CAMBRIDGE
International Education

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BIBLICAL STUDIES **9484/22**

Paper 2 The Development of Christianity **October/November 2025**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

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Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

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Annotations guidance for centres

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

Annotations

Annotation	Meaning
	Correct point
N/A	Highlighting areas of text
N/A	Allows comments to be entered in speech bubbles on the candidate response.
N/A	Allows comments to be entered at the bottom of the RM marking window and then displayed when the associated question item is navigated to.
TV	Too vague
L1	Level one
L2	Level two
L3	Level three
L4	Level four
L5	Level five
NAQ	Not answered question
SEEN	Indicates that the point has been noted, but no credit has been given.
EVAL	Evaluation

Guidance on using levels-based mark schemes

Marking of work should be positive, rewarding achievement where possible, but clearly differentiating across the whole range of marks, where appropriate.

The marker should look at the work and then make a judgement about which level statement is the best fit. In practice, work does not always match one level statement precisely so a judgement may need to be made between two or more level statements.

Once a best-fit level statement has been identified, use the following guidance to decide on a specific mark:

- If the candidate's work **convincingly** meets the level statement, award the highest mark.
- If the candidate's work **adequately** meets the level statement, award the most appropriate mark in the middle of the range (where middle marks are available).
- If the candidate's work **just** meets the level statement, award the lowest mark.

Social Sciences and Humanities Subject Specific Marking Principles (for point-based marking)

Components using point-based marking:

• Point marking is often used to reward knowledge, understanding and application of skills. We give credit where the candidate's answer shows relevant knowledge, understanding and application of skills in answering the question. We do not give credit where the answer shows confusion.

From this it follows that we:

a DO credit answers which are worded differently from the mark scheme if they clearly convey the same meaning (unless the mark scheme requires a specific term)

b DO credit alternative answers/examples which are not written in the mark scheme if they are correct

c DO NOT credit answers simply for using a 'key term' unless that is all that is required. (Check for evidence it is understood and not used wrongly)

d DO NOT credit answers which are obviously self-contradicting or trying to cover all possibilities, e.g. a scattergun approach to a question asking for *n* items

e DO NOT give further credit for what is effectively repetition of a correct point already credited unless the language itself is being tested. This applies equally to 'mirror statements' (i.e. polluted/not polluted)

f DO NOT require spellings to be correct, unless this is part of the test. However spellings of syllabus terms must allow for clear and unambiguous separation from other syllabus terms with which they may be confused (e.g. Corrasion/Corrosion).

Presentation of mark scheme:

- Slashes (/) or the word 'or' separate alternative ways of making the same point.
- Semi colons (;) bullet points (•) or figures in brackets (1) separate different points.
- Content in the answer column in brackets is for examiner information/context to clarify the marking but is not required to earn the mark (except Accounting syllabuses where they indicate negative numbers).

Annotation:

- For levels of response marking, the level awarded should be annotated on the script.
- For point marking, ticks can be used to indicate correct answers and crosses can be used to indicate wrong answers. There is no direct relationship between ticks and marks. Ticks have no defined meaning for levels of response marking.
- Other annotations will be used by examiners as agreed during standardisation, and the meaning will be understood by all examiners who marked that paper.

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Assessment objectives

AO1 Knowledge and understanding
Demonstrate knowledge and understanding of specified texts and Christian teachings, beliefs and practices as recorded in the Bible.

AO2 Analysis and evaluation
Analyse, evaluate and discuss evidence, points of view and issues in Christianity.

