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## BOOK NOTICES / BOEKAANKONDIGINGS

### HISTORY / GESKIEDENIS

Scholder, Klaus 1987. *The churches and the Third Reich Vol 1: 1918-1934*.  
London: SCM. Pp 715. Price R182,60.

This is the English translation of one of the more important scholarly works of our century. The first edition was published in 1977 in München (*Die Kirchen und das Dritte Reich*, Verlag Ullstein), and in 1986 a second edition appeared.

In the foreword Scholder writes:

'Germany is a country divided by confessions. This fact is part of the basic consciousness of both the Roman Catholic and Protestant churches, and no church can escape it. Furthermore, it is also part of the fabric of German history. Of course it is still necessary to pursue confessionally orientated research into individual questions, and will remain so. But it is my firm conviction that in future anyone who intends to portray major events or circumstances must attempt to understand to a greater degree than before the history of both churches in Germany: where they come together and where they contrast...

'One striking result of this new approach is the way in which we are to understand Hitler's church policy. His basic concept, which Protestant and Catholic theologians have previously sought in vain along separate lines, emerges almost automatically as soon as one looks at both churches. It then becomes clear how Catholic Hitler was in his understanding of the church, and how naturally he carried this understanding over to the Protestant church. This was one reason, and perhaps the decisive one, why his Protestant church policy failed and the Protestant church itself disintegrated with it.

'Moreover, a joint portrayal allows something which previously was possible only with difficulty: a comparison of the conduct of the two great Volkskirchen in Germany in an extreme situation. Here I would want to issue a warning against over-hasty generalizations and anachronistic approaches. It might seem natural to see the Protestant concentration round the confession as a model to be imitated today. This apparent parallel overlooks the fact that at that time the enemy was not 'pluralism', but rather a closed group with a specific concern to bring about a radical unification of the church. If the history of this era contains a warning for the Protestant church, then it lies above all in guarding against political enthusiasm, which then as now found its enthusiastic followers in Protestant theology and church.

'This book certainly does not make edifying reading for either Protestant or Catholic Christians. Nowhere have I spared anything, but have named blindness and lies, arrogance, stupidity and opportunism for what they were - even in clerical garb, and speaking the language of the church. But I hope that no line of the book gives the

impression that I wish to distance myself from the church. Truth may be painful for the church, but untruth is even more so.'

The book, which was translated from the German by John Bowden, has 38 pages of illustrations and a map, showing centres of church government.

Klaus Scholder, who died in 1985, was Professor of Modern Church History in the Evangelical Theological Faculty at the University of Tübingen, and vice-chairman of the German Evangelical Church's commission for contemporary history.

## LIBERATION THEOLOGY / BEVRYDINGSTEOLOGIE

Potgieter, P C & Smit, J H 1988. *Vernuwing of konfrontasie*. Kaapstad: Lux Verbi. Pp 78. Prys: R11.

Baie mense ervaar hulle sosiale, ekonomiese en politieke omstandighede as verdrukking, en smag na bevryding. Die opkoms van verskillende teologieë van bevryding kan dus goed verklaar word uit die krisissituasie van die Derde Wêreld en ook van Suid-Afrika.

Dit het egter spanning op kerklike terrein veroorsaak. Kerklui en akademici het dit òf veroordeel, òf hulle solidariteit met die pleitbesorgers daarvan uitgespreek.

Indien hierdie bevrydingsteologieë Bybels verantwoord is, moet dit verwelkom word. Wanneer die Bybel egter misbruik word om 'n eiesinnige en eiewillige 'teologie' daarop na te hou, moet dit as sodanig ontbloot en met beslistheid verwerp word.

In *Vernuwing op konfrontasie* probeer die skrywers om so objektief moontlik te onderskei tussen teologies-verantwoorde en ideologies-bepaalde sieninge. Hulle ontleed nie net die situasie nie, maar trek ook prinsipiële lyne vir die optrede van Christene in hierdie moeilike en verwarrende tye.

Gibellini, Rosino 1987. *The Liberation Theology debate* (translated by John Bowden). London: SCM Press. Pp 120. Available from Oxford University Press at R29,70.

This is about the most lucid, short introduction to Liberation Theology available until now.

The author is an Italian publisher who has been closely involved with liberation theology from the beginning, having published Italian editions of many of the major Latin American theologians. A collection of their writings which he edited, *Frontiers of Theology in Latin America*, was published by SCM Press in 1980.

The book looks at the origins of liberation theology, its method and the problems with which it deals. It also looks at the debate over it within the Roman Catholic church, paying particular attention to the two instructions on liberation theology by

the Vatican in August 1984 and March 1986, and places liberation theology in the wider context of Third World theology.

Rosino Gibellini is Literary Director of Editrice, Queriniana, Brescia.

