110.

The aim of the present study was to determine whether mere involvement in church activities is enough to perceive the church as supportive, or whether the church should possess certain qualities before it is experienced as supportive. The concept of psycho-social climate was used as a conceptual frame of reference to study the characteristics of the church. Two hundred and fourteen members of ten different congregations completed a battery of questionnaires designed to measure their involvement in the church, their perception of the psycho-social climate of the church and their level of psychological well-being. No relationship between church involvement and psychological well-being could be found. On the other hand the analysis of the relationship between the dimensions of church climate and psychological well-being produced a number of significant correlations. Step-wise multiple regression analysis confirmed that the psycho-social dimensions of order/clarity, social concern, stability and activity were significant predictors of level of psychological well-being. The obtained relationship was interpreted as confirmation of the impact that the psycho-social environment has on individual functioning.

**PRINS, J. M. G.** Geïsoleerde onderrig - die dilemma van die kategete. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 1 (1990) 72-81.

**PRINSLOO, G. D.** Die beroepsopgeleide predikantsvrou se verantwoordelikhede binne gesinsverband en gemeentelike bediening. BTh, UV, (1984).

**PRINSLOO, G. T. M.** Die identifikasie van die goddelose in Habakuk: 'n Literêre benadering. *Journal for Semitics* 1, 1 (1989) 88-107.

The little book of Habakkuk is well known for the many problems it presents to the exegete. The most important problem concerns the identity of the wicked in Habakkuk. In each pericope, with the exception of 1:5-11, reference is made to the wicked. The question arises: Who is the wicked? Eight solutions to the problem, in which the term is applied to persons or groups dated between the 7th and 2nd centuries B.C., are discussed. The conclusion is drawn that none of these is entirely satisfactory, the reason being that historical solutions are sought for what is primarily a literary problem. In the next section a careful literary analysis of the book is given. Attention is given to matters such as the demarcation of pericopes, the surface and deep structure of the book, as well as a short overview of the contents. All of this leads to the conclusion that the pericopes are arranged thematically. The reference to the wicked has a literary function, not a historical one. The results of this study confirm that careful literary analysis can and indeed should aid the modern exegete in his interpretation of the Old Testament.

**PRINSLOO, W. P.** Waarom word huisbesoek afgeskeep? *Die Hervormer* 83, 11 (1990) 3.

**PRINSLOO, W. S.** Oor eksegetiese metodes en nog wat: 'n Gesprek. *Hervormde Teologiese Studies* 46, 1-2 (1990) 144-152.

Discussions with leading European Old Testament scholars indicate that there have been no dramatic changes in exegetical methodology during the past ten years and that no consensus has been reached in this regard. Nevertheless most scholars appear to agree that both synchronic and

diachronic facets should receive proper attention in the exegetical process, and that the two may be combined in a single model. The role of the reader and the whole matter of reception theory do not seem to have received much attention from Old Testament scholars in Europe.

**PRINSLOO, W. S.** Verslag: 'Society of Biblical Literature (SBL) 1989 international meeting', 6 tot 9 Augustus 1989 te Kopenhagen, Denemarke; en 'The XII congress of the International organization for the study of the Old Testament (IOSOT)', 27 Augustus tot 1 September 1989 te Leuven, België. *Skrif en Kerk* 11, 1 (1990) 74-81.

'Society of Biblical Literature (SBL) 1989 International Meeting', 6-9 August 1989, Copenhagen, Denmark; and 'The XIII Congress of the International Organization for the study of the Old Testament (IOSOT)', 27 August to 1 September 1989, Leuven, Belgium. This article is a report on the IOSOT Congress at Leuven, Belgium, and the SBL Congress in Copenhagen, Denmark. It contains brief summaries of the more important papers read and indicates some of the more significant trends which emerged at the two congresses.

**PRIOR, A.** Pastoral planning: Is it an option? *Grace and Truth* 10, 1 (1990) 6-17.

**PROCKTER, L. J.** 'His yesterday and yours today' (Sir 38:22): Reflections on Ben Sira's view of death. *Journal for Semitics* 2, 1 (1990) 44-56.

Ben Sira's continuity with Old Testament wisdom is well known. It is also conventional, with Hengel (1974), to label him as a resolute opponent of Hellenism, an axiom contested in this paper. On the questions of a good life, fitting manner of death, mourning and value of a good nature Ben Sira conforms to Jewish tradition, although unlike his grandson and translator he disbelieves in the world to come. Ben Sira has an unusually enlightened approach to medicine: in cases of chronic sickness he values quality of life more highly than its preservation. As a monist he accepts life and death as part of God's providential order, an idea closely akin to the Stoic notion of natural law. The conclusion is that Ben Sira is a unique figure, combining Jewish piety with the best of popular Hellenistic philosophy.

**PROZESKY, M.** South Africa's contribution to Religious studies. *Journal of Theology for Southern Africa* 70, (1990) 9-20.

**PUNT, J.** 'n Voorstudie oor die belang van Grieks vir eksegetiese: Die participium. *BTh, US*, (1988).

## Q

**QUADRI, Y. A.** The Qadiriyyah and Tijaniyyah relations in Nigeria in the twentieth century. *Al-Ilm* 9, (1989) 61-71.

## R

**RALL, J.** 'n Struktuuranalise van 1 Samuel 01:1-04:1a: 'n Sinchroniese ondersoek. *BTh, UV*, (1984).

- RAMMALA, J. L. R. The spiritual life of the Nederduitse Gereformeerde Kerk in Afrika. *Theologia Viatorum* 17, (1989) 124-128.
- RAMOSE, M. B. The two hands of God in South Africa: A response to A Nolan's 'God in South Africa'. *Journal of Black Theology in South Africa* 4, 1 (1990) 18-42.
- RAUTENBACH, C. M. Die hantering van die konfrontasiemoment tydens evangelisasiewerk. BTh, US, (1989).
- RAUTENBACH, W. L. The role of technical education in our educational crisis. *Orientation* 55-57, (1989/1990) 88-102.
- READ, G. Ds J P van der Spuy as kerkman. BTh, UV, (1985).
- RENSBURG, R. Die mistisisme as vertikale kommunikasie: 'n Verkenning. *Communicatio* 16, 1 (1990) 49-57.
- REYNDERS, J. L. Die dialogiese karakter van die sangdiens in die Ned. Geref. Kerk. BTh, UV, (1984).
- REYNEKE, J. Die gesamentlike sending van die Nederduitse Gereformeerde Kerkfamilie: 'n Kritiese evaluering van die Kampongbediening te Merafonggemeente in die goudveldstreek. BTh, UV, (1986).
- RICHTER, B. W. B. Die komadans as religieuse begrip by die Boesmans. BTh, UV, (1983).
- ROBERTS, J. H. Die vraagstuk van 'n Nuwe-Testamentiese etiek: Enkele blikrigtings in die gang van die ondersoek. *Scriptura* 32, (1990) 36-54.  
Part one of this article started off with a very brief overview of nineteenth and twentieth century viewpoints, going into somewhat greater detail with regard to the latter. In part two some of the important questions brought forward in the research and partly reflected in part one, were elaborated upon with reference to specific literature. The issues were detailed under the headings of 'unity and diversity in New Testament ethics', and 'relevance'. Under the first the viewpoint of situation ethics was discussed, with brief reference to 'Mitte' and 'proprium'. Under the second the importance of eschatology was pointed out, but more space was devoted to social ethics, leading amongst others to liberation ethics; the questions of normativity and Christian freedom were touched upon; and finally the very important aspect of ecology was placed on the agenda, with reference to the excellent article by Grässer (1979), on creation ethics.
- ROSSLEE, D. D. Menseregte: Nie ooptimisties nie, tog hoopvol. *Die Kerkbode* 145, 10 (16 Maart 1990) 11.
- ROSSOUW, A-L. Die vrou in 1 Korintiërs 11 en 14. BD, UP, (1990).

ROSSOUW, G. J. Is ateisme essensieel vir Marxisme? *South African Journal of Philosophy* 9, 2 (1990) 110-115.

The question whether atheism is essential to Marxism is posed in this article against the backdrop of the relation between Christianity and Marxism. The answer to this question has important implications for any form of non-aggressive interaction between Christians and Marxists. The question is answered by making an analysis of Marx's and Engel's philosophy. The conclusion which is drawn from this analysis is that atheism is only essential to the Engelsian tradition in Marxism. It is not essential to the Marxian tradition in Marxism, whereas critique of religion is essential to this Marxian tradition.

ROSSOUW, G. J. Marxisme en die Christelike geloof: Teoretiese voorwaardes vir nie aggressiewe interaksie. *Acta Academica* 22, 2 (1990) 14-22.

Ever since Marxism became a historical factor, it has stood in a negative and aggressive relation to Christianity. Both Christians and Marxists are to blame for this. In the twentieth century, however, there are some examples of situations in which this aggressive interaction has made way for non-aggressive interaction between Marxists and Christians. This non-aggressive interaction has taken on two different forms, i.e. dialogue and co-operation. Such a case is examined in this article. The purpose is to identify the theoretical changes that would have to occur especially in Marxism, before relations of non-aggressive interaction with Christians can materialize. Theoretical changes that occurred in Christian theology in these situations are only taken into consideration as far as they influenced Marxists to engage into non-aggressive relations with Christians. The identification of the relevant theoretical changes in Marxism and Christian theology is then used to construct a hypothesis about the theoretical conditions for non-aggressive interaction between Marxists and Christians.

ROSSOUW, H. W. Teologiese onderwys na 130 jaar: 'n Toekomsperspektief. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 1 (1990) 63-72.

ROSSOUW, J. C. Herrese retoriek en die Nuwe Testament. BTh, US, (1990).

ROSSOUW, J. P. Die verbond as sleutel vir die verstaan van die Tora in die Ou Testament. BTh, UV, (1990).

ROSSOUW, P. Die kerk beweeg...ook in Moskou. *Die Kerkbode* 146, 10 (7 September 1990) 4.

ROSSOUW, P. Die NG Kerk op soek na sy identiteit. *Die Kerkbode* 144, 22 (15 Junie 1990) 5.

ROSSOUW, P. 'n Nuwe kerk in 'n 'nuwe' Suid-Afrika? *Die Kerkbode* 145, 11 (23 Maart 1990) 5.

ROSSOUW, P. J. Liturgie en Ekumene. *Tydskrif vir Christelike Wetenskap* 26, 3-4 (1990) 49-56.

ROSSOUW, P. J. Respons op die voordrag van M J P Olivier. *Abraham Kuyper na 150 jaar* Kleynhans, E. P. J. (red). Bloemfontein: Pro Christo Publikasies. UV Teologiese Studies, no 2 (1989) 82-85.

ROUX, G. B. 'n Vergelyking van spesifieke persoonlikheidsaspekte van eerstejaar- en nagraadse teologies studente. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 3 (1990) 424-432.

ROUX, J. M. Die Transvaalse Vroue-sendingvereniging 1905-1983. BD, UP, (1990).

ROUX, J. P. Die koinoterapeutiese aard van pastorale sorg. BTh, UV, (1989).

RUETHER, R. R. Prophetic tradition and the liberation of women: Promise and betrayal. *Journal of Theology for Southern Africa* 73, (1990) 24-33.

## S

SAAYMAN, W. Bridging the gulf: David Bosch and the ecumenical/evangelical polarisation. *Missionalia* 18, 1 (1990) 99-108, (also in Kritzinger J. N. J. & Saayman, W. A. (eds), *Mission in creative tension: A dialogue with David Bosch*. Pretoria: S A Missiological Society. (1990) 99-108. ISBN 0 620 14898 5.).

SAAYMAN, W. A. Intercultural evangelization. *Missionalia* 18, 3 (1990) 308-319.

SADIE, J. L. The consequences of rapid population growth: A macro-economic perspective. *Acta Academica* 22, 1 (1990) 1-23.

In the literature on the economic consequences of rapid population growth one can distinguish optimists, pessimists and 'revisionists' (ie writers practising straightforward objective analysis in which the strategic assumptions are explicitly specified). As a divisor in the determination of income (or GDP) per capita, population is always a depressant. For it to function as a stimulus to economic growth, there have to be adequate numbers of the necessary factors in the market, in the person of the entrepreneur. In the blinkered analyses of some First World economists this fundamental pre-condition is either not recognized or its existence in the Third World, where the rapid population growth does take place, is implicitly assumed by default. By way of the constraints it imposes upon the formation of human capital, upon savings and the formation of physical capital, with resources having to be channelled increasingly to the accommodation of ever expanding quantities, the high fertility, and accordingly the rapid population growth among the traditional communities in South Africa, militates against the generating of quality people capable of initiating economic development.

SADIE, P. J. Religion and ideology: An in-depth study of Christian youth in the Pretoria-Witwatersrand-Vereeniging area. MA, UW, (1990).

SANTEMA, J. H. *Die verhouding tussen kerk en staat in Oos-Europa*. Potchefstroom, Instituut vir Reformatoriese Studie. F1:268, (1990).

