

21.4 GRAVAMEN (IN TERME VAN KO, ART 46) – GK POTCHEFSTROOM-DIE BULT OOR DIE BESLUIT VAN ALGEMENE SINODE 2009 OOR VROUE IN DIE LEER- EN REGEERDIENSTE

21.4 GRAVAMEN (IN TERMS OF CO, ART 46) – GK POTCHEFSTROOM-DIE BULT REGARDING THE DECISION OF GENERAL SYNOD 2009 ON WOMEN IN THE TEACHING AND GOVERNING SERVICES

<p>1. Inleiding Die Kerkraad van die GK Potchefstroom-Die Bult het na 'n deeglike studie tot die oortuiging gekom dat – in terme van die formulering en reëling van KO, art 46 – dit noodsaaklik is dat die kerke die besluit van die Algemene Sinode 2009:667 oor die nie-toelaatbaarheid van vroue in die leer- en regeerdienste, behoort te hersien.</p> <p>1.1 <i>Die besluit van die Algemene Sinode van 2009</i> Die besluit van die Algemene Sinode van 2009:667 wat na ons oortuiging nie op oortuigende Skrifgronde berus nie, en verander behoort te word, lui soos volg: “<i>Besluit: Die vergadering besluit volgens die goedgekeurde aanbeveling, pt4.2, dat vroue nie in die besondere dienste van predikante en ouderlinge mag dien nie</i>”.</p> <p>1.2 <i>Rasionaal</i> Die Kerkraad van die GK Potchefstroom-Die Bult is terdeë daarvan bewus dat die aangeleentheid van vroue in die besondere dienste van predikant en ouderling oor 'n lang tydperk aan die hand van Rapporte en Beswaarskrifte deur Nasionale en Algemene Sinodes van die GKSA in behandeling geneem is, en dat daar selfs 'n Buitengewone Algemene Sinode in 2016 byeengeroep is om weer in terme van KO, art 46 oor die saak te handel. Uit die dokumente van verskeie Gereformeerde Kerke oor die wêreld blyk dit dat die GKSA die tersaaklike inligting wat betref die vrou in die dienste op die vlak van die eksegetiese, hermeneuse, en so meer verreken en beoordeel het. Die eksegetiese taak is oor jare uitgevoer, maar het soos by verskeie kerkgemeenskappe in die buiteland nie tot konsensus oor die aangeleentheid gelei nie. Aan die een kant bestaan die oor-</p>	<p>1. Introduction The Church Council of the GK Potchefstroom-Die Bult was convinced, following a thorough study, that – in terms of the formulation and regulation of CO, art 46 – it is necessary that the churches should revise the decision of the General Synod 2009:667 on the non-admissibility of women in the teaching and governing services.</p> <p>1.1 <i>The decision of the General Synod of 2009</i> The decision of the General Synod 2009:667 that to our conviction does not rest on convincing Scriptural grounds and that should be changed, is: “<i>Decision: The assembly decides according to the approved recommendation, pt4.2, that women may not serve in the special services of ministers and elders</i>”.</p> <p>1.2 <i>Rationale</i> The Church Council of the GK Potchefstroom-Die Bult is thoroughly aware that the matter of women in the special services of minister and elder has been dealt with over a long period of time through Reports and Petitions of Protest by National and General Synods of the GKSA, and that there even was an Extraordinary General Synod in 2016 to once more deal with the matter in terms of CO, art 46. From the documents of various Reformed Churches worldwide it seems that the GKSA considered and judged the relevant information concerning women in the services on the level of the exegesis, hermeneutics, and so on. The exegetic task was performed over years, but like in various church communities abroad it did not lead to consensus on the matter. On the one hand the conviction exists</p>
--	---

<p>tuiging dat die Heilige Gees die Sinode van 2009 sodanig gelei het dat die saak nou as afgehandel beskou moet word. Aan die ander kant bestaan die standpunt dat die Skrifgegewens wat behandel is ook anders geïnterpreteer kan word, of nie so duidelik is dat die Sinode sulke sterk uitsprake oor vroue in die dienste kon maak nie. Die standpunt hou verder ook in dat daar Skrifgegewens is wat nie genoegsaam in ag geneem is nie. Die saak is met ander woorde, nog nie tot bevrediging afgehandel nie.</p> <p>1.3 <i>Verantwoording in terme van KO, art 46</i></p> <p>‘n Belangrike vraag is of daar steeds, nadat al die Beswaarskrifte sedert 2012 teen die besluit van Sinode 2009 by die Buitengewone Algemene Sinode van 2016 afgewys is, teen die besluit beswaar gemaak kan word? Is al die moontlike besware op grond van art 46 nie reeds behandel en afgehandel nie?</p> <p>Dit is belangrik om daarop te let dat, indien ‘n Beswaarskrif nie slaag nie, dit nie beteken dat die saak daarmee noodwendig afgehandel is nie. Kerklike besluite is steeds mensewerk en daarom feilbaar en onvolmaak. Die moontlikheid bestaan dat ‘n beter begronde Beswaarskrif moontlik teen dieselfde besluit sou kon slaag. Die werklike besluit waaroor ons in die lig van KO, art 46 handel, is dus steeds die aangehaalde besluit van 2009 wat die staande besluit is.</p> <p>Daarmee word nie ontken dat kerklike besluite onder leiding van die Woord en Gees geneem word nie. In die behandeling van die saak en in die argumente wat hier aangebied word, geld die reël van KO, art 46, naamlik nie om afgehandelde besluite of beslissings van die Algemene Sinode van 2016 oor bepaalde besware weer op te haal nie, maar om nuwe argumente en oorwegings aan te bied. Hierdie dokument sluit kritiek in teen sommige bevindings en besluite van die Algemene Sinode van 2016 m.b.t. die “verdediging” van die besluit van 2009, soos hier verder aangetoon word.</p>	<p>that the Holy Spirit guided the Synod of 2009 in such a way that the matter should now be viewed as dealt with. On the other hand the point of view exists that the Scriptural passages that was under study can also be interpreted differently, or is not so clear that the Synod could make such strong statements on women in the services. This point of view also indicates that there are Scriptural passages that were not considered sufficiently. Therefore, the matter has not been dealt with to satisfaction.</p> <p>1.3 <i>Accountability in terms of CO, art 46</i></p> <p>An important question to ask is whether, after all the Petitions of Protest since 2012 against the decision of Synod 2009 were rejected by the Extraordinary General Synod of 2016, protest can still be made against the decision? Have all the possible protests on the grounds of art 46 not been dealt with?</p> <p>It is important to take note that, if a Petition of Protest does not succeed, it does not mean that the matter has necessarily been dealt with. Church decisions are still the work of humans and are therefore fallible and incomplete. The possibility exists that a better grounded Petition of Protest could possibly succeed against the same decision. The real decision that we are dealing with in the light of CO, art 46, is therefore still the quoted decision of 2009, which is the standing decision. This does not deny that church decisions are taken under the guidance of the Word and Spirit. In the handling of the matter and in the arguments that are presented here, the rule of CO, art 46 applies, namely not to deal with completed decisions or rulings of the General Synod of 2016 on specific protests again, but to present new arguments and considerations.</p> <p>This document includes criticism against some findings and decisions of the Extraordinary General Synod of 2016 w.r.t. the “defence” of the decision of 2009, as will be indicated further in this document.</p>
--	---

