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BALIA, D. M. Discerning God's will for mission in South Africa today. *Missionalia*, vol. 17, no. 1, April 1989, pp. 22-30.

BANWELL, B. A possible meaning of *ephod bad* in 1 Sam 2:18. *Old Testament Essays (New Series)*, vol. 2, no. 2, 1989, pp. 73-74.
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BARNARD, A. C. Diens en diensbaarheid tot opbou van die kerk. *Skrif en Kerk*, vol. 9, no. 2, 1988, pp. 105-119.
The most important change Christ brings about is that people who, in the past, desired to be served, are now willing to serve. The believer is a person who serves and the church is a service community. The service is comprehensive: we serve God, we serve our fellow believers, we serve in the church, we serve in the world, we serve people when they are in need, wherever they are, and we serve God in our services of worship. Through our serving the church is built

up, it grows in depth and width. The foundation and legitimation of all service is the grace of God and the crucifixion and resurrection of Christ. He is the content of all service and at the same time the ultimate example thereof. Every believer as a servant of Christ, is called to service and receives a calling and a task. Conversion and service cannot be seperated. Our faith must be "lived" in service. The church should create the space for the service and use the believers, not only as assistants, but as co-workers. To believe means to know what service is and then to serve within the context of that knowledge.

BARNARD, A. C. *Liturgie en kategese*, in Du Rand, J. A. & Kellerman, J. S. (reds), *Diensknegte van die koning. Huldigingsbundel ter ere van Prof J J de Klerk en Prof E P J Kleynhans.* Bloemfontein: Pro-Christo Publikasies, 1989, pp. 3-17. ISBN 1 86804 078 X.

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BARNARD, R. T. 'n Pneumatologiese perspektief op die doop. M.Div., UP, 1989.

BAX, D. The Vereeniging Consultation. What happened? *Journal of Theology for Southern Africa*, no. 68, September 1989, pp. 61-73.

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BENSUSAN, A. D. A critical analysis of the historical reliability of the book of Esther, together with its literary and structural components. M.A. (Religious Studies), UN, 1989.

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BESTER, G. C. Plaaswerkergemeenskappe in Wes-Kaapland: omvattende geestelike en maatskaplike versorging. M.Th., US, 1988.

BEUKES, E. P. Agtergronde van aktuele staatsopvattinge in Suid-Afrika. *Tydskrif vir Christelike Wetenskap*, vol. 23, no. 3 & 4, 1987, pp. 1-39.

BEUKES, E. P. Die plek van die staat in 'n gedifferensieerde samelewing. *Tydskrif vir Christelike Wetenskap*, vol. 24, no. 3 & 4, 1988, pp. 1-66.

BEUKES, E. P. Die universalistiese inslag van moderne sisteemteorie. *Tydskrif vir Christelike Wetenskap*, vol. 24, no. 1 & 2, 1988, pp. 47-63.

BEUKES, J. A. Die diensboek as handleiding vir alle ouderlinge in hul deelname aan die erediens. *Almanak Nederduitsch Hervormde Kerk*, vol. 83, 1989, pp. 11-13.

BEUKES, M. J. du P. Die begrafnisdiens. *Hervormde Teologiese Studies*, vol. 45, no. 2, Junie 1989, pp. 280-301.
The goal of this study is to indicate that the burial-service is not only the concern of the family, but also that of the church - it is a church-family concern. Biblical and historical data for the greater part confirm this statement. The Church Reformers considered the burial service in principle as a church matter. From the point of view that the burial service is a church-family matter, the church has the responsibility to define the burial service in respect of practical-theological guidelines whilst also taking the needs of the family into consideration.

BINGLE, P. W. *Coram Deo*: die betekenis van die eskatologie vir die prediking. Th.D., PU, 1989.

BLANK, G. K. Deconstruction: Entering the Bible through Babel. *Neotestamentica*, vol. 20, 1986, pp. 61-67.

BLIGNAUT, M. Preke sonder die Woord, is preke sonder krag. *Kerkbode*, vol. 144, no. 16, 3 November 1989, p. 7.

BLOEM, N. J. J. Die Basis Christen gemeenskappe as middel vir die verspreiding van die evangelie. B.D., UP, 1989.

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BOOKHOKANE, L. J. The Old Testament Babylonian exile: a socio-political study. M.A. (Religious Studies), UCT, 1987.

BOOY, G. M. Oorspronge van Apokaliptiek in die Ou Testament. B.D., UP, 1989.

BOOYSEN, D. J. Die uitnodiging na die nagmaal. *Hervormde Teologiese Studies*, vol. 45, no. 1, Maart 1989, pp. 7-18.
Participation in Holy Communion raises a number of questions. The Church is compelled to see to it that the Sacrament is not desecrated and on the other hand, the Church is obliged to encourage participation. The problem arises when visitors of the same confession turn up at the celebration. Can they be allowed to participate? In some churches the answer is an undoubted: No. For other churches it is self-evident - there are no obstacles. In between are a number of churches who are more hesitant and a number of safeguards are adopted. In this case - as in the case of the Nederduitsch Hervormde Kerk - the responsibility rests mainly with

the participant, as he must be aware of the preconditions set by the church and whether he can honestly declare that as far as he is concerned he is unaware of anything prohibiting him from participation. Thus no changes in the church statute are required.

BOOYSEN, D. J. Goeie kerkbestuur - ondergeskik maar onontbeerlik. *Hervormer*, vol. 80, no. 10, Januarie 1989, p. 6.

BOOYENS, J. H. "Volkekunde": Open system and closed minds? - Some critical remarks on criticism. *Koers*, vol. 54, no. 4, 1989, pp. 432-453.
Die skrywer gee in die artikel aandag aan kritiek wat oor die teorie en beoefening van Volkekunde uitgespreek word. Deur middel van 'n kort vergelykende opsomming van die teoretiese uitgangspunte van die sogenaamde vaders van etnosteorie, word daarop gewys dat daar nie sonder meer sprake van teoretiese en metafisiese uniformiteit in die dissipline is nie. Die mening word ook uitgespreek dat alhoewel daar nie genoeg aandag aan strukturele verhoudings in die verklaring van kulturele behoud en verandering gegee word nie, dit nie noodwendig beteken dat 'n sogenaamde paradigmatiese revolusie in Volkekunde vereis word nie.

BORCHARDT, C. F. A. Hilarius van Poitiers oor die versoening. *Skrif en Kerk*, vol. 10, no. 1, 1989, pp. 1-8.
The development of Hilary's thought on the atonement is discussed by comparing his three main works, viz. *Commentary on Matthew, De Trinitate* and *Commentary on the Psalms*. His indebtedness to the Early Latin Fathers Tertullian and Cyprian is also pointed out. The so-called divinization of man in Hilary's works generally ascribed to the influence of Eastern theologians with whom he made contact during his period of exile in the East, may rather be seen as a spiritualisation of the body which is consistent with the ideas of other Latin writers.

BORST, C. B. Gesag en gehoorsaamheid in die huisgesin met verwysing na die vyfde gebod. D.Phil. (Bybelkunde), PU, 1989.

BOS, A. P. The ground motive of Greek culture and the Titanic perspective on the meaning of reality. *Tydskrif vir Christelike Wetenskap*, vol. 24, no. 3 & 4, 1988, pp. 94-123.
The theory of the Dutch philosopher H. Dooyeweerd on the religious ground-motive of Greek culture is based on an out-dated view of a double origin of Greek religion. In this artcle I put forward an alternative explanation for Hesiod's mythical account of the succession of the gods and the Titanomachy, against the background of Semitic myths which focus on the succession of the seasons and in particular on the arrival of the rainy period, brought about by a god who thereafter descends to the underworld.

BOSCH, D. J. Mission in Jesus' way: A perspective from Luke's gospel. *Missionalia*, vol. 17, no. 1, April 1989, pp. 3-21.

BOSCH, D. J. Paul on human hopes. *Journal of Theology for Southern Africa*, no. 67, June 1989, pp. 3-16.

BOSCH, D. J. Your will be done? Critical reflections on San Antonio. *Missionalia*, vol. 17, no. 2, August 1989, pp. 126-138.

BOSCH, F. J. Hillbrow - moeilikste gemeente in SA. *Kerkbode*, vol. 144, no. 17, 10 November 1989, p. 7.

BOSCH, J. G. S. Quo vadis Kriminologie? *Koers*, vol. 54, no. 4, 1989, pp. 454-479.
The author deals with the diversity in contemporary viewpoints among academics in South Africa regarding the subject matter of criminology. The topic subject stems from the rationalization programmes being instituted at South African universities and it is maintained that the future of contextual disciplines such as criminology will be decided according to their material value. Such value is determined in accordance with the recognition of the dicipline in question received within the ranks of established professions. The sole beneficiary in the utilization of criminological knowledge is the criminal justice system. Therefore all scientific practice in criminology should be directed towards serving this goal. An analysis of the philosophical foundations within the framework of Christian scientific practice proves that the subject matter of criminology is juridically orientated and therefore related to jurisprudence and not to the social sciences - a viewpoint held in certain academic quarters. The material value of criminology can only materialise within the criminal justice system. Criminology should be practiced and taught at the law faculties of universities, enhancing pure criminology and paving the way towards official recognition by the law profession.

BOSHOFF, A. P. Roeping en toelating van die bedienaar van die Woord in die Nederduitse Gereformeerde Kerk. B.D., UP, 1989.

BOSHOFF, C. W. H. Die kerk en maatskaplike geregtigheid in Suid-Afrika. *Kerkbode*, vol. 143, no. 18, 19 Mei 1989, p. 15.

BOSHOFF, C. W. H. Sendingwetenskap in die Teologiese Fakulteit van die Ned Geref Kerk aan die Universiteit van Pretoria - 'n evaluering. *Skrif en Kerk*, vol. 9, no. 2, 1988, pp. 120-129.
After a brief historical exposé of the establishing of the department of Missiology in 1966, the organisation of the department is described as well as the different fields which are covered in the department. In the evaluation there are many positive aspects to commend but the negative aspects are also pointed out.

BOSHOFF, J. N. 'n Eksegetiese studie van die verbondsverbreking in Jeremia 11:1-14. B.D., UP, 1988.

BOSHOFF, L. J. Die Nederduitse Gereformeerde Gemeente Silverton 1945-1986. B.D., UP, 1988.

BOSHOFF, M. C. Van Marx tot Bloch - die hoop op 'n beter menslike toekoms. Th.B., PU, 1978.

BOSHOFF, P. B. Die reëls en tussen die reëls van die Korintiërbriewe: Walter Schmithals se "Die Gnosis in Korinth". *Hervormde Teologiese Studies*, vol. 45, no. 2, Junie 1989, pp. 302-327.
The concern of this article is to represent Walter Schmithals' understanding of the Pauline letters to Corinth from his perspective of Paul's lively dialogue with gnostic opponents. It is done under the following headings: Introduction; Literary analysis; Opponents; Christology; Gnosticism; Anthropology; Ethics; Eschatology; Ecclesiology; Paul and the historical Jesus.

BOSMAN, H. L. Does disaster strike only when the Lord sends it? Prophetic eschatology and the origin of evil in Amos 3:6. *Old Testament Essays (New Series)*, vol. 1, no. 2, 1988, pp. 21-30.
Amos 3:6 is interpreted as part of 3:3-8 and is understood against the background of the eschatology of Amos. This paper concludes that Amos was not concerned with the ultimate origin of evil - that remains an enigmatic mystery. However, there can be little doubt that he saw YHWH as the author of evil misfortune (such as natural disasters) that befell heathen nations as the result of YHWH's judgment of human disobedience. The new element, which was a consequence of the eschatological expectation of Amos, was the supposition that Israel was also to be judged.

BOSMAN, J. E. Teorieë vir 'n genesingsbediening in die Apostoliese Geloof Sending van Suid-Afrika. M.Th., UNISA, 1988.

BOSMAN, P. R. Oor omgee en ompraat. Die pragmatiese beginsels van G M Leech toegepas op die Filemon-brief. B.D., UP, 1989.

BOTHA, C. J. An evaluation of the latest research on Nubia. *Studia Historiae Ecclesiasticae*, vol. 15, no. 2, 1989, pp. 99-116.
The church in Nubia refers to the church in the southern part of modern Egypt and Sudan, an area that is today predominantly Muslim. The history can best be summarised according to the era's described by Professor Frend (1981:63). 1) Fifth and early sixth century - gradual penetration of Christianity. 2) 540-580 - period of mission and conversion (mainly Monophysite). 3) Until 750. First known Nubian writing. Trade with Egypt with resulting religious and cultural influences. 4) 800-1170. Classical period of Nubian Christianity. Peaceful co-habitation with Muslim traders. Christianity strong around Faras and Q'asr Ibrim. 5) 1170-1300. Decline due to Muslim incursions. Small churches and defensive architecture. 6) 1300-1450. Gradual Nubian isolation and Muslim penetration. Excavations indicate small pockets of Christian witness and a gradual decline of Christianity as the Muslim influence increased.

