

**GAUTENG DEPARTMENT OF EDUCATION  
SENIOR CERTIFICATE EXAMINATION**

**BIBLICAL STUDIES SG**

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**SECTION A  
COMPULSORY**

**QUESTION 1  
SHORT QUESTIONS**

- |       |  |     |
|-------|--|-----|
| 1.1   | Good news  | (2) |
| 1.2.1 | Matthew  |     |
| 1.2.2 | John   |     |
| 1.2.3 | Hosea  | (6) |
| 1.3.1 | Mark   |     |
| 1.3.2 | Luke   |     |
| 1.3.3 | Matthew  | (6) |
| 1.4   | A – Titus  | (2) |
| 1.5.1 | The addressed in both the Gospel of Luke and the book of Acts. A high-ranking Greek to whom Luke addressed his Gospel as well as the book of Acts. |     |
| 1.5.2 | A Pharisee and member of the Jewish ruling council who visited Jesus at night asking about being born again.                                       | (4) |
| 1.6   | Second Missionary Journey  | (2) |
| 1.7.1 | D  |     |
| 1.7.2 | B  |     |
| 1.7.3 | F  |     |
| 1.7.4 | A  | (8) |
| 1.8   | Matthew / Luke   | (2) |

1.9.1	Hebrew, means “Anointed”	
1.9.2	They are called “general” because they were intended for a wider, unspecific audience and were not addressed to anyone in particular.	
1.9.3	“Let it be so”	
1.9.4	Greek for ‘word’	(8)
1.10.1	False	
1.10.2	True	
1.10.3	True	(6)
1.11	(Hebr. ‘chet’) to miss your target (Gr. ‘harmartia’)	(2)
1.12	Eternal death	(2)
1.13.1	Third commandment (you must not misuse the name of God)	
1.13.2	Eighth commandment (you must not steal)	(4)
1.14	You must love the Lord God with all your heart, soul and mind. You must love your neighbour as yourself.	(4)
1.15	Holy Trinity	(2)
<b>TOTAL FOR SECTION A:</b>		<b>[60]</b>

## **SECTION B**

### **INTRODUCTION TO THE NEW TESTAMENT**

#### **QUESTION 2**

##### **2.1.1 Prayer in the Gospel of Luke**

- Makes mention of Jesus’ prayer before His baptism, before He chose the Twelve disciples, during his glorification and in Gethsemane.
- Jesus prayed for Peter’s faith.
- The two prayer parables: the unrighteous Judge (18: 1 – 8) and the friend at midnight (11: 5 – 8)
- It stated the importance of prayer in a believer’s life.
- It can be called a Gospel of Prayer.

(8)

## 2.1.2 Women in the Gospel of Luke

- Jewish women occupied the lowest position in public life.
  - They had no legal rights and their education was poor.
  - Luke mentions a few women:
  - Elizabeth, the mother of John  
Mary, the mother of Jesus  
Anne, the prophetess  
Mary Magdalene, from whom 7 demons were driven
  - Luke shows thus that all people, regardless of sex, colour or race, belong to the love circle of Jesus.
- (8)

## 2.1.3 Christ's salvation is for everybody

- Everybody was of the same importance to Jesus.
  - Luke shows that God's universal love is for the outcast and the sinner.
  - Luke is known as a universal Gospel.
  - Luke illustrates this point in Jesus' action towards Zacheus, the Samaritan woman and the thief on the cross.
- (4)

## 2.2 Quotations from John:

2.2.1 He was an eyewitness / Many descriptions include exact numbers.

2.2.2 He was one of twelve / He knew the places to which Jesus and the twelve withdrew from time to time.

2.2.3 He was a Jew / He was familiar with Jewish law and festivals.

2.2.4 He was John the Apostle / The Gospel was written by the beloved disciple.

4x1=(4)

## 2.3 The Aim of John's gospel:

1. To give an account of Jesus' **miracles** (signs) so that people might believe.
  2. To make people **believe** that Jesus is the Messiah, The Son of God.
  3. To show people the way to **eternal life** through this belief (or faith).
- (6)

## 2.4 Nikodemus

Mary Magdalene

Marta and Mary

The Samaritan woman

Blind born man

(Any)

2x2=(4)

## 2.5 God appeared in the burning bush to Moses, He revealed His covenant Name: "I am".

(2)

2.6 The possible author(s) of the letter of Jude named Jude in the New Testament:

**1. JUDAS of DAMASKUS (HEADINGS COUNT)** (4)

- in whose house Ananias laid hands on Paul to give him the Holy Spirit after his conversion.

**2. JUDAS BARSABAS:** (4)

- A leading figure in the early Church.
- He carried the news to Antioch that the Church was open to the Gentiles.
- He was also a prophet.

**3. JUDAS ISKARIOT** (2)

- He betrayed Jesus.

**4. JUDAS, NOT ISKARIOT** (4)

- Also called THADDEUS.
- He was an apostle.
- Luke calls him Judas, son of James.

**5. JUDAS, THE BROTHER OF JESUS (ANY THREE FACTS)** (6)

- Who was also the brother of James.
- There is plenty of evidence for believing that Jude, the brother of Jesus, wrote his letter.
- He identifies himself as the brother of James.
- Brother also means cousin.
- It's generally accepted that this is the same James as the one who wrote the general letter.
- Therefore accepted that both James and Jude were brothers of Jesus, although neither refers to himself as such in this letter.
- It seems that they came to believe in Christ only after His Resurrection.

(20)

### QUESTION 3 MARK

3.1.1 Mark gives us a very human picture of Jesus:

- Emotions – sleep
- Compassion – suffering
- Anger and indignation
- Can love someone - attractive.
- Ask questions and seek information.
- Hungry.
- Man among men – deeply involved in the human situation
- Fully one with people
- Know joy and sadness

(Any 3)

(6)

### 3.1.2 Language and style:

- Tells the story like a child would
- Connect statements with and, at once, as soon as
- Uses these phrases 41 times.
- Talks of past events in the present tense (historical present tens)
- Straightforward story of eyewitness.
- Eyewitness probably Peter

1x6=(6)

### 3.1.3 Mark often uses Aramic words .....

- It was the language of the ordinary Jew when Jesus was alive.
- Mark did not write for a Jewish audience.
- Possibly Romans
- Explained all Aramic expressions e.g. *BOANERGES-men of thunder,*
- *talita koem – little girl I tell you to get up ....*
- Probably as Peter told Mark his story he would remember what Jesus had sounded like and would slip back into his home language.

2x4=(8)

### 3.2 Contents of 3 John:

- Personal letter from John to Gaius.
- Acknowledging the cordial hospitality ...
- extended by the latter to passing missionaries
- asking him to help them on their way
- He complained about the domineering Diotrephes
- Who refused to accept a letter from John.
- and he expelled the brothers who came to him
- John added he would reprimand Diotrephes on the following visit.
- The letter ends with praise to Demetrius.
- he did a good job
- John hoped to see Gaius soon (Any)

9x2=(18)

### 3.3 The consequences for the Church if Paul did not write the Pauline letters:

- Paul's letters give information on the early Christian church and how it developed – without these letters we would not have (known) this information.
- Paul discuss problematic topics and relevant problems.
- Paul's letters help the church to stay in line with the Christians way of live – without his letters this way would have been unknown.
- Paul's letters show the struggle of the church and it encourages Christian believers to remain in faith in God – people will remain living in sin without the information in these letters.
- Paul's letters shows the struggle of Christians to stay positive and to keep to the principles of Christian living – without this information people would keep on living in sin.