<p>1.4 <i>Positiewe aspekte uit vorige Sinodebesluite</i></p> <p>1.4.1 Ons vereenselwig ons met die hermeneutiese vertrekpunte wat die Algemene Sinode in 2009:604 e.v. van kennis geneem het, sonder om daarmee te sê dat dit wat in pt 7 van die Rapport (p604 e.v.) staan, volledig is. Ons sal later hierop terugkom omdat daar na ons oortuiging meer eksplisiet gefokus moet word op die Christologie en pneumatologie in die Godsopenbaring, in besonder met betrekking tot die Skrifgedeeltes wat ten opsigte van die vraag na die vroue in besondere dienste ter sprake is.</p> <p>1.4.2 Net so onderskryf ons die standpunt (Algemene Sinode 2009:604) dat die eksegeese op grond waarvan besluite geneem word oor die vraag of vroue in die besondere dienste mag dien, oortuigend moet wees. Dit moet ook duidelik wees. Op grond van die openbaring in Galasiërs 3:26-29 het die Studiedeputate van 2009:625 soos volg geoordeel: <i>“in die lig van hierdie oorweldigende waarheid is dit duidelik dat wanneer onderskeid getref word tussen mans en vroue met betrekking tot die besondere dienste, daar <u>duidelike Skrifgronde</u> (Die Bult beklemtoning) voor moet wees. Net so: Alleen as God in sy Woord bepaal dat net mans in die besondere dienste mag dien, mag vroue daartoe verbied word”</i>.</p> <p>1.5 <i>Doelstellings</i></p> <p>1.5.1 Ooreenkomstig die prosedures wat die Algemene Sinodes vantevore oor die toepassing van KO, art 46 goedgekeur het (vgl Acta 1991:526-528; 1994:53-54; Kerkordeboekie GKSA, 2015:57-59), word hier positief aangetoon waarom dit noodsaaklik is dat die Algemene Sinode 2018 die betrokke besluit moet hersien; en</p> <p>1.5.2 Hier word verder ook aangedui dat die bestaande Sinodebesluit (2009) nie op oortuigende Skrifgronde geneem is nie, soos blyk uit die tersaaklike Rapport wat voor Sinode 2009 gedien het. Daarmee word gepoog om die Sinode tot die besluit</p>	<p>1.4 <i>Positive aspects from previous Synod decisions</i></p> <p>1.4.1 We associate ourselves with the hermeneutic points of departure of which the General Synod in 2009:604 et seq. took note, without saying with this that we agree that what is written in pt 7 of the Report (p604 et seq.), is complete. We will come back to this later on, because to our conviction there should be a more specific focus on the Christology and pneumatology in the God revelation, specifically with regard to the involved Scriptural passages on the question about women in the special services.</p> <p>1.4.2 In the same way we agree with the point of view (General Synod 2009:604) that the exegesis, on the grounds of which decisions are taken about the question of whether women may serve in the specific services, must be convincing. It must also be clear. Based on the revelation in Galatians 3:26-29, the Study deputies of 2009:625 judged as follows: <i>“in the light of this overwhelming truth it is clear that when a distinction is made between men and women with regard to the special services, it must be based on <u>clear Scriptural grounds</u> (Die Bult emphasis). Also: Only if God determines in his Word that only men may serve in the special services, women may be prohibited to serve in them”</i>.</p> <p>1.5 <i>Objectives</i></p> <p>1.5.1 In accordance with the procedures that the General Synods previously approved on the application of CO, art 46 (compare Acta 1991:526-528; 1994:53-54; Church Order book GKSA, 2015:57-59), there is a positive indication in this document that it is essential that the General Synod 2018 must revise this specific decision; and</p> <p>1.5.2 It is further indicated here that the existing Synod decision (2009) was not taken based on convincing Scriptural grounds, as is evident from the relevant Report that served before Synod 2009. With this an attempt is made to guide the Synod to the decision that women</p>
---	--

<p>te lei dat vroue tot die besondere dienste toegelaat behoort te word.</p> <p>1.6 <i>Benadering</i></p> <p>1.6.1 Ons het vanuit die Gereformeerde hermeneuse en eksegeese opnuut krities na die Skriftuurlike onderbou van die besluit van Sinode 2009 gekyk ten einde vas te stel of die betrokke besluit oor die diens van vroue werklik oortuigend is en op duidelike Skrifgronde berus. In ons dokument toon ons aan waarom ons meen dat dit nie die geval is nie.</p> <p>1.6.2 'n Analise van die Rapport wat voor Sinode 2009:583-671 gedien het, asook van die Agenda en besluite van die Buitengewone Algemene Sinode van 2016 laat blyk dat die resultaat van die grammaties-historiese eksegeese (deur diegene van die Studiedeputate wat meen dat vroue nie in die leer- en regeerdienste mag dien nie) van die Skrifgedeeltes, naamlik 1 Kor 14:33-35, maar veral 1 Tim 2:11-15, die enigste deurslaggewende grondslag vorm vir die besluit van die Algemene Sinode. Ter illustrasie hiervan verwys ons na die Rapport (Algemene Sinode 2009:656 (10.13.7.2b)) wat soos volg lui: <i>"In die lig van 1 Kor 11:4 lyk dit of die "swyggebod" in 1 Kor 14:33-35 nie op absolute stilswye van vroulike lidmate dui nie, maar wel daarop dui dat hulle nie die Woord in gemeentelike byeenkomste amptelik mag bedien nie. Op sigself gee 1 Kor 14-34-35 nie duidelike blyke hiervan nie, maar in die lig van ander duideliker Skrifdele soos 1 Tim 2:8-15 word dit duidelik dat dit wel so verstaan moet word"</i>.</p> <p>In die Rapport (2009:637 (10.8.5.1b) asook 2009:659, (10.14.3b)) word dit bevestig dat die twee tekste uit 1 Kor 14 en 1 Tim 2 die twee Skrifgedeeltes is waarop die besluit van die Algemene Sinode uiteindelik berus.</p> <p>1.6.3 Die benaderingswyse wat in hierdie dokument gevolg word, is om aan te dui dat die Sinodebesluit inherent nie op duidelike en oortuigende Skrifgronde berus nie.</p>	<p>may be allowed to the special services.</p> <p>1.6 <i>Approach</i></p> <p>1.6.1 From the Reformed hermeneutics and exegesis, we critically looked at the Scriptural foundation of the decision of Synod 2009 again in order to determine whether the involved decision on the service of women really is convincing and rests on clear Scriptural grounds. In our document we indicate why we are of the opinion that it is not the case.</p> <p>1.6.2 From an analysis of the Report that served before Synod 2009:583-671, as well as of the agenda and decisions of the Extraordinary General Synod of 2016, it seemed that the result of the grammatical-historical exegesis (by those in the Study deputies that are of the opinion that women may not serve in the teaching and governing services) of the Scriptural passages, namely 1 Cor 14:33-35, but especially 1 Tim 2:11-15, form the only decisive foundation for the decision of the General Synod. As an illustration of this, we refer to the content of the Report (General Synod 2009:656, (10.13.7.2b)): <i>"In the light of 1 Cor 11:4 it seems as if the "silent commandment" in 1 Cor 14:33-35 does not indicate absolute silence of female members, but it indicates that they may not officially minister the Word in congregational meetings. In itself, 1 Cor 14-34-35 does not provide clear intentions of this, but in the light of other clearer Scriptural passages, like 1 Tim 2:8-15, it becomes clear that it should be understood in this way"</i>.</p> <p>From the Report 2009:637 (10.8.5.1b) as well as 2009:659 (10.14.3b), it is confirmed that the two texts, 1 Cor 14 and 1 Tim 2, are the two Scriptural passages on which the decision of the General Synod finally rests.</p> <p>1.6.3 The approach that is followed in this document is used to indicate that the decision of the Synod does not inherently rest on clear and convincing Scriptural grounds.</p>
--	--

2. Beswaargrond 1

Die betrokke besluit van die Algemene Sinode berus nie op 'n duidelike, aanvaarbare en oortuigende eksegeese en hermeneuse van 1 Korintiërs 14:33-35 en 1 Timoteus 2:8-15 nie.

Motiverings

2.1 Die uitgesproke vertrekpunt by die studie oor die saak of vroue in die besondere dienste mag dien of nie, was by al die Sinodes dat **daar nie 'n teks in die Bybel is** waarin spesifiek gesê word of vroue in die besondere dienste mag dien of nie. 'n Bybelgefundeerde standpunt daarvoor is aangewese op afleidings uit ander Skrifuitsprake (Bylae by Nasionale Sinode, 1988:23).

Die Rapport van 2009 het tot die konklusie gekom dat in 7 van die studies van 9 spesifieke Skrifgedeeltes nie tot die gevolgtrekking gekom kon word dat vroue nie in die besondere dienste mag dien nie. Slegs twee gedeeltes, maar eintlik slegs een sg. "duideliker" Skrifdeel soos 1 Tim 2:8-15 sou dit dan duidelik maak dat dit wel so verstaan moet word (vgl 1.4.4 hierbo).

2.2 Eksegete en kerklike studies oor tekste soos 1 Kor 14 en 1 Tim 2 wys egter uit dat daar 'n menigte verklarings oor hierdie tekste bestaan, wat uiteenlopend is en wat wesenlik van mekaar verskil. Ons haal aan uit een so 'n kerklike studie van die *GKV 2017: Rapport deputaten M/V en ambt, Samen dienen*. Dit is 'n kerkgemeenskap met wie die GKSA in Ekumeniese Eenheid staan, en wat pas besluit het dat vroue in al die kerklike dienste (dienste) mag dien. Die stelling lui soos volg: "*Over de interpretative van de zwijgtteksten zijn boekenkaste vol geschreven. In al dat exegetisch geweld wordt duidelijk dat de interpretasie van teksten voor een groot deel afhang van onze kennis en interpretasie van de cultuur in die tijd. We moeten daarom voorzichtig zijn met alte stellig uitsprake over wat in deze teksten bedoeld kan zijn. De zwijgtteksten kunnen we niet negeren, maar we kunnen er ook niet de lading aan toekennen die het in deze tijd lijkt te hebben gekregen; het is geen vaste*

2. Gravamen basis 1

The involved decision of the General Synod does not rest on a clear, acceptable and convincing exegesis and hermeneutics of 1 Corinthians 14:33-35 and 1 Timothy 2:8-15.

