

CAMBRIDGE INTERNATIONAL EXAMINATIONS

GCE Advanced Level

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MARK SCHEME for the October/November 2012 series

9011 DIVINITY

9011/03

Paper 3 (The Apostolic Age), maximum raw mark 100

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The overall mark (for a question allotted 25 marks) should reflect the descriptions below, common to all CIE's Religious Studies papers at this level:

- 0 Answer absent / gibberish / completely irrelevant
- 1–4 Largely irrelevant / very short / in note form making very few significant points / completely unacceptable quality of language
- 5–7 Unfinished and without much potential / high level of inaccuracy outweighing accurate material / high level of irrelevance but makes some creditable points / in note form which might have been developed into an acceptable essay of moderate quality / very poor quality of language
- 8–9 Too short / immature / limited knowledge / unable to create a coherent argument / poor quality of language
- 10–11 Basic factual knowledge accurate and sufficient / largely relevant / analysis, critical ability, reasoning limited but occasionally attempted / has seen the main point of the question / a promising start but finished in note form / quality of language fair but limited
- 12–13 Accurate factual knowledge slightly wider than just basic / in general sticks to the point / fairly complete coverage of the expected material / competent handling of main technical vocabulary / some evidence of reading / glimpses of analytical ability / fairly well-structured / moderate quality of language
- 14–15 Good and accurate factual knowledge / coherently constructed / some telling points made / definite evidence of reading / displays analytical ability / includes all the expected points / competent handling of technical vocabulary / shows some knowledge of critical scholarship / understands what the question is looking for / reasonable quality of language
- 16–17 Evidence of wide reading / quotes scholars' views fairly accurately / addresses the substance of the question confidently / is familiar with different schools of religious thought / good quality of language
- 18–19 Up-to-date, accurate and comprehensive demonstrated knowledge of reputable schools of scholarly and religious thought / coherently and systematically constructed / well-informed evaluative judgements / in complete control of the material / excellent quality of language
- 20+ Can compare, contrast and evaluate the views of scholars and schools of religious thought / personal insights and independent thought evident / outstanding maturity of thought and approach [for an 18-year-old] / sophistication and elegance in expression, construction and quality of language

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SECTION A
(*Colossians and Hebrews*)

REVISED STANDARD VERSION

- 1 Comment on points of interest or difficulty in four of the following, with brief reference to the general context:**

- (a) Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the saints and faithful brethren in Christ at Colossae: Grace to you and peace from God our Father. (Colossians 1:1-2)**

Points requiring comment: standard form of epistolary greeting in classical world; apostle = sent, witness of the risen Christ; Christ = anointed, messiah. Timothy companion of Paul from Acts 16:1 onwards, to replace John Mark(?); son of Jewish woman, who was a believer, native of Lystra. 'Saints' = holy (people of God); 'in Christ'; 'grace'; 'peace' a word with a rich meaning, c.f. 'shalom' in Hebrew. Coloss(a)e – ancient city in Lycus valley, centre of trade and commerce, which Paul had not visited.

- (b) These are the only men of the circumcision among my fellow workers for the kingdom of God, and they have been a comfort to me. Epaphras, who is one of yourselves, a servant of Christ Jesus greets you, always remembering you earnestly in his prayers... (Colossians 4:11b-12a)**

Context: final chapter in which Paul gives personal greetings, as in his other letters. 'These'. i.e. Aristarchus, (my fellow prisoner), Mark, the cousin of Barnabas, and Jesus Justus. Clearly Paul had forgiven (John) Mark for 'deserting' the team in Pamphylia, c.f. Acts 15:38. Paul almost certainly in prison in Rome; passage implies that by this time most of his companions were Gentiles. Epaphras, a native of Colosse, who appears to have been the founder of the Church there; Paul also states that Epaphras had 'worked hard' for the neighbouring churches of Laodicea and Hierapolis, while in Rome.

- (c) Therefore, holy brethren, who share in a heavenly call, consider Jesus, the apostle and high priest of our confession. (Hebrews 3:1)**

Context important, especially 2:17-18. The author has been emphasising the faithfulness of Christ in facing extreme suffering to secure 'so great a salvation', 2:3.ff. Points for comment: 'holy brethren', 'heavenly call'; 'consider Jesus', a key exhortation repeated elsewhere in the letter, e.g. 12:1-2, and a fundamental theme which undergirds his teaching. Also 'apostle', c.f. above, and 'high priest'. 'Confession' ('whom we confess', NIV) probably echoes profession of faith made at baptism.

