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**DIVINITY**

**9011/22**

Paper 2 The Four Gospels

**October/November 2018**

**3 hours**

No Additional Materials are required.

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**READ THESE INSTRUCTIONS FIRST**

An answer booklet is provided inside this question paper. You should follow the instructions on the front cover of the answer booklet. If you need additional answer paper ask the invigilator for a continuation booklet.

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.

All questions in this paper carry 25 marks.



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This document consists of **4** printed pages and **1** Insert.

## REVISED STANDARD VERSION

- 1 Comment on points of interest or difficulty in **four** of the following passages (wherever possible answers should refer to the context of the passage but should not retell the story from which the passage is taken): [25]
- (a) When Herod the king heard this, he was troubled, and all Jerusalem with him ... (Matthew 2:3)
  - (b) At that time Jesus went through the grainfields on the sabbath; his disciples were hungry, and they began to pluck ears of grain and to eat. (Matthew 12:1)
  - (c) John the baptizer appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. (Mark 1:4)
  - (d) But when Jesus saw it he was indignant, and said to them, "Let the children come to me, do not hinder them; for to such belongs the kingdom of God." (Mark 10:14)
  - (e) And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. (Luke 1:6)
  - (f) But he looked at them and said, "What then is this that is written:  
'The very stone which the builders rejected  
has become the head of the corner'?" (Luke 20:17)
  - (g) And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" And he answered, "No." (John 1:21)
  - (h) Jesus said, "Let her alone, let her keep it for the day of my burial. The poor you always have with you, but you do not always have me." (John 12:7–8)

## NEW INTERNATIONAL VERSION

- 1 Comment on points of interest or difficulty in **four** of the following passages (wherever possible answers should refer to the context of the passage but should not retell the story from which the passage is taken): [25]
- (a) When King Herod heard this he was disturbed, and all Jerusalem with him. (Matthew 2:3)
- (b) At that time Jesus went through the cornfields on the Sabbath. His disciples were hungry and began to pick some ears of corn and eat them. (Matthew 12:1)
- (c) And so John came, baptising in the desert region and preaching a baptism of repentance for the forgiveness of sins. (Mark 1:4)
- (d) When Jesus saw this, he was indignant. He said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these." (Mark 10:14)
- (e) Both of them were upright in the sight of God, observing all the Lord's commandments and regulations blamelessly. (Luke 1:6)
- (f) Jesus looked directly at them and asked, "Then what is the meaning of that which is written:  
"The stone the builders rejected  
has become the capstone'?" (Luke 20:17)
- (g) They asked him, "Then who are you? Are you Elijah?"  
He said, "I am not."  
"Are you the Prophet?"  
He answered, "No." (John 1:21)
- (h) "Leave her alone," Jesus replied. "It was intended that she should save this perfume for the day of my burial. You will always have the poor among you, but you will not always have me." (John 12:7–8)

- 2 'Teachings in Matthew's Gospel shaped the early church.' Discuss. [25]
- 3 How far does Matthew's Gospel portray Jesus as showing a deeper meaning to the Law of Moses? [25]
- 4 'The Messianic Secret is considered to be one of the most prominent themes of Mark's Gospel.' Discuss. [25]
- 5 Examine how far Mark is seen as the interpreter of Peter. [25]
- 6 'Luke's interest in history is there only to strengthen his theology.' How far is this a fair assessment of his Gospel? [25]
- 7 Assess the importance of forgiveness in Luke's Gospel. [25]
- 8 Examine how John understands eternal life in his Gospel. [25]
- 9 How far does John's Gospel show Jesus as the sacrificial lamb of God? [25]
- 10 Analyse how Jesus' concept of Messiahship differed from Jewish expectations. [25]
- 11 Assess the part played by women in the ministry of Jesus. [25]
- 12 How do the parables reveal the purposes of the gospel writers? [25]
- 13 'Pontius Pilate was solely responsible for the crucifixion of Jesus.' Assess this claim. [25]
- 14 Critically examine how scholars explain the similarities and differences between the synoptic gospels through their use of sources. [25]

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