

## FORGIVENESS IN POST-APARTHEID SOUTH AFRICA

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Christianity teaches that the felt need for forgiveness is a demonstration of one's need for God and Christ. Thus, Christianity provides a remedy for that need, a healing balm for those who are truly hurting. The example of God in forgiving us serves as a very important impetus and a role-model for forgiving between persons. Christians cannot afford to not forgive, since they are forgiven (Schontz & Rosenak, 1991:29).

### Summary

*In this article the issue of forgiveness is addressed as it should be dealt with on a macro, meso and micro level in South African society. Biblical guidelines and the necessity for forgiveness in the situation in post-apartheid South Africa are looked into. Pointers in the process of forgiveness are proposed bringing forward the importance of the church, scholars and the individual Christian. The author concludes that there is a real need for thoroughgoing study of and application to this crucial matter in post-apartheid South Africa but in the end forgiveness can only be attained as a "transcendent gift" from God.*

### Opsomming

*In hierdie artikel word die saak van vergewing soos dit na vore kom op 'n makro-, meso- en mikrovlak binne die Suid-Afrikaanse gemeenskap aangesny. Bybelse riglyne en die noodsaaklikheid van vergewing in die situasie na die apartheidsera word nader beskou. Merkers in die proses van vergewing word voorgestel met besondere fokus op die kerk, akademici en die individuele Christen. Die skrywer kom tot die gevolgtrekking dat daar 'n besondere behoefte bestaan na grondige studie en toepassing van hierdie belangrike saak in post-apartheid Suid Afrika, maar dat vergewing finaliter alleen kan verkry word as 'n "transendente" gawe van God.*

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## 1. General thesis

Much has been written about reconciliation in a Post-apartheid South Africa (e.g. Hofmeyr, 1992:106; Summers, 1992:25; Brümmer, 1994:42; Coetzee, 1994:20; Snyman, 1994:93). Likewise, the matter of guilt and of confessing it is also addressed (De Gruchy, 1993:6). Restitution, a related issue also forms part and parcel of this debate (Walker, 1994:49). The proceedings of the Truth and Reconciliation Commission is being televised and broadcasted virtually every day and this fact places the focus on reconciliation even more. All these matters are important and should be addressed, but it cannot be done without first dealing with the most important issue of forgiveness. Forgiveness clears the way for reconciliation, for in forgiveness the stumbling block in the way of reconciliation is removed. Studzinski (1986:19) even calls reconciliation the *culmination* of the forgiveness process! In the Kairos Document (1985:18) a close connection is also laid between forgiveness and reconciliation.

The Biblical teaching on *reconciliation and forgiveness* makes it quite clear that nobody can be forgiven and reconciled with God unless he or she repents of their sins. Nor are we expected to forgive the unrepentant sinners. When he or she repents, we must be willing to forgive seventy times seven but before that, we are expected to preach repentance to those who sin against us or against anyone (*italics by GL*).

In this article the Biblical basis for forgiveness will be examined and the Old and New Testament concepts used for forgiveness will be looked at.

The next issue which will be addressed is that forgiveness in post-apartheid South Africa concerns not only individuals (in a micro sense) but also peoples in the sense of groups amongst themselves (in a meso sense) for instance between Zulus and other Zulus or between churches and other churches as well as major groups - black and white (cf Cassidy, 1989:436), "oppressors" and the "oppressed" (in a macro sense). Forgiveness between individuals is already "complex enough" (Peters, 1986:3). It is even more complicated when dealing with forgiveness among bigger groupings of people. Nevertheless it should still be pursued! Cassidy (1989:438) shows this aspect very clearly: ". . . if the way of forgiveness

is morally and spiritually valid for individuals, I see no reason why it should not be so for groups, tribes or nations." Therefore, the tremendous task of writing, speaking, preaching and applying forgiveness should not be neglected. In post-apartheid South Africa it is all the more necessary since many sins were committed against people for instance by drawing boundaries and passing legislation which hurt people. One should now look back and try to see what forgiveness should be asked for and what should be forgiven.

Later in the article, pointers as to who should be involved in the matter of asking and granting forgiveness as well as the research on forgiveness will be put forward. The concluding remarks will focus on the importance of forgiveness as something more than just human endeavour.

