

**DIVINITY****9011/23**

Paper 2 The Four Gospels

**October/November 2014****3 hours**

Additional Materials: Answer Booklet/Paper

**READ THESE INSTRUCTIONS FIRST**

If you have been given an Answer Booklet, follow the instructions on the front cover of the Booklet.

Write your Centre number, candidate number and name on all the work you hand in.

Write in dark blue or black pen.

Do not use staples, paper clips, glue or correction fluid.

**DO NOT WRITE IN ANY BARCODES.**

Answer **four** questions. If you choose to answer Question 1, answer in **one** version only.

Revised Standard Version of Question **1** is printed on page **2**.

New International Version of Question **1** is printed on page **3**.

You are reminded of the need for good English and clear presentation in your answers.

At the end of the examination, fasten all your work securely together.

All questions in this paper carry 25 marks.

This document consists of **4** printed pages.

## REVISED STANDARD VERSION

- 1 Comment on points of interest or difficulty in **four** of the following passages (where possible answers should refer to the context of the passage but should not retell the story from which the passage is taken): [25]
- (a) The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham.  
(Matthew 1:1)
  - (b) So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying; “I am innocent of this man’s blood; see to it yourselves.”  
(Matthew 27:24)
  - (c) And when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove; and a voice came from heaven, “Thou art my beloved Son; with thee I am well pleased.”  
(Mark 1:10–11)
  - (d) And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid.  
(Mark 16:8)
  - (e) ...and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna the wife of Chuza, Herod’s steward, and Susanna, and many others, who provided for them out of their means.  
(Luke 8:2–3)
  - (f) The seventy returned with joy, saying, “Lord, even the demons are subject to us in your name!”  
(Luke 10:17)
  - (g) “As long as I am in the world, I am the light of the world.”  
As he said this, he spat on the ground and made clay of the spittle and anointed the man’s eyes with the clay...  
(John 9:5–6)
  - (h) When Jesus had spoken these words, he lifted up his eyes to heaven and said, “Father, the hour has come; glorify thy Son that the Son may glorify thee ...”  
(John 17:1)

## NEW INTERNATIONAL VERSION

- 1 Comment on points of interest or difficulty in **four** of the following passages (where possible answers should refer to the context of the passage but should not retell the story from which the passage is taken): [25]
- (a) A record of the genealogy of Jesus Christ the son of David, the son of Abraham...  
(Matthew 1:1)
- (b) When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. 'I am innocent of this man's blood,' he said. 'It is your responsibility!'  
(Matthew 27:24)
- (c) As Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased.'  
(Mark 1:10–11)
- (d) Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid.  
(Mark 16:8)
- (e) ...and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; Joanna the wife of Chuza, the manager of Herod's household; Susanna; and many others. These women were helping to support them out of their own means.  
(Luke 8:2–3)
- (f) The seventy-two returned with joy and said, 'Lord, even the demons submit to us in your name.'  
(Luke 10:17)
- (g) 'While I am in the world, I am the light of the world.' Having said this, he spat on the ground, made some mud with the saliva, and put it on the man's eyes.  
(John 9:5-6)
- (h) After Jesus said this, he looked towards heaven and prayed: 'Father, the time has come. Glorify your Son, that your Son may glorify you.'  
(John 17:1)

- 2 Examine the importance of the end of the world in the parables of Jesus in Matthew's gospel. [25]
- 3 How far does Matthew show Peter as the leader of the disciples? [25]
- 4 Discuss the idea of the Messianic secret in Mark's gospel. [25]
- 5 How much do we really know about when and where Mark wrote his gospel? [25]
- 6 How distinctive is Luke's teaching about discipleship? [25]
- 7 Examine why Luke wrote his gospel. [25]
- 8 Critically assess the role of the 'I am' sayings in John's gospel. [25]
- 9 'The themes of the first chapter of John do not appear again in the gospel.' Discuss. [25]
- 10 Compare the gospel accounts of the events of Jesus' last week leading up to his crucifixion. [25]
- 11 'The kingdom of God is presented in the gospels as both a present and a future event'. Discuss. [25]
- 12 Assess the role of women in the gospels. [25]
- 13 'We cannot decide which was the first gospel to be written.' How far do you agree with this statement? [25]
- 14 Evaluate the claim that the gospels are theology rather than history. [25]

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