Motivations

2.1 At all the Synods the outspoken point of departure in the study on the matter of whether women should serve in the special services or not, was that **there is not a text in the Bible** indicating specifically whether women may serve in the special services or not. A Bible based point of view on this is designated on deductions from other Scriptural statements (Addendum of National Synod, 1988:23).

The Report from 2009 came to the conclusion that in 7 of the studies of 9 specific Scriptural passages, no conclusion that women may not serve in the special services could be reached. Only two passages, but actually only one so-called "clearer" Scriptural passage, namely 1 Tim 2:8-15, could make it clear that it should be understood in that way (compare 1.4.4 above).

2.2 However, exegetes and church studies on texts like 1 Cor 14 and 1 Tim 2 show that there are multiple interpretations for these texts, that are diverse and that differ in essence. We quote from one such a church study of the *RCF 2017: Rapport deputaten M/V en ambt, Samen dienen*. It is a church community with whom the GKSA is in Ecumenical Unity, and that recently decided that women may serve in all church offices (services). The statement is: "*Over de interpretative van de zwijgtteksten zijn boekenkaste vol geschreven. In al dat exegetisch geweld wordt duidelijk dat de interpretasie van teksten voor een groot deel afhang van onze kennis en interpretasie van de cultuur in die tijd. We moeten daarom voorzichtig zijn met alte stellig uitsprake over wat in deze teksten bedoeld kan zijn. De zwijgtteksten kunnen we niet negeren, maar we kunnen er ook niet de lading aan toekennen die het in deze tijd lijkt te hebben gekregen; het is geen vaste grond op basis waarvan de ambten voor vrouwen gesloten moeten blijven*".

<p><i>grond op basis waarvan de ambten voor vrouwen gesloten moeten blijven”.</i></p>	<p>[A lot has been written on the interpretation of the silent texts. From this exegesis it is clear that the interpretation of texts to a great extent relies on our knowledge and interpretation of the culture of the time. Therefore we must be careful to make statements about what is meant by these texts. The silent texts cannot be ignored, but we also cannot give them the meaning that they seemed to have in that time; that is not a basis on which to decide whether the offices must remain closed for women.]</p>
<p>2.3 Die Studiedeputate van 2009 se Rapport laat blyk dat daar meer as een verklaring van bg tekste binne die Gereformeerde eksegese en hermeneuse moontlik is. Wat van besondere belang is, is dat daardie Deputate wat die onderskeie standpunte oor die vrou in die besondere dienste van predikant en ouderling handhaaf, wedersyds oordeel dat die ander Deputate nie leerstellig verkeerd is nie. Die vlak van verskil lê volgens die Deputate (wat beide standpunte verteenwoordig), op die vlak van eksegetiese sintese (Algemene Sinode, 2009:664, 10.16).</p>	<p>2.3 It seems from the Report of the Study deputies of 2009 that more than one interpretation of the above texts is possible in the Reformed exegesis and hermeneutics. What is very important, is that those Deputies that maintain the different points of view on women in the special services of minister and elder, mutually judge that the other Deputies are not incorrect in doctrine. The level of difference, according to the Deputies, (representing both points of view), lies on the level of exegetic synthesis. (General Synod, 2009:664 10.16).</p>
<p>2.4 Die Algemene Sinode het in terme van die uitsprake van Die Buitengewone Algemene Sinode van 2016:132, (4.2.1.1) “per implikasie” gekies vir die Skrifgetuienis (soos vervat in die Rapport) volgens die een standpunt. Maar hierdie bepaalde standpunt sluit dit op sigself in dat daar op eksegetiese gronde ook ’n ander standpunt kan wees.</p>	<p>2.4 The General Synod “per implication” chose, in terms of the statements of The Extraordinary General Synod of 2016:132, (4.2.1.1), the Scriptural evidence (as contained in the Report) according to one point of view. But this specific point of view includes in itself that there can be another point of view on exegetical grounds.</p>
<p>2.5 Vergaderings (Sinode 2009, 2016) het die verantwoordelikheid om besluite te motiveer. ’n Vergadering mag nie slegs ’n uitspraak maak sonder om die besluit te begrond of te verdedig nie. Beide Sinodes het hulle besluite egter slegs by wyse van ’n meerderheid van stemme sonder verdere motivering geneem.</p>	<p>2.5 Meetings (Synod 2009, 2016) have the responsibility to motivate decisions. A meeting may not only make a statement without a basis or defence for the decision. However, both Synods took their decisions only by way of a majority of votes without further motivation.</p>
<p>2.6 Die betrokke Studiedeputate het met hulle Skrifstudie bewyse verskaf vir hulle standpunt, maar die Algemene Sinode het dit sonder enige bewyse of motivering vanuit die Skrif afgestem. Verder het die ander standpunt wat die</p>	<p>2.6 The involved Study deputies provided evidence with their Scriptural study for their point of view, but the General Synod voted against it without any evidence or motivation from Scripture. Furthermore, another point of view that</p>

<p>betrokke Sinode wel aanvaar het nie bewys gelewer dat die standpunt ten gunste van vroue in die dienste eksegeties foutief is nie. Inteendeel, daar is inderwaarheid toegegee dat laasgenoemde standpunt bestaanbaar is. Die aspek wat die Sinode nie raakgesien het nie, is soos volg: <i>die Sinode moes vanuit die Woord aantoon waarom slegs die een standpunt eksegeties houdbaar en aanvaarbaar is</i>. Deur dit na te laat, het die sinode versuim om die eksegeese en Skrifargumente wat deur een bepaalde standpunt ten gunste van vroue in die leer- en regeerdienste aangebied was, te beantwoord.</p> <p>2.7 Die besluit van die Buitengewone Algemene Sinode (2016:130-133), naamlik dat kerklike vergaderinge onder leiding van die Gees en Woord besluite neem, is opsigself korrek. Indien die Sinode slegs 'n beroep op die leiding van die Gees sou doen, sonder om oortuigende Skrifbewyse te lewer, soos blyk uit die uitspraak van 2016, word die Woord en Gees foutiewelik van mekaar losgemaak (Joh 14:25-26; HK, So 20).</p> <p>2.8 Van nader beskou is dit duidelik dat die standpunt teen die vrou in die diens van predikant of ouderling, of ten gunste daarvan, dikwels nie die ander standpunt se argumente en gevolgtrekkings weerlê nie. Daar word slegs 'n ander standpunt geformuleer (vgl die gedeeltes oor die twee betrokke Skrifgedeeltes: 2009:633-651; ons verwys veral na een voorbeeld: 2009:649, ook saam met voetnoot 93). Die eksegeese oortuig in die opsig dus nie na die een of die ander kant toe nie (vgl die bogenoemde punte).</p> <p>2.9 <i>Toespitsing op 1 Korintiërs 14:33-35</i></p> <p>2.9.1 Die gevolgtrekking (Sinode 2009:638) vanuit die eksegeese t.g.v. die standpunt teen die vrou in die besondere dienste van predikant en ouderling is hier van belang, naamlik: <i>“Op sigself gee 1 Kor 14:34-35 nie duidelike blyke hiervan nie, maar in die lig van ander duideliker Skrifdele soos 1 Tim 2:8-15 word dit duidelik dat dit wel so verstaan moet word”</i>. Die aanduiding is daarom duidelik dat</p>	<p>this Synod did accept, did not provide evidence that the point of view in favour of women in the services is exegetically wrong. On the contrary, they actually admitted that this point of view can exist. The aspect that the Synod did not look at, is the following: <i>the Synod had to show from the Word why only one point of view is maintained and accepted exegetically</i>. By refraining from doing this, the Synod failed to answer to the exegesis and Scriptural arguments that were presented by one specific point of view in favour of women in the teaching and governing services.</p> <p>2.7 The decision of the Extraordinary General Synod (2016:130-133), namely that church meetings take decisions under the guidance of the Spirit and Word, is in itself correct. If the Synod only depends on the guidance of the Spirit, without providing convincing Scriptural evidence, as is evident from the statement of 2016, the Word and Spirit are incorrectly separated (John 14:25-26; HC, Sun 20).</p> <p>2.8 From further consideration it is clear that the point of view against women in the service of minister or elder, or in favour of it, often does not refute the arguments and conclusions from the other point of view. They only formulate another point of view (compare the parts on the two involved Scriptural passages: 2009:633-651; we specifically refer to one example: 2009:649, also with footnote 93). The exegesis therefore does not convince, either one or the other way (compare the abovementioned points).</p> <p>2.9 <i>Focus on 1 Corinthians 14:33-35</i></p> <p>2.9.1 The conclusion (Synod 2009:638) from the exegesis in favour of the point of view against women in the special services of minister and elder is important here: <i>“In itself 1 Cor 14:34-35 does not provide clear evidence of this, but in the light of other clearer Scriptural passages, like 1 Tim 2:8-15, it is evident that it must be understood in that way”</i>. Therefore, the indication that no</p>
---	--