BOTHA, C. J. Die grondbeginsels van Luther se kerkreg. *Studia Historiae Ecclesiasticae*, vol. 15, no. 1, 1989, pp. 1-17.
In this article the author wishes to look as a reformed theologian at Luther's view on church polity. Luther's ideas on the true and the visible church are discussed, as well as the Scriptural legitimation Luther wishes to give to church polity and office. The reader is also informed about the role Luther attributed to the state in church affairs.

BOTHA, C. J. What is the kingdom of God? *Theologia Evangelica*, vol. 22, no. 3, September 1989, pp. 30-35.
Ten spyte daarvan dat die begrip "Koninkryk van God" 'n sentrale plek inneem in die prediking van Jesus en in die boodskap van die Nuwe Testament, lewer dit tog moeilike probleme aan die eksegese. Dit is daarom te verstane dat die begrip deur die eeue verskillend deur teoloë geïnterpreteer is. Hierdie artikel gee 'n oorsigtelike beeld van hoe die begrip verstaan was in die teologie voor die verligting, en hoe die verligting en veral die wetenskapsfilosofie van die huidige eeu mense se begrip van die Koninkryk radikaal beïnvloed het.

BOTHA, H. N. Die ACSV: Is daar gronde vir 'n veranderde houding? *Hervormer*, vol. 80, no. 10, Januarie 1989, p. 9,14.

BOTHA, J. 'n Praktiese riglyn vir die gebruik van die Louw & Nida-Woordeboek. Geïllustreer aan die hand van die betekenis van *kairos* in Galasiërs 6:9-10. *In die Skriflig*, vol. 23, no. 92, Desember 1989, pp. 24-39.
The Greek-English lexicon of the New Testament based on semantic domains, (2 vols), compiled by J P Louw & E A Nida, is unique in many respects. Its most important feature, however, is the fact that the material in the Lexicon is arranged and presented in semantic domains and not alphabetically. Because of this significant and important difference with traditional lexicons, it might initially be a problem to find an adequate method to gain the optimum value from the practical use of the Lexicon. The guideline is illustrated by means of a discussion of the meaning of *kairos* in Gal 6:9-10.

BOTHA, J. 'n Stilistiese analise van die Christushimne (Kolossense 1:15-20). Th.B., PU, 1984.

BOTHA, J. Die Louw & Nida-Woordeboek - 'n Kragtige nuwe hulpmiddel vir die eksegeet, prediker en Bybelvertaler. *In die Skriflig*, vol. 23, no. 92, Desember 1989, pp. 1-23.
With the publication of the Greek-English Lexicon of the New Testament based on Semantic Domains compiled by J.P. Louw & E.A. Nida in 1988, an important and very valuable "tool" became available to biblical scholars and preachers. The purpose of this article is to introduce this Lexicon to the readers of this journal - of which most are ministers which may profit considerably from the use of this lexicon. In order to accomplish this purpose, the basic theoretical principles on which the Lexicon is based are discussed and the positive reception of the Lexicon is illustrated from a number of reviews. After a few critical remarks, the article concludes with an illustration of the meaning of the word *pater* in the New Testament, based on information collected from the Lexicon.

BOTHA, J. Die diaken in 'n studentegemeente: 'n vergelykende studie. B.D., UP, 1988.

BOTHA, J. On the "reinvention" of rhetoric. *Scriptura*, no. 31, September 1989, pp. 14-31.
The dominant current conception of rhetoric is defined in this article as "a less important, formal aspect of the use of language in (oral) human communication, not (necessarily) expressing truth; a practice which consists in essence of the use of stylistic figures with the purpose of evoking an emotional effect in an audience." This conception, however, differs significantly from rhetoric as it was seen by the ancient Greek and Roman rhetoricians. In the 20th century the study of rhetoric revived - building on classical conceptions but also with significant emphasis: genesis (the process of creation) as well as analysis (the process of interpretation) is the mark of modern rhetoric. Thus the wider social relations between speakers and their audience, writers and readers, fall within the rhetorician's purview. This implies that two levels of discourse have to be dealt with: the level of rhetoric in Scripture (i e, how the text "works" or "functions"), and the level of the rhetoric of the interpretation of Scripture (i e, how modern scholars - as readers within specific social relations - argue their case about the interpretation and methods of interpretation of the New Testament). It is argued that the "reinvention" of rhetoric, as seen by the emergence of rhetorical criticism in New Testament interpretation, needs to affect both the practice of New Testament interpretation itself, and the institutionalizing of New Testament scholarship in seminaries, faculties of theology and scientific societies in South Africa. Rhetorical criticism can get us into contact with texts as power once again, and not just with texts as embodiments of content.

BOTHA, J. Ontleding van die sintaktiese struktuur van 2 Petrus. B.A. Hons (Grieks), PU, 1979.

BOTHA, J. Sosio-historiese en sosiologiese interpretasie van die Nuwe Testament. *Koers*, vol. 54, no. 4, 1989, pp. 480-508.
Contemporary social and political developments on a global scale prompted a renewed interest in the study of the social facets of the New Testament during the past decade or so. The purpose of this article is to give an overview of the progress made in this line of questioning. More specifically, the article has as its aim to propose a set of categories in terms of which the two main approaches within this branch of New Testament studies can be clearly and consistently distinguished - a matter on which there is currently much confusion. The two approaches are (i) a description of social aspects of the New Testament based on historical-critical methodology, and (ii) an interpretation of the social data thus collected, based on modern social-scientific methodology (specifically Sociology and Anthropology). It is argued that there is ample room as well as a need for the practice of both these approaches, despite the disagreements between the proponents of the two schools. An important aspect of the author's argumentation is to give relatively elaborate illustrations of each approach.

BOTHA, J. S. Die verhoudinge tussen die Nederduitse Gereformeerde Kerk en die Reformed Church in Africa. B.D., UP, 1988.

BOTHA, L. J. Teologies-etiese probleme rondom die ontstaan, bestaan en vergaan van menslike lewe. M.Div., UP, 1988.

BOTHA, M. E. Cultural universals: so what? The necessity of the recognition of cultural universals by Christian scholars. *Koers*, vol. 54, no. 1, March 1989, pp. 74-87.

BOTHA, M. E. Diskussie. Misplaaste kritiek? *Koers*, vol. 54, no. 3, September 1989, pp. 359-381.

BOTHA, M. E. Gespreksmoontlikhede tussen verskillende paradigmas. *Koers*, vol. 54, no. 2, Junie 1989, pp. 190-207.

BOTHA, M. M. 'n Kultuurhistoriese ondersoek na die gebruik van musiekinstrumente in die ou Nabye Ooste met toespitsing op die Ou-Testamentiese tydvak. D.Phil., UV, 1988.

BOTHA, O. J. Die bestuurstaak van die predikant in die gemeente. B.D., UP, 1988.

BOTHA, P. J. J. Christology and apology in Ephrem the Syrian. *Hervormde Teologiese Studies*, vol. 45, no. 3, Maart 1989, pp. 19-29.
Christology is an attempt to relate the two natures of Christ; apology on the other hand, has the dual aim of justification and attack; both these entail polar structures. It is argued in this paper that these two binary systems of opposition interfered with each other to a certain extent. This occurred because of the practice of the early church to establish institutional stability and consent via a process of polarisation. The effect of apologetic antitheses on Ephrem's description of the natures of Christ is investigated. Examples from Ephrem's work relating to the polarity between the church and Judaism, between the nature of God and Arianism, and between the nature of God and humanity are discussed.

BOTHA, P. J. J. *ouk estin ode*...Mark's stories of Jesus' tomb and history. *Neotestamentica*, vol. 23, no. 2, 1989, pp. 195-218.
Historical studies of Mk 16:1-8 concentrated on the issue of tradition and redaction. An approach informed by oral poetics is suggested as an escape from the stalemate achieved by the conventional alternatives. Mark's tomb stories are analysed from this perspective and suggestions are made about how early Christians might have found Mark's story about Jesus' death, burial and escape meaningful. Keeping some historical constraints in mind, possibilities underlying the narratives are explored.

BOTHA, P. J. J. Resepsieteorie: Konkurrent of komplement van die teksimmanente eksegese? *Skrif en Kerk*, vol. 10, no. 2, 1989, pp. 113-127.
Due to the underlying principles on which it was based and which suggest a critical view of positivism and its idea of applying an exegetical "method" to a text, it seems as if the reception theory could only be regarded as an alternative to text-immanent exegesis. This paper reflects on the possibility of incorporating the insights of the reception theory into a text-immanent model so as to form a comprehensive exegetical approach.

BOTHA, P. J. J. The historical Domitian - illustrating some problems of historiography. *Neotestamentica*, vol. 23, no. 1, 1989, pp. 45-59.
The "quest for the historical Domitian" provides a good example of the problems a historian has to grapple with, especially when the sources are very limited and biased and a strong tradition to pre-judge the issues exist. This paper discusses some relevant theoretical aspects of historical research, the major sources for knowledge of Domitian, and develops a context within which one can understand the opposition and persecution encountered under Domitian. It adds up to a preliminary study: prolegomena to a more complete historical reconstruction - illustrating the need of such an attempt as part of all historiography.

BOTHA, S. P. Diskoersanalise van 1 Korintiërs. *Theologia Viatorum*, vol. 16, Desember 1988, pp. 54-68.

BRADLOW, M. A. Imperialism, state formation and the establishment of a Muslim community at the Cape of Good Hope, 1770-1840: a study in urban resistance. M.A. (History), UCT, 1988.

BRAND, H. Soeklig val ongemaklik helder. *Kerkbode*, vol. 143, no. 22, 16 Junie 1989, p. 10.

BREDELL, C. E. Die nuwe Jerusalem as kerugma: 'n Eksegetiese studie van Openbaring 21:1-22:5. N.D.T., UP, 1988.

BREDENKAMP, H. C. IHN: Argiefbewaarplek en navorsingsentrum vir die nageslag van kleiner gevestigde kerke in Suid-Afrika. *Studia Historiae Ecclesiasticae*, vol. 14, 1988, pp. 1-17.
The Institute for Historical Research is part of the University of the Western Cape. Although not originally established as a centre and archive for church history, it has developed that way. It now houses the personal documents of Dr E M Gordon and the Rev L R Louw of the African Methodist Episcopal Church, Dr I D Morkel of the Calvin Protestant Church, and Dr A A Boesak and Rev D P Botha of the Dutch Reformed Mission Church. It is also the archives for the papers belonging to the Volkskerk of Africa and the Congregational Church in Pacaltsdorp. The three main collections are the E M Gordon collection, The Volkskerk of Africa collection, and the I D Morkel collection. The E M Gordon collection consists of

documents, minute books, magazines and booklets covering the history of the African Methodist Episcopal Church from the time of its establishment at the end of the last century. The collection of the Volkskerk of Africa was officially deposited at the Institute for Historical Research by leaders of the Church. It too, is a "coloured" church which grew out of dissatisfaction with "white" control. The I D Morkel collection is a large collection of documents concerning the Calvin Protestant Church and its history since it left the Dutch Reformed Mission congregation in Rondebosch, and was established in 1950. There is opportunity for church historians to do more research in all these areas, and the documents of the Institute for Historical Research are available to those who wish to conduct such research.

BREDENKAMP, I. M. Ideologie-kritiek in die sosiologie. *Tydskrif vir Christelike Wetenskap*, vol. 25, no. 3 & 4, 1989, pp. 53-67.

BREED, D. G. Die sentrale tema van die Judasbrief - 'n eksegetiese studie. Th.B., PU, 1981.

BREED, D. G. Van eksegese tot reeksprediking: 'n Nuwe-Testamentiese studie aan die hand van die brief van Judas. Th.M., PU, 1989.

BREED, G. Enkele Christologiese en Pneumatologiese gesigspunte met betrekking tot die probleem kerk en sending. Th.B., PU, 1980.

BREED, G. Onderrig tot getuienis as 'n doelpunt van die kategeserigting. Th.M., PU, 1989.

BREWS, A. Vulnerable to the right: the English-speaking churches. *Journal of Theology for Southern Africa*, no. 69, December 1989, pp. 41-51.

BREWS, A. S. A critical evaluation of the concept of the Revelation of God in the theology of Karl Barth. M.A. (Religious Studies), UCT, 1987.

BREYTENBACH, A. P. B. Enkele aspekte van Skrifbeskouing. *Hervormde Teologiese Studies*, vol. 45, no. 2, Junie 1989, pp. 328-334.
This essay deals with the relation between God's work and man's actions in the world as the basic problem in connection with our view of the origin and form of the Bible. The position assumed is that in the Old Testament there are at least two different ways of looking at the problem: In literature with a polemic tendency (especially in books from the time of the Babilonian exile) the omnipotence and predestination of God is stressed. In wisdom-related literature the more prominent view is that man was free to choose for himself although the outcome was always in the hand of God. It is argued that, due to the fact that they were in a polemic situation, the first option was dominant in the theological reflections of orthodoxy. The thrust of the essay is that, regarding different aspects of our view of Scripture, the possibilities of the second option must be exploited.