## 2. Biblical guidelines for forgiveness

### 2.1 Introduction

In any instance where wrongs have been committed, forgiveness should be asked for and granted (see for instance Matthew 18:21 - 35 and Mark 11:25). No restoration of any broken relationship is possible without forgiveness. It is significant that the petition for forgiveness in the Lord's Prayer (see Matthew 6:12 - 15) is the only supplication which is elaborated on at length and according to Barclay (1975:222) "Of all the petitions of the Lord's Prayer, this is the most frightening."

Although a variety of words reflects the principle of forgiveness and many passages deal with the concept of forgiveness (Domeris, 1986:49), no one single meaning in Scripture is sufficient to understand forgiveness fully. Therefore it is imperative to take a brief look at words in Scripture which have been understood and translated as forgiveness.

According to Lotter (1987:16 ff) the following words are translated with "forgive" in the Old Testament:

#### *Sallach*

*Sallach* is used only in an instance where God is the Subject and the One who forgives (Jenni & Westermann, 1976:151) and is never used for human beings' forgiveness of each other. It has the idea of "let go", and "send away" (Harris, 1980[2]:626)(see for instance also Nehemiah 9:17;

Psalm 86:5 & 130:4; Daniel 9:9 and Isaiah 55:7). Harris (1980[2]:626) expands on *sallach* as indicating God's forgiveness in Isaiah 55:7 very aptly: "So exciting was the openness of this offer of forgiveness that Isaiah featured it as the heart of his invitation to salvation. So ready was their Lord to forgive, that Isaiah's listeners must forget all notions based on the reluctance of men to forgive each other."

In any discussion of forgiveness it is imperative to always start with the fact that God takes the initiative in forgiving and that all other forgiveness follows from and should be founded by His initial forgiveness.

### *Kapar.*

The original meaning of *kapar* was to "cover" and when used as a transitive verb it meant "to cover over sin" (Harris, 1980[1]:453). If something was covered, it could not be seen and is therefore non-existent in the eyes of the beholder. The meaning of *kapar* was broadened to include "ransom" and "atone by offering a substitute" and is always used in connection with the removal of sin (cf. Jenni & Westermann, 1971:844 ff). According to Harris (1980[1]:453 *kapar* "aptly illustrates the theology of reconciliation in the OT" (Old Testament - GL). If one's sins are "covered" and therefore forgiven, reconciliation takes place. Examples of the above-mentioned usage of *kapar* is found in Leviticus 1:4 & 4:4.

### *Nasa*

*Nasa* is closely connected to *kapar* because it also means "bearing the guilt of another by substitute" (Harris, 1980[2]:601)(see for instance also Genesis 50:17; Exodus 10:17; Psalm 31:1 & 5; 85:2; 99:8). Where *nasa* appears in Isaiah 53:4 it indicated not only taking the burden of another by carrying it, but "also bearing the evil consequences that should have fallen to our lot (Leupold, 1979:228)". In Leviticus 16:22 we find a good example of how *nasa* was used: the goat in this case was the ransom, the substitute for the sins of the people of Israel and he who carried the sins of the people away. This "carried away" was often used metaphorically as "forgive" (Hartley, 1992:240). The whole thrust of *nasa* is then: he sins have been carried away; and is therefore taken away, not an issue anymore, as with *kapar* non-existent.

*Maagaa*

*Maagaa* means "blot out", "erase", and is found in this sense in Psalm 51:1; 109:14; Nehemiah 4:5; Isaiah 43:25, 44:22 (Harris[1]1980:499). The thrust of this word is: whatever was, does not exist anymore . . . it is gone, taken away, never to be seen or experienced again! This is described in an apt way in Isaiah 44:22, where the offences are swept away like a cloud and sins disappear like the morning mist not to be found again! Young (1974:183) applies this taking away of the clouds in a spiritual way by pointing out that clouds intervene between heaven and earth just as sin and transgressions intervene between God and His people. Of all the words used for forgiveness in the Old Testament, *maagaa* is the best description of the vivid way in which the absoluteness and finality of forgiveness is portrayed.

In the New Testament the following words denote forgiveness:

*Aphiemi*

This is the most common verb meaning "to forgive" (Lotter, 1987:30); occurs forty-five times in the sense of "forgive" (Brown, 1975:700) while the focus is on the *guilt* of the wrongdoer (Louw & Nida, 1988[1]:503). It refers to the ". . . act of God whereby sin, as a debt, is canceled or, as a transgression of the Law is pardoned or remitted" (Bratcher & Nida, 1961:12).