<p>daar nie vanuit 1 Kor 14:34-35 oortuigend oor die vrou in die besondere dienste geredeneer kan word nie. Beide die standpunte teen en ten gunste van die vrou in die besondere dienste van predikant en ouderling stem dus op hierdie eksegetiese punt saam.</p> <p>2.9.2 Die logiese gang van 1 Kor 11-14 is nog nie genoegsaam in die standpunte by Sinodes verreken nie. Indien dit verreken word, dien dit as 'n bevestiging van die bogenoemde gevolgtrekking. Leemtes in die standpunt van die Algemene Sinode van 2009:633-638 en 665-667 oor die bedoeling en betekenis van 1 Kor 14:33-35, trek in die volgende punte saam:</p> <p>2.9.2.1 die betrokke Skrifgedeelte word nie deeglik in samehang met hoofstukke 11, 12 en 13 bespreek nie;</p> <p>2.9.2.2 uit die konteks van die brief, asook in hoofstuk 11-14, word dit duidelik dat die swygverbod op 'n spesifieke situasie dui: Paulus verbied dit nie dat daar in die gemeentes gespreek mag word nie, maar reël dit;</p> <p>2.9.2.3 die skerp onderskeid wat die Rapport van 2009 tref tussen leraars en profete (Acta:632 en 637), asof profesie en profeteer nooit deel was van lering nie, kan nie gehandhaaf word nie. (Kyk o.a. Timmerman, 2015). Ons heg hierby 'n Bylae (Ongepubliseerde Bylae 1) aan wat na ons oordeel en in lyn met die bogenoemde 'n verantwoordelike eksegeese van 1 Kor 11-14 daarstel. Die boek van <i>Daniël Timmerman, Heinrich Bullinger on Prophecy and the Prophetic Office</i> (2015), VandenHoek & Ruprecht, bied waardevolle insigte in die verband vanuit die hoek van die 16e eeuse Reformasie.</p> <p>2.10 <i>Toegespits op 1 Timoteus 2:8-15</i> In 1.4.4 hierbo is gewys op die prominensie van 1 Tim 2, en dat die besluit van 2009 eintlik berus op die grammaties-historiese eksegeese hiervan, soos aangebied in die Deputate-rapport deur bepaalde lede van die</p>	<p>convincing arguments can be made from 1 Cor 14:34-35 about women in the special services is clear. Both points of view, against and in favour of women in the special services of minister and elder thus agree on this exegetical point.</p> <p>2.9.2 The logical course of 1 Cor 11-14 has not been dealt with sufficiently by the statements of Synods. If it is taken into account, it serves as a confirmation of the abovementioned conclusion. Gaps in the point of view of the General Synod from 2009:633-638 and 665-667 on the intention and meaning of 1 Cor 14:33-35, can be summarised in the following points:</p> <p>2.9.2.1 The involved Scriptural passage is not discussed thoroughly in connection with chapters 11, 12 and 13;</p> <p>2.9.2.2 From the context of the letter, as well as in chapters 11-14, it becomes clear that the silent commandment indicates a specific situation: Paul does not prohibit it that there can be preached in congregations, but organises it;</p> <p>2.9.2.3 The sharp distinction that the report of 2009 makes between ministers and prophets (Acta:632 and 637), as if prophesy and prophesying were never part of doctrine, cannot be maintained (See amongst others Timmerman, 2015). We also attach an Addendum (Unpublished Addendum 1) that, according to our judgement and in line with the abovementioned, provides a responsible exegesis of 1 Cor 11-14. The book of <i>Daniël Timmerman, Heinrich Bullinger on Prophecy and the Prophetic Office</i> (2015), VandenHoek & Ruprecht, presents valuable insights in this regard from the angle of the 16th century Reformation.</p> <p>2.10 <i>Focus on 1 Timothy 2:8-15</i> The prominence of 1 Tim 2 was indicated in 1.4.4 above, as well as the fact that the decision of 2009 actually rests on the grammatical-historical exegesis of it, as presented in the Deputy report by certain members of</p>
---	--

<p>Studiedeputate van 2009 wat meen dat vroue nie toegelaat mag word tot die leer- en regeerdienste nie. In 2.2.2 is verder gewys op die feit dat hierdie teks uiteenlopend verklaar kan word, nie in alle opsigte oortuigend en duidelik is nie, en dat die neiging by sommige eksegete en kerke bestaan om die teks te oorlaai. Ons motiveer dit verder soos volg:</p>	<p>the Study deputies of 2009 that are of the opinion that women may not be allowed to the teaching and governing services. In 2.2.2 it was further indicated that this text can be interpreted in diverse ways, is not convincing and clear in all regards, and that the tendency exists among some exegetes and churches to overload the text. We motivate it in the following ways:</p>
<p>2.10.1 Sinode 2009 het verkeerdlik aanvaar dat 1 Tim 2:8-15 die duideliker gedeelte is om die vraag van vroue ten opsigte van die besondere dienste te belig. Dit geld veral daarvan om 1 Kor 14:33-35 te verstaan, soos ons hierbo aangedui het.</p>	<p>2.10.1 Synod 2009 incorrectly accepted that 1 Tim 2:8-15 is the clearer passage to shed light on the question of women in the special services. It is especially valid in order to understand 1 Cor 14:33-35, as we indicated above.</p>
<p>2.10.2 Daar bestaan ernstige eksegetiese verskille, soos blyk uit die Studierapport van 2009 en die behandeling van die Beswaarskrifte in 2016, oor die betrokke Skrifgedeelte. Sinode 2009 het nie die verskille besleg nie, behalwe om sonder redes die een standpunt daaroor by implikasie sy eie te maak. Dit is dus nie moontlik om aan te voer dat die Timoteus-t tekste die “duidelike” tekste is nie.</p>	<p>2.10.2 There are serious exegetical differences, as is evident from the Study report of 2009 and the treatment of the Petitions of Protest in 2016, on the involved Scriptural passages. Synod 2009 did not resolve the differences, apart from making one point of view regarding this its own without reason. It is therefore not possible to indicate that the Timothy texts are the “clear” texts.</p>
<p>2.10.3 Die genoemde Studierapport – in die behandeling van die Skrifgedeelte is self dikwels onseker oor die presiese betekenis en bedoeling van die gedeelte: vgl bv Acta 2009:640 en 644 (10.9.4.1a: “verskil van mening” oor of dit oor voorskrifte vir die erediens of samekomste van die gemeente, of oor die huwelik handel).</p>	<p>2.10.3 The mentioned Study report, in the treatment of the Scriptural passage, in itself is often uncertain about the precise meaning and intention of the passage: compare e.g. Acta 2009:640 and 644 (10.9.4.1a: “difference of opinion” whether it is about prescriptions for the church service or meetings of the congregation, or dealing with marriage).</p>
<p>2.10.4 Daar is bepaalde onsekerhede in die Skrifgedeelte en die Sinode se verstaan daarvan:</p>	<p>2.10.4 There are determined uncertainties in the Scriptural passage and the Synod’s understanding of it:</p>
<p>2.10.4.1 Die vertrekpunt dat die teks duidelik is, staan nie vas nie.</p>	<p>2.10.4.1 The point of departure that the text is clear, is not fixed.</p>
<p>2.10.4.2 Die standpunt van die Sinode oor die inhoud van die gedeelte kom in botsing met ander Skrifgegewens, soos ons in 4.4.1 en verder sal aantoon.</p>	<p>2.10.4.2 The point of view of the Synod about the content of the passage is in opposition of other Scriptural data, as we will indicate in 4.4.1 and further.</p>
<p>2.10.4.3 Hermeneuties gesien komplimenteer die resultaat van die Sinode se standpunt oor 1 Tim 2 nie ander duidelike Skrifgegewens en openbarings nie, en omgekeerd.</p>	<p>2.10.4.3 Hermeneutically viewed, the result of the Synod’s point of view on 1 Tim 2 do not compliment other clear Scriptural data and revelations, and vice versa.</p>