BREYTENBACH, C. Oor die vertaling van *peri hamartias* in Romeine 8:3. *Hervormde Teologiese Studies*, vol. 45, no. 1, Maart 1989, pp. 30-33.
After checking the *Septuaginta* occurrences of *(to) peri (tes) hamartias* it is argued that it is unlikely that Romans 8:3d can be translated as "as a sin offering".

BREYTENBACH, C. The Gospel of Mark as episodical narrative. Reflections on the "composition" of the second gospel. *Scriptura*, no. S4, 1989, pp. 1-26.

BREYTENBACH, H. S. Beeld en kommunikasie in die prediking. D.Th., UNISA, 1988.

BRIEL, H. J. Die aanbidding van Christus. Th.B., PU, 1987.

BRINK, A. D. 'n Historiese en teologiese interpretasie van die doodsproblematiek: 'n sistematies-teologiese ondersoek. M.A. (Bybelkunde), UPE, 1988.

BRITS, R. M. 'n Evaluering van die teorie en praktyk van hipnose as terapeutiese tegniek. M.A. (Kliniese Sielkunde), RAU, 1987.

BRITZ, M. M. D. Die dood as eksistensiële krisis: Op soek na 'n antwoord. N.D.T., UP, 1988.

BRONKHORST, S. C. Konfrontasie as maatskaplikewerktegniek soos aangewend in 'n geregistreerde rehabilitasiesentrum. M.A. (Maatskaplike Werk), PU, 1988.

BROUWER, P. Agtergronde van aktuele staatsopvattinge in Suid-Afrika. *Tydskrif vir Christelike Wetenskap*, vol. 23, no. 3 & 4, 1987, pp. 1-39.

BROUWER, P. Die plek van die staat in 'n gedifferensieerde samelewing. *Tydskrif vir Christelike Wetenskap*, vol. 24, no. 3 & 4, 1988, pp. 1-66.

BROUWER, P. Die universalistiese inslag van moderne sisteemteorie. *Tydskrif vir Christelike Wetenskap*, vol. 24, no. 1 & 2, 1988, pp. 47-63.

BROWN, E. Die Ring van Graaff-Reinet en die Groot Trek. *Ned Geref Teologiese Tydskrif*, vol. 30, no. 2, April 1989, pp. 214-223.

BROWN, E. Die aandrang op Christelike nasionale onderwys gedurende die 19de eeu, in Du Rand, J. A. & Kellerman, J. S. (reds), *Diensknegte van die koning. Huldigingsbundel ter ere van Prof J J de Klerk en Prof E P J Kleynhans*. Bloemfontein: Pro-Christo Publikasies, 1989, pp. 92-104. ISBN 1 86804 078 X.

BROWN, E. Die beredenering van die kerkhistoriografie in ons eie tyd. *Studia Historiae Ecclesiasticae*, vol. 14, 1988, pp. 27-49.

Professor Brown examines the state of and method and problems for church historiography in our own times. He traces the history of historical awareness and objectivity from its fifteenth century beginnings in Germany until the present time. After discussing the concept of "church", Professor Brown then moves to what is meant by the historical-critical method theologically and historiographically. Various Protestant and Roman Catholic church historians are seen as "children of their time", influenced by the spirit of their era. The role of idealism in the method of church historiography is examined. The work and influence of men such as August Neander and Philip Schaff show their view of church history as "pastoral church history". The history of the church is always seen as an integral part of the history of the country. In our own time much attention has been given to arguing this point of view and it has sometimes developed into an ideology. This too is important for analysing South African

church historiography. A study of the historical-critical method is made. The work at the various universities and by theologians like A von Harnack and A Kuyper is discussed. Professor Brown examines the attitudes towards church historiography in America and England. The influence of sociology and the science of methodology is also shown. Attitudes in the twentieth century have varied from Barth's view of church history as an auxiliary science, to historicism, to a quest for the meaning of history as part of God's divine plan. Men such as G Ebeling have attempted to interpret church history developing a new theological emphasis in church history, placing fresh importance on ecumenism. Professor Brown feels that the problem for church historians is still how to understand God at work in history. Church history is to help us to understand the way God works with his people in his world.

BROWN, R. L. Geloofsending. B.D., UP, 1988.

BROWN, W. Enkele opmerkings oor die eiesoortigheid van kerkgeskiedenis-as-wetenskap. *Ned Geref Teologiese Tydskrif*, vol. 30, no. 2, April 1989, pp. 203-209.

BRUWER, E. C. D. Farmworkers and domestic workers: good news and bad news. *Theologia Viatorum*, vol. 16, December 1988, pp. 37-53.

BRUWER, J. S. Depressie en negatiewe selfbeeldontwikkeling: 'n psigopastorale ondersoek na die verband tussen depressie en negatiewe selfbeeld by die adolessent. M.Th., US, 1988.

BUITENDACH, J. H. 'n Kwalitatiewe ontleding van die gevoelens en probleme wat vroue in die egskeidingsproses ondervind. M.A. (SocSc), RAU, 1988.

BURDEN, J. J. Function and translation: A twosome in the Song of Songs. *Old Testament Essays (New Series)*, vol. 2, no. 1, 1989, pp. 1-11.
This article reflects on a remarkable difference in interpretation and translation. The function of a specific text, namely the warning refrain in the Song of Songs 2:7; 3:5 and 8:4, is investigated fully. Three linguistic perspectives of function are adopted - the semantic, the pragmatic and the rhetorical - thus covering the communication situation as comprehensively as possible. It is argued and demonstrated that clarity on the function of a text is essential for a properly substantiated translation. Some of the interwoven love metaphors in the Song of Songs are also elucidated. An enigmatic refrain is found in the Song of Songs 2:7, 3:5 and 8:4. Scholars differ remarkably in their interpretation and rendering of this refrain, which is also called the adjuration refrain.

BURGER, J. A. The battles around Megiddo. *Theologia Evangelica*, vol. 22, no. 3, September 1989, pp. 21-29.
The city of Megiddo in the Esdraelon plain witnessed many a battle in biblical times. The first of these battles recorded, took place round about 1468 BC and according to the book of Revelation, the latest one is still to take place - the final battle of Armageddon. This article provides an overview of some of these battles.

BURGER, J. A. The law of Yahweh, the fear of Yahweh, and retribution in the wisdom psalms. *Old Testament Essays (New Series)*, vol. 2, no. 3, 1989, pp. 75-95.
The law of Yahweh, the fear of Yahweh and retribution are three related themes in the wisdom psalms. There is a logical relationship between these themes: in order to ensure

prosperity, human beings have to fear Yahweh by obeying his law. Yahweh will then repay them for their good conduct. The cohesive factor in this logical relationship is the order in God's creation. Human beings can only find security in their own lives by fitting into this order.

BUTHELEZI, M. Christians in SA must get together and do what is right. *Christian Forum*, vol. 2, no. 4, Easter 1989, p. 9.

BUTHELEZI, M. SACC president speaks on reconciliation. *Christian Forum*, vol. 2, no. 4, Easter 1989, p. 11.

BUYS, J. H. Huis Wilhelmina as kerklike inrigting. B.D., UP, 1989.

BUYS, P. J. Devotional message: Fear God. *Orientation*, no. 52/53/54, March/June/September 1989, pp. 200-207.

BUYS, P. J. Die verhouding tussen gemeenteopbou en evangelisering: 'n eksegetiese ondersoek na die betekenis van ter saaklike woorde in die Nuwe Testament en die implikasies daarvan vir die verhouding tussen die bewaring en die vermeerdering van die kerk. Th.D., PU, 1989.

BUYS, P. W. Skrifgesag en Skrifberoep in die etiek. *Koers*, vol. 53, no. 3, 1988, pp. 426-446. The issue that is dealt with in this paper centres on the ways in which the centuries-old Biblical principles and norms in ethics should be applied after twenty and more centuries within a totally different, modern cultural situation. This issue has become especially topical since 1970 when Kuitert, in his article *Het Schriftberoep in de Ethiek*, maintained that the Scriptural injunction in practice seemed to be a monumentally arbitrary injunction. Following a historical survey in which the problematizing of Scriptural authority, exegesis and injunction are dealt with, the following guidelines are offered which should be considered in the Scriptural injunction in ethics: * The Bible is the authoritative, always valid Word of God. * A distinction should be made between descriptive and prescriptive elements in the Bible. * The revelation-historical character of the Bible should be respected. * There is coherence, but also difference between the Old and New Testaments. * The decalogue has: A national but also a universal character, a synedochal character, a positive and negative character, a permanent character. * The decalogue is the concrete embodiment of the love commandment. * Law and Gospel are not opposites but the Law is fulfilled in the Gospel. * In issues about which Scripture does not offer explicit guidelines, the ethicist has to be guided by the analogia fidei.

C

CARSTENS, C. Christus in my ontspanningslewe. *Kerkbode*, vol. 144, no. 21, 8 Desember 1989, p. 8.

CARSTENS, P. J. Die tentmakerbediening as alternatiewe bedieningspatroon in die Nederduitse Gereformeerde Kerk. B.D., UP, 1988.

CHETTY, I. A theoretically-founded exegetical study of the symbolic and metaphoric language usage found within the kingdom parables of the fourth chapter of the Gospel according to Saint Mark. M.Div., UDW, 1988.

CHRISTIE, G. M. Research on cross-cultural counseling and psychotherapy: Implications for the South African context. *South African Journal of Psychology*, vol. 19, no. 3, September 1989, pp. 162-171.

CHRISTIE, R. Review article: The religious right in Southern Africa. *Journal for the Study of Religion*, vol. 2, no. 2, September 1989, pp. 59-63.

CILLIERS, F. 'n Selfontwikkelingsprogram vir predikante. *Ned Geref Teologiese Tydskrif*, vol. 30, no. 3, Julie 1989, pp. 346-352.

CILLIERS, O. J. Barmhartigheid as Bybelse sendingmotief. M.Th., US, 1988.

CILLIÉ, G. G. Die Komponis van die "Onse Vader" (Gesang 294). *Vir die Musiekleier*, no. 15, Desember 1988, pp. 44-47.

CILLIÉ, G. G. Kerkmusiek in die Paarl tot 1945. *Vir die Musiekleier*, no. 16, Desember 1989, pp. 10-12.

CHIDESTER, D. Worldview analysis of African Indigenous Churches. *Journal for the Study of Religion*, vol. 2, no. 1, March 1989, pp. 15-29.

CLAASSEN, E. Die hermeneutiese beginsels onderliggend aan die prediking in die Apostoliese Geloofsending van Suid-Afrika. M.A. (Bybelkunde), US, 1989.

CLAASEN, J. W. John Wesley se Aldersgate-ervaring: 'n Herwaardering. *Hervormde Teologiese Studies*, vol. 45, no. 4, November 1989, pp. 948-967.
The well-known experience of Wesley at Aldersgate Street on 24 May 1738 is widely considered to be his conversion. In this article an attempt is made to determine the following: * whether this experience can be styled a conversion; * whether there is support for another localization for Wesley's conversion; * what the nature of the Aldersgate experience was if not a conversion. In order to achieve these ends the evidence on the following aspects of Wesley's life is considered: * the Aldersgate experience itself; * the events prior and subsequent to Aldersgate; * changes in Wesley's theological understanding of salvation. The conclusion opposes the popular view on Aldersgate.

CLAASSENS, D. D. Die Ned. Geref. Gemeente Roossenekal: 1885-1985. B.D., UP, 1988.

CLASQUIN, M. Paradoxical intention and Zen: New light on an old technique? *Journal for the Study of Religion*, vol. 2, no. 2, September 1989, pp. 49-57.

CLOETE, G. D. Exegesis and proclamation. "Rejoicing with God" (Luke 15:11-32). *Journal of Theology for Southern Africa*, no. 66, March 1989, pp. 62-73.

CLOETE, H. B. Geestelike volwassenheid in Christus as pastorale doelstelling. Th.B., PU, 1978.

CLOETE, T. T. Die Boek wat laaste uitgepak word: Oor die Bybel in die Afrikaanse digkuns. *Hervormde Teologiese Studies*, vol. 45, no. 4, November 1989, pp. 874-893.
Afrikaans poetry has been extensively influenced by the Bible. The works of all the most important Afrikaans poets have connections with the Bible in one way or another. As a matter of fact, the development of Afrikaans, the instrument of the poet, has been significantly influenced by the Afrikaans translation of the Bible. Believing Afrikaans poets are not the only ones that have been influenced by the Bible, as we can see in the work of Leipoldt, neither do only Protestant Afrikaans poets manifest Biblical involvement. Roman Catholic poets have made important contributions to Afrikaans poetry by means of biblical intertextuality.

CLOUSER, R. A. Divine accommodation: An alternative theory of religious language. *Tydskrif vir Christelike Wetenskap*, vol. 24, no. 1 & 2, 1988, pp. 94-127.

COERTZEN, P. Die belydenisskrifte en ander bronne vir die beoefening van kerkreg en kerkregering. *Ned Geref Teologiese Tydskrif*, vol. 30, no. 1, Januarie 1989, pp. 75-82.

