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- GAUM, F. Verskerpte sanksies? *Kerkbode*, vol. 144, no. 18, 17 November 1989, p. 8.
- GAUM, F. Vrede én vrede. *Kerkbode*, vol. 144, no. 19, 24 November 1989, p. 8.
- GERBER, A. D. Die Nederduitse Gereformeerde Gemeente Lynnwood (1961-1986). B.D., UP, 1988.
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- GEYSER, P. A. Prof dr FJ van Zyl se Skrifbeskouing. *Hervormde Teologiese Studies*, vol. 45, no. 2, Junie 1989, pp. 253-262.
- In this article an endeavour is made to depict a representative picture of Professor Van Zyl's many articles about his view on Scripture. As a theologian of the Reformed tradition he was one of a very select few who articulated a theological reflection about Scripture. Moving from Karl Barth's viewpoint, he developed his own ideas while also paving the way for historical criticism and other modern methods of research into the understanding of the Bible as such.

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 In 1867 Archbishop Langley called the first Lambeth Conference "for brotherly counsel and encouragement". Subsequent Lambeth Conferences have come to be the chief bond of unity in the Anglican Communion. In 1888 the Lambeth Quadrilateral was adopted as the basis of the Anglican Communion and Christian reunion. Contentious points threatening Anglican unity lately have included the nature of the episcopate and the ordination of women. Increasing diversity in the last thirty years has necessitated the exploration and evolution of new instruments of communion, namely, the Archbishop of Canterbury, the Anglican Consultative Council (ACC), the Primate's Meeting and an Anglican Declaration. Whatever its weaknesses, the Anglican Communion is a reminder that our fellowship in Christ's church is not ultimately based on law but on the more painful discipline of love.
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- GOUS, A.** Dis hoog tyd dat 'n nuwe beroepstelsel gevind word. *Kerkbode*, vol. 144, no. 5, 18 Augustus 1989, p. 6.
- GOUS, A. G. S.** Fokus op die Ned Geref Kerk binne die ekumeniese toneel in Suid-Afrika. *Skrif en Kerk*, vol. 10, no. 2, 1989, pp. 128-145.  
 Firstly, reasons are given why the unity of the church is important. Then follows a brief historical overview of the ecumenical involvement of the Dutch Reformed Church of South Africa. Despite a good track record through the years, the 1960's witnessed a growing tendency towards isolation supported from within and outside the DRC. With reference to the present situation the author regards the 1986 DRC policy document "Church and Society" as

an ecumenical turning-point with reference to (1) formal, (2) informal, and (3) local ecumenical relations. Attention is given to (1) models for unity of the DRC family, (2) mutual relations between the three Afrikaans churches, and also (3) the relationship with the SACC. The importance of informal and local ecumenism is also stressed. The author closes with twenty critical statements in an attempt to show a way forward for the DRC. He concludes: "If the Christians in South Africa can come to terms with one another it will be a tremendous challenge to Christians elsewhere and a witness to the world."

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The study of continuities in and similarities between traditions, and the grouping thereof in streams or trajectories, has thus far received very little attention in Old Testament studies. In this article a study of the above-mentioned continuities and similarities is made from a socio-anthropological point of departure. With special attention to the function of religion in Israelite societies, two trajectories are postulated and shown to be discernable in the various Old Testament corpora. The basic difference between the two trajectories boils down to different views about cosmic order and the influence thereof on human ethos. The Mosaic trajectory focuses on a man-made order and emphasises the human role and responsibility to contribute to the ordering of reality. The Davidic trajectory focuses on a God-given order and emphasises the fact that humans have to adjust to the given order.

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GREYLING, J. A. Die plek van onderwys in 'n omvattende sendingbenadering met spesiale verwysing na die godsdienstonderwys in Swart skole in Suid-Afrika. D.D., UP, 1988.

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- GROENEWALD, D. H.** Die kinderdiens in die Nederduitse Gereformeerde Kerk, met besondere verwysing na die kinderpreek. D.D., UP, 1989.
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## H

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- HALES, R. E.** Psychosocial aspects of mastectomy: is crisis intervention an effective method of counselling? M.Soc.Sc. (Social Work), UCT, 1987.
- HAMIDULLAH, M.** Time table for prayers and fasting in abnormal zones. *Al-Ilm*, vol. 8, January 1988, pp. 22-28.
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- HARRIS, B. S.** The doctrine of God in contemporary South African theology. M.Th., UNISA, 1988.
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Faith and reason are not two conflicting sources of knowledge. Truth is one, and both faith and reason try to give an understanding of the truth from different perspectives which are not necessarily contradictory. This is illustrated by means of an issue that is often presented as an area of conflict between faith and science, namely creation and evolution. Using the methods of historical criticism, an examination of the biblical creation accounts is undertaken. The purpose is to ascertain the message of these accounts with regard to God and humanity. A further

examination is made to see how this message has been understood over the centuries in the context of Roman Catholic tradition. Finally, the attempt will be made to show how an understanding of evolution can be harmonised with what Scripture teaches and the way it has been appropriated over the centuries.

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- HAY, E.** Eredienste vir groot en klein ... dit kan. *Kerkbode*, vol. 144, no. 4, 11 Augustus 1989, p. 9.
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- HEIBERG, C. F.** Die puriteine en hulle kerkbeskouing. B.D., UP, 1988.
- HELBERG, J. L.** Die selfbekendstelling van God in Eksodus 3 en die betekenis daarvan vir vandag. *Koers*, vol. 53, no. 3, 1988, pp. 280-304.  
This article shows the perspective in which questions about the revelation of God, Scripture, the name Yahweh, the land of Israel, theologies of liberation, material prosperity, et cetera should be asked and answered, and concentrates on the aspect of divine revelation and of the Name Yahweh, especially in connection with the divine self-identification to Moses. Exodus 3 puts everything in a theocentric perspective. The Old Testament religion is a religion of revelation, with a strong corrective towards human initiative, thought, attitude and activity. These matters have important implications for the approach to the Scriptures. The theocentric character of this religion implies that matters such as covenant, the Name Yahweh and the land not only have much importance but are also relativised.
- HELBERG, J. L.** Disillusionment on the day of Yahweh with special reference to the land (Amos 5). *Old Testament Essays (New Series)*, vol. 1, no. 2, 1988, pp. 31-45.  
Amos preaches that the day of Yahweh will bring disillusionment to Israel because God will punish them instead of saving them, even drive them into exile. This means the end of his

- promises about the covenant or election. The main reason is Israel's immorality, especially their social injustice, in spite of their lively cultic activity. This paper calls the attention to the underlying reason, namely that Yahweh was not to them the one and all who could only be identified in terms of Himself and be served for the sake of Himself. In their expectation of the day of Yahweh, they had made Him Yahweh of the day (of their salvation) and Yahweh of the land (their land). This theocentric approach of Amos also provides the ground for the abrupt message of salvation in 9:11-15. Salvation is effected through disillusionment and downfall and is made possible by the lifegiving grace of God - an aspect which should receive more attention than it has up to now.
- HELBERG, J. L.** Hoe benader en hanteer 'n Christenprediker die Ou Testament? *In die Skriflig*, vol. 23, no. 89, Maart 1989, pp. 5-19.  
The interpreter-preacher has to do with the authoritative Word of God, the absolute source and standard before which the listener (and the preacher himself) have to yield. The preacher has to lay down himself and his preferences. The name "Old Testament" implies that a turning-point has occurred. It does not imply a change regarding the essence of the proclamation but it concerns the fulfilment in the historical coming of the person Jesus Christ. The Triune God must be proclaimed in a nuanced way in every sermon. Every sermon must be revelation-historical and must involve the past, the present and the eschatological future. It must be kingdom-preaching, not national-preaching and it implies atonement, forgiveness and love as well as a summons to repentance, self-denial and reformation.
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- HENDRICKS, J. F.** Ongehoorsaamheid en sondige kompromieë is die grootste vyand van die Godsvolk. (Rigters 2:6-3:2) *Kerkbode*, vol. 144, no. 14, 20 Oktober 1989, p. 10.
- HENDRIKS, L. A.** Die geskiedenis van die Nederduitse Gereformeerde Gemeente van Graaff-Reinet, 1792-1822. M.A. (Gesiedenis), US, 1987.
- HERHOLDT, A.** Dr Barnard was dominee met rooi angelier in lapel. *Kerkbode*, vol. 144, no. 18, 17 November 1989, p. 19.
- HERHOLDT, L.** Doodstraf is barbaars. *Kerkbode*, vol. 144, no. 20, 1 Desember 1989, p. 12.
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- HERRON, D.** Die sosiale konsekwensies van gemengde huwelike tussen Nie-blank en Blank in Suidwes-Afrika: 'n maatskaplike werk ontleding. M.A. (SW), UNISA, 1988.
- HEWSON, L.** Comment. The National Anthem: To sing or not to sing. *Journal of Theology for Southern Africa*, no. 68, September 1989, pp. 110-112.
- HEYNS, C.** Wat skort met ons kerkmusiek? *Vir die Musiekleier*, no. 15, Desember 1988, pp. 19-28.

- HEYNS, J. A. "Bybelse" en dogmatiese teologie, 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. 1-10. ISBN 1 86804 071 2.
- HEYNS, J. A. "Die Hervormer" skryf oor Vereeniging. *Kerkbode*, vol. 143, no. 21, 9 Junie 1989, p. 7.
- HEYNS, J. A. Beraad van NG Kerkfamilie. Indringende gesprek oor plek en taak van kerk ver-wag. *Kerkbode*, vol. 143, no. 1, 13 Januarie 1989, p. 1.
- HEYNS, J. A. Die Kerklike bediening aan die kind uit 'n enkelouerhuis. B.D., UP, 1989.
- HEYNS, J. A. Die vraag na norme vir moraliteit. *Skrif en Kerk*, vol. 10, no. 2, 1989, pp. 146-154.  
This article is a short investigation of the existence and the character of norms for morality. Owing to the secularized society in which we live today the well known Martin Buber once spoke of the eclipse of the light of heaven as an eclipse of God and, we may add, also of moral norms. A theocentric basis for moral norms should be accepted as well as the fact that the whole of creation is subject unconditionally to his cosmomic order. Consequently there is a concrete demand or claim on man in the situation he confronts, which cannot be reduced to an application of general moral norms to the situation concerned. God does speak to us through historical situations as well. We shall have to judge the concrete historical situation in its immediate *hic et nunc* call on us in the light of the will and law of God, as they are revealed to us in his Word.
- HEYNS, J. A. Het mense regte? *Kerkbode*, vol. 144, no. 17, 10 November 1989, p. 6.
- HEYNS, J. A. Vereeniging en "apartheid". *Kerkbode*, vol. 143, no. 18, 19 Mei 1989, p. 6.
- HEYNS, L. Voltydse bediening is nie die enigste bedieningsvorm. *Kerkbode*, vol. 144, no. 11, Sep-tember 1989, p. 13.
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- HOFMEYR, A.** Die rol van die sendingsekretaris in die sending van die Ned. Geref. Kerk, 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. 77-94. ISBN 0 86979 752 2.
- HOFMEYR, J. W.** 'n Ouwêreldse godsdienstige verskynsel in die nuwe wêreld: die Amish van Noord-Amerika - 'n sosio-kerkhistoriese oriëntering. *Ned Geref Teologiese Tydskrif*, vol. 30, no. 3, Julie 1989, pp. 270-273.
- HOFMEYR, J. W.** Church history in Southern Africa: Naught for your comfort yet. *Studia Historiae Ecclesiasticae*, vol. 15, no. 2, 1989, pp. 128-139.  
In this article it is argued that the subject of church history is currently very much under discussion in Southern Africa. Some of the issues addressed here are the ecumenical approach, method, periodisation, the need for reinterpretation and church history as a theological discipline. It is concluded that the present situation provides naught for our comfort yet. The last decade before the 21st century will, however, certainly be characterised by further serious debate among Southern African church historians. The hope is finally expressed that some progress will by that time have been made in the implementation of a more critical and a more non-ideological approach to church history.
- HOFMEYR, J. W.** Tendense in die kerkgeskiedskrywing van die Derde Wêreld en Suid-Afrika. *Studia Historiae Ecclesiasticae*, vol. 14, 1988, pp. 50-67.  
In this paper an attempt is made to ascertain trends in the church historiography of the Third World and Southern Africa. Firstly with this general aim in view, certain tendencies in secular historiography are examined, particularly those in Africa and Southern Africa. Various historiographical traditions, especially in the context of Southern Africa, are distinguished. Thereafter attention is focused on church historiographical trends in Southern Africa, especially against the background of developments elsewhere in the Third World. Here, for example, attention is given to the aims and guiding principles drawn up by the "Working Commission of Church history in the Third World" on the occasion of their first consultation in Geneva, Switzerland in July 1983. After this, some facets of church historiographical work in certain specific countries in the subcontinent of Southern Africa are examined, namely Zimbabwe, South West Africa/Namibia, Botswana, Lesotho, Swaziland and South Africa. Finally, certain requirements for church historiography in Southern Africa are stipulated. Among other things, the writer concludes that in the future, the approach to church historiography in Southern Africa must increasingly be sought along nonideological lines.
- HOFMEYR, J. W.** The influence of Dutch Pietism in South Africa and North America: A comparative survey. *Theologia Evangelica*, vol. 22, no. 1, March 1989, pp. 34-38.  
The hypothesis of this article is that among various other factors, Pietism and more particularly the Dutch Second Reformation had possible influences on the social and ecclesiastical life of South Africa and North America, and that these influences provide interesting material for

comparisons. Finally it is concluded that with a degree of certainty some lines of influence can be stated, although it is not that easy to clearly demonstrate them.

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**HORN, J. N.** Teologie of politiek?: 'n sistematiese-teologiese analise van die wisselwerking tussen teologie en politiek by Karl Barth met besondere verwysing na die jare 1933-1946. D.Th., UWK, 1988.

**HOUGH, R.** Eenheid moet wêreld oortuig dat God se liefde eg is. *Kerkbode*, vol. 144, no. 12, 6 Oktober 1989, p. 13.

**HOWELL, J. H.** Die minder gebruiklike Pauliniese beelde en benaminge vir die kerk in die Nuwe Testament - 'n Eksegetiese studie. Th.M., PU, 1989.

**HUMAN, F. P.** 'n Teologiese-eksegetiese studie van die begrip verbond in die boek Hebreërs. B.D., UP, 1988.

**HUSAIN, A.** Plight of Muslim minorities with special reference to Muslims of India. *Al-Ilm*, vol. 8, January 1988, pp. 42-71.

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## I

**IMAMUDDIN, S. M.** Mosque as a centre of education in the early Middle Ages. *Al-Ilm*, vol. 8, January 1988, pp. 86-94.

**IMMELMAN, W. H.** Die godsdiensoopvoeding van die kleuter in die huis. B.D., UP, 1988.

**INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, MANILA, JULY 1989.** The Manila Manifesto. Calling the whole church to take the whole gospel to the whole world. *Iswen Kommunikasie*, vol. 11, 1989, pp. 64-75.