<p>Aan die hand van die bogenoemde punte bevestig die volgende vrae die onsekerhede in die Sinode se verstaan van die teks:</p> <p>(1) Gaan dit beslis in die Skrifgedeelte net oor die gedrag van mans en vroue in die samekomste/eredienste?</p> <p>(2) Kan dit moontlik ook gaan oor die gedrag en voorskrifte aan die gelowiges of gemeente met die oog op hulle gedrag in die huis van God (plaaslike kerk) asook in die samelewing as kerk van Jesus Christus? Die brief aan Timoteus laat blyk dat dit oor albei aspekte gaan.</p> <p>Die woorde “op elke plek” het inderdaad meer as een betekenis-moontlikheid. Wanneer dit gelees word saam met 1 Kor 1:2 en ook met 2 Kor 1:1 kan die geldige afleiding gemaak word dat die verwysing “in elke plek” wys op die feit dat daar op baie plekke (soos ook in die hele Achaje) gelowiges in gemeentes versamel het. Die kerk van Christus bestaan immers op baie plekke en as kerk aanbid hulle op sulke plekke ook saam. Die volgende aspekte moet dus in ag geneem word:</p> <p>2.10.4.4 Die woorde “in elke plek” verwys na oral waar gelowiges bestaan en funksioneer, in die kerk en in die samelewing. Dit moet blyk uit hulle gedrag, voorkoms en optrede dat hulle aan Christus behoort.</p> <p>2.10.4.5 Waarna verwys “vroue” in 1 Tim 2: 8-15? Is dit getroude vroue of vroue in die algemeen?</p> <p>2.10.4.6 Lei sommige formulerings in die Studierapport van 2009 tot die afleiding dat die Sinode ten gunste is van die sg algemene of universele hoofskap van die man oor die vrou?</p> <p>Die Rapport skep die indruk dat die teksgedeelte die standpunt van die sogenaamde “algemene” hoofskap van die man oor die vrou handhaaf. Dit blyk onder meer uit</p>	<p>On the basis of the abovementioned points, the following questions confirm the uncertainties in the Synod's understanding of the text:</p> <p>(1) Does the Scriptural passage definitely only deal with the behaviour of men and women in the gatherings/services?</p> <p>(2) Can it also possibly be about the behaviour and prescriptions to the believers of the congregation with regard to their behaviour in the house of God (local church) as well as in society as church of Jesus Christ? It seems from the letter to Timothy that it is about various aspects.</p> <p>The words “in every place” has indeed more than one possible meaning .When it is read in connection to 1 Cor 1:2 and also to 2 Cor 1:1 the valid deduction can be made that the reference to “in every place” points to the fact that many believers gathered in congregations in many places (as was also the case in Achaia). The church of Christ exists in many places and as church they also worship together in such locations. The following aspects have thus to be considered:</p> <p>2.10.4.4 The words “in each place” refer to everywhere where believers exist and function, in the church and in the community. It has to become evident through their behaviour, their appearance and conduct that they belong to Christ.</p> <p>2.10.4.5 To what does “the women” in 1 Tim 2: 8-15 refer? Are they married women or just women in general?</p> <p>2.10.4.6 Do certain formulations in the Study report of 2009 suggest the conclusion that the Synod favours the so-called general or universal authority of man over woman?</p> <p>The Report gives the impression that the text section maintains the point of view of the so-called “general” supremacy of man over woman. This becomes clear from</p>
--	--

<p>die volgende (p663, 10.14.5b):</p> <p>(1) Daar word van die man en die vrou (bepaalde lidwoorde) gepraat in plaas van die man en sy vrou en van die vrou en haar man;</p> <p>(2) Die eksegeese van punt 10.9.4.3b (p642) dui daarop dat die hoofskap van alle mans oor alle vroue geleer word.</p> <p>Daar is ook ander gedeeltes in die Rapport van 2009:631 en 637, waar ook oor die hoofskap van die man gehandel word, waar die algemene hoofskap van die man oor die vrou afgewys word. Die standpunt word gehandhaaf ten spyte daarvan dat die Buitengewone Algemene Sinode 2016 die standpunt van die algemene hoofskap van die man oor die vrou ontken 2016:125.</p> <p>2.10.5 Die Sinode verreken nie in die besluit oor 1 Tim 2:8-15 dat die Bybel nie met 'n teenstelling tussen getroude en ongetroude vroue werk nie. Die Bybel praat van die man se verhouding tot die vrou vanuit 'n huweliksverhouding. God het die mens, manlik en vroulik geskape, en man en vrou staan gelykwaardig naas mekaar in 'n twee-eenheidsverhouding. Dit beteken dat die groot verskille wat tussen 'n man en vrou ten opsigte van gesag en dienswerk gemaak word, ongegrond is (vgl GKV: Rapport Deputate M/V en ambt, Samen dienen, 2017:9 en 24).</p> <p>2.10.6 Kerke en teoloë verskil oor die betekenis en bedoeling van die woorde <i>didaskhein</i> (om onderrig te gee) en <i>authenthein</i> (om gesag uit te oefen). Die Buitengewone Algemene Sinode van 2016:116 e.v. het indringend hieroor besluit in die beantwoording van die Beswaarskrif van die Kerkraad van Krugersdorp. Die aanname dat albei handelinge (onderrig gee en gesag uitoefen) verwys na die erediens/gemeentelike samekoms, is egter nie so seker nie.</p> <p>2.10.7 Die feit dat die werkwoord <i>authenthein</i> 'n <i>hapax legomenon</i> is, dui daarop</p>	<p>i.a. the following (p663, 10.14.5b):</p> <p>(1) Mention is made of the man and the woman (definite articles) instead of the man and his wife and of the woman and her husband;</p> <p>(2) The exegesis of 10.9.4.3b (p642) indicates that the supremacy of all men over all women is being taught.</p> <p>There are also other sections in the Report of 2009:631 and 637, where the topic of supremacy of the man over the woman is also dealt with and where the general supremacy of man over woman is rejected. This point of view was maintained despite the fact that the Extraordinary General Synod of 2016 denied the fact of the general supremacy of the man over the woman 2016:125.</p> <p>2.10.5 The Synod doesn't misconstrue the decision over 1 Tim 2:8-15 that the Bible isn't dealing with a contradiction between married and unmarried women. The Bible speaks of the man's relationship towards the woman as seen from a marital relationship. God created man, male and female, and man and woman stand as equals next to each other in a dual-unity relationship. That means that the great distinctions made between a man and a woman in regard to authority and office are unfounded (cf. RCA: Rapport deputies M/F and office and serve together 2017:9 and. 24).</p> <p>2.10.6 Churches and theologians differ over the meaning and intention of the words <i>didaskhein</i> (to teach) and <i>authenthein</i> (to administer authority). The Extraordinary General Synod:116 of 2016 d.v. had to decide urgently about this in their response to the Gravamen of the Church Council of Krugersdorp. The assumption that both activities (teaching and exercising authority) refer to the worship service/congregational gathering is, however, not so certain.</p> <p>2.10.7 The very fact that the verb <i>authenthein</i> is a <i>hapax legomenon</i> is an indication</p>
--	---

