

Bereans Bible Institute
Module VII – The Apostolic Mission
Lesson 22 – The Ministry of the 12th Apostle – Paul (Part 9)

I. Why was 'circumcision' excluded, since all of Abraham's male descendants were required to be circumcised? (Gen. 17:9-14)

A. Implicit in the Abrahamic Covenant was ONE particular 'Seed' through whom all the nations (Gentiles) would be blessed by adoption. (Gal. 3:16-19).

B. The 'Seed' of Abraham passed through circumcised male organs exclusively until it was delivered in the conception of Mary, through whose womb God would send His Son – the "*Seed of the Woman*" (Gen. 3:15).

C. Continuing 'circumcision' as the seal of the Abrahamic Covenant implied that the 'Seed' had not yet been born (Gal. 3:16,19).

D. 'Baptism' replaces 'circumcision' as the seal of the Abrahamic Covenant via adoption (Col. 2:9-16)

II. Acts 15:32-41 The Beginning of Paul's Second Mission to the Gentiles

A. Paul and Barnabas part ways because of a dispute over John Mark, Peter's nephew.

1. Barnabas insisted on taking John Mark a second time (Acts 12:12,25; Acts 13:5,13), to give him a second chance.

B. Paul chose Silas who was among the 'elders' of the Jerusalem congregation who accompanied Paul and Barnabas back to Antioch.

1. Silas was a prophet (vs. 32)

2. Silas was an eyewitness to the Jerusalem Council (a valuable asset for preaching to Gentiles).

3. Silas was among those who had "*risksed their lives for the name of our Lord Jesus Christ*" (vs. 26).

C. At the end of his ministry, Paul found John Mark useful (2 Tim. 4:11).

D. Eusebius' history concerning Mark's Gospel (Bk. 2, ch. 15)

"AND thus when the divine word had made its home among them, the power of Simon was quenched and immediately destroyed, together with the man himself. And so greatly did the splendor of piety illumine the minds of Peter's hearers that they were not satisfied with hearing once only, and were not content with the unwritten teaching of the divine Gospel, but with all sorts of entreaties they besought Mark, a follower of Peter, and the one whose Gospel is extant, that he would leave them a written monument of the doctrine which had been orally communicated to them. Nor did they cease until they had prevailed with the man, and had thus become the occasion of the written Gospel which bears the name of Mark. And they say that Peter when he had learned, through a revelation of the Spirit, of that which had been done, was pleased with the zeal of the men, and that the work obtained the sanction of his authority for the purpose of being used in the churches. Clement in the eighth book of his Hypotyposes gives this account, and with him agrees the bishop of Hierapolis named Papias. And Peter makes mention of Mark in his first epistle which they say that he wrote in Rome itself, as is indicated by him, when he calls the city, by a figure, Babylon, as he does in the following words: "The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son."