

## 21.8 BESWAARSKRIF BR H DUNN – KO, ART 31, DLR PARAGRAAF 1.12

### 21.8 PETITION OF PROTEST BR H DUNN – CO, ART 31, DLR PHARAGRAPH 1.12

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| <p><b>Besluit waarteen beswaar gemaak word</b><br/>DLR 1:12 Outeursreg: Psalmboek, 2001:78-79.</p> <p>Die uitverkorenes word op God se tyd van hulle ewige en onveranderlike uitverkiesing tot saligheid verseker. Dit gebeur in verskillende trappe en nie vir almal in gelyke mate nie. Hulle ontvang hierdie versekering nie deur nuuskierig die verborgenhede en dieptes van God te probeer deursoek nie, maar wel deur in hulleself die onfeilbare vrugte van die uitverkiesing soos in die Woord van God aangewys, met geestelike blydskap en heilige vreugde waar te neem. Hierdie onfeilbare vrugte van die uitverkiesing is ware geloof in Christus, die kinderlike vrees van God, die droefheid oor die sonde volgens die wil van God, die honger en dors na die geregtigheid, ens.</p> <p><b>‘n Herbewoording vir oorweging</b></p> <p>Die uitverkorenes <u>en proseliete</u> word op God se tyd van hulle ewige en onveranderlike <u>redding</u> verseker. Dit gebeur <u>met agting van God en vir mekaar in die ampte</u>. Hulle ontvang hierdie versekering <u>as hulle deur skrifstudie die goeie daade van genade verstaan; onfeilbare vrug van die Gees en wedergeboorte dra</u>, soos in die Woord van God aangewys, <u>en dit met langdurige blymoedigheid in die tekens van die Heilige Nagmaal waarneem, in die navolging van die voorbeeld van Christus; kinderlike diens van gehoorsaamheid; droefheid oor die sonde volgens die wil van God; leef in hoop en regverdigheid, en met gesonde verstand na vroue omsien, en herstel ná jeugtyd se lyding.</u></p> <p><b>1. Gronde vir beswaar</b></p> <p>1.1 <i>Dordtse Leerreëls hoofstuk 1.12 (Outeursreg 2001)</i></p> <p>1.1.1 Daar word nie onderskeid gemaak tussen die uitverkorenes en proseliete na die Christelike Godsdienste nie, waardeur kwantitatiewe groei affekteer word in die Reformatoriese kerke.</p> <p>1.1.2 Hierdie leer oor saligheid van die uitverkorenes en proseliete verwys</p> | <p><b>DLR 1.12 The Assurance of election</b></p> <p>“Assurance of their eternal and unchangeable election to salvation is given to the church in due time, though by various stages and different measure. Such assurance comes not by inquisitive searching into the hidden and deep things of God but by noticing within themselves, with spiritual joy and holy delight, the inimitable fruits of election pointed out in God’s Word – such as a true faith in Christ, a childlike fear of God, a godly sorrow for their sins, a hunger and thirst for righteousness, and so on”.</p> <p><b>A rewording for conderation</b></p> <p>The elect <u>and proselytes</u> are assured in due time of their eternal and unchangeable <u>redemption</u>. It takes place <u>with esteem of God and each other in the offices of the church</u>. Such assurance comes by <u>understanding good works of faith and grace through studying the scriptures; bearing infallible fruit of the Spirit and rebirth</u> pointed out in the Word of God; perceiving <u>longstanding cheerfulness in the tokens of the Holy Communion following the example of Christ; a childlike service of obedience; sorrow over sin according to the will of God; living in hope and righteousness, looking to the needs of women with healthy minds, and restitution after suffering in youth.</u></p> <p><b>1. Grounds for Petition</b></p> <p>1.1 <i>Canons of Dordt Chapter 1, Article 12, (Authorship 2001)</i></p> <p>1.1.1 No distinction is made between the elect and the proselytes who become Christians, through which quantitative growth is affected in the reforming churches.</p> <p>1.1.2 This canon of the salvation of the elect and proselytes does not refer to</p> |