COERTZEN, P. Is Artikel 57 van die Kerkorde (1986) van die Nederduitse Gereformeerde Kerk wat handel oor stoflike aangeleenthede teologies verantwoordbaar? *Ned Geref Teologiese Tydskrif*, vol. 30, no. 3, Julie 1989, pp. 282-287.

COERTZEN, P. Kerkvergaderinge en gebed. *Fakkel*, vol. 9, 1989, pp. 17-19.

COERTZEN, P. Recent developments in Roman Catholic canon law and church government. *Studia Historiae Ecclesiasticae*, vol. 15, no. 1, 1989, pp. 35-50.
With the publication of the CODEX IURIS CANONICI (CIC) in 1917, and more especially after Vaticanum II, Catholic canonists have applied themselves to the task of providing a theological foundation for canon law. This process has been enhanced by the holding of various international congresses and seminars on canon law. Attention is drawn to three viewpoints among contemporary canonists: those favouring the detheologising of canon law, those who deal with it as with civil law, and those seeking a theological foundation for canon law. The central question as to who is the Head of the Church has not yet been adequately dealt with. However, the commitment to establishing a theological foundation for canon law provides common ground for fruitful Protestant/Catholic dialogue.

COERTZEN, P. Waaksaam teen enige suspisie en aanlokking van heerskappy, in Du Rand, J. A. & Kellerman, J. S. (reds), *Diensknegte van die koning. Huldigingsbundel ter ere van Prof J J de Klerk en Prof E P J Kleynhans*. Bloemfontein: Pro-Christo Publikasies, 1989, pp. 105-115. ISBN 1 86804 078 X.

COETZEE, C. H. Die Makkabeëropstand as waarde-georiënteerde sosiale beweging. M.A. (Bybelkunde), UNISA, 1989.

COETZEE, D. F. Kardinaal Jacobus Sadoletus se brief aan die inwoners van Geneve 1536. Th.B., PU, 1983.

COETZEE, H. B. Kommunikasie as hermeneutiese element in die sending. Toegespits op die godsbegrip en voorvaderaanbidding in die Jongkerk. Th.B., PU, 1982.

COETZEE, H. S. The Plain Truth: 'n Gereformeerd apologetiese studie. Th.B., PU, 1985.

COETZEE, J. Die gebou wat nooit slaap nie...die hospitaal. *Hervormer*, vol. 81, no. 3, Junie 1989, p. 6.

COETZEE, J. Kommunikasie-krisisse in die werk van die hospitaalpredikant. *Hervormer*, vol. 81, no. 5, Augustus 1989, p. 6.

COETZEE, J. C. Die Woord van God as lewende, kragtige en tweesnydende swaard - 'n studie van Hebreërs 4:12-13 binne die konteks van die hele Hebreërs. *Koers*, vol. 53, no. 3, 1988, pp. 347-374.
Within the wider scope of interdisciplinary studies on The Power of the Word of God this article gives a New Testament perspective on the theme through an exegetical study of Hebrews 4:12-13 within its broader context. Whilst this pericope is often used as a prooftext (*locum probantium*) for the divine authority of Scripture this study starts on the assumption that this is not the primary focus of the text. It is assumed that the text is primarily concerned with the effective power of God's Word in the lives of men, especially in the lives of members of God's people. Four hypotheses are stated at the beginning and are exegetically tested in the article: (i) In the whole Bible Hebrews 4:12-13 is one of the clearest and most compact expressions of the dynamic power of the Word of God. (ii) Hebrews 4:12-13 is indeed a cornerstone in the message of this sermon to "the Hebrews". (iii) Although various Biblical passages seemingly have strong parallels on the matter of the power of the Word Hebrews 4:12-13 proves to have a singular emphasis, namely of the living, powerful and the decisively penetrating power of JUDGE of the deepest heart of man. (iv) Hebrews 4:12-13 within its context gives an important portrait of the most intimate relation between the Word of God and the God of the Word.

COETZEE, J. H. Die funksionering van spanningselemente in 'n aantal klaagpsalms. *Ned Geref Teologiese Tydskrif*, vol. 30, no. 1, Januarie 1989, pp. 6-20.

COETZEE, J. H. The 'song of Hezekiah' (Isaiah 38:9-20): a doxology of judgement from the exilic period. *Old Testament Essays (New Series)*, vol. 2, no. 3, 1989, pp. 13-26.
The function of the 'song of Hezekiah' (Is 38:9-20) in the book of Isaiah is studied by means of a comparative analysis of motifs. This song of thanksgiving, attributed to Hezekiah, clearly contains elements of a doxology of judgement. As such it is used in its context to motivate God's people at the end of the Babylonian exile to accept their suffering. They are to acknowledge Yahweh's just judgement and to praise him for it. Hezekiah is presented as an example of a pious person to the people still in exile and by means of the 'song of Hezekiah' certainty of being saved is expressed. In this way Isaiah 38:9-20 serves as the climax of 36-39, which, as a whole, exercises a hinge-function between 1-35 and 40-66.

COETZEE, J. K. Religion and structural liberation in South Africa. *Journal for the Study of Religion*, vol. 2, no. 1, March 1989, pp. 31-56.

COETZEE, P. A. Christus - oorgegee as 'n offergawe. 'n Teties-antitetiese uiteensetting van die versoening, met spesifieke verwysing na die offer van Jesus Christus. Th.B., PU, 1978.

COMBRINK, B. Twee wêrelde en 'n verslag oor armoede. *Kerkbode*, vol. 143, no. 18, 19 Mei 1989, p. 7.

COMSTOCK, G. L. Truth or meaning: Ricoeur versus Frei on biblical narrative. *Hervormde Teologiese Studies*, vol. 45, no. 4, November 1989, pp. 741-766.
Of the theologians and philosophers now writing on biblical narrative, Hans Frei and Paul Ricoeur are probably the most prominent. It is significant that their views converge on important issues. Both are uncomfortable with hermeneutic theories that convert the text into an abstract philosophical system, an ideal typological structure, or a mere occasion for existential decision. Frei and Ricoeur seem knit together in a common enterprise; they appear to be building a single narrative theology. The author argues that the appearance of symmetry is an illusion. There is a fundamental conflict between the "pure narrativism" of Frei and the "impure narrativism" of Ricoeur. The author gives reasons for thinking that Ricoeur's is the stronger position.

CONRADIE, A. Personeelbestuur: Met spesifieke verwysing na die onderwys - 'n sosiologiese ontleding. *Tydskrif vir Christelike Wetenskap*, vol. 24, no. 1 & 2, 1988, pp. 1-34.

CONRADIE, J. H. Studente sendingbewegings: 'n Bespreking van bewegings in die verlede en hede, met die oog op toepassing vandag in Suid-Afrika. B.D., UP, 1988.

COOK, C. Rizpah's vigil - stabat mater. *Journal of Theology for Southern Africa*, no. 67, June 1989, pp. 77-78.

CORNELIUS, I. The image of Assyria: An iconographic approach by way of a study of selected material on the theme of "power and propaganda" in the neo-Assyrian palace reliefs. *Old Testament Essays (New Series)*, vol. 2, no. 1, 1989, pp. 41-60.
In this article, the image of the Neo-Assyrian empire is discussed by a study of a selection of royal reliefs from palaces such as Nimrud, Chorsabad and Nineveh to reconstruct the political-military scenario of the 8th century B C. Reliefs from the reigns of Ashur-nasir-pal II, Shalmaneser III, Tiglath-Pileser III, Sargon II, Sennacherib, Esarhaddon and Asurbanipal are discussed. The reliefs were not intended as historical representations, but are highly stereotyped and were intended to serve as visual propaganda to impress local and foreign subjects and discourage rebellion.

CRAFFERT, P. F. Die gesprek tussen AB du Toit en EP Sanders oor Paulus en die Palestynse Judaïsme: Die pad vorentoe. *Hervormde teologiese Studies*, vol. 45, no. 4, November 1989, pp. 843-863.
The aim of the article is to analyse the underlying structure of the critical reaction of AB du Toit against EP Sanders's Pauline interpretation. It is shown that Du Toit's criticism of Sanders rests on his identification of Paul's opponents and their theology in Romans 4. This is questioned because of the dubious grounds on which his argument rests: the antithesis which is interpreted as polemical and the use of *mirror reading*. Secondly the underlying structures of their arguments are analysed. From this it becomes clear that there are hermeneutical and methodological differences between them which prevents Du Toit to do justice to Sanders's interpretation. Lastly it is suggested that a movement away from a strictly "theological approach" to one which also takes the social context seriously, may be of much help in understanding what the historical Paul was saying.

CRAFFERT, P. F. Paul's Damascus experience as reflected in Galatians 1: Call or conversion? *Scriptura*, no. 29, May 1989, pp. 36-47.
The question of Paul's call or conversion is still an unresolved problem, because of, among other things, the lack of conceptual clarity in the debate. By using the conversion model of Berger and Luckman, it is argued that Paul's Damascus experience can indeed be seen as a conversion experience. That opens the way to understanding Paul's reference to that experience in Galatians 1 as a post-conversion autobiographical account which has important consequences for the use of the letter to the Galatians as a historical source for the construction of Paul's life, as well as the history of early Christianity.

CRAFFERT, P. F. The origins of resurrection faith: the challenge of a social scientific approach. *Neotestamentica*, vol. 23, no. 2, 1989, pp. 331-348.
A historical study of the origins of resurrection faith by means of the social sciences - as opposed to a traditional approach - does not accept that only an "eschatological event" can account for its origins; neither does it uncritically accept that the sources can be trusted as faithful historical records. This article, focusing on the origins of resurrection faith, points out some of the epistemological challenges which a social scientific approach poses for traditional New Testament scholarship.

CRAFFORD, D. Norme vir die kurrikulering van kerkgeskiedenis: kom die ekumeniese perspektief tot sy reg? *Studia Historiae Ecclesiasticae*, vol. 14, 1988, pp. 18-26.
Professor Crafford poses the question whether church history should be used to further a certain ideal, ideology or view of the church, rather than be as objective as possible in describing the past. Unfortunately he finds that this objectivity does not exist at South African universities where church history is offered. Lecturers interpret church history from their own perspectives and select subjectively what they themselves consider important from the enormous amount of material available. This leads to an emphasis on one's own denomination and a lack of ecumenical perspective. In South Africa there are also problems of language and race, which lead to sections of black church history not being studied at the universities. The church history of Africa and of the younger churches are seldom even presented at white universities. The relationship between missions and the established churches needs to be taught as does the history of the African Independent churches. The diversity of churches in South Africa shows the need for an ecumenical approach. At present each student receives a perception of the church from the interpretation of the lecturer. There is need for norms to be set for church historical curricula. These norms must be the unity, the sanctity, the catholicity and the apostolicity of the church.

CRAFFORD, D. Sendingnavorsing - 'n dringende saak!, in Kritzinger, J. J. (red), *Getuie van Gods genade. 'n Dankbaarheidsbundel aan dr Johannie M Cronje ter geleentheid van sy 75ste verjaarsdag.* Pretoria: UP, 1989, pp. 95-111. ISBN 0 86979 752 2.

CRAFFORD, D. Word evangelisering in die Wêreldraad van Kerke verduister? Wat is die antwoord van San Antonio? *Iswen Kommunikasie*, vol. 11, 1989, pp. 4-18.

CRAUSE, C. J. 'n Kritiese evaluasie van die huweliksverrykingsmodel van David R Mace. B.D., UP, 1988.

CRONJÉ, J. M. Lyding met spesiale verwysing na 1 Petrus. B.D., UP, 1989.

CROUS, J. J. Die ontwikkeling van 'n pastorale opleidingsprogram met die oog op die psigoseksuele ontwikkeling van die kinderhuistiener. M.Th., UWK, 1989.

CROWDER, R. B. Towards a theology of story: an experiment in contextual theology. M.A. (Religious Studies), UCT, 1988.

CUMES, R. Religious commitment and the experience of meaning. M.A. (Clinical Psychology), UNISA, 1988.

CUTHBERTSON, G. Missionary imperialism and colonial warfare: London Missionary Society attitudes to the South African war, 1899-1902. *South African Historical Journal*, vol. 19, November 1987, pp. 93-114.

CUTHBERTSON, G. Van der Kemp and Philip: The missionary debate revisited. *Missionalia*, vol. 17, no. 2, August 1989, pp. 77-94.

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D'ASSONVILLE, V. E. Openbaringsgeskiedenis, Kerkgeskiedenis en wêreldgeskiedenis. *Koers*, vol. 53, no. 3, 1988, pp. 460-468.
The subject Church History has a continual struggle for survival as a theological science. It can be attributed to a dialectical theology (Karl Barth et al.) and also to the current ecumenical movement in the World Council of Churches. In order to prevent Church History from being relativized to ordinary World History, it is imperative that it is distinguished, not only from the latter, but also from History of Revelation (events recorded in the Holy Scriptures). However, the connection between these three types of history is clear, too: Church History finds its point of departure in the History of Revelation, but is made manifest in World History. In this way only justice can be done to Church History as a theological science.