Table A: AO1 Knowledge and understanding (10 marks)

Use this table to give marks for each candidate response for **Questions 1(b), 2(b), 3(a) and 4(a).**

Level	Description	Marks
Level 4	**Detailed accurate knowledge with good understanding** • Uses a range of detailed, accurate and relevant knowledge. • Demonstrates understanding through a well-developed response. • Fully addresses the question. • Good understanding of the context, if relevant.	9–10
Level 3	**Mostly accurate knowledge with some understanding** • Uses a range of mostly accurate and relevant knowledge. • Demonstrates understanding though a developed response. • Addresses most aspects of the question. • Some engagement with the context, if relevant.	6–8
Level 2	**Partially accurate knowledge with limited understanding** • Uses a range of knowledge which may be partially accurate. • Demonstrates limited understanding through a partially developed response. • Attempts to address the question. • Attempts to engage with the context, if relevant.	3–5
Level 1	**Limited knowledge and basic understanding** • Identifies a limited range of knowledge which may not be accurate. • Demonstrates basic understanding through a limited response. • Response is relevant to the topic but does not directly address the question. • Little or no reference to the context, if relevant.	1–2
Level 0	No relevant material to credit.	0

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Table B: AO2 Analysis and evaluation (10 marks)

Use this table to give marks for each candidate response for **Question 1(c) and 2(c).**

Level	Description	Marks
Level 5	**Effective conclusion with analysis of points of view** • Analyses the importance and/or strength of different points of view in detail. • Uses accurate evidence to support a sustained and well-structured discussion. • Coherent conclusion to the question which evaluates knowledge and points of view.	9–10
Level 4	**Coherent conclusion supported by evidenced points of view** • Discusses different points of view in some detail. • Uses accurate evidence to support a well-structured discussion. • Coherent conclusion to the question which evaluates knowledge and points of view.	7–8
Level 3	**Satisfactory conclusion with different points of view** • Recognises different points of view and discusses at least one in some detail. • Uses some evidence to support discussion. • Satisfactory conclusion to the question which is linked to a range of knowledge and points of view.	5–6
Level 2	**Basic conclusion with a supported point of view** • Discusses one point of view. • Uses supporting evidence for one or more relevant points. The support may not be wholly relevant or accurate. • Attempted conclusion to the question which is linked to knowledge and/or a point of view.	3–4
Level 1	**Limited interpretation with a point of view** • States a point of view. • Little or no supporting evidence. • Attempted interpretation which may not directly address the question.	1–2
Level 0	No relevant material to credit.	0

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Table C: AO2 Analysis and evaluation (15 marks)

Use this table to give marks for each candidate response for **Questions 3(b)** and **4(b)**.

Level	Description	Marks
Level 5	**Effective conclusion with analysis of points of view** • Analyses the importance and/or strength of different points of view in detail. • Uses accurate evidence to support a sustained and well-structured discussion. • Coherent conclusion to the question which evaluates knowledge and points of view.	13–15
Level 4	**Coherent conclusion supported by evidenced points of view** • Discusses different points of view in some detail. • Uses accurate evidence to support a well-structured discussion. • Coherent conclusion to the question which evaluates knowledge and points of view.	10–12
Level 3	**Satisfactory conclusion with different points of view** • Recognises different points of view and discusses at least one in some detail. • Uses some evidence to support discussion. • Satisfactory conclusion to the question which is linked to a range of knowledge and points of view.	7–9
Level 2	**Basic conclusion with a supported point of view** • Discusses one point of view. • Uses supporting evidence for one or more relevant points. The support may not be wholly relevant or accurate. • Attempted conclusion to the question which is linked to knowledge and/or a point of view.	4–6
Level 1	**Limited interpretation with a point of view** • States a point of view. • Little or no supporting evidence. • Attempted interpretation which may not directly address the question.	1–3
Level 0	No relevant material to credit.	0

