

**POSSIBLE ANSWERS FOR:  
BIBLICAL STUDIES  
SECTION A  
QUESTION 1**

- |       |  |     |
|-------|--|-----|
| 1.1.1 | true   | (2) |
| 1.1.2 | false  | (2) |
|       |  |     |
| 1.2.1 | Revelation   | (2) |
| 1.2.2 | Comforter /teacher/guide   | (2) |
| 1.2.3 | Fellowship   | (2) |
| 1.2.4 | Religious / Political gathering  | (2) |
|       |  |     |
| 1.3.1 | Matthew  | (2) |
| 1.3.2 | Nicodemus  | (2) |
|       |  |     |
| 1.4.1 | John –messianic secret   | (2) |
| 1.4.2 | John   | (2) |
| 1.4.3 | Matthew- He shows that Christianity is the fulfillment of the prophets | (2) |
| 1.4.4 | Luke- universal gospel   | (2) |
|       |  |     |
| 1.5   | Faith/Christ ?   | (2) |
|       |  |     |
| 1.6.1 | Ephesus  | (2) |
| 1.6.2 | Sardis   | (2) |
|       |  |     |
| 1.7   | King /prophet/ priest  | (6) |
|       |  |     |
| 1.8   | God  | (2) |
|       |  |     |
| 1.9.1 | study of the final events  | (2) |
| 1.9.2 | Church /belonging to God   | (2) |
| 1.9.3 | Second coming of Christ  | (2) |

- 1.10 amen (2)
- 1.11 1&2 Timothy and Titus (6)
- 1.12 perfect (2)
- 1.13 Patmos (2)
- 1.14 Gives life/ unites us with Christ/ gives freedom/guides us/ teaches us/ comforts us. (4)
- 1.15 Love the Lord with all your heart soul and mind/ love your neighbour as yourself. (4)
- 1.16 To be salt and light to the world. (4)
- 1.17 Without hope? (4)
- 1.18 Confess your sin/ forgiving others (4)
- 1.19 Prayer (2) (2)



## SECTION B

### QUESTION 2

2.1 Give unto Caesar what belongs to him and to god what belongs to Him.

(8) **Luke's interest in the poor gives him a strong sense of social justice.** Luke tells of John the Baptist's instructions to the tax collectors to collect only the correct sum (3:13). (6)

2.2 A comparison between the Synoptic Gospels and the Gospel According to John

Chronology.

- **The cleansing of the temple**  
John: places this at the beginning of Jesus' ministry; Synoptic: place it before His death.
- **The length of Jesus' ministry**  
Synoptic: They make mention of only one feast of passover-Jesus's ministry lasted about a year.  
John: mentions three Passover's which shows that Jesus' ministry lasted about three years.
- **The day of Jesus' death**  
According to the Synoptic Jesus celebrated the Passover on the Thursday evening before his death. According to John Jesus died on the day before the Passover.

Contents:

John omits numerous things, which are common to the synoptic:

- There is no account of Jesus' birth, His temptation; nothing about Gethsemane or the Ascension; he makes no mention of people who are possessed by devils.
- In John there are only seven miracles.
- Of this number only two are common in the Synoptic.
- In the Synoptic there are about 50 parables but John narrates none of these.
- He has two allegories (The Good Shepherd and the Vine and the Branches) which are not found in the synoptic.



- The beginning of Jesus' ministry according to the Synoptic started after the imprisonment of John the Baptist. In John there is a long period during which both John the Baptist and John preached at the same time.

### Composition

- John's Gospel consists especially in discourses of Jesus; but none of these discourses are narrated by the Synoptic.
- While the Synoptic Gospels consist of passages which are artificially joined together John's Gospel shows a clear unity.
- The discourses of Jesus are not just collections of isolated sayings (as in The Synoptic), but they are the development of one central theme.
- John's Gospel is a literary unit. The Gospel must be seen as a whole.

[24]

### Why does it differs:

#### 2.3 Simplicity and realism

He tells the story as a child would tell it. He connects statement after statement simply with the word **and** He is also very fond of expressions like "at once" and "as soon as". He uses these phrases 41 times in his Gospel. He talks of past events in the present tense instead of using the past tense. It is therefore not difficult to believe that Mark presents us with the simple, straightforward story of an eye-witness. This eyewitness was probably Peter whose account of Jesus' life Mark wrote down.

#### 2.4 THE AUTHORSHIP OF JAMES

- These were serious problems regarding the canonicity of this letter.
- This problem stemmed from its authorship/
- The author calls himself "James, a servant of God."
- Five people known as James are mentioned in the new Testament.
  - a) James, the father of Thaddeus, was one of the twelve disciples
  - b) James, son of Alphaeus, was one of the twelve disciples (Luke 6:15)
- There is no evidence that the author was an apostle.
- c) James, the apostle, brother of John and son of Zebedee.
  - He was beheaded in 44 A.D. by king Agrippa I.
  - He died too early to have written this letter (Acts 12:2)



- d) James, son of Mary and brother of Joseph, not so much known about Him except that he appears in (Mark 15:40).
- e) James the brother of Jesus.
  - the letter is traditionally associated with him because of the following:
    - a) He was one of Jesus' brothers
    - b) He was the leader of the church in Jerusalem.
    - c) He suffered martyrdom in A.D. 62.
    - d) He was familiar with Christ's teachings. [20]
    - e) He writes with a tone of authority.
    - He prayed often, that is why they said that he had "camel knees".
    - Put to death in 66 A.D.