*Aphiemi* word is used both for the forgiveness God gives to people AND people's forgiveness towards other people (Hendriksen, 1976:462 & 463). It is as if these two actions are interwoven and sometimes very difficult - if not impossible - to separate (see Mark 11:25). A short definition of the sense in which *aphiemi* is understood as forgiveness, is given by Louw & Nida (1988[1]:503): "To forgive, therefore means essentially to remove the guilt resulting from wrongdoing." If this definition is accepted, it implies also that the removing of the guilt starts with the one who has been wronged or sinned against (cf also later in the article the graphic description of the process of forgiveness), again starting with God against whom all sin originated and after that towards other people who have been sinned against. *Aphiemi* in the sense of forgiveness is found for example in Matthew 6:14 ff; 12:32 ff; 26:28 & Mark 2:5,7.

*Apoluo*

*Apoluo* can be translated with “dismiss”, “set free”, “send”, “release” (also in the sense of divorce [Brown, 1975:505]) and then also “forgive” (Louw & Nida, 1988[2]:30). In Luke 6:37 *apoluo* is translated with forgive: “Forgive and you will be forgiven” (NIV), the basic idea corresponding with Matthew 6:14 where *aphiemi* is used. The interwovenness of God’s forgiveness and people’s forgiveness referred to in *aphiemi* is apparent here again. The way it is expressed leaves the impression of: “only if you forgive, then you will be forgiven”. Geldenhuis (1972:213) explains this connection between God’s forgiveness and people’s forgiveness toward each other very well:

We must avoid all censoriousness and revengefulness, and forgive those who have sinned against us. This is not a ground upon which we shall earn forgiveness from God, but a means by which our lives will be opened for receiving His grace.

This point will not be argued here but is important to bear in mind for the further explanation of the two sides there are to forgiveness: receiving forgiveness from God and granting it to one’s neighbour.

*Charizomai*

*Charizomai* may have the meaning of “to be gracious to someone”, “to pardon” (Brown, 1976:115) and “to forgive on the basis of one’s gracious attitude towards an individual” (Louw & Nida, 1988[1]:503). An example of this is found in Luke 7:36 - 50 where one reads of Jesus who was anointed by a sinful woman and recommended her for the love she had shown: “... her many sins have been forgiven - for she loved much” (Luke 7:47). See also Ephesians 4:32 and Colossians 3:13 in this regard.

*Paresis*

*Paresis* can be translated with “disregard” or “overlook” (Louw and Nida, 1988[2]:356) and “passing over”, “letting go unpunished” (Brown, 1975:701). The thrust of *paresis* (as only found in Romans 3:25) is that God chooses to pay no attention to sin (Newman and Nida, 1973:69). God “overlooked” the sins of those who believe in Him, but did not leave it unpunished (cf. Bruce, 1976:108) since He punished it in Jesus Christ. The “overlooking” is to the advantage of the believers, but to the

detriment of Jesus Christ who had to die for those very sins God had "overlooked" (see Roman 8:32).

## 2.2 Conclusion

As was indicated above, different words are used to describe forgiveness in the Scripture. In any study on forgiveness, it is essential to return to Scripture in order to get a Biblical basis for what real forgiveness is and how it should be achieved. The richness of all the words and metaphors used for forgiveness could be applied fruitfully in the whole South African society. The difference between the Old Testament and New Testament in regard to forgiveness, is that the New Testament spells out that Jesus Christ had come to earn God's forgiveness for the believers. Forgiveness has been brought about by the mediatorial work of Jesus Christ; in the words of Rabali (1987:58): "... we were reconciled to God by redemptive acts that necessitated the dying on the cross of Jesus Christ to resolve the problem of sin." According to Rubio (1986:85) the mercy of God found expression in Jesus Christ in the following ways: by setting in motion the dynamic of the conversion process and by calling a new basis for human relationships in forgiving.

The mediatorial work of Jesus Christ did not only introduce a new dimension to the issue of forgiveness, but it should always be a renewed incentive for people believing in Him to pursue asking for and granting forgiveness.