SCHAAF, H. G. Die predikantskind: Voorreg én kruis. BTh, US, (1988).

SCHEEPERS, C. L. VAN W. A methodological debate in Biblical Archaeology. *Old Testament Essays* 3, 3 (1990) 325-339.

In the 1960s American Archaeology experienced a paradigm shift, from an inductive approach towards research to a more hypothetical approach. In the past decade this process has also involved research into Biblical Archaeology, and it is going to revolutionise this science. Although this may be so, there should always be an interaction between the two approaches.

SCHEEPERS, D. J. Die kerk-staat verhouding: Wedersydse begrensinge en verpligtinge. BTh, UV, (1984).

SCHEFFLER, E. The game Samuel played: a psychological interpretation of the relationship between Samuel and Saul. *Old Testament Essays* 3, 3 (1990) 263-273.

In this paper the relationship between Samuel and Saul is investigated by using Eric Berne's 'transactional analysis' which investigates the psychology of human relationships. It is concluded that Samuel, despite the fact that he anointed Saul as king, from his opposition to the kingship 'patronised' and confounded Saul to such an extent that this probably contributed to Saul's suicide.

SCHEFFLER, E. H. The social ethics of the Lucan Baptist (Luke 3:10-14). *Neotestamentica* 24, 1 (1990) 21-36.

The preaching of John the Baptist is considerably changed by the inclusion of the Sondergut-tradition (3:10-14) by Luke. The judgement of John's preaching is toned down and Luke's socio-economical interest is communicated. People should share, not exploit one another and accept social outcasts. This ethic integrates with the merciful attitude which Luke communicates in the rest of the Gospel towards all kinds of suffering.

SCHNELL, C. W. Basic assumptions in Jesus research: An investigation of five different approaches. DTh, UNISA, (1990).

SCHOEMAN, L. G. Die hermeneutiek van Biskop Desmond Tutu se Swart Teologie van bevryding: 'n Kritiese evaluering. BTh, UV, (1983).

SCHOEMAN, M. J. Holisme: Die heroorweging van 'n ou filosofiese wysheid in 'n moderne konteks. *Hervormde Teologiese Studies* 46, 3 (1990) 267-292.

The modern epoch can be described as a progressive disenchantment of the world, leaving heavy traces in the structure of society and the psychological constitution of man. The Scientific Revolution of the 17th century and the rise of the mechanistic world view led to the destruction of the holistic, animistic tradition which viewed man as a participant in the cosmos, not as an isolated observer. Arguing that the holistic world view must be revived in some credible form before we destroy ourselves and our environment, this essay explores some possibilities for a holistic, participating consciousness appropriate to the modern era. Ecological rather than animistic, this new world view would be grounded in the real and intimate connection between man and nature.

SCHOEMAN, S. J. Die Godsbegrip en geloofsprobleme van jongmense uit gebroke ouerhuise. BD, UP, (1990).

SCHOEMAN, W. J. 'n Vergelyking van spesifieke persoonlikheidsaspekte van eerstejaar- en nagraadse teologies studente. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 3 (1990) 424-432.

SCHOEMAN, W. J. Die dialogiese karakter van die erediens met spesifieke verwysing na die plek van die geloofsbelofte. BTh, UV, (1984).

SCHOLTZ, J. W. K. Die halaalteken: 'n Missionêre evaluering. BTh, UV, (1990).

SCHULZE, L. F. Wetenskapsteorie in die teologie. *In die Skriflig* 24, 4 (1990) 315-331.

The scientific character of theology was generally safeguarded by the demand that theology should have a sound philosophical foundation. This still holds true today. The result of this demand is presented here by means of a general overview of the influence of philosophy on theology since the Aufklärung. This is followed by an example of a structuralist exegesis, highlighting the various philosophic, linguistic and psychological motives active in this process. Thirdly, the question about the reliability of scientific knowledge is raised against the background of the modern trend towards relativism. The article concludes with a few guidelines - both negative and positive - for reformed theology.

SCHUTTE, P. C. Vigs en die Suid-Afrikaanse ekonomiese en bestuurswêreld - enkele perspektiewe. *Koers* 55, 3 (1990) 377-393.

There is no doubt anymore that AIDS as a disease has the potential to become a very serious threat in the South African social, political and economic environment. AIDS will have macro-economic as well as micro-business implications. At macro level (without the influence of AIDS) decision-makers already anticipate and plan for a: \* shortage in housing for blacks; \* shortage in employment opportunities; \* high level of unemployment; \* uncontrollable urbanisation; and a lack of educational infrastructure. Burning issues for decision-makers and managers will be: \* who will be the worker tomorrow? \* who will be the manager? \* will there be sufficient manpower resources? \* what would a training strategy look like? \* in what ways will productivity be managed? \* in what ways will sound labour relations be created and maintained? Although a great many decision-makers and managers still have a sceptical view and perception regarding AIDS, it is certain that it will affect the entire spectrum of life. Managers should pro-actively plan for the implications of AIDS on business, and if projections do not realise as darkly, it could be seen as and accepted as a 'bonus'.

SCHWARTZ, A. Opleiding in die kerklike situasie van Mosambiek. BD, UP, (1990).

SCOTT, H. L. Dienswerk: 'n Nuwe bedieningstruktuur vir die Ned Geref Kerk Kuilsrivier-Suid. BTh, US, (1989).

SEBOTHOMA, W. A. Koinonia in 1 Corinthians 10:16. *Neotestamentica* 24, 1 (1990) 63-70.

The article traces the grammatical analysis of the word 'koinonia' within the context of the Greek text. The term is compared with cognates like 'koinonoi' in order to portray Paul's line of thought, and contrasted with synonyms like 'metechein' in order to expose 'koinonia's' unique contribution to Paul's idea of the eschatological community conjured up by the breaking of bread. The latter conclusion is arrived at by a further contrast between Paul's use of 'koinonia Christou' in conjunction with 'soma Christou' on the one hand, as against 'koinonia estin' of the synoptics, on the other.

SERFONTEIN, D. J. B. Die posisie van die sendeling in die 'Reformed Church in Zambia'. BTh, UV, (1984).

SILVA, M. Text and language in the Pauline corpus: With special reference to the use of conjunctions in Galatians. *Neotestamentica* 24, 2 (1990) 273-281.

On the basis of a computer-assisted collation of selected manuscripts for Galatians and Philipians, Paul's use of conjunctions can be studied from a new angle. The article begins with a survey of intersentence connectors in Galatians and proceeds to examine passages where textual variations exists. Special emphasis is given to the interchange between 'de' and 'gar'.

SIMPSON, N. W. 'n Beskrywing en evaluering van James W Fowler se geloofsfasies. BTh, US, (1989).

SKEIN, F. M. Die gawe van profesie volgens 1 Korintiërs 14. BD, UP, (1990).

SLABBERT, D. L. Die betekenis van Bybelse simbole in die Sioniste bewegings in Suid-Afrika met besondere verwysing na die Zion Christian Church (ZCC). BTh, UV, (1984).

SMIT, D. J. Theological training in Namibia? *Journal of Theology for Southern Africa* 71, (1990) 51-58.

SMIT, D. J. Show no partiality. (James 2:1-13). *Journal of Theology for Southern Africa* 71, (1990) 59-68.

SMIT, D. J. The ethics of interpretation - and South Africa. *Scriptura* 33, (1990) 29-43.

This article looks at the ethos and socio-political role of South African New Testament scholarship during the last four decades, in an attempt to see whether any real paradigm shift has taken place. Three periods are distinguished: the period of biblical scholarship and the legitimation of apartheid, when a deliberate movement was started in Afrikaner Reformed circles to read the Bible with socio-political purposes; a period during which methodology became all-important, and hardly any attention was given to ecclesiastical, theological and socio-political issues; and a period during which a new wave of socio-political interpretation can be seen. Reacting to several analyses of W S Vorster, the question is discussed whether this new social awareness represents a paradigm shift in scholarly method and ethos or not.

SMIT, D. J. The ethics of interpretation - new voices from the USA. *Scriptura* 33, (1990) 16-28.

Elisabeth Schüssler Fiorenza, in her 1987 SBL Presidential Address, argued for a paradigm shift in the ethos and rhetorical practices of biblical scholarship. In this article, recent contributions by four important spokespeople from the USA, all of them with influence in South African scholarship circles, are compared, to show that all of them, although in different ways, emphasise the importance of such a shift, in which the ethos of scholarly interpretation itself comes under focus. Two of them, Thiselton and Tracy, come from the tradition of hermeneutics, and the other two, Wuellner and Fiorenza herself, from the tradition of rhetorical criticism. They agree that the ethos of biblical scholarship must not be that of valuefree scientism, but that of responsible, life-orientated human praxis, aware of its own socio-political role and function of power. Acknowledging this would involve nothing less than a revolutionary change of paradigm in many circles, with serious effects for institutional biblical scholarship itself.

SMIT, D. J. Theology and the transformation of culture - Niebuhr revisited. *Journal of Theology for Southern Africa* 72, (1990) 9-23.

SMIT, E. J. The Saqqara letter: Historical implications. *Journal for Semitics* 2, 1 (1990) 57-71. The accepted dating of the Saqqara letter is that this plea for help from the Egyptian pharaoh was written during one of the earlier campaigns of Nebuchadnezzar. After the demotic inscription on the reverse of the letter became known, indicating that the letter probably came from Philistine Ekron, a few attempts were made to date the letter almost a century earlier, viz during the reign of Sennacherib. The biggest obstacle to this dating, however, is the reference of the king of Babylon in the letter, and this obstacle seems insurmountable. Not only the mention of the king of Babylon but also the whole historical background of the late seventh century B. C., especially with reference to the Philistines, and Ekron in particular, serves as the most probable background for dating this letter. Information from Egyptian, Babylonian, and Biblical sources as well as internal evidence based on possible readings of the text are investigated to support this supposition.

SMIT, E. J. The Tell Siran inscription: Linguistic and historical implications. *Journal for Semitics* 1, 1 (1989) 108-117.

The Tell Siran inscription, one of the major inscriptions of the Ammonite language, is quite easily readable, and the translation is questionable in the case of two words only, viz 'swb' and 'wsht', the question being whether they should be interpreted as verbs or as nouns. It seems better to explain them as nouns, following in a chain of nouns as a description of the achievements of king Amminadab mentioned in the beginning of the inscription. The striking similarity of this text with the royal achievements mentioned in Ec 2 corroborates the idea that this text sings the praise of the king with regard to his agriculturally related achievements. The paleographic data represented in the inscription as well as the historical information concerning the kings of the Ammonites points to a dating of 600 BC. This inscription presents a symbol of the separate existence of the Ammonites as a nation and as a kingdom in these times.

SMIT, E. J. The vox populi and structural elements of the book of Ezekiel. *Old Testament Essays* 3, 3 (1990) 275-285.

The author studies the influence of the vox populi, as expressed by two proverbs (Ez 12:22 and 27:18:2), on the structure of chapters 12 to 33. He concludes that Ezekiel 33 serves as a conclusion to this section, and forms a bridge to Ezekiel 34 onwards.

SMIT, H. S. A. Die liefdesmotief in die kerklike opsig en tug. BTh, UV, (1985).

SMIT, J. D. Begeleiding tot vernuwung. BTh, US, (1988).

SMIT, J. H. Abraham Kuyper: Sy betekenis op wetenskaplike gebied. *Abraham Kuyper na 150 jaar*. Kleynhans, E. P. J. (red). Bloemfontein: Pro Christo Publikasies. UV Teologiese Studies, no 2 (1989) 45-65.

SMIT, J. H. Kerk en Samelewing oor geregtigheid en menseregte. *Tydskrif vir Christelike Wetenskap* 25, 3-4 (1989) 68-88.

SMIT, N. J. Die liefde van Jahwe vir sy volk: Deuteronomium 4:1-40. BD, UP, (1990).

SMIT, P. Wetenskapsbeoefening aan ons universiteite. *Tydskrif vir Geesteswetenskappe* 30, 4 (1990) 331-350.

The practice of science at universities may be defined as the process of creating new knowledge through research and of passing on knowledge. Universities are the only institutions where high-level manpower is provided in a symbiotic process of training and research. Manpower is the lifeblood of all sectors of the country while knowledge is being created which is essential to remain competitive in the rest of the world. Universities have the unique responsibility and task of developing the intellectual resources of the country. This article shows that student numbers at universities have increased rapidly during the past 20 years. In an effort to become comprehensive universities, courses have been initiated often to meet short term needs and in the process universities have moved away from fundamental scientific training. The growing number of prospective students cannot be accommodated at universities. Large scale rationalisation will have to take place. Universities should apply rigorously to each course the test of what is basically and fundamentally scientific.

SMIT, P. DU T. Die sielkundige denke van Carl Gustav Jung: Religie of Antropologie? BTh, US, (1990).