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| <p>nie na die vrug van die weergeboorte nie.</p> <p>1.1.3 “in verskillende trappe” is vaag, waardeur die gewete affekteer word.</p> <p>1.1.4 Die bona fides van “verborgenhede” word nie genoem nie, waardeur die Drie-eenheid affekteer word.</p> <p>1.1.5 “Heilige vreugde” is vaag.</p> <p>1.1.6 “Ensovoorts” hou meerdere feite in wat ons kerkgeskiedenis geraak het sedert die Dordtse Leerreëls opgestel is en impliseer Reformatoriese regstellings, soos in ons kerke al plaasgevind het, oor die “skisofrene kerkbegrip”, oor die vrou en herstel na lyding in hulle jeug, waardeur vryheid in verskeidenheid kan lei tot ongehoorsaamheid.</p>   | <p>bearing fruit of rebirth.</p> <p>1.1.3 “in due time” is vague through which the conscience is affected.</p> <p>1.1.4 The bona fides of “hidden and deep things” are not mentioned through which the Trinity is affected.</p> <p>1.1.5 “Spiritual joy and holy delight” is vague.</p> <p>1.1.6 “and so on” includes facts regarding our Churches history since Dordt and implies inter alia reformatory corrections including the position of women and restitution of youth, through which freedom in diversity can lead to disobedience. It is also necessary to accept that we do not have a “schizophrenic church idea”.</p>   |
| <p><b>2. Motivering van die beswaargronde</b></p> <p>2.1 Die Sinode se Deputate aanvaar nie die skrifgronde dat die uitverkorenes en die proseliete uit nasies, rasse, tale, volke en individue uitgesonder word as die begin van die Heilsorde nie. Ps 47:10; Jes 10:14; Hand 17:26; 2 Kor 13:11.</p> <p>2.2 Sonder weergebore te word kan niemand in die Koninkryk van God kom nie. Dit verg lering, tydig en ontydig, aan alle mense. Die Skrif dui eers verlossing en daarna redding aan. Gal 3:25-26; 4:6; Hand 17:32; Fil 2:13, 16, 17; 2 Tim 4:2; Matt 7:12.</p> <p>2.3 Die Deputate aanvaar nie dat geredde uitverkorenes en proseliete</p> <p>2.3.1 Lidmate is wat verstaan dat God Liefde is sonder nuuskierige ondersoek en hulle Hom so eer en graag God se genadegawe van saligheid met gelowiges op gelyke vlak deel. Matt 7:12; 1 Kor 13:13; Heb 5:6-10.</p> <p>2.3.2 ‘n Getuienis kan vorm oor hulle eie genadegawes t.o.v. ons ou natuur. 1 Kor 14:25; DLR: ¾.1.12.</p> <p>2.3.3 Hulle genade ontvang in gelyke mate en daarom is die ampte gelyk aan mekaar in die Kerke.</p> <p>2.4 Die Deputate aanvaar nie die bona fides dat</p> <p>2.4.1 Volgens die psigologiese aard van die mens hy die vrug van die gees ken soos in die Woord aangewys. Gal</p> | <p><b>2. Motivation of the Grounds for Petition</b></p> <p>2.1 The Synod Deputies did not agree to scriptural grounds that the elect and the proselytes from nations, races, languages, ethnical groups or individuals are stereotyped at the beginning of the Way of Salvation. Ps 47:10; Isa 10:14; Acts 17:26; 2 Cor 13:11.</p> <p>2.2 Without being reborn no-one can enter in the Kingdom of God. It demands instruction timely and untimely to all people, first through the concept of salvation and afterwards through redemption to bear fruit, as scripture indicates. Gal 3:25-26; 4:6; Acts 17:32; Philip 2:13, 16, 17; 2 Tim 4:2; Matt 7:12.</p> <p>2.3 Deputies did not agree that redeemed elects and proselytes</p> <p>2.3.1 Are members who understand that God is Love without “searching into hidden and deep things of God”, honoring Him and passing on his gracious gifts on equal terms. Matt 7:12; 1 Cor 13:13; Hebr 5:6-10.</p> <p>2.3.2 Are a witness that can formulate witness of their own gifts concerning the secrets of their heart. 1 Cor 14:25; Canons of Dordt: ¾.1.12.</p> <p>2.3.3 Receive grace to an equal degree with the mandate that the offices are equal to each other in the Churches.</p> <p>2.4 The Deputies did not agree to the bona fides that</p> <p>2.4.1 According to the psychological nature of man, he knows the fruits of the spirit as shown in the Word. Gal 5:13-18; Col</p> |