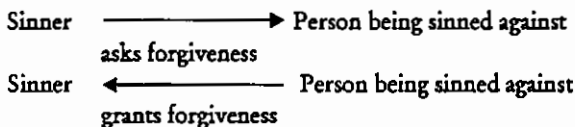
## 3. Necessity for forgiveness

### 3.1 Necessity for forgiveness on a micro level

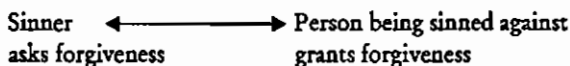
One of the most serious problems with apartheid is that it estranged people individually and created the possibility of individuals to sin against each other under the pretence of what was "normal" and was protected by law (see Snook, 1985:19). One thinks for instance about black people being treated badly in many places (just because they were black) and others being paid sub-normal wages without the means on their side to change anything about it. The whole ideology and system of apartheid created an atmosphere wherein numerous sins were committed against other people within the framework of what was acceptable in the society and was perfectly legal. These things now create a moral dilemma because

South Africa is in a post-apartheid era and the question arises: what should be done about those sins? Many of these things happened on a one-to-one level where people lived and worked side by side. The Biblical imperative of asking for forgiveness and granting it, is mostly formulated on an individual level, between one person and another. Therefore the Biblical principles of forgiveness (see 2. above) could and should be applied in these cases where one person sinned against another.

Graphically the process of forgiveness could look like this:



The whole process, however, has only been completed once it looks like this:



If forgiveness is not asked for and granted, the tragic and terrible state and tragedy of hatred will remain. Kendall & O'Collins (1994:516 & 517) show the disastrous characteristics and results of hatred:

- deeply felt disapproval or antipathy;
- a mysterious choice of no rationality;
- to desire the other to suffer evil;
- to inflict harm on the other;
- hatred brings division, separation and absence;
- hatred requires reciprocity (hate as result) and
- it carries with it sadness and ugliness.

A good description is given by Benson (1992:77) of what happens when forgiveness is not pursued and granted:

One of the most serious consequences of lacking forgiveness is that we become bonded to those we need to forgive, and indebted to those who need to forgive us, which in effect gives control over our lives. As the avenger we are controlled, rather than in control



. . . . Setting others free means setting oneself free, because resentment is really a form of attachment. We become tied by a cosmic tie to the thing we hate. Hurt seems to cause enmeshment with another person as we cling to hate and anger, perhaps to avoid feeling grief and sadness . . . . This tie may also provide us with someone to blame for our problems, which illustrates the close relationship between facing responsibility and forgiving.

Therefore, forgiveness must be sought by all, since without it, no reconciliation of any kind is possible and any unforgiving society will fall into total anarchy.

### 3.2 Necessity for forgiveness on a meso level

As mentioned before, by forgiveness on a meso level we mean forgiveness between groups with the same identity, for instance between Zulus and other Zulus, between churches and other churches, etc. In this area, there is a real need for forgiveness and subsequent reconciliation. The apartheid era did not only tear greatly differing peoples apart (like black and white) but also people from the same roots. There are many examples of how Afrikaners amongst themselves were divided on the doctrine of apartheid and how people who were against it, were ostracized (see Snook, 1985:18; Naude, 1995).

However, this issue is more difficult since we have no direct Biblical guidelines to follow in the case of one group against each other within a bigger cultural unity (except for the general Biblical guidelines as we find for instance in the Sermon on the Mount and especially Matthew 5:38 - 48). Another problem is that people often disagree strongly amongst themselves. What would seem like a sin to one would not necessarily be viewed that way by another. The leaders among groups have a vital role to play in not only setting examples of this forgiveness, but also encouraging their followers to do likewise.

Hence, what was mentioned on the micro level, can and should be adapted and applied on the meso level. There should at least be some kind of admission of sin or guilt on the part of the one group. Perhaps something like ceasing their wrongdoings is already a positive step. It is extremely difficult to get a group of people to admit their sins and ask forgiveness. Although about 72% of the South African population claim

to be Christians (Summers, 1992:21), not all members of any particular group are Christians and would be able to understand the dynamics of forgiveness in the full sense as was described above ("to "cover", "bearing the guilt of another", "to be gracious to" etc. - see 2. above). It is very difficult for non-Christians to grasp fully the all-encompassing force of forgiveness in the Biblical sense. Still, those (leaders and followers) who know what real forgiveness is about, should pursue a course of deliberately seeking and granting forgiveness, even if the group as a whole does not adhere to it: "Despite the dangers, the risky 'spiritual venture' of confessing guilt has to be undertaken" (De Gruchy, 1993:6).