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## SYSTEMATIC THEOLOGY / SISTEMATIESE TEOLOGIE

McFague, Sallie 1987. *Models of God. Theology for an Ecological Nuclear Age*. London: SCM Press. Pp 224. Available from Oxford University Press at R48,60.

Our nuclear capability places human beings of the late twentieth century on the verge of eliminating not only themselves, but also most -- if not all - forms of life on earth. In the unprecedented danger, Professor McFague argues, we must ask whether the Judaeo-Christian tradition's triumphalist imagery for the relationship between God and the world is helpful or harmful.

Does it support human responsibility for the fate of the earth, or does it, by looking to either divine power or providence, shift the burden to God? If a case can be made, as seems likely, that traditional imperialistic imagery for God is opposed to life, its continuation and fulfilment, then we must give serious attention to alternatives. This is the theme of her book.

The alternatives considered are the models of God as mother, liver and friend in the context of the world as God's body, as being a credible, appropriate and helpful imaginative picture of the relationship between God and world from a Christian perspective for our time.

Not only are these alternative models explored, but their implications are considered for the conduct of human existence, the demand of justice for all; participation in healing divisions; and the offer of companionship to others, especially the outsider.

Sallie McFague is Professor of Theology at Vanderbilt University, The Divinity School, Nashville, Tennessee.

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## ETHICS / ETIEK

Kammer, Charles L 1988. *Ethics and liberation. An introduction*. London: SCM Press. Pp 243. Available from Oxford University Press at R59,70.

Having failed to find a textbook on Christian ethics which met his needs, the author decided to write his own, as clearly and simply as possible. It is not a history of Christian ethics, nor is it primarily concerned to introduce the various types of Christian ethics. Rather, it seeks to answer the question: 'how does one do Christian ethics?'

This approach shapes the whole book. Thus it defines the task of ethics as an attempt to discover what we should be and become as individuals and societies. Rather than drawing examples from sexuality, bioethics or personal life, it uses examples drawn from experiences of racial, sexual and economic oppression. In so doing it addresses the way in which traditional images of Jesus reinforce racist and sexist ideologies. There is an emphasis on human freedom and the role of men and women in transforming history, but people are understood as fundamentally social beings, inescapably shaped by their communities, but ultimately finding their fulfilment in the creation of the good society.

Last but not least, the book is fully aware of the pluralistic nature of the world in which we live. Its comprehensiveness and tolerance, combined with wisdom and commitment, make it one of the most distinguished and useful books on the subject to have appeared for some time.

Charles Kammer teaches ethics and theology, and is Director of Urban Studies at St Olaf College, Northfield, Minnesota.

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Spykman, Gordon; Cook, Guillermo; Dodson, Michael; Grahn, Lance; Rooy, Sidney; Stam, John 1988. *Let My People Live. Faith and struggle in Central America*. Grand Rapids: Eerdmans. Pp 271. Price not given.

This will be an important book, especially for those from a Reformed theological tradition, as it is one of the first attempts to develop a Reformed version of theology 'from the grass roots up.'

Few knowledgeable people doubt that the crisis in Central America is real and urgent. But what is the nature of the crisis? What are its roots, its parameters, its manifestations?

In an attempt to answer these and related questions, a multi-disciplinary team of scholars engaged in joint research, reflection, and writing under the auspices of the Calvin Center for Christian Scholarship. This book represents the fruit of the year-long labours.

Integrating knowledge gained from the voluminous body of literature on Central America with findings gathered in field research in the region, the authors attempt to view the conflict from the perspective of the oppressed to help readers better grasp both the horror and the hope of the situation in Central America.

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## NEW TESTAMENT / NUWE TESTAMENT

Toy, John 1988. *Jesus, Man for God. Contemporary issues in theology*. London & Oxford: Mowbray. Pp 144. Price not given.

This book addresses itself primarily to the person of Jesus. Who or where is He? How does He stand in relation to us and our Creator?

Canon Toy, Chancellor of York Minster, meets these basic questions head-on in the context of modern thinking. What are we to make of the virgin birth? Can we believe in miracles? How did Jesus rise from the dead? - all problems of current concern in our attempt to explain the claims made for Jesus as man and God, as the Way, the Truth and the Life.

The source for the answers must be found first in the New Testament, which was written to help its readers to do justice to Jesus of Nazareth, and to see why his coming meant that everyone, Jew or Gentile, had now to think of God - and respond to him - in a new way. Then there is the evidence of the beliefs of the church, refined and encapsulated in the creeds and confessions.

But these are the sources; they do not provide all the worlds for our faith in the 20th century. This book provides a positive presentation of the issues in the light of contemporary theology. It will be of use not only to students, but to every thinking person who needs to know what is going on in theology today.

Robinson, John A T 1987. *Where three ways meet. Last essays and sermons*. London: SCM Press. Pp 210/Price not given.

This book contains the last essays and sermons of one of the most colourful and influential theologians of our century.

