

Acts 15

written and compiled by Gary Kukis

Acts 15:1–41

The Law in the Church Age/Paul and Barnabas Separate

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Acts 15 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their missionaries as they move across the landscape of the Roman Empire. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Acts, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

The “Key” & Main Points of each Chapter

- **Acts 15: Doctrinal Problem**

- Meeting in Jerusalem
- Letter to Gentile brethren
 - Circumcision & keeping the law of Moses not necessary for salvation



Preface: This chapter begins with men from Judæa going to various **gentile** churches and teaching them that they must be **circumcised** and follow the **Law of Moses**. Paul and Barnabas, after getting into a number of arguments with such, go to Jerusalem where they would meet with the elders and Apostles there and hammer out a policy. After a discussion, this group meets on the common ground that, of course gentiles don't need to get circumcised or follow the **Mosaic Law**; but they are not to go into the heathen temples or partake of any activity related to heathenism.

Paul and Barnabas take this decision, which they themselves support, and present it to the gentile believers in Antioch. The male gentile believers are very much relieved that they are not required to be

circumcised; and they readily accept a ban on their attending heathen temples. The text in Acts simply reports all of this, not taking any issue with the pronouncement out of Jerusalem or the method by which this document was arrived at. However, there are problems with what took place, which problems will be examined in this chapter.

Finally, Paul and Barnabas have agreed to go back to the places where they evangelized the people, but they run into a snag—Barnabas wants to bring John Mark along, and Paul absolutely refuses. These men will go their own ways, essentially having simultaneous missionary tours (one of which we will follow in the future).

Bible Summary: Some men taught circumcision for the Gentiles. Peter said, "God gave the Spirit with no distinction." Paul and Barnabas separated.¹

The “Key” & Main Points of Chapter 15 (a chart); from **Slide Player**; accessed June 30, 2022.

This should be the most extensive examination of Acts 15 available, where you will be able to examine in depth every word of the original text.

Brief Overview: (taken from **Light of the Word**; accessed April 22, 2022). Additional material from **Wikipedia** (also accessed April 22, 2022).

Dates	Reference	Events	Judæa	Rome
49–50 AD	Acts 15	Jerusalem Council	Ventidius Humanus (3 rd Roman procurator) (49–52 AD)	Claudius (41–54 AD)
50–51 AD	Acts 15:30–36	Paul & Barnabas in Antioch "some days." Paul writes Galatians.		

Time and Place as per Modern Literal Version 2020:

¹ From <https://biblesummary.info/acts> accessed February 24, 2022.

50 AD. Jerusalem. Caractacus of Britain conquered and sent to Rome.

Early in 51 to 53 AD. Antioch into Asia Minor & Europe. Paul's second missionary journey. Felix was made governor of Judea. Famine at Rome. Jews expelled from Rome.

Quotations:

Outline of Chapter 15:

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Introduction

vv.	1–35	The Jerusalem Council
vv.	1–2	The problem
vv.	3–4	Paul and Barnabas travel to Jerusalem
vv.	5–21	The debate/discussion (with various speakers)
vv.	22–29	The letter sent to the gentile churches up north
vv.	30–35	Paul and Barnabas travel north to Antioch, where they present & teach the letter
vv.	36–41	The Second Missionary Tour Begins
vv.	36–38	The disagreement about John Mark
vv.	39–41	The parting of the ways

Chapter Summary

Addendum

Charts, Graphics and Short Doctrines:

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Preface	Brief Overview
Preface	The “Key” & Main Points of Chapter 15 (a chart)
Preface	Quotations
Introduction	Titles and/or Brief Descriptions of Acts 15 (by Various Commentators)
Introduction	Brief, but insightful observations of Acts 15 (various commentators)
Introduction	Fundamental Questions About Acts 15
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Introduction	The Principals of Acts 15
Introduction	The Places of Acts 15
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[A Complete Translation of Acts 15](#)

- [Doctrinal Teachers Who Have Taught Acts 15](#)
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www.kukis.org		Exegetical Studies in Acts	

Doctrines Covered or Alluded To			
		Movement of the Ark and the Tabernacle	

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Genesis 17			
Acts 10	Acts 11	Acts 20–28	Book of Galatians

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

The terms below are double-linked to their first use in the commentary for this chapter. So you can easily go back and forth between the first use of *rebound* and its definition below.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms

Age of Israel	The Age of Israel is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Apostle, Apostles, Apostleship	The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship (HTML) (PDF); L. G. Merritt (Apostleship); Jack M. Ballinger (Apostleship); Roy A. Cloudt (Defined Apostleship), Got Questions (What is an Apostle?).
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
Christology	Christology is the study of the Lord Jesus Christ. In the Old Testament, <i>Christ</i> was explained and developed through a complex system of animal sacrifices, feast days and the design of the Tabernacle and its furniture. See Basic Christology from the Spokane Bible Church.
(The) Church ; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes "Church, the Body of Christ" (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).