DAMSELI, W. E. The Christian eschatological epistemology of Jonathan Edwards. M.A. (Religious Studies), UCT, 1987.

DANEEL, M. L. The encounter between Christianity and traditional African culture: Accommodation or transformation? *Theologia Evangelica*, vol. 22, no. 3, September 1989, pp. 36-51.
The main focus of this paper is on the influence of four theological traditions on emerging concepts of God in African Christianity. An attempt is made to assess the extent to which these traditions contribute towards an understanding and experience of God within the orbit of daily living. Descriptive data mainly refers to the Shona peoples of Zimbabwe. Rome's policy of *accommodation* leads to an inculturated ecclesiastical institution with a stable membership, but also causes *interpretive confusion* as far as the presence of God and the mediation of Christ is concerned. The Reformed emphasis on *discontinuity* between Christianity and indigenous belief-systems facilitates *negation* of customary practices and a lack of dialogue to the extent that the good news of the gospel seldom addresses the entire range or existential needs of church members. As a result numerous African believers participate in both Christian and

traditional religious practices. In reaction to the theological traditions of the west, African theologians propagate *contextualized inculturation*. On the whole they reject the idea of a traditional *deus remotus* and argue that the God of Africa and the God of the Bible are essentially one. This reasoning is based on a prefiguration paradigm, in which traditional religion represents a *praeparatio evangelica* in its own right. By way of contrast the Independent Churches seek to overcome the traditional remoteness of God through indigenised rituals. These rituals include both *confrontation* with and *transformation* of traditional religion. At this point God emerges as an "Insider" who convincingly addresses the real needs of His people.

DARBY, I. D. Colenso and Baptism. *Journal of Theology for Southern Africa*, no. 67, June 1989, pp. 62-66.

DE BEER, E. J. Die dagboeke van Ds. Dirk Postma. Th.B., PU, 1988.

DE BEER, H. J. P. Die tug oor ampsdraers en 1 Timoteus 3:4 en 5. Th.B., PU, 1984.

DE BEER, P. G. W. Die Gereformeerde Kerke aan die Kaap in die 17de en die 18de eeu op suiwer gereformeerde bane - histories en prinsipieel getoets. Th.B., PU, 1979.

DE BEER, R. J. Die funksie en betekenis van vroulike metafore vir die stad, land en volk van Jahwe in die boeke Jesaja, Jeremia en Esegiël. D.Th., US, 1988.

DE BEER, S. J. The Davidic covenant in the Psalms: A methodological investigation. D.Th., UNISA, 1989.

DE BRUIN, J. Gedenkteken vir Nkonjane-sendingstasie. *Kerkbode*, vol. 144, no. 15, 27 Oktober 1989, p. 12.

DECOCK, P. B. Inculturation and "communism" in Luke-Acts. *Grace & Truth*, vol. 9, no. 2, October 1989, pp. 54-64.

DE GROOT, M. P. 'n Eksegetiese studie van Spreuke 31:10-31. Th.B., PU, 1983.

DE GRUCHY, A. Beyond intention - John Wesley's intentional and unintentional socio-economic influences on 18th century England. *Journal of Theology for Southern Africa*, no. 68, September 1989, pp. 75-85.

DE GRUCHY, J. W. Bonhoeffer and confessing Christ in South Africa today, in Theron, P. F. & Kinghorn, J. (eds), *Koninkryk, kerk en kosmos. Huldigingsbundel ter ere van Prof W D Jonker.* Bloemfontein: Pro-Christo Publikasies, 1989, pp. 164-178. ISBN 1 86804 071 2.

DE GRUCHY, J. W. Confessing guilt in South Africa today in dialogue with Dietrich Bonhoeffer. *Journal of Theology for Southern Africa*, no. 67, June 1989, pp. 37-45.

DEIST, F. E. Die kerk: 'n Verenigende of verdelende faktor in die ontwikkeling van Suid-Afrika? *Hervormde Teologiese Studies*, vol. 45, no. 4, November 1989, pp. 894-915.
In South Africa churches have, by mystifying institutions, beliefs, prejudices, political strategies, violence and theological views, contributed towards ethnocentrism, egotism, etc.

The church will have to demystify these institutions and views in order to prevent *theomachy*, sacrifice its Constantine privileges, and become the servant of the world - whether the state allows it to function publically or not - in order to contribute towards peace.

DEIST, F. E. Eksegese as "leeskompetensie": Oor onderrig in Skrifuitleg. *Ned Geref Teologiese Tydskrif*, vol. 30, no. 1, Januarie 1989, pp. 56-63.

DEIST, F. E. Frank Charles Fensham: a theological evaluation. *Old Testament Essays (New Series)*, vol. 2, no. 3, 1989, pp. 1-12.
Not only was Charles Fensham a good teacher, but also an able researcher. Although the epistemological basis of his scholarship - perhaps as a result of his studies under Albright - remained of a positivist nature, he contributed a great deal to South African biblical scholarship by initiating a move away from the formerly dominant Calvinist approach towards a much broader and open-minded scholarly "alliance".

DEIST, F. E. Fundamentalisme - 'n Gereformeerde beoordeling. *Theologia Evangelica*, vol. 22, no. 2, Junie 1989, pp. 2-8.
Fundamentalism (in the strict definition of the term) hinges on two presuppositions, namely the verbal (plenary) inspiration of the Bible and the correspondence theory on truth. This article puts fundamentalism in an historical perspective and weighs its major presuppositions against classical reformed creeds, and finds that, although fundamentalism is no "sin" or "sect", it may, if driven too far, endanger basic reformed articles of faith.

DEIST, F. E. Heads I win, tails you lose: Yahweh and the editor of the Exodus story. An historico-aesthetic interpretation of Exodus 1-12. *Old Testament Essays (New Series)*, vol. 2, no. 3, 1989, pp. 36-52.
If historical and aesthetic criticism are not viewed as mutually exclusive reading strategies but used in conjunction the combined heuristic strategy may assist the interpreter in reading more efficiently. In this article the historical-critical insight into the evolution of the text of Exodus 1-12 is employed within the framework of an aesthetic interpretation of the text. Not only have the editors changed the subject of the original story, they have also changed the setting of the narrative, its characters, the narrators' point of view, as well as the mode of presentation. Thereby they have altered the original story's thematic interest, and perhaps even its genre. Knowledge of the form of the original story as well as of the extent of the editorial activity can therefore assist the literary critic in determining the nature and thematic interest of edited texts.

DEIST, F. E. Is die Masoretiese teks die Ou Testament? *Skrif en Kerk*, vol. 10, no. 1, 1989, pp. 9-20.
The equation of "the Old Testament" with the Masoretic text resulted from, inter alia, the Reformation's *sola scriptura* principle and the orthodox view of verbal inspiration, and led to a definition of textual criticism as text restoration. Text-critical research of the past two decades suggests, however, that this equation may be a short circuit. The term "Old Testament" refers to a theological concept, not a text, and "the Old Testament" is something different from "the Hebrew Bible". Therefore, a great deal of thinking is called for in Old Testament studies.

DE JAGER, J. T. H. Ds Theo se positiewe leiding en vertroue op God 'n bron van bemoediging. *Kerkbode*, vol. 143, no. 22, 16 Junie 1989, p. 13.

DE JAGER, T. Swartbewussyn as revolusionêre filosofie. D.Phil., UP, 1989.

DE JONGE, M. The expectation of the future in the Psalms of Solomon. *Neotestamentica*, vol. 23, no. 1, 1989, pp. 93-117.
The "intertestamental period" sheds important light on the Christology of the New Testament and the preaching of Jesus. The expectation of the future in Jewish faith is focused upon with special reference to the 17th and 18th Psalms of Solomon. The image of the "Anointed of the Lord" and the future expectation of the "Son of David" in view of Pompey's invasion of Palestine are of great importance to the understanding of the usage of the title Messiah/Christ in the Gospel and Acts.

DE JONGH VAN ARKEL, J. T. A paradigm for pastoral diagnosing. D.Th., UNISA, 1988.

DE KLERK, B. J. Die Heilige Gees en die verhouding Skriflesing, prediking, gebed in die erediens. Th.D., PU, 1988.

DE KLERK, J. J. "Mutua consolatia fratrum". Enkele perspektiewe. *Acta Theologica*, vol. 9, no. 1, Junie 1989, pp. 15-21.
The concept "mutua consolatio fratrum", linked to the idea of the "censura morum", was used in the time of the Reformation and shortly afterwards. The Biblical use of the mutual responsibility of believers towards each other, of being my brother's keeper, is the stem from which Church Discipline grows and is to be performed. The success of this holy duty of the members of the church as part of the body of Christ, lies in the "koinonia" in its deepest meaning of the relationship with Christ and the brother and sister as part of the holy family. The mutual consolation in its meaning of either comfort or reprimand, serves for the welfare of the congregation because it results the "oikodomein", the "katartizein" or the "kerdainein". To understand the theological significance of this unescapable responsibility, it must be seen in the light of the ecclesiological, soteriological, pneumatological and eschatological perspectives. When the meaning of this corporative duty of the believers is clear, the church is called to make an evaluation of the existing state of affairs. In the light of the results it is called to come to reformation on the way implementing the "mutua consolatio fratrum" as part of the handling of the keys of the Kingdom.

DE KLERK, P. Die rol van kolonialisme in historiese ontwikkeling. *Koers*, vol. 54, no. 3, September 1989, pp. 249-271.
The article deals with some problems regarding the work of those historians who try to evaluate the effects of modern Western colonialism on the colonized territories of Asia and Africa. It is argued that the political, economical, social, cultural and religious consequences have all to be taken into account and that, depending on the historian's philosophical or ideological viewpoint, certain consequences will be considered more important than others. Some aspects of a Christian view of history, involving colonialism as a historical phenomenon, are discussed. It is pointed out that the development of societies has always been thoroughly influenced by cultural interchange which has taken place among different societies. Colonialism has always been an important factor in the process by which societies have influenced one another, providing an essential part of the process of historical development.

DE KLERK, P. Kolonialisme as historiese proses. *Koers*, vol. 53, no. 4, 1988, pp. 537-567.
In this article the importance of viewing colonialism as a historical process is discussed. Colonialism as a historical process has certain general phases and features, as well as general causes and effects. The first phase can be called the preamble to colonization, subsequent to which the establishment of a colonial structure takes place. During the existence of this structure, which has certain general political, economic and social features, processes of change occur within the colonial society, which in many cases ultimately lead to the removal or disappearance of the colonial structure. Usually processes of integration and of conflict and resistance are both present, but in some cases the first process and in some the other process is the dominating one. After the colonial structure has come to an end, the last phase or aftermath of the colonial process follows.

DE KOCK, D. J. Appèlreg volgens artikel 31 Kerkorde. Th.B., PU, 1982.

DE KOCK, G. P. Woord en weerwoorde. 'n Kritiese evaluasie van Kerk en Samelewing. B.D., UP, 1988.

DE KOCK, J. J. Die subjek van die tug oor ampsdraers ooreenkomstig artikel 79 Kerkorde van die Gereformeerde Kerke in Suid-Afrika en artikels 63 en 64 Kerkorde van die Nederduitse Gereformeerde Kerk - 'n vergelykende studie. Th.B., PU, 1984.

DE KOCK, M. G. W. Kerk en skool: 'n skriftuurlik-historiese ondersoek na die vennootskapsrelasie. Th.M., US, 1989.

DE KOCK, P. 'n Vergelyking van die homiletiese strukture in die preke van Petrus en Paulus met toespitsing op Hand. 2:14-40 en Hand. 17:22-31. B.A. Hons (Grieks), PU, 1979.

DE KOCK, S. D. Die Dortse Leerreëls - 'n Praktiese leesboek. Th.B., PU, 1986.

DE KONING, T. J. Oruuano. 'n Onafhanklike beweging in Suidwes-Afrika. B.D., UP, 1988.

DE LANGE, J. C. Ds. D B Snyman: Besondere bydrae t.o.v. onderwys. *Hervormer*, vol. 81, no. 19, Desember 1989, p. 5.

DE LA PORTE, A. E. Pastoraat aan die pasiënt met brandwonde: die problematiek van liggaamskending in teologiese perspektief. D.Th., US, 1988.

DENGERINK, J. D. Our mission. *Orientation*, no. 52/53/54, March/June/September 1989, pp. 41-45.

DE VILLIERS, D. Proefsangbundel-komitee skuld dr Gawie Cillié 'n apologie. *Kerkbode*, vol. 144, no. 15, 27 Oktober 1989, p. 13.

DE VILLIERS, D. E. Tussen simpatie en veroordeling. Buitelandse kerklike kritiek teen apartheid (1948-1985), in Theron, P. F. & Kinghorn, J. (reds), *Koninkryk, kerk en kosmos. Huldigingsbundel ter ere van Prof W D Jonker.* Bloemfontein: Pro-Christo Publikasies, 1989, pp. 144-163. ISBN 1 86804 071 2.

DE VILLIERS, D. W. Die funksie van die besweringsrefrein in Hooglied. D.Th., UNISA, 1988.