(Any three facts)

(6)

- 3.4 **Recipients of the letter of James**
- The power displayed by God in the establishment of the Church.
  - It is addressed to the twelve tribes scattered throughout the world.
  - Not all Jews – Jewish Christians in Diaspora because of persecutions.
  - James refers to the first and the later rains which is a reference to the northern part of Palestine.
  - The letter speaks of a very simple country (rural) situation.
  - The writer implies that the audience know the life and works of Christ – hardly spoke of Christ at all.
  - The northern part of Palestine and the southern part of Syria would meet this description.
- (10)

3.5 **Paul urges Timothy to remain a loyal servant of the Lord.**

- Paul encourages Timothy to be a loyal soldier of Jesus Christ.
  - His private life should be above reproach.
  - In his public life, he should aim to help everyone understand, and so counteract the untrue doctrines of the false teachers.
- (6)

#### **QUESTION 4**

- 4.1 Revelation Apokalypsis (Greek) – unveiling, the revealing, or the uncovering of something that is hidden and secret. (4)
- 4.2 Sovereignty – means to have supreme – power and to be able to exercise complete authority. It knows no limit. (4)
- 4.3 The consolation (comfort) of His sovereignty:
- **He is always with them** – Christ assures Christians that even though the Devil will put them to test they will have nothing to fear because He will be with them. (2)
  - **He gives them courage**: - No matter what happens, the Christians must hold firmly to what (they) have. They must persevere despite all difficulties. (2:25) (2)
  - **He is willing to help them**: – Christians must not rely on their own power. They must realize that Christ is there, standing at the door, knocking.' If anyone hears (his) voice and opens the door, (He) will come into his house. (3:20) (2)
  - **He will save them** – For those who ‘have kept (his) command to endure, (He) will also keep (them) safe from the time of trouble which is coming upon the world to test all the people on earth. Christ will protect and save those who are faithful to him. (3:10) (3)
- [10]

4.4 **The church in Philippi**

- Paul saw in a vision how a Macedonian man called him and based on this vision he left.
- On his second mission journey to Europe
- This was his second missionary journey.
- He then visited Philippi.
- He looked for a synagogue in town and could not find one.
- They went to the river to pray and there they met Lydia (a woman trading in purple woollen material) and a group of women.
- Lydia came to repentance.
- She and her household were baptised.
- By the time Paul left Philippi, there already were a group of Christians.

(10)

4.5 **The authorship of James**

- These were serious problems regarding the canonicity of this letter.
- This problem stemmed from its authorship.
- Five people known as James are mentioned in the New Testament.
  - James, the father of Thaddeus, was one of the twelve disciples
  - James, son of Alpheus, was one of the twelve disciples  
(Luke 6:15)  
There is no evidence that the author was an apostle.
  - James, the apostle, brother of John and son of Zebedee.  
He was beheaded in 44 A.D. by King Agrippa 1.  
He died too early to have written this letter (Acts 12:2)
  - Son of Mary and brother of Jesus. The latter accepted as the author. Died as a martyr in 62 A.D.

(20)

## 4.6 Jude warns against the infiltration of false doctrines in the Church.

He warns against Gnosticism and the Antinomians.

He describes the activities of the false doctrines.

He encourages his readers to be faithful to the Christian doctrine and to keep on praying.

He advises Christians to look after their fellow brothers in this regard.

He also gives an explanation of the apostle doctrine and the prayer.

(12)

[60]

## QUESTION 5

5.1

5.1.1

### **Paul's personal circumstances**

- He was in prison
- He mentions that he is in chains in prison (Phil. 1:13,14)
- He makes mention of Caesar's guard (Phil. 1:13)
- He mentions that his imprisonment helped spread the Gospel.
- He is aware of his situation – freedom or death

(8)

5.1.2

- Epaphroditus- sent by the Philippians to Rome to bring gifts to Paul and to assist him. Fell ill whilst there and nearly died.
- Paul is returning him to them with his explanatory letter to let them see that he is better as they had heard of his illness.

(8)

5.1.3

### **Eoudia and Syntyche**

- They were two women who often quarrelled in their zeal for the Lord and the Church.
- Paul reminds them to live in unity.
- Their quarrel might cause disunity in the church and he asks them to cooperate (Phil. 4:2 – 7).
- He asks Clement to assist them.

(8)

5.1.4

### **Judaists**

- Paul warns the church against Judaizers.
- They still believed in circumcision.
- Paul warns them not to become legalistic.
- He refers back to his own strong Jewish background (Jew, Pharisee, persecutor of the Church)
- He is liberated through faith in Christ.
- His only desire is to know Jesus.

(8)

5.2

### **The example of Christ**

- Christ is the example of humbleness.
- He was equal to God but was prepared to leave His heavenly glory behind and take on the role of a servant.
- He humbled Himself even to death on the cross for mankind.
- Believers must follow Christ's example.
- We must not put our own needs first but the needs of others.
- We must work in unity to spread the Kingdom.

(10)

5.3	<b>His greatness</b>	
	<ul style="list-style-type: none"> <li>• Always present in the Church</li> <li>• Omnipresent</li> <li>• Equal to God</li> <li>• Rule over kings</li> </ul>	(6)
	<b>His power of Jesus' Sovereignty</b>	
	<ul style="list-style-type: none"> <li>• Ruler over heaven</li> <li>• Ruler over the world</li> <li>• Ruler over death and the world of the dead</li> <li>• Can share His Sovereignty</li> </ul>	(6)
5.4	<b>Main themes of the letter of 1 John</b>	
	<ul style="list-style-type: none"> <li>• Warning against the false doctrine of Gnosticism</li> <li>• Encourage readers to endure in the true faith</li> <li>• Give attention to the following concepts God; Jesus; Holy Spirit;</li> <li>• World; Church</li> </ul>	(6) [60]
	<b>TOTAL FOR SECTION B:</b>	[120]

## **SECTION C**

### **THE BIBLICAL BASIS FOR THE CHRISTIAN FAITH AND LIFE**

#### **QUESTION 6**

6.1	<b>God's providence</b>	
	<ul style="list-style-type: none"> <li>• Creation cannot exist on its own – depends on God for its continued existence</li> <li>• The word <b>providence</b> not mentioned in the Bible, but the concept is</li> <li>• God provides for His creation in a general way</li> <li>• God provides for the needs of his whole creation, especially for mankind</li> <li>• Provides for our physical needs</li> <li>• God provides especially for the faithful – God keeps His covenant, even if His people do not.</li> </ul>	(6)
	<b>God's sustenance</b>	
	<ul style="list-style-type: none"> <li>• To <b>sustain</b> means "to keep going"</li> <li>• God gives life</li> <li>• God's sustenance refers to Him as the life-giving Spirit working in the universe – God created all and gives life to all living creatures.</li> <li>• God sustains the universe</li> <li>• No life without God, physical or spiritual</li> <li>• God first cause of creation and man the second</li> <li>• Made man responsible.</li> </ul>	(6)

## **God's sovereignty**

- God is Sovereign / King
  - Ruler over everything and All
  - Ruler over creation
  - Rules through Christ over everything
  - God rules over good and evil
  - Everything that happens, happens according to His will
  - Paul says "everything is created through Him" (Col. 1: 16 – 17)
  - God hates sin
  - In unity with God, Christ is responsible for the fulfilment of God's plan
  - God rules so that His plan of salvation can be fulfilled.
  - All of creation will then live in harmony with God.
- Max (8)  
(20)

### 6.2.1 **The relationship with creation**

God is Creator of heaven and earth (Gen. 1:1)

He created it without any help

Everything created was good.