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- (d) **Here tithes are received by mortal men; there, by one of whom it is testified that he lives. One may even say that Levi himself, who receives tithes, paid tithes to Abraham... (Hebrews 7:8-9)**

N.B. NIV slightly more helpful to candidates in that it refers to 'the tenth'. Context very important. Part of the passage in Ch. 7 where the author, adopting an allegorical/typological approach, argues for the supremacy of the priesthood of Christ over that of the Levitical priesthood. Christ is a high priest after the order of Melchizedek, King of Salem, priest of the Most High God, who met Abraham returning from battle and blessed him, (7:1-2). Abraham paid tithes to Melchizedek, and the author extends the typology by claiming that Levi himself paid tithes to Melchizedek through Abraham, 'for he was still in the loins of his ancestor Abraham.' Further points for comment: 'it is testified that he lives' – because his death is not mentioned the author believes that Melchizedek was assumed into heaven like Enoch; also 'tithes/the tenth'. This chapter precedes the author's detailed exposition of the O.T. ritual on the Day of Atonement, and the superiority of the sacrifice of Christ compared with the offering of sacrifice by the (Levitical) high priest. Not too much should be expected on the latter, since it is covered by the next gobbet.

Some credit may be given to candidates who argue that this typology is somewhat far-fetched, but don't penalise those who don't comment on this.

- (e) **Nor was it to offer himself repeatedly, as the high priest enters the Holy Place yearly with blood not his own. (Hebrews 9:25)**

Context: Preceding verses very important, i.e. 'For Christ has entered, not into a sanctuary made with hands, a copy of the true one, but into heaven itself, now to appear in the presence of God on our behalf.' Comment needed on the (Most) Holy Place, and brief exposition of the ritual on the Day of Atonement and the superiority of the sacrifice of Christ through the offering of his own life/blood in contrast to the offering of the high priest of 'blood not his own'.

- (f) **And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect. (Hebrews 11:39-40)**

Context: the climax of the author's lengthy chapter on the inspiring heroes of the faith in Old Testament times – examples needed, e.g. Enoch, Noah, Abraham, etc. 'Faith' for the author = enduring confidence and trust in God, and obedience to his call, c.f. also 11:1. The reason why the author points to their example, i.e. to encourage the recipients of the letter, who were in danger of giving up in face of persecution and reverting to Judaism, which the author has shown to be superseded by the coming of Christ. Comment also need on 'what was promised', and has now been fulfilled in Christ. Link to following verses important, i.e. 12:1-2.

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2 How far can it be argued that Colossians and Hebrews were written to resolve similar problems and issues affecting the lives of those to whom they were addressed?

While there is some similarity in the problems facing the recipients of the two letters, it is clear that 'The Hebrews' were facing persecution and were tempted to give up their faith. In the case of the Colossians there is no indication that they were facing persecution, although there is clear evidence that they were facing serious danger from heretical teaching.

Colossians: Nature of Colossian heresy: identification with Gnosticism once used to support post Pauline date, but evidence now of existence of Gnostic and syncretistic groups, especially in Asia minor, at time of Paul. Purpose of Colossians is obviously to combat serious error, (see especially 2:8-23), but the contrast in tone with Galatians may indicate it had not yet affected the church at Colossae, c.f. Morna Hooker, who, with others, argues that there is no evidence of heresy in the church at this time, but Paul had been made aware by Epaphras of the potential danger from Gnostic and syncretistic groups in the area. Probably heresy of professing Christians who worshipped angels, and followed certain dietary rules and ascetic practices, without any noticeable improvement in morals (2:23). Christ's supremacy and all-inclusive position in God's plan of salvation denied or undermined. (Incipient?) Gnosticism? As well as drawing material from 2:8-23 to support and illustrate their argument, stronger candidates should be able to refer to other relevant material (by implication) such as 1:15ff.

Hebrews: Clearly the author's primary purpose was not so much to counter heresy as it is in the case of Colossians. The most widely held view is that the purpose of Hebrews was to warn Jewish Christians against apostasy and a return to Judaism, but a case has been made for others, e.g. (i) to challenge conservative and inward looking Jews to embrace world mission, (ii) to announce the absolute character of Christianity to mainly Gentile Christians, but if this is so, why so much reference to the OT? (iii) to counter an early type of Gnostic or Colossian heresy. The evidence for the latter is to be found in chapters 1 and 2, which have much in common with parts of Colossians 1 and 2, in the argument concerning the pre-existence and supremacy of Christ. The most reasonable explanation of the main purpose of Hebrews must surely be that it was written to warn Jewish Christians against apostasy. If so, then it can be argued that chs. 5-10 are a lengthy argument against false teaching based on the continuing validity and efficacy of the OT sacrificial system even after the death and resurrection of Christ.