There are two good examples of how forgiveness on a meso level could and should be handled:

At a meeting in Cottesloe, the Anglican Archbishop of Cape Town, Joost de Blank confessed his guilt and asked the Dutch Reformed Church for forgiveness for his unfriendly attitude towards them (Gous, 1993:254). This was virtually a case of one church "confessing" guilt to another church and the people it represents. A more recent example: For the first time in the history of South Africa representatives of *all* Christian churches met together at Rustenburg in 1990. At that meeting (according to Hofmeyr, 1992:100) Prof. W.D. Jonker of Stellenbosch confessed his own sin and the sin of the Dutch Reformed Church in participating in apartheid and the suffering it had caused. Immediately Bishop Tutu accepted his confession (see also Gous, 1993:260). Although these men represented different churches and groups, they acted as leaders of these groups and initiated the process of reconciliation by asking and granting forgiveness on behalf of the people they were leading.

### 3.3 Necessity for forgiveness on a macro level

The way the Bible approaches forgiveness is mostly on a one-to-one basis: For instance Matthew 18:15 ff - ". . . if your brother sins against you . . ." and Matthew 5:23 ff ". . . if you are offering your gift at the altar and there remember that your brother has something against you, . . ." Therefore it is very difficult to ascertain how forgiveness on the macro level should be approached. The question really is: Is it possible and viable? How can a people who might number millions forgive another people who also number millions? Again: the principles of forgiveness between one person and another are still applicable, also when one nation

has sinned against and wronged another nation/nations, as we find in Germany after World War 2 (De Gruchy, 1993:8). It is possible that the approach as was described on the meso level could be applied here *mutatis mutandis*. On the same pattern as was mentioned in 3.2, forgiveness on the macro level should also involve both groups. An example of forgiveness on a macro level could be the two groups identified by the Kairos Document (Kairos, 1985:3): the "oppressor" and the "oppressed". The "oppressor" (according to the Kairos Document the South African apartheid state) needs to be rebuked and after repentance should be forgiven. "On the other hand . . . the oppressed Christian, following the example of Jesus, needs to be gracious and forgiving even at the moment of the deepest suffering" (Domeris, 1986:50). Other examples could certainly be mentioned but in the climate of the post-apartheid South Africa, this example will suffice.

#### 4. The situation in Post-apartheid South Africa

Many of the statements made in 2. and 3. about forgiveness were made in the heyday of apartheid and since then there has been the memorable day of 2 February 1990 (Joubert, 1992:11) when apartheid was completely dismantled and laid to rest. After 10 May 1994 a new dawn broke for South Africa with the inauguration of the first democratically elected president. The question now arises: how should one look at forgiveness in this new era? Many things changed but old hurts and grievances, even hatred still exist. How should one go about in "doing" forgiveness in post-apartheid South Africa?

##### 4.1 What should forgiveness NOT be:

- 4.1.1 a political trick connected to reconciliation (see De Gruchy, 1993:10);
- 4.1.2 condoning, ignoring or excusing the actions of the sinning party (Brümmer, 1994:48);
- 4.1.3 easy forgetting (Benner, 1990:117);
- 4.1.4 an easy way out to escape restitution (Sande, 1991:217);
- 4.1.5 forced or earned (Brümmer, 1994:48).

##### 4.2 Forgiveness then should entail the following (Sande, 1991:164):

- 4.2.1 no longer to dwell on the issue
- 4.2.2 not to mention the issue again
- 4.2.3 not to talk to others about the issue
- 4.2.4 not to allow the issue to stand between parties

It is therefore clear that forgiveness is something *radical* which should not be avoided or glossed over but tackled with great vigour by everyone concerned (and that should be all Christians in South Africa!).

## 5. Pointers in the process of forgiveness

### 5.1 Involvement of different groups in this process

#### 5.1.1 Churches

It is important that the church of Jesus Christ should take the lead in this process of forgiveness (Coetzee, 1994:20) which would have to start with confessing their own sins, asking forgiveness of those who have been wronged and sinned against and also grant forgiveness to those who ask for it. In a certain sense it is an accusation against the church that a political instituted body like the Truth and Reconciliation Commission should provide the vehicle for people to handle the painful issues of being wronged, being sinned against and the way these matters are dealt with.