He created from nothing.

The world was created through Christ (Joh. 1:1 – 3)

He created the world through his Spirit.

The Trinity was involved with the creation

(10)

### 6.2.2 **The Holy Spirit is a divine person –Third Person in Holy Trinity**

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

- He is eternal (Heb 9:14).
- He knows all things (omniscient) (1 Cor. 2:10 – 11)
  - He gives divine directives.
- The Holy Spirit is Holy (God alone is Holy) (Ps. 99:9)
  - The Holy Spirit is a person and not a power.
- He is omnipresent (Ps. 139:8 – 10)
- Blasphemy against the Holy Spirit is the biggest sin (Act 3: 38,29)
- Defiance of the Holy Spirit is defiance of God (Act 5:3,4)

(6)

### 6.2.3 **The Holy Spirit is a person**

- The Holy Spirit has personal characteristics
- He can be grieved, can guide and teach
- He can convince, minister and pray
- Jesus calls the Holy Spirit "Comforter" (John 14 – 16)
- John refers to the Holy Spirit as "He"
- Also read about the Holy Spirit as "I" (Act 13:2)

(10)

### 6.3 Explain the following words:

#### 6.3.1 The word **church**

- the Greek word **ekklesia** – "gathering or meeting"
- the word **kuriakon** belonging to the Lord – church
- **ekklesia** was used to describe all the different churches – universal church, all members of Christ's Body
  - describing group of Christians
  - describing all the churches

(6)

- 6.3.2 Christ is the Head of the Church and the Church His body.
- Christ gives life to the church (body)
  - Just like a body cannot survive without a head, the Church cannot exist without Christ.
  - All members of the body must cooperate.
  - Without Christ and the Holy Spirit, the body will be dead
  - Because the Church is the Body of Christ, it depends fully on Him.

(8)  
[60]

## QUESTION 7

### 7.1 Jesus

- The Greek name means “God is salvation”
- Popular name in New Testament times
- at least five high priests were called Jesus
- magician Bar-Jesus (Act 13:16)
- “Joshua” is the Hebrew form, “God is Grace” / “God is Salvation”
- It was a well-known name in the Old Testament

#### Two important figures in Old Testament

- Moses' successor
- High priest leading the people from exile
- The original name indicates that Christ is the “Saviour”.
- Indicates that Jesus is the savior.
- This fact is accepted in the New Testament.
- Human beings can only be saved by Christ.

(10)

### 7.2.1 Crucifixion

- He was humiliated by His death on the cross.
- Crucifixion used by the Romans.
- Humiliating death
- Jesus was taken to Golgotha. Had to carry His own cross.
- He was crucified along with two criminals.
- He was innocently crucified.
- The charge against him was made public.
- He was stripped naked.
- He suffered fully; pain not relieved in any way.
- His clothing was looted.
- Christians must be willing to be humiliated for the Lord and suffer.

(10)

### 7.2.2 His death and burial

- Christ's death is a historic truth.
- Fulfilment of the prophecy (Is. 53)
- Christ's Death was an act – to die was a purpose.
- His Death was the claim for justice and truth by God
- His Death is proof of God's love for His people

#### His burial

- Part of His role as Mediator, punishment for sin
- Because He was raised from the Grave, He changed the character of the grave. Instead of it being a terrible experience, it is a comfort because He carried the terror.
- The grave is the door to Eternal Life for believers

(10)

### 7.3.1 Eternal life

- God who is Eternal wants to share it with us (Tim 6:16)
- Positive news: God Himself will stay with us
- There will be no hunger, thirst or physical lack
- There will be no tears, sadness or death
- There will be a new earth and no sin
- Believers will be victorious with Christ
- Negative: eternal damnation for sinners

(10)

### 7.3.2 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 from the dead
- They will also have raised bodies like Christ.
- We are called upon to be ambassadors of His Kingdom
- By His resurrection, He obtained justification from God – paid the price
- Guaranteed our glorification.

(10)

### 7.4 Sits at the right hand of God

- It is part of His exaltation
- As Son of God, the Risen Christ now has the power and glory of the Father
- Christ is forever King
- Christ is forever Priest – He is our mediator with the Father
- He is the head of His Church
- Literal and figurative meaning

(10)

[60]

## QUESTION 8

- 8.1
  - 8.1.1 Egypt
  - 8.1.2 Bondage(4)
  
- 8.2 **What is an idol?**
  - An idol is described in the Bible as a “lie” or a “worthless thing”. (Jer. 10:3, 5, 14)
  - Something or someone is placed before or next to the real God.
  - Idols came about because of people turning away from God.
  - Idols exist by the grace of people – only exist as long as people believe in them.(6)
  
- 8.2.2 **Modern-day idols:**  
money (riches), status, fame, power, pleasure, sport, superstition, celebrities (pop stars).(8)
  
- 8.2.3 **Why it is wrong to worship idols?**
  - In the Old Testament they wanted to make God visible.
  - God is sovereign and cannot be limited by man.
  - God chooses Himself to whom He wants to reveal Himself.
  - God is a jealous God and demands complete reverence of Him (Ex. 20:5)
  - God does not allow any other god to share His glory – worship Him as the only God.
  - God wants to be worshipped according to His Law.
  - The making and worship of idols were commonplace in the time of Israel(8)
  
- 8.2.4 **Message of the Second Commandment for today**
  - People no longer try to make visual likenesses of God
  - Creates image in his mind of God to suit him.
  - Image contradictory to the image of the Bible.
  - Must investigate one’s image of God and measure it against the Bible.
  - Careful to not worship celebrities and popstars.(10)

8.3 **The work of the Holy Spirit**

- It creates a longing for God in men – without the Spirit there will be no longing.
- It convinces men that they have sinned and brings them to conversion.
- It calls men to repentance.
- Helps the believer to pray and teaches him to pray.
- Helps the believer to serve God truthfully.
- Guides people in truth.
- Gives fruits of the Spirit.
- Fills the believer's heart with love
- Equips believers to grow spiritually and develops the fruits of the Spirit.
- Fills the human heart with love.

(10)

8.4 **Knowledge and trust**

- Knowledge is needed to exercise true faith; faith without knowledge is senseless.
- God is too vast to conceive so we need God to reveal Himself to us – Holy Spirit enlightens our minds to understanding.
- Trust is a very important aspect in true faith.
- Faith that consists solely of knowledge is dead, cold, without love (Pharisees).
- Trust is when a person allows himself to be fully dependent on someone else – in this case the Living God.
- Trust is a total dependence on the guidance of someone else.

(10)

[60]

8.5 **The prologue/address/introduction****"Our Father who art in Heaven"**

- God is Father describes our relationship to God.
- God cares for people with the love of a 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 (part of God's family).
- Any form of discrimination is against God's Will – racism, snobbism, class difference, colour discrimination.