<p>dat die betekenis daarvan slegs afgelei is. Die betekenis daarvan is volgens Louw en Nida (1996:VI, 473) “to control in a domineering manner”; of “to act like a chief”. Vroue moenie (oor hulle mans) ‘n dominerende houding inneem nie (1 Tim 2:12), en netso moet die mans (in die dienswerk) ook nie heerskappy uitoefen oor die vroue nie (1 Tim 5:2-3). Die vraag wat nie beantwoord is nie, is waarom Paulus die uitsprake oor die vroue in hierdie gedeelte gemaak het. Daar is besliste leemtes in die standpunt van die Algemene Sinode oor die betekenis en bedoeling van Paulus in hierdie Skrifgedeelte. Die volgende dien as bewys hiervoor:</p> <p>2.10.7.1 Dit is nie oortuigend uitgemaak dat dit te doen het met die vraag na die leer- of regeerdiens nie. Paulus ag ook nie vrou as minderwaardig teenoor die man nie (vgl bv Gal 3:28). Dit is wel moontlik – in die lig van 1 Tim 2:11 – dat sy vermaning voortkom uit die gebrek aan kennis van vroue in daardie tyd en omstandighede. Daarom roep hy die vroue op om hulle (eers) te laat onderrig.</p> <p>2.10.7.2 Die werkwoord <i>manthaneto</i> beteken om so te leer dat jy ‘n volwaardige leerling (<i>mathetes</i>) van Jesus Christus kan wees. Kultureel was dit nie gebruiklik in daardie tyd nie, hoewel Paulus wanneer vroue onderrig is, hulle by hom en by die onderrig betrek het, soos die geval was met Priscilla (vgl GKV a.w.:20).</p> <p>2.10.7.3 Die Skrif laat blyk duidelik dat ook mans eers onderrig moet word voordat hulle ander kan leer (bv 2 Tim 2:2). Dus, die strekking van die Skrif wat as agtergrond van hierdie gedeelte in ag geneem moet word, is dat almal gawes ontvang het, mans en vroue, en dat mans en vroue mag praat en bid in die samekomste en in die samelewing. Almal moet egter versigtig wees: daar moet verstandig opgetree word, en elkeen wat wil leer moet toegerus wees met die nodige kennis van die</p>	<p>that its meaning can only be deduced. The meaning according to Louw and Nida (1996:VI, 473) is “to control in a domineering manner” or “to act like a chief”. Women shouldn’t assume a domineering attitude (over their husbands) 1 Tim 2:12, and similarly men (in the ministry) shouldn’t execute dominance over women (1 Tim 5:2-3). The question which is not dealt with is why Paul made these announcements regarding women in this section. There are definitely shortcomings in the point of view of the General Synod regarding the significance and intention of Paul in this section of Scripture. The following serves as evidence to this end:</p> <p>2.10.7.1 It hasn’t convincingly been decided that this is dealing with the office of teaching or governing. Paul doesn’t regard woman as inferior towards man (cf. e.g. Gal 3:28). It is however possible that – in the light of 1 Tim 2:11 – this admonition comes from ignorance about women at that time and circumstances. That is why he appeals to the women to be taught/instructed first.</p> <p>2.10.7.2 The verb <i>manthaneto</i> means that one should learn in such a way that one may be a fully-fledged pupil (<i>mathetes</i>) of Jesus Christ. Culturally it wasn’t customary in that time, although Paul, when women were being taught, always involved them with his teaching, as the case was with Priscilla (cf. RCA op.cit. 20).</p> <p>2.10.7.3 Scripture makes it abundantly clear that men too must first be instructed before they can teach (e.g. 2 Tim 2:2). Thus the relevance of the Scripture which must be taken into consideration as background to this section is that everyone has received gifts, men and women, and that men and women may speak and pray at gatherings and in the community. Everyone however must be careful: they should behave wisely, and everyone that wishes to teach must be equipped with the essential knowledge of the gospel.</p>
---	---

<p>evangelie.</p> <p>2.10.8 Die voorafgaande vrae en onsekerhede wat na al die eksegetiese steeds oor die Timoteus-tekste bestaan, bevestig wat reeds hierbo aangedui is, naamlik: <i>“in al dat exegetiese geweld word duidelik dat die interpretasie van tekste voor een groot deel afhang van onze kennis en interpretasie van die kultuur in die tyd ... De swijgtekste kan ons nie ignoreer, maar ons kan ook nie die lading aan toekennen die het in die tyd lyk te hê gekreeg; het is geen vaste grond op basis waarvan die ambte vir vroue gesluit moet blyw”</i>.</p>	<p>2.10.8 The preceding questions and uncertainties that still exist on the Timothy text, just confirm what has been indicated above, namely: <i>“in al dat exegetiese geweld word duidelik dat die interpretasie van tekste voor een groot deel afhang van onze kennis en interpretasie van die kultuur in die tyd ... De swijgtekste kan ons nie ignoreer, maar ons kan ook nie die lading aan toekennen die het in die tyd lyk te hê gekreeg; het is geen vaste grond op basis waarvan die ambte vir vroue gesluit moet blyw”</i>. [in all the exegetical analysis it becomes clear that the interpretation of the text depends to a large extent on our knowledge and interpretation of the culture of the time....we can neither ignore/ negate/ deny the silent-text, nor can we apply our own version of what we imagine the text to have meant at the time; that is no solid ground or basis upon which the office for/ to women must be closed-(so that they are excluded from it)]</p>
<p>3. Beswaargrond 2 <i>Die bestaande besluite van 2009 onderblyk die belangrike en insiggewende lig wat die openbaringshistoriese lyne en gegewens deur die Ou en Nuwe Testament oor die vraag van vroue in die leer- en regeerdienste bied.</i> Die hermeneutiese reël (Acta 2009:605, 7.4.1.1), dat die openbaringshistoriese lyne of gegewens ten opsigte van die verstaan en bedoeling van Skrifgedeeltes en tekste is, is besonder belangrik. Daarmee ook die gepaard-gaande hermeneutiese reël dat Skrif met Skrif vergelyk moet word. Dit hou onder meer in dat van die duidelike na die onduidelike beweeg moet word.</p> <p>3.1 Die bogenoemde hermeneutiese reëls het klaarblyklik nie 'n prominente en deurslaggewende rol gespeel by die besluite van die Sinodes van 1988 en 2009 nie. Verally omdat die probleem erken is dat daar nie 'n teks is wat spesifiek aandui of vroue in die leer- en regeerdienste mag dien nie of nie</p>	<p>3. Gravamen basis 2 <i>The standing decisions of 2009 understates the important and insightful light that the revelational-historical lines or data have been presenting throughout the Old and New Testament regarding the problem of women in teaching and governing services.</i> The hermeneutical rule (Acta 2009:605, 7.4.1.1.), that the revelational-historical lines or data are indicative of the understanding and intention of Scriptural passages and texts, is particularly important. Along with that is also the accompanying hermeneutical ruling that Scripture must be compared to Scripture. This then also holds that one should move from the unclear to the clear.</p> <p>3.1 It would seem that the above-mentioned hermeneutical rules didn't play a very prominent and conclusive role in the decisions taken by the Synods of 1988 and 2009. Especially since the problem was acknowledged of there not being any text which specifically indicated that women should or should not serve in a</p>

<p>(Acta 2009:611). Ter stawing hiervan die volgende:</p> <p>3.1.1 Die Studierapport van 2009 verwys wel na die teoretiese relevansie van die openbaringshistoriese lyne by die Skrifverstaan, maar bly in gebreke om dit konkreet toe te pas. Die Rapport stel ook nie vas wat dit beteken om die saak oor die vrou se posisie ten opsigte van die besondere dienste te belig en te verhelder nie. Die Rapport fokus vir die grootste deel (vgl pt 10) op die verstaan van bepaalde Skrifgedeeltes, waarvan volgens die grammaties-historiese-benadering eksegeese gedoen is. Die aksent van die studie lê op die vlak van tersaaklike Skrifgedeeltes, kerkregtelike vertrekpunte, Skrifbeskouslike vertrekpunte en hermeneutiese vertrekpunte, volgens die getuienis van die Deputate self. Die feit dat die openbaringshistoriese aspek nie genoem word nie, is opvallend (Acta 2009:611, 10.1).</p> <p>3.1.2 Die Studierapport (Acta 2009:612-615) gee samevattende inligting oor vroue wat in die Ou en Nuwe Testament ten opsigte van besondere werksaamhede – ook in die formele en amptelike sin – werksaam was. Die Rapport spel byvoorbeeld nie onder meer die volgende punte in praktiese terme uit nie, naamlik:</p> <p>3.1.2.1 hoe daar aan vroue genoegsame erkenning en ruimte gegee was om veral profeties in die kerk betrokke en diensbaar te wees;</p> <p>3.1.2.2 dat mans en vroue gelykwaardig voor God is, oor gawes beskik, en ook ontvangers van die Heilige Gees was (Hand 2).</p> <p>Bogenoemde word nie in praktiese-konkrete terme uitgespel nie. Die verhelderende lig wat hierdie Skrifgegewens op die vraagstuk oor die vrou in die tersaaklike besondere dienste kon laat val, net soos ten opsigte van die tekste waarvan in diepte eksegeese gedoen is, is dus nie oorweeg nie.</p> <p>3.2 Dit kan as 'n leemte in die besluit van</p>	<p>teaching or governing capacity (Acta 2009:611). To impress this fact, the following is stated:</p> <p>3.1.1 The Study report of 2009 does, in fact refer to the theoretical relevance of the revelational-historical lines that accompany the understanding of the Scripture, but falls short when it has to apply it in concrete terms. The Report neither ascertains what is meant by the woman's role in regard to illuminating and clarifying her special offices. The Report, for the most part (cf. pt 10) focuses on the understanding of specific Scriptural passages, of which exegesis was done along the grammatical-historical approach. The emphasis of the study lies on the level of relevant Scriptural passages, church-politic viewpoints, Scriptural points of departure as well as hermeneutical viewpoints according to the evidence of the Deputies themselves. The fact that the revelational-historical aspect isn't even mentioned, is striking. (Acta 2009:611,10.1).</p> <p>3.1.2 The Study report (Acta 2009:612-615) gives condensed information about women who were also involved in the Old and New Testament in various occupations – in the formal and official sense. The Report doesn't, for example, stipulate the following points in practical terms, namely:</p> <p>3.1.2.1 How women are awarded sufficient recognition and space to enable them to be especially prophetically involved and to be of service;</p> <p>3.1.2.2 That men and women were equal before God, both availed over gifts and and were receivers of the Holy Spirit (Acts 2).</p> <p>The above is not spelt out in practical-concrete terms. The enlightening glow which could light up the Scriptural information about the problem on woman in the relevant particular services (just like those regarding the texts of which the exegesis was done in depth), wasn't even done.</p> <p>3.2 It can be regarded as a shortcoming in</p>
--	--