### QUESTION 3

#### 3.1.1 He was a Palestinian Jew.

- Knew the geography of the land.
- The bath of Bethzatha.
- Pool of Salim.
- Aenon was near Salim.
- The paved floor was called Gobbatha.

[10]

#### 3.1.2

- He was one of the twelve disciples.
  - He often gives the thoughts of the disciples.
  - He knew the word they spoke.
  - He knew the place of gathering.
  - He knew the thoughts and feelings of Jesus.
  - He was the disciple , John.
  - He knew the Old Testament well.
  - He knew Jewish apocalyptic writing of the inter-testamental period.
  - He claims the authority of a prophet , not an apostle.
  - He describes himself as a brother of seven churches.
  - Many church fathers support John, the beloved disciple of Jesus Christ, as the author.
  - There are similarities between the Book of Revelation and John's other writings.
- [10]

#### 3.2

##### (1) **News of Paul's personal circumstances (1:12-26)**

Paul tells the Philippians how his being in jail has advanced the spread of the Gospel. He can now proclaim Christ to the people he meets in prison. He is aware of the alternatives ahead of him: release from jail



and further ministry, or death.

[10]

3.3.1 It is a letter of encouragement.

Lack of enthusiasm and persecution should not discourage the  
Philippians.

Suffering is part and parcel of Christian life. [10]

3.3.2 It is a letter asking for unity and fellowship

Two women, namely Syntyche and Euodia, were at loggerheads.  
Their quarrels divided the church into rival groups.

They needed to be reconciled with one another in the unity of the Spirit.  
Application for family and social life. [10]

3.4

**Gospel of the outcasts and poor.**

Jesus cares for the poor and outcasts-the Good News is preached to the poor  
(7.22).

Lazarus goes to heaven and the rich man goes to hell.

Mary, the poor woman, became the mother of Jesus.

All those cast out by the community, Jesus cares for them, for example, sinners lepers,  
outcasts, women, Pharisees.

Christians are to be guided by the Holy Spirit in caring for outcasts and the poor.  
"Happy are you poor".

Jesus preaches socio-economic justice as an integral part of God's reign:

Tax collectors should not overtax people.

Charity and care of the poor are encouraged.

The love of God is unconditional.

Jesus socialises with outcasts such as Zaccheus, the tax collector.

Jesus speaks tenderly to the woman who was a prostitute. [10]



### 3.4 Matthew as sistematic

Matthew consenstrate of Jesus' teaching.

He had the ability to arrange Jesus' main thoughts in easy understandable system.

He arrange his material into five main headings.

1. Sermon on the mount
2. Ambassadors of the kingdom
3. Parables of the kingdom.
4. Personal relationship between members of the kingdom.
5. Coming of the kingdom.

Jesus law was a moral code.

He arranges ideas so that people can remember easily. (14)



## QUESTION 4

### 4.1

**Paul defends the Gospel of Christ.** He stresses that the Good News is not of human origin but of divine origin, and that the Christian leaders in Jerusalem approved his ministry to the gentiles. He then tackles the point at issue or the law? (Ch.3-4)

**He affirms that it is faith in Christ and not the Law, that saves.** He says that anyone who is willing to exchange Christian freedom for the bondage of the Jewish Law is a fool. God accepted Abraham centuries before the Law was given to Moses, and the promise made to Abraham was fulfilled in the coming of Christ. By faith in Christ, we are God's children- Regardless of race, status or sex. He then uses an example from Scripture (Hagar and Sarah) to prove his point (Ch.3-4)

**He speaks about Christian freedom and responsibility.** He tells them to preserve their Christian freedom, explaining that this freedom will result in the loving service of others. (Ch.5-6). (14)

### 4.2

**Epaphroditus-** sent by the Philippians to Rome to bring a gift to Paul, fell whilst there are nearly died. Paul is returning him to them with his letter to let them see that he is better they had heard of his illness, (20)

4.3.1 Wrong teaching/believe (2)

4.3.2 Gnosticism and Judaisme (4)

### 4.3.3

#### Gnostics

- Jesus and Christ is not one person.
- A heavenly Spirit being (Christ) came into man (Jesus) at the time of his Baptism.
- It left Jesus before his suffering on the cross.
- Therefore Jesus was not the word that became flesh.



- John sees them as the antichrist.
- The Gnostic maintained that the earthly body can sin as long as the spirit of those who have come to 'full knowledge' remains pure.
- They considered themselves to be superior to others.
- They were vain and scorned those who differed from them. [20]

### **JUDAISME**

They were bind to the law.  
 circumscition was a rule.  
 keeping the law brought salvation  
 this was rejecting christ  
 the law of grace  
 There were no personal relationship

4.4.

### **The day of the Lord**

With the coming of Christ , 'the day of the Lord" acquires a new meaning. It is no longer seen as the day of Jahweh but as the day of Christ (Phil 1.6) or the day of the Son of Man (Lk17.24). Its meaning is much the same as in the Old Testament, although the emphasis is different, On that day, God in Christ will judge the whole world.