In the months between the diagnosis of John Robinson's inoperable cancer and his death, this book was very much to the forefront of his mind - even more than his *The Priory of John*. Each decade he had made a collection of papers reflecting his thinking over that period, and this was to be the one relating to the 1980s. He drafted a preface, and listed potential contents, but left his literary executor, Eric James, freedom over the final form.

The major, first part of the book gives it its title and consists of three groups of essays. The first group is theological in content; the second, a substantial introduction to, and interpretation of, the Book of Revelation, is biblical; and the third contains papers on current issues, including religion in a post-industrial age, Christianity and other religions, the energy crisis, the arms race and nuclear disarmament.

The second part of the book contains three groups of addresses: on the Christian faith, on the meaning of the eucharist, and a final section of last sermons including 'Evil and the God of Love' and 'Learning from Cancer', with which he helped so many people.

Eric James has written a preface reflecting on John Robinson's preoccupation with the way in which his three concerns - the ways of theological exploration, biblical interrogation and social responsibility - came together. There is also a bibliography of John Robinson's writings.

At his death John Robinson was Dean of Trinity College, Cambridge.

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Fenton, John 1988. *Finding the Way through John*. London & Oxford: Mowbray. Pp 105. Available from Oxford University Press.

This short guide to John's Gospel attempts to show how to read it as a book about faith in Jesus Christ. Matters of detail are not dealt with, the author concentrates on the main themes of the gospel as they are expressed in stories, dialogues and speeches.

The reader will find here a way of understanding Jesus that is different from what he finds in the other three gospels; the evangelist concentrates on Jesus, who is both the giver and the gift of salvation; eternal life is union with him.

The book, as well as being of interest to scholars, is primarily intended for the reader who has no previous knowledge of biblical criticism; it avoids technical expressions and references to other books; but it assumes that it will be read alongside the text of the gospel. The author's hope is that John's Gospel will become clearer through working through this guide.

John Fenton, author of the Pelican Commentary on St Matthew's Gospel, is Canon of Christ Church, Oxford.

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Tannehill, Robert C 1986. *The narrative unity of Luke-Acts. A literary interpretation*. Vol 1. The Gospel according to Luke. Philadelphia: Fortress Press. Pp 334. Available from Lux Verbi at approximately R53,05.

This book concerns the narrative unity of Luke-Acts. With the aid of insights from narrative criticism, an attempt is made to understand the unity of Luke-acts, 'the most complex narrative in the New Testament'. The study focuses on the development of character as a role function within the unfolding plot of Luke's narrative. The mission of Jesus, the central character of Luke's narrative, is analysed with reference to other characters who share or oppose this mission. The mission entails the realisation of its purpose, which is realization of its purpose, which is revealed in different ways in the narrative. Since the connection between parts and the whole is a complex matter, Tannehill draws on narrative theory to illustrate the working of Luke's narrative in this connection.

The book comprises eight chapters, a bibliography and indexes, and is the first of two volumes. It gives proof of the abilities of the author in narrative criticism and Lucan scholarship. It is highly recommended.

Robert Tannehill is Fred Gealy Professor of New Testament at the Methodist Theological School in Delaware, Ohio.

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## MISCELLANEOUS / ALGEMEEN

Ulanov, Ann & Barry 1985. *Primary Speech. A psychology of prayer*. London: SCM Press. Pp 178.

This is a book about prayer. Prayer, it argues, is the primary speech to which the title refers.

'Prayer is that primordial discourse in which we assert, however clumsily or eloquently, our own being. If we are ever honest with ourselves, it is here that we must be, though we are often not sure about who it is that we are taking to, or that we are even talking.

'Sometimes the honesty comes because we are confident that nobody can overhear us, not the God in whom we have such shaky faith or no faith at all, not anybody we know, perhaps not even ourselves as we grunt or moan or shout or sob our prayers.

'Sometimes the honesty comes because we do not know who it is that is listening, because we feel sure that there is a listener somewhere in us or outside us, because we know from experience that what we have said in prayer, or not quite said but somehow expressed, has been heard.'

What happens when prayer is identified as primary speech? The result is a psychology of prayer, a world in which the imagination has a central role, so that those great specialists of the imagination, the masters of depth psychology, are particularly useful. Their perceptions sit side by side with those musicians, theologians, mystics, poets and philosophers, some from religious communities and others with no acknowledged connection with conventional religion.

Take what is there. That, in a few words, is what this book is about: take our fears and fantasies, our affections, our desires, our sexuality, our spirituality. Take what is there, so that we can make the best of ourselves - and of it all.

Ann Ulanov teaches at Union Seminary in New York; Barry Ulanov is in the department of English at Barnard College.

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Theron, P F & Kinghorn J (reds) 1989. *Koninkryk, kerk en kosmos. Huldigingsbundel ter ere van Prof W D Jonker*. Bloemfontein: Pro-Christo Publikasies. Pp 190. Prys nie vermeld nie.