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Question	Answer	Marks
1(a)	**Describe what led to Stephen being appointed by the twelve apostles to serve the Christian community.** Award up to 5 marks for AO1 Knowledge and understanding. Award up to five marks max. for a comprehensive answer. Either direct quotation from the text or paraphrase is acceptable All relevant material must be credited. The Greek-speaking Christians complained to the Twelve Apostles that the widows in their community were not being treated fairly. (**1**) The apostles told the Christian community that they should not neglect God in order to distribute food. **(1)** They told the Christians to choose seven reputable men, full of the Spirit and wisdom to be appointed. **(1)** The apostles would focus on prayer and preaching. **(1)** The community chose Stephen because he had deep faith and was full of the Spirit. **(1)** They also chose Philip and five others / Prochorus (Nicanor, Timon, Parmenas, Nicolaus). **(1)** The men stood before the apostles, who prayed and laid their hands on them. **(1)** Based on Acts 6:1-6.	**5**

Question	Answer	Marks
1(b)	**Examine the ministry and martyrdom of Stephen.** Use Table A: AO1 Knowledge and understanding (10 marks) to mark candidate responses to this question. Award up to 10 marks. **Indicative content** Answers may include some of the following ideas, but all relevant material must be credited. • In common with the apostles and other leaders of the early Christian community, Stephen performed many miracles. This was attributed to the grace and power he received from God. • As one of the seven appointed by the apostles, he was involved in the practical concern of ensuring that the widows from the Greek-speaking communities were given a fair share of food. • He preached in the synagogue of the Freedmen. This would have been a Greek-speaking community and was multi-national. They might have been more open to his preaching than the more conservative Jews who were native to Jerusalem, but he aroused opposition. He was gifted in debate however, and his opponents could not argue successfully against him. • False accusations of blasphemy were made against him, and this led to his arrest and trial before the Sanhedrin. The setting up of false witnesses and the charge brought against him are reminiscent of the trial of Jesus. He was accused of saying that Jesus would destroy the Temple and change the laws set by Moses. • The members of the Sanhedrin looked intently at him, and his face seemed like that of an angel. Their fury at what Stephen went on to say is vividly described. • The description of Stephen's death is strongly reminiscent of the Gospels: seeing Jesus at the right hand of God is similar to Jesus' words at his trial. Stephen's final two prayers echo Jesus' prayers in Luke's account of the crucifixion: commending his soul to God and asking for forgiveness for those responsible for his death. • Stoning was the Jewish form of execution. Stephen prayed when he was being stoned, and Saul approved.	**10**

Question	Answer	Marks
1(c)	**'Stephen's death had little impact on the Jerusalem Church.' Discuss this claim.** Use Table B: AO2 Analysis and evaluation (10 marks) to mark candidate responses to this question. Award up to 10 marks. **Indicative content** Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. **Little impact:** • Most of the Christian community did not face persecution. It was only the Greek-speaking sector that was affected. • The apostles remained in Jerusalem, as evidenced by the Jerusalem Council. The Council testifies to a structured and flourishing community. • The Jerusalem Church continued to be seen as the source of authority, as seen from the aftermath of the conversion of Cornelius as well as the Jerusalem Council. It was shown especial respect, as shown in the famine collection in Syrian Antioch and Paul's instructions to the Corinthian Church about a collection for the needy in Jerusalem. **Some impact:** • Saul's role at Stephen's martyrdom and the leading role he took in the subsequent persecution are highlighted by the author of Acts. It may be that the martyrdom played some part in what happened on the road to Damascus. • The ensuing persecution of the Greek-speaking community led to some of the leading figures leaving Jerusalem. After his mission to Samaria and his encounter with the Ethiopian official, Philip spent the rest of his life at Caesarea. • The dispersion of the Greek-speaking community as a result of persecution had a negative effect on the Jerusalem Church, which became very conservative. This can be seen from the reaction to the conversion of Cornelius and to the 'mixed' Christian community in Syrian Antioch. This conservatism led to tensions with Paul and Barnabas in particular.	**10**