Definition of Terms	
Circumcision, Circumcise, Circumcised	Circumcision is the physical act of the removal of some skin around the head of the phallus. This usually takes place when a child is 7 or 10 days old. For the Jews, this represented the new birth or regeneration. It represented that person being set apart to God. There is no such thing as female circumcision in the Bible. Often, when a person is called circumcised, this is a synonym for being Jewish. See the doctrine of circumcision (HTML) (PDF) (WPD). Also, Grace Notes on Circumcision (HTML) (PDF); Jack Ballinger on Circumcision ; Grace Bible Church of Baytown on Circumcision ; L. G. Merritt on Circumcision .
Dispensation, Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history (or, God's different game plans for various periods of time in history). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Divine Decree, Divine Decrees	<p>The Divine Decree of God refers to his eternal, holy, wise and sovereign purpose. God simultaneously comprehended all things that ever were or ever would be. He comprehended every event that would ever take place, along with its causes and interaction with other events, and he knew in eternity past every decision mankind would ever make.</p> <p>The Decree of God is His eternal and immutable will with regard to all future events, and the precise manner and order of their occurrence (Ephesians 1:11: Also we have obtained an inheritance, having been predestined according to His purpose Who works all things after the counsel of His will). The word 'Decree' refers to the eternal plan by which God has rendered all of the events of the universe as certain. This includes past, present and future angelic and human history. The Decree of God is the chosen and adopted plan of God for all of His works. It is His eternal purpose according to the counsels of His own will whereby, for His own glory, He has foreordained all that will ever come to pass.</p> <p>The classic definition comes from R.B. Thieme, Jr.: "The decree of God is His eternal (always existed), holy (perfect integrity), wise (the application of omniscience to creation), and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, conditions (status), successions (interaction with others that leads to certain decisions), relations, and determining their certain futurity."</p> <p>Grace Notes on the Divine Decree (HTML) (PDF); L. G. Merritt (Divine Decree); Joe Griffin the Divine Decree; Grace Bible Church (R. McLaughlin) (Divine Decree); Brettell (HTML) (PDF) (WPD).</p>
Divine Discipline	Divine discipline is the divinely-ordered corrective action through which God motivates His children to turn away from sin and to return to the post salvation spiritual life. We are disciplined when we are out of fellowship (by means of sin); and we get back into fellowship by naming our sins to God. See the Doctrine of Divine Discipline (Maranatha Church—Jack M. Ballinger) (Cherreguine Bible Doctrine Ministries) (Pastor Doug Laird) (Reasons for Christian Suffering by Dr. Robert D. Luginbill)
Eternity Past	<i>Time</i> is an invention of God, and we find ourselves within the concept and reality of time. However, prior to God inventing time, there is, what we call, eternity past, a <i>time and place</i> , if you will, before <i>time and place</i> existed. It is here when God made the Divine Decree (above).

Definition of Terms	
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) Rebound (Kukis).
Gentile, Gentiles	<i>Gentile</i> is a term applied to anyone who is not Jewish (Hebrew). That is, someone who does <i>not</i> have the genes of Abraham, Isaac, and Jacob. Because Jewish society in general rejected Jesus Christ, He then spoke of turning to the gentiles with His message. Paul during his ministry realized that he was primarily to go to the gentiles with the word of Christ. On occasion, the word <i>gentile</i> is synonymous with <i>unbeliever</i> . (Don Samdahl on The Gentile Exceptions) Gentile Salvation in the Old Testament (HTML) (PDF) (WPD).
God's Plan, the Plan of God; His plan	God's plan is essentially the divine decree (s). God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes' Plan of God (HTML —Bolender) (PDF —Bolender); L. G. Merritt (The Plan of God); Joe Griffin (God Exists: Navigating the Web of Truth); Don Samdahl (Summary of the Plan of God); R. B. Thieme, Jr. (The Plan of God).
Gospel, Gospel Message, Gospels	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: " Believe on the Lord Jesus Christ and you will be saved. " There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
Grace ; the Grace of God, God's Grace	Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on Grace) (L. S. Chafer on grace) Grace Bible Church: Grace , Understanding Grace , Grace in Prayer , Grace versus Legalism)
Jew, Jews, Jewish	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians ; Jewish Civilization ; The Jewish Religious Systems ; The Jews and Hellenism ; Jews and Judaism ; and Jews and Gentiles in Bible Times .
The Jewish Age	The period of time which includes the patriarchs (Abraham, Isaac and Jacob); the nation Israel; and the Tribulation (which takes place at the end of the Church Age). The Jewish Age is equivalent to the Age of Israel. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).