Hierdie boek bevat 'n aantal artikels wat ter huldiging van prof Willie Jonker by sy 60e verjaardag aan hom oorhandig is. In die titel staan die kerk sentraal.

In die voorwoord skryf die redakteurs:

'Geen teoloog het waarskynlik 'n groter bydrae gelewer tot die vernuwing in die ekklesiologiese denke in Suid-Afrika as juis hy nie. Terselfdertyd staan die kerk nie geïsoleerd in sy belangstellingsveld nie. As instrument van die koninkryk staan die kerk ook in diens van die kosmos. Op watter wyse hierdie diens kan geskied sonder dat kerk en teologie maar net dienstig word aan die wêreld, is 'n saak waarmee hy voortdurend worstel.'

Dié veelsydigheid word goed in die bundel weerspieël deur die uiteenlopendheid van die bydraes deur vriende en kollegas wat hulle juis daarin aan Jonker verbonde voel.

Die inhoud van die bundel is:

- J A Heyns: 'Bybelse' en dogmatiese teologie;
- D J Smit: 'Om saam met al die heiliges Christus te ken';
- B Engelbrecht: Die fragmentariese en teenstrydige karakter van die inwoning en werk van die Heilige Gees;
- W Nicol: Gereformeerde meditasie;
- J J F Durand: Willie Jonker en die Nederduitse Gereformeerde Kerk;
- J H van Wyk: W D Jonker as ekklesioloog;
- P F Theron: *Corpus Christi*, katholicisme en Kuyper;
- D A du Toit: Antropologie en embriologie;
- J Kinghorn: Teologie en sosiaal-antropologie;
- A König: Is versoening (te) goedkoop?
- D E de Villiers: Tussen simpatie en veroordeling;
- J W de Gruchy: Bonhoeffer and confessing Christ in South Africa today;
- R J du Plooy: Publikasies van W D Jonker.

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Robinson, Edward 1987. *The Language of Mystery*. London: SCM Press. Pp 117. Price R40,50.

In his preface, Bishop John V Taylor writes:

'I believe that this is the book for which many of us have been waiting. It brings together in a coherent form questions and notions that have been fascinating and eluding us for a long time. Large numbers of thinking, sensitive people have lost faith in institutional religion; this does not mean that faith itself has ebbed away. For them the traditional statements of belief and forms have become dead, but not their sense of transcendence or their capacity for worship.

'This is partly because the currency of words has been debased. There are too many of them today, and their insistent clamour has earned a widespread distrust. The human spirit reaches out towards meanings that are more than words can say. The language of religion is full of mental concepts and technical terms that are too rigid



for the elusive reality of people's experience of the Divine. Sensing the misfit, they keep such experiences to themselves, feeling disowned by the religious establishment, and so remain isolated and sterile in that potentially most creative area of their being.

'Robinson is well aware of that isolation and its dangers. So with a realistic concern for the health of society and of the individual artist or visionary, he affirms the necessity of communication and, consequently, of tradition in any creative exercise of imagination.'

Edward Robinson is Director of the Christian Education Movement's Centre for the Study of Spirituality and the Arts.

Burger, Coenie 1989. *Vreemde geluk. Oordenkings en Bybelstudie oor die Saligsprekeninge* (Mattheus 5:3-10). Kaapstad: Lux Verbi. Pp 112. Prys R11,95.

Is geluk 'n illusie? Nee, sê Coenie Burger in hierdie aangrypende studie oor die saligsprekinge. Geluk is nie 'n illusie nie; dit lê net in die teenoorgestelde rigting van waar ons dit gewoonlik soek.

Blywende geluk is 'n vreemde soort vreugde. Dit begin, paradoksaal, dáár waar 'n vasgeloopte mens, wat geen planne meer oor het vir sy lewe nie, voor God gaan staan en vra na 'n weg wat lei tot die lewe. In Christus se agt saligsprekinge in Mattheus 5 word dié vreemde weg tot geluk aangedui. Dit het alles te doen met die unieke, die totaal nuwe lewensmoontlikheid wat Christus kom skep het.

*Vreemde geluk* is 'n bevrydende leeservaring. Dit konfronteer die leser met die moeilike keuse vir of teen 'n volledig andersoortige lewenstyl - maar met die waarborg van blywende geluk.

Hierdie bundel is 'n waardige toevoeging tot 'n gewilde reeks, wat gebruik kan word vir

- \* persoonlike en groep-Bybelstudie
- \* preekstof
- \* voorleespreke
- \* besprekingsgroepe by jeugkampe of -kringe
- \* bidure en wyksbyeenkomste.

Ander titels in die reeks is *Christus is die Heer!*, *Die geloof is dan ...*, *Hoop in lewe en lyding* (almal van Dirkie Smit).

Jenkins, David E 1987. *God, Miracle and the Church of England*. London: SCM Press. Pp 112. Price R29,70.

