

EDITORIAL

We are again offering you an assortment of articles which we hope you will enjoy reading and be eager to enter the discussion of the issues that are raised by the respective authors.

In the first article that was read at a conference of African theologians in Harare, the author revisits the discussion on culture in contemporary African societies, especially as it relates to the bible and the Christian church. We regard this issue as very pertinent in view of the impact of what is called the materialist reading of the bible that is gaining ground in biblical scholarship circles. One of the areas that are exposed by this method of reading the biblical text is the culture of the different biblical communities. If an understanding of their cultures is important for a better understanding of those communities in much the same way that an understanding of our cultures is important in an effort to understand us as modern people, then we have to ask how those cultures relate to one another. This article helps us in that regard.

The next article is a contribution to the current christological debate from an African and Lutheran perspective. In it the author specifically deals with the human suffering that characterises the present condition of a great section of the globe. In a world that seems to have developed many different means of minimising if not totally eradicating human suffering, it is ironical that human suffering seems to increase. In such circumstances we have to deepen our understanding of suffering, reformulate our theological questions pertaining to it and search for better ways of dealing with them theologically. This article does exactly that. The third article grapples with one central question in the socio-political discussions on the future of South Africa, namely the impact of blackness in the overall future identity of South Africans. Many people are saying that if you wish to construct a non-racial society, you should bury your individual or group identity. The writer of the above article seems to differ with this view. He believes that the contrary should be acceptable, namely that each group should explore the hidden wealth of its culture and use it as contribution to the construction of a just and free society. The last paper is a very interesting interpretation of biblical texts dealing with Moses' wife.

The intention of the author is clear. She wants to show that racism can be traced back to some biblical portions and that wherever it manifests itself, it is rejected as contrary to the will of God.