

<p style="text-align: center;">Om in die geloof saam te woon: Die wortels van die Gereformeerde visie van 'n kerkverband</p> <p>Dr. Theodore G. (Ted) Van Raalte Canadian Reformed Theological Seminary</p> <p>Inleiding: die organiese wortels van die Gereformeerde siening van 'n kerkverband</p> <ul style="list-style-type: none"> - Die voorbeeld van 'n Sotho-predikant en sy kerk alleen, tot. . . - Om mekaar in die eenheid van die geloof te vind - Saam besluite saam - Kerkorde = 'n bundel van staande besluite wat deur die kerke saam geneem is - Kerkverband as 'n toegevoegde seën <p>Die historiese wortels van die Gereformeerde visie van 'n kerkverband</p> <ul style="list-style-type: none"> - Luther en die "magisterial reformation" - In 1529 "Protestante" geword - Drie vroeë "Gereformeerde" kerke: Hesse, Bern, Genève <ul style="list-style-type: none"> o Al drie "magisterial" o Nie een van die drie regtig 'n "kerkverband" nie - Die Franse Gereformeerde kerke: 1557, 1559 <ul style="list-style-type: none"> o Nie "magisterial" o Konteks van vervolging o Teen 1562 ongeveer 1250 "eglises", ongeveer 860 "eglises dresses" - Vergelyk Eerste Thesis van Bern, 1528 met Artikel 30 van die Franse Belydenis, 1559 <ul style="list-style-type: none"> o "Die heilige Christelike Kerk, wie se enigste Hoof Christus is, is gebore uit die Woord van God, en bly daarby, 	<p style="text-align: center;">Living together in the faith: The roots of the Reformed view of church federation</p> <p>Dr. Theodore G. (Ted) Van Raalte Canadian Reformed Theological Seminary</p> <p>Introduction: the organic roots of the Reformed view of church federation</p> <ul style="list-style-type: none"> - The example of a Sotho pastor and his church all alone, until . . . - Finding each other in the unity of the faith - Making decisions together - Church order = a bundle of standing decisions, made by the churches together - Federation as an added blessing <p>The historical roots of the Reformed view of church federation</p> <ul style="list-style-type: none"> - Luther and the magisterial reformation - Becoming "Protestants" in 1529 - Three early "Reformed" churches: Hesse, Bern, Geneva <ul style="list-style-type: none"> o All three magisterial o None of the three really a "federation" - The French Reformed churches: 1557, 1559 <ul style="list-style-type: none"> o Not magisterial o Context of persecution o By 1562 some 1250 <i>eglises</i>, about 860 <i>eglises dresses</i> - Compare First Thesis of Bern, 1528 to Article 30 of the French Confession, 1559 <ul style="list-style-type: none"> o "The holy Christian Church, whose only Head is Christ, is born of the Word of God, and
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en luister nie na die stem van 'n vreemdeling nie" (1528).
o "Ons glo dat alle ware predikante, op watter plekke ook al hulle mag wees, dieselfde gesag en gelyke mag het onder 'n enkele Hoof, enigste Soewerein, en enigste universele Biskop, Jesus Christus. Om hierdie rede kan geen kerk enige heerskappy of regering oor 'n ander aanmatig nie" (1559).

- Kerke onder die kruis, Sinode Antwerpen 1564
- Gereformeerde Kerke van die Nederlande, Sinode Emden 1571

Die Bybelse wortels van die Gereformeerde visie van 'n kerkverband

- Christus as enigste Hoof van die kerk
- Plaaslike kerk 'n mikrokosmos van die universele kerk
- Apostoliese amp was 'n fondament
- Alle ampsdraers is gelyk in gesag
- Oorspronklike gesag teenoor gedelegeerde gesag
- 'n Studie van Handeling 15

Gevolgtrekkings

- Die vorming van 'n verband van kerke werk op verskillende punte beter as ander alternatiewe:
 - o Dit vorm organies
 - o Dit bloei sonder "magisterial" goedkeuring
 - o Dit volg die subsidiariteitsbeginsel
 - o Dit ontbeer valse hiërgarieë
 - o Dit pas by 'n amillenniale persektief
 - o Dit pas by die strewe na 'n suiwerder kerk
 - o Dit pas by 'n meer egalitêre

abides in the same, and listens not to the voice of a stranger" (1528).

- o "We believe that all true pastors, in whatever places they may be, have the same authority and equal power under a single Head, sole Sovereign, and only universal Bishop, Jesus Christ. For this reason no church may assert any dominion or lordship over another" (1559).
- Churches under the cross, Synod Antwerp 1564
- Reformed Churches of the Netherlands, Synod Emden 1571

The biblical roots of the Reformed view of church federation

- Christ as sole Head of the church
- Local church a microcosm of the universal church
- Apostolic office was a foundation
- All office bearers equal in authority
- Original authority versus delegated authority
- A study of Acts 15

Conclusions

- Forming a federation of churches fits better than other alternatives on several points:
 - o Forms organically
 - o Flourishes without magisterial approval
 - o Follows the principle of subsidiarity
 - o Forgoes false hierarchies
 - o Fitting to an amillennial perspective
 - o Fitting to aiming for a purer

<p>samelewing</p> <p>- Die vorming van 'n verband van kerke gaan nie net oor die "welsyn" van die kerke nie, maar vind plaas as gevolg van die morele en geestelike verpligtinge wat ons Here aan sy kerk oplê, in ooreenstemming met sy eie gebede.</p>	<p>church</p> <ul style="list-style-type: none">○ Fitting to a more egalitarian society <p>- Forming a federation of churches is not just about the "well-being" of the churches but occurs due to the moral and spiritual obligations our Lord lays upon his church, in keeping with his own prayers.</p>
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