<p>2009 aangedui word dat daar oor die saak van vroue in die leer- en regeerdienste eensydig klem op sekere tekste geplaas is. Die eksegetiese werksaamhede was gefokus op 'n aantal relevante Skrifgedeeltes, veral ten opsigte van die sg swyggeboie/tekste. Op die wyse is die klem eensydig op aspekte soos die stilswye van vroue en oor hul onderdanigheid aan die hoofskap van die man geplaas.</p> <p>3.3 Die openbaringshistoriese aspekte oor die vrou in die besondere dienste is op die wyse selfs onderspeel. Ons wys op die volgende aspekte, naamlik die aktiewe betrokkenheid van vroue in die NT kerke en die profetiese werksaamhede van vroue, hul geestesgawes en hul gelykwaardigheid aan die mans.</p> <p>3.4 Behalwe die vroue wat in die Ou Testament besonderlik genoem word (Acta 2009:612-613) en wat in en onder God se volk aktief werksaam was, is daar ook in die Nuwe Testament die aanduidings van pratende, verkondigende vroue. (Skrifgedeeltes soos oor Aquila en Priscilla, oor die dogters van Filippus, oor die vroue as medereisgenote van Paulus, van Lydia en vele ander; vroue by die gebeure by die kruisiging en opstanding van die Here Jesus Christus). Die Nuwe Testament vervul die verlange waarvan Numeri 11:29 praat: "Ek sou wou wens dat die hele volk van die Here profete was, en dat Hy sy Gees op almal mag lê".</p> <p>3.5 Die belangrikheid hiervan is dat dit vanuit 'n hermeneutiese hoek die duideliker gedeeltes is wat lig werp op die moeiliker tekste, soos veral die sg swygtekste.</p> <p>4. Beswaargrond 3 <i>Die besluit van die Algemene Sinode 2009 bly in gebreke om die saak van die vroue in die leer- en regeerdienste indringend vanuit 'n Christologiese en pneumatologiese perspektief te bestuur en te verreken.</i> Hierdie beswaargrond hang saam met beswaargrond 2 hierbo wat verband hou met die feit dat die waarde en betekenis</p>	<p>the decision of 2009 that there was unilateral emphasis placed upon certain texts regarding the case of women in the teaching and governing services. The exegetical activities focused upon a number of relevant Scriptural passages, especially in regard to the so-called silent-commandments. In this way the emphasis was placed unilaterally upon aspects such as the silence of women and their subservience to the dominance of the man.</p> <p>3.3 The revelational-historical aspects of the woman in the special offices were in this way even underplayed. We would like to point out the following aspects, namely the active involvement of women in the New Testament churches and the prophetic activities of women, their spiritual gifts and their equality to men.</p> <p>3.4 Besides the women who are especially mentioned in the Old Testament (Acta 2009:612-613) and who were actively operational in and among God's people, there are also indications of talking, proclaiming women in the New Testament. (Scriptural passages such as those about Aquila and Priscilla, about the daughters of Philip, about the women as fellow-travellers of Paul, about Lydia and many others; women present at the events around the crucifixion and ascension of the Lord Jesus Christ.) The New Testament satisfies the longing of which Numbers 11:29 speaks: "Would that the Lord's people were prophets, that the Lord would put his Spirit on them".</p> <p>3.5 The importance of this is that seen from a hermeneutical point of view the clearer sections throw light on the trickier texts, as especially the so-called silent texts.</p> <p>4. Gravamen basis 3 <i>The decision of the General Synod remains deficient in its handling of the case of women in the teaching and governing services as studied incisively and accounted for from a Christological and pneumatological perspective.</i> This gravamen is closely connected to the gravamen basis 2, above, which relates to the fact that the value and significance of</p>
--	---

<p>van die openbaringshistoriese lyne en gegewens grootliks onderbeklemtoon is.</p> <p>4.1 Met die Christologiese en pneumatologiese perspektief word die volgende bedoel: dit is duidelike rigtinggewende beginsels wat met die kern en fokus van die evangelie van die koninkryk van God te doen het, soos dit in die Woord van God aan ons geopenbaar is, en ons dit onder leiding van die Gees van God kan verstaan en gebruik. Hierdie beginsels sluit die sentrale Bybelse eis van die liefde en ook die Christologie en pneumatologie as besonder sentrale en prominente aspekte en waardesisteme van die Christelike geloof in, soos in die Skrif aan ons geopenbaar is.</p> <p>4.2 In die geval van moeiliker vraagstukke waaroor die Bybel nie in bepaalde tekste direkte antwoorde gee nie, beteken dit dat gekyk moet word na die sentrale openbaringe in die Skrif. Dit geld onder meer van die doop van kinders, oor slawerny en oor die posisie van vroue in die besondere dienste. Dit bring ons by die koninkryk van God (en die verbond) waar die Christologie en pneumatologie die groot lyne en raamwerke bied waarbinne antwoorde gesoek moet word.</p> <p>4.3 Naas die mikro-fokus op bepaalde tekste of Skrifgedeeltes wat in 'n probleem relevant is by wyse van die grammaties-historiese eksegeese daarvan, is daar – as deel van die eksegetiese proses – ook die makro-fokus of groter en sentrale lyne wat uit die Skrif na vore kom, soos die Christologie en pneumatologie. Hierdie aspek is grootliks onderbeklemtoon in die besluit van die Algemene Sinode van 2009.</p> <p>4.4 Die betekenis van die Christologie vir die beantwoording van die vraag na die diens van vroue in die leer- en regeerdienste – as 'n sentrale en rigtinggewende aspek – behels kernagtig die volgende:</p> <p>4.4.1 Dat elke Skrifgedeelte vanuit Christus gelees en verstaan moet word (Luk 24:44; Heb 1:1, 2; Joh 14:25-26). God het in Christus die nuwe skepping en nuwe bedeling gebring (2 Kor 5).</p>	<p>the revelational-historical lines and data are greatly underemphasized.</p> <p>4.1 The Christological and pneumatological perspective implies the following: it is clearly a directional principle dealing with the core and focus of the gospel of the kingdom of God, as it has been revealed to us in the Word of God and as we can understand and use it under the guidance of the Spirit of God. These principles include the central Biblical demand of love as well as the Christology and pneumatology as special central and prominent aspects and value systems of the Christian faith, as revealed to us in the Scripture.</p> <p>4.2 In the case of more difficult problems about which the Bible doesn't give direct answers in specific texts, one needs to study the central revelations in the Scripture. This would include matters such as the baptism of children, and slavery, as well as the position of women in the special services. That brings us to the kingdom of God (and the covenant) where the Christology and pneumatology present the great lines and frameworks within which answers must be sought.</p> <p>4.3 Besides the micro-focus upon specific texts or Scriptural passages which may be relevant in a problem using the grammato-historical exegesis of it, there is too, as part of the exegetical process, the macro-focus of greater and more central lines which becomes apparent from the Scripture, like the Christology and pneumatology. This aspect was underemphasized to a large extent in the decision of the General Synod of 2009.</p> <p>4.4 The significance of the Christology in answering the question regarding the office of women in the teaching and governing services – as a central and directional aspect – in short, entails the following:</p> <p>4.4.1 That each section of Scripture should be read and understood from out of Christ (Luke 24:44; Heb 1:1, 2; John 14:25-26). God has brought the new creation and new dispensation in Christ (2 Cor 5).</p>
---	--