**Who art in Heaven**

- We associate ourselves with Jesus who is sitting at the right hand of the Father in heaven.

(4)

[60]

## QUESTION 9

- 9.1 **Give us this day our daily bread**
- Bread is a staple food
  - As we ask for our daily bread, we do not ask for wealth and luxury
  - Bread has a figurative and a literal meaning
  - We ask God to provide for our daily needs
  - Things that we need to stay alive
  - We need not mention everything as God knows exactly what we need (Mat. 6:8)
  - We must believe when we pray that God is the Giver of all things
  - We also acknowledge God as the Giver
  - It does not matter how insignificant – we can take it to God
  - We pray for our “daily bread” do not have to worry about tomorrow’s need.
- (14)
- 9.2 Discuss the following petitions of the Lord’s prayer
- 9.2.1 **Thy kingdom comes**
- Kingdom means “rule of God.”
  - When we speak of the Kingdom of God we speak of Christ’s rule on earth.
  - God’s rule has already been established.
  - It has been established through Christ’s life, death and resurrection.
  - God’s will that His Kingdom should prosper
  - Through our baptism we were made citizens of God’s kingdom.
  - When we pray ‘Thy Kingdom come’ we are praying for ourselves that we may do God’s will here on earth.
  - That his kingdom may continue to flourish.
  - God’s rule has not yet been perfected. It will be perfected only at the Second Coming of Christ
  - Thus we pray for God’s name to become known and honoured by all people through the Holy Spirit.
- (10)
- 9.2.2 **Thy will be done on earth as it is in heaven.**
- This petition is found only in Matthew.
  - Obedience to God’s will is a common theme in the Old Testament.
  - Human beings find it hard at times to want God’s will to be done.
  - This reflects an unchristian understanding of God. God wants the best for us.
  - God’s Will is good – this petition is full of hope and joy.
  - We can pray this in complete trust.
  - All things are perfect in heaven
  - In the petition we ask that human beings on earth should just become as faithful as heaven.
  - God will never forsake us or give us a cross that is too heavy to bear
- (10)

- 9.3      **Fifth Commandment**
- 9.3.1    **Respect for people in authority**
- Firstly this commandment refers to one's parents.
  - The Israelites soon understood this in a wider context (Deut. 17:12).
  - The leaders of Israel were chosen by God – judges, priests, prophets, kings – people did not choose.
  - Authority comes from God.
  - All God-fearing authority must be obeyed.
  - Revolt against God's established authority is forbidden. (8)
- 9.3.2    **Promise**
- A long life in the promised land is the reward.
  - Israel knew that if they were obedient they would have social peace.
  - Internal strife would be avoided and they would live in harmony. (4)
- 9.3.3    **Today**
- Parents are fellow creators with God.
  - Parents should be respected and obeyed.
  - All recognised (legal) God-fearing authorities should be obeyed.
  - One need not be obedient if it contradicts God's will.
  - Revolt against recognised, God-fearing authorities is forbidden. (8)
- 9.4      **Forgive us our trespasses**
- 9.4.1    **Term forgiveness**
- We ask forgiveness from God for our sins and sinful nature.
  - God forgives and does not remember it. (4)
- 9.4.2    **The reason why we pray**
- We admit our sin and our need for forgiveness.
  - We want our relationship with our fellow brother to be restored.
  - To receive God's grace, to forgive each other truthfully. (2)  
[60]

**TOTAL FOR SECTION C:** [120]

**GRAND TOTAL:** 300

**GAUTENGSE DEPARTEMENT VAN ONDERWYS  
SENIORSERTIFIKAAT-EKSAMEN**

**BYBELKUNDE SG**

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**AFDELING A  
VERPLIGTEND**

**VRAAG 1  
KORTVRAE**

- |       |  |     |
|-------|--|-----|
| 1.1   | Blye boodskap  | (2) |
| 1.2.1 | Matteus  |     |
| 1.2.2 | Johannes   |     |
| 1.2.3 | Hosea  | (6) |
| 1.3.1 | Markus   |     |
| 1.3.2 | Lukas  |     |
| 1.3.3 | Matteus  | (6) |
| 1.4   | A – Titus  | (2) |
| 1.5.1 | Die geadresseerde van die Evangelie volgens Lukas asook Handelinge. 'n Hooggeplaaste Griek aan wie Lukas sy Evangelie asook die boek Handelinge rig. |     |
| 1.5.2 | 'n Fariseër en lid van die Joodse Raad wat Jesus in die nag besoek het. Hy het aan Jesus 'n vraag oor die wedergeboorte gestel.                      | (4) |
| 1.6   | Tweede sendingreis   | (2) |
| 1.7.1 | D  |     |
| 1.7.2 | B  |     |
| 1.7.3 | F  |     |
| 1.7.4 | A  | (8) |
| 1.8   | Matteus / Lukas  | (2) |

- 1.9.1 Hebreeus, beteken "Gesalfde".
- 1.9.2 Hierdie briewe word "algemeen" genoem omdat hulle aan 'n groot, onbepaalde groep lesers gerig is en nie aan iemand spesifiek nie.
- 1.9.3 "Laat dit so wees."
- 1.9.4 Grieks vir "woord" (8)
- 1.10.1 Onwaar
- 1.10.2 Waar
- 1.10.3 Waar (6)
- 1.11 (Hebr. "chet") - mislukking of om jou doel te mis – (Gr. "harmartia") (2)
- 1.12 Die ewige dood (2)
- 1.13.1 Derde gebod (Jy mag die naam van die Here jou God nie misbruik nie ...) (2)
- 1.13.2 Agste gebod (Jy mag nie steel nie) (4)
- 1.14 Jy moet die Here jou God liefhê met jou hele hart en jou hele siel en met jou hele verstand. Jy moet jou naaste liefhê soos jouself. (4)
- 1.15 Drie-eenheid / (Drie-enige God) (2)

**TOTAAL VIR AFDELING A:** [60]

## **AFDELING B**

### INLEIDING TOT DIE NUWE TESTAMENT

#### VRAAG 2

- 2.1.1 **Die plek wat gebed in die Lukas-evangelie inneem.**

- Maak melding van Jesus se gebed voor Sy doop, voor die kiesing van die Twaalf, tydens Sy verheerliking en in Getsemane.
- Jesus bid vir Petrus dat sy geloof hom nie begewe nie.
- Twee gebedsgelykenisse: onregverdige regter (18: 1 – 8) vriend om middernag (11: 5 – 8)
- Benadruk belangrikheid van gebed in die lewe van die Christen
- Kan die Evangelie van Gebed genoem word (8)

**2.1.2 Die plek wat vroue in die Lukas-evangelie inneem**

- Joodse vroue beklee 'n beskeie plek in die openbare lewe.
- Hulle het min opvoeding en geen wetlike regte gehad nie.
- Lukas maak melding van 'n paar vroue:
- Elizabeth, moeder van Johannes  
Maria, moeder van Jesus  
Anna, die profetes  
Maria Magdalena uit wie sewe duiwels gedryf is
- Lukas toon hierdeur aan dat alle mense, ongeag geslag, ras of kleur tot die liefdeskring van Jesus behoort.

