

# RELIGIOUS STUDIES

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Paper 2048/01

Luke and Acts (1-21:15) Short Answer Question

## General comments

A good range of marks were achieved and there were an encouraging number of good scripts. However, a surprising number of scripts showed little or no evidence of a study of the material. In such instances it is assumed that the candidates would have had a very negative experience of the examinations, which is a great pity. Centres should only enter candidates who have made a study of the syllabus material.

As in previous years the questions on the Acts of the Apostles were generally less well answered than those on Luke's Gospel. Nevertheless, there were some outstanding scripts that reflected good knowledge and understanding of the text, and which suggested a provision of good preparation by those Centres.

Centres should note that correction fluid is not allowed to be used by candidates. This is stated clearly on the instructions on the front of the exam paper.

## Comments on Specific Questions

### *Section A*

#### Question 1

(a) and (b) The majority of candidates gave one answer correctly, but only a minority managed to give two correct titles. The most common wrong answers were "Son of David" or "King".

#### Question 2

(a) This was generally well answered. The most common wrong answer was "Jerusalem".

(b) Again, a large number of candidates answered this correctly.

#### Question 3

(a) Most candidates answered this correctly. "Elijah" was the most frequent answer given.

(b) "Christ" or "Messiah" was an acceptable answer. A significant number of candidates just wrote "God" which was not credited.

#### Question 4

(a) This was well answered. A number of alternatives were acceptable for the one mark. Most candidates opted for "calls neighbours together".

(b) Although most candidates did seemingly know the answer, many failed to gain the mark because they did not answer the question asked. For instance, many candidates just wrote the word "joy" or "God" without further explanation.

#### Question 5

(a) and (b) Most candidates managed to gain one mark. However, a significant number of candidates quoted the words from Acts of the Apostles of Stephen at his stoning, as one of their answers.



**Question 6**

- (a) The most common error was to refer to a violent wind rather than to the **sound** like the blowing of a violent wind.
- (b) Generally well answered.

**Question 7**

- (a) Many candidates confused the event with the sheet that appeared to Peter. Another common wrong answer was to relate the event to Paul's experience on the Damascus road rather than what happened in Damascus.
- (b) This part was generally well answered.

**Question 8**

- (a) and (b) For a few candidates this question clearly confused them as some odd suggestions were made. For example: "do not preach about Jesus".

**Question 9**

- (a) Those that did correctly identify the vision often gave a very brief or general statement about it (e.g. Paul saw a man from Macedonia). More was required to gain the mark.
- (b) Again, many candidates gave very brief answers such as "He must go to Macedonia". For the mark to be awarded, it was necessary that candidates made a reference to God calling Paul to preach the Gospel to them.

**Question 10**

- (a) Most candidates answered this correctly though it was required to make clear that it was Agabus rather than the owner of the belt (Paul) who tied himself up.
- (b) Again, the removal of the ambiguity of who was being referred to was required, in order for the mark to be gained.

**Section B**

**Question 11**

- (a), (b) and (c) All parts were generally well answered. Clearly this is a story that is well known. Part (b) was the one part where some candidates struggled. There was focus on the nets filling and the boat sinking rather than on Peter's words to Jesus.

**Question 12**

- (a) Candidates seemed unsure about the role and status of Joseph of Arimathea. A significant number of candidates confused him with Jesus' father.
- (b) Most candidates answered correctly. The most common wrong answers included "the soldiers" and "Herod".
- (c) Again, most candidates gave the correct answer though some candidates argued that the women had to wait for the resurrection before they could go to the tomb.

**Question 13**

- (a) Variant spellings were allowed for Gamaliel, though the name "Gallio" was not allowed as he appears elsewhere in Acts of the Apostles. Details of the status of Gamaliel were less well-known.
- (b) This was generally well answered. There was some leniency allowed regards the term "Sanhedrin" as equivalent phrases such as "high priest together with the court" were accepted.

**Question 14**

- (a) and (b)** Both parts were well answered. However, some candidates attributed the healing to Jesus rather than to Peter. The details of the account about the disciple called Tabitha seemed well known.

# RELIGIOUS STUDIES

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Paper 2048/02

Luke and Acts (1-21:15) Essay Questions

## General comments

The marks covered the full range. Many candidates exhibited excellent knowledge of the text, both in **Section A** on Luke's Gospel and in **Section B** on Acts of the Apostles. **Questions 5** and **10** were the least popular questions.

