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OUTEURSINDEKS

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What Muslim majorities owe Muslim minorities. *Al-Ilm* 11, (1991) 114-121.
Focuses on the fact that the Muslim majority does not and even cannot respond to the needs of the Muslim minorities because not enough attention is paid to the subject in normal circumstances. Different attitudes of the majority are evaluated and guidelines are provided in order to redress the situation in accordance with the Qur'an.

ADEYEMO, T.
African contribution to Christianity. *Scriptura* 39, (1991) 89-93.
In this article Christianity in Africa is deemed to be making six contributions to world Christianity. Although the church in Africa is poor, it has much to offer by way of its holistic world-view, people-centredness, community orientation, expressive worship, adaptability in mission, and the will to co-operate. The latter is seen particularly in the flourishing of the ecumenical association of the Evangelicals in Africa.

AHSAN, S.
Muhammad Ibn 'Abd Al-Wahhab. *Al-Ilm* 11, (1991) 87-109.
Discusses the life, travels and influence of Muhammad Ibn 'Abd Al-Wahhab in eighteenth-century Arabia. His early life, education and the revivalist movement that he started is described.

AL-ABDIN, A. Z.
The political thought of Hasan Al-Banna. *Al-Ilm* 11, (1991) 17-37.
Shaykh Hasan al-Banna founded the Muslim Brotherhood - 'the biggest and most influential revivalist Islamic school of the twentieth century' - in 1928 when he was only twenty two years old. His influence in the Islamic world is effected mainly by the Brotherhood. The article examines his political thought as revealed through his pamphlets and speeches.

AL-RAWI, J. I.
The Islamic Shari'ah and the right to life. *Al-Ilm* 11, (1991) 128-131.
Explains that man as viceregent of Allah on earth is entitled to certain rights regarding property, life, etc. The Qur'an demands equality of all people and protects the rights of children, orphans, the elderly etc. Priority and precedence are given to Divine rights over against human rights.

ALPASLAN, A. H.
Huweliksbegeleiding deur middel van die aanvullende gebruik van die primêre metodes van maatskaplike werk. DPhil (Maatskaplike Werk), Universiteit van Pretoria, (1991).

ALTHAM, R.
Job and the beatific afterlife. *Old Testament Essays* 4, 3 (1991) 316-326.
Investigations into the concept of the afterlife held by the peoples of the ancient Near East disclose perhaps unexpected depths of belief. This has implications for the student of the Old Testament where evidence of a belief in an afterlife, even a blissful life with God, is now seen to be richer than was once thought. There are also passages in the book of Job which deserve to be re-examined in the light of ancient ideas of the blissful afterlife.

ANDERSON, A. H.
Pentecostal pneumatology and African power concepts: Continuity or change? *Missionalia* 19, 1 (1991) 65-74.
Examines the pneumatology of one branch of the African Independent Churches movement, the so-called 'Spirit-type' or Pentecostal churches. Arrives at a fairly positive evaluation on the way in which traditional religious elements are being inculturated in Christianity.

ANNANDALE, J.
Die rol van die godsdiens in die lewe van die Israelitiese en Babiloniese vrou: 'n Oorsigartikel. *Old Testament Essays* 4, 1 (1991) 415-423.
The purpose of the author Karel van der Toorn, with this book is to describe the role of religion in the daily life of Israelite and Babylonian women in general. He does not aim to give a feministic theological description, but only a general description of the information drawn from his sources. He describes the role of religion in each phase of the development of the woman from her birth, through her childhood and adolescence up to her old age. This article aims to review the book as far as the following is concerned: (a) the sources and material used for his information and (b) the method of his description of the role of religion in the life of the Israelite and Babylonian woman.

ANTONIDES, H.
A Christian labour association. Potchefstroom: Institute for Reformational Studies, F1: 285, (1991).
Looks back upon the struggle the Christian Labour Association of Canada (CLAC) had against those in Canada who could not accept the CLAC because of specific worldviews.

ARNOLD, O. V.
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ATHAR, S.
Islamic perspective in stress management. *Al-Ilm* 11, (1991) 57-64.
Emphasises the fact that - according to the holy Qur'an - stressful situations must be regarded as trials and that even the prophets had to undergo tests and trials. In times of stress it must be remembered that Allah will establish peace in a person's heart.

AURET, A.
Hiskia - die oorspronklike Immanuel en messias van Jesaja 7:14: 'n Bron van heil en onheil. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 1 (1991) 5-18.
Attempts to show that Hezekiah was not only the original Immanuel, but also a messiah and eschatological saviour. He was a sign of coming salvation but also of judgement.