(8)

**2.1.3 Christus se verlossing is vir almal bedoel.**

- Vir Jesus was almal ewe belangrik.
- Lukas wys dat God se Universele liefde sowel die uitgeworpenes as die sondaars insluit.
- Lukas word die universele Evangelie genoem
- Lukas wys na Jesus se handeling jeens Saggeus, die Samaritaanse vrou, die misdadiger aan die kruis.

(4)

**2.2 Aanhalings uit die Johannes-evangelie:**

2.2.1 Hy was 'n ooggetuie / In baie van die beskrywings word die presiese getal gegee.

2.2.2 Hy was een van twaalf / Hy het geweet van die plekke waar Jesus en die twaalf hul soms afgesonder het.

2.2.3 Hy was 'n Jood / Hy was vertroud met die Joodse wet en feeste.

2.2.4 Hy was Johannes, die apostel / Die evangelie is deur die geliefde dissipel geskryf.

4x1=(4)

**2.3 Die doel van Johannes met die evangelie:**

1. Om verslag te doen van Jesus se **wonderwerke** (tekens) sodat mense kan glo.
2. Om mense te laat **glo** dat Jesus die Christus, die Seun van God is.
3. Om mense die pad na die **ewige** lewe deur middel van hierdie geloof te wys.

(6)

**2.4 Nikodemus**

Maria Magdalena

Marta en Maria

Die Samiritaanse vrou

Die blind gebore man

(enige)

2x2=(4)

2.5 God het by die brandende bos Sy verbondsnaam "Ek is" aan Moses bekend gemaak.

(2)

**2.6 Die moontlike outeurs in die Nuwe Testament wat Judas genoem word:**

**1. JUDAS – 'n man in DAMASKUS (OPSKRIFTE TEL)** (4)

- Ananias lê die hande op Paulus in hierdie JUDAS se huis
- om Paulus die Heilige Gees na sy bekering te laat ontvang.

**2. JUDAS BARSABAS:** (4)

- Vooraanstaande figuur in die vroeë kerk.
- Hy bring die nuus oor na Antiogië dat die kerk oop was vir heidene.
- Was ook 'n profeet.

**3. JUDAS ISKARIOT** (2)

- Die een wat Jesus verraai het.

**4. JUDAS, NIE JUDAS ISKARIOT NIE** (4)

- Ander naam was THADDEUS.
- Apostel.
- Lukas noem hom Judas – seun van Jakobus.

**5. JUDAS, DIE BROER VAN JESUS (ENIGE DRIE FEITE)** (6)

- Wat ook die broer van Jakobus was.
- Geen sekerheid hieroor nie, maar heelwat bewyse dat skrywer van die brief JUDAS – broer van Jesus was.
- Hy identifiseer homself as *broer van Jakobus*.
- Mens moet onthou – *broer* kan ook *neef* betekenis.
- Daar word algemeen aanvaar dat hiérdie dieselfde Jakobus was wat die algemene brief geskryf het.
- Mens moet dus aanvaar dat beide Jakobus en Johannes broers van Jesus was, tog verwys nie een van hulle na homself in die brief as die skrywer van die brief nie.
- Dit lyk ook asof hulle eers in Christus begin glo het na Sy opstanding.

(20)

**VRAAG 3  
MARKUS**

**3.1.1 Markus skets 'n baie menslike prentjie van Jesus:**

- Menslike emosies – slaap
- Deernis – lyding
- Toorn en verontwaardiging
- Kan iemand liefhê – aantreklik
- Soek inligting – vrae vrae
- Honger
- Man onder manne – betrokke by menslike situasies.
- Volkome een met mense
- Ken vreugde en hartseer

(Enige 3)

(6)

### 3.1.2 Taal en styl:

- Uit kinderperspektief vertel.
  - Sinne verbind met en, sodra, omdat.
  - Die woorde word 41 keer herhaal.
  - Skryf hoofsaaklik in teenwoordige tyd as hy dinge uit verlede beskryf (historiese teenwoordige tyd)
  - Hy weergee eenvoudige reguit verhaal van 'n ooggetuie.
  - Ooggetuie was moontlik Petrus.
- 1x6=(6)

### 3.1.3 Markus gebruik dikwels Arameese woorde in sy beskrywing van wat Jesus gesê het:

- Aramees was die taal van die gewone Jood in die tyd van Jesus.
  - Markus het nie vir 'n Joodse gehoor geskryf nie.
  - Moontlik vir Romeine
  - Daarom verduidelik hy alle Arameese uitdrukkings bv. *BOANERGES – manne van die donder / TALITA KOEM – dogtertjie Ek sê vir jou staan op.*
  - Moontlik het Petrus na gelang hy sy verhaal vir Markus vertel het, onthou hoe Jesus se stem geklink het en dan onbewustelik sy moedertaal oorgeslaan.
- 2x4=(8)

### 3.2 Inhoud van 3 Johannes:

- Persoonlike brief van Johannes aan Gaius.
- Bedank hom vir sy gasvryheid aan ...
- verbygaande predikers
- en vra hom om hulle verder te help op hulle reise.
- Kla oor die dominerende Diotrefes
- wat geweier het om brief van Johannes te aanvaar.
- Verdere klagte was dat hy broers wat na hom toe kom, weggejaag / verdryf het.
- Johannes sal Diotrefes op sy volgende besoek berispe.
- Brief eindig met lof wat hy het vir Demetrius
- Demetrius het goeie werk verrig
- Johannes hoop om Gaius binnekort te sien. (Enige) 9x2=(18)

### 3.3 Gevolge vir die kerk indien Paulus nie Pauliniese briewe geskryf het nie.

- Paulus se briewe gee aansienlike inligting oor die vroeë Christelike kerk en hoe die kerk ontwikkel het – die Kerk sou nie die inligting gehad het nie.
  - Paulus bespreek ook in sy briewe vraagstukke en probleme aan wat vandag nog steeds relevant is – niks van die inligting sou beskikbaar gewees het nie.
  - Paulus se briewe help die kerk om getrou te wees aan die ware leer – hierdie rigsnoer sou onbekend wees.
  - Paulus se briewe weerspieël die stryd van gelowiges en moedig gelowiges vandag aan om standvastig te bly – mense sou sonder hierdie inligting voortgaan met 'n sondige lewe.
- (Enige drie feite) (6)