The character of this booklet is well formulated in the following quotes from the text:

'What sort of God are we portraying and believing in if we insist on what I will nickname "the divine laser-beam" type of miracle as the heart and basis of the incarnation and the resurrection? I feel obliged to suggest that if we do so insist, then we are implying, if not actually portraying, a God who is at the best a cultic idol and at the worst the very devil.'

'For my part, I am quite clear that miracles occur.'

'History has destroyed our right to, or a possibility of, a definitive appeal to the past.'

'Revelation is always now, or never.'

'Can we find a way of transposing the remains of folk religion, other vestiges of a desire for a Christian nation and the remaining opportunities of a parochial system which still theoretically covers every area of the land into the shape of an ecumenical church which can nonetheless know and show that it stands for the universal concern of the universal God of the whole of mankind?'

David Jenkins is Bishop of Durham.

Gardiner, Patrick 1988. *Kierkegaard*. Oxford: Oxford University Press. Pp 120. Price R25,15.

Soren Kierkegaard (1813-55), one of the most original thinkers of the nineteenth century, wrote widely on religious, psychological, and literary themes. But his idiosyncratic manner of presenting some of his leading ideas initially obscured their fundamental import.

This book shows how Kierkegaard developed his views in emphatic opposition to prevailing opinions, including certain metaphysical claims about the relation of thought to existence. It describes his reaction to the ethical and religious theories of Kant and Hegel, and it also contrasts his position with doctrines currently being advanced by men like Feuerbach and Marx. Kierkegaard's seminal diagnosis of the human condition, which emphasises the significance of individual choice, has arguably been his most striking philosophical legacy, particularly for the growth of existentialism. Both that and his arresting but paradoxical conception of religious belief are critically discussed, Patrick Gardiner concluding this lucid introduction by indicating salient ways in which they have impinged on contemporary thought.

*Past Masters* is a series of concise, lucid, authoritative introductions to the thought of leading intellectual figures of the past, whose ideas still influence the way we think today.

Kritzinger, J J 1988. *The South African context for mission*. Cape Town: Lux Verbi. Pp 48. Price R25.

In assessing this book, David Bosch writes:

'Mission is the good news of God's love, incarnated in the witness of a community, for the sake of the salvation of the world.

'This is the coherent or abiding aspect of mission. But there is also much more: the way in which we communicate God's love to people depends on their specific circumstances.

'It is this "much more" of mission that strikes the reader of Kritzinger's book. It is impossible to read it, digest its wealth and insights, and still see mission in the narrow terms of "soul-winning" or "church-planting".

'I am immensely pleased by the fact that the detailed research the author and his team have conducted are now made available to a much larger readership.

'The unfinished missionary task in South Africa can only be tackled adequately if all churches take hands. It is therefore my fervent hope that this book will be studied and used widely by a variety of churches and mission agencies.'

About the book the author writes in the preface:

'South Africa is a mission country. Not only are very many South Africans involved in missions abroad, but millions upon millions of rands are spent each year on missions within the country. As such this is something which should be applauded. But in general nothing is spent on the evaluation of these mission activities. Neither, as a rule, is research conducted in order to set the mission activities on the specific course that is needed. Research is necessary to gain clarity on the specific needs as well as the best methods to fulfil the aims of the mission.

'In this book, however, we share some of the rare efforts to do exactly that: a study into the situation, and unfinished task of mission in this country.'

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Prinsloo, W S & Vosloo, W (reds) 1988. *In mensetaal oor God se Woord*. Huldigingsbundel opgedra aan professor A H van Zyl. Kaapstad: Lux Verbi. Pp 185. Prys R45.

Die bundel word aan prof Van Zyl opgedra vir sy groot bydrae op die gebied van die Ou-Testamentiese nalatenskap. Met enersyds respek vir die gesag van die Ou Testament, en andersyds met kritiese gebruikmaking van alle eksegetiese middele, het hy 'n ruim belangstelling vir Ou-Testamentiese studie gewek.

Aanvanklik was hy lektor en senior lektor in die departement Semitiese Tale aan die Universiteit van Pretoria, en word in 1961 professor in en hoof van die departement Semitiese Tale aan die Universiteit van Suid-Afrika. In Desember 1962 neem hy 'n

beroep aan na die N G gemeente Kameeldrif, en in 1965 word hy deur die N G Kerk tot professor in en hoof van die departement Ou Testament aan die Universiteit beroep, 'n pos wat hy aan die einde van 1986 neerlê. Soos uit sy *curriculum vitae* en die lys van publikasies aan die einde van die bundel blyk, het sy invloed wyd gegaan.

Die verskeidenheid van die vyftien artikels in die bundel weerspieël prof. Van Zyl se wye belangstellingsveld en die omvangrykheid van sy bydraes: Ou-Testamentiese eksegeese, inleiding en teologie, hermeneutiek, Bybelvertaling, Semitiese Tale.