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Question	Answer	Marks
OR		
2(a)	**Outline Trajan's reply to the letter from Pliny the Younger.** Award up to 5 marks for AO1 Knowledge and understanding. Award up to five marks max. for a comprehensive answer. Either direct quotation from the text or paraphrase is acceptable All relevant material must be credited. Pliny had followed the correct procedure in his handling of the cases of those denounced to him as Christians. **(1)** There could be no general rule that would act as a fixed standard. **(1)** Christians are not to be sought out but should be punished if they are (denounced and) shown to be guilty. **(1)** However, anyone who denies he is a Christian and shows it by worshipping Roman gods should be pardoned. **(1)** Anonymous accusations should be ignored as they set a dangerous precedent and are incompatible with our attitudes. **(1)**	**5**

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Question	Answer	Marks
2(b)	**Examine the content of Pliny the Younger's letter to Trajan.** Use Table A: AO1 Knowledge and understanding (10 marks) to mark candidate responses to this question. Award up to 10 marks. **Indicative content** Answers may include some of the following ideas, but all relevant material must be credited. • Pliny was governor of Pontus and Bithynia from A.D. 111-113. The opening to his letter shows that he was eager to please the emperor. He wanted to know what should be done with those reported to him as being Christian. In particular he wanted to know if allowance should be made for age or for those who recanted, and whether punishment should be given on the basis of being a Christian or for the offences associated with Christians. • Pliny outlined his procedure to date as follows: up to three interrogations were carried out, with warning of punishment. Those who did not deny or recant were executed because of their obstinacy. Those who were Roman citizens were treated differently; they were sent to Rome for trial there. • Pliny received yet more accusations, including an anonymous document that contained many names. He discharged those who denied that they had ever been Christians or who said that in the past they had been but no longer were. He was convinced that they were speaking the truth because they were willing to invoke the Roman gods, to offer prayer along with incense and wine before an image of Trajan, and to curse Christ. • Pliny was told about the nature of their meetings. They met on a set day before dawn, presumably on a Sunday, and they sang a hymn to Christ whom they recognised as divine. They also took an oath that they would not commit theft, adultery, fraud or go back on promises made. They met again later for a simple meal of ordinary food. Presumably this was a reference to the Agape. They had stopped doing this, however, when Pliny had implemented Trajan's ban on secret associations. Two female slaves had been tortured but revealed nothing of concern. • The sheer number of people accused of being Christian and the fact that Christianity had spread throughout the province, involving men and women of all ages and from every social class was a matter of great concern to Pliny. Therefore he had halted the interrogations until he had received further instruction from Trajan. • Pliny was confident that the issue could be sorted, as already the pagan temples were being frequented again and religious rituals were once more being practised.	**10**

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Question	Answer	Marks
2(c)	**Evaluate the view that Christianity was seen more as a religious than a political threat to the stability of the Roman Empire.** Use Table B: AO2 Analysis and evaluation (10 marks) to mark candidate responses to this question. Award up to 10 marks. **Indicative content** Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. **A religious threat:** • Pliny's letter concentrated more on the religious threat. He complained that the temples had been virtually deserted, the sacred rites had been neglected and the sale of sacrificial animals had plummeted. Trajan's reply suggests that he saw the threat more as a religious one. Given Trajan's concern to stamp out political unrest, had he seen Christianity as posing a political threat, he would have responded more firmly. • In Philippi, Paul and Silas were beaten and imprisoned because of the accusation that they were advocating unlawful practices. • The charge brought against Paul by the Jews in Corinth was a religious one. Gallio, however, dismissed it. He made it clear that Paul had committed no crime against the state. • The riot at Ephesus was the result of Demetrius' claim that Paul's preaching was a threat to the status of Artemis. The chant 'Great is Artemis of the Ephesians' shows that that threat posed by Christianity was perceived to be religious and not political. **A political threat:** • The charge before the magistrates in Thessalonica was political and the mob linked Paul's mission to the serious unrest that Jewish nationalists had stirred up not just in Judaea but throughout the Empire. The claim that the apostles were proclaiming Christ as a king was a very serious accusation of sedition. • There are several references in 1 Peter that suggest official investigation and persecution but the reasons for it are not explicitly stated. However, the emphasis in 1 Peter on accepting the authority of the emperor and of governors as his appointees was to silence opposition, and this suggests that Christianity was being seen by some as a political threat. • Tacitus' account of the persecution of Christians implied that the concern was political by linking their religion to Christus, who had been executed for sedition. He regarded Christianity as a 'mischievous superstition'.	**10**