- 3.4 **Ontvangers van die brief van Jakobus**
- Die krag van God geopenbaar in die vestiging van die Kerk
  - Gerig aan die twaalf stamme wat oor die wêreld versprei is
  - Nie alle Jode nie – Joodse Christene wat weens vervolging verstrooi is
  - Jakobus verwys na vroeë en laat reëns. Dit dui op noordelike deel van Palestina.
  - Die brief spreek van 'n eenvoudige, landelike situasie.
  - Die skrywer veronderstel dat lesers lewe en werk van Christus ken – daar word amper nooit gesproke van Christus nie.
  - Die noordelike deel van Palestina en die suidelike deel van Sirië pas by hierdie beskrywing.
- (10)
- 3.5 **Paulus moedig Timoteus aan om soos 'n dienaar van Jesus Christus op te tree.**
- Paulus herhaal sy vorige waarskuwings en sê aan Timoteus om getrou te bly aan Christus.
  - Hy striem vals leeraars.
  - Hy herhinner Timoteus aan sy herderlike pligte.
- (6)
- VRAAG 4**
- 4.1 Openbaring – beteken Apokalypsis (Grieks) – die blootlegging van iets wat verborge en geheim was – ook onthulling. (4)
- 4.2 Soewereiniteit – heerskappy – dit beteken om oor die meeste mag te beskik en volkome gesag te kan uitoefen – die gesag ken geen perke nie. (4)
- 4.3 Die vertroosting van Sy soewereiniteit:
- **Hy is altyd saam met hulle** – Christus verseker die Christene dat hulle nooit iets hoef te vrees nie en dat Hy altyd by hulle is .. selfs as ..." Die duivel ... party (van hulle) in die tronk laat goo, hulle niks te vrees het nie omdat Hy by hulle sal wees." (2)
  - **Hy gee hulle moed** – Al gebeur wat ook al, dit maak nie saak nie, Christene moet vashou aan Christus totdat hy kom. Christene moet volhard ondanks alle moeilikhede. (2:25) (2)
  - **Hy is gewillig om hulle te help** – Christene moet nie op hulle eie krag staatmaak nie, hulle moet weet en besef dat Christus daar is en by die deur staan en klop." As iemand My stem hoor en die deur oopmaak, sal Ek by hom ingaan ..." (3:20) (2)
  - **Hy sal hulle red** – Christus sal dié wat getrou aan Hom bly, beskerm en red. Vir die wat "aan die boodskap van (sy) volharding in lyding vasgehou het, sal Hy ook vashou in die tyd van beproeing wat oor die hele wêreld gaan kom om die bewoners van die aarde op die proef te stel." (3:10) (3)
- [10]

**4.4 Die ontstaan van die gemeente van Filippi**

- Paulus het in 'n gesig gesien hoe 'n Masedoniër hom geroep het en op grond daarvan het hy na Europa gereis.
- Dit was sy tweede sendingreis.
- Hy en sy reisgenote het in die stad Filippi na 'n sinagoge gaan soek, maar kon nie een daar vind nie.
- By 'n rivier het hy egter op 'n groep vroue afgekom waar hulle besig was om te bid.
- Een van hulle was Lidia (sy het handel gedryf in pers wolmateriaal).
- Sy het tot bekering gekom en sy en haar hele gesin is gedoop.
- Teen die tyd dat Paulus Filippi verlaat het, was daar reeds 'n groep Christengelowiges daar.

(10)

**4.5 Skrywer van die brief Jakobus**

- Daar het ernstige probleme bestaan rondom die kanonieke egtheid van hierdie brief.
- Probleem rondom outeurskap
- 5 Jakobusse in die Nuwe Testament bekend as Jakobus:
  - Jakobus, vader van Thaddeus, wat een van die twaalf dissipels was.
  - Seun van Alfeus, een van die twaalf dissipels (Luk. 6:15).  
Geen bewys dat outeur 'n apostel was nie.
  - Seun van Sebedeus, apostel, broer van Johannes, onthoof in 44 n.C.  
deur koning Herodus Agrippa I.  
Het te vroeg gesterf om die outeur te kon gewees het. (Hand. 12:2)
  - Seun van Maria en broer van Jesus  
Lg. word aanvaar as die skrywer  
Sterf 'n marteldood in ± 62 n.C.

(20)

**4.6 Judas waarsku sy lesers teen die infiltrasie van valse leerstellings in die kerk.**

Hy val die Gnosti en die Antominiane aan.

Hy beskryf die aktiwiteite waarin hulle verval het.

Hy moedig sy lesers aan om getrou te bly aan die Christelike geloof en om aan te hou bid.

Hy moedig gelowiges aan om spesiale aandag te gee aan die wat in vertwyfeling is.

Hy gee 'n uiteensetting van die apostels se leer betreffende mense wat Christene spot.

(12)

[60]

**VRAAG 5**

5.1

5.1.1

**Paulus se persoonlike omstandighede**

- Paulus was in die gevangenis (tronk).
- Hy maak melding van sy gevangenisskap en sy boeie (Fil. 1:13,14).
- Hy maak melding van die keiserlike wag. (Fil. 1:13).
- Hy vertel hoe sy gevangenisskap die verspreiding van die Christendom bevorder.
- Hy is bewus van die moontlikhede in die toekoms: vrylating of die dood.

(8)

5.1.2

**Epafrditos**

- Die gemeente het Epafrditos na Paulus gestuur met geskenke.
- Hy moes ook vir Paulus bystaan.
- Epafrditos het egter baie siek geword en by die dood omgedraai.
- Paulus het besluit om Epafrditos terug te stuur.
- Paulus stuur hom terug met 'n verduidelikende brief.

(8)

5.1.3

**Euodia en Sintige**

- Hulle was twee vroue wat in hulle ywer vir die Here en gemeente baie gebots het.
- Paulus wys hulle daarop dat hulle die eenheid in die gemeente daardeur bedreig.
- Doen 'n beroep op hulle om in eensgesindheid saam te werk. (Fil. 4:2-7)
- Hy vra Klemens om hulle by te staan.

(8)

5.1.4

**Judaïzers**

- Paulus waarsku die gemeente teen die Judaïzers.
- Hulle het nog steeds geglo dat, onder ander, die besnydenis onderhou moes word.
- Paulus waarsku hulle om nie in hierdie wettisisme te verval nie.
- Hy verwys na sy eie sterk Joodse agtergrond (Hebreër, Fariseër, vervolger van die Kerk).
- Hy is vrygespreek op grond van sy geloof in Jesus Christus.
- Sy enigste begeerte is om Jesus Christus te ken.

(8)

5.2

**Die voorbeeld wat Christus Jesus stel**

- Jesus stel die voorbeeld van nederigheid.
- Hy was gelyk aan God, maar was bereid om Sy hemelse heerlikheid prys te gee en die gestalte van 'n slaaf aan te neem.
- Hy het Homself verneder deur 'n kruisdood te sterf ter wille van die mens.
- Gelowiges moet Jesus se voorbeeld volg.
- Ons moet nie ons eie belang eerste stel nie, maar dié van ander.
- Ons moet eensgesind wees en op dié manier die Koninkryk uitbrei.

(10)

- 5.3 **Grootheid van Jesus se Koningskap**
- Hy is altyd teenwoordig in Sy Kerk.
  - Hy is alomteenwoordig.
  - Hy is gelyk aan God.
  - Hy regeer oor konings.
- (6)
- Mag van Jesus se Koningskap**
- Hy heers oor die hemel.
  - Hy heers oor die wêreld.
  - Hy heers oor die dood en die doderyk.
  - Hy kan Sy koningskap / soewereiniteit deel.
- (6)
- 5.4 **Drie hooftemas van die brief 1 Johannes**
- Waarsku teen valse leer van Gnostiци
  - Moedig lezers aan om te volhard in die ware geloof
  - Gee aandag aan die Godsbegrip, Jesus-begrip, Heilige Gees-begrip, wêreld-begrip, kerk-begrip
- (6)  
[60]  
**TOTAAL VIR AFDELING B:** [120]

## **AFDELING C**

### **BYBELSE GRONDSLAG VAN DIE CHRISTELIKE GELOOF EN LEWE**

#### **VRAAG 6**

- 6.1 **God se Voorsienigheid**
- Die skepping kan nie op sy eie bestaan nie – afhanklik van God vir sy voortgesette bestaan
  - Die woord **voorsiening** word nie in die Bybel genoem nie, maar die konsep wel.
  - God voorsien vir sy skepping op 'n algemene manier
  - God voorsien in die behoeftes van die ganse skepping en veral vir die mensdom.
  - Voorsien aan ons fisiese behoeftes
  - God voorsien veral vir die gelowiges.
  - God bly getrou, al bly Sy volk nie.
- (6)

