

In the last chapter the author provides guidelines on how Christianity should respond to modernity and traditionalism. Not only insights from the past are necessary to understand the position ancestors have in the traditional African worldviews, but the reality of the present and the trends of the future all need to shape Christian thought. From the author's remarks it is clear that he cannot but implore traditional Africans to choose between Christ and the ancestors. Christ is the final and absolute authority. On the other hand, the author challenges Western Christians to open their minds to realize the value of mourning rituals as acknowledgement of the passing away of the deceased.

The value of this work lies in the fact that it presents a balanced evaluation of the position of the deceased in Christianity. Ancestor worship is not dealt with as a simple theological issue that can be neglected. It discusses the complexity and implication of the position of the deceased and presents challenges to all Christians.



Anderson, B W 1988 – *The unfolding drama of the Bible*

Publishers: Fortress. Pages 93. Price: Unknown

Reviewer: Dr F J Boshoff (Ermelo)

This booklet is intended as a study guide to assist the reader to fully understand the Biblical message from beginning to end. The study guide originally appeared in 1953 and was reprinted in 1957 and 1971.

Bernhard W Anderson, emeritus professor of Old Testament Theology at the Princeton Theological Seminary distinguishes between two types of Bible study. On the one hand there is what he terms the academic approach, in which the Bible is viewed from the outside as if by an observer.

Then there is the other approach which he advocates, in which the world is observed almost from within the Bible and through the window of Biblical faith. He approaches the Biblical message as a drama in three acts, with a prologue in the beginning and an epilogue as a conclusion. After the prologue, which deals with creation, the genesis, follows the first act which he calls: The *formation* of God's people. This act deals with the exodus from Egypt and the institution of the Covenant. The people's disobedience, decay and injustice signal the end of the first act.

He calls the second act: The *reformation* of God's people. This act deals with the exodus and the return from exile in Babylon. Ezra and Nehemiah take a prominent place on the stage and there is strong emphasis on observance of the Law and of religious rituals. The third act is called: The *transformation* of God's people. This act traces the development of traditional ethnic people into the Christian community of saints and religious people the world over. And so the Church of Jesus Christ appears on the stage. The Acts of the Apostles, in particular, report on the rise and expansion of the Church.

According to Anderson, this Biblical drama does not only have a beginning and a climax, but also a conclusion. All things, history and nature, heaven and earth form part of God's plan, of Him who is the First and the Last, the Alpha and the Omega. The original Paradise is recreated when the Lord says there will be a new heaven and a new earth. Anderson presents this study guide in the form of eight lectures. At the end of each lecture topical questions are listed which lend themselves to discussion in the context of Bible Study.

Boekbesprekings / Book Reviews

He also recommends other works for further study and enrichment that will lead to a better understanding and more insight.

This booklet is particularly suited to Bible Study purposes and will be of great assistance to the study leader. It will also be of particular value to anyone who wishes to have a better understanding of the course Biblical events took, as well as the reasons behind the events and the significance thereof.



Snyman, G 2007 – Om die Bybel anders te lees: 'n Etiek van Bybellees

Uitgewers: Griffel Media, Pretoria. Bladsye: 196. Prys: Onbekend.

Resensent: Dr G J Malan (Mosselbaai)

Gerrie Snyman is verbonde aan die Departement van Ou Testament en Ou-Nabye Oosterse Studies, Universiteit van Suid-Afrika. Sy vertrekpunt met hierdie boek is dat die gebruik van die Bybel vir die teologiese regverdiging van apartheid deur kerke uit die reformatoriese tradisie die huidige lees van die Bybel vir lidmate problematies gemaak het. Die Bybel kan nie meer vandag op dieselfde manier gelees word nie. Volgens hom het die ou manier van Bybellees meegebring dat sekere Bybellesers merke op ander mense gelaat het. Om hierdie rede moet die Bybel anders gelees word.

Die boek bestaan uit 11 hoofstukke wat op 'n inleidende hoofstuk volg en uitloop op die slot. In die inleiding meen Snyman dat Bybellees vir reformatoriese lidmate dieselfde gebly het: hulle is steeds vasgevang in raspolitiese diskriminatoriese denke wat hulle in die Bybel raakloop. Hy pas dit toe op rasseverhoudinge, die gay vraagstuk in die kerk en vroue se opdraande stryd om erkenning in die kerke. Hy reken dat apartheid 'n bepaalde sistemiese denkwysie agtergelaat het, veral by blanke lidmate. Anti-Afrika en Anti-Semitiese denke sou via filosowe en teoloë soos Hegel, Bauer, Heidegger, Bultmann, Funk en Crossan invloed op Reformatoriese kerke uitoefen. Snyman, self uit Gereformeerde kring, meen Totius het apartheid teologies regverdig. Die versoening wat Jesus bring sou vanweë die invloed van Plato en die belydenisskrifte eensydig klem lê op vergifnis van sonde ten koste van heiligmaking. Dit maak die versoening losstaande van ons verbondenheid met ander mense. Die enigste oplossing sou wees om anders te begin dink. Ten einde hierdie andersoortige denkwysie moontlik te maak, moet die Bybel anders gelees word.

Wat sou hierdie anders soort lees (Hoofstuk 1) behels? Eerstens moet lidmate oortuig wees daarvan dat 'n ander soort Bybellees nodig is. Die redes: apartheid sou die gereformeerde tradisie kragteloos gemaak het, die nuwe politieke bedeling sou die Calvinisme met sy idee van verchristeliking van die samelewing in 'n krisis gedompel het. Dit is ten nouste verbonde aan 'n letterlike interpretasie van die Bybel en 'n meganiese verstaan van die leiding van die Heilige Gees by besluite wat kerklike vergaderings sou neem. Invloed van die positivisme sou die Godsbeeld beïnvloed naamlik dat God ongenaakbaar, partisaan en feitlik sou wees. Die menslike aspek van die tot standkoming van die Bybelse tekste is verruil vir 'n verstaan van die Bybel as letterlik God se Woord. Die gevolg is dat die tekste op gesigwaarde geneem word eerder as om na die betekenis van die tekste self te vra.

Die ideologie van heteroseksualiteit sou die hantering van die gay vraagstuk bepaal (hoofstuk 2). Letterlike lees van betrokke tekste sou hierdie ideologie bevorder het, asook Augustinus se siening van die seksdaad as sondig. Die verhouding tussen man en vrou sou dié wees van onderdaan en meester. Grade van seksuele oortredings sou beweeg tussen die pole van onnatuurlike seks en seks in die huwelik. Tog is prostitusie, verkragting en