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| <p>5:13-18; Kol 3:5-15; Rom 2:14-15; 1 Joh 1:9; 1 Joh 2:1.</p> <p>2.4.2 Deur weergeboorte lidmate (mense) die Bose en Kwade kan beheers. Hy of sy verlang om die liefdesmaaltyd te gebruik uit vreugde en dankbaarheid. Luther, M. 1517. 95 Stellings: Wittenberg, Duitsland; (<i>2de stelling, vertaal deur P.J.Kriel –Reformasie 500, in Ons Kandelaar, 2017-06-18 GKKD</i>).</p> <p>2.4.3 Die Drie-Eenheid veral optree met die Paasgebeure waarin net weergebore-uitverkorenes en proseliete met blymoedigheid deelneem, dus: van geredde mense as ‘n openbare gebeure. Deut 32:21; Jes 63:7-10; Van der Walt (2007:268).</p> <p>2.4.3.1 Die liefde hom verheug in die waarheid dat Christus ‘n Offerkoning is wat redding bewerk. Ps 119:126; Joh 19:12.</p> <p>2.4.3.2 Deur met agting van mekaar en van die moeders op te tree. Spr 8:13b. Dit was die “regte tyd” waarin die profesieë en die wet vervul is.</p> <p>2.5 Die Deputate neem nie waar dat Heilige Vreugde anders voorkom by NORMALE mans of vroue maar dieselfde by hulle wat aan dimensie ly. Dit kan ook bedoel God se toekomsplan met die wêreld wat Hom verheug, toe Hy gesê het “en dit was baie goed”. Sy wysheid is méér as Sy menslikheid of liefde. Pred 8:15; 9:7; Luk 24:25, 31. Heyns (1988:305). Kyk para. 4, Beswaargronde.</p> <p>2.6 Ensovoorts: verdere formulerings/hersienings van die Belydenisskrifte sal moontlik hieruit voortvloei – dus ‘n reiniging van binne af. (Herbewoording van dogma is moontlik volgens die Rapport deur die Studiedeputate, Acta 2012:261, E2.1.3 <u>Sinode Dordrecht 1618/19.</u>)</p> <p><b>3. Beswaargronde: Onderskeid-Ps 119:102, 111, 120; Wedergeboorte-Gal 6:16; God se Tyd / ons gawes: Ps 102:13, 18, 25; Matt 18:18-20; Heb 5:8; Verborgenhede-DLR. 2.1</b></p> | <p>3:5-15; Rom 2:14-15; 1 John 1:9; 1 John 2:1.</p> <p>2.4.2 Through rebirth, members can overcome evil and wrong. He/she longs to use Holy Communion out of cheer and thankfulness. Luther, M. 1517. 95 Doctrines: Wittenburg, Germany. (<i>2de stelling, vertaal P.J.Kriel-Reformasie 500, in Ons Kandelaar, 2017-06-18, GKKD</i>).</p> <p>2.4.3 The Trinitary especially officiates in the Sacramental meal-offering in which only reborn and proselyte take part with cheerfulness, thus of redeemed people in a public memory. Deut 32:21; Isai 63:7-10; Van der Walt (2007:268).</p> <p>2.4.3.1 Christ had joy in truth and love being a Sacrificial King who brings about redemption. Ps 119:126; John 19:12.</p> <p>2.4.3.2 Through the Spirit of wisdom we esteem each other and mothers. Prov 8:13b. It was the “right time” in which prophesy and the law was fulfilled.</p> <p>2.5 The Deputies weren’t aware that Holy Delight between NORMAL men and women was different (physically and spiritually) from people who suffer from dimensions. It could also mean God’s future plan that pleased Him after He said: “and it was very good”. The Ecclesiast’s wisdom about pleasure was more than that of the world’s, e.g. Eccl 8:15; 9:7, while Christ himself opened their eyes to find joy in Luc 24:25, 31; Heyns, (1988:305), see Reasons for Petition paragraph 4.</p> <p>2.6 “And so on”: further formulations/revisions of our Dogmas are possible as a purifying from within. (Rewording of Dogma is made possible according to the Study Deputies, Acta 2012:261, E 2.1.3 “<u>Synod Dordrecht 1618/19</u>”).</p> <p><b>3. Reasons for Petitions on: The Grounds of Distinction-Ps 119:102, 111, 120; Rebirth-Gal 6:16; God’s Time/Tithing-Ps 102:13, 18, 25; Matt 18:18-20; Hebr 5:8.; Hidden and deep things-Canons of Dordt 2.1</b></p> |
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### Beredenering