#### **God se Onderhouding**

- Om te **onderhou** beteken om "aan die gang te hou."
  - God gee lewe.
  - God se Onderhouding verwys na Hom as Lewegewende Gees wat in die heelal aan die werk is – God het alles geskape en gee lewe aan alle lewende wesens.
  - God onderhou die heelal.
  - Geen fisiese óf geestelike lewe sonder God nie
  - God is die eerste oorsaak van die skepping en die mens die tweede.
  - Mens verantwoordelik gemaak
- (6)

**God se Soewereiniteit / Regering / Koningskap**

- God is Koning / Regeerder
  - Heerser oor alles en almal
  - Heers oor die skepping
  - Heerser deur Christus oor alles
  - God heers oor goed en kwaad
  - Alles wat plaasvind, is volgens Sy wil
  - Paulus sê "God het deur Hom alles geskep" (Kol. 1:16 – 17)
  - God haat die sonde.
  - In eenheid met God is Christus verantwoordelik om God se plan uit te voer
  - God heers sodat Sy reddingsplan uitgevoer kan word.
  - Die hele skepping sal dan in harmonie met God leef. Maks. (8)

## **6.2.1 God is Skepper van hemel en aarde**

- God is die Skepper van hemel en aarde (Gen. 1:1)
  - God het die wêreld sonder enige hulp geskape.
  - Alles wat God geskape het, is goed.
  - God het alles uit niks geskape.
  - God het die wêreld deur Christus geskep (Joh. 1:1–3)
  - God het die wêreld deur Sy Gees geskep
  - Drie-Eenheid betrokke by skepping

## **6.2.2 Goddelike eienskappe van die Heilige Gees**

- Die Heilige Gees is heilig – wat God alleen is (Ps. 99:9)
  - Die Heilige Gees is alwetend (1 Kor. 2:10–11)
  - Die Heilige Gees is ewig (Hebr 9:14)
  - Die Heilige Gees is alomteenwoordig (Ps 139:8–10)
  - Miskenning van die Heilige Gees is miskenning van God (Hand 5:3,4)
  - Lastering teen die Heilige Gees is die grootste sonde wat daar is (Mark 3:28,29)
  - Die Heilige Gees is die derde Persoon in die Drie-eenheid

### **6.2.3 Die Heilige Gees is 'n persoon**

- Die Heilige Gees besit persoonskenmerke
  - Hy kan bedroef word, lei en onderrig.
  - Hy oortuig, verkondig en kan bid.
  - Jesus noem die Heilige Gees telkens “die Trooster” (Joh. 14–16).
  - Johannes verwys telkens na die Heilige Gees as “Hy”.
  - Lees ook van die Heilige Gees as “Ek” (Hand. 13:2)

6.3 Verduidelik wat onder die volgende verstaan word.

### **6.3.1 Die woord kerk**

- Die Griekse woord **ekklesia** = "byeenkoms of vergadering"
  - Die woord **kuriakon** = behorende aan die Here = kerk
  - **ekklesia** is gebruik om die hele kerk te beskryf – universele kerk, al die lede van die liggaam van Christus
    - die verskillende gemeentes van die kerk te beskryf
    - die woord is gebruik om 'n groep Christene te beskryf

**6.3.2 Die kerk as die liggaam van Christus**

- Christus is die hoof en die kerk is Sy liggaam.
- Christus is die bron van die liggaam se lewe.
- Net soos 'n liggaam nie sonder 'n kop kan bestaan nie, kan die kerk nie sonder Christus bestaan nie.
- Al die lede van die liggaam moet saamwerk.
- Sonder Christus en die Heilige Gees sal die kerk (liggaam) dood wees.
- Aangesien die kerk Christus se liggaam is, is dit geheel en al afhanklik van Hom vir alles wat Hy doen.

(8)  
[60]

**VRAAG 7**

**7.1 Die betekenis van die naam Jesus**

- Die Griekse naam beteken "God is redding"
- Gewilde naam in die Nuwe Testamentiese tyd – ten minste vyf hoëpriesters is Jesus genoem.  
Towenaar Bar-Jesus (Hand 13:6)
- "Josua" is die Hebreeuse vorm
- Bekende naam in die Ou Testament
- Beteken "God is heil" of "God is redding"
- Twee belangrike persone in Ou Testament met die naam  
Josua – Moses se opvolger  
– Hoëpriester wat mense na die Ballingskap uitlei
- Jesus beteken "Verlosser".
- Dui daarop dat Christus die Verlosser is.
- Hierdie feit word in die Nuwe Testament aanvaar.
- Die mens kan slegs deur Jesus gered word.

(10)

**7.2.1 Sy kruisiging**

- Hy is deur Sy dood aan die kruis verneder.
- Kruisiging is deur die Romeine gebruik.
- Skandelike dood
- Hy is na Golgota geneem. Hy moes sy eie kruis dra.
- Hy is tussen twee misdadigers gekruisig.
- Hy is onskuldig gekruisig.
- Die aanklag teen hom is rugbaar gemaak.
- Sy klere is uitgeloot.
- Hy het voluit gely; sy pyn is op geen manier verlig nie.
- Die Christen moet ook bereid wees om namens die Here vernedering te smaak en smart te verduur.

(10)

### 7.2.2 Sy dood en begrafnis

- Christus se sterwe is 'n geskiedkundige waarheid.
- Vervulling van die profesie (Jesaja 53)
- Die sterwe van Jesus was 'n daad – om te sterf was vir Hom 'n doel.
- Sy dood was die eis om geregtigheid en waarheid deur God.
- Sy dood was bewys van God se liefde vir Sy volk.
- Sy begrafnis was deel van sy Middelaarswerk, deel van die straf vir sonde.
- Omdat Hy opgestaan het uit die Dode, verander Hy die karakter van die graf – in plaas van 'n verskrikking, word dit 'n troosvolle rusplek, omdat Hy self die verskrikking daarvan gedra het.
- Die Graf word die poort tot die ewige lewe vir die gelowige. (10)

### 7.3.1 Die ewige lewe

- God wat alleen onsterflikheid besit, wil dit met ons deel(Tim. 6:16)
- Positiwe mededeling: God self kom by ons bly
- Geen honger, dors of fisiese gebrek nie
- Geen droefheid, smart of dood nie
- Nuwe aarde – geen sonde nie
- Gelowiges sal saam met Christus die oorwinnaars wees
- Negatieve mededeling: ewige verdoemenis vir sondaars (10)

### 7.3.2 Betekenis van Jesus se opstanding

- Hy is opgewek.
- Hy is op die derde dag opgewek.
- Die Opstanding was werklik (leë graf).
- Verskyn aan baie mense.
- Was in liggaamlike vorm.
- Die opstanding is die basis van die Christelike geloof.
- Ons sal ook eendag opstaan uit die dood.
- Ons sal ook verheerlike liggeme soos Christus hê.
- Ons word opgeroep om ambassadeurs van Sy koninkryk te wees.
- Deur Sy opstanding het Hy geregtigheid van God verwerf – die prys is betaal.
- Waarborg ons heerlikmaking. (10)