In Colossians 3:1 – 4:6 Paul has a lengthy passage of ethical teaching, which he may have given to counter problems created by the heresies he has been dealing with, c.f. the implication of 3:1, 'Since, then, you have been raised with Christ.' Some of it may also be to answer problems reported to him by Epaphras. Like Hebrews some of this teaching has elements from the primitive Christian Catechism. Hebrews ethical teaching is mainly contained in 12:1 – 13:17. Compare 13:9 with ch.2 passim. While some of this teaching is clearly related to the situation the recipients were in, and particular problems the author is aware of, e.g. 10:24-25, as in the case of Colossians there is probably also general ethical teaching of the kind that apostles and pastors would give to strengthen and encourage their churches.

N.B. A considerable amount of relevant material, so don't expect all the above to be covered for a high mark.

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3 How is the universal and cosmic significance of the work of Christ presented in Colossians and Hebrews?

As there can be no hard and fast distinction between 'universal' and 'cosmic', mark as a unity, but both aspects should be covered adequately for a high mark.

The key passages are Colossians 1 and 2 and Hebrews 1 and 2. Candidates should show knowledge of the themes of these passages, and be able to quote or refer to some of the most important verses, e.g. Colossians 1:15-17 and 26-28, 2:3 and Hebrews 1:1-4, 2:9. More able candidates should be able to show how Hebrews presents the universal and cosmic significance of Christ's death against the background of the O.T. sacrificial system, and again be able to quote or refer to key verses, e.g. 9:23-28.

4 Give a critical assessment of the use of the Old Testament by the author of Hebrews.

A good answer will cover in some detail the following:

- (a) The way the author quotes the Old Testament, as if God were speaking directly through the words quoted, e.g. the quotations from the Psalms in chapter 1.
- (b) His typological use of the Old Testament, especially in his use of the example of Melchizedek in chapter 7, some of which may seem to be far-fetched, e.g. because there is no mention of Melchizedek's death, he assumes that he was translated to heaven like Enoch and did not die, c.f. also his reference to Levi paying tithes while in the loins of Abraham, etc.
- (c) The O.T. ideas, images which Hebrews uses to explain the work of Christ include Sabbath rest (4:1ff), O.T. sacrificial system, including blood, covenant, high priest, earthly 'tabernacle'/heavenly sanctuary, and rituals performed therein, to expound the superiority and finality of the sacrifice of Christ, the High Priest after the order of Melchizedek. Very strong emphasis on the importance of the shedding of blood, purification, etc., c.f. 9:6-10:29.
- (d) The author's reference to, and use of, the heroes of the faith in Old Testament times to encourage the recipients to hold firm in the face of persecution and not revert to Judaism.

N.B. For a high mark, i.e. 18 and above, candidates must make some critical assessment of the way the author uses the Old Testament in (a) and (b).

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Section B

Answer at least one question from this section.

5 What may be learnt from the structure and content of Acts concerning the author's distinctive interests and purpose?

Candidates answers may well be stronger on the content of Acts than its structure, although it should be borne in mind that it is impossible to maintain a rigid distinction between its structure and contents, the author's distinctive interests and purpose are also closely linked.

- (a) Structure: (i) Acts 1:8, 'You will receive power when the Holy Spirit comes on you, and you shall be my witnesses in Jerusalem ...to the ends of the earth', is often seen as the theme verse of Acts, on which Luke bases its structure. He shows it progress through all these areas to 'the ends of the earth –(?) the gospel reaching Rome, the seat of imperial power. (ii) Luke's emphasis on the parallel ministries of Peter and Paul, though not in the temporal sense. Paul the apostle to the Gentiles. Examples of their sermons; both perform miracles of healing, and also extraordinary miracles, c.f. 4:15-16 and 18:11-12; both impart the gift of the Holy Spirit through the laying on of hands; both go on missionary journeys; both involved in the welcoming of Gentile converts, etc. So many parallels cannot be accidental. (iii) Snapshots of the life of the early church in different places.
- (b) Content showing distinctive interests, some of which is relevant to (a) also: historical - events dated; geographical – Paul's missionary journeys and eventual arrival of gospel at Rome, (though outside syllabus); theological, e.g. emphasis on the work of the Holy Spirit – Jewish, Gentile and Samaritan Pentecosts, etc., and importance of 1:8, c.f. (a) above, in setting the agenda for the mission of the early church; universal scope of the gospel and the church, seen in the response of a wide variety of individuals and communities to Paul's missionary preaching; draws deliberate parallel between the ministries of Peter and Paul; women prominent in Acts, (though not to same extent as in Luke's gospel) – Dorcas, Lydia, Priscilla, Philip's four prophetess daughters; apologetic interests, though probably best dealt with in next section.
- (c) Content relating to purpose. Acts 1:1-5 of obvious importance, and the relationship of Acts to Luke's gospel should be discussed.