## J

- JACOBS, J.** Drug abuse among White high school students in an urban setting. M.A. (Social Work), UNISA, 1989.
- JAKOBSEN, W.** Feminist Theology: A selective bibliography. *Journal of Theology for Southern Africa*, no. 66, March 1989, pp. 84-88.
- JANSE VAN RENSBURG, J. J.** 'n Vergelyking van Petrus se eerste brief en sy preke in Handeling met toespitsing op 1 Pt 3:13-4:19 en Hand 2:14-40. Th.B., PU, 1978.
- JANSEN, A.** "Hy kom om te oordeel ..." Die gerig van God in die prediking. Th.B., PU, 1989.
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- JANSEN VAN RENSBURG, N. S.** *Die wet het van my 'n kleurling gemaak*. Potchefstroom: PU, Instituut vir Reformatoriese Studie F1:261, 1989. ISBN 0 86990 999 1.
- JANSEN VAN RENSBURG, P. C.** Theatre as an aid in spreading the gospel. *Orientation*, no. 52/53/54, March/June/September 1989, pp. 188-195.
- JOHNSON, J. J.** 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.
- JOHNSON, J. J.** Stoflike aangeleenthede: 'n kerkregtelike ondersoek na die bestaansgrond en trefwydte van artikel 57 van die Kerkorde (1982) van die Nederduitse Gereformeerde Kerk. M.Th., US, 1987.
- JONKER, W. D.** Die eie aard van die gereformeerde spiritualiteit. *Ned Geref Teologiese Tydskrif*, vol. 30, no. 3, Julie 1989, pp. 288-299.
- JONKER, W. D.** Die pluriformiteitsleer van Abraham Kuyper. Teologiese onderbou vir die konsep van aparte kerke vir aparte volksgroepe? *In die Skriflig*, vol. 23, no. 91, September 1989, pp. 12-23.
- In their defence of the idea of separate churches for different population groups, some South African theologians made use of Abraham Kuyper's concept of the pluriformity of the church. The author investigates the reasons why and the way in which Kuyper used this concept. He argues that Kuyper used it in defence of the right of orthodox Christians to leave liberal churches and to form their own churches, without the fear of effecting a sinful secession. However, the result is that Kuyper, making use of patterns of thought borrowed from the spirit of the nineteenth century, departed from the traditional Reformed view on the unity of the church. Although the author is convinced that Kuyper's motives differed from those of the South African theologians, he has no doubt that they could rightfully claim that they were following his authoritative lead.

**JONKER, W. D.** Suid-Afrika se verbondenheid met Europa: Die Teologie. *Tydskrif vir Geesteswetenskappe*, vol. 29, no. 2, Junie 1989, pp. 146-158.

Historically there has been a very close relation between South Africa and Europe in the field of church and theology. Until recently the Afrikaans churches depended heavily on Dutch theological thinking. However after World War II the situation changed drastically. On the one hand there was a growing theological independence on the side of South Africa, and on the other hand new developments emerged in European theology. The trauma of war directed the attention to the problems of suffering and injustice. Poverty, discrimination and deprivation became the topics of theological investigation. Against this background the theological support of apartheid by the Afrikaans churches was offensive to the European mind. In the resulting clash the Afrikaans churches accused the European churches of falling prey to theological liberalism, while these in turn accused the Afrikaans churches of heresy. This situation was aggravated by the emergence of the so-called Second Enlightenment: the critique of theological thought with a view to its political implications. Revolutionary forms of political and contextual theologies emerged, claiming that European theology itself was only a Western and local form of contextual theology which could not forestall the detrimental social and political effects created by the so-called Christian West. From this point of view support of apartheid seemed to be a telling consequence of the shortcomings of Western theology as such. Although the author does not agree with this kind of revolutionary theology, he does accept that theology always bears a contextual character. He therefore urges South African theology to be more independent as far as European theology is concerned, and to proceed in a spirit of stringent self-criticism to rethink its position in its own theological context.

**JOOSTE, J. M.** Die dinamiese gestalte van die Gees van God: 'n struktuur en fundering vir die Pneumatologie. D.D., UP, 1988.

**JORDAAN, A.** Ek gebied jou, gaan uit: 'n teologiese ondersoek na uitdruings- en verwante praktyke in Christelike kerke in Suid-Afrika. M.Th., UNISA, 1988.

**JORDAAN, C. T.** Die aard van kerklike leer: 'n Kritiese analise van B A Lindbeck se boek "The nature of Doctrine". B.D., UP, 1988.

**JORDAAN, J. J.** Die verhouding dosent/student sielkundig belig. *Scriptura*, no. 30, Julie 1989, pp. 33-52.

In this paper an individual orientated model of teaching is propagated. Structured according to this model, teaching takes the form of a dialogue between lecturer and student. In a Socratic manner the lecturer stimulates the student to develop into a critical and creative thinker. Study guides, set aims and various other didactic methods enable the student to make progress according to his own ability.

**JORDAAN, J. T.** God is in nood by die gelowige. (Psalm 27) *Kerkbode*, vol. 144, no. 5, 18 Augustus 1989, p. 10.

**JORDAAN, M.** Geestesklimaat in en om die Christen-Studentevereniging van Suid-Afrika. *South African Journal of Cultural and Art History*, vol. 2, no. 1, 1988, pp. 22-29.

The origins of the Students' Christian Association of South Africa (S.C.A.) may be found in the eighteenth-century revivalist movements in England and North America. These were partly a reaction against rationalist tendencies which were undermining the church at the time.

One of the most active voluntary organizations in this regard was the Young Men's Christian Association (Y.M.C.A.). This interdenominational organization emphasized the charismatic experience and had enormous influence among the college students of North America and Canada. One of the important leaders after 1890 was John R. Mott, who wished to unite Christian students all over the world. This idea of an interdenominational, intercultural federation sprouted from his belief in removing all class distinctions and racial differences. After the founding of the World's Student Christian Federation (W.S.C.F.) in 1895, this organization became active in many countries, including South Africa. The methodistic sermons of the Reverend Andrew Murray (jun.) had already prepared the way for acceptance of the charismatic tendency, and the American teachers he imported for his Wellington Seminary sustained contact with the Y.M.C.A. in their homeland. They invited the leaders Luther Wishard and Donald Fraser to South Africa, where the S.C.A. was founded in 1896, despite the fact that there already was a thriving local youth movement under N.J. Hofmeyr. The W.S.C.F.'s aim of propagating racial integration found its way into the heart of the Dutch Reformed Church. Among Afrikaner youngsters the seed germinated and grew for six decades before the church terminated its international affiliation to the W.S.C.F. During those years the S.C.A. had a profound secularizing influence on the religion of the Afrikaner.

**JORDAAN, P.** Styl van drukgroepe hinder. *Kerkbode*, vol. 143, no. 22, 16 Junie 1989, p. 10.

**JORDAAN, R.** The emergence of Black Feminist Theology in South Africa. *Journal of Black Theology in South Africa*, vol. 1, no. 2, November 1987, pp. 42-46.

**JOUBERT, J. van D.** 'n Kritiese analise van die pneumatologie van H Mühlen. N.D.T., UP, 1988.

**JOUBERT, S. J.** Die gesigspunt van die verteller en die funksie van die Jerusalemgemeente binne die "opsommings" in Handeling. *Skrif en Kerk*, vol. 10, no. 1, 1989, pp. 21-35.

This paper focusses on Luke's presentation of the Jerusalem congregation in the summaries (Acts 2:42-47, 4:32-35, and 5:12-16) and their function within the narrative framework of Acts. A brief investigation of the author-narrator's point of view makes it clear that it is not his aim to give a comprehensive account or a biography of the Jerusalem congregation. The references to them in the summaries are solely employed to support the overarching theme of Acts. As secondary characters within the broader narrative framework of Acts they therefore serve as the visible fulfilment of the first part of Christ's promise to the apostles in chapter 1:8.

## K

**KÄHLER, H.** Arabic-Afrikaans literature. *Al-Ilm*, vol. 8, January 1988, pp. 95-107.

**KAISER, B.** Luther und die Auslegung des Römerbriefes: eine theologisch-geschichtliche Beurteilung. D.Th., US, 1988.

**KAPLAN, B. S.** The concept of resurrection in Judaism and Christianity. M.A. (Judaica), UNISA, 1989.

- KARP, L. B.** Psychosocial aspects in the treatment of AIDS victims and their families. M.Soc.Sc. (Clinical Social Work), UCT, 1989.
- KASENENE, P.** Ecumenical progress in Swaziland, 1880-1982. Ph.D. (Religious Studies), UCT, 1988.
- KAUFMANN, L.** Brazil: Cry for justice, cry for peace. *Grace & Truth*, vol. 9, no. 2, October 1989, pp. 65-75.
- KEANE, M. H.** Die Joodse volk en die kerk: Nog 'n beskouing van die probleem. *Koers*, vol. 54, no. 2, Junie 1989, pp. 208-225.  
This article takes a look at the "Jewish problem" using Romans 9-11 as the point of departure. The apostle Paul is convinced that God has not rejected Israel. The Jews still have a decisive role to play in the divine action in history. The problem of the Jewish-Christian relationship is as old as Christianity itself. In this article the writer does not attempt to offer solutions but reminds the church that the people of God will be incomplete until Jews and Christians alike are united.
- KELLERMAN, J. S.** Gebed en gemeentelike bediening, 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. 18-27. ISBN 1 86804 078 X.
- KELLERMAN, J. S.** Lewenskets van Prof J J de Klerk, 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. 1-2. ISBN 1 86804 078 X.
- KEMP, R. F.** South African Baptist Missionary Society in Zambia: a missiological evaluation. D.Th., UNISA, 1987.
- KEYTER, A. J.** Die skeppingsteologie in Psalm 104. N.D.T., UP, 1988.
- KGATLA, S. T.** Dutch Reformed Church mission in Northern Transvaal, 1865-1964: a critical evaluation of motives, goals and methods. M.Th., UNISA, 1988.
- KGATLA, S. T.** The church for others. The relevance of Dietrich Bonhoeffer for the Dutch Reformed Church today. *Missionalia*, vol. 17, no. 3, November 1989, pp. 151-161.
- KHABELA, M. G.** The socio-cultural dynamics of the struggle for liberation and the coherence of black faith. *Journal of Black Theology in South Africa*, vol. 3, no. 1, May 1989, pp. 23-38.
- KINGHORN, J.** Teologie en sosiaal-antropologie, 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. 112-129. ISBN 1 86804 071 2.
- KINGMA, B. R.** Die Algemene brief van Judas - 'n sintaktiese struktuurontleding van die Griekse teks. B.A. Hons, PU, 1980.

- KINGMA, B. R.** Die verdroogde vyeboom. Die betekenis van hierdie wonder en die plek daarvan in Jesus se prediking. Th.B., PU, 1984.
- KIRSTEN, J.** Verbondsonderrig volgens Deuteronomium 6. 'n Eksegetiese studie. Th.B., PU, 1985.
- KIRSTEN, J. M.** Van rewolusie na versoening: Die emansipasie-motief in Hegel se jeugwerk (1793-1801). *South African Journal of Philosophy*, vol. 7, no. 4, 1988, pp. 195-212.  
 Proceeding from Hegel's relevance for the philosophical discourse on modernity, his early writings are regarded as representing an important chapter in the pre-history of the present debate. The article, in general, is aimed at elucidating aspects of this historical background by piecing together the development of Hegel's idea of emancipation, approximately from the time of his stay in Berne up to the commencement of his systematic work in Jena. The detailed reconstruction of the young Hegel's intellectual passage from revolution to reconciliation focuses on the succession of historical models in terms of which he elaborates, *vis-a-vis* Kant, the socio-religious nature of the concept of freedom. More specifically, the aim is to show that the early writings constitute a coherent project. In this regard it is argued that these manuscripts are contextualized historically from the outset, exhibit a politico-theological structure throughout and comprise a sustained effort on the part of the young Hegel to move beyond Kant and the Enlightenment. It is maintained, finally, that Hegel's contribution to the modernity debate is limited by the fact that his critique of subject-centred reason conceives the overcoming of subjectivity within the boundaries of a philosophy of the subject.
- KITSHOFF, M. C.** 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.
- KLAAREN, J. E.** A contextual history of the institutional Christian involvement in legal assistance to the victims of apartheid. M.A. (Religious Studies), UCT, 1988.
- KLEYNHANS, S. R.** Die missionêre gemeente met analise van die "Peoples Church" van Toronto. B.D., UP, 1989.
- KLOPPER, F.** Doodstraf in Ou-Testamentiese perspektief. M.A. (Bybelkunde), UPE, 1988.
- KLOPPERS, A.** Politieke strominge en die invloed daarvan op die sending van die Nederduitse Gereformeerde Kerk. B.D., UP, 1988.
- KLOPPERS, M. H. O.** Gebed in die Ou Testament. *Acta Theologica*, vol. 9, no. 2, Desember 1989, pp. 1-13.

- KLOPPERS, M. H. O.** Gebed in die Ou Testament. *Fakkkel*, vol. 9, 1989, pp. 4-8.
- KOCH, K.** Christus en die Familie van NG Kerke. *Kerkbode*, vol. 143, no. 21, 9 Junie 1989, p. 10.
- KOEKEMOER, J. H.** Teologiesering vir die gesekulariseerde mens. *Hervormde Teologiese Studies*, vol. 45, no. 2, Junie 1989, pp. 401-411.  
 One of the problems of theology today is how to tell the story of Jesus to modern man in such a way that he still can believe in God. Paul van Buren tried to make the gospel comprehensible to modern man by making use of the verification principle of linguistic analysis, and he consequently reduced the whole of the gospel to a single content, that of freedom, around which he then thematised a theology that according to him, should be relevant. By bringing about this reduction he argued that the gospel should be stripped of all metaphysical content so that it could pass the test of verification and lay claim to truth and reality. Because he argued in terms of the logic positivism we can not accept his method. But the issue is still on the table namely: How to translate the gospel and the symbols of the church in such a way that they still can communicate with modern man. On this issue the Dogmatics is still working and by using various methods tries to find answers on this important issue.
- KOEKEMOER, P. J. T.** Alkoholiname versteur sintuiglikheid. *Hervormer*, vol. 80, no. 10, Januarie 1989, p. 12.
- KÖNIG, A.** Is versoening te goedkoop? Oor die verband tussen geregtigheid, versoening en vrede, 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. 130-143. ISBN 1 86804 071 2.
- KÖNIG, A.** Skrifbeskouing en Skrifgebruik - verskuiwinge soos gereflekteer in die diskussie oor die plek van die vrou in gereformeerde kerke. *Ned Geref Teologiese Tydskrif*, vol. 30, no. 3, Julie 1989, pp. 300-311.
- KOKOALI, C. T.** Umqalelo and the failure of the church? M.A. (Religious Studies), UCT, 1987.
- KORF, G. J.** Die profete vanuit 'n sosiologiese perspektief. N.D.T., UP, 1988.
- KORKIE, A.** Die roofhuwelik as huweliksvorm in Oud-Israel: 'n literatuurstudie. D.Phil. (Bybelkunde), UPE, 1989.
- KOTZÉ, C. S.** Calvyn oor kerk en amp. *Studia Historiae Ecclesasticae*, vol. 15, no. 1, 1989, pp. 18-34.  
 Because of the impossibility to treat Calvin's views on church polity and office fully, attention in this article is given to the following issues only: the church is part of God's re-creation; the church must visibly be one; the church and its sacraments are holy; all Christians are members of one church; the church is the church of Christ; and everything in the church must be executed according to the strict rules of church polity.
- KOTZE, H.** The ABC of political change: The role of political literacy in the democratisation process in South Africa. *Koers*, vol. 54, no. 4, 1989, pp. 594-608.

This article emphasises the nature and possible role of political literacy in the process of democratisation in South Africa. The process of democratisation is analysed and secondly the concept of "political literacy" is elucidated. The need for political literacy is highlighted by focusing on the high level of political apathy especially among white school children. In conclusion it is suggested that political literacy is an essential element of constructive political and social change as incorporated in democratisation.

**KOTZE, M. J.** Die teodiseevraag as teologiese kernvraag in die sekondêre Godsdienles. M.A. (Bybelkunde), UPE, 1989.

**KOTZÉ, P. P. A.** "Die Jesusbeweging as charismatiese waarderewolusie." *Skrif en Kerk*, vol. 10, no. 1, 1989, pp. 36-43.