It was encouraging to see part **(b)** questions continuing to improve year on year. In the part **(b)** questions there were fewer answers that were merely descriptive, and many candidates produced some good discussion.

Some candidates still write out the question before answering. This is unnecessary and wastes time in the examination. Very few candidates broke the rubric. It should be noted by Centres and candidates that correction fluid is not allowed. This is stated in the instructions on the exam paper.

## Comments on Specific Questions

### **Section A**

#### **Question 1**

- (a)** This was generally well answered and a popular choice as a question. Only two of the three temptations were required but a significant number of candidates wrote about all three. However, only two were credited.

The most common causes for failure to gain full marks were candidates who omitted Satan saying to Jesus "If you are the Son of God..." and omitted the reference to authority and splendour in the second temptation. There was also some conflation of the other Gospel accounts of the temptations.

- (b)** This was a part **(b)** question that was particularly poorly answered. Very few candidates explained the temptations in terms of Jesus pursuing a different type of Messiahship. A common answer was to write about anything that Jesus did that involved bread.

#### **Question 2**

- (a)** There was good knowledge shown of the text. Some candidates did not read the question carefully enough and only described the instructions that Jesus gave the disciples, omitting what the disciples reported when they returned.

- (b)** Many candidates merely repeated what they had written in part **(a)**. This was surprising given the amount of material in Luke's Gospel concerning discipleship. However, there were some excellent answers which demonstrated the candidate's wide knowledge of Luke's Gospel and references were made, for example, to Jesus' teaching about taking up the cross and the parable of the rich ruler.

#### **Question 3**

- (a)** This was generally well answered with most candidates being able to recount the details of the event. The most common omission in the accounts was the reference to the man crying out to Jesus saying "What do you want with me, Jesus, Son of the Most High God? I beg you, do not torture me."

- (b) Many candidates gave good answers particularly discussing the authority and power of Jesus. A number of candidates highlighted aspects of Jesus' mission by noting that the area was Gentile and that the man was told to tell others of what had happened.

#### Question 4

- (a) Although the parable is clearly well known, there was surprising confusion about who passed by on the other side, and the details of exactly what the Samaritan did. Some candidates thought the man injured was the Samaritan, whilst a few candidates related the story of the Samaritan woman at the well.
- (b) There were some good answers but many candidates tended to give general statements about being a good neighbour, missing the force of the parable by not commenting on the relevance of the fact that it was a Samaritan.

#### Question 5

- (a) Although few candidates attempted this question, those that did generally gave good answers. There was some conflation of the accounts found in the other gospels, such as Pilate washing his hands.
- (b) Although most candidates could explain how the charges against Jesus were different before Pilate from when he was before the Council of the Elders, the reason for those changes was rarely discussed.

### Section B

#### Question 6

- (a) This question gave rise to a lot of confusion as to which events were being asked about. The question was about Acts 1:6-11. However, many candidates answered as though it was a Luke's Gospel question (despite it being in **Section B**). Answers ranged from accounts of the Last Supper, to the events at Emmaus. Other candidates described the events at Pentecost.
- (b) Some candidates gave just vague generalisations which were not really focused on preaching the Gospel and bearing witness to Jesus.

#### Question 7

- (a) A popular question in which many candidates showed detailed knowledge of the account of the healing.
- (b) Many candidates limited their answer by discussing only one group of people. Other candidates wrote imaginative essays about how people must have felt but accounts that had little or no basis in the text, and therefore could not be credited.

#### Question 8

- (a) This was generally well answered. Those candidates who struggled tended to be unsure about the events at Paphos and confuse it with the story about Simon the sorcerer in Acts 8.
- (b) There were some good answers but many candidates tended to limit their discussion to the events discussed in part (a).

#### Question 9

- (a) This was a popular question and generally well answered with most candidates being able to recount the key details. The most common omission in the accounts was the reference to Peter being told by the Spirit that he must go with the people who the Spirit had sent to the house.
- (b) Some excellent answers which showed good understanding of the significance of Cornelius being a Gentile, and how this event led to the spread of the gospel.



**Question 10**

- (a) Although only a few candidates answered this question, those that did generally gave good answers showing detailed knowledge of the text.
- (b) Candidates did not seem prepared for this area of questioning and those that did answer tended to just state that it showed Luke was author, without explaining or developing the argument.