Accept any well argued case with regard to the purpose of Acts. The following summary of the main ideas of modern scholars concerning Luke's purpose in writing Acts should not be regarded as part of this mark scheme. It is given rather to refresh the memories of examiners of some of the main theories which have been put forward with regard to the purpose of Acts. (a) to tell the story, 'to instruct (evangelise?) Theophilus', c.f. (j); (b) political apologetic directed to Romans - Christianity not dangerous; (c) theological explanation to Jews - Christianity an authentic continuation of O.T., though separate; (d) Tübingen theory, 'paper over cracks inside Christianity, heal old wounds'; (e) defence brief for Paul or to defend his memory; (f) to show fulfilment of Acts 1:8; (g) Acts of the Holy Spirit, etc. - what 'Jesus continued to do...'; (h) a theological document 'to show the triumph of Christianity in a hostile world', (R.R. Williams), (i) an attempt to demonstrate the catholicity and harmony of the Church, (j) to provide a sequel to, or continuation of, his gospel.

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A wealth of material for candidates to draw upon, so don't expect everything to be in detail. Some credit may be given for material drawn from the later chapters of Acts, 11:1-18, 13:1-14, 15:1-2, 16:1-17, 17:1-9, 18:1-18, 19:1-40, 20:1-17, 21:1-15, and from Luke's gospel, provided it is used in a manner which is relevant to the question, but no candidate should be penalised for omitting such material.

6 Compare the roles and importance of Peter and Paul in the development of the ministry and mission of the early church.

N.B. The wording of this question means that relevant material may be used from the epistles studied for this paper, as well as Acts, though for obvious reasons most candidates will probably concentrate on the latter. As some times happens with questions primarily based on Acts there is some overlap in the mark scheme with another question on Acts, i.e. Q.5. The points listed in (a)(ii) above are also relevant to this question, but the main thrust of the questions is so different, that this is unlikely to be a problem.

Peter: the apostle to the Jews, c.f., Galatians 2:7; discussion of his ministry as recounted in Acts 1-12 and 15. Clearly the leading apostle in the early chapters of Acts, (but n.b. role and importance of James in Acts 15); his authority and the way it was exercised; appointment of successor to Judas, and the appointment of the deacons; the apostolic kerygma as seen in his early sermons and the response to his preaching; healing ministry; visit to Samaria (Acts 8); the Cornelius incident, the Gentile Pentecost, and the role of Peter in welcoming Gentiles into the Church, including the Council of Jerusalem. But n.b. relevant material in Gal. and 1 Cor. From Gal. it is clear that Peter still had problems over the admission of Gentiles into the fellowship of the Church, even after the Cornelius incident. 1 Cor. would seem to indicate that Peter had visited Corinth. Some credit may be given for use of material in 1 Peter, although it is outside the syllabus, also for material from the gospels, if relevant to this question, but no candidate should be penalised for its omission.

Paul: his conversion and commissioning as the Apostle to the Gentiles; his missionary journeys and strategy; the content of his preaching as seen in his sermons, c.f. also in 1 Cor. 1-17 ff. Founding of churches, appointing of elders, and his pastoral care of the Gentile churches as seen in Acts and his epistles. His theology, especially his teaching on 'justification'; the importance of the resurrection for Paul, 1 Cor. 15: 17-19. His relations with the Jerusalem apostles, clearly regarded himself as their equal and challenged Peter over the issue of table fellowship with Gentiles at Antioch, c.f. Gal. 2:11 ff.; the collection for the church at Jerusalem - appears to have still regarded it in some sense as the 'mother' church.

Comparison of roles, etc. In making any comparison about the ministries of Peter and Paul, it must be borne in mind that we know far more about the ministry and teaching of Paul through Acts and the Pauline corpus. Luke emphasises the parallels between their ministries, their gifts, etc. Examples of their sermons – preached a similar gospel; both perform miracles of healing, including raising the dead, and also 'extraordinary' miracles, c.f. 4:15-16 and 18:11-12; both impart the gift of the Holy Spirit through the laying on of hands; both go on missionary journeys; both involved in the welcoming of Gentile converts, etc. Also both received divine commissions as apostles - Peter by the lakeside (John 21), Paul at his conversion. On the evidence of his epistles Paul had a unique role as the *theologian* of the early church, who tackled the issues arising from the admission of Gentiles to the church, the relation of the new Israel to the old, etc. (But on the evidence of 1 Peter, which is outside the syllabus, Peter himself was no mean theologian, c.f. his exposition of the importance of the resurrection, and what it means to be called by Christ, especially to suffer with him, etc.)

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Importance: Clearly both Peter and Paul were figures of great importance in the early church. Both achieved much in the service of the kingdom of God. But a fair comparison is impossible as far as the syllabus is concerned, after Acts 15 the only information candidates have about Peter is the passing references to him in Galatians and 1 Corinthians. 1 Peter 1:1-2 indicates that his particular area of pastoral responsibility was in Pontus, Bithynia, Asia, etc.

For a mark above ten, candidates must make some attempt to compare their roles and importance, rather than give potted biographies of Peter and Paul based on Acts. A wealth of relevant material, so don't expect everything mentioned above to be covered.

- 7 **'For he will render to every man according to his works: to those who by patience in well-doing seek for glory and honour and immortality, he will give eternal life.'**
(RSV, Romans 2:6-7)

'God "will give to each person according to what he has done". To those who by persistence in doing good seek glory, honour and immortality, he will give eternal life.'
(NIV, Romans 2:6-7)

How far does this statement by Paul in Romans conflict with his teaching on justification by faith elsewhere in this letter?

A variety of approach is possible in answering this question. Some candidates may argue that what Paul says in this passage is indeed inconsistent with his teaching on justification by faith in chapters 3 and 4. A few may even attempt an answer along the lines that in theology the full truth can only properly be expressed by holding two apparently contradictory propositions/views in tension, as some theologians have argued. Candidates, however, are more likely to base their answer on a dispensational approach, i.e. that Romans 2 refers to the situation before the coming of Christ superseded the Mosaic Law 'and the inner law of conscience(?), and the situation of those who have never heard the gospel. Basic to Paul's thinking in Romans is his belief that God judges human beings according to their response to the light and knowledge they have been given through creation, the natural order in the world, and the inner light of conscience.

Key passages for discussion are Romans 2, where he amplifies and justifies the statement above; Romans chs 3 and 4, where he expounds his doctrine of justification. There is also relevant material in chs 5-8:17. Candidates should be able to support the case they are making by quoting some of the points he makes in these passages, and giving a good summary of his argument.

Paul's ethical teaching in Romans 12-15:6 is also relevant in that it shows that his doctrine of justification by faith in no way minimises the importance of love, good works, holiness, etc. in a Christian's life. More able candidates may be able to discuss the different senses in which Paul uses both 'faith' and 'works' in his epistles, not least in Romans. Give full credit to any well argued case, and also make due allowance for the considerable amount of relevant material.

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8 Examine Paul's teaching on the gifts and fruit of the Holy Spirit in 1 Corinthians and Galatians.

The key passages for discussion are 1 Corinthians 12-14 on the gifts, and Galatians 5:13 - 6:10 on the fruit of the Spirit. More able candidates will realise that other passages are also relevant where Paul may not specifically use the terms 'gifts' and 'fruit(s)', for example 12:31 - 13:13, where he emphasises the supreme importance of love, which must undergird or empower the exercise of all gifts of the Spirit. 1 Corinthians 2 is another passage containing important teaching on the gift of the Spirit in relation to wisdom and understanding.

For a high mark candidates must cover fully Paul's teaching on both the gifts and the fruit of the Spirit. Not more than 10/11 for a fairly competent answer to only one part of the question.

9 'There are strong grounds for believing that in its original form the Letter of James was not a Christian document.' Discuss.

While a few scholars have argued the above, and claimed that the references to Jesus are Christian interpolations, the majority of modern scholars support the view that the letter of James is an early Christian document written by James, the brother of Jesus, one of the leaders of the Jerusalem Church, c.f. Acts 15. Accept a well argued case either for or against the view stated above.

(i) Jewish/non-Christian features: Name of Jesus only mentioned in 1:1, 2:1; no mention of resurrection, atonement or Holy Spirit. Writer does not refer to earthly life of Jesus, but turns to O.T. for examples, e.g. Abraham, Rahab, Job, Elijah. His mind steeped in O.T., and the assumption follows that his readers must have shared his outlook. References to Mosaic Law, e.g. ch. 2; Gentiles completely ignored, no discussion of their admission into the church (or the problems it caused?). James a common Jewish name. '12 tribes of the dispersion' 1:1, but may refer to the Church as the New Israel. Good Greek style, affinities with LXX, also rabbinical style of argument.

(ii) Christian features: Some references to Jesus, but are they Christian interpolations into an originally Jewish document? Parallels with the sayings and teaching of Jesus, e.g. Sermon on the Mount. Significant parallels with 1 Peter and epistles of Paul, c.f. the work of Carrington and Selwyn on the primitive Christian catechism. Antithesis between faith and works, possible evidence that James is a (Jewish) Christian document. Primitive theology, if Christian, may be explained by the fact that it is a very primitive Christian homily or epistle addressed to Jewish Christians, but not easy to accept this in the light of the work of Selwyn and Carrington.

Credit may be given for the discussion of the authorship, purpose, position or identity of James, conflict with Paul, etc., provided the material is handled in a manner relevant to the question, and not used as 'padding'.

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10 Assess the roles and importance of the churches in Jerusalem and Antioch (in the development of the early church's ministry and mission.

Jerusalem: The birth place of the Church, as shown in the early chapters of Acts, and since Jerusalem was the Holy City, and the Temple the central shrine of Judaism, Jerusalem continued to have considerable importance for the Church as The New Israel. The early church was established in Jerusalem within the matrix of Judaism, and it was not until the persecution following the martyrdom of Stephen, that members of the church were scattered, initially throughout Judea and Samaria, though Luke specifically mentions that the apostles stayed in Jerusalem. From Jerusalem the apostles exercised their roles and authority, c.f. Acts 8:14ff, where Peter and John travel to Samaria to administer the gift of the Spirit to the new converts following Philip's evangelistic ministry in the region. Later the church at Jerusalem sends Barnabas to Antioch to investigate the situation there following the conversion of a considerable number of Gentiles, Acts 11:20ff. Clearly the Jerusalem church, with the apostles, exercised the role of the 'mother' church, as is seen at the Council of Jerusalem in Acts 15. Candidates should be able to discuss the role it played, the reasons why it met, and the significance of its decisions. Paul continued to have some regard for Jerusalem as the mother church, as seen in his enthusiastic organising of the collection for the saints in Jerusalem.

Acts shows that the Jerusalem church was not entirely united, c.f. the activities of the 'circumcision party', Acts 11:1, clearly conservative in outlook, with Pharisees amongst its membership. James, the brother of Jesus, thought to be their leader at one stage, c.f. Galatians 2:11,ff. Some of its members may have continued to dog Paul's footsteps in his evangelistic work among Gentiles, though it is more likely that orthodox Jews were his main opponents.

Antioch: Important city and port on the mouth of the river Orontes in Syria, ideally situated as the base for Paul's missionary journeys 'to the Gentiles', c.f. Acts 13:1-4, 18:22-23. Church at Antioch first appears on the scene in Acts 11:19,ff. Probably founded by Christians scattered by persecution following martyrdom of Stephen. A large number of Gentile converts welcomed in to its membership, c.f. Acts 11:21; Barnabas sent from Jerusalem to investigate; sends for Paul to share in the ministry to Gentiles; together they teach there for a year, before being commissioned, (Acts 13:2ff), as 'apostles to the Gentiles.' Place where 'the disciples were first called Christians'. Developed as centre of Christian teaching and prophetic ministry, c.f. Acts 11:25, 13:1. Only one reference in syllabus outside Acts – Galatians 2:11ff, which shows the problems the church at Antioch experienced over the question of table-fellowship with Gentile converts. Acts 15 church sends delegation to Jerusalem, headed by Paul and Barnabas, over issues relating to admission of Gentiles to membership of the church, resulting in the Council of Jerusalem c.49C.E., at which they secured a favourable decision.

As there is rather more material relating to the Jerusalem church, be prepared to give up to 14/15 marks to a good answer which covers Jerusalem, but is weak on the role and importance of the Church at Antioch. For a high mark, i.e. 18+, there must be full and competent coverage of the role and importance of the latter. While the church at Antioch was an important centre for the church's ministry to Gentiles and in Gentile regions, the Jerusalem church was clearly of greater importance, especially in its role as the mother church, and the base from which the apostles exercised their authority and ministry.