Both Cassidy (1989:117) and Gous (1993:253) show that apartheid had a theological foundation and therefore the church should also seek forgiveness with regard to apartheid. The ministry of the church is called the "ministry of reconciliation" (2 Corinthians 5:18 & 19). According to Dandala (1994:11) the church should also promote reconciliation (see also Crater, 1982:26) which is closely connected to the whole issue of forgiveness. Torrance (1986:53) gives a very good reason why the church should primarily be involved in the forgiveness debate:

When Christian socio-political involvement is informed by Christ and controlled by our christology, it is grounded in the eternal purposes of the Triune God, the God of love, the God who is eternal, Triune communion in his innermost being, the God of life, of justice, the Creator and Redeemer of all mankind. In his nature *as eternal, all-forgiving love* is found the purpose, the intention and structure of human nature and moral law.

The church as the one who preaches forgiveness of sins by God through the work of Jesus Christ alone (see Du Toit, 1994:483), should be the most important agent to facilitate that forgiveness and consequent reconciliation, since forgiveness "... has long been held by the Church to be a vital part of emotional, spiritual and even physical healings" (Schontz & Rosenak, 1991:23). The church should be in solidarity with all parties in this process (Torrance, 1986:59) by exhorting the "sinning" party to seek forgiveness and by supporting the other party "being sinned against" to follow through by forgiving the other. De Gruchy (1993:13) in fact calls the church who does this a "prophetic church". The church should therefore not only set an example by being pastorally concerned with forgiveness by counseling their members on this issue, but should first and foremost *preach* the forgiveness wrought by Jesus Christ, and how that forgiveness should be translated into everyday life by the act of forgiving others (see Gentiloni & Regidor, 1986:27). According to Coetzee (1994:20) the crisis of the church in not playing its part properly in the apartheid era "... is only to be resolved if the church will return to, rediscovering its true nature and realizing its calling: to proclaim to all people (white, black, leaders, followers) the demand of the living God for repentance and reconciliation with Him and with one another".

### 5.1.2 Scholars

Second to the church there rests a tremendous responsibility on scholars to study this topic and write, teach and inform South Africans on this urgent matter. Good scholarly material should be published from a sound theological basis without being dictated by politics or (reigning) ideologies. There is a dire need for studies of this kind in explaining the Biblical foundations of forgiveness, reconciliation and restitution. The latter, especially is a minefield of opposing ideas of what restitution really means! (See for instance the difference in approach between Snyman, 1994:93; Sande, 1991:217 and Walker, 1994:49.) Christians are confused on what their attitude should be towards the Truth Commission and other related matters in post-apartheid South Africa. There is also a fear of the "affirmative" tendency (not only people losing their jobs, but matters of redistribution etc.) which may bring about new injustices. Here the church should also give clear Biblical guidance, but some of these matters are very technical and could best be addressed by scholars.

### 5.1.3 All Christians

Although the church has a great responsibility in preaching on this matter of forgiveness, and scholars are needed to do their part in this process, the individual Christian has an even bigger task to bring about forgiveness. The reason is that all Christians in South Africa are deeply involved on grass roots level with people who have been hurt and wronged on the one hand and people who have sinned against them on the other hand. It is on that level that many injustices occurred, but it is on that level that much healing can also take place and forgiveness can be practised in a very special way. Therefore, every Christian in post-apartheid South Africa should be a disciple and living facilitator of the crucial message of forgiveness which at the very bottom, brings about freedom, in the words of Torrance (1986:58): "... we are freed to free others by our acceptance of them which is forgiveness".

## 6. Concluding remarks

As was mentioned a few times throughout the article, forgiveness is a very difficult and sensitive matter and it should be approached with great wisdom and caution. The importance of forgiveness was stressed and certain suggestions made of how this serious matter could be addressed by individuals and groups and their different spheres of influence.

All of these proposals are however useless if it is done merely as human endeavour. Snook (1985:20) briefly made the following comment which one would like to expand on:

"Maybe this *transcendent gift* of forgiveness is the only hope for healing the pain of the oppressed in South Africa" (italics by GL). However important all human activities are, they will not bring anyone to an awareness of his/her sin or to the point of total forgiveness of his/her neighbour unless it is done by the grace of God. Final awareness of sins and the need for asking and granting forgiveness can only be brought about by God, the Father of Jesus Christ, who initiated this forgiveness and thereby fully restored his relationship with people. All Christians in South Africa should believe in the power of God, the Holy Spirit, to change people's hearts and lives (Botha, 1988:19) in the matter of forgiveness. When one sees all the other miracles happening in post-

apartheid South Africa, one can surely believe that this miracle of forgiveness is also possible. For this all, Christians should pray and work!

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