H L Bosman: 'Samuel se apologia in 1 Samuel 12:1-5' toon aan dat Samuel se apologia die bestaan van afdwingbare wette veronderstel, dat 1 Samuel 12 geen afskeidsrede is nie, maar 'n kritiese beoordeling van die strukture en instellings van die dag.

J J Burden: 'Poetiese konvensies in die Ou Testament: draers van betekenis?' omskryf 'poetiese konvensies as die breë kriteria wat poësie van prosa onderskei', en gebruik as steekproef vir sy hipotese 'n aantal gedeeltes uit die boek Job waarvan hy vervolgens die besondere poetiese kenmerke ondersoek. Die outeur van die boek is 'n woordkunstenaar wat in staat is om poetiese konvensies draers te maak van 'n teologiese kyk op eg menslike en alledaagse probleme, maar die interpretasie daarvan stel ook aan die skrywer en vertaler besondere eise.

F E Deist: met 'Naïewe realisme en Ou-Testamentiese wetenskap in die Nederduitse Gereformeerde Kerk' behandel die probleem van die 'historisiteit' van Bybelverhale wat die Bybelwetenskappe in die N G Kerk vir byna 'n eeu gedomineer het. Om waar te wees moet 'n verhaal dinge vertel soos dit 'werklik gebeur' het. Deist gaan dus die kenteoretiese basis van die tradisie na, toon aan dat 'n naïef-realistiese kenteorie as die enigste sleutel tot Bybeluitleg tot stagnasie in die Bybelwetenskappe in die N G Kerk gelei het. Danksy prof Van Zyl het daar egter 'n vernuwing gekom.

H J Dreyer: 'Aramees en die Ou Testament: die inskripsie van Hadjis<sup>ḥ</sup>' ondersoek die tweetalige Assiries-Aramese teks wat op die standbeeld van Hadjis<sup>ḥ</sup>, die koning van Gosan (Tel Galaf in Noord-Irak) in 1979 ontdek is. In 'n deeglike taalkundige stuk word vertalings van die Assiriese en Aramese tekste gebied en die onderskeie tale ondersoek. Die Aramees van Hadjis<sup>ḥ</sup> (Oos-Aramees) het nie net belangrike implikasies vir die studie van Bybelse Aramees nie, en die teks het verskeie raakpunte met die Ou Testament self.

D S R du Toit: 'Kom kyk na koning Salomo! Die koningsfiguur in Hooglied: 'n metafoor?' 'n Groter begrip van die metaforiek, in sonderheid die rol van die koningsfiguur, (Salomo), kan lig werp op talle formele en inhoudelike probleme in die boek Hooglied. Die koningsmetafoor kom deurlopend in Hooglied voor, en 'n koningsmilieu word dadelik geskep. Hooglied moet in die eerste plek metafories verstaan word.

J L Helberg: 'Die motivering van God se verlossende optrede vir sy volk in die boek Jesaja' vind die motivering vir God se optrede deur en deur in Jahwe self, in sy onvergelyklike en misterieuze wese as "die Heilige van Israel".'

M H O Kloppers: 'Liefde uit dankbaarheid - 'n eksegetiese studie van Deuteronomium 10:12-11:1.' Van Zyl, wat 'n bydrae tot Inleidingswetenskap gemaak het, het as tema by Deuteronomium: liefde uit dankbaarheid (1975). Deur 'n eksegetiese studie van Deuteronomium 10:12-11:1 illustreer Kloppers hierdie tema. Die tema 'om lief te hê' figureer op 'n opvallende wyse in hierdie perikoop. Dit is die lyn waarop God Hom aan sy volk openbaar, deur die uitverkiesing, verlossing en versorging.

J H le Roux: in 'Albertus van Zyl as Ou-Testamentikus' toon aan dat prof Van Zyl daarin geslaag het om 'n kritiese wetenskap en Skrifgesag met mekaar te verenig, en kan 'n eie bydrae lewer. Hy wil die Ou Testament in 'n bepaalde historiese konteks verstaan. Hoewel afwysend teenoor literêre kritiek, het hy waardering vir vorm- en redaksiesgeskiedenis. In die lig van die voorafgaande moet Van Zyl se siening van die ontstaan van die Pentateug verstaan word. In die slot word Van Zyl se vermeende bydrae binne die N G Kerk, asook wyer, beoordeel.

J P Oberholzer: 'Die weergawe van die Godsnaam met "Here" in die Nuwe Bybelvertaling'. Die skrywer begin deur aan te toon dat ons, teenoor die 1933-vertaling, voorrang aan betekenis eerder as woorde het. Reeds die Septuagint gebruik 'n enkele woord, *kurios* vir 'n verskeidenheid Godsname. Die skrywer sluit af: 'Die nuwe Afrikaanse Bybelvertaling se weergawe van die Godsnaam impliseer dat eerbied vir die Naam en Wese van God oor die volle spektrum van die Ou- en Nuwe-Testamentiese Godsname strek.'