SMIT, W. A. Die leer van die engele volgens die Heilige Skrif. BTh, UV, (1984).

SMITH, C. Die invloed van die Koreaanse herlewing op die sending van die Koreaanse kerk. BTh, US, (1990).

SMITH, D. J. Die Calvinistiese Sondagbeskouing met spesiale verwysing na Sondagsport en die uitsending daarvan. *Hervormde Teologiese Studies* 46, 4 (1990) 596-612.

The purpose of this article is to trace the original Reformed view of Sunday on the basis of Calvin's exposition of the Fourth Commandment, and to formulate certain guidelines concerning sport on Sunday and its broadcasting, which conflicts with this view. The Reformed view of Sunday wants to strike a balance between the two extremes of the Pharisaic-legalistic view of Sunday on the one hand, and the libertine freedom and conformity to the world on the other hand. In view of this, the set of directives used to rate sport on Sundays and its broadcasting must be the same as those used to rate any other activity on Sunday.

SMITH, H. J. Een en 'n halwe eeu in die geskiedenis van die Ned Geref gemeente Wellington. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 3 (1990) 371-378.

SMITH, N. Dr Smith sê eenwording kan nog vanjaar plaasvind. *Die Kerkbode* 146, 14 (5 Oktober 1990) 11.

SMITH, P. E. Die Kairos-dokument: 'n Sending-historiese ondersoek. BTh, UV, (1986).

SNYMAN, A. H. 'n Retoriese indeling van die brief aan Filemon. *Acta Academica* 21, 2 (1989) 130-144.

This article is a venture in rhetorical research. After an outline of the main elements of the classical rhetorical system (*inventio*, *dispositio* and *elocutio*) only one of them, *dispositio*, is discussed in detail. Following Lausberg, Brandt and Perelman the various parts of a deliberative speech as well as their functions are described. The purpose was to obtain a better understanding of the rhetorical structure of the letter to Philemon, thereby contributing to the renewed interest in the rhetoric of Paul's letters. The findings of this study are that the *exordium*, *probatio* and *peroratio* of the letter to Philemon conform to the conventions of the classical rhetorical system and can be clearly demarcated. The division here, however, differs in a way from the one proposed by Church (1978), especially in respect of the *exordium*. Church proposes an *exordium* consisting of verses 4-7, a *probatio* of 8-16 and a *peroratio* of 17-22. Careful study of classisists' works suggests that important elements of an *exordium* are the *propositio* and the establishment of the speaker's 'ethos'. It is therefore proposed that the *exordium* be extended to verse 10, the amended division being: *exordium* (4-10), *probatio* (11-16) and *peroratio* (17-22). Supporting arguments for the new division are proposed.

SNYMAN, G. Fictionality and the writing of history in 1 Chronicles 13. *Old Testament Essays* 3, 2 (1990) 171-190.

The aim of this article is to inquire into the Chronicler's act of reading a Samuel text similar to that of 4Q Sm(a), through which he looks at the events described in the Samuel text, but with a different perspective. The methods of the science of literature, especially those of the Constance school of reception theory concerning the use of fictionality, will be applied. It is argued that the reading process of so-called fiction and historical narrative is the same. Both reveal a process of fictionality on the part of the reader. By fictionality is meant the ability of the reader to form an image in his mind of the events the text describes. Fictionality on the part of the Chronicler as reader of a Samuel text can be seen in his expansion of his Samuel Vorlage, in the sense that he has made a selection of all the elements he found in other sources (the so-called *Sondergut*), which he combined with his Samuel Vorlage in order to present the same event in a different perspective.

SNYMAN, S. D. Geweld - 'n onopgeloste teologiese probleem vir die Ou Testament. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 3 (1990) 319-324.

SNYMAN, S. D. Op weg na 'n teologie van die boek Maleagi. *Tydskrif vir Geesteswetenskappe* 30, 3 (1990) 204-212.

The Old Testament is a document formed over a long period of time by a large number of authors writing from a wide range of traditions. This situation has raised the question whether it is still possible to write a theology of the Old Testament. One of the answers given to this problem is to work in the direction of theologies in the Old Testament concentrating on the various books of blocks of writings in the Old Testament. Applying this to the book of Malachi, four dimensions are discovered: a theological, cultic, ethical, and eschatological dimension.

SNYMAN, S. H. Afrikaner-gesinsmoord: 'n Ekologie van idees. MA, UNISA, (1990).

- SNYMAN, T. M. Die kurrikulumproses en die kategorie. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 2 (1990) 240-248.
- SONDERLING, S. New and old voices from a ship of fools: The South African pornography debate. *Communicatio* 16, 2 (1990) 40-47.
- SOOKLAL, A. The Guru-Shishya Parampara: A paradigm of Religio-cultural continuity. *Journal for the Study of Religion* 3, 2 (1990) 15-30.
- SPAMER, S. Die plek en die gebruik van die koor in die erediens. BTh, UV, (1985).
- SPANGENBERG, I. J. J. Ironie in die boek Prediker. 'n Vriend in ons poorte: Studies opgedra aan Prof. Paul du Plessis. Coetzee, J. H., Nortjé, S. J. & Viviers, H. (reds) Johannesburg, (1990) 183-201.
- SPOELSTRA, B. 'n Konkrete en strukturele ordeningsmodel vir kerke in kerkverband oor volks- en taalgrense heen. *In die Skriflig* 54, 4 (1990) 353-377.  
Different and even divergent theological views provide different structural models for ecclesiastical organisation to be applied in a 'new' South Africa. In this article it is accepted that unity in faith among congregations (churches) in a cultural diversity does exist. After having considered several basic ideas, the ecclesiastical model of the Reformed Churches in South Africa (GKSA) is analyzed against its 16th century background. This ecclesiastical model took shape within the broader context of the political and cultural reality of the Netherlands during the Reformation. The basic idea underlying this ecclesiastical model accepts that due to a common faith the universal unity in Christ is revealed in the plurality and diversity of congregations. Because of this fundamental unity, ecclesiastical fellowship is also imperative. Applying this basic idea of the Reformation, a model has emerged which stresses the unity resulting from the recognition of the common characteristics of the true church, but also simultaneously provides for different modes and opportunities of ecclesiastical fellowship.
- SPOOR, C. Dreaming to be a true preacher: About Dominican formation. *Grace and Truth* 9, 3-4 (1990) 104-110.
- SPOOR, C. The church in turmoil. *Grace and Truth* 10, 1 (1990) 41-50.
- STANDER, A. J. J. 'Bly in Hom' volgens die briewe van Johannes. BTh, UV, (1983).
- STANDER, H. F. Features of patristic exegesis exemplified by the narrative of the Tower of Babel (Gen 11:1-9). *Acta Patristica et Byzantina* 1, (1990) 32-59.
- STEENBERG, N. Stofstorm rondom Cottesloe lê nog nie heeltemal nie. *Die Kerkbode* 146, 12 (21 September 1990) 12.
- STEENKAMP, C. Pastorale bediening aan die eerstejaar mansstudent in 'n kampuskoshuis. BTh, UV, (1986).

STERLING, C. D. Accounting for child sexual abuse: Male discourses. MA, UCT, (1990).

STEYN, A. S. Die Predikant op huisbesoek: Die huidige rolverwarring. BTh, UV, (1983).

STEYN, B. I. C. Samewerking tussen kerke in die Nederduitse Gereformeerde Kerkfamilie: 'n Diakonale perspektief. BTh, UV, (1990).

STEYN, G. J. Intertextual similarities between Septuagint pretexts and Luke's Gospel. - *Neotestamentica* 24, 2 (1990) 229-256.

It is the aim of this paper to draw attention to intertextual similarities between some motifs found in both LXX pretexts and Luke's Gospel. Attention is first given to a short retrospection on the methodology of handling the language of the New Testament in the past - especially from the viewpoint of the intertextual use of LXX pretexts by the New Testament writers as manifested in the Greek language of the New Testament. The character of New Testament Greek and the Semitic element in the Greek of the New Testament receive some attention, as well as the paradigm shift, to a holistic-functional approach and the relationship between the LXX and Luke's Gospel. Secondly, an intertextual analysis, especially of the similarities regarding the syntactical and semantical levels of the language of both the LXX pretext and the text of Luke, is presented regarding two major motifs, i.e. the Desert-motif and the Elijah-motif. The paper ends with a short synthesis and conclusion.

STEYN, G. J. Die stand van LXX-navorsing in Suid-Afrika (1978-1989) en die belang hiervan vir die Nuwe Testamentiese wetenskap. *Theologia Evangelica* 23, 2 (1990) 7-14.

This paper deals with the current position of LXX research in South Africa with the main focus on the era between 1978 and 1989. It also pays attention to the importance of LXX studies for the science of the New Testament. In two main centres, Stellenbosch and Pretoria, only a few scholars work on the LXX. These studies are done especially from a text-historical, research-historical and theological point of view. There is a great need, however, for an organising body to co-ordinate LXX studies in South Africa, and to promote mutual relationships and research between the relevant disciplines.

STEYN, H. C. The influence of Buddhism on Thomas Merton. *Journal for the Study of Religion* 3, 2 (1990) 3-14.

STEYN, J. Die onderwysbenadering van enkele neo-humanistiese pedagogiese onderwysdenkers. *Koers* 55, 2 (1990) 221-233.

After analysing the works of four American writers concerning education, the following conclusions were arrived at: - There has been a move away from the accentuation of the rational, cognitive or reason of man to an accentuation of the irrational, affect or emotion of man. - The reason for this movement is anthropological in the sense that it reacts against the technicalization and the scientification of man, which was brought about by the cognitive era of humanism. - Accentuating the affective functions of man is the neo-humanist's answer to the technicalized and scientified estranged man. The aims of this article are to discuss the four neo-humanistic views of education and to answer the question whether a neo-humanistic view is anthropologically balanced. The conclusion was reached that a neo-humanistic view of education is anthropologically unbalanced or dualistic. The accentuation of the affect of man leads to the minimization of the other functions of man.

- STEYTLER, H. Sending en eenheid in die briewe van Petrus. BD, UP, (1990).
- STOLZ, C. J. Die taak van die ring in verband met die vermeerdering of vermindering van gemeentes met besondere verwysing na die Nederduitse Gereformeerde kerk in die Oranje-Vrystaat. BTh, UV, (1984).
- STRAUSS, D. F. M. Die betekenis van Kuiper op wetenskaplike gebied. *Abraham Kuyper na 150 jaar*. Kleynhans, E. P. J. (red). Bloemfontein: Pro Christo Publikasies. UV Teologiese Studies, no 2 (1989) 38-44.
- STRAUSS, D. F. M. Enkele wysgerige agtergronde van die Kommunisme en neo-Marxisme. *Tydskrif vir Christelike Wetenskap* 25, 3-4 (1989) 118-125.
- STRAUSS, G. J. Christian philosophy and the transformation of African culture. MA, UV, (1990).
- STRAUSS, J. J. DE W. Die Messiaanse ekklesiologie as rigting vir die kerk van die toekoms: 'n Bespreking van Jürgen Moltmann se ekklesiologie. BTh, US, (1990).
- STRAUSS, P. Die Afrikaner-Broederbond se beweerde beïnvloeding van die Ned Geref Kerk in sy optrede teen die Christelike Instituut. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 3 (1990) 357-370.
- STRAUSS, P. 'Kerklike sake op 'n kerklike wyse'- kan dit nog gehandhaaf word? *Die Kerkbode* 144, 18 (18 Mei 1990) 4.
- STRAUSS, P. J. Die frekwensie van Sinodevergaderings in die Ned Geref Kerk: 'n Prinsipiële benadering. *Acta Theologica* 10, 1 (1990) 1-22.  
In this article the author comes to the conclusion that the frequency of the sessions of synods in the Dutch Reformed Church should be determined by the purpose and task of these institutions. From a fundamental point of view synods are regarded as meetings of individual congregations which operate, as bodies of church government, between presbyteries and the general synod. Periods of three or four years seem to be too long to fulfill this role properly. Therefore a one or, even more acceptable, two year recess is recommended.
- STRAUSS, S. Wit teologie: Hulle sê net witmense kan gered word. *Die Kerkbode* 144, 18 (18 Mei 1990) 6-7.
- STRAUSS, S. A. Enkele voorgeboortelike vraagstukke vanuit die teologiese etiek benader. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 3 (1990) 379-388.
- STRAUSS, S. A. 'n Hoogtepunt in Heyns se teologiese bedrewenheid. *Die Kerkbode* 144, 21 (8 Junie 1990) 4.
- STRAUSS, W. P. Riglyne vir die beoordeling van popmusiek. BTh, UV, (1983).

STRIJDOM, J. M. Markus 16:1-8 in die konteks van 'n konstruksie van die Markaanse gemeente. *Hervormde Teologiese Studies* 46, 1-2 (1990) 153-189.