The idea of the 'day of God' (2 Peter 3.12), the day which the heavens will be destroyed and the elements melted inflames, so as to be replaced by a new heaven and a new earth, is a picture taken from the Old Testament (Is 65.17). The 'day of Christ' for which Christians must be prepared and for which God strengthens them (Phil 1.6-10) and about which Paul himself boasts to his Christian congregation (Phil 2.16) can only be the day on which Jesus manifested in His glory, the day on which we shall be judged. This 'day of the Lord' will come unexpectedly like a thief in the night (2 Peter 3.10) which is why Christians must be prepared to face it at any moment. [20]



## QUESTION 5

### **Revelation is a prophetic –apocalyptic book**

#### **Prophetic Book**

- A prophetic thinks in terms of the world in which he is living.
- He summons people to obey and serve God in their everyday lives.
- He speaks to the people of his and challenges them with God's message.
- John summons men in Revelation to serve God in the present world by proclaiming as a prophet who is God the Father, the Son and Holy Spirit.
- His prophetic message is one of encouragement and hope.
- John proclaims God's absolute perfection-he indirectly explains who God is.
- John proclaims that God's plan of Salvation will be completed in Christ.
- Christians who suffer as a result of their faith will receive honor, glory and praise.

#### **Apocalyptic Book**

- John describes the destruction of this world and says it will be replaced by a new Heaven, a new earth and a new Jerusalem.
- John calls it an apocalypse (opening words).
  
- John describes the destruction of this world and says it will be replaced by a new Heaven, a new earth and a new Jerusalem. [40]
- John calls it an apocalypse (openings words).

5.2

#### **Seven Gold lamp stands**

-Christ is in charge of the churches he walks amongst.

#### **Wearing a robe and a gold belt**

-the dress of a high priest from the Old Testament.



**Hair white as wool, or as snow**

-sing of old age, so Christ is eternal.

**Eyes blazed like fire**

-all seeing and all knowing.

**Feet shone like brass**

-a firm foundation means that Jesus rules with firmness and strength.

**Voice like a roaring waterfall**

- Powerful words that tell a truth that cannot be stopped.

**Seven stars in his right**

-Stars=angels. In his right hand tells that Christ controls not only the church and the world but the heavenly world too.

**Sharp two-edged sword out of his mouth**

-the words of Christ will cut and judge.

**Face bright as the midday sun**

-this is the Son of God. Refers back to the transfiguration.

[20]

5.3

Head -	widom/ruler
Longrobe -	priest
Feet -	stablility
White/hair -	eternal/Majesty integrity
Voice -	language
Sevenstars -	seven Angels
Eyes -	Knowledge

(20)



**BASIS FOR CHRISTIAN FAITH AND LIFE  
SECTION C**

**QUESTION 6**

- 6.1 **6.1 Purpose of the Bible:**
- So that people will always remember what God has revealed about Himself
  - To remember us that it is God speaking through Scriptures
  - To bear witness to what God has done among people
  - That people can study God's revelation and so come to understand it.
  - To help people live in terms of God's revelation
- {20}
- 6.2 **God is the Abba of all Christians.**
- An individual can enjoy an intimate relationship with God as father.  
This truth is illustrated in the parable of the prodigal son.  
As Paul points out "the Spirit makes us children of God".  
By the Spirit's power we cry "Abba, Father".  
The Holy Spirit's guides Christians to see God as their Abba Father.  
As the result of our faith in Christ we enter into a relationship with the Father.  
Christ makes of our faith in Christ we enter into a relationship with the Father.  
Christ makes it possible to call God Abba.  
John quotes "For whoever rejects the son rejects the father."  
This relationship with the Father is a Love relationship.
- [20]
- 6.3 **The relationship with creation**
- God created the world.  
He created it without any help  
Everything created were good.  
He created from nothing.  
The world were created through Christ  
He created the world through his Spirit.  
The trinity were involved with creation
- (10)
- 6.4 **Christ rose from the Dead**
- He was raised.  
He was raised on the third day.  
The resurrection really happened (empty tomb).  
He appeared to many people.  
He was raised in bodily form.  
The meaning for Christians: it is the basis of the Christian faith.  
Believers will also be raised.  
They will also have risen bodies like Christ.
- [20]



## Question 7

### 7.1 **The Holy Spirit is a divine person**

The Holy Spirit is one with the Father and the Son.

He is eternal (Heb 9:14).

He knows all things (omniscient).

He gives divine directives.

He is Holy (God alone is Holy).

The Holy Spirit is a person and not a power. [10]

### 7.2 **The Holy Spirit reaches people through public worship.**

When Christians come together they form a very close fellowship, with one another with Christ.

Christ has promised his presence where people gather in his name.

In such a gathering the Spirit is active.

The Spirit blesses them. [10]

### 7.3 **The task and calling of the Church**

We imitate the example of Christ.

To receive the gift of the Spirit

To bring justice to the world

To be the light to the world

To be witnesses

To make disciples of all people

To teach and to baptize [10]

### 7.4 **The Sermon on the Mount and the Ten Commandments**

The Sermon on the Mount re-interpreted the law.

It shows how one should live in order to be totally true to it.