God betrek almal vanaf geboorte, of dit Israeliete is of Heidense volke, jeug of Regeerders, sodat ons met die heilsorde (leer) kan "klim". So word die weldade van Christus aan die uitverkorenes gegee. Sonder die begrip van Verlossing is die woord "uitverkorenes" relatief en vaag: die intimiteit van die verbonds-verhouding (om God te ken ) is DAN net bedoel vir verbondskinders. Dit is selfsugtig.

Weergebore Christene is deur die werking van die Gees na die hart besny en is die ware Israel of "die Israel van God". NOG gereddes sal bygevoeg word tot die getal vol is. Ons vergader in Sy Naam en pas die tug toe. In die verband sê BIP, "Daar rus dus 'n groot verantwoordelikheid op gelowiges om met hulle probleme na medegelowiges te gaan. Probleme wat op God se manier opgelos word, sal nou en in die ewigheid betekenis hê". Vosloo (1993:1417). Dankoffers lei tot barmhartigheid en ontferming, (ook 'n Moslem uitspraak).

"Jesus", beteken: "verlosser". "Christus", beteken: "Redder". Hy verlos die volk se sondige vertrouwe op gewoontes, temperament, oorleweringe, tradisies en wettisme. Hoewel die Heilsorde nog arbitrêr is, is die grond van die argument dat die uitverkorenes en proselyte eers bekering ondergaan voor wedergeboorte hetsy deur prediking of Hom as simbool. Daar kom konkrete verandering hoorbaar of sigbaar, psigologies en psigobiologies. Hierdie verandering word die "nuwe mens" genoem. Volgens die infralaparionistiese oppinie is die mens verantwoordelik vir sy eie sondes en is sommiges verwerp.

Die vrugte van die wedergeboorte is die Vrug van die Gees, gehoorsaamheid, droefheid oor die sonde, 'n lewe in hoop en regverdigheid en verskillende ander bv goedheid, opbouing, stadig om kwaad te word, insiklikheid, selfop-offering, koestering, verhewenheid, toegewydheid aan God, lewensoor-vloedigheid.

Die Formulier vir Die Aflegging van Geloofsbelofte vra pertinent of hulle hul gawes tot nut en saligheid van die

### Argument

God takes possession of everyone from birth, of Israelites and heathen nations, youth or Sovereigns so that we may "climb" the ladder of salvation. In the doctrine of Predestination God chose to give to the elect the benefits of Christ. Without the concept of Salvation the word "elect" is vague: without intimately knowing him through the covenant is, without the concept, meant only for the children of the elect which is selfish.