The purpose of this article is to construct a context for the Marcan community. Results of previous scholars who have used redaction critical, literary, and socio-historical methods are synthesized to achieve this aim. Time and place, intra-, inter-, and extra-community relations are in turn considered in theses. Expositions of pro and contra arguments for the theses emphasize the relativity of the proposed construction. In the second part of the article an attempt is made to understand Mark 16:1-8 in the imagined context.

STRYDOM, G. 'n Eksegetiese studie van Psalm 150 met besondere verwysing na die musiek en die musiekinstrumente in die kultus. BTh, UV, (1984).

STRYDOM, R. 'n Kritiese beoordeling van die faktore wat aanleiding gegee het tot die ontstaan van die drie Afrikaanse Susterskerke. BTh, UV, (1984).

STRYDOM, W. M. L. Gereformeerde erediensvernuwing in Wes-Europa. *Acta Theologica* 10, 1 (1990) 101-108.

STUMPFE, W. G. Teologiese hantering van kerkmodelle binne die paradigma-verskuiwing van die Nederduitse Gereformeerde kerk. BTh, US, (1989).

SUNDERMEIER, T. Missiology yesterday and tomorrow. *Missionalia* 18, 1 (1990) 259-269, (also in Kritzinger, J. N. J. & Saayman, W. A. (eds), *Mission in creative tension: A dialogue with David Bosch*. Pretoria: S A Missiological Society (1990) 259-269. ISBN 0 620 14898 5).

SWANEPOEL, A. The strange world of Roland Barthes: Some points of criticism. *Communicatio* 16, 2 (1990) 56-60.

SWANEPOEL, M. G. An encounter between Old Testament theology and African concepts of God. *Theologia Viatorum* 18, (1990) 20-30.

SWANEPOEL, M. G. Esegiel 16: Weggooikind, spogbruid of ontroue vrou? *Skrif en Kerk* 11, 1 (1990) 82-102.

Ezekiel 16: 1-63 uses different metaphors in bringing its message home. For instance it uses the shocking metaphor of immorality in order to eliminate the false confidence in human merit. We find Yahweh in this text as an outraged and exasperated lover. The pendulum swings in Ezekiel 16, metaphorically, from an abandoned child of suspect parentage (judgement) to ceremonies of fetching the bride (restoration); from a wedding (restoration) to a prostitute who pays her lovers (judgment); and from the disgraceful conduct of her daughters (judgement) to a new everlasting covenant (restoration). This is a mirror image from life with a meaning for life. Opposites meet in this text: Here is magnificent mercy, regardless of filth and vileness; and then the love of Yahweh in spite of the evil of man. The purpose: A new understanding and appreciation of Yahweh.

SWANEPOEL, M. G. Die teologie van Esegïel 33-39. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 1 (1990) 5-22.

SWANEPOEL, M. G. Wetenskapsteorie, eksegetiese metodologie en Ou Testamentiese teologie. *Hervormde Teologiese Studies* 46, 1-2 (1990) 190-206.

Epistemology, exegetic methodology and Old Testament theology. Scientific and theological statements are deeply rooted in the socio-cultural context of the individual researcher. Different exegetical methods must be evaluated each according to its epistemological paradigm. Historical and structural elements in biblical texts should not be seen in terms of a clash between historical and structural paradigms. Exegetical methodology of the Old Testament is entering a post-critical phase which has implications for the diversity of Old Testament texts and theologies. Historical understanding bridges the gap between today, Word and event respectively by means of a horizon convergence and forms part of a holistic approach. The Old Testament theology cannot achieve its task, for today, without the interchange between text, exegetical method and scientific theory.

SWART, B. N. Die amp van die evangelis in die Ned Geref Kerk. BTh, US, (1990).

SWART, G. H. 'n Ekklesiologiese evaluering van Upington-moedergemeente. BTh, US, (1988).

SWART, G. J. Mary at the cross. Some literary perspectives on the exegetical practice of two Byzantine authors. *Acta Patristica et Byzantina* 1, (1990) 60-76.

SWART, H. J. Ds P S Z Coetzee as kerkman. BTh, UV, (1984).

SWART, M. Een miljoen blankes in SA sonder Christus en sonder hoop. *Die Kerkbode* 145, 12 (30 Maart 1990) 8.

## T

TAUTE, J. H. F. Die etiek van burgerlike ongehoorsaamheid. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 2 (1990) 191-209.

TAYOB, A. I. Muslims' discourse on alliance against apartheid. *Journal for the Study of Religion* 3, 2 (1990) 31-47.

TE HAAR, G. Power and powerlessness in medical mission. *Missionalia* 18, 1 (1990) 51-60, (also in Kritzing, J. N. J. & Saayman, W. A. (eds), *Mission in creative tension: A dialogue with David Bosch*. Pretoria: S A Missiological Society (1990) 51-60. ISBN 0 620 14898 5.).

TERBLANCHE, F. G. Die rol van die teenstanders in Matteus 23. BTh, US, (1988).

TERBLANCHE, J. D. V. Official developments in the field of education since the De Lange Report. *Orientation* 55-57, (1989/1990) 44-55.

TERBLANCHE, M. D. Yahweh remains faithful to his promises. The function of the traditions of salvation in the book of Jeremiah. *Acta Theologica* 10, 1 (1990) 41-56.

The book Jeremiah presents no exception as far as the use of Israel's memory of Yahweh's former acts of salvation is concerned. The traditions of salvation are not merely applied to serve the proclamation of judgement, but also provided the vocabulary with which Yahweh's future acts of

salvation are described. The latter is, however, not the sole reason for the frequent recollections of Jahweh's former acts in the oracles where salvation is announced. In this article it is demonstrated that the traditions of salvation were used in these oracles in order to emphasize that Yahweh remained faithful to his promises despite his acts of judgement. This is confirmed by the fact that several oracles where the traditions of salvations are used to formulate a future hope, are currently located at vital places in the book of Jeremiah.

**TERBLANCHE, M. D.** Valse verwagtinge aan die kaak gestel: Die funksie van die heilstradisies in Jeremia 7:1-15. *Skrif en Kerk* 11, 2 (1990) 222-230.

In Jeremiah 7:1-15 various traditions are employed in different ways. The expectations based on the Zion Tradition, namely that Jerusalem is inviolable because of Jahweh's presence, are exposed to be false. This is done with reference to the Sinai Tradition, accentuating that Jahweh's saving acts are not determined by his presence in the temple, but by Juda's loyalty to the prescriptions of Sinai. Furthermore, the Conquest Tradition is used to describe the extent of the judgement in store for Juda, namely the loss of the land.

**THERON, I. S.** Sosiale geregtigheid in die boek Amos. BTh, UV, (1988).

**THERON, J. D.** 'n Ondersoek na die basiese norme ten opsigte van die materiële etiek in die Ou Testament. BTh, UV, (1985).

**THERON, P. J.** 'Die nietigheid van die mens' in die Psalms. BD, UP, (1990).

**THOM, G.** Stellenbosch Schleiermacher. *Journal of Theology for Southern Africa* 71, (1990) 29-36.

**THORPE, S.** The call of the 'Shaman' in South-East Africa. *Journal for the Study of Religion* 3, 2 (1990) 49-64.

**TIEMENSMA, E. J.** Riglyne vir pastorale huweliksorg binne die konteks van gemeente-opbou. *In die Skriflig* 24, 4 (1990) 333-351.

The aim of this article is to examine the distinct character of pastorally-orientated marriage counselling in contrast to psychologically-orientated marriage counselling. The conclusions arrived at is that whereas pastoral marriage counselling aims at the edification of the congregation certain other marriage enrichment programmes do not provide adequate Scripturally-founded perspectives. The inherent character of marriage as revealed in Scripture is considered and an attempt is made to extract certain guidelines for pastoral marriage counselling. The focal point, however, remains the edification of the congregation by the pastorate. Bearing this in mind basic outlines from Scripture are given within which pastoral counselling can function in practice.

**TOLMIE, D. F.** Die opbou en samehang van Johannes 1-4. BTh, UV, (1984).

**TORLAGE, B. R.** Nahum: 'n Eksegetiese ondersoek. BD, UP, (1990).

**TROLLIP, J. B.** Die persoonlikheid van die prediker in die preekgebeure. BD, UP, (1990).

TURNBULL, O. H. Neuropsychological changes associated with human immunodeficiency virus and acquired immunodeficiency syndrome. MSc, UW, (1990).

## U

UYS, J. L. Die Nederduitse Gereformeerde Gemeente Volksrust: 1910-1990. BD, UP, (1990).

VALENKAMP, M. *Die taak van die christelike etiek*. Potchefstroom, PU, Instituut vir Reformatoriese Studie. F1:269, (1990).

## V

VAN AARDE, A. G. Markus 16:1-8 in die konteks van 'n konstruksie van die Markaanse gemeente. *Hervormde Teologiese Studies* 46, 1-2 (1990) 153-189.

The purpose of this article is to construct a context for the Marcan community. Results of previous scholars who have used redaction critical, literary, and socio-historical methods are synthesized to achieve this aim. Time and place, intra-, inter-, and extra-community relations are in turn considered in theses. Expositions of pro and contra arguments for the theses emphasize the relativity of the proposed construction. In the second part of the article an attempt is made to understand Mark 16:1-8 in the imagined context.

VAN AARDE, A. G. Gebruikte grondteks vir die vertaling van die Nuwe Testament. *Die Hervormer* 83, 5 (1990) 5.

VAN AARDE, A. G. Gesprek tussen teoloë en filosowe oor postmoderniteit. *Hervormde Teologiese Studies* 46, 3 (1990) 265-266.

VAN AARDE, A. G. Holisme as 'n postmodernistiese filosofie in teologiese lig. *Hervormde Teologiese Studies* 46, 3 (1990) 293-331.

Holism as a postmodern philosophy in theological light. Postmodernity is defined primarily as advocacy for holistic thinking as against the alleged fragmentation in epistemology in the Modern Time. The aim of this article is to describe holism in terms of the modernity-postmodernity debate. It is approached from a theological perspective. Since the Kantian revolution in the Modern Time, metaphysical knowledge has been articulated by influential theologians in the language of analogy. It is shown here that holism as a postmodern philosophy is a departure from theology in the modern sense of the word and, as monistic-metaphysical thinking, it thus has serious consequences. However, holism should not be defined as a paradigm-shift in epistemology.

VAN AARDE, A. G. Predikant is nie 'n politieke leier, maatskaplike direkteur of volksleier nie. *Die Hervormer* 81, 12 (Maart 1990) 9.

VAN AARDE, A. G. Die relevansie van teologie vandag. *Die Hervormer* 83, 10 (Januarie 1990) 9-10.

VAN BILJON, A. J. 'n Historiese ondersoek na die uittog gebeure. BTh, UV, (1984).

VAN BLERK, H. Die verwerping van die preekinleiding deur Karl Barth. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 3 (1990) 389-402.

VAN BLERK, H. Die aard van die preek-inleiding as kommunikasiegebeure. BTh, UV, (1985).

VAN DE WALL, W. H. Die beeld van ds Gilles van de Wall (1828-1896) in die Afrikaanse kerk-historiografie: 'n Voorlopige verkenning. BTh, UV, (1990).

VAN DEN BERG, O. C. Peoples education: It's context, essence and (possible) direction. *Orientation* 55-57, (1989/1990) 103-135.

VAN DER ELST, J. Godsdien, evangelie en religie in die poësie met besondere verwysing na die gedigte van Ida Gerhardt. *Koers* 55, 2 (1990) 235-245.

It is characteristic of this famous poetess that she abhors evangelical poetry. She considers this kind of poetry often to be of poor quality, especially in the light of its explicit purpose to evangelize and convert readers to Christianity. It could be argued that the Dutch poetess Nel Benschop, of whom tens of thousands volumes of poetry are sold, writes such poetry. Despite her abhorrence of evangelical poetry, Gerhardt cannot summarily be regarded as an atheist artist. On the contrary, she may even be called a Christian poetess, but not in the dogmatic sense of the word. The impact of her work transcends the boundaries of Christianity. She often uses Christianity as a frame of reference along with Greek and Latin Classical references to give her poetry universality. To illustrate this I would like to compare her Easter poem ('Pasen') with some Easter poems of minor poets like Nel Benschop and I.L. de Villiers. An analysis of the Easter poems shows that Gerhardt's Easter poem obviously has a Christian framework but its implications are far wider.

VAN DER LINDE, H. H. Die diakenamp in kerkregtelike perspektief. BTh, UV, (1985).

VAN DER MERWE, C. H. J. 'n Basiese kennis van Bybelse Hebreeus kan ook bruikbaar wees! 'n Beskrywing van enkele maklik herkenbare Hebreeuse partikels wat dikwels nie tot hulle reg kom in vertalings en kommentare nie. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 2 (1990) 134-146.

VAN DER MERWE, C. H. J. The vague term 'emphasis'. *Journal for Semitics* 1, 1 (1989) 118-132.