J H Potgieter: 'Psalm 26 - "Lees maar, er staat niet wat er staat". Met hierdie aanhaling van Marthinus Nijhof (1960) bring die skrywer hulde aan prof Van Zyl, wat met sy eksegeese van die Bybelteks meermale met verrassende nuwe insigte na vore kon kom. Ná die probleemstelling ten opsigte van Psalm 26 volg 'n stigometriesse indeling, segmentering, en bepaling van die struktuur en betekenis van die psalm, waarmee die eenheid tussen struktuur en inhoud erken en eerbiedig word. Daarmee word aan die mens se behoefte om sy verhouding tot Jahwe onder woorde te bring, uitdrukking gegee.

W S Prinsloo: 'Psalm 101: 'n Spieël vir konings en regeerders?' kom tot die gevolgtrekking dat die uitgangspunt dat ons hier met 'n koningspsalm te doen het (om in die Afrikaanse Bybelvertalings van 1933 en 1987) op 'n hipoteties-gerekonstrueerde *Sitz im Leben* berus wat geen steun in die teks vind nie, en die interpretasie van die psalm verskraal.

S D Snyman: 'Die verhouding tussen Ou en Nuwe Testament by Gerhard von Rad.' Dit blyk dat Von Rad geen enkelvoudige model aanbied om die verhouding tussen die Ou en Nuwe Testament mee te beskryf nie. Hy gebruik terminologie wat gewoonlik gebruik word om bepaalde benaderings mee aan te dui, byvoorbeeld terme soos belofte-vervulling, tipologie, heilshistories.

F A Swanepoel: 'Die Nuwe Afrikaanse Bybelvertaling open nuwe Bybelvertalingsperspektiewe.' Die skrywer begin deur te wys op die reuse-bydrae wat A H van Zyl gedoen het ten opsigte van die totstandkoming van die 1983-Afrikaanse Bybelvertaling, en wys op nuwe perspektiewe wat hierdie vertaling

geopen het. Die daarstelling van 'n tetraplariese en intersemiotiese Bybelvertaling is dringend nodig. Met eersgenoemde term word bedoel 'n vierdelige Bybelvertaling bestaande uit 'n parafrase, 'n dinamies-ekwivalente vertaling, 'n letterlik struktuur-analitiese vertaling en 'n gekommentateerde vertaling. Intersemiotiese vertalings behels die oordra van 'n boodskap van een tekensisteem na 'n ander: prente-Bybels, films, video's, rekenaarskyfies.

P A Verhoef: 'Die toekoms van Israel as hermeneutiese probleem.' Die vraag na die toekoms van Israel moet vanuit die hermeneutiek beantwoord word. Voorts, die hermeneutiese sleutel vir die verklaring van die toekoms van Israel moet gesoek word in die bepaling van die verhouding tussen die Ou en Nuwe Testament, en daarmee Christus se soenverdienste.

W Vosloo: 'Die tuinverhaal. 'n Narratologiese ondersoek van Genesis 2-3.' Prof Van Zyl het elders benadruk dat 'n Skrifdeel in terme van sy literatuursoort verstaan moet word, en tipeer Genesis 2-3 as 'n 'tuinverhaal'. Vosloo probeer bepaal wat die teks as verhaalliteratuur wil meedeel. Die omvang, tyd, ruimte, karakters, skrywersgesigspunt, styl, gebeure, motief, tema en betekenis van Genesis 2-3 word vervolgens bespreek. Oor die betekenis sê Vosloo: betekenis is wat die verhaal vir die leser beteken, en die tuinverhaal moet gesien word as 'n beleving van wat gebeur.

## OLD TESTAMENT / OU TESTAMENT

Burger, C W; Müller, B A & Smit, D K (reds) 1988. *Riglyne vir prediking oor die Psalms*. Kaapstad: N G Kerk-uitgewers. Pp 231. Prys R30.

Die reeks *Woord teen die Lig* is nou reeds so bekend, dat dit geen bekendstelling nodig het nie. Hierdie uitgawe handel uitsluitlik oor die Psalms. Vier-en-twintig Psalms word behandel, nl Pss 1, 2, 8, 14, 23, 24, 32, 36, 40, 42, 46, 47, 48, 50, 66, 73, 110, 118, 121, 122, 126, 137, 146 en 150.

'n Inleiding oor die prediking van die Psalms deur C W Burger gaan die bundel vooraf. Soos gewoonlik is 'n rykdom van eksegetiese gegewens in die individuele bydraes te vind.

Labuschagne, C J 1987. *Deuteronomium. Deel 1A en 1B*. Nijkerk: Callenbach. Pp 311 (1A), 299 (1B). Prys 97,10 per band, AVB uitgesluit.