DE VILLIERS, D. W. Function and translation: A twosome in the Song of Songs. *Old Testament Essays (New Series)*, vol. 2, no. 1, 1989, pp. 1-11.
This article reflects on a remarkable difference in interpretation and translation. The function of a specific text, namely the warning refrain in the Song of Songs 2:7; 3:5 and 8:4, is investigated fully. Three linguistic perspectives of function are adopted - the semantic, the pragmatic and the rhetorical - thus covering the communication situation as comprehensively as possible. It is argued and demonstrated that clarity on the function of a text is essential for a properly substantiated translation. Some of the interwoven love metaphors in the Song of Songs are also elucidated. An enigmatic refrain is found in the Song of Songs 2:7, 3:5 and 8:4. Scholars differ remarkably in their interpretation and rendering of this refrain, which is also called the adjuration refrain.

DE VILLIERS, E. Peace conceptions in South Africa in the light of the Biblical concept of peace. *Scriptura*, no. 28, March 1989, pp. 24-40.
Two conflicting conceptions of peace are prevalent in South Africa today, held by the government and its supporters on the one hand, and by all those organisations and individuals who reject the present political dispensation on the other hand. A fundamental resemblance between these two conceptions can, however, be noted in so far as armed force is seen, by both the South African government and its radical opponents, as the only way to attain peace in South Africa, in so far as they seek a peace that is more beneficial to their own group than to others, and in so far as they blame each other for the disruption of our society. In stark contrast to that, peace is presented in the Bible as something that does not only benefit certain groups of people, but is to the benefit of all, and cannot be realised by armed force, but only by reconciliation. The biblical concept of peace challenges Christians to criticise the prevalent peace conceptions, to strive together to attain peace that is to the benefit of all the inhabitants of South Africa, and to persuade the fighting parties that the conquering of enmity is a far better way to attain peace than victory over the enemy.

DE VILLIERS, P. G. R. New Testament scholarship in South Africa. *Neotestamentica*, vol. 23, no. 1, 1989, pp. 119-124.
This article discusses the need to investigate the social world of the reader in the interpretation of Biblical texts in the light of a recent publication on New Testament studies.

DE VILLIERS, P. P. Die profesieë wat betrekking het op die terugkeer van Israel soos eksegeties in die boek Sagaria getoets. Th.B., PU, 1981.

DE VOS, B. J. G. Die begrippe uitverkiesing en verwerping by G.C. Berkouwer. M.Div., UP, 1988.

DE VOS, D. B. Sendeling in Soedan: biografie van ds. Gawie de Vos, 1922-1934. M.Div., UP, 1988.

DE WAAL, E. A. S. Die onderwysstrewe van die UDF. *Koers*, vol. 54, no. 4, 1989, pp. 509-529.
There is a continual reaction to educational systems by other social groupings. In South Africa the different political groups are currently reacting to the existing educational system. Each of these political groups are currently reacting to the existing educational system. Each of these political groups has different political aims and expectations. As political aims relate closely to

educational aims, it follows that these political groups will have different educational aspirations. The United Democratic Front (UDF) is one of the most prominent political groups active in the educational field. This article discusses the educational aspirations of the UDF and endeavours to draw some conclusions. The UDF's involvement in education takes place via its various affiliates concerned with education. It is possible to deduce what the UDF's educational aspirations are by investigating these affiliates. Presently the UDF's most important contribution to education is its involvement with the National Education Crisis Committee (NECC), which implicates its involvement with People's Education. It can therefore be deduced that the educational aspirations of the UDF are reflected in the principles of People's Education.

DE WET, F. W. Die gebed in die pastorale gesprek. Th.B., PU, 1988.

DE WET, J. S. Bekering in Hebreërs. B.D., UP, 1989.

DE WET, P. W. Die sielkunde van geloofsgenesing: 'n sisteemteoretiese benadering. M.A., UNISA, 1988.

DIJKSTRA, H. Die religieuse betekenis van die doop in die Gereformeerde Belydenisskrifte, veral in die Heidelbergse Kategismus. *In die Skriflig*, vol. 23, no. 90, Junie 1989, pp. 22-34.
In this article is inquired after the religious meaning of the baptism in the Heidelberg Catechism. This finds expression in the personal nature of the blessing of baptism, in the trinitarian interpretation of the promise of the Gospel, it is maintained by the inextricable coherence of the promise of the Gospel and baptismal signs, baptism and faith, justification and sanctification. Finally it culminates in the baptism of infants. The authors come to the conclusion that the Heidelberg Catechism, within the appointed context of a personal relationship with the living God of the Covenant (I belong to my faithful Saviour, Jesus Christ, Question 1), declares and seals to us the promises of the Gospel, namely: "that not only to others, but to me also, forgiveness of sins, everlasting righteousness and blessedness, are given by God, out of pure grace, for the sake of Christ's merits alone" (Question 21).

DIPPENAAR, M. C. Kritiek op die Skrifgebruik in "Geloof en Protes". *Theologia Viatorum*, vol. 16, Desember 1988, pp. 69-88.

DIPPENAAR, M. C. Prayer in the letters and theology of Paul. D.Th., US, 1988.

DLAMINI, T. L. L. The role Swaziland Churches should play in the liberation of South Africa. *Journal of Black Theology in South Africa*, vol. 2, no. 1, May 1988, pp. 43-47.

DOMERIS, W. R. The Paraclete as an ideological construct. A study in the farewell discourses. *Journal of Theology for Southern Africa*, no. 67, June 1989, pp. 17-24.

DOMERIS, W. R. Two pre-exilic passages in Isaiah 40-55. *Old Testament Essays (New Series)*, vol. 1, no. 3, 1988, pp. 29-41.
Isaiah 40-55, or Deutero-Isaiah, is generally understood by Biblical scholars both to refer to and to originate within the period of the Babylonian Exile (6th Century BC). The purpose of this paper is to challenge that assumption by pointing to two passages in which signs of an exilic redaction may clearly be seen. Both metre and content are disturbed, indicating that the

original oracles have been adapted to an exilic *Sitz im Leben*. The passages I have chosen are Isaiah 41:1-7,21-24,28f and Isaiah 43:8-13,22-28. Common features include the context of the Council of Yahweh, the gods of the nations, deaf and dumb witnesses and, most important of all, unconditional judgment. Both oracles may be dated to the time of Isaiah son of Amos, with allusions to Sargon II found in the first, and to Ahaz in the second. Finally I suggest that the writer "Deutero-Isaiah" was an exilic redactor, who edited the whole book of Isaiah to make it relevant to his present social and political circumstances.

DONALDSON, M. E. Ecclesiastical history - the study of the spiritual life and witness of the people of God. *Studia Historiae Ecclesiasticae*, vol. 14, 1988, pp. 78-84.
Church history is the search for the spiritual life and witness of the people of God in past ages i.e. their experience of the life of God and their expression of that life in their own place and time. This spiritual life and witness is shaped by the secular and ecclesiastical context, and in turn helps to reshape this context. The relationship between church and secular history is thus one of transforming interaction. This interplay of forces between church and secular context may be symbolised in the imagery taken from the Book of Ecclesiastes. The round of times and seasons is not the whole of life. There is an added dimension, the dimension of eternity, for "God has put eternity into the mind of man."

DONALDSON, M. E. The invisible factor - 19th century feminist evangelical concern for human rights. *Journal for the Study of Religion*, vol. 2, no. 2, September 1989, pp. 3-15.

DORMEYER, D. Das Verständnis von Arbeit im Neuen Testament im Horizont der Naherwartung. *Hervormde Teologiese Studies*, vol. 45, no. 4, November, 1989, pp. 801-814.
What is central in the New Testament: industriousness (cf 2 Th 3:10) or labour evasion (cf Mt 6:25)? It seems as if both perceptions are presented in the New Testament. The article aims to discuss the issue by exploring labour as a theological concept against its Old Testament, Judaistic and Greek background, as well as against the backdrop of the delay of the parousia in New Testament times. Subsequently, a social-theoretical based theology of labour is abstracted from the biblical ethos, and particularly from Jesus' acts and the believes of the New Testament communities. Such an ethos comprises the right of man to labour, to provide for oneself, but to be human in respect of other.

DOUGLAS, D. B. Egtheid as grondhouding binne die pastorale beraad. M.Th., US, 1989.

DOYER, G. S. J. 'n Dissipel bely: "Jesus is die Here". *Kerkbode*, vol. 143, no. 22, 16 Junie 1989, p. 10.

DREYER, A. J. G. Gesinsverval: Wat die kerk gesien het, was toe maar net die spits. *Hervormer*, vol. 81, no. 2, Mei 1989, p. 5.

DREYER, J. S. Die kykers na godsdiensprogramme op TV1: 'n prakties-teologiese ondersoek met die oog op programbeplanning. D.Th., UNISA, 1989.

DREYER, P. S. Die wysgerige agtergrond van die Hervormde teologiese opleiding aan die Universiteit van Pretoria. *Hervormde Teologiese Studies*, vol. 45, no. 2, Junie 1989, pp. 335-349.
Since the inception of the theological training of the Nederduitsch Hervormde Church of Africa at the University of Pretoria in 1917 philosophy has been a mandatory subject for all

propaedeutic theological students. The history of the Department of Philosophy is traced to show the prevalent types of philosophy taught in the Department, because the philosophical training is considered important as preparation for theological training.

DREYER, P. S. So onthou ek hom: Ds. Simon Vermooten. *Hervormer*, vol. 81, no. 3, Junie 1989, p. 11.

DREYER, P. S. Wat word gedoen vir die toerusting van die ouderling? *Almanak Nederduitsch Hervormde Kerk*, vol. 83, 1989, pp. 28-30.

DREYER, T. F. Die Skrifbeskouing van C. J. Labuschagne en die implikasies daarvan vir Ou Testamentiese teologie - 'n prinsipiële evaluering. Th.B., PU, 1980.

DREYER, T. F. J. Poging tot 'n herdefinisie van die prediking binne die raamwerk van die Reformatoriese teologie. *Hervormde Teologiese Studies*, vol. 45, no. 2, Junie 1989, pp. 350-369.
In the field of biblical studies and hermeneutics, modern research, in many aspects results in questioning the authority of the Bible as the Word of God. The consequences of these results often undermine preaching as the Word of God. Within the theology of the Reformation, preaching is based upon sound exegetical study and expository of the biblical text. Hence scientific exegetical research brings the authority of preaching to a crisis. This paper is an attempt to redefine preaching in order to incorporate the results of modern research, as well as to conserve the fundamental concept of preaching as the Word of God.

DU PLESSIS, A. C. Die vraag na moontlike kontinuïteit tussen God en Modimo, en die implikasies vir die sending. B.D., UP, 1988.

DU PLESSIS, H. Die anatomie van taalbeplanning. *Koers*, vol. 54, no. 3, September 1989, pp. 272-289.
In this article it is argued that there should be a clear distinction between language planning (LP) and the emotional approach to the development of language. Within the framework of modern theory of LP three types of LP are distinguished and described: Corpus planning, status planning and resource planning. Although these are interrelated in practice they are discussed seperately with reference to the different stages of LP. It is argued that LP is a future-orientated, problem-related process. As main goal it has the solving of language problems and it is therefore aimed at the manipulation of language change. Language is, however, closely related to human behaviour and LP must consider socio-political factors. Language is a form of social behaviour and therefore LP is a form of socio-political planning.

DU PLESSIS, I. Understanding Luke today. *Ned Geref Teologiese Tydskrif*, vol. 30, no. 1, Januarie 1989, pp. 48-55.

DU PLESSIS, I. J. Ontwikkelinge en wendinge in die interpretasie van Jesus se gelykenisse. *Hervormde Teologiese Studies*, vol. 45, no. 1, Maart 1989, pp. 34-58.
Research into and interpretation of the parables of Jesus have in recent years attracted a tremendous amount of attention. In this article a survey is presented of the developments and the most important turning-points in the history of the interpretation of Jesus' parables through all the ages of Christianity. A picture is drawn of the different stages of parable interpretation, starting with the allegorical method of interpretation, through the historical, the

moralistic, the eschatological and existential approach and up to the literary and pragmatic approaches of the last decade or so. Most attention has been given to the most recent developments, including some outstanding work amongst South African New Testament scholars.

DU PLESSIS, J. G. A morality of coexistence: Christians in a pluralistic society, in Vorster, W. S. (ed), *The morality of censorship.* Pretoria: UNISA, 1989, pp. 104-120. ISBN 0 86981 611 X.

DU PLESSIS, J. P. Colonial progress and countryside conservatism: an essay on the legacy of Van der Lingen of Paarl, 1831-1875. M.A. (Politieke Filosofie), US, 1988.

