

CONTENTS

RELIGIOUS STUDIES/BIBLE KNOWLEDGE.....	2
GCE Ordinary Level	2
Paper 2040/01 The Life and Teaching of Christ in the Synoptic Gospels.....	2

FOREWORD

This booklet contains reports written by Examiners on the work of candidates in certain papers. **Its contents are primarily for the information of the subject teachers concerned.**

RELIGIOUS STUDIES/BIBLE KNOWLEDGE

GCE Ordinary Level

Please note that 2004 will be the last year of examination for Syllabuses 2040 and 2041. From 2005, there will be a new Syllabus (2048) on both Luke and Acts.

Paper 2040/01

The Life and Teaching of Christ in the Synoptic Gospels

General comments

There were relatively few good scripts, whilst there were very many who failed to reach the lowest standard. As usual, the standard of English and spelling were very creditable, and most scripts were clearly legible.

Comments on specific questions

Section A

Question 1

- (a) Few candidates were able to give the correct narrative (all the marks were for narrative). Candidates gave Mathew 1²²⁻²³ and Luke 1²⁶⁻³⁸ instead of the actual narrative context.
- (b) Again, all the marks were for narrative. This was answered well, though too many candidates gave all the temptations; therefore, they rushed and did not give correct details of the one temptation required.
- (c) Wrong identifications were frequent and varied.
- (d) Despite the clue given in the question, this was often wrongly identified. It should have been the mustard seed which grew into a tree big enough for nesting birds.
- (e) Martha and Mary were sometimes reversed in their roles. Martha was often wrongly identified as a prostitute or a woman who needed healing. However, a minority of candidates got the right context.
- (f) This was frequently mixed up with Jesus' teaching about adultery and marriage elsewhere in the Synoptic Gospels. Those who identified it correctly did not always go on to write about God's original intention at the creation of male and female.
- (g) If candidates had confined themselves to answering the questions asked, they would not have lost marks here. They recounted what was said after the man went away instead of before he went away.
- (h) This was sometimes muddled with (g), but was quite well answered.
- (i) This was generally popular, but candidates generally only remember the tearing of the curtain and confession of Jesus as Son of God.

Question 2

- (a) This was not a difficult question and it should have been possible for candidates to score well. Instead, candidates did not give Herod's reactions, but dealt fully with the wise men and the angelic interventions instead.
- (b) There were some good answers to the request for comments on Herod's character, including some who had explored the background material concerning Herod's treatment of his own family.

Question 3

This was tackled quite well by those who answered it. The material about John's teaching was fairly accurate, and the points of similarity between John and Jesus were picked out perceptively.

Question 4

This was not well answered. In **(a)(i)**, the material about judgement, insults and altar gifts with reconciliation seldom appeared in candidates' answers. There was a similar failure to remember what Jesus said about the causes of sin and the links he made between divorce and adultery.

Question 5

- (a)** Candidates remembered the Biblical material here rather better than in **Question 4**, but in writing about fasting, the illustrations about material mending and wineskins did not surface often enough. The material about what David and his troops did when hungry was rather better remembered.
- (b)** Answers should have included comments about Jesus' use of parables concerning social and home life. He was trying to win understanding rather than exacerbating antagonism. The use of scripture and its validity for Jesus, the mention of that greatest King and Messianic model also needed mentioning.

Question 6

Candidates seemed to rush into answering this question and then realised that they did not know the differences between the narratives. Most points looked for were covered but hardly ever all in one candidate's response. Explanation why both accounts are given in Matthew and Mark were virtually non-existent. Nobody suggested that Mark might have been mistaken; only one candidate saw that Matthew copied Mark. Both accounts are followed by a voyage on the lake and a dispute with Pharisees. It is possible that Mark used Peter and a difference source. One account is in Jewish territory (suggested by twelve baskets of leftovers), the other account in Gentile territory (suggested by seven baskets of leftovers).

Question 7

This was not a frequent choice with candidates, but it was surprising that the whole Lord's prayer was seldom given. Comments about the need for humility and teachableness instead of worldly attitudes were needed. Tolerance towards long-time enemies, Jesus' saving work, the need to worship God, the priority of the Kingdom, God's concern about daily needs, forgiveness of others and the time of trial – all these could have figured in candidates' answers.

Question 8

- (a)** Despite the clear wording of this question, far too many candidates gave the parable of the wicked husbandmen. Few saw the contrast between the labourers who came first and negotiated their payment, and the rest who made no conditions nor were offered any except a fair wage.
- (b)** As a result of this basic misunderstanding of the narrative, it was surprising that answers were fairly satisfactory. Too many answers concentrated on Churchgoers nowadays, and did not mention the Pharisees as the starters, sinners later and Gentiles last. Jesus' care for the underprivileged could have been mentioned.

Question 9

- (a)** Very few candidates attempted this question. They did not know what Jesus said about tithes and what Jesus said about oaths. They commented on the Sermon on the Mount, rather than the discussions in the Temple area.
- (b)** The effectiveness of Jesus' arguments was that he was always trying to lead people to glorify God. The Pharisees saw small things so intensely that they missed the obvious. Thus, they alienated ordinary folk and undermined their love for God and God's love for them.

Question 10

Narratives seldom stuck to what was asked; consequently, not many marks were gained. Comments on these sayings covered almost all the points required, but hardly ever in one candidate's response. Johannine material was frequently used.