Reborn Christians are circumcised in the heart and are the true Israel of God. Still more reborn people will be added till the time of the Gentiles are fulfilled, (KJV Luc 21:24). We gather in His name and apply discipline. In this regard BIP says: "we have a big responsibility to go with our problems to fellow-believers. Problems which are solved in God's manner has meaning now and here-after"., (translation, H. Dunn), Vosloo (1993:1417). We tithe because it leads to mercy and compassion – also a true saying in the Muslim religion.

"Jesus", means: "Saviour". "Christ", means: "Redeemer". He saves the nation from sinful trust on customs, temperament, handing-over, traditions and legalism. Although the Way of Salvation is still arbitrary, the ground of the argument is that the elect and proselyte first convert BEFORE being reborn, either through preaching or through Him as a Symbol. Psychologically and psychobiologically this change is expressed audibly and visibly. According to the opinion of the infralaparionism man is responsible for his own sin and some are rejected.

The fruit of rebirth is the fruit of the Spirit, obedience, sorrow over sin, living in hope and righteousness and others e.g. goodness, building up, edification, slow to anger, accommodating, nurturing, sublimity and devotion to God, living in abundance.

The Formulary for Confirmation asks pertinently whether they will use their gifts to serve the congregation/church. In this

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| <p>Kerk sal aanwend. Só kan hulle getuig dat God hulle nuutgemaak het. Hierdie getuienisse is nie verborgenhede/geheimenisse nie. Deur studie verstaan hulle dat hul talente in Sy Diens daade van genade word.</p> <p><b>4. Beswaargrond: Heilige genietinge-Heidelbergse Kategismus V/A 79 (slot sin); Nagmaalsformulier: Gebed, p127-128; DLR. 1.11. (Outeursreg, Psalmboek. GKSA: 2001)</b></p> <p><u>Beredenering</u><br/>Die vreugde waarvan ons net kan bid, toon dat die Bose oorwin word deur met Christus en deur die krag van die liefde die kwade beheer; 'n eenheid veroorsaak met ander kerke of denominasies van Gereformeerde belydenis; dat ons glo dat die vrugte van geloof en vrug van die Gees, tog ewigheidsbetekenis het, terwyl die uitverkorenes (en hul eenskappe van die menslike natuur) sal voortduur.</p> <p>Die Prediker beveel aan hoe ons kan eet en drink deur 'n ander wysheid as wêreldse wysheid en nie "bitterlik te ween" soos Petrus na die haan gekraai het of te vergeld nie! Na analogie van die Skrif is dit makliker om te verstaan dat die Apostels 'n aardse koning wou hê.</p> <p>Christus wil hê ons moet self ontdek in die Skrif hoe God sy Koninkryk laat kom het. Baie Vroue se oë is geopen om ook Evangelisasie te doen, en met nederigheid Christus as Voorspraak te glo,- nie deur Moeder Maria se waarde bo Hom te stel nie. Nogtans verstaan ons nie God se "heilige genietinge" en "geestelike blydschap" nie!</p> <p><b>5. Aanbevelings</b></p> <p>5.1 Dat die Algemene Sinode 2018 besluit om die volgende Dogmas te aanvaar wat sou kon gegeld het in die verlede en in die toekoms nog sal geld om by ons Leerreëls te voeg.</p> <p>5.1.1 Dat die jeug restitusie nodig het na jeugtyd se lyding (Jes 13:9; 34:8).</p> <p>5.1.2 Dat: <u>Tyd</u>, óór- of ónder-ramings voorkóm in die aantal lidmate en hul bydraes (Pred 3:1-8).</p> | <p>way they witness, which is not a "hidden thing". Through study they shall understand their deeds are deeds of grace to use in His Service.