Question	Answer	Marks
EITHER		
3(a)	**Examine Paul's teaching in 1 Corinthians 13 on the nature of Christian love.** Use Table A: AO1 Knowledge and understanding (10 marks) to mark candidate responses to this question. Award up to 10 marks. **Indicative content** Answers may include some of the following ideas, but all relevant material must be credited. • Paul's uses *agape* for Christian love, filling it out with the qualities valued by the Church. It was about the unconditional, absolute loyalty and devotion shown by God, which his chosen people were called to reflect in their relationships with God and one another. • Without love, the gifts valued by the Corinthian Christians were worthless: *glossolalia*, prophecy and knowledge. Also worthless without love were miracle-working faith, renouncing possessions and martyrdom. • Love is personified by Paul, and its qualities were probably those least evident in the Corinthian Church: patience and kindness, without arrogance or pushiness. Love was not self-centred, insisting on having its own way and did not bear grudges. • Love was forbearing and trusting; it was characterised by hope and endurance. • Those spiritual gifts valued by the Corinthian community would come to an end when all was revealed, for they were only partial. Paul compared this to the limited capacity for understanding shown by a child; it came to an end with adulthood. It was also like looking in a mirror, which gave only a distorted image. Full knowledge would come with entry to the kingdom of God. • Paul valued three gifts above all others: faith, hope and love. The greatest of these was love, and it was this gift that the Corinthian Christians should seek to obtain.	**10**

Question	Answer	Marks
3(b)	**'Lack of love was the main cause of the issues in the Corinthian Church.' Evaluate this view.** Use Table C: AO2 Analysis and evaluation (15 marks) to mark candidate responses to this question. Award up to 15 marks. **Indicative content** Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. **The main cause:** • Those Christians who had no issues with eating meat sacrificed to idols despised those who did have issues. Paul had to tell the so-called 'strong' Christians that they should show consideration to those whose consciences were weak. He declared that he would give up his right to eat meat if doing so proved a stumbling block to others. • The more well-to-do Christians, when they ate together, showed a lack of love. They had more than enough to eat and drink, while the poor went hungry. Paul condemned them for this inconsiderate behaviour. • The disorderly behaviour of many at worship showed a lack of consideration for others. The behaviour of some of the women was unacceptably self-assertive. Again, Paul condemned this, saying that worship should be orderly so that the whole community might benefit. • Paul denounced the jealousy and quarrelling between different factions in the community. Their boasting about human leaders was symptomatic of a lack of love. **Not the main cause:** • The divisions that were threatening to break up the community were concerned with matters of belief. The main issue for many was not so much lack of love as an over-emphasis on the importance of *gnosis*. Worldly knowledge and worldly wisdom were all that mattered. Others were more concerned with keeping to Jewish laws. These different beliefs led to the formation of different factions. It could be argued that the attitudes of the 'strong' Christians in the matter of eating meat sacrificed to idols also stemmed from their understanding of *gnosis* as liberating them from previously held beliefs rather than simply from a lack of love. Paul denounced this, stating that 'knowledge puffs up'. • The chaotic nature of worship could be seen as due to a lack of understanding about what it meant to be part of the Christian community. This led to Paul's teaching on individual Christians being members of the body of Christ, each with their own part to play. His instructions about collecting for the Church in Jerusalem were a practical way of addressing this lack of understanding. • The letter written to Paul raised questions about chastity and marriage. Their concern here was not about lack of love but about whether sexual relationships were appropriate, now that they were Christians and awaiting the *parousia.* The advice Paul gave about sexual relationships, marriage and divorce focused on helping the Corinthian Christians to understand what the imminence of the *parousia* meant for everyday life in the meantime.	**15**