The beatitudes reveal the character demanded from a Christian.

They do not tell us what we should do or not as the Commandments do.

They take obedience to the commandments for granted.

It invites us to commit ourselves to a deeper degree than the law demanded.

The beatitudes describe qualities of the Spirit.

They tell us what we ought to be rather what we ought to do.

The beatitudes are principles of conduct.



They centre on God alone as our goal.  
They do not deal with circumstances and problems.  
They point the way towards being fully Christian.  
The beatitudes direct us away from self towards God.  
They show that full Christian living involves more than rigorous obedience to the law. [30]

7.5 **Humiliation of Christ Birth:**  
He had to become a human being.  
He left the splendour of heaven.  
He was born into a poor family.  
He was born of a virgin. [4]

**Suffering under Pontius Pilate**  
Pilate knew that Jesus was innocent.  
He tried to release Jesus.  
He offered a substitute for Jesus.  
Pilate avoided his responsibilities. [4]

**Crucifixion**  
Jesus was taken to Golgotha.  
He was crucified along with two criminals.  
The charge against him was made public.  
He was stripped naked.  
He suffered fully. [4]

**Death and God forsaken**  
Christ was abandoned By God.  
Jesus died. [4]  
Jesus was pierced.

**Burial**  
Jesus was buried.  
His burial brings life.  
Through his burial we are made one with Christ. [20]

## QUESTION 8

### 8.1 Eighth Commandment



Man can communicate with God through prayer.  
Prayer demonstrates man's dependence on God.  
It shows an intimate relationship with the Father.  
In Gethsemane Jesus prayed according to the will of his Father.  
In the Lord's Prayer we pray that God's will be done. [20]

## QUESTION 9

### 9.1 Sixth commandment

We live in a violent world.  
Violence has become more and more acceptable.  
As long as people believe their cause is right they feel justified.  
They believe that their cause allows them to use violence.  
It does not matter whether their cause is right in terms of  
Christ's teaching.  
Both subjects and rulers thus carry out violence.  
We as Christians need to respond in a positive, Christ-like  
attitude.  
As Christians we should honour all God-fearing authority.  
The teaching of the scriptures should thus mould our response.  
(Use these facts as guidelines) [30]

9.2. **Abortion; euthanasia; capital punishment; according to  
the N/T sinful thoughts and attitudes.** [10]

### 9.3 The prologue/address/introduction

Our Father who art in Heaven  
God is Father.  
He is the source of all life.  
He has a loving, intimate and trustful relationship with His  
children.  
The phrase "our Father" also describes our relationship with  
fellow human beings.  
This means that all human beings are brothers and sisters.  
Who art in Heaven  
We unite ourselves with Jesus who is sitting at the right hand of  
The Father in Heaven. [20]

### 9.4 The Christians attitude towards the Law

God gave us His perfect self-revelation in Christ.  
As Christians we are expected to understand the law and the  
teaching of the prophets.  
The new law demands a right attitude towards God.



Christians obey the Law because they love and trust God, not because they fear punishment.

The Law makes human beings aware of sin.

The Law reminds us that we need a saviour because we are sinner.

The law makes human beings aware of what is right.

Paul does not reject the teaching of the Law.

[20]

He realises that the law leads to God.



**POSSIBLE ANSWERS FOR: BYBELKUNDE**  
**AFDELING A**  
**VRAAG 1**

- |       |   |     |     |
|-------|---|-----|-----|
| 1.1.1 | waar  |     | (2) |
| 1.1.2 | vals/onwaar   |     | (2) |
| 1.2.1 | Openbaring  |     | (2) |
| 1.2.2 | trooster/leermeester/gids   |     | (2) |
| 1.2.3 | gemeenskap  |     | (2) |
| 1.2.4 | Goedsdienstige of politieke vergadering   | (2) |     |
| 1.3.1 | Matteus   |     | (2) |
| 1.3.2 | Nikodemus   |     | (2) |
| 1.4.1 | Johannes – mesianiese geheim  |     | (2) |
| 1.4.2 | Johannes  |     | (2) |
| 1.4.3 | Matteus – Hy wys daarop dat christendom die vervulling is van die profete en die wet            | (2) |     |
| 1.4.4 | Lukas – universele evangelie  | (2) |     |
| 1.5   | Geloof/Christus   |     | (2) |
| 1.6.1 | Efese   |     |     |
| 1.6.2 | Sardis  |     |     |
| 1.7   | koning/profeet/priester   |     | (6) |
| 1.8   | God   |     |     |
| 1.9.1 | “n studie van die finale gebeurtenisse  |     | (2) |
| 1.9.2 | Kerk/behoort aan God  |     | (2) |
| 1.9.3 | Second coming / Wederkoms   | (2) |     |
| 110   | amen  |     | (2) |
| 1.11  | 1&2 Timoteus en Titus   |     | (6) |
| 1.12  | volmaak   |     | (2) |
| 1.13  | Patmos  |     | (2) |
| 1.14  | gee lewe/verenig ons met Christus/gee vryheid/lei ons in waarheid/onerrig ons/troos ons.        | (4) |     |
| 1.15  | Jy moet die Here lief het met jou hele hart en siel/ Jy moet jou naaste lief het soos jou self. | (4) |     |