The problem addressed concerns the shortcomings of the undefined, as well as psychologically defined, uses of the term 'emphasis' for the description of word/syntagm order, pendens constructions and some particles in Old Hebrew. In the light of the recent debate in theoretical linguistics, the narrower term 'focus' is preferred, which term operates on the semantic level and the definition of which provides a verifiable theoretical framework for the description of the above-mentioned constructions.

VAN DER MERWE, C. J. H. An adequate linguistic framework for an Old Hebrew linguistic database: An attempt to formulate some criteria. *Journal for Semitics* 2, 1 (1990) 72-89.

The adequacy of a linguistic framework is relative to a number of factors, e.g. the needs, the aims and the presuppositions of its users. In the case of Old Hebrew the realities of the Old Testament text must also be taken into consideration, especially its long and complicated history and literary

diversity. An adequate framework for an OH linguistic database should therefore at least be (1) as complete as possible, (2) as explicit as possible, (3) hierarchically structured, (4) flexible and expandable and (5) should allow codation and retrieval of (hypotheses regarding) sub-corpora.

VAN DER MERWE, G. Die bedieningstrukture van Dr Andrew Murray en Ds J R Albertyn te Wellington 1891-1906. BTh, US, (1988).

VAN DER MERWE, G. Syncretism in Southern Africa. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 3 (1990) 417-423.

VAN DER MERWE, G. A. Enkele leierfigure van die Nederduitse Gereformeerde Kerk in die Oranje-Vrystaat gedurende die Republikeinse tydperk 1854-1902. BTh, UV, (1982).

VAN DER MERWE, J. D. Die probleem van verset en geweld met spesiale verwysing na die Kairos dokument. BTh, UV, (1988).

VAN DER MERWE, M. A. V. Strategiese teologiese beplanning. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 3 (1990) 464-475.

VAN DER MERWE, P. J. Augustinus: Kerkvader van Noord-Afrika (1). *Die Hervormer* 83, 5 (1990) 8.

VAN DER MERWE, P. J. Augustinus: Kerkvader van Noord-Afrika (2). *Die Hervormer* 83, 6 (1990) 8.

VAN DER MERWE, P. J. Augustinus: Kerkvader van Noord-Afrika (3). *Die Hervormer* 83, 7 (1990) 8.

VAN DER MERWE, P. J. Die Nederduitsch Hervormde Kerk en sy bediening in 'n toekomstige Suid-Afrika: Die visie van 'Kerk en wereld 2000'. *Hervormde Teologiese Studies* 46, 4 (1990) 672-689.

'Kerk en wereld 2000' (Church and world 2000) served as a report to the General Synod of the Nederduitsch Hervormde Kerk in 1986 on the future socio-economic and political scenario in South Africa and the Nederduitsch Hervormde Kerk's role in the changing situation. This article consists of a cursory discussion of the report and some concluding remarks. The book is found to offer a frank analysis of future developments and a rare insight into the Nederduitsch Hervormde Kerk and its understanding of its ministerial role within the new situation. The book displays a pastoral rather than a missionary slant.

VAN DER MERWE, P. R. Pastoraat aan die depressiewe pasiënt wat medikasie gebruik. BTh, UV, (1989).

VAN DER MESCHT, R. 'n Kritiese evaluering van die rol van die 'Ontdek jou gewes' kursus in die proses van gemeentebou. BTh, US, (1988).

VAN DER SCHYF, C. J. Die behandeling van Vigs - geneesmiddels en vaksien: Wat hou die toekoms in? *Koers* 55, 3 (1990) 317-328.

The developing epidemic of acquired deficiency syndrome (AIDS) has prompted a broadly based research effort to find drugs and vaccines for preventing and treating this disease. Compounds such as zidovudine (AZT), amplitgen and the broad spectrum of pyrimidine dideoxynucleosides have yielded some promise for the treatment of AIDS in terms of better quality of life for sufferers, but no cure is in sight yet. Also the quest for therapeutic and preventative vaccines has been ongoing for several years. The latest development of the Salk vaccine has led to wild speculation in the lay press of a cure for AIDS. However, some seemingly insurmountable practical and moral-ethical problems beset both the development of AIDS chemotherapy and an AIDS vaccine. The most vexing of these problems is the lack of a suitable animal model for testing and the consequent questions of whether uninfected or HIV-infected but symptom-free volunteers can or should be used in testing potentially lethal compounds or vaccines.

VAN DER VYVER, L. DU P. Die rol van die hoorder in die prediking. *ThM, PU*, (1990).

VAN DER WALT, B. J. *Die 'New Age'-beweging./The 'New Age'-movement*. Potchefstroom, Instituut vir Reformatoriese Studie. F1:273/274, (1990).

VAN DER WALT, B. J. A vision of renewal for education in South Africa: Opening meditation based on Ezekiel 47:1-12 for IRS Course in Christian School Education, 22-24 February 1988. *Orientation* 55-57, (1989/1990) 246-250.

VAN DER WALT, F. Gawe van die lewende God: Die nagmaal in trinitariese perspektief. *Koers* 55, 1 (1990) 95-100.

Christ is truly present in the sacrament of Holy Communion and this presence is a gift of the triune God. Christ's words of institution clearly point to his self-sacrifice, but his sacrifice must not be isolated from the fact that God the Father also sacrificed his Son for all of us. This sacrifice does not only reveal something about the Son, but also about the Father. In Holy Communion, the gift of the Holy Spirit is our communion with Christ. Scripture however also points to the Spirit's involvement in the sacrifice of Christ. Furthermore the Spirit works in our hearts, activating our surrender as an answer to Christ's self-sacrifice.

VAN DER WALT, J. J. Eskatologiese perspektiewe in die nagmaal. *Koers* 55, 1 (1990) 101-113.

Eschatology reveals various perspectives concerning Holy Communion. Formulation, definition and the context of Holy Communion in the Scriptures have an eschatological setting. Due to the dovetailing of the old and new aeon Holy Communion contains an eschatological tension; it projects an eschatological prefiguration; there is an eschatological solidity and adherence in Holy Communion, namely, the God of faith, an eschatological maturing takes place in and through Holy Communion; there is an eschatological dimension with an existential moment in Holy Communion; there is an eschatological paranese in Holy Communion; Eschatology projects an alignment with the judgement of God into Holy Communion and eschatology places Holy Communion in a missiological perspective. The remembrance of the perfecta fulfilled by Christ invokes the futura which is yet to come. The commemorative character of Holy Communion is more than a mere in memoriam of Christ's death as Mediator. It is a remembrance of Jesus Christ the risen Lord Himself. By virtue of its sacramental nature, Holy Communion as a remembrance supper is

a token and seal of the body and blood of the Mediator Jesus Christ the Lord - He who is the Eschatos will come as the Elpidos for time and eternity. This sacramental token and seal is also token and seal of the final eschaton when God will be all in all (cf 1Cor 15:28).

**VAN DER WALT, J. J.** Die persoonlike geloofsdaad van die nagmaalsgebruiker. *Koers* 55, 1 (1990) 163-178.

The aim of this article is to determine the nature of the communicant's act of faith in the Three Formulae of Unity. The main theses are: \* Holy Communion is only instituted for the reborn to nourish their spiritual and heavenly life. \* The only food that can strengthen the new life is the exalted, living Christ, also in accordance with his human nature. \* The most important act which occurs during Holy Communion is Christ's act of giving himself. In fact the reborn partakes of the true Christ with the Holy Spirit and is thus nourished. \* Because Christ is in heaven, the communicant must raise his heart towards heaven to partake of Christ and to make Him his own.

**VAN DER WALT, J. J.** Nagmaal deur die eeue - 'n oorsig van hoofbeskoulike gebruike. *Koers* 55, 1 (1990) 115-127.

When examining the various views on and customs of the Holy Communion from 115 B.C. up to now two main identifiable trends, namely the symbolic and the realistic tradition will soon be discovered. All views of and customs on the Holy communion can be reduced to one of the above two trends. Of the two traditions, the symbolic tradition is the older. However, in both traditions a variation of nuances can be traced. It has been found that the line of development of the symbolic tradition, which was elaborated via Augustine, Luther, Calvin and the Reformed Confessions, is based on the Bible. The realistic tradition can also be traced back to a very early date and mainly found acceptance in the Roman Catholic Church. It has however been found that this tradition is not based on the Bible.

**VAN DER WALT, J. J.** Gawe van die lewende God: Die nagmaal in trinitariese perspektief. *Koers* 55, 1 (1990) 95-100.

Christ is truly present in the sacrament of Holy Communion and this presence is a gift of the triune God. Christ's words of institution clearly point to his self-sacrifice, but his sacrifice must not be isolated from the fact that God the Father also sacrificed his Son for all of us. This sacrifice does not only reveal something about the Son, but also about the Father. In Holy Communion, the gift of the Holy Spirit is our communion with Christ. Scripture however also points to the Spirit's involvement in the sacrifice of Christ. Furthermore the Spirit works in our hearts, activating our surrender as an answer to Christ's self-sacrifice.

**VAN DER WALT, J. J.** Die ritueel van die nagmaal. *Koers* 55, 1 (1990) 179-195.

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 the Lord's Supper are of the greatest importance. The prayers, the meal with the sursum corda and the doxology are rituals through which communication is expressed between the Holy Trinity and the congregation. In this holy communion each Person of the Trinity has His own place and works according to the pactum salutis and the economy of the covenant in the Holy Trinity.

VAN DER WALT, J. L. Christelike onderwys in die praktyk: 'n Evaluering van die huidige stand van sake. *Koers* 55, 2 (1990) 247-257.

Despite many years of reflection on and discussion of the theory and practice of Christian education in the RSA and other parts of the western world, full justice has so far not been done to the ideals of Christian education in the practical situation in the classroom. This conclusion is drawn on the basis of an analysis of some books generally used in RSA schools. The article is concluded with some suggestions towards rectifying the matter.

VAN DER WALT, J. L. Kultuureie-onderwys werk doeltreffendheid in die hand. *Die Kerkbode* 144, 18 (18 Mei 1990) 5.

VAN DER WALT, J. L. Onderwys in die 'nuwe Suid-Afrika': Is ons gereed daarvoor? *Die Kerkbode* 145, 3 (20 Julie 1990) 6-7.

VAN DER WALT, J. L. People's education: It's essence and direction. *Orientation* 55-57, (1989/1990) 136-151.

VAN DER WALT, M. Die immunologie van HIV. *Koers* 55, 3 (1990) 297-316.

VAN DER WALT, P. J. Schleiermacher se definisie van Dogmatiek. BTh, US, (1989).

VAN DER WALT, S. J. Die roeping van die kerk ten opsigte van etiese vraagstukke in die samelewing met toespitsing op uitsprake van sinodes van die Gereformeerde Kerke in Suid-Afrika. ThD, PU, (1990).

VAN DER WATT, G. G. B. A. Gerdener: Koersaanwyser in die Nederduitse Gereformeerde Kerk se sending en ekumene. DTh, UV, (1990).

VAN DER WATT, J. G. 'Die kennis wat 'n mens behoort te hê...': Enkele opmerkings oor 1 Korintiërs 8. 'n *Vriend in ons poorte: Studies opgedra aan Prof. Paul du Plessis*. Coetzee, J. H., Nortje, S. J. & Viviers, H. (reds). Johannesburg, (1990) 202-218.

VAN DER WESTHUIZEN, A. C. Welvaart en 'simple life-style': Teologies-eties nagedink oor geloof en besittings. BTh, US, (1990).

VAN DER WESTHUIZEN, H. G. Petrus Johannes Theobaltus Koekemoer - teoloog saam en soos die kerk. *Hervormde Teologiese Studies* 46, 4 (1990) 487-496.

VAN DER WESTHUIZEN, H. G. Besinning oor die apostolaat in die Nederduitsch Hervormde Kerk. *Hervormde Teologiese Studies* 46, 4 (1990) 542-566.

In spite of spending large sums on missions, the Nederduitsch Hervormde Kerk van Afrika needs to rethink the organisation of its mission councils. A plea is made for fundamental reorientation at membership level in both the Nederduitsch Hervormde Kerk van Afrika as the 'missionary church' and the Hervormde Kerk in Suidelike Afrika as the 'mission church' in respect of their mission structures.

VAN DER WESTHUIZEN, J. D. 'n Eksegetiese ondersoek na die begrippe 'hesed' en 'hen' in die boek Rut. BTh, UV, (1982).

VAN DER WESTHUIZEN, J. P. A re-interpretation of a Nippur loan document (CBS 7256) and its formal components. *Journal for Semitics* 1, 2 (1989) 287-298.

The aim of this study is of dual nature: (i) The re-interpretation of the existing transliteration and translation of this document, using recent supporting evidence and related studies by contemporary scholars. (ii) Using the results of the re-interpretation to corroborate, elucidate and supplement what has already been stated by scholars regarding the socio-economic structure of ancient Nippur. The following matters were considered: (i) Interest paid and the rate of interest. (ii) The use of epitheta with names of lenders, borrowers and witnesses. (iii) The months in which loans are more frequent and possible reasons for this. (iv) The reasons for specifying the day on which a loan was made.