Question	Answer	Marks
OR		
4(a)	**Examine the content of Paul's sermon in the synagogue at Pisidian Antioch.** Use Table A: AO1 Knowledge and understanding (10 marks) to mark candidate responses to this question. Award up to 10 marks. **Indicative content** Answers may include some of the following ideas, but all relevant material must be credited. • Paul was addressing Jews and Godfearers. Godfearers were gentiles who were attracted to the monotheistic belief and high ethical standards of Judaism but were not full converts. The sermon followed a similar pattern to those of Peter at Pentecost and at Caesarea. • Paul started with a brief summary of Jewish history from the Exodus to Samuel's choice of David as king. • He referred to Jesus as descended from David and as the promised Saviour. His ministry was preceded by that of John. Paul referred to John's baptism of repentance and his contrast of himself with Jesus in language similar to that in the Gospels. • The Jewish community living in Jerusalem was responsible for Jesus being sentenced to death by Pilate. Paul explained their opposition to Jesus as due to their failure to understand the Jewish scriptures. The sermon implies that it was they who carried out his burial. • The climax of the speech was the statement of Jesus' resurrection. This was not a feature of Jewish thinking about the Messiah, and so perhaps that is why Paul felt the need to support the claim with three quotations from the scriptures. • The sermon ended with the declaration that through Jesus forgiveness of sins was available to all who believed in him, and with a warning of the consequences of not believing.	**10**

Question	Answer	Marks
4(b)	**'Paul's expulsion from Pisidian Antioch was inevitable.' Evaluate this view.** Use Table C: AO2 Analysis and evaluation (15 marks) to mark candidate responses to this question. Award up to 15 marks. **Indicative content** Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. **Paul's expulsion was inevitable:** • Preaching the gospel in synagogues was almost always met with opposition and rejection. Peter's sermon in the Temple led to his arrest by the Sanhedrin. Paul also experienced opposition in the synagogues at Iconium, Thessalonica, Corinth and Ephesus. His ministry in both Philippi and Ephesus led to him leaving those cities as a result of trouble. • The message he proclaimed was likely to prove inflammatory to some of his audience. They would not like what he said about the rejection of Jesus by the religious authorities in Jerusalem who would have been highly regarded by the Jews of the diaspora or his denunciation of them when they rejected his message. His reference to the Messiah as having been crucified would have been offensive, as this form of death was regarded as accursed. His proclamation of the resurrection was not standard belief about the Messiah. • In both Pisidian Antioch and Thessalonica, reference is made to well-to-do female Godfearers and men of influence in those cities who took action against Paul. • At this point in the reign of the emperor Claudius, there was considerable Jewish unrest following on the death of Agrippa, not just in Judaea, but throughout the empire. Paul and Barnabas might have been seen as Jewish troublemakers who needed to be expelled before they stirred up unrest. **Paul's expulsion was not inevitable:** • There is no reference to any hostility in Derbe. Acts simply states that he made many converts there, so even on this first missionary journey, where Paul faced a great deal of hostility, it was not inevitable. • There was no such hostility when Paul preached in the synagogue at Beroea. Many Jews and others of high status became Christians. It was only when Jews from Thessalonica arrived to cause trouble that Paul had to leave. It was not because of what he said in the synagogue. • Paul had mixed success in Athens, making a few converts but being mocked for his talk of resurrection. There was, however, no indication of any actual hostility. • Not long after, Paul returned to Pisidian Antioch to strengthen the newly founded Christian community there. There is no indication that he faced further opposition. This suggests that the earlier action by the community there was a spontaneous reaction rather than something that was thought out and official.	**15**

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