1.16	Om die sout en lig vir die wereld te wees	(2)
1.17	Sonder hoop	
1.18	belydenis van sonde/om andere te vergeef.	(4)
1.19	Gebed	(2)
		[80]



## INLEIDING TOT DIE NUWE TESTAMENT AFDELING B

### VRAAG 2

- 2.1 Gee aan die keiser wat hom toekom en aan God wat aan Hom behoort  
Lukas see belangstelling in die armes gee hom 'n sterk aanvoeling vir sosiale regverdigheid  
Johannes die dooper gee instruksies dat die tollenaars nie meer moet invorder as wat hulle behoort te vorder nie. (6)
- 2.2 **Vergelyking tussen die sinoptiese evangelie en die evangelie volgens Johannes.**  
**Kronologie**  
Die reiniging van die tempel:  
Johannes plaas dit aan die begin van Jesus se bediening terwyl die sinopties dit net voor Jesus se dood plaas.  
Die lengte van Jesus se bediening:  
Die sinopties maak net melding van een paasfees- d.w.s dat Jesus se bediening net oor die periode van 'n jaar gestrek het. Johannes noem drie paasfeeste wat aandui dat Jesus se bediening oor 'n jaar gestrek het.  
Jesus se sterfdag:  
Volgens die sinopties vier Jesus die Paasfees op die donderdag die aand voor sy dood. Volgens Johannes sterf Jesus die dag voor die Paasfees.
- Inhoud***  
Johannes Laat baie dinge weg wat natuurlik voorkom in die sinoptiese evangelies:  
Daar is geen melding van Jesus se geboorte, sy versoekings niks van Getsemane of sy hemelvaart nie. Hy maak geen melding van mense wat duiwelbesete is nie.  
In Johannes is daar slegs sewe wonderwerke  
Van uit hulle kom slegs twee voor in die sinopties  
Die sinopties bevat ongeveer 50 vergelykings en geen een kom voor in Johannes.  
Johannes het twee allegorieë ( die goeie herder en die ware wynstok) wat nie voorkom in die sinopties.  
Volgens die sinopties begin Jesus se bediening vroeë inhegtenis neming van Johannes die dooper. In Johannes werk beide vir 'n lang periode saam.
- Samestelling**
- 2.3 **Markus gee baie menslike portret van Jesus.**  
Markus skroom nie om menslike gevoelens en emosies aan Jesus toe te skryf nie.  
Jesus raak aan die slaap, Hy word beweeg deur meegevoel, Hy raak kwaad ens.  
Hy beskryf Jesus as 'n mens onder mense.



Hy is diep betrokke in die menslike situasies. Hy is een met die mens, Hy ken die blydskap as ook die hartseer.  
Hy vergeet nooit Jesus se Godelikheid. (10)

### **Outeurskap van Jakobus.**

- 2.4 Daar was probleme rondom die aanvaarding van hierdie brief as kanoniek.  
Die probleem spruit uit vanwee die outeurskap.  
Die outeur verwys na homself as Jakobus die dienskneg van God.  
Die Nuwe Testament maak melding van vyf Jakobusse.  
Jakobus die vader van Thaddeus, een van die twaalf disipels  
Jakobus die seun van Alfeus.  
Jakobus die apostel, broer van Johannes seun van Zabedee  
Jakobus seun van Maria en broer van Josef en Jakobus die broer van Jesus.  
Traditioneel word die brief toegeskryf aan Jakobus die broer van Jesus.

Die styl en taalgebruik en verwysing na die Ou Testament wys daarop dat die skrywer 'n Jood is.  
Vanuit die inhoud is dit duidelik dat hy 'n Christen is.  
Die temas is dieselfde soos die bergpredikase se temas.  
Hy was dus bekend met Jesus se leringe.  
Die skrywer praat met outhoriteit wat nie nodig het om sy posisie te regverdig nie.  
Hy was die broer van Jesus.  
Hy was die hoof van die Kerk in Jerusalem.  
Paulus het sy vrylating aan hom bekend gemaak.  
Petrus, Johannes en Jakobus was gesien as die pilare van die Kerk.  
Jakobus het belangrike stem geniet in die raad van Jerusalem.  
Hy alleen word by die naam genoem in die brief.  
Jesus se verskyning aan hom was ook spesiaal. (20)

### Vraag 3

- 3.1.1 Hy was een van die twaalf

Hy weergee die gedagtes van die disipels.  
Hy weet van die gesprekke wat gevoer was.  
Hy is bekend met die plek waar die disipels bymekaar gekom het.  
Hy ken die gedagtes en gevoelens van Jesus.  
Hy was die (10)



3.1.2

**Hy was 'n Jood van Palestina**

- Hy ken die Aardrykskunde van die land.
- die bad van Betesda
- die bad van Salim
- dat Ae..... naby Salim was
- asook die plaveisel genoem Gobbatha (10)

3.2 Nuus oor Paulus se persoonlike omstandighede.

Paulus vertel hoe sy inhegtenisname  
die evangelie se verspreiding bespoedig  
hoe hy Christus verkondig in die gevangenis met wie hy ontmoet  
Hy is bewus van sy alternatiewe  
bevryding vanuit die gevangenis en verdere bediening of dood (10)