<p>4.4.2 Christus bring verlossing en vryheid van die sonde en dood; Hy bring gelykwaardigheid tussen mense, ook tussen mans en vroue (Gal 3:27-29).</p>	<p>4.4.2 Christ brings salvation and freedom from sin and death; He brings equality between people, also between men and women (Gal 3:27-29).</p>
<p>4.4.3 Vanuit die Christologie beskou het slawerny geen bestaansreg nie, en so gee die Christologie ook helderheid op die vraag oor vroue in besondere dienste: elkeen is lid van die liggaam van Christus en vervul 'n taak en funksie soos God dit in sy vrymag gee en eis (1 Kor 12). Nêrens word hierdie funksies van die lede binne die geslag van mense gedefinieer of aangedui nie.</p>	<p>4.4.3 As seen from Christology slavery has no justification for existing, and so too Christology also provides clarity to the problem of women in special services: each of us is a member of the body of Christ and performs a task and a function as God in his omnipotence gives and demands (1 Cor 12). There is no mention whatsoever anywhere that these functions of members within the body of Christ are defined or indicated in terms of the gender of people.</p>
<p>4.5 Die betekenis van die pneumatologie sluit nou aan by die Christologie en behels kortliks die volgende:</p>	<p>4.5 The meaning of the pneumatology is linked closely to Christology and briefly entails the following:</p>
<p>4.5.1 Die Gees van God die Vader en die Seun word uitgestort oor mans en vroue, seuns en dogters. Elkeen wat lid van die liggaam van Christus is, het 'n gawe en opgawe ontvang. Hierdie gawes en genadegawes wat God in sy vrymag gee, is ter wille van die opbou van sy kerk gegee en verleen ook die reg aan elkeen om langs die ordelike riglyne wat die Skrif bied, hierdie gawes te beoefen. Geen Skrifgedeelte onderskei hier op grond van die geslag van mense oor die beoefening van hul gawes nie. In Hand 2, asook in Paulus se briewe (oa in Rom 12-14; 1 Kor 12-14) word die gawe van die Gees aan almal (hele liggaam van Christus) gegee. Dit geld ook van die genadegawes en geestesgawes: dit vra vir die konkretisering daarvan in 'n diens of amp; soos by mans so ook by vroue.</p>	<p>4.5.1 The Spirit of God the Father and the Son is poured out over men and women, boys and girls. Everyone who is member of the body of Christ has received a gift and an account. These gifts and graces that God has given us in his omnipotence, have been given towards the edification of his church and also awards each one the right to exercise these rights along the orderly guidelines which the Scripture presents. There is no Scriptural passage which makes any distinction based upon the gender of people and their exercising of their gifts. In Acts 2, as well as in Paul's letters (amongst others in Rom 12-14; 1 Cor 12-14) the gift of the Spirit is given to everybody (whole body of Christ). This goes for the gifts of grace and the gifts of the spirit; this demands the concretisation of those in a service or office; as with men, so too with women.</p>
<p>4.5.2 Hierdie Christologiese en pneumatologiese aspekte en sentrale en rigtinggewende beginsels in die Skrif is onderbeklemtoon in die besluite van die Algemene Sinodes oor die betrokke saak. Dit behoort, indien dit in ag geneem word, die duideliker en deurslaggewende lig te verleen om besluite te neem waarvolgens vroue wel in die leer- en regeerdienste mag en behoort te dien.</p>	<p>4.5.2 These Christological and pneumatological aspects and central and directional principles in the Scripture were understated in the decisions taken by the General Synods in the relevant case. This ought to, if it were taken into consideration, allow a clearer and more conclusive light to enable taking decisions regarding women who may and should serve in teaching and governing offices.</p>
<p>4.6 Soos vantevore al opgemerk behoort</p>	<p>4.6 As noted before, the results of exegesis</p>

<p>die resultaat van eksegeese van enige Skrifgedeelte en die Christologiese en pneumatologiese aspekte (so-ook die openbaringshistoriese lyne) met mekaar in harmonie te wees en mekaar te komplimenteer. Die besluit van die Sinode in terme van die grammaties-historiese ekesegetiese proses waarvolgens vroue nie in die erediens in die lerende en regerende dienste mag dien nie, is nie in lyn met wat die Christologiese, die pneumatologiese en openbarings-historiese gegewens bied en leer nie.</p> <p>5. Gevolgtrekking</p> <p>5.1. Die Sinode het vir dekades goeie grammaties-historiese eksegeese oor die bogenoemde tekste gedoen en nie by 'n bevredigende antwoord gekom oor die vraag of vroue in die besondere dienste van leer en regering mag dien of nie. Dit bevestig die bevinding waartoe verskillende Sinodes in die verlede gekom het, naamlik dat daar nie 'n teks is wat oor die vraag van die vrou in die besondere dienste uitsluitel gee nie. Dit is nie nodig om weer oor dieselfde tekste eksegeese te doen nie.</p> <p>5.2. Die voorafgaande beredenering bevestig dat die sogenaamde duidelike tekste oor die aangeleentheid nie stand hou nie. Hierdie dokument dui daarop dat die antwoord eerder te vind is in 'n omvattende toepassing van die grammaties-historiese metode, waarin die openbaringshistoriese lyne ooreenkomstig die bedoeling van die metode deurgaans in die eksegeese deeglik verreken word.</p> <p>5.3. Duidelike tekste soos hierbo aangedui, wat in harmonie met die openbarings-historiese lyne is, bied die perspektief dat geslagtelikheid nie die bepalende rol behoort speel in die verkiesing van vroue tot die besondere dienste nie. Die uitkoms daarvan is dat iemand nie as 'n man of 'n vrou tot die besondere dienste toegelaat word nie, maar as 'n toegeruste persoon.</p> <p>5.4. Wanneer die openbaringshistoriese gegewens konsekwent in die eksegeeseprosesse verreken word, is die gevolg dat (i) geslag nie 'n rol in die</p>	<p>of any Scriptural passage and the Christological and pneumatological aspects (similar to the revelational-historical lines) ought to be in harmony with and complementary to each other. The decision of the Synod in terms of the grammatical-historical-exegetical process by analogy of which women were not allowed to serve in the worship service in the teaching and governing offices, is not in line with what the Christological, the pneumatological and the revelational-historical data present and teach.</p> <p>5. Conclusion</p> <p>5.1 For decades the Synod performed good grammatical-historical exegesis over the above-mentioned texts and was not able to reach a satisfying answer regarding the question whether women should be allowed to serve in the special offices of teaching and governing. That confirms the decision to which various Synods came to in the past, namely that there was not a single text which could allow finality to the question of women in special offices. It is not necessary to do exegesis over the same texts again.</p> <p>5.2 The preceding argumentation confirms that the so-called obvious texts about this case don't hold water. This document indicates that the answer is rather to be found in a comprehensive application of the grammatical-historical method, in which the revelational-historical lines, according to the intention of the method, is to be considered thoroughly throughout the exegesis.</p> <p>5.3 Clear and evident texts as indicated above, which are in harmony with the revelational-historical lines indicate the perspective that gender issues oughtn't to play a determining role in the election of women for the special offices. The outcome thereof implies that nobody is allowed to the special services as a man or woman but as an equipped person.</p> <p>5.4 When the revelational-historical data are cleared consistently in the exegetical process, the result would be that (i) gender does not play any role in the</p>
--	---

<p>vereiste tot die kerklike dienste speel nie, (ii) die gesagsverhouding in die huwelik onbetwis bly staan, (iii) volgens die vereistes wat die Nuwe Testament vir die dienste stel, dieselfde reëls wat vir mans sowel as vir vrouens wat tot die diens toegelaat word geld.</p> <p>5.5. Die GK Potchefstroom-Die Bult is van mening dat hierdie dokument daarin slaag om, anders as in die Rapport wat by Sinode 2009 gedien het, die openbaringshistoriese lyne konsekwent in die eksegeese te verantwoord.</p> <p>6. Versoek</p> <p>Die GK Potchefstroom-Die Bult versoek die Sinode om, indien die Gravamen slaag soos volg te besluit: <i>Dat mans en vroue met die nodige gawes en wat aan die vereistes wat die Skrif stel om tot die dienste van ouderling en predikant verkies te word voldoen, daartoe toegelaat word.</i></p>	<p>demands for a specific church services, (ii) the role of authority in marriage remains undisputed, (iii) according to prerequisites set for offices in the New Testament, the same rules apply for men and women who are allowed to the office.</p> <p>5.5 The GK Potchefstroom-Die Bult is of the opinion that this document succeeds in, different than the Report that served at Synod 2009, accounting for the revelational-historical lines consistently in the exegesis.</p> <p>6. Request</p> <p>The GK Potchefstroom-Die Bult, requests that the Synod, should the Gravamen succeed, make the following decision: <i>That men and women with the required gifts and who comply with the demands set by Scripture for election, be allowed to the offices of minister and elder.</i></p>
---	---

Toeligter:

Elucidator: