



Cambridge International AS & A Level

BIBLICAL STUDIES

9484/22

Paper 2 The Development of Christianity

October/November 2023

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.

Cambridge International is publishing the mark schemes for the October/November 2023 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

This document consists of **17** printed pages.

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 descriptors 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.

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)****1. 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).

2. 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).

3. Annotation:

- 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.
- For levels of response marking, the level awarded should be annotated on the script.
- Other annotations will be used by examiners as agreed during standardisation, and the meaning will be understood by all examiners who marked that paper.

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	<p>Detailed accurate knowledge with good understanding</p> <ul style="list-style-type: none"> • 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	<p>Mostly accurate knowledge with some understanding</p> <ul style="list-style-type: none"> • Uses a range of mostly accurate and relevant knowledge. • Demonstrates understanding through a developed response. • Addresses most aspects of the question. • Some engagement with the context, if relevant. 	6–8
Level 2	<p>Partially accurate knowledge with limited understanding</p> <ul style="list-style-type: none"> • 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	<p>Limited knowledge and basic understanding</p> <ul style="list-style-type: none"> • 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

Table B: AO2 Analysis and evaluation (10 marks)

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

Level	Description	Marks
Level 5	<p>Effective conclusion with analysis of points of view</p> <ul style="list-style-type: none"> Analyses the importance and/or strength of different points of view in detail. Uses accurate evidence to support a sustained and well-structured discussion. Effective conclusion to the question which evaluates knowledge and points of view. 	9–10
Level 4	<p>Coherent conclusion supported by evidenced points of view</p> <ul style="list-style-type: none"> 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	<p>Satisfactory conclusion with different points of view</p> <ul style="list-style-type: none"> Recognises different points of view and discusses at least one in some detail. Uses accurate 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	<p>Basic conclusion with a supported point of view</p> <ul style="list-style-type: none"> 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	<p>Limited interpretation with a point of view</p> <ul style="list-style-type: none"> 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

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	<p>Effective conclusion with analysis of points of view</p> <ul style="list-style-type: none"> Analyses the importance and/or strength of different points of view in detail. Uses accurate evidence to support a sustained and well-structured discussion. Effective conclusion to the question which evaluates knowledge. 	13–15
Level 4	<p>Coherent conclusion supported by evidenced points of view</p> <ul style="list-style-type: none"> 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	<p>Satisfactory conclusion with different points of view</p> <ul style="list-style-type: none"> Recognises different points of view and discusses at least one in some detail. Uses accurate 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	<p>Basic conclusion with a supported point of view</p> <ul style="list-style-type: none"> 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	<p>Limited interpretation with a point of view</p> <ul style="list-style-type: none"> 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

Section A

Question	Answer	Marks
EITHER		
1(a)	<p>Outline Jesus' warnings about the nature of persecution as recorded in Luke 21:12–19.</p> <p>Award up to 5 marks for AO1 Knowledge and understanding.</p> <p>Award up to 5 marks max. for a comprehensive answer.</p> <p>Either direct quotation from the text or paraphrase is acceptable. All relevant material must be credited.</p> <p>Jesus warned his disciples about what would happen before the signs occurred (famine, plague, etc.) (1). They would be arrested and persecuted (1). They would be handed over to synagogues and would be imprisoned (1). They would be brought to kings and governors for trial because of being Christian (1). They would have an opportunity to testify, but they need not prepare in advance (they would be given the words to use). (1) They would be betrayed by parents, brothers, relatives and friends and some would be killed (1). They would be hated by everyone because they were Christian (1).</p>	5

Question	Answer	Marks
1(b)	<p>Explain why Christians faced hostility, according to 1 Peter.</p> <p>Use Table A: AO1 Knowledge and understanding (10 marks) to mark candidate responses to this question.</p> <p>Award up to 10 marks.</p> <p>Indicative content</p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <ul style="list-style-type: none"> • They were slandered by non-Christians as evil doers. This might indicate general hostility that they experienced in the course of daily life from neighbours because they did not take part in the rituals expected of good and loyal citizens. It might also refer to rumours about the nature of their worship. Some scholars suggest that they were facing accusations from officials, arguing that the statement that they might have to give an explanation of their faith used technical language for an official investigation in court. Others think it more likely that 1 Peter 3:15 refers to charges brought less officially to local magistrates. • In his advice to slaves, the author of 1 Peter urged them to follow the example of Jesus when he faced hostility. This might suggest that the reference to unjust suffering was a reference to violence inflicted because they were Christians. The whole household was expected to follow the religion of its head. Similarly, the final words of advice to those women married to non-Christians implies the possibility of hostility; they were not to succumb to fear when threatened because they did not practise their husbands' religion. • The Christian community was facing verbal abuse from their neighbours because of their refusal to indulge in the kind of licentious behaviour that they had participated in before their conversion. • Persecution may have been carried out simply because they were Christians, just as Christians were persecuted throughout the empire. • Accept theological explanations: it was to receive salvation; their honourable conduct in the face of persecution would lead their opponents to acknowledge God; it was time for judgement; it was the work of Satan. 	10

Question	Answer	Marks
1(c)	<p>Discuss the differences between the teaching about facing persecution in Luke 21 and in 1 Peter.</p> <p>Use Table B: AO2 Analysis and evaluation (10 marks) to mark candidate responses to this question.</p> <p>Award up to 10 marks.</p> <p>Indicative content</p> <p>Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <ul style="list-style-type: none"> • The warnings about persecution in Luke 21 form part of Luke’s version of the apocalypse and judgement, whereas 1 Peter is set in the context of the everyday experience of Christians in first-century Asia Minor. Although both texts referred to the fate of those who opposed Jesus’ followers, there was a stronger focus on this in 1 Peter, perhaps because of the real possibility that some Christians would succumb to pressure and abandon their faith. Both, however, were similar in their assurances of salvation. Jesus assured his disciples of their ultimate victory. They would receive eternal life. The author of 1 Peter asserted that suffering would not have the last word. God would bring deliverance. • Jesus told his disciples not to think in advance about how they would defend themselves. He would inspire them in such a way that none would be able to withstand them. In 1 Peter, however, the Christians were to be ready to make a defence if called to do so. It would be the manner of their response that would put their accusers to shame. • Jesus said that by being taken to court his disciples would be testifying to the gospel. The author of 1 Peter said that their honourable conduct in the face of persecution would be a pointer to God’s glory. It could be said that in both what might have seemed a shameful, humiliating and frightening experience was given a noble and positive purpose. • Jesus reassured his disciples that he would be with them when they faced suffering. The Christians for whom 1 Peter was written were assured that God’s Spirit would be with them when they were reviled. The overall point of encouragement and reassurance being made in both, however, was the same. 	10

Question	Answer	Marks
OR		
2(a)	<p>Outline Paul’s teaching on both marriage and divorce in 1 Corinthians 7.</p> <p>Award up to 5 marks for AO1 Knowledge and understanding.</p> <p>Award up to 5 marks max. for a comprehensive answer.</p> <p>Either direct quotation from the text or paraphrase is acceptable. All relevant material must be credited.</p> <p>Because of immorality a man should have one wife and a woman one husband (1). Giving conjugal rights should be an expression of the woman not ruling over her body and the man not ruling over his (1). Any abstinence should be agreed by both for religious reasons and be temporary to avoid temptation (1). Widows (the unmarried) should not marry unless their sexual urges were too strong (better to marry than to burn with passion) (1). There should be no divorce by either spouse but if women did separate, they should remain unmarried or be reconciled to their husbands (1). In the case of those married to non-Christians, if those partners agreed to continue living with them, they should not divorce them (1). They were to accept it if the non-Christian partner wanted separation, as in such a case the Christian wife was not bound by rules relating to divorce (1).</p>	5

Question	Answer	Marks
2(b)	<p>Explain the reasons for Paul’s teaching on divorce in 1 Corinthians.</p> <p>Use Table A: AO1 Knowledge and understanding (10 marks) to mark candidate responses to this question.</p> <p>Award up to 10 marks.</p> <p>Indicative content</p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <ul style="list-style-type: none"> • Paul’s teaching came as a response to questions raised in a letter that the Corinthian Church had sent to Paul. On the basis of what Paul wrote, some scholars suggest that there may have been the following issues raised in relation to divorce: whether divorce and remarriage were acceptable, and whether a person converted to Christianity should divorce his/her unconverted spouse. Gnostic influences and the pagan background of many converts might have led to these questions. • Paul was also influenced by his views on the imminence of the <i>parousia</i>. This belief led him to encourage remaining in the same condition, e.g. married couples should remain married. • Paul’s teaching on divorce in marriages where both partners were Christian was based on the teaching of Jesus. Like Jesus, he was opposed to the idea of divorce, but he nevertheless recognised that sometimes it would occur. He therefore gave guidance on this. • The issue of inter-faith marriages would not have been relevant to the situation of Jesus and his disciples, but the evidence both here and in 1 Peter shows that it was an issue in the early church. Paul’s teaching on divorce in the case of inter-faith marriages was based on his own insights. • Paul’s concern for peace and harmony within the church motivated his overall view that divorce should not take place and that Christians in inter-faith marriages should not take the initiative in seeking divorce but that they should respect their partners’ wishes if they wanted separation. • Secondly, he saw the missionary opportunities within inter-faith marriages. It might be that the non-Christian partner was converted through the example set by the Christian spouse. In any case, the non-believing spouse and children were sanctified by the marriage. 	10

Question	Answer	Marks
2(c)	<p>Assess the view that Paul was not in favour of marriage.</p> <p>Use Table B: AO2 Analysis and evaluation (10 marks) to mark candidate responses to this question.</p> <p>Award up to 10 marks.</p> <p>Indicative content</p> <p>Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <p>For the view:</p> <ul style="list-style-type: none"> • Paul seemed to view marriage as a concession to human weakness. He wished that all could be as he was. Paul saw not being married as the preferable state. • Marriage was an institution bound up with life on earth; it had no eternal significance. It would cease to exist at the <i>parousia</i>, and so those who were married should lead their lives with that in mind. The <i>parousia</i> would change everything. • In view of the <i>parousia</i>'s imminence, he commended celibacy for those who could cope with it. Life would be difficult for those who were married, since they would have a double focus: fulfilling their marital responsibilities and preparing for the end. <p>Other views:</p> <ul style="list-style-type: none"> • Paul did not agree unreservedly with the statement made by some that sexual abstinence was the right approach for Christians. He advised the Christians in Corinth to remain in their current state, i.e. if married, they should remain married. • He said that getting married was not committing a sin. Celibacy was only for those who could control their sexual desires. Moreover, celibacy was not the only gift given by God; those who did not have that gift would be given others, the implication being that all were of equal value. • It was not so much that Paul was opposed to marriage in general; it might have been the particular situation in Corinth that prompted his teaching. He may have been concerned about 'gnostic' beliefs in the community that encouraged abstinence and divorce or the influence on some of their pagan licentious past. As with other issues, he might have wanted to discourage licence to do anything. • Paul's attitude to divorce implied a high regard for marriage. He referred to the teaching of Jesus in support of his stance on this, though like Jesus he did recognise that marriages might break down. His reasons for opposing divorce in inter-faith marriages showed the missionary potential that he could see in such marriages. 	10

Section B

Question	Answer	Marks
EITHER		
3(a)	<p data-bbox="304 376 1278 412">Examine the role of Barnabas in the development of the early church.</p> <p data-bbox="304 448 1209 512">Use Table A: AO1 Knowledge and understanding (10 marks) to mark candidate responses to this question.</p> <p data-bbox="304 548 603 584">Award up to 10 marks.</p> <p data-bbox="304 620 560 656">Indicative content</p> <p data-bbox="304 692 1273 757">Answers may include some of the following ideas, but all relevant material must be credited.</p> <ul data-bbox="304 792 1326 1361" style="list-style-type: none"> <li data-bbox="304 792 1278 891">• Barnabas set an example of generous giving to the Jerusalem Church when he sold land and gave the money raised to the apostles for distribution to the poor. <li data-bbox="304 898 1257 996">• His generosity was further seen when famine hit Judaea. He was involved in the collection in the Church in Syrian Antioch and he was entrusted with taking it to Jerusalem, along with Paul. <li data-bbox="304 1003 1321 1160">• He was sent to check on the new community in Syrian Antioch, which shows that he was trusted both to uphold Christian beliefs and practices and to support the Christians in Syrian Antioch. He was very encouraging and ensured the growth of the church there by getting Paul to come and assist him. <li data-bbox="304 1167 1289 1232">• He was initially the leader on the first missionary journey. The Lystrans' association of him with Zeus suggests that he was an imposing figure. <li data-bbox="304 1238 1326 1361">• At the Jerusalem Council he spoke in support of the gentile Christians not having to be circumcised and, together with Paul and others, took back to the churches in Syrian Antioch, Syria and Cilicia the letter containing the Apostolic Decree. 	10

Question	Answer	Marks
3(b)	<p>‘Without the ministry of Barnabas, the early church would have remained a community within Judaism.’ Evaluate this claim.</p> <p>Use Table C: AO2 Analysis and evaluation (15 marks) to mark candidate responses to this question.</p> <p>Award up to 15 marks.</p> <p>Indicative content</p> <p>Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <p>For the claim:</p> <ul style="list-style-type: none"> • Without Barnabas, the Christian community in Syrian Antioch would probably not have flourished, and it was in Syrian Antioch that the term ‘Christians’ was first used. This suggests that it was there that the Christian community began to be seen as distinct from Judaism. • It was thanks to Barnabas that Paul became involved in the gentile mission. Paul had returned to Tarsus after his conversion and might well have remained there, had Barnabas not fetched him. Some people think that the development of the church as separate from Judaism was above all due to Paul’s teaching and mission. • Barnabas was involved with Paul in his first missionary journey. This journey reinforced the distinctiveness of Christianity. <p>Other views:</p> <ul style="list-style-type: none"> • The ministry and martyrdom of Stephen were indicators that the church could not remain within Judaism. The persecution that ensued after his death was further evidence of this. • The Christian community in Syrian Antioch was founded before Barnabas was there. He went there because the Jerusalem Church wanted to check up on it. It was already distinct from Judaism. • The conversion of Cornelius showed that Christianity was not just a sect within Judaism. Peter did not require Cornelius or his household to be circumcised or follow Jewish traditions. • It was vital that Barnabas worked in partnership with Paul in his mission to the gentiles, so he alone was not responsible for the extension of the early church. 	15