In our country the voice of liberation theology (and the theology of revolution) is growing in volume, causing anxiety on all traditional fronts. The sympathy of overseas churches in general, sways in the direction of these revolutionary sounds. Under the circumstances one must appreciate a work like that of O Cullmann: *Jesus und die Revolutionären seiner Zeit*, and a paper read by Gerd Theissen of the University of Heidelberg at a recent congress of the Studiorum Novi Testamenti Societas. These works from overseas theologians radically reject any idea that Jesus could have been the inspiration of political revolution. Theissen rather speaks of a "Wertrevolution" according to which Jesus gave his disciples access to an aristocratic value system achieved charismatically, i.e. extraordinarily, as a gift of God in answer to prayer. In this article the abovementioned works are discussed critically in an attempt to make them known.

**KOTZE, R. J.** Die omstandighedsin in 1 Samuel 1-12. M.A. (Semitiese Tale), US, 1988.

**KOTZE, W. G. M.** Die soewereiniteit van God en die mens se verantwoordelikheid. 'n Eksegeties-Dogmatiese studie. Th.B., PU, 1984.

**KRETZSCHMAR, L.** Pietism, politics and mission: An examination of the views and activities of South African Baptists. *Missionalia*, vol. 17, no. 2, August 1989, pp. 103-114.

**KRIEK, H. S.** 'n Resepsie-estetiese ondersoek na Spreuke sewe. M.A. (Semitiese tale), UP, 1989.

**KRITZINGER, J. A.** Die gebed van Salomo by die Kronis. M.A. (Semitiese Tale), UP, 1987.

**KRITZINGER, J. J.** The base movement as a model of "development". *Missionalia*, vol. 17, no. 1, April 1989, pp. 31-44.

**KRITZINGER, J. J.** Verkondig Christus totdat Hy kom! 'n Oproep tot die hele kerk om die totale evangelie te bring aan die ganse wêreld. *Iswen Kommunikasie*, vol. 11, 1989, pp. 43-63.

This is a report on the Lausanne II Conference held in Manila in July 1989. A first section gives some background to the Lausanne movement and events leading to this large and representative gathering. Secondly some personal impressions about the conference itself are related, followed by a section on the Phillipine setting of the conference and which played an important role in creating an atmosphere of involvement with the real world. The last section indicates some important issues arising from the conference which should receive attention in future discussions.

- KRITZINGER, J. N. J. Black theology: challenge to mission. D.Th., UNISA, 1989.
- KROEZE, J. H. 'n Taalsleutel by die Hebreuse teks van Spreuke 1-9. Th.B., PU, 1983.
- KROEZE, J. H. Die Hebreuse genitief: 'n semanties-sintaktiese studie met besondere verwysing na die boek Spreuke. M.A. (Semitiese Tale), PU, 1989.
- KRÜGER, A. J. Die roeping van Jeremia in die politieke lewe van sy tyd. 'n Eksegetiese studie van Jeremia 26, 27, 37, 38. Th.B., PU, 1986.
- KRÜGER, A. P. Uiteensetting en evaluering van die chiliastiese verklaring van Op. 20:1-10, 'n apologeties-eksegetiese studie. Th.B., PU, 1983.
- KRÜGER, C. Die koning en priester wat kom. 'n Eksegetiese studie van die Christusopenbaring in Sag. 9:9-10 en Sag. 12:10. Th.B., PU, 1979.
- KRUGER, F. P. 'n Diakonologiese verkenning van 1 Korintiërs 7 met die oog op pastorale begeleiding van ongetroudes, getroudes en geskeides. Th.B., PU, 1989.
- KRUGER, G. S. Die kerklied volgens artikel 69 van die Gereformeerde Kerkorde prinsipeel en prakties beskou. Th.B., PU, 1987.
- KRUGER, H. A. J. Die twee swaarde ('n vervolg). *Ned Geref Teologiese Tydskrif*, vol. 30, no. 1, Januarie 1989, pp. 2-5.
- KRÜGER, H. J. J. Versoening in 'n huwelikskrisis as pastorale opdrag. Th.B., PU, 1984.
- KRUGER, K. Huisbesoek deur die ouderling: Die lidmaat se verwagting van die ouderling in sy ampswerk. *Almanak Nederduitsch Hervormde Kerk*, vol. 83, 1989, pp. 26-27.
- KRUGER, L. Die kerugmatiese en korrelasiemotief in die homiletiek: die hermeneuties-homiletiese beginsels van Barth en Tillich beoordeel volgens die hermeneutiek van Gadamer. M.Th., US, 1988.
- KRUGER, L. M. Die vrou in die amp? Th.B., PU, 1978.
- KRUGER, M. A. F. 'n Pastorale evaluering van kliniekbehandeling vir die alkoholis met besondere verwysing na Elimkliniek. Th.B., PU, 1986.
- KUMAH, D. P. A general survey of Christian literature in Ghana. *Orientation*, no. 52/53/54, March/June/September 1989, pp. 46-60.

## L

- LAAS, J. J.** Daadgeloof by Paulus soos blyk uit sy brief aan die Kolossense. B.D., UP, 1989.
- LABUSCHAGNE, F. du C. Ds J B J Van Rensburg.** *Almanak Nederduitsch Hervormde Kerk*, vol. 83, 1989, pp. 45-46.
- LABUSCHAGNE, G. C. P.** Die betekenis van die Parakleet-belofte in die Johannesevangelie vir die prediking vandag. Th.B., PU, 1978.
- LABUSCHAGNE, G. C. P.** Die plek en betekenis van die prediking in die opbou van die gemeente. Th.D., PU, 1988.
- LABUSCHAGNE, H. A.** Evaluation of academic research productivity: necessity for, some methods and indicators of productivity. *Koers*, vol. 53, no. 4, 1988, pp. 568-579.  
The extent of funds invested in research and the increasing dependency of society on research evoke public interest to which politicians have to listen. These aspects compel universities to consider evaluation of their research performance, because enquiries are made about effective, efficient and accountable application of research funds. These qualities are reflected in research performance. Various sources, however, reveal that there is little attempt by universities to evaluate such performance. Several approaches to the evaluation of research has been suggested. The most objective and generally accepted method is citation analysis. Other indicators of research performance are peer and bibliometric evaluation, election to an office of a professional association, success in raising research funds and invitations to read scientific papers. It is intended to compile a balanced inventory of indicators of academic research performance and to classify related phenomena in various value indices. Such an approach can supply university management with a method of measuring their research output for performance improvement.
- LABUSCHAGNE, J. P.** Die historiese konteks van 20ste eeuse samelewingsteologieë. D.D., UP, 1988.
- LABUSCHAGNE, K. N.** Die etiese regverdiging van apartheid. M.A. (Wysbegeerte), UP, 1987.
- LA GRANGE, P. L.** Die verskynsel van volk- en rasbepaalde kerke in die drie Afrikaanse Kerke tot 1985. M.Th., UNISA, 1988.
- LAMOLA, J. M.** Towards a Black Church: A historical investigation of the African Independent Churches as a model. *Journal of Black Theology in South Africa*, vol. 2, no. 1, May 1988, pp. 5-14.
- LANDMAN, C.** John Colenso and Andrew Murray on the coming of the reign of God. *Studia Historiae Ecclesiasticae*, vol. 15, no. 2, 1989, pp. 155-171.  
In this article John Colenso's liberal ideas on the realisation of God's reign are compared to Andrew Murray's pietist point of view. Using the liberal insight into the nature and contents of Scripture for which he was known, Colenso first saw missions within the British Empire as the

fruit of the reign of God which had already been realised. After the British-Zulu clashes in the 1870's, Colenso, however, pronouncedly attacked the role played by the British as oppressors to establish a Christian society within a heathen context. For Andrew Murray the reign of God had already come in the work of the Holy Spirit. He saw the fruits of this divine realisation on earth in the personal relationship of Christians to God. While Colenso emphasises society's responsibility in reigning with God on earth, Murray concentrated on the individual. Both their eschatologies were, however, formed within situations in their own communities and their own experiences of Christianity.

LANDMAN, C. Kom ons maak 'n ketter. *Theologia Evangelica*, vol. 22, no. 2, Junie 1989, pp. 38-40.

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LANDON, C. H. A semiotic analysis of James, chapter one. M.A. (Grieks), RAU, 1988.

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LAPOORTA, P. J. Jesus en die armes volgens Lukas-Handelinge: 'n Suid-Afrikaanse toepassing. M.A. (Bybelkunde), US, 1989.

LARTZ, D. Pastoraat aan die geestesvertraagde. Th.B., PU, 1984.

LATEGAN, L. O. K. Die KOB as toegangspoort tot 'n kritiese evaluering van "sewe dae by die Silbersteins" in die lig van 'n Christelike estetika. *Tydskrif vir Christelike Wetenskap*, vol. 25, no. 1 & 2, 1989, pp. 76-102.

LATEGAN, L. O. K. Die krisis van die universiteit. *Tydskrif vir Christelike Wetenskap*, vol. 25, no. 3 & 4, 1989, pp. 106-117.

LATEGAN, L. O. K. Ons etiese probleme met aborsie. *Kerkbode*, vol. 144, no. 22, 15 Desember 1989, p. 5.

LATEGAN, L. O. K. Oppervlakte en dieptestrukture in die denke van Etienne Leroux. *Tydskrif vir Christelike Wetenskap*, vol. 24, no. 3 & 4, 1988, pp. 67-93.

- LATHAM, J. C.** Text and context: an examination of the way in which John's prologue has been interpreted by selected writers: Origen, Luther and Bultmann. M.A. (Divinity), RU, 1988.
- LAUBSCHER, H. D. J.** Die geskiedenis van die NG Gemeente Vredenburg, 1902-1952. M.A. (Geskiedenis), US, 1988.
- LAUBSCHER, J. A.** Vastheid en variasie binne die liturgiese ordes van die Nederduitse Gereformeerde Kerk. D.D., UP, 1988.
- LEIBOWITZ, M. S.** A psychodynamic approach to short-term couples therapy: some aspects of the combined conjoint-concurrent technique. M.Soc.Sc. (Clinical Social Work), UCT, 1987.
- LEMMER, H. R.** Pneumatology and eschatology in Ephesians: the role of the eschatological Spirit in the Church. D.Th., UNISA, 1988.
- LEMON, J.** Will we get McLuhan to the church on time? The "religious" dimension of television. *Communicatio*, vol. 15, no. 2, 1989, pp. 14-25.  
The social significance of television and film as the most powerful means of mass communication in Western civilisation today cannot be underrated. The mass media, and television and film in particular, are not merely neutral carriers of messages. They confer power, legitimate systems and provide ways of looking at the world. They supply the context in which information is learned, attitudes and values formed and decisions made, thereby fulfilling the functions previously filled by the medieval church. The general functions of the mass media, and television and film in particular, are entertainment, the provision of information and education, socialization and the handing down, or propagation of culture. However, these can be suggested to be merely surface functions and effects of the media's deeper power. There is a hidden role which transcends all surface effects. It may be proposed that it is the media, rather than the church which provides individuals with a worldview which reflects to them what is of ultimate value, and which justifies their behaviour and way of life. Television itself is becoming a kind of religion and has become a prime cultivator of culture, providing the myths, teachings and expressions of religion. Various authors suggest that television needs to be seriously considered as an operative religious activity. This does not mean that the television and film industry would see itself in religious terms, nor that the mass media can be seen to be replacing theistic religion, but that the correspondence between the content and uses of television and the traditional functions of religion and religious practice is significant. This article, based on a literature survey, explores the provocative parallel between the traditional functions of religion and the church, and commercial television.
- LEOLI, C. T.** A general survey of Christian literature in Lesotho. *Orientation*, no. 52/53/54, March/June/September 1989, pp. 135-141.
- LE ROUX, A. H.** Die plek, toerusting en taak van die ouderling in die opbou van die kerk van die nuwe bedeling - met verwysing na 'n jong Gereformeerde Kerk op die sendingveld. Th.B., PU, 1979.
- LE ROUX, A. H.** *Evangelieverkondiging aan die Boesmans deur middel van visuele hulpmiddele.* Potchefstroom: PU, Instituut vir Reformatoriese Studie F1:253, 1989. ISBN 0 86990 982 7.

- LE ROUX, A. J. "Broederliefde" in 1 Johannes 3:11-18 N.D.T., UP, 1988.
- LE ROUX, C. J. P. Dobbelperspektief - 'n studie insake dobbelary. *Ned Geref Teologiese Tydskrif*, vol. 30, no. 2, April 1989, pp. 237-245.
- LE ROUX, I. A. Die mensbeeld in die werke van Andrew Murray, Jessie Penn-Lewis en Watchman Nee. M.Th., US, 1989.
- LE ROUX, J. Die ewigheidswaarde van goeie werke. 'n Eksegetiese studie oor die verband tussen die loon op goeie werke en die grade van heerlikheid in die hiernamaals. Th.B., PU, 1979.
- LE ROUX, J. H. Die departement Ou Testament, 'n halwe eeu. *Skrif en Kerk*, vol. 9, no. 2, 1988, pp. 160-180.  
The department of Old Testament (Section B) at the University of Pretoria is celebrating its fiftieth year. At the beginning of 1938 the faculty opened with four professors and six students. This article briefly investigates the contribution of four professors who taught the Old Testament. As a rather conservative theologian J H Kritzinger strongly emphasized the importance of a scientific approach to Old Testament and of sound exegetical study. He was succeeded by A H van Zyl who had a more historical approach to the Old Testament, took the historical critical method seriously and made its results useful to the church. W S Prinsloo focussed on the text as we have it today and paid much attention to its structure by means of syntactical analysis. To a certain extent W Vosloo continued the line of Van Zyl and Prinsloo: he emphasized the importance of a historical approach, but also investigated the structure of a text to determine its theology.
- LE ROUX, J. H. Probleme rondom administrasie, bestuur en beplanning in die Ned Geref Kerk. *Ned Geref Teologiese Tydskrif*, vol. 30, no. 1, Januarie 1989, pp. 110-115.
- LE ROUX, J. P. Oor tentmakery sal ander moet oordeel wie "die swak saak" het. *Kerkbode*, vol. 144, no. 12, 6 Oktober 1989, p. 13.
- LIEBENBERG, B. J. Mites rondom Bloedrivier en die Gelofte. *South African Historical Journal*, vol. 20, November 1988, pp. 17-32.
- LIGTHELM, G. J. Kanselruil. Th.B., PU, 1982.
- LINDE, E. Kersboom - duisternis of lig? *Kerkbode*, vol. 144, no. 19, 24 November 1989, p. 13.
- LINDEQUE, R. C. 'n Prakties-teologiese ondersoek na die verwysingsraamwerk vir die maatskaplike werk van die Nederduitse Gereformeerde Kerk. M.Th., UNISA, 1988.
- LINDHORST, A. M. The nature of episcopal authority in the Church of the Province of Southern Africa, with special reference to the constitution and canons, recent commissions on episcopacy and the metropolitan, and the third draft of the plan of union: a contribution to the Church Union debate. M.A. (Religious Studies), UCT, 1988.

- LION-CACHET, F. N.** Deuteronomium - gister en vandag. *Koers*, vol. 53, no. 3, 1988, pp. 305-330. In this article the meaning of Deuteronomy is described from the perspective of a revelation-cognitive viewpoint, and attention is directed to the prescriptive character of the book. Deuteronomy has its origin with Moses, but in the course of many years it has been supplemented and actualized. The revelational content testifies amongst others that Moses is speaking in the name of Yahweh; what the relationship is between Yahweh and the nation; Who He is and what is demanded of each member of the nation; and there is a consideration of the special time-bound determinations which are yet constructed on the basis of firm principles. In the New Testament the power of the Word, as actualized in the teachings of Jesus, can be found again.
- LION-CACHET, F. N.** Die prediking oor die historiese stof van die Ou Testament. *In die Skriflig*, vol. 23, no. 89, Maart 1989, pp. 20-34. Since there is a prevailing interest in preaching on Old Testament literature and sustained interest in the discussion of historical literature and homiletics, this article has been written in quest of guidelines for dynamic preaching on Old Testament historic literature. After a brief survey of the significance of historic literature and of preaching through the ages, a discussion of the essence of historic literature is presented. The proposed guidelines will emphasise the need for the formulation of a marked pericope; for awareness of the communication between God and man in any given framework; for the importance of revelation theology and for the Biblical focus on God. Furthermore these guidelines should contribute to the preaching of God's Word in present-day circumstances. Genesis 4 may serve as an example.
- LION-CACHET, J.** Die betekenis van Deuteronomium 32:8. 'n Eksegetiese ondersoek. Th.B., PU, 1985.
- LOADER, J. A.** Ontstaan en eerste periode van die Hervormde teologiese opleiding aan die Universiteit van Pretoria. *Hervormde Teologiese Studies*, vol. 45, no. 2, Junie 1989, pp. 412-437. In this study the establishment of the Hervormde theological training at the University of Pretoria is researched with the purpose of identifying the ecclesiastical, religious and theological factors that influenced the emergence and development of a typical Hervormde type of theology in South Africa. It is argued that the resistance of the Transvaal Afrikaners to religious encroachment of their independence in the Boer Republic of the nineteenth century caused distrust of the church and theology associated with Stellenbosch in the British Cape Colony, and that opposition to trends from there determined the association of the Transvaal Hervormers with certain Dutch circles. From the joining of these two forces - what the Transvaal Hervormers required and what the contemporary Dutch theologies could offer - sprang the roots of what Hervormde theology came to be.
- LOADER, J. A.** Vanselmiaanse indrukke. *Hervormer*, vol. 81, no. 19, Desember 1989, p. 7.
- LÖTTER, H. P. P.** Hick, evolusie en die probleem van die kwaad. *South African Journal of Philosophy*, vol. 6, no. 4, 1987, pp. 140-148. The wide acceptance of evolution necessitates a replacement of the Augustinian theodicy which was built on the idea of God's perfect creation. In this article (i) John Hick's attempt to unite an evolutionary view of the origin of man with God's goodness and power and (ii) the ensuing debate are analysed and evaluated. Hick designs an Irenaean theodicy in which he

states that God created man through evolution and therefore He is responsible for the existence of evil. Evil, which functions within an autonomous universe, which is religiously ambiguous, fulfils an instrumental role in providing a place for "soul-making". The latter continues even after death. Hick postulates universal salvation and eliminates the idea of a permanent hell. Some of the major problems of his theodicy which critics have pointed out, are the amount of evil and the question of whether or not the end justifies the means. Hick deviates substantially from orthodox Christian doctrines and he fails to provide sufficient comfort to those who suffer. However, Hick's theodicy raises many questions which no philosopher of religion contemplating the theodicy question may ignore.

**LÖTTER, H. P. P.** Proefbuisbabas: Eties geregverdig? *Tydskrif vir Geesteswetenskappe*, vol. 28, no. 1, Maart 1988, pp. 26-40.

In vitro fertilisation (IVF) and embryo transfer (ET) are widely used in the world today as means to overcome infertility problems. The involvement of the medical staff and the use of donor material generate several ethical issues. Seven arguments against the role of the medical staff in the begetting of children are discussed and none of them, either individually or collectively, are strong enough to ethically disqualify this "new way of making babies". The use of donor material is a much tougher problem. Although it cannot be seen as adultery, it might sometimes violate the unity of a marriage. It seems difficult to say that genetic relationships are always important to all people and sometimes it might perhaps suffice to have loving and caring relationships between parents and children without necessarily being genetically related. Because of the different ways in which people realize values in their lives and because people have different personalities, the most that Christian ethics can suggest is a decision making-procedure that can help people to make their own responsible decisions. Such decisions must take into account all relevant information on IVF and ET, the use of donor material, Christian ethics and the composition of a specific couple's personalities. The article is concluded by pointing out the essential role that the Christian community could play by supporting couples who have infertility problems.

**LOMBARD, H.** Trane oor 'n kind. *Kerkbode*, vol. 144, no. 18, 17 November 1989, p. 17.

**LOMBARD, H. A.** Ondersoek na 'n Johannese kerk/skool: Metodologiese kantaantekeninge oor die verloop van die ondersoek. *Hervormde Teologiese Studies*, vol. 45, no. 1, Maart 1989, pp. 59-78.

In an effort to resolve a major facet of the "Johannine problem" scholars assign the distinctiveness of the fourth gospel to its formation allegedly within and for a separate and independent Johannine community (or school). The reconstructions and descriptions of this community are presently assessed by critical scrutiny of the hermeneutical paradigms and exegetical procedures utilized by scholars. So, as is mostly the case within current New Testament science, the debate culminated in controversies on methodology. Opting for real progress and positive results, means that some or other integration/correlation of methods is inevitable. Proper and mutual cognisance must be taken of the vantage points and hermeneutical perceptions with which scholars work. This entails cooperative interaction between all forms of historical exegesis on the one hand, and text immanent exegesis on the other hand.

**LONDT, M. P.** A descriptive study of the role of the children's home in the management and treatment of the abused child. M.Soc.Sc. (Clinical Social Work), UCT, 1988.

- LONG, J. C.** An assessment of Kenneth Kirk's moral theology with special reference to his understanding of conscience and casuistry. M.A. (Religious Studies), UN, 1988.
- LONG, J. C.** The doctrine of assurance in English puritanism, with special reference to William Perkins. M.Th., UNISA, 1989.
- LOOTS, F.** Die uitsaaimedia - gebruik die kerk dit reg? *Kerkbode*, vol. 144, no. 20, 1 Desember 1989, p. 6.  
Dr Flip Loots skryf in hierdie artikel dat die radio en televisie elk 'n eiesoortige stel kenmerke het wat baie hoë eise stel aan die mense wat dit benut. Mediapredikers moet goed voorberei wees, anders kan hulle nie in hulle doel slaag nie.
- LOOTS, J. G.** Jesus Christus die groot Didaskalos: die betekenis van sy onderrigmetodes vir die kategetiek. M.Th., US, 1988.
- LOOTS, P. J.** Die Calvinistiese Drie-eenheidsleer by S.J. du Toit met toespitsing op die inwoning van die Heilige Gees. D.Th., UV, 1988.
- LOUBSER, B.** Vereeniging-besluite is "beduidendste dokument". *Kerkbode*, vol. 143, no. 22, 16 Junie 1989, p. 10.
- LOUBSER, J. A.** *Wees bly. 'n Strukturele kommentaar op die brief van die apostel Paulus aan die Filippense*. Kaapstad: NG Kerk-Uitgewers, Stellenbose Teologiese Studies 12, 1986. ISBN 0 86997 215 4.
- LOURENS, D. C.** Die ontbinding en samesmelting van stadsgemeentes. B.D., UP, 1988.
- LOURENS, J. B.** Na "Satansklanke": kan jy op brandende kole loop sonder om te verbrand? *Kerkbode*, vol. 144, no. 16, 3 November 1989, p. 13.
- LOUW, A. A.** Bekering van rassevooroordeel: 'n prakties-teologiese studie van die verband tussen Christelike spiritualiteit en houdingsverandering ten opsigte van rassevooroordeel. M.Div., UP, 1988.
- LOUW, A. D.** 'n Aantal sosiopolitieke persepsies van swart jeugdige in stedelike gebiede. *Koers*, vol. 54, no. 1, Maart 1989, pp. 1-39.
- LOUW, D. J.** *Geen mens mag skei nie (?) - Riglyne vir die pastorale hantering van egskeiding*. Kaapstad: NG Kerk-Uitgewers, Stellenbosse teologiese Studies 13, 1986. ISBN 0 86991 515 0.
- LOUW, D. J.** Omnipotence (force) or vulnerability (defencelessness)? The significance of a theological interpretation of the category of power on an ethic of conflict management. *Scriptura*, no. 28, March 1989, pp. 41-58.  
Theology cannot avoid the issue of conflict management. It is therefore important to make clear what is the biblical meaning of the category of power and its significance for an ethic of conflict management. Theology is exposed to one danger: the danger of misusing the concept "omnipotence", and to regard the Almighty category (God's force and authority) as a justification either to gain or maintain power. The translation of omnipotence with the Greek word

"pantokrator" could easily mislead the church to understand omnipotence against the background of either the Hellenistic gods involved in a power struggle or the militarized environment of the Canaanite world. Theology is in need of a new paradigm. The suffering God and the theology of the cross are the framework for such a new paradigm: the omnipotent presence and power of God expressed as vulnerable faithfulness and overwhelming love/grace. This assumption corresponds with the Hebrew phrase: 'el saddaj'. The ethical principle in conflict management which corresponds with God's vulnerable faithfulness is the biblical principle of self-sacrifice.

LOUW, D. J. *Versoening in geweld. 'n Pleidooi om vrede in Suider-Afrika*. Kaapstad: NG Kerk-Uitgewers, Stellenbosse Teologiese Studies 15, 1987. ISBN 0 86991 521 5.

LOUW, D. J. Vigshisterie of pastorale empatie? Die ontwerp van 'n pastorale strategie vir die bediening aan die vigs pasiënt. *Tydskrif vir Geesteswetenskappe*, vol. 28, no. 3, September 1988, pp. 225-238.

The current AIDS-threat is reflected in the following graffiti: "apartaids, deadly dis-ease". Counselling the person with AIDS, the church should be careful not to intensify the communication gap between patient and social environment. Alienation from the church could be disastrous. The notion that AIDS is deserved as God's judgement on homosexual promiscuity - that it is divine retribution for homosexual behaviour - must be rejected. A helpful framework to understand better the reactions of patients during the course of the disease, is the following: the impact stage (patient realises that his life is seriously threatened and suffers extreme anxiety); the regression stage (patients retreat and appear to be unconcerned about their illness, they avoid talking about their disease); internalisation stage (mourning period; ego needs are in jeopardy; patient deals with consequences of illness); reconstruction stage (being creative; looking for meaning which is directly connected with the aspect of hope for the future). The pastor should bear in mind that most patients avoid expressing frustration and anger towards and bargaining with God. Being angry with God and blaming him for his condition would raise the question of responsibility. This should not prevent pastoral counselling to deal directly with the issues of guilt and sexuality. A new ethical approach for sexual morality should not be constructed upon modern man's AIDS-anxiety. It should rather be conveyed by the means of grace.

LOUW, H. A. Ds. Jan Lion-Cachet as sendingman. *In die Skriflig*, vol. 23, no. 92, Desember 1989, pp. 40-47.

The reverend Jan Lion Cachet came from the circle of the Reveille in the Netherlands and had, therefore, a keen interest in missions. In this respect he influenced the young Reformed Churches, especially through his journal *De Maandbode*, and also through his words during synods and other church meetings. He often preached to blacks and propagated the importance of missions in the white congregations. In his struggle against the reverend S. D. Venter, who opposed missions as propagated by Lion Cachet, his idealistic view of missions from a European background becomes evident. It is also clear from their polemic that Venter was not opposed to missions as such. His view of missions differed from that of Lion Cachet and was in reaction against the tragic consequences of the work of the mission societies, especially as he experienced it in Bethulie.

LOUW, H. M. *Houding teenoor godsdiens en persoonlikheidsfunksionering*. M.A., UV, 1988.

- LOUW, J. H.** Die Sabbat in die Ou Testament: Met besondere verwysing na Eksodus 20 en Deuteronomium 5. B.D., UP, 1988.
- LOUW, J. P.** Die uur van die kruisiging en dagrekening in die antieke. *Scriptura*, no. 29, Mei 1989, pp. 13-18.  
The discrepancy between the hour of the day when Jesus was crucified, as reported in Mk 15:25 and Jn 19:14, led to many suggested solutions - one of which argued for a Roman (Mark) and Greek (John) system of counting the hours of the day. Though very attractive and quite popular as a harmonizing device, there is no evidence whatsoever for such a distinction. All the data from ancient Greek and Latin texts substantiate a single unified system of counting the hours of the day from sunrise to sunset. However, the Roman legal calendar did differ from that of the Greeks and other ancient peoples.
- LUBBE, J. J.** Ideologie en die Kerk in Suid-Afrika. M.A. (Wysbegeerte), UWK, 1988.
- LÜCKHOFF, A.** Opoffering is nodig vir geregtigheid. *Kerkbode*, vol. 144, no. 20, 1 Desember 1989, p. 10.
- LUTH, J. R.** "Daar wert om't seerste uytgekreten..." (Deel 1). *Vir die Musiekleier*, no. 15, Desember 1988, pp. 37-43.
- LUTH, J. R.** "Daar wert om't seerste uytgekreten..." (Deel 2). *Vir die Musiekleier*, no. 16, Desember 1989, pp. 21-26.
- LUYT, W. J. A.** Die rol van die radio in jeugpastoraat. B.D., UP, 1989.

## M

- MACKAY, I. D.** The artistic unity and thrust of Mark's Gospel. M.A., UPE, 1988.
- MAIMELA, S. S.** Confessional heritage and ecumenical commitment. *Theologia Evangelica*, vol. 22, no. 2, March 1989, pp. 39-46.  
The thrust of the argument in this article is twofold: First, that the core of the Lutheran heritage summed up in the famous doctrine of justification by faith alone apart from works has an important contribution to make in the current ecumenical dialogue. Second, that this doctrine has relevance to the burning political issues of our day and therefore there is sufficient reason for younger generations of theologians to return to and appropriate it.
- MAIMELA, S. S.** Faith that does justice. *Journal of Black Theology in South Africa*, vol. 3, no. 1, May 1989, pp. 1-14.
- MAIMELA, S. S.** Report on the second general assembly of the Ecumenical Association of Third World Theologians (EATWOT), held in Oaxtepec, Mexico, December 7-14, 1986. *Journal of Black Theology in South Africa*, vol. 1, no. 1, 1987, pp. 54-59.