3.3.1 Is 'n brief van aanmoediging.

die ontbreking van entoesiasme en vervolging moet nie die gemeente van  
Fillipense ontmoedig nie.  
Vervolging en lyding is deel van die Christelike lewe (10)

3.3.2 Dit is 'n brief waarin hy die gemeente bemoedig tot eenheid en gemeenskap.

- Twee vroue Suitige en Eoudia het verskille gehad.
- Hierdie geskille het die kerk verdeel.
- Hulle moes versoen in die eenheid van die Heilige Gees.
- Die sukses van hulle leierskap het daarvan af gehang. (10)

3.4.1

Ope vraag

'n Persoon is nie sonder hoop of genade nie. (10)  
Jesus gee om vir die uitgewerpe en armes.  
Almal deur die samelewing verstoot word aanvaar deur God.  
Jesus verwerp by voorbeeld nie die prostituut nie  
Saggeus wat ook verwerpe en gehaat was vind guns by Jesus. (10)



### 3.4.2

Mense met vigs word telkens verstoot of hulle onttrek self.  
Ons moet net soos Jesus hierdie mens nie verstoot .  
Ons moet deur ons dae hulle bemoedig en vertroos.

### 3.5 Matteus konsentreer op Christus se leer:

Matteus se grootste gawe was sy vermoë om Jesus se hoofgedagtes in 'n maklik Verstaanbare sisteem te orden.

Hy het sy stof in vyf hoofafdelings ingedeel:

- 1) Die wet van die koninkryk of Die bergrede ( 5 – 7 )
- 2) Ambassadeur van die koninkryk ( 10 )
- 3) Die gelykenis van die koninkryk ( 13 )
- 4) Die persoonlike verhouding tussen lede van die koninkryk.
- 5) Die koms van die koninkryk ( 24 – 25 )

Jesus se leer was die basiese morele kode waarvolgens die Christen sy lewe moet aanpas.

Matteus rangskik gewoonlik dinge in drieë, vywe en sewes en plaas dinge in so 'n volgorde laat 'n mens dit kan onthou.

Daar is :

drie versoekings ( 14:1-11 )

drie wonderwerke van gesondmaking ( 8:1-15 )

drie gebede in Getsemane ( 26:39-64 )

drie ontkenings van Christus deur Petrus ( 26:69-75 )

Vyf hoofafdelings oor die Christelike leer en sewe van die tipe:

“Ellende wag vir julle, skrifgeleerdes en Fariseers ! “ ( 23:13-36 )



## Vraag 4

### 4.1 Paulus verdedig die Evangelie van Christus

- die Goeie nuus is nie van menslike oorsprong maar Godelik
- Hy behandel vraagstukke oor die wet
- Hy bevestig dat dit geloof in Christus is wat red en nie die wet
- iemand wat sy vryheid veruil vir gebondenheid in die wet is 'n dwaas.
- Abraham is aanvaar word die wet en die belofte aan Abraham is vervul in Christus.
- Ons is deur geloof kinders van God ongeag ras kleur.
- Hy praat oor Christelike vryheid en verantwoordelikheid
- Christelike vryheid moet bewaar word dit lei tot bediening van mekaar.(10)

### 4.2 Epafroditus

- Hy is deur die gemeente van Fillipense gestuur om geskenke aan Paulus te bring
- Hy raak siek en sterf amper
- Paulus stuur hom terug met 'n brief waarin hy verduidelik dat hy nie weggeloop het nie

### 4.3.1 Verkeerde leerstellinge (2) Gnostici/Judaïsme (4)

#### **Gnostici**

- Jesus en Christus is nie een nie .
- 'n hemelse gees (Christus) het in die mens (Jesus) gevaar met sy doping.
- Dit het Jesus weer verlaat met sy sterfte
- Daarom kan Jesus nie die woord wees wat vlees geword het nie.
- Johannes beskou hulle as die antichris.

Die gnostici meen dat die aardse liggaam kan sondig so lank die Gees skoon bly  
Hulle sien hulle self verhewe bo andere.

#### **Judaïsme**

Hulle was veral verbind tot die wet  
Besnydenis was 'n voorvereiste.  
Onderhanding van die wet bring saligheid.  
Dit is dus 'n verwerping van Christus se saligheid.



#### 4.4.

“Die dag van die Here” verleen dit self tot ‘n nuwe betekenis.

Dit is nie meet die dag van Jahwe nie maar die dag van Christus of die dag van die seun van die mens.

Die betekenis is baie dieselfde soos in die Ou Testament alhoewel daar ‘n klein Verskuiwing is.

Op hierdie dag sal God in Christus die ganse mensdom oordeel.

Die idee van die dag van God in 2 Pet 3:12 verwys na die dag waarby: die Hemele vernietig sal word deur ‘n nuwe hemel.

Dit is ‘n dag waarvoor Christene gereed moet wees want dit is ‘n dag waarby Christus sy glorie sal manifesteer.

Hierdie dag sal skielik kom soo ‘n dief in die nag. (20)

#### Vraag 5

Openbaring - ‘n profetiese boek.

