resurrection of Jesus; the fulfilment of his promises in Scripture; the salvation history of Israel, the election motif; etc.). This and other aspects of Lukan theology, such as the pneumatological empowerment of the prophets and apostles, and the kerygma about Jesus, are placed within a broader salvation historical approach.

In this first monograph on explicit quotations in the book of Acts, Steyn presents a reasoned and provocative answer to the nature of 'Textvorlage' which Luke (probably) used for his explicit quotations. He also gives valuable insights into the manner in which Luke reinterpreted his material to give expression to and support for his own theological views. However, in spite of the thorough text-critical work and careful exegesis of the speeches in question, the possible historical framework within which this reinterpretation and application of the quotations from Luke's Scriptures took place is never addressed. Within the parameters of a study of this nature, the (re)construction of a possible socio-historical situation which influenced Luke's understanding and use of these quotations, would have further enhanced the already high quality of this study.

It is also a bit disappointing that Steyn does not make any explicit use of, or reference to, recent theories on intertextuality. This study falls within this field of research. Steyn should have entered into a debate, at least on the theoretical level, with prominent theories and/or works in this regard.

Despite these criticisms, this study should be recommended to all serious scholars of the New Testament. It brings important new insights to bear on the origin of Luke's 'Textvorlage' and his use thereof. Scholars engaged in the study of Luke's works need to take seriously the insights and conclusions which Steyn puts forward in this scholarly work.


Pietermaritzburg: Cluster Publications. 84 pages. Price: Unknown

Reviewer: Dr R M Naudé

The main purpose of this book is to provide a theoretical framework of theology and ethics to undergird pastoral plans with regard to formulating an appropriate response to the problems posed by AIDS. It is emphasized that theologians and Christians in general do not take AIDS seriously. Churches are largely silent on this matter and the book makes it clear that it is morally inexcusable that churches are not involved in actions to actively prevent AIDS and assist its victims. This booklet aims therefore to alert and guide Christians to a structured plan of action.

The theoretical framework is based on a situation analysis which takes the social conditions of Africa and South Africans into consideration. This results in a theological and ethical framework which is underpinned by the method of doing theology a la Liberation Theology, namely, that God is the God of the oppressed who has mercy on those who are suffering due to social and structural circumstances. Social causes are seen as the root of the AIDS problem in South Africa. Therefore, not only personal sexual morality should be addressed by the churches, but social morality as well. The rapid spread of AIDS is therefore viewed as a consequence of disordered human life in all its facets. From this point of view a theology of sexuality and sexual ethics is developed which emphasizes the love of God for sinners. In line herewith it is stated that morality cannot be compressed into neat codes in a legalistic manner, but that a love ethic should rather be practised.
The theology of AIDS deals with dogmatic and ethical matters, such as AIDS as punishment of God, sexuality and marriage, forgiveness and compassion, homosexuality, alienation of people with AIDS, and the common cup at Holy Communion.

The ethical issues focus on the rights of the individual versus the rights of the community. The ethical model aims to balance God’s concern for the individual with the need to do what is best for the community as a whole. To this end a mixture of prescriptive ethics, imitative ethics, situation ethics and utilitarian ethics is adopted as a method for Christian ethics. Consequently, a Christian ethical response to AIDS emphasizes love and responsibility, forgiveness and service to the community. Within this model aspects such as the use of condoms, compulsory testing, abortion, and unborn babies with AIDS are discussed.

The second last chapter considers several questions which have a bearing on legal ethics. Practical situations are dealt with such as compulsory tests for AIDS performed by the State, deportation of sero-positive individuals, enforced disclosure of names of partners of HIV positive individuals to authorities, the right of insurers to insist on tests, limitation or refusal of treatment by Medical Aid policies, and testing without knowledge or consent.

Although theological and ethical arguments could be questioned, the value of this booklet lies in the fact that it timeously identifies the church as the most important role player in preventing AIDS. Achieving changes in behaviour is viewed as the responsibility of the churches in South Africa. The church is often the only organization active in rural areas. Churches have, therefore, a unique facility for providing education and for organizing community responses. In this regard it is emphasized that the church should be a loving community, not only taking care of AIDS victims, but also changing the attitudes of the community with regard to them. The core message which is presented to preventing AIDS is sexual abstinence or absolute sexual faithfulness to the partner within marriage. In order to change attitudes to this effect a theology of AIDS is required which would provide the basis for actions and the active involvement of the church in respect of the prevention of AIDS, changing of attitudes towards and assistance to infected people.

The author succeeds in stimulating reflections on the very essence of the church in this world. The following remark should be taken note of: ‘If the churches fail to provide leadership, their claims to preach the gospel are brought into question’.

Cross, Frank Moore 1995 — The Ancient Library of Qumrân (3rd edition)
Sheffield: Sheffield Academic Press. 204 pages. Price: US $41.00
Reviewer: Prof J H Potgieter

I was mildly surprised when I received a copy of the third edition of Frank Moore Cross’s well-known book The Ancient Library of Qumrân. Even after reading the preface to the third edition and acknowledging that certain additions have been made to the earlier editions, the question remains whether an update can compare with more recent publications in the ever expanding and fast changing field of Qumran studies.

But after reading the book for a second time, I came to the conclusion that it was a worthwhile exercise. It is evident that Frank Moore Cross is an expert in this field. His style is fluent, his arguments clear and his knowledge enviable, which makes the reading of the book an enjoyable experience.