AURET, A.
Is theology ever free of relativity and completely true? *Theologia Viatorum* 19, (1991) 1-7.
The question is posed, because it seems that theologians, although aware of their own subjectivity, sometimes unconsciously imagine that they could conduct 'true' theology - a theology that is completely objective and totally in accord with Scripture.

AURET, A.
Jesaja 6:1aa: Meer as 'n historiese nota? *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 3 (1991) 368-377.
Isaiah 6:1aa is commonly regarded as a historical comment. The article reflects on the possible function the comment had in its original historical context.

AURET, A.
Yahweh - the post-exilic Immanuel of Isaiah 7:14. *Old Testament Essays* 4, 1 (1991) 67-84.
A text can undergo redactions because of new historical and theological circumstances, with a view to applying it to the new circumstances. This is also the case with prophetic texts such as the Immanuel oracle of Isaiah 7:14, where changed circumstances also called for a re-identification of Immanuel. Whereas he originally was Hezekiah, he became an expected Davidite in the exilic period and Yahweh in the post-exilic period. The evangelist (Mt 1:23) unwittingly links up with this final stage of identification - that is, Jesus is incorporated in Yahweh - and, in so doing, is not completely original in the application of the oracle.

AVIS, P. J.
Strategic family therapy, structural family therapy and constructivism. MA (Kliniese Sielkunde), Randse Afrikaanse Universiteit, (1991).

B

BAAI, G. S.
A theological reflection on two clauses of the Freedom Charter. *Journal of Theology for Southern Africa* 77, (1991) 41-46.
Much has been written and spoken about the Freedom Charter in recent years. Some of its clauses have given rise to quite different interpretations, one of which has described the document not only as Marxist but also controversial. The article discusses two clauses namely: 'The people shall govern' and 'All national groups shall have equal rights'.

BADENHORST, T.
'Missa in hoc tempore'? 'n Teologiese beoordeling van die musikale misse. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 2 (1991) 232-241.
Evaluates the theological content of the choral part of mass in order to determine its value for Protestant church services. States that the five 'ordinarium' parts are suitable for Protestant use - subject to only a few minor changes. An Afrikaans version of the five 'ordinarium' parts of the mass used for musical elaboration is also provided.

BALZER, H. R.
Eschatological elements as permanent qualities in the relationship between God and nation in the Minor Prophets. *Old Testament Essays* 4, 3 (1991) 408-414.
This article investigates the traditional concept of 'eschatology' as a general hermeneutical key for the interpretation of the Minor Prophets, using Hosea 2:16-25 as an example. Eschatology as a theological pattern and hermeneutical guideline in exegesis is understood mainly as a consequence of our own 'ontological' approach to reality, which is not necessarily the same as that in the Old

Testament. An alternative general approach within a relational framework of thinking allows for non-speculative and non-futuristic theological interpretation of so-called eschatological texts, and avoids some of the difficulties of the usual hermeneutical approach and its exegetical implications.

BALZER, H. R.
God met ons! Die aanspraak op goddelike steun in 'n konfliksituasie volgens die Ou Testament. *Hervormde Teologiese Studies* 47, 1 (1991) 197-212.
Political discussions referring to Old Testament texts in order to claim divine support for one's views, and disqualifying opposing opinions as being in conflict with the God of the Bible, are hermeneutically based on analogies between a revealed God, his representatives or laws, and ethical or political principles. A synchronic investigation of relevant Old Testament passages fully denies and opposes this hermeneutic approach, which is based on an isolation of principles or norms - with no regard to the only relevant actual relation to God himself. Any political identification with God or associated function must therefore be rejected as blasphemous from an Old Testament perspective.

BALZER, H. R.
Gottes Reue: Zum theologischen verständnis Gottes als Subjekt der hebräischen Wurzel 'nhm'. *Skrif en Kerk* 12, 1 (1991) 1-15.
Professor JA Heyns and others regard God's 'regret' of His own plans or actions in the Old Testament, expressed by the verb 'nhm', as part of the dogmatic problem of 'anthropomorphism' against general presupposition like His immutability. However, an exegetical investigation indicates that this virtual 'aporia' as well as the supposed polysemy of 'nhm', i.e. 'regret' and 'comfort', is mainly caused by our own unspoken 'ontological' and therefore 'absolute' and 'objective' view on God. In a non-ontological perspective, focussing on concrete relations, the 'regret' of God must on the contrary be seen as the expression for the stability and continuity of the 'deus absconditus' towards humankind.