VAN DEVENTER, A. 'n Teologies-etiese beoordeling van die rol van die erotiese in enkele kontemporêre rolprente. BTh, UV, (1985).

VAN DYK, P. J. Current trends in Pentateuch criticism. *Old Testament Essays* 3, 2 (1990) 191-202.

In the past twenty-five years a reconsideration has taken place in Pentateuch Criticism. It is now accepted that the Documentary hypothesis is hampered by serious difficulties. Redaction History and Tradition History are now considered more fitting as points of departure than Literary Criticism in explaining the origin of the Pentateuch. This development is coupled with a preference for the current view that much of the Yahwistic material compiled was written later than originally thought. The implication is that there had been a much longer period of oral and written transmission of many of the Pentateuchal narratives. The way in which Literary Criticism and Tradition History were applied in the past is now largely invalidated by current folklore research. Folklore research should therefore be used as a corrective for Literary Criticism and Tradition History as well as to devise a new theory on how the Pentateuch originated.

VAN DYK, S. D. Dieptekommunikasie in die huwelik. BTh, US, (1990).

VAN ECK, P. The way of dispossession: Modern Theology engages with a saint. *Journal of Theology for Southern Africa* 73, (1990) 60-66.

VAN EEDEN, W. J. Die betrokkenheid van die verbondsouer by die opvoeding van sy kind op skool. BTh, UV, (1984).

VAN EYSEN, J. J. Dissipelskap en navolging in Deuteronomium. BTh, US, (1988).

VAN GRAAN, E. M. Eenheid en verskeidenheid in drie-enige God is voorbeeld vir kerk. *Die Kerkbode* 144, 16 (4 Mei 1990) 5.

VAN HEERDEN, H. J. G. Die pastoraat aan die ongehuide moeder. MTh, UNISA, (1990).

VAN HEERDEN, J. H. Die belang van strategies teologiese beplanning in die bedieningspraktyk. BTh, US, (1990).

VAN HEERDEN, M. H. O. Die rol van leierskapsontwikkeling vir 'n geslaagde gemeentebou-program. BTh, UV, (1987).

VAN HEERDEN, P. W. 'n Teologies-praktiese model vir voorhuwelike beraad. BD, UP, (1990).

VAN HEERDEN, S. J. Die funksionering van menseregte en/of geregtigheid in die 'Kairos document' in vergelyking met Kerk en Samelewing. BTh, UV, (1988).

VAN HEERDEN, S. W. 'Is Jona dan net 'n vistermanstorie?' Die historiese akkuraatheid van die Bybel vannuit wetenskapsteoretiese hoek beskou. *Acta Theologica* 10, 2 (1990) 26-55.

VAN HEERDEN, S. W. Naive realism and the historicity of the book of Jonah. *Old Testament Essays* 3, 1 (1990) 71-91.

The integrity of theologians is often judged by the view they take of the historicity of the Bible. My contention is that this emphasis on the historicity of the Bible arises from the requirements of a particular model of rationality: naive realism. I base it on a review of the nature of certain models of rationality and on the views that occur in interpretations of Jonah as to the text and the reader, epistemological concepts and the function of theological doctrines and perspectives. Attention is also given to the inherent tensions thus produced and the escape strategies employed to avoid them.

VAN HEERDEN, S. W. Validity in Old Testament and Biblical Theology. *Old Testament Essays* 3, 2 (1990) 121-131.

Over the past few decades the validity of theological statements has been questioned for various reasons. This essay is about some crucial matters related to the issue of validity in science and theology. It includes the issues of the relationship between faith and reason, truth, objectivity and the verification principle. Attention is also paid to some perspectives gained from a study of different models of rationality. In conclusion I mention a few implications this study may have for the disciplines of Old Testament and Biblical Theology.

VAN HEERDEN, W. J. S. Die afbraak van die godsgeloof sedert Descartes en die antwoord van Hans Küng in sy boek 'Does God exist?' BTh, US, (1990).

VAN JAARVELD, A. 'n Kerkregtelike en kerkhistoriese ondersoek na die ouderlingsamp. BTh, US, (1988).

VAN LOGGERENBERG, J. F. 'n Gesamentlike missionêre bedieningspatroon binne die Nederduitse Gereformeerde Kerkfamilie, met spesifieke verwysing na die gemeentes Bethlehem-Oos (NGK) en Bethlehem (NGKA). BTh, UV, (1987).

VAN LOGGERENBERG, J. H. Die pastoraat aan die ouers wie se dogter buite-egtelik swanger is. BTh, US, (1990).

- VAN NIEKERK, A. C. J. Kontekstualiteit in die Suid-Afrikaanse sosiale-etiek: 'n Vergelykende ondersoek na The Kairos Document, die Evangelical witness, Die Belydenis 1986 en Kerk en Samelewing. DD, UP, (1990).
- VAN NIEKERK, A. S. Constructions of human reality. *Theologia Viatorum* 18, (1990) 90-101.
- VAN NIEKERK, A. S. Nog nadenke na aanleiding van 'Nadenke van 'n Afrikaner' deur HJC Pieterse. *Hervormde Teologiese Studies* 46, 1-2 (1990) 207-221.  
In a recent publication the theologian HJC Pieterse reflected on the spiritual and existential condition of the modern Afrikaner, and his feelings of guilt, loneliness and hopelessness. In this article it is argued, by comparing Pieterse's reflections to Afrikaans literature, that the Afrikaner has, since the beginning of the 20th century, been moving away from the soil and from his African contacts, and has become more and more European and American in his thinking. Apartheid was meant to finalise his separateness from Africa. The resistance of the modern Afrikaner to apartheid does not, however bring a new relation to Africa. It is rather one step closer to European thinking.
- VAN NIEKERK, A. S. Sosio-politieke konflik: 'n Pastorale analise (1). *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 3 (1990) 403-410.
- VAN NIEKERK, A. S. What is the future of the Theological School Stofberg (Turffloep)? *Theologia Viatorum* 17, (1989) 74-92.
- VAN NIEKERK, E. A. Kapelaansdiens alte eensydig bekyk. *Die Kerkbode* 146, 10 (7 September 1990) 8.
- VAN NIEKERK, H. Rut 1:1-4:22. *Acta Theologica* 10, 1 (1990) 112-126.
- VAN NIEKERK, H. Wêreldgebeure en menslike verantwoordelikheid binne die perspektief van die voorsienigheid van God. BTh, UV, (1984).
- VAN NIEKERK, J. A. Pastoraat aan die tugwaardige lidmaat. BTh, UV, (1986).
- VAN NIEKERK, S. D. L. Die pastorale bediening aan egpare met fertiliteitsprobleme. BTh, UV, (1988).
- VAN RENEN, A-L. Turtles net waar jy kyk: Is dit goed of sleg? *Die Kerkbode* 146, 23 (1990) 6-7.
- VAN RENEN, A. Beswaardes praat van "n gruwel": Nuwe Afrikaanse Bybel is geen verdraaiing nie! *Die Kerkbode* 145, 9 (9 Maart 1990) 8-9.
- VAN RENEN, A. Bybelgenootskap van Suid-Afrika bereik kwarteeu: God het laat groei. *Die Kerkbode* 146, 19 (9 November 1990) 6-7.
- VAN RENEN, A. Geslagsopvoeding: Ma en Pa of Juffrou en Meneer? *Die Kerkbode* 144, 21 (8 Junie 1990) 6-7.

VAN RENEN, A. Is daar na 130 jaar nog sin in NG Kerk se pinksterviering? *Die Kerkbode* 144, 15 (27 April 1990) 6-7.

VAN RENEN, A. Kinderloosheid: Wanneer 'man en vrou' nie 'pa en ma' word nie. *Die Kerkbode* 145, 12 (30 Maart 1990) 6-7.

VAN RENEN, A. Die lydensweke: 'n Tyd om oor 'n nuwe lewe te jubel? *Die Kerkbode* 145, 11 (23 Maart 1990) 6-7.

VAN RENEN, A. Mag 'n christen staak? *Die Kerkbode* 144, 17 (11 Mei 1990) 6-7.

VAN RENEN, A. Pedofilie: Wie is die 'oom' wat vir jou kinders lekkers gee? *Die Kerkbode* 145, 4 (2 Februarie 1990) 8.

VAN RENEN, A. Die SAUK versprei die evangelie daadwerklik. *Die Kerkbode* 145, 6 (16 Februarie 1990) 8-9.

VAN RENEN, A. Stellenbosch en Pretoria neem bestek op: Sending-oproep gryp duisende jongmense aan. *Die Kerkbode* 146, 12 (21 September 1990) 6-7.

VAN RENEN, A. Waar 'alwetende' dominees 'nie-weters' word: Hulle leer hoe om mense in nood te vertel dat God omgee. *Die Kerkbode* 146, 9 (31 Augustus 1990) 6-7.

VAN RENEN, A. L. Die groot kerklike debat: Kan kerkeenheid net sigbaar word deur kerkvereniging? *Die Kerkbode* 144, 23 (22 Junie 1990) 6-7.

VAN RENSBURG, B. D. J. Openbaring 3:14-22. *Acta Theologica* 10, 1 (1990) 127-136.

VAN RENSBURG, C. Die jongmense en die Woord: 'n Prakties-teologiese ondersoek oor Bybelstudiemetodes. BD, UP, (1990).

VAN RENSBURG, F. Indikatief en paraklese in 1 Petrus en die implikasie daarvan vir die kerklike prediking vandag. *In die Skriflig* 24, 1 (1990) 71-101.

An important step in the process of interpreting a New Testament epistle is to ascertain the communicative contents which the epistle had for the first readers. Only then is it justified and valid to determine the implication of that contents for the present situation. The importance of historical facts (among which cultural situation) for the determination of the first communication situation of a New Testament book has long been generally acknowledged. The importance of grammatical facts (both diachronic and synchronic) has also enjoyed acknowledgement for some time. In addition to the usage of historical and grammatical data, the necessity to take careful cognizance of the literary conventions contemporary to the time of the specific New Testament book, has recently started gaining acknowledgement. The value of these results will be used, firstly for the interpretation of 1 Peter, and secondly and more specifically for the determination of the relationship between indicative and paraklesis in this letter. In this article it is also attempted to give an overview of recent developments in Petrine studies.

**VAN RENSBURG, J. F. J.** Characterizing a poetic line in Young Babylonian: A metrical and grammatical approach. *Journal for Semitics* 2, 1 (1990) 90-99.

In this article Ludlul 2:44 (BWL 40-41) is analysed by means of two complementary methods, namely a metrical (syllabic) and grammatical (morphological and syntagmatic). The diversity within, and value of each approach is demonstrated by applying the insights contributed by various scholars.

**VAN RENSBURG, M. C.** Aktualisering en konkretisering in die prediking. BTh, UV, (1988).

**VAN ROOY, H. F.** Die pasga en sy boodskap in die tyd van die Ou Testament. *Koers* 55, 1 (1990) 5-16.

In this article the passover and its message in Old Testament times are discussed, with special reference to the message of Exodus 12; during the reform of King Josiah of Judah; the message of Passover as celebrated by the exiles returning from Babylonia; and the message of the passover for the people for whom the Chronicles were written. The discussion of the message of the Passover in these instances is preceded by a discussion of the references to the Passover in the books of the Old Testament. It is concluded that the Passover only had meaning when linked to repentance and the service of God. It served to remind the people of God's great deeds of deliverance in the past, such as the deliverance from Egypt, and as such it pointed to the possibility of great deeds of deliverance in the future. The Passover had a positive meaning only for believers.

**VAN ROOY, H. F.** Prophetic utterances in narrative texts, with reference to 1 Samuel 2:27-36. *Old Testament Essays* 3, 2 (1990) 203-218.

Some insights of narrative theory are utilised in a study of the prophetic utterance of the unknown man of God in 1 Samuel 2:27-36 in an attempt to explore the function of prophetic utterances in narrative texts. A short review of the appearance of prophets in the Deuteronomistic history is given. In studying this utterance many uncertainties appear, also regarding references to the fulfilment of the prophecy. The point of view of the reader has a profound influence on the interpretation of the text, as demonstrated by divergent readings of the text. This passage can be viewed as an example of external focalisation in the Deuteronomistic history and also as an example of a narrative with blanks.

**VAN ROOY, H. F.** The structure of the Aramaic treaties of Sefire. *Journal for Semitics* 1, 1 (1989) 133-139.

The problem of the structure of the Aramaic treaties of Sefire remains unanswered in existing studies dealing with these treaties. This paper submits a hypothesis constructed on especially the content and placement of I Sefire C and II Sefire C and the design of III Sefire. The probable structure of these treaties is: introduction, list of goods, curses, document clause and stipulations.

