

**16.26 RAPPORT DEPUTATE EKUMENISITEIT – OWERHEID – CHRISTELIKE KONSEP VAN MENSEREGTE**

**16.26 REPORT DEPUTIES ECUMENICITY – AUTHORITIES – ON A CHRISTIAN UNDERSTANDING OF FUNDAMENTAL RIGHTS**

<p><b>1. Opdrag</b> Acta 2015:132, 16.13.2.1: “Die Deputate ontvang ‘n mandaat om ‘n studie te loods oor fundamentele regte vanuit ‘n Christelik-Reformatoriese perspektief”.</p> <p><b>2. Interpretasie van opdrag</b></p> <p>2.1 Die opdrag is spesifiek gefokus op ‘n Christelik-Reformatoriese perspektief op fundamentele regte. Onder Christelik-Reformatories word verstaan ‘n teologiese benadering in ooreenstemming met die Gereformeerde Belydenisskrifte en Drie Formuliere van Eenheid.</p> <p>2.2 Fundamentele regte word verstaan as subjektiewe, konkreet omskrewe en juridies-afdwingbare bepalings wat opgeneem is in ‘n Grondwet om individue te beskerm teen kollektiewe magmisbruik deur ‘n Staat of ander instellings en groepe. Dit poog om eienskappe van die mens wat tot die essensie van menswees hoort te definieer en juridies te beskerm.</p> <p>2.3 Omvattende amptelike studies oor menseregte is binne die Gereformeerde tradisie geloods, terwyl Gereformeerde teoloë ook uitvoerig oor die onderwerp geskryf het. Die Deputate beperk hulleself daarom tot die vernaamste teologiese beginsels ter sprake (kyk WARC, 1976; RES 1983; Helberg, 1984; Du Toit 1988; Van Wyk 1987; Vorster N, 2003; Vorster J.M, 2004).</p> <p><b>3. Skrifbeskoulike en Teologiese Beginsels</b></p> <p>3.1 Regte vloei voort uit die status wat God aan die mens toeken deur die mens na sy beeld te skape, in ‘n verhouding met die mens te tree; en skeppingsgawes aan die mens te skenk. Elke mens ontvang lewe van God (Gen 2:7) en die Gees van God is in alle mense teenwoordig (Gen 6:3).</p> <p>3.2 Alle mense is geskape na die beeld</p>	<p><b>1. Mandate</b> Acta 2015:132, 16.13.2.1: “The Deputy receives a mandate to do a study on fundamental rights from a Christian-Reformed perspective”.</p> <p><b>2. Interpretation of mandate</b></p> <p>2.1 The resolution specifically focusses on a Christian-Reformed understanding of fundamental rights. We understand Christian-Reformed as a theological approach that stands in the tradition of the Reformed Confessions and the Three Formulae of Concord.</p> <p>2.2 We understand fundamental rights as subjective, concretely defined and juridical enforceable stipulations that are incorporated in a Constitution to protect individuals against collective power abuse by the State, other institutions or groups. Bills of Rights are designed to define those characteristics of the human person that belong to the very essence of human nature and to protect them legally.</p> <p>2.3 Comprehensive studies on human rights have been lodged within the Reformed Tradition, while various reformed scholars have researched the topic extensively. The Deputy therefore limit themselves to the most important theological principles at stake (see WARC, 1976; RES 1983; Helberg, 1984; Du Toit 1988; Van Wyk 1987; Vorster N, 2003; Vorster J.M, 2004).</p> <p><b>3. Scriptural and Theological Principles</b></p> <p>3.1 Rights emanate from the status that God awards to human beings by creating them after his image, entering into a relationship with them, and bestowing to them his creational gifts. Every human person receives life from God (Gen 2:7), while the Spirit of God is present in all human beings (Gen 6:3).</p> <p>3.2 All human beings are created in the</p>
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<p>van God en besit daarom inherente menswaardigheid (Gen 1:26). Die sonde skend die mens se beeldskap van God en korrupteer alle aspekte van die menslike bestaan, maar vernietig nie die mens se geskapeheid na die beeld van God nie (Gen 9:6; Efes 4:24; Kol 3:10).</p>	<p>image of God and therefore possess inherent dignity. (Gen 1:26). Sin distorts the image of God and corrupts all aspects of human existence, but does not destroy the human's createdness in the image of God (Gen 9:6; Ephes 4:24; Col 3:10).</p>
<p>3.3 Die onaantasbaarheid van die mens se beeldskap is nie te wyte aan inherente eienskappe van die mens nie, maar God se algemene genade en voorsienige regering waardeur Hy die mens as sy skepsel handhaaf en die skeping teen wetteloosheid en anargie beskerm (Calvyn, Inst 2.1.8; 2.2.12; NBG, art 14).</p>	<p>3.3 The inviolability of the human's image are not due to innate characteristics of the human being, but God's general grace and providential reign whereby he maintains the human being as his creature and protects creation against lawlessness and anarchy (Calvin, Inst 2.1.8; 2.2.12; BC, art 14).</p>
<p>3.4 God se Wet is die norm en maatstaf vir geregtigheid. Dit geld vir alle mense en omskryf die wederkerige pligte van mense teenoor mekaar. As Bron van geregtigheid eis God dat die mens geregtigheid sal nastreef (Jer 23:6; Ps 129:4, Eks 20:5, 6).</p>	<p>3.4 God's Law is the norm and measure for justice. It applies to all human beings and circumscribe the duties that human beings owe to each other. As the Source of righteousness God demands that humans enact righteousness and justice in their lives (Jer 23:6; Ps 129:4, Ex 20:5, 6).</p>
<p>3.5 Liefde tot God en die naaste is die sentrale gebod. Christelike liefde strek nie net tot die onmiddelike naaste nie, maar alle mense ongeag ras, geslag en status (Matt 5:44, Luk 6:31; Gal 3:28).</p>	<p>3.5 Loving God and our neighbors are the central command of God's Law. Christian love does not only extend to the immediate neighbor but to all people irrespective of race, gender or status (Matt 5:44, Luke 6:31; Gal 3:28).</p>
<p>3.6 God se soewereine heerskappy relativer alle aardse mag. Owerhede is instellings van God wat reg en orde in verantwoordelikheid teenoor God moet handhaaf. Wanneer owerhede hulle gesag misbruik deur onderdane op 'n onmenslike wyse te behandel, word God se eer as Skepper aangetas (kyk Rom 13:1-7).</p>	<p>3.6 God's sovereign reign relativizes all earthly power. Authorities are institutions of God who ought to maintain law and order in obedience to God. When authorities abuse their power by treating their subjects inhumanely they violate God's glory as Creator (see Rom 13:1-7).</p>
<p>3.7 Jesus Christus is die volmaakte beeld van God. Aangesien Christus die heerlijkheid van God uitstraal word die mens opgeroep om gelykvormig aan die beeld van Christus te word. Die vernuwing van die mens se beeldskap vloei voort uit die genadige werking van die Heilige Gees wat in die hede begin en in die toekoms met die Voleinding voltrek word. Navolging van Christus vereis dat gelowiges soos Christus omsien na die regte van die weerloses (Deut 24:17-22; Efes 5:2; 2 Kor 3:18).</p>	<p>3.7 Jesus Christ is the perfect image of God. Since Christ exhibits the glory of God, the Gospel calls on human persons to conform to the image of Christ. The renewal of the human's image is due to the gracious work of the Holy Spirit who starts his sanctifying work in us during the present, and will bring it to full fruition at the Consummation. Following Christ requires that believers guard the rights of the vulnerable as Christ did (Deut 24:17-22; Ephes. 5:2; 2 Cor 3:18).</p>
<p>3.8 Die Koninkryk van God vorm die</p>	<p>3.8 The Kingdom of God forms the</p>