##### 5.1

- ‘n Profeet dink in terme van die wereld waarin hy leef.
- Hy doen ‘n beroep op mense om God in hulle daaglikse lewe te gehoorsaam en te dien.
- Hy praat met die mens vann sy tyd en daag hulle uit oor God se boodskap.
- Johannes doen ‘n beroep op mense in Openbaring om God te dien in die huidige wereld deur bekend te maak wie God die Vader, die Seun en die Heilige Gees is.
- Johannes verkondig Jesus se gelykheid aan God.
- Johannes skryf dat God se saligheidsplan in Christus voltooi sal word
- Christene wat deur hulle geloof gely het, sal eer, glorie en lofprijsing ontvang.

As ‘n Apokaliptiese boek

- Johannes beskryf die vernietiging van die wereld en se dat dit vervang sal word deur ‘n nuwe hemel, ‘n nuwe aarde en ‘n nuwe Jerusalem.
- Johannes het die boek geskryf gedurende ‘n tyd van vervolging.
- Dit is geskryf om Christene te bemoedig wat deur die Romeine vervolg is.
- Dit bestaan uit beskrywings van gesigte oor die toekoms.
- Johannes gebruik baie simbole om hierdie nuwe wereld te beskryf (getalle, syfers,, diere, menslike liggaamsdele. )
- Die ou wereld word vernietig en vervang deur ‘n nuwe een.
- Johannes interperteer huidige gebeure in terme van ‘n toekomstige werklikheid.
- Slegs die getroues sal volkome geluk kan geniet in die toekomstige wereld. (20)



5.2

kop-wysheid Heerser  
lampstaander – Kerke  
langkleed-priesterdom  
voete-standvastigheid  
wit hare-ewigheid;Majesteit: integreiteit  
stem-taal  
sewe sterre-sewe engele  
oe-kennis

## **DIE BASIS VIR CHRISTELIKE GELOOF EN LEWE**

### **AFDELING C**

#### **Vraag 6**

##### ***Die doel van die Bybel***

6.1

- Sodat mense altyd sal onthou wat God oor homself geopenbaar het.
- Om mense te herinner dat dit God is wat deur die Woord spreek.
- Om getuies te wees van wat God onder die mensdom gedoen het.
- Sodat mense daartoe in staat is om God se openbaring te
- Bestudeer en te verstaan.
- Sodat mense daartoe instaat is om binne die openbaring van God te lewe. (10)

6.2 **God is die Abba Vader van alle Christene**

- Die individu kan 'n intieme verhouding met die Vader geniet
- hierdie waarheid word geillustreer in die vergelyking van die verlore seun
- Paulus wys daarop dat die Gees ons kinders van God maak.
- Deur die Gees kan ons uitroep Abba Vader.



- Die Heilige Gees lei Christene om God te herken as Abba Vader.
- As gevolg van ons geloof in Christus w... ons toe in 'n verhouding met die Vader.
- Christus maak dit dus moontlik om God Abba Vader te noem.
- Johannes se: Wie die seun verwerp, verwerp die Vader
- Hierdie verhouding met die vader is 'n verhouding van liefde. (20)

### 6.3 God se verhouding met Sy skepping.

- God het die wereld geskep (1:1).
- God het die wereld sonder enige hulp tot stand gebring.
- Alles wat God geskape het is goed (Gen 1:18,21,25 ).
- God het alles uit niks geskape.
- God het die wereld deur Christus geskape. Nog voor die wereld tot stand gebring is het die Woord al bestaan ( Jhn 1:1-3 ).
- God het die wereld geskep deur sy Gees (Gen1:1).
- Die Drie-Eenheid was betrokke by die skepping (10)

### 6.4

- Christus is uit die dood opgewek.
- Hy is opgewek op die derde dag.
- Sy opstanding is werklik (lee graf )
- Hy verskyn aan baie mense.
- Hy is opgewek in liggaamlike vorm
- Die opstanding is die basis vir die Christelike geloof.
- Gelowiges sal ook opgewek word.
- Hulle sal ook opgewekte liggame het. (20)



## Vraag 7

7.1

- Die Heilige Gees is God.
- Die Heilige Gees is een met die Vader en Seun.
- Hy is ewig.
- Hy weet alles.
- Hy gee Godelike leidings.
- Hy is Heilig.
- Die Heilige Gees is 'n persoon en nie 'n krag nie. (10)

7.2 **Die Heilige Gees bereik mense deur publieke aanbidding**

Wanneer Christene saam kom vorm hulle 'n baie nuwe gemeenskap met mekaar en met Christus, Christus belowe sy teenwoordigheid waar Christene in sy naam vergader.

In sulke vergaderings is sy Gees aktief.

Die Gees seen dan.

7.3 Die taak en roeping van die kerk  
die taak is om Christus te volg.  
deur die Gees as gawe te ontvang  
om geregtigheid na die wereld te bring.  
om 'n lig vir die wereld te wees.  
om getuies van Christus te wees.  
om disipels van alle mense te maak.  
om te leer en te doop. (10)

7.4 Die berg predikase en die tien gebooe

Die bergpredikase her interpreteer die wet.

Die saligsprekinge openbaar die karakter wat verwag word van Christene.

Dit beskryf ook die kwaliteit van die Gees naamlik wat ons behoort te wees eerder wat ons moet doen.

Die saligsprekinge is die basis vir lewenswyse

Dit sentreer om God alleen as doelwit.