**VAN ROOY, H. F.** The vox populi and structural elements of the book of Ezekiel. *Old Testament Essays* 3, 3 (1990) 275-285.

The author studies the influence of the vox populi, as expressed by two proverbs (Ez 12:22 and 27:18:2), on the structure of chapters 12 to 33. He concludes that Ezekiel 33 serves as a conclusion to this section, and forms a bridge to Ezekiel 34 onwards.

- VAN ROOYEN, C. Die aard en problematiek van 'n middestadbediening vir die opbou van die gemeente. BTh, UV, (1989).
- VAN ROOYEN, J. H. P. Die NG Kerk, apartheid en die Christelike Instituut van Suidelike Afrika. PhD, UW, (1990).
- VAN ROOYEN, J. T. Die faktor van selfbeheersing binne seksualiteit in die hantering van 'n voorhuwelike situasie. BTh, US, (1988).
- VAN ROOYEN, M. G. Die Raad van Nederduitse Gereformeerde Kerke in Suid-Afrika en die staatsbeleid van afsonderlike ontwikkeling. BTh, UV, (1989).
- VAN SCHALKWYK, H. J. Yom Yahweh in die boek Joël. BTh, UV, (1989).
- VAN SCHOOR, T. J. Lewenswyse-evangelisasie as modus tot vernuwing binne die Ned Geref Kerk. BTh, US, (1988).
- VAN STADEN, A. Die beskouing van F W C Naser ten opsigte van die tien verlore stamme in Gereformeerde perspektief. BTh, UV, (1985).
- VAN STADEN, D. Tentmakerbediening en bedieningsnood in die Evangeliese Gereformeerde Kerk in Afrika-Oos (EGKA-Oos). BTh, UV, (1989).
- VAN STADEN, E. M. Die geskiedenis van die Ned Geref Gemeente Hartbeesspruit 1947-1987. BD, UP, (1990).
- VAN TONDER, C. A. P. Die strukturele opbou van die Atra-hasis-epos in die tweede kolom van die eerste tablet. *Journal for Semitics* 2, 1 (1990) 100-111.  
This paper is concerned with the structural composition of the text. The text betrays a symmetry which probably reflects an oral structure, i.e. one used in oral recitation. Attention is given in this investigation to the stylistic and structural techniques used by the poet. It appears that stylistics emphasise the semantic content of the text. To this end the poet makes use of a wide variety of chiasmic parallelisms so structuring the poem in a pivotal pattern.
- VAN TONDER, D. F. 'n Eksegetiese ondersoek na 2 Konings 22. BTh, UV, (1986).
- VAN TONDER, J. P. J. Die gebruikswaarde van rasioneel-emosionele terapie in die pastorale hantering van die adolessent met selfmoord-gedrag. BTh, US, (1990).
- VAN VUUREN, D. Violence on television: curbing a creeping villain. *Communicatio* 16, 1 (1990) 58-66.
- VAN WIJK, J. H. Die problematiek van die geestelike toerusting van bekeerlinge uit die Islam. BTh, US, (1990).
- VAN WYK, B. J. Eers gehoorsaamheid, dan heroerwering. *Die Hervormer* 83, 7 (1990) 5.

- VAN WYK, B. J. Die gesag van meerdere vergaderings. *Die Hervormer* 83, 6 (1990) 5.
- VAN WYK, B. J. Die Presbiteriaal-sinodale kerkbegrip met besondere verwysing na die Kerkwet van die Nederduitsch Hervormde Kerk van Afrika. DD, UP, (1990).
- VAN WYK, D. J. C. P J Hoedemaker: 'Wat ék bedoel, is die behoud van die kerk'. *Hervormde Teologiese Studies* 46, 4 (1990) 497-512.  
The birthday of the wellknown Dutch Reformed theologian P J Hoedemaker 150 years ago, was celebrated in the Netherlands during 1989. In his struggle against the formidable dr Abraham Kuyper, it became more and more evident that Hoedemaker was himself a very perspicacious, independent theologian. His dramatic struggle for the unity and the wholeness of the church against every schismatic action is really unique in the history of the church. The theological concepts of Hoedemaker stongly influenced the thoughts of Dutch theologians like Th L Haitjema and A A van Ruler, and consequently also a large number of South African theologians in the Dutch Reformed Churches.
- VAN WYK, G. Relevance of Theology in South Africa. *Theologia Evangelica* 23, 3 (1990) 48-62.  
During September 1990 members of the Faculty of Theology at UNISA discussed the topic 'The relevance of theology in South Africa'. Deist concludes that there is no area of life that is not addressed by the religious perspectives of the Old Testament, if it is interpreted in an imaginative and creative way. Pillay describes the task of the church historian as being the facilitation of the dialogue between the biblical text, the history of its interpretation and the present life situation. Van Wyk is convinced that practical theology must redefine its traditional approach according to which the pastor and the church is emphasised. Hulley is of the opinion that theological ethics will remain relevant as long as it enables students to make critical evaluations of what happens in our society.
- VAN WYK, H. Die pastorale sorg aan die ongehude moeder met spesiale verwysing na die besluitneming ten opsigte van enkelouerskap. BTh, UV, (1990).
- VAN WYK, H. C. Die effektiwiteit van pastoraalgerigte televisie-prediking. BTh, US, (1989).
- VAN WYK, I. W. C. Opknapping van opsig en tug noodsaaklik. *Die Hervormer* 83, 14 (1990) 4.
- VAN WYK, I. W. C. Opsig en tug: Moet dit liever gelaat word? *Die Hervormer* 83, 12 (1990) 5, 7.
- VAN WYK, J. H. *Die kerk se antwoord op Satanisme*. Potchefstroom, PU, Instituut vir Reformatoriese Studie. F1:270, (1990).
- VAN WYK, J. H. Teologie en Renaissance. *In die Skriflig* 24, 2 (1990) 143-154.  
In this article some theological perspectives of the Renaissance period are highlighted and discussed. The conclusion arrived at is that we can hardly speak of a 'theology of the Renaissance', and that much of the observations about and criticism of the Renaissance period consists of generalisations. Although the author has reservations concerning Renaissance thought in general, appreciation for certain facets is stated.

- VAN WYK, J. H. *Vígs*. Potchefstroom, PU, Instituut vir Reformatoriese Studie. F1:267, (1990).
- VAN WYK, R. P. 'n Persepsiologiese evaluering van enkele pastorale modelle. BTh, UV, (1990).
- VAN WYK, S. W. Die geestelike versorging van lidmate van die Ned. Geref. Kerk in konsentrasiekampe tydens die Tweede Vryheidsoorlog met spesifieke verwysing na Brandfort. BTh, UV, (1983).
- VAN WYNGAARD, G. Kerkmusiek en die gemeente. *Vir die Musiekleier* 10, (1990) 26-28.
- VAN ZIJL, C. 'Christus die seun van God': Die implikasies daarvan vir die christelike gemeente soos uitgebeeld in Matt 14-20. BTh, US, (1988).
- VAN ZYL, A. S. Kategismusprediking as Woordbediening. BTh, UV, (1985).
- VAN ZYL, C. J. Approaches and models in the treatment of incest: A critical review. MA, UP, (1990).
- VAN ZYL, F. D. Die kerkregtelike verantwoordelikheid van die Nederduitse Gereformeerde Kerk in die Oranje-Vrystaat met betrekking tot die aflegging van belydenis. BTh, UV, (1984).
- VAN ZYL H. C. Geweld van christen teenoor christen: Die godsdiensoorloë met spesifieke verwysing na die dertigjarige oorlog (1618-1648). *Studia Historiae Ecclesasticae* 16, 1 (1990) 80-97. Different views on war and peace are discussed especially those of the Roman Catholics, Lutheran and Reformed participants in the Thirty years war. The beginning of the conflict in Bohemia is described as well as three phases in the struggle in Germany viz. the Danish, Swedish and French intervention. Finally the outcome of the peace treaty of Munster is evaluated.
- VAN ZYL, H. C. God se genade verliesbaar? - nog eens Hebreërs 6:4-6. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 3 (1990) 336-347.
- VAN ZYL, H. C. Die nut van morele waardes vir die pastoraat. BTh, US, (1989).
- VAN ZYL, H. J. Ironie as taalhandeling in Matteus 5:17-48. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 1 (1990) 23-34.
- VAN ZYL, H. J. Die ontleding van taalhandelinge in 1 Jh 1:1-2:11 met die oog op die Deontiese neerslag. BTh, UV, (1985).
- VAN ZYL, I. J. 'n Historiese en kritiese evaluering van die Walliese herlewing van 1904. BTh, US, (1989).
- VAN ZYL, J. Die prediking van die Josefverhale: Die teologiese metode. BTh, US, (1990).
- VAN ZYL, J. D. Die verhouding tot God en die self rondom selfmoord. BD, UP, (1990).

VAN ZYL, J. J. 'n Eksegetiese studie na die voorkoms en boodskap van die term versoening (kpr) in Levitikus 1-16. BTh, UV, (1982).

VAN ZYL, J. J. Die prediking oor eskatologiese stof in die kerklike jaar. BTh, UV, (1988).

VAN ZYL, J. M. Die kerk se taak in die verandering van vooroordele tov die vigspasiënt. BTh, US, (1989).

VAN ZYL, N. Pastorale sorg aan die Hoërskoolseun in die koshuis. BTh, UV, (1984).

VAN ZYL, P. J. Die gebed van Hiskia om genesing: 'n Eksegetiese studie. BTh, US, (1989).

VAN ZYL, W. H. Die aard en strukturering van die kategismusprediking. BTh, UV, (1988).

VANKER, A. F. The historical significance of the 'Uthmanli rule. *Al-Ilm* 9, (1989) 95-107.

VELDSMAN, D. P. Religiöse ervaring: Aspoestertjie van teologiese besinning. *Hervormde Teologiese Studies* 46, 3 (1990) 323-344.

How is the concept 'experience' to be understood, a concept frequently used but which defies clearcut definition? How is religious experience, which is not a terminus technicus, to be understood? These questions are addressed from a historic survey of developments in the interpretation of the nature and understanding of religious experience, spanning Aristotle to modern German theologians. Stressing the fundamental importance for theology of reflection on religious experience, this article describes religious experience as feeling plus a religious conceptual framework, constituted by recollection and embodied in hope.

VENTER, C. J. H. Indikatief en paraklese in die verkondiging met toeligtig uit die Pastorale briewe. *In die Skriflig* 24,1 (1990) 1-26.

Having defined the terminology 'indicative', 'paraclesis' and 'proclaiming the gospel' as used in this article, attention is focussed in two main issues to be investigated in this article. The first issue is aimed at determining the main results of recent research in respect of the relation and functioning of indicative and paraclesis in the field of a selection of studies from the New Testament, Ethics, Pastoral science and Homiletics. Secondly a separate investigation on the relation and functioning of indicative and paraclesis in three pericopes from the Pastoral Epistles is undertaken, on the one hand as a test of the results in recent research on indicative and paraclesis, and on the other hand to determine whether these pericopes shed new light on the problem of indicative and paraclesis, especially for proclaiming the gospel. Finally the main conclusions are summarised in certain key statements in which the practical implications for proclaiming the gospel are also included.

VENTER, C. J. H. Die nagmaal as maaltyd. *Koers* 55, 1 (1990) 79-94.

To reach the goal of this article two main issues are being investigated. The first concerns the relationship between meals in the Old and the New Testament and Holy Communion as a meal. The second issue is: what is the meaning of Holy Communion as a meal for the believer, i.e. what does it mean to eat the body of Christ and to drink his blood. By means of analysis and synthesis the relevant data from Scripture are investigated. Due to a lack of sufficient exegetical material

concerning the Holy Communion as a meal, several ad hoc passages had to be explored independently in order to obtain data for the topic. In the course of this article matters pertaining to the Holy Communion as a meal are also dealt with in the light of the obtained data from scripture. In conclusion Holy Communion as a meal is finally defined in the light of the relevant and explored data from Scripture.

VENTER, G. Die leeu-metafoor in Jeremia. BD, UP, (1990).

VENTER, J. A. N. Christensportluiaksies: Alternatief of katalisator? BTh, UV, (1989).

VENTER, J. G. H. Die sogenaamde skeuring tussen Jode en Samaritane. 'n *Vriend in ons poorte: Studies opgedra aan Prof. Paul du Plessis*. Coetzee, J. H., Nortjé, J. H. & Viviers, H. (reds). Johannesburg, (1990) 219-234.

VENTER, J. J. *Die 'New Age'-beweging./The 'New Age'-movement*. Potchefstroom, Instituut vir Reformatoriese Studie. F1:273/274, (1990).

VENTER, J. M. Die christologie van Matteus: 'n Vertellersperspektief-analise. BTh, US, (1988).

VENTER, J. S. Skepping en verlossing by Deuterocesaja. BD, UP, (1990).

VENTER, P. H. Pastorale bediening aan die depressiewe adolescent. BD, UP, (1990).