BALZER, H. R.
My God and your idols: Political rivalry between human representatives of the divine in the Old Testament. *Old Testament Essays* 4, 2 (1991) 257-271.
Both the claim to represent divine qualities, and the disqualification of opponents as being 'idolatrous' in political debates, are investigated on the basis of four passages in the historical books of the Old Testament; these books describe a political conflict between representatives of Yahweh and those of a foreign god, before a public 'forum' (the Exodus narratives; 1 Ki 18; 1 Ki 20; 2 Ki 18-19). The description of the differences between the representations of God and idols is used for the identification of their theological differences. They typify any functions of the divine, which are totally independent of political or historical qualities or 'analogies' between divine and human views, as the distinctive characteristics of idols. Yahweh really 'liberates' by maintaining absolute freedom from any human or political ideal or quality; his representation can therefore not be justified by any ideological reason or even 'analogy' to the 'deus absconditus'.

BAM, G.
Die dialogies-dinamiese gebruik van die liturgiese formuliere in die erediens. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 2 (1991) 271-277.
The author advocates that the use of the liturgical formulae in church services should be such that it resembles a dialogue. This implies that the participants should say more than just answer yes to some questions. He provides examples of liturgical formulae for infant baptism as well as for the public confession of faith that allows for more participation by the congregation.

BAM, G.
Prediking en konteks. 'n Ondersoek na die neerslag van konteks in die proefpreke aan die US en die UWK 1987. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 1 (1991) 124-135.
An investigation into the role that context plays in the probation sermons delivered at the US and UWC respectively in 1987. It is shown that different contexts had a major influence on the content of the sermons suggesting that the students of the two universities came from two totally different worlds. The author closes with some suggestions as to how the context should feature in sermon preparation without preaching becoming socially irrelevant or scripturally untrue.

BAMMEL, G.
The farewell discourse in patristic exegesis. *Neotestamentica* 25, 2 (1991) 193-208.
Survey of patristic exegesis of the Gospel of John with special reference to the Farewell Discourse.

BANK, A.
Slavery in Cape Town, 1806 to 1834. MA (History), University of Cape Town, (1991).

BARKHUIZEN, J. H.
Christ as metaphor in the hymns of Romanos the Melodist. *Acta Patristica et Byzantina* 2, (1991) 1-15.
The purpose of this study is to take a closer look into the way Romanos has presented Christ in the form of imagery, thus combining two aspects of his art: A particular type of characterization of the dominant figure in his hymns, as well as his use of metaphorical language. Such an analysis will obviously throw important light on both his Christology and his poetic craft.

BARNARD, C.
Die Pauliniese vryheidsbegrip in Galasiërs: 'n Eksegetiese ondersoek na Galasiërs 4:21-6:10. BD, Universiteit van Pretoria, (1991).

BASSON, L. M.
'n Kritiese analise van verlossing en spiritualiteit in die prediking van Andrew Murray. MTh (Praktiese Teologie), Universiteit van Suid-Afrika, (1991).

BASSON, N. W.
Dawid Snyman het met blydskap sy loopbaan volbring. *Die Kerkbode* 147, 14 (1991) 11.
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BEUKES, G. J.
Op soek na 'n meer effektiewe bedieningswyse vir die Nederduitse Gereformeerde Kerk in Afrika in Lesotho. BTh, Universiteit van die Oranje-Vrystaat, (1991).

BEUKES, H. A.
Die identifisering van tekorte in die leervoltrekking van Swart skoolbeginners. MEd (Psigopedagogiek), Universiteit van Pretoria, (1991).

BEUKES, M. J. DU P.
Bedieningstrukture (3). *Die Hervormer* 83, 21 (1991) 6-7.
Discusses various forms of ministry and evaluates them as alternatives for the Nederduitsch Hervormde Kerk.

BEUKES, M. J. DU P.
Bedieningstrukture (4). *Die Hervormer* 83, 22 (1991) 8.
The fourth in a series of articles on the ministry of the Nederduitsch Hervormde Kerk.

BEUKES, M. J. DU P.
Die tweede erediens. *Hervormde Teologiese Studies* 47, 3 (1991) 609-634.
For many years the evening service of the Afrikaans-speaking churches has been unsuccessful as far as attendance is concerned. Many endeavours to improve this have failed. This study is an attempt to argue that the Bible and history do not insist on an evening meeting of the church on Sunday, especially not as a second service. In the light of biblical and historical facts the problem of the evening service could be resolved if, in every parish, there were a service on Sunday as well as other types of gatherings, including an educational meeting, which could be held at different times, according to local demands.