DU PLESSIS, L. M. Between reform and transformation: Shalom for South Africa? *Koers*, vol. 54, no. 4, 1989, pp. 530-549.
In hierdie artikel word uitgegaan van die standpunt dat daar in Suid-Afrika feitelik konsensus bestaan oor die noodsaak vir ingrypende sosio-politike verandering, maar dat menings oor hoe en in watter rigting sodanige verandering moet plasvind, wyd uiteenloop. Daar word twee basiese benaderings ten opsigte van verandering onderskei, naamlik 'n reformistiese en 'n transformistiese benadering. Binne die reformistiese kategorie word weer 'n reaksionêre en 'n pragmatiese groepering onderskei en binne die transformistiese kategorie 'n pragmatiese en revolusionêre groepering. Veranderingstrategieë wat tot bogenoemde groep se beskikking is, word ondersoek. Klem word veral op drie moontlike strategieë gelê: politieke mobilisering, geweld en isolasie. Ten slotte word oorweeg of Christene in Suid-Afrika 'n bydrae tot politieke verandering kan lewer. Daar word tot die gevolgtrekking gekom dat dit wel moontlik is, maar dat skouspelagtige resultate nie verwag moet word nie.

DU PLESSIS, L. S. D. Die Gereformeerde Kerke onder die kruis in Suid-Afrika - enkele ontstaansfaktore nader belig. Th.B., PU, 1984.

DU PLESSIS, M. J. Die dogmas ten grondslag aan die ontwikkeling van die Episkopos-amp, van die eerste tot die vierde eeu. Th.D., PU, 1988.

DU PLESSIS, M. J. G. Die geskiedenis van die sinode van Wes-Transvaal. B.D., UP, 1988.

DU PLESSIS, S. J. P. Keuring van kwaliteitstudente vir 'n universiteit. *Koers*, vol. 54, no. 2, Junie 1989, pp. 152-173.

DU PLESSIS, W. Korrupsie en regeringsetiek. *Koers*, vol. 54, no. 4, 1989, pp. 550-571.
Corruption is a world-wide phenomenon. In 1989 the Advocate-general of South Africa suggested that consideration should be given to the introduction of legislation similar to the 1978 USA Ethics in Government Act. Against this background, corruption in the public sector is discussed in general. This is followed by an analysis of the present position in the USA and South Africa regarding the disclosure and prevention of corruption. In conclusion it is recommended that the Advocate-General's functions should be extended to be in accordance to that of an ombudsman and that legislation providing for the disclosure and suppression of corruption should be introduced.

DU PLESSIS, W. States of emergency. *Koers*, vol. 54, no. 2, Junie 1989, pp. 226-239.

DU PLESSIS, W. P. Die Gereformeerde Kerke in Suid-Afrika en die 1914-rebellie. Th.D., PU, 1988.

DU PLESSIS, W. P. Die geskiedenis van die Gereformeerde Kerk Potchefstroom - ontstaan, tot 5 Julie 1903. Th.B., PU, 1981.

DU PLOOY, A. le R. Die gesag van Christus in enkele kerklike gesagsmodelle. *Koers*, vol. 53, no. 3, 1988, pp. 469-485.
Reformed church polity acknowledges a very close relation between Christology and ecclesiology, and intends to be a polity of the kingdom of God. This means the acceptance of Christ as the only Head of His church. He governs the church through the Holy Spirit and the Word of God, and by means of the ministry of the offices. History reveals that although many systems of church government confess the Headship of Christ, analysis of these systems indicates distortions or even elimination of Christ as the only Head of the Church. A critical review of the systems of the Roman Catholic Church, of Lutheranism, Erastianism, Collegialism and Congregationalism shows that views concerning the authority in the church differ widely. Various forms of authority can be distinguished, i.e. the authority of the pope, office and/or church authority, state government authority in church affairs, etc. In contrast to these viewpoints, the Reformation states that Christ has the only authority in His church. He exercises His government through the offices in the church. These offices are servants and minister His authority in the church. The only authority of the church or the offices is therefore a ministerial authority.

DU PLOOY, A. le R. Kollegialisme. *In die Skriflig*, vol. 23, no. 91, September 1989, pp. 2-11.
The theological basis of collegialism was developed during the 17th and 18th centuries. During the 19th and 20th centuries the principles of collegialistic church polity were implemented in various countries, i.e. the Netherlands (from 1816) and South Africa (from 1804). Collegialism was influenced by a number of philosophies, i.e. deism, the Aufklärung, rationalism, and ideas from the French revolution and natural law. The church was regarded as a *societas aequalis et libera*. It was a voluntary association of individuals. The offices in the church acted merely as officials executing the vote of the majority. They received their mandate and authority from the members of the church. Authority rested in the social contract among the individual members.

DU PLOOY, A. le R. Mening oor menseregte nie Geref Kerke se standpunt. *Kerkbode*, vol. 144, no. 19, 24 November 1989, p. 17.

DU PLOOY, J. L. Die status van man en vrou in die huwelik - 'n pastorale studie begrond uit Efesiërs 5:18-33. Th.B., PU, 1982.

DU PLOOY, R. J. Publikasies van W D Jonker, in Theron, P. F. & Kinghorn, J. (reds), *Koninkryk, kerk en kosmos. Huldigingsbundel ter ere van Prof W D Jonker.* Bloemfontein: Pro-Christo Publikasies, 1989, pp. 179-184. ISBN 1 86804 071 2.

DU PLOOY, W. F. Die "Sola fide"-beginsel met betrekking tot heiligmaking in die dogmatiek van G C Berkouwer. B.D., UP, 1989.

DU PREEZ, J. *Die aantrekkingskrag van die Marxisme vir die Derde Wêreld.* Kaapstad: NG Kerk-Uitgewers, Stellenbosse Teologiese Studies 16, 1988. ISBN 0 86991 542 8.

DU PREEZ, J. Gediversifiseerde diakonaat as vorm van Christelike getuienis in die samelewing. *Tydskrif vir Geesteswetenskappe*, vol. 29, no. 1, Maart 1989, pp. 50-59.
Christians are called to be Christ's witnesses in society. Their witness is affected in various ways, often spelt out in the threefold *kerugma* (proclamation), *koinonia* (fellowship) and *diakonia* (service). With regard to *diakonia* the author accepts the following as indispensable forms of Christian witness: 1. Exemplary diaconate: service rendered by individual Christians to those in need, thereby exemplifying the heart and mind of Christ; 2. Intercessory diaconate: prayers of intercession for all in need, as well as for those in authority and those who are regarded as enemies; 3."Charitative" diaconate: traditional forms of Christian *caritas*, performed in a spontaneous as well as an organised form; 4. "Coinonial" diaconate: directed at the furthering of *koinonia*, with special reference to conciliatory diaconate: creating peace between conflicting parties; 5. Socio-economic diaconate: concentrating on justice as expressive of Christian love; 6. Industrial diaconate: briefly discussed as a special aspect of no. 5; 7. Political diaconate: dealing with the church's role in the search for justice in politics (with brief discussion of so-called "revolutionary diaconate"); 8. Ecological diaconate: exhorting and assisting people in caring for God's earth on which all people have to make a living - a most neglected and according to some a rather controversial matter, but in the opinion of the author an indispensable aspect of Christian service (and consequently of Christian witness) in society.

DU PREEZ, J. Indications of Sola Gratia in Judaism and Islam. *Journal for the Study of Religion*, vol. 2, no. 1, March 1989, pp. 3-13.

DU PREEZ, J. Notes on the relationship between grace and works according to some Islamic texts. *Missionalia*, vol. 17, no. 3, November 1989, pp. 206-212.

DU PREEZ, J. Psalm 24: 'n Dawidiese optoglied in sendingperspektief, in Kritzinger, J. J. (red), *Getuie van Gods genade. 'n Dankbaarheidsbundel aan dr Johannie M Cronjé ter geleentheid van sy 75ste verjaarsdag.* Pretoria: UP, 1989, pp. 22-42. ISBN 0 86979 752 2.

DU PREEZ, J. A. Die beoordeling van die belangrikste tekskritiese probleme van die brief van Judas. Th.B, PU, 1986.

DU RAND, J. A. Johanneïese identifikasie - etiese momente in die Johannesbriewe. *Ned Geref Teologiese Tydskrif*, vol. 30, no. 1, Januarie 1989, pp. 29-47.

DU RAND, J. A. Nadenke oor gebed in die Nuwe Testament. *Fakkel*, vol. 9, 1989, pp. 9-13.

DURAND, J. Willie Jonker en die Nederduitse Gereformeerde Kerk, in Theron, P. F. & Kinghorn, J. (reds), *Koninkryk, kerk en kosmos. Huldigingsbundel ter ere van Prof W D Jonker.* Bloemfontein: Pro-Christo Publikasies, 1989, pp. 64-73. ISBN 1 86804 071 2.

DU RANDT, C. de K. Elpis in Romeine. D.D., UP, 1988.

DU TOIT, A. B. Primitive Christian belief in the resurrection of Jesus in the light of Pauline resurrection and appearance terminology. *Neotestamentica*, vol. 23, no. 2, 1989, pp. 309-330.
The concise, often formulaic Pauline resurrection and appearance sayings, which are of special importance for an investigation into the origins of Christian belief in the resurrection of Jesus, are scrutinised. After investigating the tradition history of these sayings the essay asks in how far we can get behind these most primitive traditions to the origin of resurrection belief itself.

DU TOIT, A. C. Die wonderwerke van Jesus Christus in die kategetiese onderrig van die Nederduitse Gereformeerde Kerk vanuit pedagogies-didaktiese perspektief. D.Ed., UNISA, 1988.

DU TOIT, C. W. 'n Benaderingstrategie vir ideologiekritiek teen die agtergrond van die Suid-Afrikaanse situasie. *Scriptura*, no. 31, September 1981, pp. 32-49.
Although the world of ideologies is a prosaic one, it does not diminish our responsibility as South Africans to critically ponder the issue, especially in our current situation. There seems to be more than one way of approaching the problem of ideologies. On the one hand one must recognise that we all have our ideologies; on the other hand we should try, by interpreting ideologies, to analyse and, if necessary, transcend our ideologies. Some models for interpreting ideologies are briefly exposed. Attention is given to ideology as a distortion of reality, and as a legitimation thereof. Ideology is compared structurally with utopia to show the similarities, and to emphasise the importance of utopia for any society. Utopia is a creative power, able to provide us with an alternative. As such it criticises ideologies and stimulates society to consider alternative societal models. Different kinds of utopia are discussed. A recourse to symbols, being a very productive approach to ideological reality, is suggested. The functioning and changing of the symbols of society are dealt with. The possibilities of an epistemologically orientated critique of ideology is examined together with the semiotic approach to ideologies. This includes the interpretation of signs and symbols. The task of the church, especially in emphasising atonement as the complement of freedom and love, is shown.

DU TOIT, D. A. Antropologie en embriologie, in Theron, P. F. & Kinghorn, J. (reds), *Koninkryk, kerk en kosmos. Huldigingsbundel ter ere van Prof W D Jonker.* Bloemfontein: Pro-Christo Publikasies, 1989, pp. 101-111. ISBN 1 86804 071 2.

DU TOIT, D. A. Baptists and the Bible in South Africa. *Ned Geref Teologiese Tydskrif*, vol. 30, no. 2, April 1989, pp. 224-230.

DU TOIT, D. A. Die hart van kersfees. *Kerkbode*, vol. 144, no. 19, 24 November 1989, p. 8.

DU TOIT, D. A. Is God aan die kant van die armes? *Kerkbode*, vol. 144, no. 18, 17 November 1989, p. 8.

DU TOIT, D. A. Kerk en media: Vreedsame protes. *Kerkbode*, vol. 144, no. 11, 29 September 1989, p. 7.

DU TOIT, D. A. Korrupsie begin by sondige hart. *Kerkbode*, vol. 144, no. 21, 8 Desember 1989, p. 4.

DU TOIT, D. A. Menseregte...? *Kerkbode*, vol. 144, no. 16, 3 November 1989, p. 6.

DU TOIT, D. A. Naaktheid behoort tot die huwelik. *Kerkbode*, vol. 144, no. 6, 25 Augustus 1989, p. 6.

DU TOIT, D. A. Onmoontlik om God en Mammon te dien. *Kerkbode*, vol. 143, no. 22, 16 Junie 1989, p. 6.

DU TOIT, D. A. Skrif sê nie nee vir doodstraf. *Kerkbode*, vol. 144, no. 11, 29 September 1989, p. 6.

DU TOIT, D. A. Wyn en druiwesap by die nagmaal. *Kerkbode*, vol. 143, no. 1, 13 Januarie 1989, p. 4.

DU TOIT, D. J. A. G. Wyle ds Pieter Johannes Booysen. *Almanak Nederduitsch Hervormde Kerk*, vol. 83, 1989, pp. 42-44.

DU TOIT, D. S. 'n Teologies-etiese beoordeling van disinvestering in die lig van die Suid-Afrikaanse armoedeproblematiek. M.Div., UP, 1988.

DU TOIT, D. S. The influence of the transition from the oral to the written mode on narrative structure with special reference to Homer's Odyssey. M.A. (Grieks), UP, 1988.

DU TOIT, H. Ope, geslote en interkommunie. *Ned Geref Teologiese Tydskrif*, vol. 30, no. 1, Januarie 1989, pp. 95-109.

