values of shame and honour and against the backdrop of purity and pollution common to first century Judaism. Constant use of the Hebrew Bible allows him to draw attention to John's prophetic tradition. In the search, Kazmierski deals with five layers of tradition, the oldest being that of John as prophet and evangelist, drawing its source from Isaiah 40:3 and reflecting John's vision of ministry. The second level is that of John as an apocalyptic preacher of judgement, which Kazmierski links with a crisis among a group of Hellenists within the early Christian Movement and which was in line with their own experience of rejection. John as Elijah is the third level which followed Jesus' use of this idea. The fourth level is that of John as the forerunner of the messiah and was part of the process undertaken by the early Christian movement in redefining the messiahship of Jesus in the post-Easter period. The fifth level is John as the witness to the messiah found in the Fourth Gospel. Kazmierski argues that each level is to be appreciated in its own right but without sacrificing the beauty or integrity of the composite picture.

The book has a devotional overtone throughout, which does not detract from the sharpness of its academic nature, but may well leave some readers slightly puzzled. The style of the book is colloquial and frequent use is made of the first person (singular and plural). The book envisages a journey or pilgrimage (search) and closes with an appeal 'to meet God in the reality of our own existence, a call to justice-making and love, a call that offers to transform those "who partake of its life and perhaps even in their own time undergo the fate of its prophets." Thus it is a call that leads to contemplation and to Sabbath' (p 118) — a paradoxical comment.

In conclusion, I recommend this as a very readable text for both academics and ministers of religion. It would serve as a very useful introduction to a detailed study of John the Baptist, as well as to anyone preaching on the topic.

Rossouw, Deon — Business ethics: A Southern African perspective


Reviewer: Dr Kobus Labuschagne (Rustenburg)

In South Africa business ethics is something new and is still a fairly young discipline. The development of business ethics occurred in the last three decades, mainly in North America and Western Europe. Business ethics can be seen as an attempt to respond to problems with which business has to cope all over the world. Rossouw writes about the economic, socio-political and moral-cultural responsibilities and challenges facing business in a new South Africa. This book is a valuable contribution to the field of business ethics, especially in the South African situation. It is to be recommended to everyone practising business in our country, to business and also theological students, as well as to clergy and theologians, bearing in mind that the Church has always played a leading role in the field of ethics in general. The first chapter of the book introduces the reader to basic concepts and approaches in the discipline of business ethics in general. It also deals with the reasons why developing economics are somewhat slow in following the worldwide trend towards incorporating ethics in business. The second chapter offers a discussion of the many good reasons why business ethics should become an integral part of the business society. The third chapter focuses on the corporate responsibility debate, and identifies the economic, socio-political and moral-cultural responsibilities and challenges facing business. The fourth chapter introduces the reader to the unique nature of ethical decision-making and is called Rational interaction.
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for moral sensitivity. In the next three chapters this strategy is implemented to deal with moral problems associated with affirmative action, AIDS and insider trading. The eighth and final chapter focuses on the role that Christian theology and the churches can play in the development of a moral business culture.

Van der Walt, B J 1997 — Being human in a Christian perspective

Potchefstroom: PU for CHE. Institute for Reformational Studies. 83 Pages. Price R20,00.

Reviewer: Rev C A P van Tonder (Sonlandpark)

According to the preface of this work, this booklet resulted from a lecture Van der Walt delivered at a conference held at the Daystar University in Nairobi during January 1997. Daystar University hosted the conference with the central theme Christian worldview and Christian scholarship.

Van der Walt's published lecture is a valuable contribution to anthropological and philosophical studies from a Christian perspective. As he states himself, the conference organisers gave him a difficult assignment: to study God's creation in its rich diversity and to try to penetrate it with the human intellect. He was expected to deal with both a Christian anthropology and philosophy of society in the same lecture, which made the task even more difficult.

The content of the lecture focuses on the following aspects: The human being as (1) a sexual being, (2) a holistic being, (3) a multidimensional being, (4) a religious being, (5) a cultural being and as (6) an individual-communal being. Each topic is well illustrated with diagrammatic explanations.

What the author does is to bring to light the diversity of culture and its influence on people's response to God's revelation. Whereas African culture emphasises the community, the West absolutises the individual. Whatever perspective, human beings have to live God's commandment of love of the self and of the neighbour.

The booklet ends with an appendix containing seventy questions in order to stimulate group discussions. Unfortunately the lecture has no bibliographical information to stimulate further reading or to enable use for referential purposes.

This work must be seen as an introductory comment on the various anthropological aspects of the human being and is recommended for students interested in this subject.