BEUKES, M. J. DU P.
Die tweede erediens op Sondag (2). *Die Hervormer* 84, 4 (1991) 8.
Examines a decision by the Nederduitsch Hervormde Kerk as far back as 1979 that all congregations of the Church hold two services on a Sunday.

BEUKES, M. J. DU P.
Die tweede erediens op Sondag (3). *Die Hervormer* 84, 5 (1991) 8.
The second in a series of articles on the evening service on Sunday and what the Bible teaches about it. The article specifically looks at the history of the second church service in the Reformed tradition.

BEUKES, M. J. DU P.
Die tweede erediens op Sondag (4). *Die Hervormer* 84, 6 (1991) 8.
In this article, the third in a series on the second church service on a Sunday in the Nederduitsch Hervormde Kerk, the author reflects on how recommendations regarding this service can be put into practice.

BEUKES, M. J. DU P.
Huisbesoek deur die predikant. *Die Hervormer* 83, 24 (1991) 8.
Explains the aim, necessity and frequency of parish visiting.

BEUKES, M. J. DU P.
Kerklike bediening ondersoek. *Die Hervormer* 83, 19 (1991) 8.
Reflects on different aspects of the ministry of the Nederduitsch Hervormde Kerk.

BEUKES, M. J. DU P.
Kerklike bedieningspraktyke (2). *Die Hervormer* 83, 20 (1991) 8.
This is the second article by the author dealing with the ministry of the Nederduitsch Hervormde Kerk.

BEUKES, M. J. DU P.
Radio en televisie ten dienste van die kerklike verkondiging. *Die Hervormer* 84, 8 (1991) 8.
Provides guidelines for the utilization of the opportunities that radio and television present for the proclamation of the gospel.

BEZUIDENHOUT, L. C.
'n Ander perspektief op die Kerkeberaad. *Die Hervormer* 83, 20 (1991) 5.
The Nederduitsch Hervormde Kerk must exploit ecumenical meetings such as the Rustenburg Consultation as opportunities to witness.

BEZUIDENHOUT, N.
Die Ned Geref Kerk en feminisme: 'n Kerkhistoriese visie op die feminisme en die posisie van die vrou in die Ned Geref Kerk. BTh, Universiteit van Stellenbosch, (1991).

BEZUIDENHOUT, P. L.
Nuwe beroepstelsel is nog nie geldig. *Die Kerkbode* 147, 2 (1991) 1.
Presents the view of Reverend P L Bezuidenhout, secretary of the 'Algemene Regskommissie' (ARK) of the Nederduitse Gereformeerde Kerk regarding the advertisement of vacancies for ministers in congregations.

BEZUIDENHOUT, R. C.
Vyf-en-twintig jaar van genade, 1956-1981: Gemeentegeskiedenis van die Ned Geref gemeente Potchefstroom-Suid. BD, Universiteit van Pretoria, (1991).

BICKRUM, S.
Life after death: A single case study in 'meaningful' psychology. *Nidan* 3, (1991) 5-13.
The constraints of a scientific methodology in psychological research pose severe qualitative and quantitative limitations on the viability of this subject as a field of study. In this regard, research matter that may fulfil the requirements of reliability, validity, objectivity or measurability may not necessarily contribute to the 'meaningfulness' of psychology. The phenomenon of life after death is one such area that evades the limits imposed by scientific methodology yet which demands investigation and documentation. In this paper, a single case study of life after death is presented, preceded by a rationale for meaningful psychology.

BINGLE, P.
Gereformeerde Kerke sê nee vir die 'ideologie van apartheid'. *Die Kerkbode* 147, 3 (1991) 1-2.
The National Synod of the Reformed Churches in South Africa has rejected apartheid as an 'ideology'. This was done in reaction to allegations by the Christian Reformed Church in the USA that it has never openly rejected apartheid as sin.

BINGLE, P.
Ontmoedig geweld, vra Gereformeerde Sinode. *Die Kerkbode* 147, 2 (1991) 12.
Reports that the National Synod of the Reformed Churches in South Africa unanimously appealed to all participants in the political arena to discourage violence and so prevent further polarization.