</p> <p><b>4. Reasons for Petition on: the Grounds of Holy Delight- Heidelberg Catechism Question and Answer 79 (final sentence); Celebration of the Lord's Supper – Form 1: Prayer before the table is being prepared; Canons of Dordt 1.11 (Authorship: GKSA: 2001)</b></p> <p><u>Argument</u><br/>The cheerfulness of which we can only pray for shows that, through unity with Christ and through the power of love, evil can be controlled; a unity results with other denominations of reformed confession; that we believe that the fruit of faith and the fruit of the Spirit, nevertheless, has eternal meaning while the elect (and their attributes of God) shall endure.</p> <p>The Ecclesiast recommends how we may eat and drink through another wisdom than worldly wisdom and not "weep bitterly" as Peter did after the cock crowed and that it is vein to repay. From analogy of scripture it is easier to understand that the Apostles wanted an earthly king.</p> <p>Christ wants us to discover for ourselves in the scripture how God's Kingdom comes. Many women's eyes were also opened to do Evangelizing work believing that Christ is the only intercessor – not Mary. Yet we do not understand God's "holy delight" and "spiritual joy"!</p> <p><b>5. Recommendations</b></p> <p>5.1 That the General Synod 2018 resolve and approve the following dogmas which could have been applied in the past and will be applied in the future, adding them to our Canons.</p> <p>5.1.1 That our youth needs restitution after suffering, as seen through Isaiah, (13:9; 34:8) as well.</p> <p>5.1.2 That: <u>Time</u>, prevents over- or under-budgeting for a certain number of</p> |
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| <p>5.1.3 Dat eie krag, en nie die Heilige Gees s'n nie, lei tot die vorming van genootskappe, bevryde mense en invoering van onwettighede, (Partikuliere Sinode 1807). "<i>Hulle het aangevoel dat hulle in werklikheid vir die kerk as Christene onaanneemlik was</i>", in hierdie verband (Buys, P.W., Spoelstra, Bouke. 1963. Van Harte Welkom: Potchefstroom. Pro Rege Pers Beperk). Hierdie terme het gelei tot die herstigting in 1859.</p> <p>5.1.4 Dat die Kerke onlogies is om mekaar te verduur (vgl Die artikel oor 'n "Skisofrene kerkbegrip": "dit is 'n teënstrydigheid van historiese feite," <i>Die Kerkblad</i>, 2010).</p> <p>5.1.5 Dat persoonlike gawes in berekening gebring moet word; dat bekwame lidmate van enige geslag tot die besondere ampte beroep en bevestig kan word, (1 Pet 1:4,5, NLV); die Heilige Nagmaal vir lidmate van Kerke in die buiteland waarmee die GKSA in ekumeniese verhouding staan en Reformatoriese Kerke in die binneland toegelaat word.</p> <p>(Verwysings uit: DIE BYBEL. 1984. Nuwe vertaling: Bybelgenootskap van Suid-Afrika. Roggebaai, Kaapstad 8012, sesde druk , tensy anders vermeld.)</p> | <p>members and their tithes. (Eccles 3:1-8).</p> <p>5.1.3 That own power, and not the Holy Spirit's, lead to forming of associations, free people and importing of unlawfulness, (Partikuliere Sinode 1807). "<i>Hulle het aangevoel dat hulle in werklikheid as Christene onaanneemlik was</i>", in this regard, (Buys, P.W., Spoelstra, Bouke. 1963. Van Harte Welkom: Potchefstroom. Pro Rege Beperk). These terms led to the reconstitution in 1859.</p> <p>5.1.4 That the Churches are illogical in their endurance of each other, (see: The Article on a "schizophrenic church idea": "it is a historic contradiction of historic facts", <i>Die Kerkblad</i>, 2010).</p> <p>5.1.5 That personal gifts should be collated; that capable members of either sex can be called and installed in the particular offices, (1 Pet 1:4, 5 NLV); the Holy Communion be allowed to members of the Churches abroad with whom the CRCSA stand in an ecumenical relation and the REFORMATIVE churches in the interior of Africa.</p> <p>(References: DIE BYBEL.1984. Nuwe vertaling: Bybelgenootskap van Suid-Afrika. Roggebaai, Kaapstad, 8012, Sesde Druk. KJV:King James Version. NLW:Nuwe Lewende Vertaling.)</p> |
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