- MAIMELA, S. S.** Theological dilemmas and options for the Black Church. *Journal of Black Theology in South Africa*, vol. 2, no. 1, May 1988, pp. 15-25.
- MAIMELA, S. S.** What do the churches want and expect from religious education in schools? *Journal of Black Theology in South Africa*, vol. 1, no. 1, 1987, pp. 43-49.
- MALAN, D. J.** Die Islam - as sendingprobleem. Die Bybel: Godsopenbaring. Die Koran: Pseudo-Openbaring. Th.B., PU, 1983.
- MALAN, J.** Die plek van die besondere ampte in die opbou van die gemeente - met besondere verwysing na die amp van die gelowiges. Th.B., PU, 1979.
- MALAN, L. J. du P.** 'n Verkenning van die moontlikhede van resepsie-estetika aan die hand van Psalm 110. B.D., UP, 1988.
- MALAN, S. P. T.** Doelwitgerigte onderrig: 'n strategie vir onderrig- en leersukses in Bybelkunde. *Scriptura*, no. 30, Julie 1989, pp. 53-68.  
Effective curriculum development forms the foundation for teaching and learning success within the framework of an objective-orientated teaching approach. Although the practice of formulating objectives for teaching purposes is not new, reality indicates that a great deal of confusion of concepts still exists. A four-level distinction of terms is made and four basic terms are used as key concepts namely, mission, aim, goal, and objective. These concepts form a pyramidal hierarchy and cyclic relationship with each other and constitute the backdrop against which is indicated that objective-orientated teaching is an holistic approach of interdependent deductions from, feedback to and support of different levels in a total teaching planning process. The cyclic relationship between curriculum planning, its execution (teaching) and the evaluation of learning achievement is, therefore, a never ending process of adjustment, striving to attain the highest degree of academic and scientific moulding of students.
- MALAN VAN RHYN, H. P.** Die eskatologiese prediking in Hebreërs 10:19-25, 'n eksegetiese studie. Th.B., PU, 1985.
- MALHERBE, W.** Kersfees is 'n gesinsfees. *Kerkbode*, vol. 144, no. 19, 24 November 1989, p. 14.
- MALIDZHI, S. M.** The morality of capitalism and Marxism: do Black South Africans have a choice? M.Th., UNISA, 1989.
- MARAIS, T. W.** Die eiesoortige eise vir die voordrag van die preek as homiletiese gebeure binne die gemeente- en uitsaaisituasie. M.Th., UV, 1989.
- MAREE, M. J. H.** Pastorale sorg aan die aannemende ouer en aangename kind. B.D., UP, 1988.
- MARITZ, M.** Desmond Mpilo Tutu. B.D., UP, 1989.
- MATTHEE, D. C.** Pastoraat aan die kind in die egskedingsituasie. B.D., UP, 1988.
- MATTHEWS, J. R.** A practical theological analysis of the essential elements in the healing process. M.Th., UNISA, 1989.

- MCGREAL, F.** Missionaries and the ministry of healing. Part 1: Two approaches to healing. *Grace and Truth*, vol. 9, no. 1, August 1989, pp. 18-30.
- MCGREAL, F.** Missionaries and the ministry of healing. Part II: Comparisons and cultural contexts. *Grace & Truth*, vol. 9, no. 2, October 1989, pp. 76-85.
- MCLAREN, P. J.** Huistafels in Kolossense. N.D.T., UP, 1988.
- MEIRING, P. G. J.** *Die gemeente as bondgenote in verwagting*. Potchefstroom: PU, Instituut vir Reformatoriese Studie F1:255, 1989. ISBN 0 86990 985 1.
- MEIRING, P. G. J.** Dr. Johannie Cronjé - een van die mooiste hoofstukke in ons sendinggeskiedenis, 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. 1-21. ISBN 0 86979 752 2.
- MEIRING, P. G. J.** Sendingwetenskap in die Verenigde State - met spesifieke verwysing na Fuller Theological Seminary en Calvin Theological Seminary. *Iswen Kommunikasie*, vol. 11, 1989, pp. 19-30.
- MEIRING, P. G. J.** VIGS - Dié keer deur 'n sendingkundige bril. *Skrif en Kerk*, vol. 10, no. 2, 1989, pp. 155-167.  
As concern for the rising pandemic, AIDS, continues to grow across the globe, so does the body of books, articles, and conference resolutions devoted to the subject. Theologians, too, had no option but to take note of "the black death" of modern times. Since 1981, when the disease was first identified and named, numerous documents in the field of missions and missiology have been published, looking at the dangers and challenges of the AIDS era, from their own peculiar vantage point. Five different themes seem to come to the fore: 1. Real concern for the missionary personnel in high risk areas; 2. the new impetus to medical mission, provided for by the AIDS pandemic; 3. serious concern for the training of the younger churches to cope with the situation, especially on pastoral level; 4. the specific requirements of young people in the churches; and 5. AIDS, the new "agenda point" in the current dialogue between Christians and members of the other great religions of the world.
- MEYER, M.** Kerklike godsdienstige verantwoordelikheid van ouers met betrekking tot kinders. B.D., UP, 1989.
- MEYER, O. S.** Die hantering van die afwesigheid van God in die teologie van K. H. Miskotte. M.Th., US, 1988.
- MILLARD, J.** Grass-roots pioneers of Transvaal Methodism. *Missionalia*, vol. 17, no. 3, November 1989, pp. 188-198.
- MILLER, G. G.** The inspiration and authority of the scriptures in the Baptist Union of Southern Africa. M.Th., US, 1987.
- MILLER, J. M.** New directions in the study of Israelite history. *Ned Geref Teologiese Tydskrif*, vol. 30, no. 2, April 1989, pp. 152-160.

- MILNE, D. J. W. The law in covenant-historical perspective: a study of Romans chapter 7. Th.D., PU, 1989.
- MINNAAR, J. A. 'n Prakties-Teologiese ondersoek na die nut van bestuurstegnieke en die persoonlike rekenaar as arbeid- en tydbesparende hulpmiddels in die uitvoering van die gemeenteplygte van die predikant. B.D., UP, 1989.
- MITCHELL, C. Die lerende aspek in die prediking: 'n kerugmaties-kommunikatiewe leermodel. D.D., UP, 1989.
- MJEKULA, Z. M. Pauline teaching on the church as the body of Christ with special reference to the church in South Africa today. M.A., UPE, 1989.
- MOFOKENG, T. A. A Black Christology: A new beginning. *Journal of Black Theology in South Africa*, vol. 1, no. 1, 1987, pp. 1-17.
- MOFOKENG, T. A. Black Christians, the Bible and liberation. *Journal of Black Theology in South Africa*, vol. 2, no. 1, May 1988, pp. 34-42.
- MOFOKENG, T. A. Following the trail of suffering: Black theological perspectives, past and present. *Journal of Black Theology in South Africa*, vol. 1, no. 2, November 1987, pp. 21-34.
- MOFOKENG, T. A. Report: Black Theology Consultation in New York, USA, 1-3 December 1986. *Journal of Black Theology in South Africa*, vol. 1, no. 1, 1987, pp. 53-54.
- MOFOKENG, T. A. Searching for the Gospel message "between the times". *Theologia Viatorum*, vol. 16, December 1988, pp. 1-9.
- MOILA, M. P. The role of Christ in Jan Sobrino's Liberation Theology: Its significance for Black Theology in South Africa. *Journal of Black Theology in South Africa*, vol. 3, no. 1, May 1989, pp. 15-22.
- MOKWELE, A. P. P. The Grace dieu experience of the Anglican Church, 1906-1958. M.Ed., UvdN, 1988.
- MOLLER, H. J. Pastorale begeleiding van die gedwonge huwelik. B.D., UP, 1989.
- MOMBERG, H. L. J. Heilstoeëienende prediking. Th.B., PU, 1986.
- MOOLMAN, P. Leef met Jesus, vanuit Jesus, vir Jesus! *Kerkbode*, vol. 144, no. 18, 17 November 1989, p. 12.
- MOORE, S. D. Rifts in (a reading of) the fourth gospel, or: Does Johannine irony still collapse in a reading that draws attention to itself? *Neotestamentica*, vol. 23, no. 1, 1989, pp. 5-17.  
Johannine irony depends on the audience being able to maintain a hierarchical separation of two levels: heavenly/earthly, spiritual/material, figural/literal, etc. A deconstructive reading suggests that this two-storey structure collapses with the Johannine compression of exaltation and crucifixion motifs, resulting in a failure of irony. Deconstruction, which gives scrupulous

- attention to subtle divisions within the text, offers a timely corrective to recent compositional and narrative approaches. But are divisions or other data actually "in" the text, or products of certain ways of "framing" it? The earlier reading is reenacted, but in a way designed to draw critical attention to the workings of the frame itself.
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- MOUTON, J.** Protesteer die dame nie te veel nie? *Koers*, vol. 54, no. 3, September 1989, pp. 382-394.
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- MÜLLER, H. P.** Watter soort agenda wil Die Kerkbode deurvoer? *Kerkbode*, vol. 144, no. 21, 8 Desember 1989, p. 11.
- MÜLLER, J.** Die erediens en ons: Bevestiging van kerkraadslede. *Kerkbode*, vol. 144, no. 20, 1 Desember 1989, p. 10.
- MÜLLER, J.** Die erediens en ons: Doop en geloofsbelijdenis. *Kerkbode*, vol. 144, no. 15, 27 Oktober 1989, p. 10.

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- MÜLLER, J. Die erediens en ons: die doopvont. *Kerkbode*, vol. 144, no. 12, 6 Oktober 1989, p. 10.
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- MYBURGH, K. Eienaamsverklaring binne 'n verhaalopset: die funksionele verband van Eksodus 2:10 tot 2:1-9. M.A. (Semitiese Tale), RAU, 1988.
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- NAIDOO, T. Human rights: A Zoroastrian perspective. *Journal for the Study of Religion*, vol. 2, no. 2, September 1989, pp. 27-36.
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- NEL, P. Post-Christelikheid as sendinguitdaging. B.D., UP, 1988.
- NEL, P. J. A critical perspective on Old Testament exegetical methodology. *Old Testament Essays (New Series)*, vol. 2, no. 3, 1989, pp. 64-74.  
The comprehensive topic in question is confined to a critical discussion of the most relevant premises of the major exegetical approaches, namely the grammatical-historical approach, the historical-critical approach, the South African discourse analysis, the psycho-analytical approach and the literary theoretical approach. Although strong emphasis is laid on the necessity for the incorporation of literary theory within the paradigm of exegetical procedures, arguments are advanced against efforts to make existing exegetical approaches compatible. A plurality of methods will always remain, but the choice of a particular exegetical procedure should be guided by the parameters of sound scientific methodology and should focus on solving a specific problem.
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- NIEUWOUDT, J. A. Die kapelaansdiens: 'n beskrywende studie van die kapelaansbediening te 2 Veldgenieregiment, Bethlehem. M.Th., US, 1988.

**NIEUWOUDT, M. M.** Kerkorde artikel 17.3 - getuienis van 'n deformatsie?, 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. 36-47. ISBN 1 86804 078 X.

**NORTJÉ, S. J.** Johannes die Doper in Betanië oorkant die Jordaan. *Hervormde Teologiese Studies*, vol. 45, no. 3, September 1989, pp. 573-585.

There are two places in the Fourth Gospel called "Bethany". One is the well-known site near Jerusalem. The other is the lesser-known locality where John the Baptist started his career as the "Baptist". This paper traces John's use of "Bethany across the Jordan". It is contended that the site has more than geographical significance. In analysis the theological purpose of the site is demonstrated. It is the spot where the two Johannine worlds meet: The world above and the world below. This Johannine dualism is resolved at one spesific time and place, viz at this Bethany. The locality therefore has the theological significance as point of departure for the narration of the coming of God's only-begotten son, who is the Lamb of God, who takes away the sin of the world.

**NORTJÉ, S. J.** Johannes die Doper in die vierde Evangelie. D.Litt. et Phil. (Bybelkunde), RAU, 1989.

**NORTJÉ, S. J.** John the Baptist and the resurrection traditions in the Gospels. *Neotestamentica*, vol. 23, no. 2, 1989, pp. 349-358.

When Jesus is called John redivivus by Herod and the people of his time, it raises the question of the existence of a tradition relating resurrection with John the Baptist. It seems fairly obvious that such a tradition survived in the Gospel records. Whatever the original content of the tradition, which cannot be accurately reconstructed, this much seems clear: although John the Baptist was not physically raised from the dead, his death and "resurrection" were recorded as a prefiguration of the death and resurrection of Jesus. This paper traces the outline of such a tradition and the way in which the evangelists used it to suit their own purposes.

**NORVAL, J.** Voortydige terminering in 'n hulpverleningsprogram vir alkoholiste. M.A. (SocSc), RAU, 1988.

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**O'BRIEN, S.** The service of faith & the promotion of justice. The history of the contemporary expression of the mission of the Society of Jesus. *Grace & Truth*, vol. 9, no. 1, August 1989, pp. 6-17.

**O'KENNEDY, J. N. F.** Die motivering van 'n kerkraad met spesifieke verwysing na die Ned. Geref. Gemeente Swartland. M.Th., US, 1989.

**OBBERHOLZER, B. C.** Die Nederduitsch Hervormde Kerk en die 1914-Rebellie. B.D., UP, 1989.

- OBERHOLZER, J. P.** Die Heidelbergse Kategismus in sy eerste jare. *Hervormde Teologiese Studies*, vol. 45, no. 3, September 1989, pp. 598-610.  
A short resumé of the circumstances and events around the birth of this important Protestant creed and its turbulent history during the first decades.
- OBERHOLZER, J. P.** Die Voortrekkerideaal - Natal of Transvaal? *Hervormde Teologiese Studies*, vol. 45, no. 3, September 1989, pp. 671-679.  
On the basis of several documents from prominent Voortrekker leaders their ideal is summarised as follows: They were seeking for a space in which they could enjoy responsible freedom together with a means of living, and could sustain their freedom by self government, good relations with other peoples and defence of person, land and property. From the inception of the idea of emigration the ultimate destination was seen differently by leaders, but eventually it was the Transvaal which provided the first real fulfillment of the ideal in the form of independence acknowledged by Great Britain.
- OBERHOLZER, J. P.** Teologie as wetenskap: Aantekeninge van buite die sistematiese teologie. *Hervormde Teologiese Studies*, vol. 45, no. 2, Junie 1989, pp. 438-441.  
Starting with a definition of science as a critical, systematic, controllable investigation, interpretation and description of what can be known or thought, the question whether theology could be regarded as a science is treated and positively answered, with ultimate preference for the term responsible theology.
- ODENDAAL, A. A.** Die onvoltooide missionêre taak van die kerk in Qwaqwa. D.Th., UV, 1988.
- ODENDAAL, D. H.** Covenant - the centre of the Old Testament? *Ned Geref Teologiese Tydskrif*, vol. 30, no. 2, April 1989, pp. 143-151.
- ODENDAAL, P. A.** Die betekenis van *entole kaine* in Joh. 13:34. Th.B., PU, 1980.
- ODENDAAL, P. A.** Johannes 20:19-23: 'n eksegetiese en openbaringshistoriese studie. Th.M., PU, 1989.
- OLIVIER, D. F.** The role of eschatology and futurology in the quest for a future in the light of the ecological crisis. *Theologia Evangelica*, vol. 22, no. 1, March 1989, pp. 24-33.  
In the quest for a future faced with the ecological crisis, images of the future play an important role in that they influence our values and attitudes. The significance of eschatology and futurology lies in their ability to engender images of the future that could change the current view of reality in our Western world - a view of reality characterised by a deeply ingrained faith in progress and continual material prosperity and the ability of science and technology to satisfy the wants of humanity. This view has brought us onto a collision course with the realities of our finite world and its ability to sustain life in its many forms. It is, however, only when within a holistic approach to reality eschatology is seen and experienced as part of futurology that images of the future capable of bringing about a change could be created.
- OLIVIER, G. E.** Die militêre optrede van die Oos-Jordaanse stamme in 1 Kron 5:10, 18-22. *Acta Theologica*, vol. 9, no. 1, Junie 1989, pp. 62-70.  
1 Ch 5:10, 18-22 deals with the military victory of the Israelite tribes of East Jordan over the Hagarenes and their followers during the reign of king Saul. 1 Ch 5:18-22 should be regarded

as a more detailed extension of verse 10. The cause of this conflict could quite possibly be found in the fact that disputes about water and grazing could escalate into full-scale war among these herdsmen communities. However that may be, Saul's victories in Transjordan (cf 1 Sm 11; 14:47) placed the military initiative firmly in the hands of the Israelites again. Their military success was of great strategic importance for the newly established Israelite monarchy, because Saul was involved in a fight for survival against the Philistines who almost surrounded his heartland. This victory in East Jordan meant that Saul's vulnerable back was covered, and that he could therefore pay his full attention to the militant Philistines.

**OLIVIER, H.** Archaeological evidence pertaining to a possible identification of Ar-Moab and er-Rabbah. *Ned Geref Teologiese Tydskrif*, vol. 30, no. 2, April 1989, pp. 179-189.

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

**OLIVIER, H. W.** Pieter Bos 1958-1923. Th.B., PU, 1982.

**OLIVIER, J. P. J.** The location of Jahaz reconsidered. *Old Testament Essays (New Series)*, vol. 1, no. 3, 1988, pp. 43-55.

Moab is frequently mentioned in the book of Isaiah. This suggests that Moab was a contemporary ally or enemy in the wake of the Assyrian threat. Considerable doubt exists as to the Isaianic origin of the oracle against and lament over Moab, specifically regarding its historical setting in the time of Isaiah. New insights are however to be gained from the Assyrian records (especially the Nimrud letters) and some recent archaeological findings, in particular the survey of the Moabite plateau by Max Miller. These findings enable us to reconstruct a hypothetical scenario of Moab's position towards Israel and Judah in Isaiah's time.

**OLIVIER, N. J. J.** Race discrimination in South Africa: An overview. *Koers*, vol. 54, no. 3, September 1989, pp. 303-318.

In hierdie oorsigartikel word die vernaamste verskyningsvorme van rasbepaalde diskriminasie (apartheid) bondig teen die raamwerk van die gelykheidsbeginsel bespreek. Dié beginsel (soms ook bekend as die diskriminasieverbod) is in Suid-Afrika van besondere belang gesien die historiese en huidige beklemtoning van ras as primêre ordeningskriterium in die Suid-Afrikaanse reg. Die werkswyse wat gevolg word, is om na 'n uiteensetting van die gelykheidsbeginsel in 'n aantal internasionale verdrae, die Gereformeerde Ekumeniese Sinode se Testimony on human rights en die voorgestelde menseregteakte van die Suid-Afrikaanse Regskommissie, 'n bondige oorsig van 'n aantal verskyningsvorme van statutêre apartheid te gee. Ten slotte word gekonkludeer dat 'n behoorlike en diepgaande proses om die wetgewing en verbandhoudende administratiewe praktyk te herroep, 'n conditio sine qua non vir die erkenning en afdwinging van die gelykheidsbeginsel is.

**OLIVIER, N. J. J.** States of emergency. *Koers*, vol. 54, no. 2, Junie 1989, pp. 226-239.

**OLIVIER, N. J. J.** The upholding of human rights by the courts during states of emergency. *Koers*, vol. 54, no. 4, 1989, pp. 609-629.

Die onafhanklikheid van die regbank met betrekking tot die toepassing van die fundamentele prosessuele menseregte in Suid-Afrika vorm die onderwerp van hierdie oorsigartikel. Die raamwerk waarteen die huidige toepassing van die regte ondersoek word, is die effek van die

- noodtoestandregulasies in Suid-Afrika sedert 1985 op die voortbestaan van die regte met besondere verwysing na die rol van die howe in die verband. Hierdie toedrag van sake word gekontrasteer met die voorgestelde menseregteakte van die Suid-Afrikaanse Regskommissie, die ICLS (LWO) Declaration on Human Rights en die VN se Ontwerp Universele Deklarasie van die Onafhanklikheid van die Regbank. Die basiese internasionaal-erkende prosessuele menseregte word vervolgens kortliks bespreek. Na 'n uiteensetting van die Suid-Afrikaanse howe se interpretasie van die noodtoestandmaatreëls, word 'n aantal voorstelle vir die opname en implementering van die beginsels onderliggend aan die algemeen-aanvaarde prosessuele menseregte en die hierbovermelde dokumente gemaak.
- OLIVIER, N. J. J.** Urbanisation: Policy/strategy with particular reference to urbanisation and the law. *Koers*, vol. 53, no. 4, 1988, pp. 580-599.  
Hierdie referaat beoog om 'n oorsigtelike inleiding tot die juridiese raamwerk waarbinne verstedeliking in Suid-Afrika geskied, te bied. As gevolg van die feit dat die verstedelikingsbeleid en -maatreëls hoofsaaklik (vanweë ideologiese oorwegings) rasbepaald was (en in 'n groot mate nog steeds is), sal die klem op daardie maatreëls wat in die besonder Swart verstedeliking reël en wat vrye verstedeliking in die weg sou kon staan, val. Ten slotte sal daar 'n bondige amevatting van 'n aantal belangrike probleme gegee word.
- OLTHUIS, J.** The Word of God and Creation. *Tydskrif vir Christelike Wetenskap*, vol. 25, no. 1 & 2, 1989, pp. 25-37.
- OOSTENBRINK, J. W.** "Pas julleself op ..." (Hd. 20:28). 'n Diakonologiese studie oor die selfbestuur van die pastor. Th.B., PU, 1988.
- OOSTHUIZEN, A.** Die teologiese student as student van die kerk en kerklidmaat. B.D., UP, 1989.
- OOSTHUIZEN, G. C.** Hebraïes-judaïstiese trekke in die Onafhanklike Kerke en religieuse bewegings op die Swart bevolking in Suid-Afrika. *Ned Geref Teologiese Tydskrif*, vol. 30, no. 3, Julie 1989, pp. 333-345.
- OOSTHUIZEN, L.** Christus maak mag van duisternis onmagtig. *Kerkbode*, vol. 143, no. 24, 30 Junie 1989, p. 12.
- OOSTHUIZEN, L.** Ons predikers is nie skeppend genoeg nie. *Kerkbode*, vol. 144, no. 14, 20 Oktober 1989, p. 7.
- OOSTHUIZEN, M. J.** Exodus 4:21-23. A fusion of two narrative voices. *Old Testament Essays (New Series)*, vol. 1, no. 3, 1988, pp. 57-67.  
Exodus 4:21-23 presents a fusion of the two narrative portrayals of God's relationship to Pharaoh in the exodus story, and more particularly within the plague cycle of Exodus 6:28-11:10. According to chapter 4:22-23, which preserves the prophetic interest of the non-Priestly tradition, Pharaoh is seriously challenged to respond favourably to the release demand given by God's messenger. Chapter 4:21, in contrast, follows the Priestly narrative tradition in presenting a view of divine hardening which rules out any possibility of Pharaoh undergoing a change of heart. Because verse 21 is presented as a commentary upon verses 22-23, the narrator indicates that the Priestly source develops its distinctive concept of hardening as a

response to the sinful obduracy of Pharaoh. Furthermore he implies that the ensuing narrative should be read as a realisation of the predeterminate will of God.

OPPERMAN, W. C. 'n Eksegetiese studie van die vervullingsstaat "uit Egipte het ek my seun geroep" (Mt. 2:15) in sy vervullingsverband teen die agtergrond van die kanoniek van die Matteus-evangelie. Th.B., PU, 1978.

ORSMOND, J. Die beswaardes en die afskeiding van beswaarde lidmate vanaf die Nederduitse Gereformeerde Kerk 1987 en die regsgrondigheid daarvan. B.D., UP, 1988.

OTTO, C. J. Die formulier vir die bevestiging van predikante in die Nederduitse Gereformeerde Kerk. D.D., UP, 1989.

OTTO, J. Aspekte van hermeneutiek as metodologie van die geesteswetenskappe by Paul Ricoeur. M.A. (Filosofie), RAU, 1989.

OTTO, P. G. Vernuwning in 2 Kor. 4:16. 'n Teologies-eksegetiese ondersoek. B.D., UP, 1989.

## P

PALMER, R. E. A critique of the theology and method of Viktor E Frankl and its significance for pastoral counselling and care. M.Div., UDW, 1988.

PARRISH, C. J. The doctrine of heaven in the writings of St. John of Damascus and earlier Greek tradition. M.Th., RU, 1988.

PATERSON, T. The ordination of women. A contribution to the debate within the CPSA. *Journal of Theology for Southern Africa*, no. 66, March 1989, pp. 21-33.

PAUL, T. The Pentecostal Movement and the historic churches in the vicinity of Stanger with special emphasis on the Indian Community. M.A. (Science of Religion), UDW, 1988.

PAUW, C. M. Die Ned. Geref. Kerkfamilie in Afrika: Teologiese opleiding in oënskou, 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. 43-65. ISBN 0 86979 752 2.

PELSER, A. L. Die magte in die Kolossense-brief. 'n Eksegetiese studie. Th.B., PU.

PELSER, G. M. M. Die Bybel aan die universiteit en in die kerk. *Hervormde Teologiese Studies*, vol. 45, no. 2, Junie 1989, pp. 442-450.

The question is posed as to the difference between the theological faculty and the church with regard to their respective approaches to and uses of the Bible. By means of a number of theses it is demonstrated that the respective approaches are actually quite different, resulting in a gap between faculty and church. Due to the scientific orientation and mission of the faculty, however, this gap is unavoidable and even necessary. Even so, this gap should not become of

such a nature as to lead to estrangement. To counter this danger, resent insights and developments regarding the study of the Bible should be conveyed to the church, however in a constructive and comprehensible manner. To this venture faculty members and church ministers are equally responsible.

**PELSER, G. M. M.** Rudolf Bultmann's programme of demythologising and the resurrection narratives in John. *Neotestamentica*, vol. 23, no. 2, 1989, pp. 269-286.

In this essay the outcome of Bultmann's literary and tradition/redaction criticism, as well as the demythologising and existential interpretation of the resurrection narratives in John, is explored. The present writer generally agrees with Bultmann's views which can be summed up as follows: The intention of John was not to present a verifying historical account of the resurrection as a returning of Jesus to life. As far as this may have been the case, it is of relative value and was only in keeping with existing traditions which typically tried to establish the resurrection historically as a verifying miracle, albeit in vain. Such attempts to demonstrate the resurrection as a historical and physical event were only meant to accentuate the fact that Jesus gained victory over death through his cross, and that his resurrection was nothing more than his return as victor in the faith that overcame the offensiveness of the cross. Seen in this light, the resurrection of Jesus was nothing more than the expression of the significance of the cross.

**PELSER, G. M. M.** Rudolf Bultmann se ontmitologisering van die Nuwe-Testamentiese eskatologie. *Hervormde Teologiese Studies*, vol. 45, no. 4, November 1989, pp. 815-842.

This article investigates Bultmann's views on the eschatology of the New Testament as expressed respectively by Jesus, the earliest Christians, Paul, John and the churches of the post-apostolic period. It also pays attention to what Bultmann has to say about the secularisation of eschatology during the history of the church, and about the relationship history-eschatology. The conclusion is that although his program of demythologizing has far-reaching and dire consequences for the traditional end-time eschatological expectations of the church, much of it is to be evaluated positively. Much is also to be gained from his insights especially with regard to his emphasis on the existential importance of the decision of faith, in the moment here and now, for authentic existence as the eschatological event.

**PELSER, G. M. M.** Verslag van die drie en veertigste algemene jaarkonferensie van die Studiorum Novi Testamenti Societas. *Hervormde Teologiese Studies*, vol. 45, no. 1, Maart 1989, pp. 129-145.

**PELSER, W. A. J.** Kategetiese onderrig aan die kleuter. B.D., UP, 1988.

**PETZER, J. H.** The Oxford Greek New Testament - a review article. *Neotestamentica*, vol. 23, no. 1, 1989, pp. 83-92.

The purpose of this article is to review the two volumes of *The New Testament in Greek: The Gospel according to St. Luke*, which appeared in 1984 and 1987 respectively at the Clarendon Press in Oxford. The article contains a description with critical notes of the main features of these two volumes of the text of the Third Gospel.

**PHEIFFER, E.** Die aard van dissipelskap volgens die Johannesevangelie met spesifieke verwysing na Johannes 17. B.D., UP, 1988.

- PICK, S. G. The social work services of the NG Sendingkerk in Southern Africa: an evaluative study of the role of social workers in the employ of the Kerk with special reference to community development in combating poverty in the Western Cape. Ph.D. (Social Work), UCT, 1988.
- PIENAAR, A. J. Clemens van Alexandrië se gebruik van die Johannesevangelie - 'n tekshistoriese ondersoek. B.D., UP, 1988.
- PIENAAR, D. "'n Pot vol winter" maak opslae. Het die boek 'n deur oopgemaak wat liever toe moes bly? *Kerkbode*, vol. 144, no. 18, 17 November 1989, pp. 10-11.
- PIENAAR, D. Bakhandmense: Wat doen jy met 'n bedelaar? *Kerkbode*, vol. 144, no. 12, 6 Oktober 1989, pp. 8-9.
- PIENAAR, D. Daar is 'n hemel, maar ... wat van die hel. *Kerkbode*, vol. 144, no. 7, 1 September 1989, pp. 8-9.
- PIENAAR, D. Die kind, die Bybel en Karel Kerkmuis en kie ... is dit reg? *Kerkbode*, vol. 144, no. 11, 29 September 1989, pp. 8-9.
- PIENAAR, D. Is die hemel nou net geskiedenis? Nee, ons glo nog dat daar 'n hemel is! *Kerkbode*, vol. 144, no. 5, 18 Augustus 1989, pp. 8-9.
- PIENAAR, D. Kinderhuiskinders en kersfeestyd. *Kerkbode*, vol. 144, no. 19, 24 November 1989, pp. 10-11.
- PIENAAR, D. Langafstand-evangelisasie: werk dit? *Kerkbode*, vol. 143, no. 24, 30 Junie 1989, pp. 10-11.
- PIENAAR, D. Orgaanskenking: Netelige, maar lewensbelangrike keuse. *Kerkbode*, vol. 144, no. 21, 8 Desember 1989, pp. 6-7.
- PIENAAR, D. SA het tweede meeste teregstellings ter wêreld. Die doodstraf...uitgedien? *Kerkbode*, vol. 143, no. 22, 16 Junie 1989, pp. 8-9.
- PIENAAR, D. Wat die Here vra, dit doen hy met vreugde. *Kerkbode*, vol. 144, no. 22, 15 Desember 1989, p. 16.
- PIENAAR, D. Wat is 'n huis sonder 'n pa?! *Kerkbode*, vol. 144, no. 4, 11 Augustus 1989, pp. 10-11.
- PIENAAR, M. R. Huwelikskategese en die toepassing daarvan aan die hand van 'n pastorale beplanningsmodel. B.D., UP, 1989.
- PIENAAR, P. J. H. S. Die sondaars in die tyd van Jesus. B.D., UP, 1989.
- PIETERSE, C. J. A. Uit die Woord. 1 Petrus 2:11-17. *Hervormer*, vol. 81, no. 5, Augustus 1989, p. 8.

**PIETERSE, H. J. C.** 'n Dialogiese kommunikasieteorie vanuit 'n prakties-teologiese perspektief. *Skrif en Kerk*, vol. 9, no. 2, 1988, pp. 181-195.

For our practical theological reflection on the communication of the gospel in ministry, we need a sound theory of communication. We choose for a dialogical theory of communication which suits the nature of communication. The theory is developed with insights from theology and philosophy. The roots of a dialogical theory of communication are found in the thoughts of Socrates, Plato and Augustine. Kierkegaard is seen as the founder of the modern dialogical theory of communication, whilst the contributions of Buber, Jaspers, Gadamer and Habermas are traced. In an era of mass communication and propaganda, Christians need a communicative context where dialogue, freedom and an existential experience of God's love and grace can develop.

**PIETERSE, H. J. C.** Evangelisasie en prediking, in Du Rand, J. A. & Kellerman, J. S. (reds), *Diensknege van die koning. Huldigingsbundel ter ere van Prof J J de Klerk en Prof E P J Kleynhans*. Bloemfontein: Pro-Christo Publikasies, 1989, pp. 48-53. ISBN 1 86804 078 X.

**PIETERSE, H. J. C.** Prediking en geloofservaring: Gesprek oor die teologiese gehalte van die preek. *Hervormde Teologiese Studies*, vol. 45, no. 3, September 1989, pp. 586-597.

Empirical studies show that the community of believers in the churches of the Reformation expects an encounter with God through preaching. These studies also show that this expectation is not always met. The problem that concerns us here is whether a sermon based on modern exegesis can communicate God in such a way that an encounter facilitating faith is possible. An attempt is made to find a solution by reflecting on a specific presupposition in the hermeneutical process when preparing a sermon.

**PIETERSE, J. J.** Vergifnis: 'n sielkundige ondersoek. M.A. (Kliniese Sielkunde), UP, 1988.

**PILLAY, G. J.** The on-going historical quest for meaning and relevance. *Studia Historiae Ecclesiasticae*, vol. 14, 1988, pp. 85-91.

**PLÖGER, O.** Beobachtungen zur Darstellung der alttestamentliche Geschichte in den "Jüdischen Altertümern" des Flavius Josephus (Buch I-XI). *Old Testament Essays (New Series)*, vol. 2, no. 1, 1989, pp. 13-40.

The theme of this paper by Plöger is the comparison between the history of Israel as described by Flavius Josephus in his *Antiquitates Judaicae* and the history of Israel as it is described in the *Hebrew Canon*. He indicated how Josephus description of the history differs from the description in the *Hebrew Canon* by omitting certain important events, and especially the poetical sections; and by creating his own supplements to other less important events from sources which were available to him. Plöger is convinced Josephus's description of the history of Israel reflects his own experiences and ideology. In the addendum he discusses the eschatology of Josephus and his (Josephus's) special interest in the book of Daniel and how he interprets the apocalyptic chapters of this book. The author concludes this paper with a brief discussion of Josephus's acquaintance with Jesus and the first Christians.

**POBEE, J. S.** Comments on the future of theological education in Africa. *Scriptura*, no. 28, March 1989, pp. 1-23.

This article is based on a paper the author read in 1986 at a conference at the University of

- Ghana. This conference was convened by the West African Association of Theological Institutions and Programme on Theological Education of the World Council of Churches. The article deals with a wide range of issues, from the practical (such as staff, money and logistic matters), to the theoretical. The key concept is that theology is not only a matter of knowledge, but also of wisdom. Special attention is also drawn to Africa's need to reflect more closely on the plural character of its society, and it is suggested that "inclusiveness" ought to be a fundamental guiding principle.
- PONT, A. D. Die Groot Trek en die Kerk. *Hervormde Teologiese Studies*, vol. 45, no. 3, September 1989, pp. 655-670.  
The emigration of about 15000 pioneer-farmers from the eastern Cape districts to the interior of Southern Africa, was a definite turning point in South African history. In 1852-1854, which can be regarded as the final date of the Great Trek, there were in South Africa two British colonies i e the Cape and Natal and two Boer republics i e the Transvaal and the Orange Free State. This study traces the history of the church during the emigration and the establishment of the church by the emigrants.
- PONT, A. D. Die amp as dienswerk in die kerk, 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. 127-136. ISBN 1 86804 078 X.
- PONT, A. D. Die priesterskap van die gelowiges soos Calvyn dit gesien het. *Hervormde Teologiese Studies*, vol. 45, no. 2, Junie 1989, pp. 451-460.  
The Lutheran thesis of the priesthood of all believers was also taken over by John Calvin. The position of this thesis in Calvin's theology is examined and it is shown that Calvin does not treat this thesis as a separate statement. A short introduction is given of the main points Calvin explores when he discusses the meaning of the thesis. In the end it is shown that Calvin developed the thesis of the universal priesthood in such a low-key form to preserve the order in the Church and the prime position of the preaching of the gospel.
- PONT, A. D. Die uitbreek van die Wêreldoorlog vyftig jaar gelede. Die vrede en daarna. *Hervormer*, vol. 81, no. 19, Desember 1989, p. 6.
- POORTER, J. Theological and cultural erosions as perceived by Francis Schaeffer. D.D., UDW, 1988.
- POSTMA, D. J. van R. Swart Teologie in Suid-Afrika. 'n Beskrywing, tipering en evaluering van sentrale elemente. 'n Dogmatiese studie. Th.B., PU, 1982.
- POTGIETER, F. J. M. As F J M Potgieter en J Calvyn kon gesels... *Kerkbode*, vol. 144, no. 16, 3 November 1989, p. 16.
- POTGIETER, I. C. A missiological evaluation of four models of encounter between Christianity and Marxism. D.Th., US, 1988.
- POTGIETER, J. H. 'n Narratologiese ondersoek van die boek Jona. D.D., UP, 1989.

- POTGIETER, K. "Kerk en Samelewing" verdedig, dog nie alle interpretasies. *Kerkbode*, vol. 144, no. 20, 1 Desember 1989, p. 12.
- POTGIETER, M. C. Menseregte: Skrif sê anders. *Kerkbode*, vol. 144, no. 20, 1 Desember 1989, p. 12.
- POTGIETER, P. Kerk en eleksie. *Kerkbode*, vol. 143, no. 24, 30 Junie 1989, p. 9.
- POTGIETER, P. C. *Voorberei en toegerus. 'n Studie oor bedieningsgerigte kurrikulering aan Teologiese Fakulteite*. Bloemfontein: Pro-Christo Publikasies, UV Teologiese Studies No 1, 1988, pp. 1-71. ISBN 1011-8640.
- POTGIETER, S. T. 'n Prakties-teologiese evaluering van die praktykteorie van Koinonia in die Nederduitse Gereformeerde Gemeente Bellville-Uitsig. M.Th., US, 1988.
- POTGIETER, T. J. Campus Crusade for Christ - vanuit 'n evangelistieke oogpunt beoordeel. Th.B., PU, 1984.
- PRESLER, T. Missionary Anglicanism meets an African religion: A retrospect of the centenary of Bishop Knight-Bruce's entry into Zimbabwe. *Missionalia*, vol. 17, no. 3, November 1989, pp. 162-175.
- PRETORIUS, D. J. Augustinus oor staatsgesag en burgerlike ongehoorsaamheid: 'n dogma-historiese perspektief op die Suid-Afrikaanse Bevrydingsteologie. M.Th., UV, 1989.
- PRETORIUS, E. A. C. A key to the literature on Philipians. *Neotestamentica*, vol. 23, no. 1, 1989, pp. 125-153.  
A selective survey is given of the whole scope of literature dealing specifically with the letter to the Philipians or with some aspect of the research on the letter.
- PRETORIUS, G. Die voortgesette sendingtaak van die Nederduitse Gereformeerde Kerk van Afrika, Irene gemeente. B.D., UP, 1988.
- PRETORIUS, G. J. Kognitiewe gedragsielkunde vir pastorale sorg. B.D., UP, 1989.
- PRETORIUS, H. Homoseksualiteit in konteks. B.D., UP, 1988.
- PRETORIUS, J. L. Agtergronde van aktuele staatsopvattinge in Suid-Afrika. *Tydskrif vir Christelike Wetenskap*, vol. 23, no. 3 & 4, 1987, pp. 1-39.
- PRETORIUS, J. L. Die plek van die staat in 'n gedifferensieerde samelewing. *Tydskrif vir Christelike Wetenskap*, vol. 24, no. 3 & 4, 1988, pp. 1-66.
- PRETORIUS, J. L. Die universalistiese inslag van moderne sisteemteorie. *Tydskrif vir Christelike Wetenskap*, vol. 24, no. 1 & 2, 1988, pp. 47-63.
- PRETORIUS, L. A. Heil of gemeenskapsontwikkeling?: 'n ondersoek na kerklik-diakonale betrokkenheid in die Suider-Afrikaanse konteks. D.Th., UNISA, 1989.

- PRETORIUS, S. P. Die rol van die ouderling in die Hervormde Kerk. *Almanak Nederduitsch Hervormde Kerk*, vol. 83, 1989, pp. 18-22.
- PRETORIUS, W. W. Rigters 2:6-3:6. *Acta Theologica*, vol. 9, no. 2, Desember 1989, pp. 91-100.
- PRINSLOO, G. T. M. 'n Literêr-eksegetiese analise van die boek Habakuk. D.D., UP, 1989.
- PRINSLOO, H. A. Die pastorale sorg aan die afhanklikes van die blanke manlike gevangene deur die NG Kerk. B.D., UP, 1988.
- PRINSLOO, H. J. Die verhouding van die Heilige Gees tot die Vader en die Seun. Th.B., PU, 1987.
- PRINSLOO, W. S. Die histories-kritiese metode(s) in perspektief. *Skrif en Kerk*, vol. 9, no. 2, 1988, pp. 196-209.  
The historical critical method has made a major contribution to the scientific study of the Bible, especially since the 18th century. The historical critical method, influenced by 19th-century positivistic and evolutionistic principles of the natural sciences has mainly concentrated on the intention of the original author, the original situation and the growth of the text. The text as it stands has to a large extent been neglected. In reaction to this the text-immanent and structuralistic approaches emerged during the 20th century. The ideal situation would be to combine the three basic elements of the communication process, i.e. the author, the text and the reader in a complementary exegetical model.
- PRINSLOO, W. S. Eighth-century passages from the book of Isaiah?: Reflections on Isaiah 28:1-6. *Old Testament Essays (New Series)*, vol. 1, no. 3, 1988, pp. 11-19.  
On face value there appears to be a fair degree of consensus about the eighth-century dating and authenticity of Isaiah 28. From a synopsis of the history of research of Isaiah 28:1-6, however, it is evident that what some scholars uncritically describe as an eighth-century text cannot simply be regarded as such. From the study of Isaiah 28:1-6 it seems that the dating of the text is to a great extent determined by the exegete's methods and presuppositions. The importance of reconstructing the historical framework of a text as a major aid to understand the text cannot be denied. Nevertheless, the reflections on Isaiah 28:1-6 illustrate the need for caution when one refers to the eighth-century passages in the book of Isaiah without further qualification.
- PROZESKY, M. Is the concept of human rights logically permissible in theistic religion? *Journal for the Study of Religion*, vol. 2, no. 2, September 1989, pp. 17-26.
- PRUIS, S. E. 'n Teoretiese deurskouing van geselekteerde modelle in maatskaplike groepeerwerk. M.Soc.Sc. (MW), UV, 1987.
- PUTTER, C. J. J. Die vermaning van heimlike en openbare sonde. 'n Kerkregtelike studie. Th.B., PU, 1988.

## R

- RAATH, A. W. G.** Christelike lewensbeskouing en die prokureursberoep. *Tydskrif vir Christelike Wetenskap*, vol. 23, no. 3 & 4, 1987, pp. 70-101.
- RAATH, A. W. G.** Die SAKP en die "Populêre Front": Die rol van die UDF in die revolutionêre strategie van die SAKP. *Tydskrif vir Christelike Wetenskap*, vol. 25, no. 1 & 2, 1989, pp. 55-75.
- RAMAHADI, E. D.** The aims of religious education in Lesotho. M.Ed., UW, 1988.
- RAUBENHEIMER, O.** Oplossing vir swak finansies moet nie in tentmakery gesoek word nie. *Kerkbode*, vol. 144, no. 18, 17 November 1989, p. 14.
- RAWLINS, A. J. B.** Die invloed van Johannes Calvyn op die kerkordelike ontwikkeling in die Nederduitse Gereformeerde Kerk. D.Th., UV, 1987.
- RAWLINS, A. J. B.** Kom ons bring hulle in. *Kerkbode*, vol. 144, no. 12, 6 Oktober 1989, p. 6.  
Die outeur skryf in hierdie artikel oor die belangrikheid daarvan dat daar in ons kerk beter na die lidmate wat lou en koud geword het, omgesien word. Vir die doel is daar baie hulp byderhand. Al die lidmate wat hulle besig hou met gemeenteboukursusse, is "eerstelinie-troepe" wat aangewend moet word.
- REINECKE, C. J.** Rektorale inhuldigingsrede: Die PU vir CHO: Veranker in sy beginsels en gerig op die toekoms. *Koers*, vol. 54, no. 4, 1989, pp. 415-431.
- RENTORFF, R.** How to read Isaiah 1-39 against its historical background: some hermeneutical reflections. *Old Testament Essays (New Series)*, vol. 1, no. 3, 1988, pp. 1-10.  
The author detects a growing scepticism amongst scholars to use the books of the Bible as historical sources - especially the prophetic books. The author puts some hermeneutical questions, without offering specific answers, to Isaiah 1-39 by reading it against its historical background. Three questions are being asked: firstly the question whether the author of Isaiah considered his work as historiography, a question which is answered in the negative. Secondly, the author asks about the differences in the attitudes of the individual prophets towards the future of Jerusalem/Zion. Thirdly the author questions the tendency of scholars to read the prophetic books as theological literature.
- RENTORFF, R.** John the Baptist and the resurrection traditions in the Gospels. *Neotestamentica*, vol. 23, no. 2, April 1989, pp. 349-358.  
When Jesus is called John redivivus by Herod and the people of his time, it raises the question of the existence of a tradition relating resurrection with John the Baptist. It seems fairly obvious that such a tradition survived in the Gospel records. Whatever the original content of the tradition, which cannot be accurately reconstructed, this much seems clear: although John the Baptist was not physically raised from the dead, his death and "resurrection" were recorded as a prefiguration of the death and resurrection of Jesus. This paper traces the outline of such a tradition and the way in which the evangelists used it to suit their own purposes.

**RENDTORFF, R.** Theologie des Alten Testaments - Überlegungen zu einem Neuensatz. *Ned Geref Teologiese Tydskrif*, vol. 30, no. 2, April, 1989, pp. 132-142.

**RHEEDER, A. L.** Die siel en liggaam by Calvyn en Plato. 'n Vergelykende studie. Th.M., PU, 1989.

**RICE, D. C.** Islamic fundamentation as a major religio-political movement, and its impact on South Africa. M.A. (Religious Studies), UCT, 1987.

**RIEKERT, S. J. P. K.** Kantaantekeninge by Hellenistiese tekste. 'n Pleitrede tot die daarstelling van 'n hulpmiddel tot bronnestudie van die Nuwe-Testamentiese agtergrond. *Acta Theologica*, vol. 9, no. 1, Junie 1989, pp. 31-42.

This article is intended to propagate the idea that by means of annotations any particular selection of Hellenistic documents could gain greater prominence in the discussion of the New Testament. Four kinds of annotations - which should be arranged according to rubrics - are suggested and demonstrated in respect of 2 Macc 5:1-4; P Tebt 56 and P Oxy 299. The first rubric entails historic annotations which could assist the scholar and student to grasp the cultural setting of the particular document; the second provides necessary philological annotations to help the student towards a better understanding of the original language; the third is peculiar to certain texts and comprises orthographical annotations as to which form one might expect in the *koine* texts considered to be representative of the learned literary author; the last rubric provides annotations which would be helpful in relating the translation given to the original text.

**ROBERTS, J. H.** Aspekte van die kerk by Paulus. *Theologia Evangelica*, vol. 22, no. 1, Maart 1989, pp. 6-12.

The two articles of Haight and Wall, both stressing the aspects of canon and church, and of church unity (ecumenity), gave rise to this article, which starts off with brief summaries of both. Haight's question mainly deals with method; Wall's mainly with unity and diversity. The stimulating questions posed by these two led the author towards a consideration of a number of suggestions from the point of view of Pauline ecclesiology. How should one view Pauline ecclesiology in terms of the rest of the New Testament? What is the relationship between unity and diversity? What can be gleaned from Paul's letters with regard to ecclesial structures? What would be a sound perspective on the view that the church is essentially a missionary society? In conclusion four aspects of modern church practice were subjected to the scrutiny of the Pauline material under the headings: God's church or our church?; church unity and the establishment of separate churches; attachment to Christ over against group attachment; and the question of service by all (priesthood of all believers) over against official service (clergy).

**ROBERTS, J. H.** Navorsingsberig: 'n kommentaar, Filemon en Kolossense. *Theologia Evangelica*, vol. 22, no. 3, September 1989, pp. 14-20.

This paper entitled "Research report: A commentary, Philemon and Colossians", was the first after a number of years to be read at a meeting of the Faculty of Theology. At the start of this new series of Faculty lectures, a few remarks on the nature of these meetings seemed to be important. Next the paper reports on the progress of the planned new series of Afrikaans commentaries on the New Testament of which the focus is on structure, exposition, and message, and the publication of two volumes of which is expected during this year. The second main

- section comments on the ethics of the letter to Philemon, while the third discusses some perspectives on recent Colossian research.
- ROBINSON, P. J.** Some missiological perspectives from 1 Peter 2:4-10. *Missionalia*, vol. 17, no. 3, November 1989, pp. 176-187.
- ROETS, C. J. C.** Gospel-rock - 'n Gereformeerde-etiese standpunt. Th.B., PU.
- ROOS, B. P.** Women and the Word: issues of power, control and language in social and religious life. M.A. (Religious Studies), UCT, 1988.
- ROSSOUW, D. V.** The historicist approach to the conflicting truth-claims of world religions. M.A., UW, 1988.
- ROSSOUW, G. J.** Behoort Christene en Marxiste in Suid-Afrika in dialoog met mekaar te tree. *Koers*, vol. 54, no. 1, Maart 1989, pp. 60-73.  
The question that is posed in this article is whether dialogue between Christians and Marxists in South Africa is desirable or not. Reasons are discussed for entering into a dialogue that was put forward by Christians and Marxists during the East European Christian-Marxist dialogue, as well as those propagated by the Christians for Socialism movement in Latin America. Each of these motivations for entering into dialogue is evaluated for its validity. Once the validity of some of these motivations has been proved, a description of the current state of attitudes towards a Christian-Marxist dialogue in South Africa is given. The most popular objections against such a dialogue are discussed and it will be shown that these objections are unfounded. As an alternative approach to this negative attitude towards a dialogue a new approach will be propagated.
- ROSSOUW, G. J.** Karl Marx se godsdienskritiek: permanente of voorwaardelike kritiek? - 'n Latyns-Amerikaanse toespitsing. *Ned Geref Teologiese Tydskrif*, vol. 30, no. 2, April 1989, pp. 231-236.
- ROSSOUW, J.** Patrone van sinkretisme in die Zion Christian Church. N.D.T., UP, 1988.
- ROSSOUW, P. J.** *Gereformeerde Ampsbediening*. *Ned Geref Teologiese Tydskrif* Pretoria: NG Kerkboekhandel, vol. 30, no. 3, Julie 1989, pp. 357-358.
- ROSSOUW, P. J.** "Sal ons nog teologie bestudeer, of nie?" Enkele pastorale refleksies na meer as 100 jaar. *Acta Theologica*, vol. 9, no. 1, Junie 1989, pp. 71-78.  
With the opening of the Theologiese Hogeschool in Utrecht on 22 September 1865 the Dutch theologian J J van Oosterzee delivered an important address on the study of theology. For various reasons this speech is of great importance for the study of theology in the South African context today. Attention is paid to Van Oosterzee's question whether or not theology should still be studied, the most important criticism put forward against theological study and his arguments for the continued study of theology. Against this background a few pastoral notes are made of the relevance of this address for theologising in the South African context. Some remarks are also made in connection with the methodology of theology as a science and (lastly) on the perspectives the theologian should always bear in mind when studying theology as a science.

- ROSSOUW, P. J. Die teologie van die Manila Manifesto. *Acta Theologica*, vol. 9, no. 2, Desember 1989, pp. 78-84.
- ROSSOUW, P. Wêreldkongres oor evangelisasie in Manilla: Wat beteken dit alles vir die Ned Geref Kerk? *Kerkbode*, vol. 144, no. 6, 25 Augustus 1989, p. 6.
- ROUSSEAU, J. "Eenheid" in Johannes 13-17. *Scriptura*, no. 29, Mei 1989, pp. 19-35.  
In the light of the present vigorous and mostly one-sided debate concerning the unity of believers, this study endeavours to accomplish a justified and demythologized perspective of this issue. On the basis of this research then, the question of Johannine perspective on unity, as well as the feasibility thereof in the South African (ecclesiastical) context is addressed.
- ROUX, C. D. Woordbediening aan die kind: 'n hermeneutiese verantwoording. D.Phil. (Bybelkunde), US, 1989.
- ROUX, J. P. Die Nederduitse Gereformeerde Kerk in Zambië. D.D., UP, 1988.
- ROY, K. B. Baptism in the early church: an examination of the historical investigations of Jeremias and Aland, with special reference to the ecumenical implications of their debate. M.Th., UNISA, 1988.
- RUETHER, R. R. Christian Zionism is a heresy. *Journal of Theology for Southern Africa*, no. 69, December 1989, pp. 60-64.
- RYKE, P. A. J. Biologiese uniekheid as substraat vir die tipies menslike funksionering. *Koers*, vol. 54, no. 1, Maart 1989, pp. 88-121.

## S

- SAAYMAN, C. Johannes 4:21-24. *Acta Theologica*, vol. 9, no. 2, Desember 1989, pp. 101-112.
- SAAYMAN, W. A. Tiyo Soga and Nehemia Tile. Black pioneers in mission and church. *Missionalia*, vol. 17, no. 2, August 1989, pp. 95-102.
- SADLER, T. H. N. Die verjudisering van ons kerkreg, 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. 137-145. ISBN 1 86804 078 X.
- SALTERS, R. B. Scepticism in the Old Testament. *Old Testament Essays (New Series)*, vol. 2, no. 3, 1989, pp. 96-105.  
In contrast to the New Testament, the Old Testament contains a considerable amount of scepticism. There are three aspects of scepticism to be found there. First, the scepticism of the crowd - something found in any society where there are strongly held opinions. Second, there is the scepticism which lies unresolved in the Old Testament, for example, that of Qoheleth. And thirdly, there is that scepticism which sets back the frontiers of faith, as it were, by questioning, on the basis of experience, long held beliefs, and progresses to new high ground.

- SATEKGE, E. M.** A critical comparative study of the teaching of religious education and biblical studies in Black high schools. M.Ed., Vista, 1988.
- SCHEEPERS, C. L. van W.** An evaluation of the science-philosophical model applied by A van Seters to the Abraham traditions in his book *Abraham in history and tradition*. D.Th., UNISA, 1988.
- SCHEEPERS, C. L. van W.** Argeologie en die Abrahamtradisies: 'n wetenskapsfilosofiese beoordeeling van die metodologie van John van Seters. D.Th., UNISA, 1988.
- SCHEEPERS, T.** Kommissie vir proefsangbundel het nie sy opdragte uitgevoer nie. *Kerkbode*, vol. 144, no. 18, 17 November 1989, p. 15.
- SCHEFFLER, E. H.** Emmaus - a historical perspective. *Neotestamentica*, vol. 23, no. 2, 1989, pp. 251-267.  
Two broadly defined historical problems related to the Emmaus narrative are investigated in this article. After a brief reflection on presuppositions regarding historical investigation it is concluded that, although in all probability Luke did not compose the narrative *de novo*, the narrative is in many respects not based on historical fact. Its reworking by Luke is considered as well as its probable communication in the latter's historical context.
- SCHEFFLER, E. H.** Suffering in Luke's Gospel. D.D., UP, 1988.
- SCHEURKOGEL, A.** Intermenslike verhoudinge in pre-eksiliese Israel: gesigspunte en beïnvloedende faktore. D.Litt. et Phil., UNISA, 1988.
- SCHIEKE, E. E.** 'n Hulpprogram vir die adolessente ongehude moeder. M.A. (MW), UP, 1989.
- SCHNELL, C. W.** Tendencies in the synoptic resurrection tradition: Rudolf Bultmann's legacy and an important Christian tradition. *Neotestamentica*, vol. 23, no. 2, 1989, pp. 177-194.  
Although many exegetes assume that the synoptic tradition was transmitted according to certain tendencies or laws of oral transmission, they do not spend much time verifying this assumption. This essay investigates the way in which tendencies are used by various scholars (Bultmann, Craig, Paulsen, and Crossan) to establish the oldest or most reliable witness to the resurrection of Jesus Christ. It is concluded that an analysis of the resurrection traditions in terms of tendencies does not yield much in the way of positive results.
- SCHOEMAN, J. J.** Immigrantebediening. M.Th., US, 1988.
- SCHOEMAN, P. G.** Die ideaal van die vrye menslike persoonlikheid by voorstanders van 'n kontrakultuur. *Tydskrif vir Christelike Wetenskap*, vol. 25, no. 1 & 2, 1989, pp. 38-54.
- SCHOEMAN, P. G.** Vrae na die sin van die werklikheid met verwysing na die agogiese. *Koers*, vol. 54, no. 2, Junie 1989, pp. 141-151.  
Reflection on the meaning of reality and man's existence is peculiar to human beings and virtually as old as man himself. The problem has been addressed in the works of philosophers through the ages, and was brought to a head during the twentieth century by exponents of the existentialist philosophy. It is also of relevance for the educationist. This article is an attempt

to elucidate this problem and its bearing on education against the background of the Scriptural basic motive of creation, fall and redemption and the Christian cosmological idea which is the transcendental basic idea of reformational philosophy.

**SCHOEMAN, P. G.** Vrae na die verwantskap tussen wysbegeerte en vakwetenskap, met verwysing na opvoedkunde en sy vakfilosofie. *Koers*, vol. 54, no. 1, Maart 1989, pp. 40-59.

**SCHOLTZ, E.** Die heilsopvatting in die eerste uitgawe van Karl Barth se kommentaar op die Romeinebrief. M.Th., US, 1987.

**SCHOOMBIE, H. G.** Die aanloop tot die Dortse sinode van 1618-1619. B.D., UP, 1989.

**SCHULER, J.** Die ontstaan en teologie van Klaagliedere. N.D.T., UP, 1988.

**SCHULZE, L. F.** Die werkende Woord en die wêreld. *Koers*, vol. 53, no. 3, 1988, pp. 447-459.

The rediscovery of the Word of God in the 16th century was in a real sense the rediscovery of its power. The living God, who stands behind his powerful Word, has shown his mercy in a particular way to the church during the Reformation period by speaking clearly and loudly to his people. The reformers, particularly Zwingli, were aware of this, and expected the renewal of the church and society from the Word. This conviction of the reformers is shown to be in line with the testimony of Scripture itself, which attributes the faith-creating fruit of the Word to the triune God. The world of our day, in which the Word exerts its power is a world which seems to be dominated by a "neutral" scientific enterprise (which is not neutral), by scientific "facts" (which are quite often only hypotheses and theories) and by "objective" scientists, who are sometimes bound by superstition. This is illustrated with reference to i.a. Newton and Jung and the synthesis of science and the occult in the New Age movement.

**SCHULZE, L. F.** New Age: Herlewing van die "old age". In *die Skriflig*, vol. 23, no. 92, Desember 1989, pp. 48-59.

Various aspects of the New Age Movement are introduced to the readers, who are mostly unfamiliar with these ideas. Initially some ways in which these ideas are transferred to us come into focus. Then the background of the movement - the theosophy of Helena Blavatsky - is uncovered. In the third place some basic doctrines of the New Age are discussed. The article concludes with a critical appraisal of the New Age Movement.

**SCHULZE, L. F.** Totius as psalmberymer. *Tydskrif vir Geesteswetenskappe*, vol. 28, no. 4, Desember 1988, pp. 368-374.

The rhymed version in Afrikaans of the psalms was perhaps the greatest achievement of Totius. To recompose Eastern Hebrew poetry of some 3000 years ago - and a rhymeless poetry at that! into a Western language of the 20th century is a formidable task. Totius was shaped for this task during the course of his life. He was the son of the Rev. S. J. du Toit, one of the first proponents of Afrikaans; he shared with his people part of the agony of the Anglo-Boer war as chaplain; his theological studies were completed under A. Kuyper; he was one of the five Bible translators who worked on the first edition of the Bible in Afrikaans. As a poet of the people (a popular poet) with an intimate knowledge of Hebrew he could translate Hebrew poetry into hymns both for use in the church and as the common property of the faithful. How he retained much of the beloved and well-known Dutch Psalter and yet put an individual artistic stamp on his work is illuminated by a discussion of Psalm 13.

- SCHULZE, S.** Homoseksuele identiteitsvorming in empiries-pedagogiese perspektief. D.Ed., UNISA, 1988.
- SCHUTTE, H. G.** Christus se geringste broeders - 'n eksegeties-openbaringshistoriese studie na aanleiding van Mt 25:31-46. Th.B., PU, 1978.
- SCHUTTE, J. C.** Ugarit; Ras Shamra - die waarde van argeologiese vondse vir die Ou Testament. B.D., UP, 1989.
- SCHUURMAN, E.** Genetiese manipulasie. Die geneties-wysgerige agtergronde. Instituut vir Reformatoriese Studie F1:260, Potchefstroom: Instituut vir Reformatoriese Studie, 1989. ISBN 0 86990 993 2.
- SCHUURMAN, E.** Wijsgerig-etiese achtergronden van de genetische manipulatie. *Tydskrif vir Christelike Wetenskap*, vol. 25, no. 1 & 2, 1989, pp. 12-24.
- SCOTT, M. M.** Hulpverlening aan die vroulike enkelouer en haar kind(ers): 'n maatskaplikewerk-perspektief. M.Soc.Sc. (MW), UV, 1988.
- SEBOTHOMA, W.** Contextualization: A paradigm-shift? *Scriptura*, no. 30, July 1989, pp. 1-14.  
 Meaning is determined from the context of history and "language", i e understood as the totality of human expression. The latter allegation is in keeping with phenomenological existential anthropology, namely the view of the human person as "becoming" or Dasein. In the absence of timeless language or existence on earth, the human person lives in a continual "becoming" of the present moment, which is partly determined by the past. The future direction can only be determined by the given, namely the past and present. Meaning thus changes from person to person, from generation to generation even within the same linguistic tradition. Communication is a primary factor in the Umwelt (or world) of Dasein, and this can be achieved through the process of understanding, by which one can consciously move from one context of existence to another. Up till recently exegesis confidently operated from a customary presupposition of the existence of immutable truths (or tenets) and (abstract?) universal language which speaks eternally, notwithstanding Dasein's developmental, cultural and intellectual limitations. In fact, the latter were denied by the view of the human person as fixed and static. Now we know that truth is relative to the cumulative progression of knowledge in space and time (i e history), acquired through research. Today we can understand a text by carefully relating it to its context and translating its message to our context - a movement from one context to another i e contextualization. The latter, as "translation" or "re-incarnation" would go deeper than mere interpretation or application of message which, because of their largely speculative or sometimes arbitrary nature, led to unbridled proliferation of publications precipitating a sad cul-de-sac in many fields of biblical research.
- SEGAL, S.** Ontological difference in *Being and time*. *South African Journal of Philosophy*, vol. 7, no. 4, 1988, pp. 234-236.  
 Heidegger and commentators on him have claimed that the idea of the ontological difference cannot be found in *Being and time*. The aim of this article is to show that this idea can indeed be found in *Being and time*. It is contended that the relationship between being and world in the phrase "being-in-the-world", constitutes an ontological difference. Certain implications of this concept are spelt out.