DU TOIT, S. I. S. Die ontwikkeling en evaluering van 'n huweliksverrykingsprogram met inagneming van die verskillende egpaarontwikkelingstadia. D.Sc. (Sielkunde), UV, 1987.

DWANE, S. Gospel and culture. *Journal of Black Theology in South Africa*, vol. 1, no. 1, 1987, pp. 18-25.

DWANE, S. The significance of the Homoousios in patristic thinking and in our time. *Journal of Black Theology in South Africa*, vol. 2, no. 1, May 1988, pp. 53-59.

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EDWARDS, F. Neo-Feminist spirituality: An evolutionary perspective. *Journal of Theology for Southern Africa*, no. 66, March 1989, pp. 53-61.

EILERS, M. J. 'n Resepsie-kritiese studie van Jes. 61:1 & 2 in die Nasaret-perikoop in Lukas 4:16-30. M.A. (Semitiese Tale), US, 1988.

EILERS, M. J. 'n Resepsie-kritiese studie van Jes 61:1 en 2 in die Nasaret-perikoop in Lukas 4:16-30. N.D.T., UP, 1988.

ELLIS, J. H. Die kerklike bediening aan die skoolverlater met die oog op verantwoordelike lidmaatskap. D.Th., UV, 1988.

ELOFF, L. 'n Prakties-teologiese beoordeling van Child Evangelism Fellowship as riglyne vir 'n kinderbediening. B.D., UP, 1989.

ELOFF, T. Die Gereformeerde gemeente en sy dooplidmate. *In die Skriflig*, vol. 23, no. 90, Junie 1989, pp. 46-58.

Taking as point of departure the fact of the congregation being one covenantal community and also its covenantal responsibilities, it is noted that one should keep in mind both youth's commonality and diversity as a group. The congregation's responsibility is more than organisational and institutional: it includes example. The church council should take initiative in and give direction to youth activities and the congregation as a whole should take note of the specific needs of youth and consciously provide in the fulfilment thereof. The family provides the basis for youth ministry. Certain important and relevant fields for youth ministry were identified: the service of worship, individualized house visits and counselling, continuing/adult catechism and group work (such as Bible study, camps, seminars and social meetings). Here youth members should be given greater independence and initiative. Youth's own covenantal responsibilities should be stressed, they themselves striving to become an active part of congregational life, consciously being involved in all congregational activities and using their own initiative in identifying and fulfilling youth needs.

ELOFF, T. Die staatsowerheid en geregtigheid met besondere verwysing na rasseklassifikasie: 'n teologies-etiese studie. Th.D., PU, 1989.

ENGELBRECHT, B. J. 'n Vergelyking tussen die teologie van die Nederlandse Geloofsbelydenis en die Heidelbergse Kategismus. *Hervormde Teologiese Studies*, vol. 45, no. 3, September 1989, pp. 626-644.

The history of its origins shows that both emerge from the same mainstream of the Calvinistic reformation and that both, in a certain sense, go back to Calvin himself. Their main differences therefore do not lie in their contents but in their form, determined by the circumstances in which they were born and by their intentions. The main motive of the Belgic Confession is *polemic* with the emphasis on doctrine; that of the Catechism of Heidelberg is *catechetic* with the emphasis on instruction aiming on consolation and the founding of faith. This article expounds and compares both the corresponding material and the "own" material of each Confession.

ENGELBRECHT, B. J. Die fragmentariese en teenstrydige karakter van die inwoning en werk van die Heilige Gees - fragmente uit die pneumatologiese denke van Paul Tillich en A A Van Ruler, in Theron, P. F. & Kinghorn, J. (reds), *Koninkryk, kerk en kosmos. Huldigingsbundel ter ere van Prof W D Jonker.* Bloemfontein: Pro-Christo Publikasies, 1989, pp. 33-47. ISBN 1 86804 071 2.

ENGELBRECHT, B. J. Heiligmaking - krag of krisis? *Hervormer*, vol. 81, no. 2, Mei 1989, p. 6.

ENGELBRECHT, B. J. Verwerping van volkslied aanmatigend. *Hervormer*, vol. 81, no. 5, Augustus 1989, p. 3,14.

ENGELBRECHT, E. Kontekstualisering as hermeneutiese vraagstuk. *Hervormde Teologiese Studies*, vol. 45, no. 2, Junie 1989, pp. 370-386.
Christian proclamation has always been aware of the need to apply its message meaningfully. As such, contextualisation is a hermeneutical question proper. In modern times contextualization is given a special meaning. It now refers to meaningfulness in a political context. This critical political paradigm asks why the oppressed receive so little attention in Western theology. This study gives relief to several motifs of the Reformation. A basic pattern is developed in such a way that it is able to establish questions about horizontal love and a just social structure as an important facet of theological reflection.

ENGELBRECHT, E. The pattern of religion in the Black theology of James Cone. D.D., UP, 1988.

ENGELBRECHT, J. Jesus op die silwerdoek: 'n perspektief op *The last temptation of Christ*. *Theologia Evangelica*, vol. 22, no. 2, Junie 1989, pp. 31-37.
In the light of the shock that was experienced among Christians following the release of the film *The last temptation of Christ*, the background of the film is discussed. Firstly, there is a brief discussion of the life of the author on whose novel the film was based, followed by a survey of the novel and the film. Then this novel is considered against the background of a new book by Gerd Theissen, which falls within the cadre of narrative exegesis. Finally both books are brought into the context of the quest of the historical Jesus.

ENGELBRECHT, J. The empty tomb (Lk 24:1-12) in historical perspective. *Neotestamentica*, vol. 23, no. 2, 1989, pp. 235-249.
This paper deals with historical problems regarding Luke's version of the empty tomb story. The question of Luke's sources for the story is first investigated, then his redaction of it, and finally its historicity.

ENGELBRECHT, J. F. Die waarde van gemeenskapsontwikkeling vir die diens van barmhartigheid in die Nederduitsch Hervormde Kerk van Afrika. D.Phil. (Maatskaplike Werk), UP, 1987.

ENGELBRECHT, J. J. Kerklike tug volgens 1 Korintiërs 5 en 6. *Hervormde Teologiese Studies*, vol. 45, no. 2, Junie 1989, pp. 387-400.
According to Paul the believers in Jesus Christ form a community, being in certain aspects completely different from Jews or Gentiles. In order to be what they in principle already are, and for the ultimate benefit of the offenders, ecclesiastical discipline should be applied by this community of believers. The principle is put clear by Paul, but how should it be put into practice in present day circumstances and in each individual case? Do these chapters have any relevance for today's church?

ENGELBRECHT, J. J. Kersfees: Dit gaan om die inhoud, nie om die datum. *Hervormer*, vol. 81, no. 9, Desember 1989, p. 1, 14.

ENGLAND, F. E. Symbolic warfare: the battle for the ownership of symbols in an Anglican community. M.A. (Religious Studies), UCT, 1987.

ENSLIN, G. B. Die betekenis van die sogenaamde eedformules in Hooglied. Th.B, PU, 1984.

ERASMUS, J. J. J. Kerklike tug in praktyk - 'n kerkregtelike studie. Th.B., PU, 1984.

ERLANK, A. Na "Satansklanke": kan jy op brandende kole loop sonder om te verbrand? *Kerkbode*, vol. 144, no. 16, 3 November 1989, p. 13.

ESTERHUYSE, W. P. Persepsies oor etnisiteit onder polities-gedomineerde groepe in Suid-Afrika. *Koers*, vol. 54, no. 4, 1989, pp. 572-593.
Since 1948 the concepts race and ethnicity have come to play a decisive role in the ideological justification of government policy and, consequently, in the structuring of our socio-political system. A prime example in this respect is provided by *The Population Registration Act 30* of 1950, a cornerstone of South Africa's socio-political system. The impact of these concepts on the political perceptions of those not classified as white, is the subject of this article. It is argued that statutorily prescribed racial and ethnic differentiation in South Africa is one of the root causes of the legitimacy crisis in which the South African political system finds itself. Ethnicity came to be regarded as a justification of white domination by those not classified as white, giving rise to the counter-political idea of a non-racial democracy and the emergence of extra-parliamentary movements such as the UDF.

ETHERINGTON, N. Missionary Doctors and African healers in Mid-Victorian South Africa. *South African Historical Journal*, vol. 19, November 1987, pp. 77-91.

F

FABER VAN DER MEULEN, H. E. Nieuwere opvattingen over Gods almacht en zijn onmacht. *Skrif en Kerk*, vol. 9, no. 2, 1988, pp. 130-159.
In the Bible there are no statements or definitions of the power of the Almighty God (apart from those in the book of Job). This however, does not relieve the theologian of either the necessity or the responsibility of ordering and systematising the scriptural statements about the power, or lack of power, of God. The role of the Bible in elucidating God to his children would be seriously hampered if the many instances of communication between God Almighty and man were to be overlooked, as these hold the key to our understanding of the true being of the God of the scriptures. It is from this point that the article deals with the Biblical narrative of the acts of God. The opposing viewpoints of an Almighty God who provides and predestinates all, and of God as a sympathetic but impotent deity are examined. The conclusion is that God's omnipotence is manifested as a liberating force, freeing those who truly believe in Him.

FAHY, T. P. The promotion of a racially integrated Catholic community at King William's Town: challenges and opportunities. M.Th., RU, 1988.

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FANOY, P. Die hulpkategeet. 'n Ondersoek en evaluering na die praktyk in die Gereformeerde Kerk van Suid-Afrika. Th.B., PU, 1983.

FENSHAM, F. C. Authority in the Ancient Near East and Israel with special emphasis on international relationship and treaty. *Ned Geref Teologiese Tydskrif*, vol. 30, no. 2, April 1989, pp. 161-168.

FENSHAM, F. C. Die tyd van koning Tutanchamon. *Tydskrif vir Geesteswetenskappe*, vol. 28, no. 2, Junie 1988, pp. 203-209.
The circumstances and the richness of the discovery in 1920 of the tomb are described. The historical background of events before Tutanchamon is discussed with special emphasis on the triumphs of the Pharaohs of the Eighteenth Dynasty. Attention is also given to the reigns of Amenophis III, the magnificent, and Amenophis IV (Ikhnaton), the religious heretic. After the death of Ikhnaton his son-in-law, Smenkhare, became king and he was succeeded by Tutanchamon, a boy of eight years old. The role of his wife, Anchensenpaaton, much older than he, and of the high officials Eye, Haremheb and Maya is sketched. They have influenced him to reject the service of the God Aton and to accept the ancient god Amun-Re. The influence of Tutanchamon on foreign countries was minimal. It can be said that if the tomb of Tutanchamon should not have been discovered by Carter, historians would only have have dedicated one or two sentences to his unimportant rule.

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FERREIRA, I. L. Die ekklesiologie in diens van die koninkryk, in Du Rand, J. A. & Kellerman, J. S. (reds), *Diensknegte van die koning. Huldigingsbundel ter ere van Prof J J de Klerk en Prof E P J Kleynhans*. Bloemfontein: Pro-Christo Publikasies, 1989, pp. 116-126. ISBN 1 86804 078 X.

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FERREIRA, J. Aspekte van die Judaies-Christelike en die Boeddhistiese in die poësie van Breyten Breytenbach. Ph.D., RU, 1988.

FERREIRA, J. D. P. P. Natuurreg en menseregte: 'n ontleding van die natuurregtelike begronding van die idee van menseregte en die daarmee gepaardgaande spanning tussen kollektivisme en individualisme, organistiese en meganistiese staatsopvattings. D.Phil., US, 1987.

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Until the 20th century theologians paid little attention to the work of the Holy Spirit in the world. As a result of ecumenical theology there came more interest for the cosmological aspects of pneumatology. The most fundamental question in connection with this issue is that of the manner in which the Holy Spirit is operating in our world. Is the work of the Holy Spirit in this world put in operation without the activity of the Bible and the church so that we can indicate a direct way from the Spirit to the cosmos or is the Spirit working in this world through the Bible, the Church and through the faithful members of the Church? It is not compatible with the teaching of the Bible to disconnect the work of the Spirit from the Word of God and the Church. In some matters the Spirit as a Person is fully independent, but it is impossible to accept a work in the world in which the Bible and the Church are not involved.

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

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In this article the author raises once again the issue of the involvement of Pope Honorius I in the seventh-century monothelite conflict. He attempts to show while Patriarch Sergius of Constantinople was largely responsible for the earlier "monoenergist" stage of the controversy, it was the Pope who, in fact revived the issue by his "one will" formula, thus ensuring that the problem did not simply fade away. Despite the condemnation of Honorius I as a heretic by later Ecumenical Councils, the author concludes that in intention at least the Pope was probably orthodox, although his language, strictly speaking, was heretical and his formula did not adequately safeguard the integrity and fullness of Christ's humanity. The conciliar condemnation of Honorius raises, of course, the question of papal authority. The author argues that it does not adversely affect the Roman Catholic doctrine of papal infallibility, but that it does raise a serious question with regard to the Roman Catholic teaching on the Pope's "supreme magisterium", thus demonstrating that historical investigation has a continuing and important role to play in contemporary ecumenical dialogue.