BINGLE, P. W.
Prediking: Eskatologiese transformator en alarmsinjaal. *In die Skriflig* 25, 3 (1991) 341-361.
Due to the interlocking of the old and the new aeon, preaching contains an eschatological prefiguration in the existing old dispensation. Preaching the kingdom of God in its eschatological perspective is consequently not simply a matter of supplying interesting data about the last locus of dogmatics and what will happen at the end of times. Proclaiming Jesus Christ as the Eschatos constitutes preaching as an eschatological maturing process. The remembrance of the 'perfecta' fulfilled by Christ invokes the 'futura' which is yet to come. Eschatology offers to preaching an actuality and an existential moment in the timespan of every day. With regard to this, preaching the Word -'Dabar' - of God, which has an eschatological preference and which is critically associated with the 'proton' as the yet incomplete world, opens a vision on the 'novum' of the kingdom of God. Eschatology also projects an alignment with and a praeludium to the eternal judgement of God. Henceforth, preaching is an act of God's clarion call to 'prepare to meet your God' (Amos 4:12). Proclaiming the eschatological judgement, transforms the 'viva vox' of the 'Deus loquens' to the language and environment of the target audience. The preacher is God's interpreter in the language zones of man.

BLIGNAUT, M.
Al wat die wêreld nodig het, is liefde. *Die Kerkbode* 148, 3 (1991) 5.
Explains the distinction between 'agape' and 'eros'. This is done by comparing the biblical teaching about love with other understandings of love.

BLIGNAUT, M.
Evolusieleer is geloof, nie wetenskap nie. *Die Kerkbode* 148, 5 (1991) 5.
The author contends that acceptance of evolution implies acceptance of an ideology which is incompatible with Christianity.

BLIGNAUT, M.
Wette kan pornografie nie keer. *Die Kerkbode* 147, 1 (1991) 5.
Points out that although censorship cannot prevent pornography from being produced and distributed, it nevertheless is necessary to help protect Christian values. The article stresses the importance of education as the only effective measure against the influence of pornography.

BLOSSER, P.
Soul and body in the philosophy of Herman Dooyeweerd. *Tydskrif vir Christelike Wetenskap* 27, 1 (1991) 57-82.
This paper examines a few features of Dooyeweerd's anthropology that persist to present problems. Very generally, these questions concern the horizon of time as it marks the relation between body and soul, establishes the limits of theoretical thought in its anthropological reflections, and determines the ways in which Dooyeweerd describes the body and supra-temporal soul. The author proceeds by sketching a brief outline of Dooyeweerd's anthropology as background to the discussion of two problems - the problem of the restriction of anthropology to the temporal body, and the problem of conflicting ways of referring to the relation between body and soul. In conclusion a few observations are made about three problem areas in Dooyeweerd's

anthropology. These concern his views of (1) substance, (2) temporal bodily existence, and (3) the horizon of theoretical thought.

BOJÉ, J. G.
Ecumenical South African church historiography, towards a transcontextual approach. MTh (Church History), University of South Africa, (1991).

BOOY, C. H.
'n Eksegetiese verkenning van Psalm 37. BD, Universiteit van Pretoria, (1991).

BOOYSEN, D. J.
Die tweede erediens. *Die Hervormer* 84, 9 (1991) 8.
The second church service cannot be used to accommodate the specific needs of certain individuals. It is primarily the opportunity where God meets his people and cannot be replaced by anything else.

BOOYSEN, D. J.
Ons moet doen soos die Kerk besluit. *Die Hervormer* 84, 6 (1991) 3.
Contributes to the ongoing discussion in the Nederduitsch Hervormde Kerk on the need for and requirements for the second church service on a Sunday.

BOOYSEN, D. J.
Wat word bedoel met onbetrokkenheid? *Die Hervormer* 84, 15 (1991) 8.
Tries to clarify what is meant by 'participation' in church services by believers. This is of crucial importance if participation is seen as one reason for restructuring the second service on a Sunday.

BORCHARDT, C. F. A.
Erasmus se kritiek op die kerk. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 3 (1991) 426-435.
Erasmus (1466/9 - 1536) is regarded as the greatest of all humanists. He has been regarded both as a reformer and as a faithful Roman Catholic. He severely criticised the Roman Catholic church on the one hand but refused to join the Reformation on the other. The article discusses the man, his time and his criticism of the church of his day.

BORCHARDT, F. F.
Religious experience and schizophrenia in modern man: An experimental theoretical study. MA, Rhodes University, (1991).

BOSCH, D. J.
Re-evangelisation? Reflecting on the contributions of J N J Kritzinger and S Mkhatshwa. *Journal of Theology for Southern Africa* 76, (1991) 122-131.
Reacts positively to and highlights some of the insights of Kritzinger and Mkhatshwa. The second part of the response consists mainly of a critical interaction with both, particularly with their use of the term 're-evangelisation'.

BOSCH, D. J.
The nature of Theological Education. *Journal of Theology for Southern Africa* 77, (1991) 3-17.
In virtually all disciplines today scholars seem to be preoccupied not so much with the study of those disciplines themselves as with the metaquestions concerning them. It is hardly different with