Question	Answer	Marks
OR		
4(a)	<p data-bbox="304 315 1286 349">Contrast Paul’s speech in Pisidian Antioch with his speech in Athens.</p> <p data-bbox="304 383 1209 450">Use Table A: AO1 Knowledge and understanding (10 marks) to mark candidate responses to this question.</p> <p data-bbox="304 483 603 517">Award up to 10 marks.</p> <p data-bbox="304 551 560 584">Indicative content</p> <p data-bbox="304 618 1273 685">Answers may include some of the following ideas, but all relevant material must be credited.</p> <ul data-bbox="304 719 1329 1491" style="list-style-type: none"> <li data-bbox="304 719 1329 853">• The address at Pisidian Antioch was in the context of a synagogue service and was addressed to Jews and devout gentiles. The speech on the Areopagus was addressed to gentiles and its context was a philosophical enquiry. <li data-bbox="304 864 1329 1021">• Although God was the central theme in both speeches, the presentation was very different. The speech at Pisidian Antioch examined the nature of God from an historical focus, whereas God was presented to the Athenians as the sole creator of the world. This reflected the different audiences. <li data-bbox="304 1032 1329 1122">• The speech at Pisidian Antioch outlined the ministry of John and the passion of Jesus. None of this was mentioned in the speech in Athens; the only reference to Jesus was that God had appointed him. <li data-bbox="304 1133 1329 1267">• The resurrection was considered at length in the speech at Pisidian Antioch, presenting it as the fulfilment of texts from the psalms. There was only the briefest reference to the resurrection in the speech on the Areopagus. <li data-bbox="304 1279 1329 1402">• Both speeches used quotations, but they were from very different sources. At Pisidian Antioch, Paul quoted only from the Jewish scriptures, but the quotations and allusions in the speech in Athens included also reference to Greek philosophy and literature. <li data-bbox="304 1413 1329 1491">• Initially there was a positive reaction in Pisidian Antioch with an invitation to return the next week. Many followed Paul and Barnabas. It was a more mixed reaction in Athens. 	10

Question	Answer	Marks
4(b)	<p>‘Paul’s first missionary journey had only limited success.’ Evaluate this claim.</p> <p>Use Table C: AO2 Analysis and evaluation (15 marks) to mark candidate responses to this question.</p> <p>Award up to 15 marks.</p> <p>Indicative content</p> <p>Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <p>For the claim:</p> <ul style="list-style-type: none"> • When Paul returned to the synagogue in Pisidian Antioch on the following Sabbath, he was given a hostile reception by many. He therefore abandoned his mission to the Jews and focused on the devout and other gentiles. His mission to them was also short-lived. He was driven out of the city by those in authority. • He had no more success in Iconium, where opinions were sharply divided. He had to leave because his life was in danger. • In Lystra, the reaction of those who witnessed his healing of the lame man showed that they did not understand what Paul had said to the man. Paul and Barnabas did not understand them, as they spoke in a local dialect. In all the confusion, Jews from Pisidian Antioch and Iconium caught up with them, and Paul was stoned and left for dead. <p>Other views:</p> <ul style="list-style-type: none"> • According to Acts, many Jews and devout gentiles were converted as a result of his preaching in the synagogue in Pisidian Antioch, and after Paul was ejected, some gentiles were converted when he declared that his mission to the gentiles was commanded by God. • Paul’s speech at Lystra, which referred to the awareness of nature pointing beyond itself, would have appealed to those who heard him. • On his return journey to Syrian Antioch from Derbe, where they made many converts, Paul and Barnabas visited Lystra, Iconium and Pisidian Antioch again. They organised the communities, appointing elders, so clearly the mission had been a success. • Paul referred to his continuing contact with the Galatian churches in 1 Corinthians in his instructions about the collection to be made for the Jerusalem Church. This suggests that the first missionary journey had laid strong foundations in the communities he had visited. 	15