### 7.4 Sit aan die regterhand van God

- Dit is deel van Sy verhoging
- As Seun van God deel die Opgestane Christus in die krag en heerlikheid van die Vader.
- Christus is vir ewig Koning.
- Christus is Priester vir ewig – Hy tree vir ons in by die Vader.
- Christus is Hoof van Sy Kerk.
- Letterlike en figuurlike betekenis (10)  
[60]

**VRAAG 8**

- 8.1  
 8.1.1 Egipte  
 8.1.2 slawerny (4)
- 8.2  
 8.2.1 **Wat is 'n afgod?**
  - 'n Afgod word in die Bybel as 'n "nietigheid" en 'n "leuen" beskryf. (Jer. 10: 3,5,14)
  - Iets of iemand word bo of naas God of Sy plek gestel.
  - Afgode het ontstaan omdat die mense hulle rug op God gekeer het.
  - Afgode bestaan alleen deur die guns van mense – net so lank as wat mense aan hulle glo, sal hulle bestaan. (6)
- 8.2.2 **Sommige hedendaagse afgode:**
  - geld (rykdom), status, eer, mag, plesier, sport, bygelowe, bekende mense (popgroepe). (8)
- 8.2.3 **Waarom dit verkeerd is om afgode te aanbid?**
  - Die maak van afgodsbeelde en die aanbidding daarvan was algemene gebruik ten tye van Israel
  - Hulle wou op die manier God sigbaar maak.
  - Die God van Israel is 'n soewereine God wat nie deur mense ingeperk of beperk kan word nie.
  - God alleen het besluit aan wie Hy Homself wou openbaar of bekendmaak.
  - God is 'n jaloerse God en eis onverdeelde trou aan Hom (Ek. 20:5)
  - God duld geen ander gode nie – Hy eis dat Hy as enigste soewereine God aanbid moet word.
  - God vereis dat Hy volgens Sy Wet gedien moet word. (8)
- 8.2.4 **Belangrikheid van die tweede gebod vir vandag**
  - Mense poog nie meer om sigbare beelde van God te maak nie, maar is steeds geneig om die Christelike godsdiens op hulle manier te beoefen.
  - Hulle skep vir hulle 'n gedagtebeeld van God wat hulle pas.
  - Hierdie beeld is nie altyd in ooreenstemming met die beeld wat deur die Bybel daargestel word nie.
  - Die mens moet by wyse van selfondersoek vasstel of die beeld wat hy van God het die ware beeld is soos wat ons dit in die Skrif sien.
  - Waak teen te veel verering van helde, sportsterre of popsterre. (10)

8.3

**Die werk wat die Heilige Gees in elkeen se lewe doen**

- Bewerk verlange na God in die mens – sonder die Gees sal daar geen begeerte na God wees nie.
- Oortuig die mense van sonde en spoor hulle aan tot bekering.
- Laat die gelowiges toe om te bid en leer hulle om te bid.
- Stel die gelowiges in staat om God opreg te dien.
- Lei die mens in waarheid.
- Gee die gawes van die gees.
- Vul die gelowige se hart met liefde.
- Rus die gelowige toe om geestelik te groei en om die vrugte van die Gees te dra.
- Vul die mens se hart met liefde vir God.

(10)

8.4

**Kennis en vertroue**

- Kennis is nodig om ware geloof te kan beoefen – dit gaan oor die inhoud van geloof – geloof sonder kennis is inhoudloos.
- God is onbegryplik en die mens kan God slegs ken deur openbaring deur God self – die Heilige Gees verlig die mens se verstand sodat hy kan verstaan.
- Vertroue is onontbeerlik vir ware geloof.
- Geloof wat net uit kennis bestaan, is koud en liefdeloos (Fariseërs).
- Vertroue is 'n daad waardeur die mens hom verlaat op die trou van iemand anders, in dié geval die trou van die lewende God.
- Vaste vertroue beteken om jou volkome en uitsluitlik te verlaat op iemand anders en jou te stel onder sy leiding.

(10)

8.5

**Onse Vader**

- Die frase beskryf ons verhouding met God.
- Bron van alle lewe
- God gee om vir mense met die liefde van 'n Vader.
- Het 'n liefdevolle, intieme vertrouensverhouding met Sy kinders.
- Die frase beskryf ook ons verhouding met ons naaste.
- Ons bid nie "my" nie maar wel "onse" omdat ons deel is van God se familie (broers en susters).
- Alle vorms van die diskriminasie soos rassisme, snobisme, klasseverskil of kleurdiskriminasie is nie volgens die wil van ons Vader nie.

**Wat in die hemel is**

- Ons assosieer ons met Jesus wat aan die regterhand sit van die Vader in die hemel.

(4)

[60]

**VRAAG 9****9.1 Gee ons vandag ons daagliks brood**

- Brood is 'n stapervoedsel
- As ons dus vir ons daagliks brood vra, vra ons nie vir luukshede of rykdom nie.
- Brood het hier 'n letterlike en figuurlike betekenis.
- Ons vra Hom om in ons daagliks behoeftes te voorsien.
- Werklike dinge wat ons nodig het om aan die lewe te bly.
- Ons hoef nie alles op te noem nie, want die Vader weet presies wat ons nodig het. (Mat 6:8)
- Ons kan met vertroue bid.
- Wat Hy aan ons sal gee, sal goed wees.
- Erken daarmee dat God die Gever van alle dinge is.
- Dit maak nie saak hoe nietig ons behoeftes is nie, ons kan dit aan God stel.
- Ons bid vir ons "daagliks brood" – volgens Jesus moet ons ons nie bekommern oor mōre se nood nie.

(14)  
[60]**9.2 Bespreek die volgende bedes:****9.2.1 Laat U koninkryk kom**

- Koninkryk beteken "heerskappy van God".
- As ons praat van die Koninkryk van God, praat ons van Christus se Heerskappy.
- God se heerskappy is reeds gevestig.
- Dit is reeds gevestig deur Christus se lewe, sterwe en opstanding.
- God wil hê dat Sy koninkryk op aarde steeds sal groei.
- Deur ons doop word ons burgers van God se Koninkryk.
- Deur hierdie bede bid ons ook dat God se Naam deur almal oral geken en geëer sal word.
- Dat Sy Koninkryk sal bly groei.
- Dat Sy Koninkryk eers vervolmaak sal word by Christus se Wederkoms.
- Deur die geloof word die Koninkryk van God in ons lewens aanvaar.
- Deur hierdie bede vra ons ook dat God ons deur die Woord en deur die Heilige Gees sal regeer.

(10)

**9.2.2 Laat U wil geskied**

- Hierdie bede kom net in die weergawe van Matteus voor.
- Gehoorsaamheid aan God se wil is 'n tema wat dikwels in die Ou Testament voorkom.
- Mense vind dit dikwels moeilik om te wil hê dat God se Wil moet geskied.
- God se Wil word soms as iets negatiefs gesien wat nie vermy kan word nie.
- God wil net die beste vir ons hê.
- Ons kan met volkome vertroue bid.
- Alles is volmaak in die hemel.
- God sal ons nooit verlaat nie of vir ons 'n kruis gee wat te swaar is om te dra nie.
- God se wil is goed – hierdie bede is vol hoop en vreugde.

(10)