VENTER, P. M. Was dit nodig om die Bybel opnuut te vertaal? *Die Hervormer* 81, 11 ( Februarie 1990) 4.

VENTER, T. N. God weet, onderneem en voorsien. *Die Kerkbode* 145, 4 (2 Februarie 1990) 10.

VERBEEK, T. A. Die gemeente in Openbaring 2-3: Teregwydings, oplossings vir hulle probleme en beloftes gekoppel aan hulle gehoorsaamheid. BD, UP, (1990).

VERHOEF, P. A. Calvyn oor Messiasverwagting in die Ou Testament. *Nederduitse Gereformeerde Teologiese Tydskrif* 31, 1 (1990) 112-117.

VERHOEF, P. A. Messias nie uit nuwe Bybel 'wegvertaal' nie. *Die Kerkbode* 145, 10 ( 16 Maart 1990) 5.

VERHOEF, P. A. Skuldbelydenis: Wat beteken dit? *Die Kerkbode* 146, 23 (1990) 4.

VERMAAK, C. J. Die Salpeterkrans: 'n Sinkretistiese plek - 'n Missionêr-kritiese ondersoek. BTh, UV, (1986).

VERMAAK, P. S. Die rol van groot families in die Ur III-tydperk. *Journal for Semitics* 2, 1 (1990) 112-124.

Large, extended families played a prominent and important role in the social and cultural life of Mesopotamia. They formed the foundation of the royal as well as the important non-royal

families. This article discusses the role of the large families in the Ur III period. Large families not only played an important role in the economic life, but also occupied prominent posts in the temple and state administration, i.e. in the civil, military, and religious sectors. Consequently, they were a threat to the power of the king.

VERMEULEN, H. J. Die geloofsversorging van die fisies-gestremde kind in die Hoërskoolfase. BTh, US, (1988).

VERSCHOOR, J. *Vigs*. Potchefstroom, PU, Instituut vir Reformatoriese Studie. F1:267, (1990).

VERSTER, P. Die ontwerp van 'n dogmaties-etiese versoeningsmodel, gegrond op 'die bediening van versoening' in 2 Kor 5:1-21. *Acta Theologica* 10, 1 (1990) 57-77.

A dogmatic-ethic model is constructed on the basis of Paul's view on the 'ministry of reconciliation' in 2 Cor 5:11-21. In this model reconciliation is based intertrinitically-theocentrically. It centers on the Christological aspect of reconciliation. Anthropologically the reconciliation is based on the inclusive and corporative elements of reconciliation, thus 'in Christ' and as the body of Christ. Ecclesiologically the reconciliation is constructed in the reconciled community. The visible church is the primary stature of the body of Christ and brings reconciliation about by stressing the Christological aspect of the reconciliation.

VILJOEN, A. T. Vigs in Afrika, met spesiale verwysing na Suid-Afrika. *Koers* 55, 3 (1990) 329-343.

It is generally accepted that Africa is the continent that is most seriously affected by the AIDS epidemic. As a result of under-reporting, the actual incidence of AIDS may be more than ten times higher than indicated by the official figures. The majority of females of child-bearing age can be infected within the next 4-6 years. Infant mortality is expected to increase dramatically. Up to 50% of babies born to HIV-infected mothers are also infected. Most of these babies will develop an AIDS-related illness and die at a very young age. Twelve factors have been identified which place the black population of South Africa among the highest risk groups in the world. No vaccine or cure is available at this stage. Education of the general population, with the aim to bring about a change in sexual practices, is the only way to prevent a demographic catastrophe in this country.

VILJOEN, E. John Owen se kerkbeskouing: 'n Puriteinse perspektief. BD, UP, (1990).

VILJOEN, F. D. Die uitbouing van die bediening van die gelowiges as antwoord op die bedieningsnood van die plaasarbeider (RSA). BTh, UV, (1989).

VILJOEN, F. P. Die betekenis van Psalmois, Humnois en Odais Pneumatikais in Kolossense 3:16 en Efesiërs 5:19. ThD, PU, (1990).

VILJOEN, H. J. Die verhaalopbou van Jh 1-12. BTh, UV, (1983).

VILLA-VICENCIO, C. Religion, Revolution and Reconstruction: The significance of the Cuban and Nicaraguan revolutions for the church in South Africa. *Journal of Theology for Southern Africa* 73, (1990) 48-59.

**VISAGIE, P. J.** The beginning of the word: Introduction to a theory of archaeological grammar. *Neotestamentica* 24, 1 (1990) 131-142.

In this paper an outline of a theory of archaeological grammar is developed. The type of discourse this theory deals with is explained, as well as the relevance of the theory for a critique of both the positivist and deconstructionist models of text and discourse. Reference is made to the opening phrases in the Prologue of the Gospel of John to illustrate some of the basic concepts of the theory. Examples such as the modern reverence for the human mind or for social justice are also dealt with in the analysis, to indicate how the principles of archaeological grammar underlie both the biblical and the modernist language of belief. Connecting links which this grammar may have with other theories, such as the study of rhetoric or speech act theory or conceptual semantics, are briefly pointed out.

**VISSER, R.** Sionspsalms? 'n Eksegetiese en hermeneutiese studie. BTh, US, (1988).

**VIVIERS, H.** Hooglied: 'n Lied met goddelike klanke. 'n *Vriend in ons poorte: Studies opgedra aan Prof. Paul du Plessis*. Coetzee, J. H., Nortjé, S. J. & Viviers, H. (reds) Johannesburg, (1990) 235-247.

**VOLSCHENK, G. F.** Leierskap en ampsbegrip by die sekte van Shembe. BTh, UV, (1983).

**VORSTER, J. N.** Toward an interactional model for the analysis of letters. *Neotestamentica* 24, 1 (1990) 107-130.

This article argues that an analysis of New Testament letters can no longer stop at a structural analysis, but has to take cognisance of aspects of conversational analysis and rhetoric. That an interactional model rather than a structural approach should be adopted in the analysis of letters, is required from the letter genre itself. Various aspects of conversational analysis as well as rhetoric, for example conversational principles and implicatures, the relationship between speech situation and rhetorical situation and the components of the rhetorical situation are discussed. The article is theoretical in character.

**VORSTER, W. S.** Eksaminering van M- en D-skripsies/Examining of M and D theses. *Theologia Evangelica* 23, 3 (1990) 63-72.

After experiencing practical problems with the examining of M and D theses, the Executive Committee of the Faculty of Theology instructed the Faculty Teaching Committee to organise a symposium at which the members of the faculty could hear each others' views on this delicate subject. The symposium was held on 7 May 1990. At the symposium it was requested that the four presentations be published in *Theologia Evangelica* so that the thoughts expressed could be heard more widely. This paper is in answer to that request.

**VORSTER, W. S.** Bilingualism and the Greek of the New Testament: Semitic interference in the Gospel of Mark. *Neotestamentica* 24, 2 (1990) 215-228.

This essay concerns bilingualism and Semitic interference in the Greek New Testament writings. A general survey is given of associated problems regarding the nature of New Testament Greek, and special attention is given to Semitic interference in the Gospel of Mark. It is argued that the cause of such interference should be explained in terms of bilingualism and not in terms of the use of sources or translation.

VOS, C. J. A. Die ambagsman en sy beiteljtjie. *In gesprek oor die erediens: Teologiese huldigingsbundel aan Prof A C Barnard*. Smuts, A. J., Vos, C. J. A. & Nel, M. (reds). Pretoria: NG Kerkboekhandel. (1990) 157-171. ISBN 0 7987 0567 1.

VOS, C. J. A. Op Hom die groot hosannas: Perspektiewe op die bewaring en vernuwung van die kerklied. *Skrif en Kerk* 11, 2 (1990) 209-221.

Throughout the ages until the present day the Christian Church has been committed to the Biblical, theological and ecclesiastical tradition in which the hymns and anthems served to express and interpret its faith. The conservation of a rich hymnological tradition has not restrained the Church to strive for renewal of the hymnal. This pursuit is based on the insight that hymnological renewal is necessary from a theological and practical point of view. In this article certain theological, literary and musicological perspectives are presented on the duality between hymnological conservation and renewal.

VOS, C. J. A. Siekte hou op, maar gebed bly vir ewig. *Die Kerkbode* 145, 7 (23 Februarie 1990) 7.

VOS, D. D. The Black experience in Black theology: Some missiological reflections. MTh, UNISA, (1990).

VOSLOO, J. W. Die funksie van die skeppingstradisie in Job 38:1-11. BD, UP, (1990).

VOSLOO, R. R. Die verhouding tussen Christus en kultuur in die denke van H Richard Niebuhr. BTh, US, (1990).

VOSLOO, W. Bybelkunde: Is die studieveld vanselfsprekend? *Scriptura* 34, (1990) 38-47.

Judged by the diverse curricula at universities and the divergent opinions voiced in publications, there is no general agreement as to what the field of study of Biblical Studies should be. The question is especially whether systematics, ethics and the history of religions should be part of the subject. As Biblical Studies is no longer a subject determined mainly by school requirements, the scope of the discipline has broadened to supplying knowledge of the Bible to persons of all walks of life. Accordingly, Biblical Studies should primarily be directed at the understanding of the Bible. However, the material should be systematised on a historical basis, and the ethical relevance should be spelled out. History of religions should not be part of Biblical Studies. The post-graduate field of studies could hardly differ from that of Old Testament or New Testament in a faculty of theology.

VOSLOO, W. Valse verwagtinge aan die kaak gestel: Die funksie van die heilstradisies in Jeremia 7:1-15. *Skrif en Kerk* 11, 2 (1990) 222-230.

In Jeremiah 7:1-15 various traditions are employed in different ways. The expectations based on the Zion Tradition, namely that Jerusalem is inviolable because of Jahweh's presence, are exposed to be false. This is done with reference to the Sinai Tradition, accentuating that Jahweh's saving acts are not determined by his presence in the temple, but by Juda's loyalty to the prescriptions of Sinai. Furthermore, the Conquest Tradition is used to describe the extent of the judgement in store for Judah, namely the loss of the land.

## W

WAGNER, W. L. North American protestant missionaries in Western Europe: A critical appraisal. *DTh, UNISA*, (1990).

WALKER, D. 'Radical evangelicalism': An expression of Evangelical social concern relevant to South Africa. *Journal of Theology for Southern Africa* 70, (1990) 37-46.

WENDLAND, E. R. Semantic density and the language of the Johannine Epistles: With special reference to 2 John. *Neotestamentica* 24, 2 (1990) 301-333.

In this essay the infrequently discussed phenomenon of deliberate ambiguity is explored in relation to the Johannine Epistles, 2 John in particular. It is retermed 'semantic density' (SD) to more adequately reflect its nature and function, namely, a progressive coalescence of complementary concepts, effected by the intentional reiteration of a cluster of key terms, which are thereby merged into a more comprehensive thematic notion. SD is thus distinguished from 'ambiguity' on the one hand and 'obscurity' on the other. Several types of discourse analysis are employed to demonstrate the likely presence of SD in 2 John, and the principle is then applied to explain two disputed 'ambiguous' expressions in verses 6 and 9 respectively, each of which pertains to the author's central message concerning the 'truth'. Finally, the implications of SD for biblical exposition and translation are pointed out.

WENTWORTH, B. J. 'n Eksegetiese verkenning van Amos 1 en 2. *BTh, UV*, (1987).

WESSELS, D. G. Die gebruik van die Psalms in die pastoraat met die oog op die ontwikkeling van 'n deurliefde spiritualiteit. *BTh, US*, (1990).

WESSELS, W. J. The validity of Old Testament Theology: Eichrodt, a forerunner of the modern era. *Old Testament Essays* 3, 2 (1990) 147-157.

Under the rubric 'Validity and truth in Old Testament and Biblical theology', I wish to concentrate on the question of validity with regard to Old Testament Theology. Because of the extent of the subject only the work done by Walther Eichrodt will be discussed. After a brief introductory survey, some of the presuppositions in the voluminous Old Testament theology presented by Eichrodt will be addressed.

WEST, G. Can a literary reading be a liberative reading? *Scriptura* 35, (1990) 10-25.

Situating itself within liberation hermeneutics, this paper discusses whether a literary mode of reading can offer a theoretically well-grounded biblical hermeneutics of liberation. This question arises from the work of two black South African writers, Allan Boesak, and Ithumeleng J Mosala, particularly from their readings of the Cain and Abel story. The focus of the paper, however, is a discussion of the literary mode of reading of the feminist interpreter Phyllis Trible. The paper argues that by viewing her literary readings of the Old Testament as deconstructions of patriarchy, we have a theoretical framework for grounding a literary biblical hermeneutics of liberation. Finally, the paper sketches why it is that such analysis matters, particularly in the South African context, but also within biblical studies generally.

WEST, G. Two modes of reading the Bible in the South African context of liberation. *Journal of Theology for Southern Africa* 73, (1990) 34-47.