Daar bestaan reeds lank 'n behoefte in die RSA aan 'n resente en meer uitgebreide en homileties gerigte kommentaar oor die boek Deuteronomium as wat tans beskikbaar is. In omvang vergelyk die byna 550 bladsye van Labuschagne se kommentaar gunstig met byvoorbeeld Mayes (NCB) met 'n skrale 106 bladsye, Von Rad (OTL) met maar 56, en Craigie (NICOT) met 124, se kommentare oor die eerste elf hoofstukke.

En dit is juis hierdie gedeelte van Deuteronomium met sy lerende vermanings wat die grondslae van die geloof van Oud-Israel bevat; temas soos die prediking van die onverdeelde trou en liefde van die enige ware God teenoor sy verbondsvolk, die onvoorwaardelike eis tot gehoorsaamheid aan die Tora as die openbaring van sy wil, ens., wat so n 'n beslissende plek beklee in die geestelike nalatenskap van die Ou Testament. In die prediking kan daar nooit te veel aandag gegee word nie aan hierdie boek, wat die sluitsteen is van en die brug vorm tussen die Tora en die verhalende-profetiese boeke van die Ou Testament: daarom is 'n gesaghebbende kommentaar soos dié van Labuschagne so betekenisvol en bruikbaar.

Professor Labuschagne bedien hom van Schedl se unieke metode van teksuitleg, naamlik dié van die numerieke struktuuranalise, wat uitgaan van die standput dat die vormgewing van die Hebreeuse teks fundamenteel bepaal word deur sekere getalle wat elk 'n simboliese betekenis dra.

Volgens Labuschagne is die getalle 17 en 26 (volgens die Joodse tradisies die getalle vir die naam Jahwe) oorheersend in die struktuur 'ingewef'. Dit bied 'n handige middel om die teks van Deuteronomium in eenhede in te deel, die eenhede dan te struktureer, en ten slotte ook deur hulle simboliek 'n diepere dimensie aan die inhoud daarvan te verleen. Die skrywer is oortuig dat hy met die metode van logotegniese analise sowel struktuur as inhoud van Deuteronomium sinvol en vrugbaar kan ontsluit. Elke volume word ook vergesel van 'n bylaag (onderskeidelik 36 en 45 bladsye) ten opsigte van die analise.

Die vraag is nou of hierdie tipe analise funksioneel is, en of dit die toets van die tyd sal deurstaan? 'n Mens wonder of dieselfde metodiek byvoorbeeld net so oortuigend sal werk by byvoorbeeld die teks van Samuel? Dit is nog te vroeg om die sukses van die metode en reaksie daarop onder eksegete te bepaal. Dit is en bly 'n ingewikkelde metode, en veronderstel amper 'n soort van gnostiese omgang met die teks. Daar kan egter geen twyfel wees nie dat dit 'n vars benadering is wat baie werk vereis.

Die kommentaar bevat 'n aantal nuttige ekskursies oor die heilige oorlog, verbondsvoorstellinge, die betekenis van die Sjema en die Dekaloog, die afsondering en uitverkiesing van Israel, ensovoorts. Dit behandel kernagtig en gesaghebbend die inleidingskwessies. Die outeur aanvaar dat Deuteronomium 'n pseudo-epigrafiese geskrif is wat finale beslag in die ballingskap verkry het, en as doel het om die implisiete hoorder/leser te bemoedig vir die toekoms, wanneer daar weer een volk op een kultusplek sal wees wat die een God sal aanbid volgens die leer van Moses wat normatief is vir die leer en lewe.

Die kommentaar bevat baie inligting ten opsigte van woordbetekenis en -gebruik, genre-tipering, histories-topografiese omskrywings, tradisie-historiese en teologiese verklarings wat dit tans een van die uitvoerigste en gesaghebbendste kommentare oor Deuteronomium 1-11 maak.

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Crenshaw, James L 1986. *Story and faith. A guide to the Old Testament*. London: Collier MacMillan Publishers. Pp 486. Price not given.

With this book James Crenshaw makes an important contribution towards the subject matter dealing with Old Testament introduction. His approach is literary-scientific, and he uses the traditional classification of the Hebrew canon.

The first section deals with the Torah, and is followed by an introductory discussion of the earlier as well as the later prophets. He then deals with the Writings and Deuterocanonical Literature. The book also contains a chapter on the canonization process, a handy bibliography and ten short pieces on related matters (for example, characteristics of apocalyptic literature, the festivals where the Megilot was read), the most important Dead Sea Scrolls, inscriptions, etc.

In an article on Hebrew Bible textbooks David Petersen recently wrote that because Crenshaw's book 'is recent' and 'has a strong methodological focus, (it) is most likely to prove usable. Such a judgment relies not only on its literary approach, but also on its clear concern for teaching a diverse readership.'

This is undoubtedly one of the best and most suitable introductions for beginners, and those who are interested in the Old Testament.