<p>raamwerk waarbinne die gelowige geregtigheid najaag. As burgers van God se Koninkryk het Christene 'n plig om die Godgegewe regte van hulle medemens te respekteer, beskerm en te bevorder; vrede na te streef; kerk en samelewing te reformeer; en sosiale ongeregtigheid aan te spreek (Matt 5:1-12).</p> <p><b>4. Sake waaroor die Sinode besluit</b></p> <p>4.1 Die Deputate ontvang 'n mandaat om bogenoemde raamwerk as prinsipiële uitgangspunt te gebruik in openbare verklarings.</p> <p><b>Bronne</b></p> <p>Calvyn, J. 1992. Institusie van die Christelike godsdiens 1559. Boek 2. Uit die Latyn vertaal deur H.W. Simpson. Potchefstroom : Calvyn Jubileum Boekefonds.</p> <p>Du Toit, D. 1988. Die mens en sy regte: geloof en praktyk in Suid-Afrika. Kaapstad : Zebra.</p> <p>Helberg, J.L. 1984. Die Ou Testament oor menseregte. <i>In die Skriflig</i>, 18(72):4-12.</p> <p>Reformed Ecumenical Synod. 1983. Testimony on human rights. Grand Rapids, Mich. : RES.</p> <p>Van Wyk, J.H. 1987. Etiek en Menseregte. <i>In die Skriflig</i> 21 (81):31-40.</p> <p>Vorster, J.M. 2004. Ethical Perspectives on Human Rights. Potchefstroom: PTP.</p> <p>Vorster, N. 2003. Kerk en Menseregte binne 'n Regstaat. Potchefstroom: PTP.</p> <p>World Alliance of Reformed Churches. 1976. Theological Basis of Human Rights. Geneva: WARC.</p>	<p>framework within which the believer ought to search for justice. As citizens of God's Kingdom; Christians have a duty to respect, protect and promote the God given rights of their fellow human beings, to search for peace, to reform church and society and to challenge social injustice (Matt 5:1-12).</p> <p><b>4. Matters that the Synod decide on</b></p> <p>4.1 The Deputy receives a mandate to use the abovementioned framework as normative premise in public declarations.</p> <p><b>Sources</b></p> <p>Calvin, J. 1992. Institusie van die Christelike godsdiens 1559. Boek 2. Uit die Latyn vertaal deur H.W. Simpson. Potchefstroom : Calvyn Jubileum Boekefonds.</p> <p>Du Toit, D. 1988. Die mens en sy regte: geloof en praktyk in Suid-Afrika. Kaapstad : Zebra.</p> <p>Helberg, J.L. 1984. Die Ou Testament oor menseregte. <i>In die Skriflig</i>, 18(72):4-12.</p> <p>Reformed Ecumenical Synod. 1983. Testimony on human rights. Grand Rapids, Mich. : RES.</p> <p>Van Wyk, J.H. 1987. Etiek en Menseregte. <i>In die Skriflig</i> 21 (81):31-40.</p> <p>Vorster, J.M. 2004. Ethical Perspectives on Human Rights. Potchefstroom: PTP.</p> <p>Vorster, N. 2003. Kerk en Menseregte binne 'n Regstaat. Potchefstroom: PTP.</p> <p>World Alliance of Reformed Churches. 1976. Theological Basis of Human Rights. Geneva: WARC.</p>
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