Dit wys rigting aan hoe om volwaardig Christen te wees.

7.5 **Vernedering van Christus.  
Geboorte**

Hy moes mens word.

Hy moes die heerlikheid van Hemel prys gee.

Hy was gebore in 'n arme familie.

Hy was gebore deur 'n maagd. (4)

**Lyding onder Pilatus**

Pilatus het geweet dat Jesus onskuldig was.



Hy het probeer om Jesus vry te laat.  
Hy het 'n plaasvervanger vir Jesus geoffer  
Pilatus het sy verantwoordelikheid verskuif. (4)

### **Kruisiging**

Hy was na Golgota geneem.  
Hy was saam met kruminele gekruisig.  
Die klag was publiek gemaak.  
Hy was ontkleed.  
Hy het ten volle gelei. (4)

### **God verlate**

Hy was verlaat deur God..  
Jesus het gesterf.  
Jesus was in die sy gesteek. (4)

### ***Begrafnis***

Jesus was begrawe  
Sy begrafnis bring lewe  
Ons word een met Christus (4)

### **Vraag 8**

8.1

#### **Agste gebod**

Hierdie gebod verwys na diefstal.  
Dit verwys ook na ontvoering.  
Dit onderkryf die reg op eiendom en om te werk.  
Alle vorms van diefstal word verbied.  
Alle vorms van "cheat" word verbied.  
Vandalisme word verbied.  
Ledigheiid en luiheid word verbied.  
Om te baat deur iemand anders se nadeel word verbied.  
(Gebruik hierdie raamwerk om vraag na te sien ). (40)

#### **Laat u koninkryk kom.**

Met Koninkryk bedoel ons die heerskappy van God.  
Ons praat dus van God se heerskappy hier op aarde.  
Sy heerskappy is alreeds bevestig hier op aarde.  
Dit is bevestig deur die dood van Christus.



Deur die doop word ons burgers van sy koninkryk.  
Wanneer ons bid laar U koninkryk kom bid ons vir:  
onself dat ons Sy wil moet doen.  
Dat die koninkryk moet groei.  
God se heerskappy is nog nie vervolmaak nie.  
Dit sal volmaak wees net Sy wederkoms. (10)

#### 8. 2 Laat u naam geheilig word.

God se naam behoort aan hom alleen en het 'n spesiale betekenis.  
Sy naam beskryf sy natuur en wese.  
Sy naam is eksklesief.  
Sy naam is heilig.  
Om te heilig beteken om te eer want dit is heilig.  
God se naam moet geeer word.  
Ons eer God wanneer ons geloof Hom waardig is. (10)

#### 8.3 **Gebed moet geoffer word volgens die wil van God.**

Gebed word gerig aan God  
Die eerste verwysing na gebed vind ons in Gen 4:26  
Die heidinne rig hulle gebede antwoord nie.  
In gebed sien ons God as 'n persoon.  
Mens kan met God kommunikeer deur gebed.  
Gebed dui daarop dat die mens afhanklik van God is.  
Dit verwys ook na 'n intieme verhouding met die Vader.  
Christus se bebed is altyd laat u wil geskied.

### Vraag 9

#### 9.1

##### Sesde Gebod

Ons lewe in 'n geweldadige tyd.  
Geweldd word al hoe meer aanvaarbaar.  
So lank mense meen dat hulle stryd res is sal hulle dit regverdig.  
Mens glo dat hulle stryd geweld regverdig.  
Dit maak nie saak of hulle stryd teenstrydig is met Christelike leeringe.  
Beide ouderdome en regeerders dra sodoende geweld uit as Christene moet ons  
'n Christelike positiewe houding openbaar.  
As Christene moet ons alle Godvresende outoriteit eer.  
Leringe vanuit die skrif moet ons se optrede vorm.  
(hierdie is slegs riglyne)



9.2

- 1) aborsie
  - 2) eutanasie
  - 3) doodstraf
  - 4) volgens die Nuwe Testament sondige gedagtes en houdings
- (10)

9.3

#### **Adres van die Onse Vader**

Onse vader wat in die Hemel is  
God is ons Vader  
Hy is die bron van alle lewe  
God het 'n liefdevolle en getrouvolle verhouding met sy kinders  
Die frase "Onse Vader" beskryf die verhouding met God.  
Hy voorsien in ons geestelike en fisiese nood.  
Die beloning vir hulle wie hom gehoorsaam is ewige lewe.  
Die frase "Onse Vader" beskryf ook ons verhouding met ons mede mens.  
Dit wil se die mens is broers en susters  
Wie in die hemel is  
Ons verenig onself saam met Jesus wat aan die regterhand van God sit.

#### 9.4 **Die doel van die Wet**

Die wet maak die mens bewus dat hy 'n sondaar is .  
Die mens is nie volmaak nie.  
Die wet leer ons wat reg en verkeerd is.  
Dit maak die mens bewus van sonde.  
Wys swakhede uit.  
Die wet is die riglyn maar omdat die mens van nature sondig is dit nie moontlik om die wet 100% te gehoorsaam nie.  
Eieregtigheid en bekrompe gehoorsaamheid aan die wet opsigself kan ons nie red nie.  
Die wet is 'n gids op pad na verlossing. (20)