Definition of Terms	
The Jewish Faith; Judaism	Judaism (of the Jewish faith) is often put forth as the Jewish religion, and specifically without Christ. In a broad sense, that is true. This term might also defined as the religious practices of the Jewish people throughout the ages, and that is also true in a broad sense. Let me suggest 3 more specific definitions: (1) the proper observance of the Old Testament Scriptures before Christ. This would be a legitimate observance of the Scriptures and often referred to as the <i>Way of God</i> in the Old Testament. (2) The observance of both the OT Scriptures and the traditions which had developed over the centuries (this would be Judaism after the close of the OT canon up to the time of Christ). Some of these would be believers, and some not. (3) Judaism as practiced today is nothing like #1 or 2. The rituals are very different from those followed in the Old Testament. Also, in Judaism today, they still believe in the messiah; but he is no longer the central figure of their faith.
John the Herald	<i>John the Herald</i> is another designation for <i>John the Baptist</i> (also known as, <i>John the Baptizer</i>).
Judaizers	The Judaizers were, for the most part, believing Jews, who attempted to get those who have believed in Jesus to follow the Law of Moses (or some aspect of the Mosaic Law, like circumcision).
Legalism, Legalist, Legalistic	Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. Legalism is the polar opposite of grace. (Grace Notes on Legalism) (Spokane Bible Church on Legalism) The Doctrine of Legalism (HTML) (PDF) (WPD).
Masoretic text	The Masoretic text (MT) is the Hebrew (and Aramaic) text of the Old Testament, passed down for many hundreds of years. The Masoretic text was written sometime between the seventh and tenth centuries AD and it was based on the meticulously preserved oral tradition and the best available manuscripts of the original Hebrew text. Over a lengthy period of time, punctuation marks and vowel points were added to the text to clarify it.
Millennium	The Millennium is the dispensation of the 1000 year reign of Christ over the earth, following the Great Tribulation, where all unbelievers will be removed from the earth (which is known as the <i>Baptism of Fire</i>). (Grace Bible Church of Baytown: Millennial Facts , Millennial Life) (Grace Fellowship Church on the Millennium) (Maranatha Church on the Doctrine of the Millennium) (Spokane Bible Church Brief Summary of the Millennium)
Mind of Christ	The mind of Christ is the thinking of Jesus Christ, which is Bible doctrine. Having the mind of Christ is a synonym for the believer who is mature, for the believer with the edification complex, for the believer being in supergrace.
The Mosaic Law ; the Law of Moses	<p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons.</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law); Grace Notes.</p>

Definition of Terms	
Northern Kingdom, Southern Kingdom	<p>After Solomon died, having taken Israel to its largest and most prosperous state (based upon his father David's reign and upon the spiritual factor of the nation); the nation divided itself into Israel (the northern kingdom; later called Samaria and Galilee) and Judah (the southern kingdom; later called Judæa).</p> <p>God treated these as separate nations. The northern kingdom was taken out under the 5th cycle of discipline in 721 B.C. and the southern kingdom was taken out under the 5th cycle of disciplines in 586 B.C. The southern kingdom was restored in 516 B.C., but not as an independent nation. At the time of our Lord, there were large pockets of Jews in both regions; and these regions were ruled over by Rome.</p> <p>The 5th cycle of discipline means that a nation is defeated militarily and the people, for the most part, removed from the land.</p>
Pastor, Pastor-teacher	<p>The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).</p>
Pharisee, Pharisees	<p>The pharisees make up the primary religious sect found in the gospels and Acts. Their doctrines are based upon a legalistic interpretation of the Old Testament and heavily dependent upon traditions of earlier teachers. Jesus said that they followed the laws of men rather than teaching of Scripture (Matt. 15:9).</p>
Positional Truth	<p>Positional truth refers to the things which are true of us positionally at the point of salvation. For example, because we are in Christ we share His eternal life, His destiny, His righteousness. We may not act very righteous, but His righteousness is imputed to us as a part of positional truth. This is similar to being made an heir of a fortune which you have not yet inherited. L. G. Merritt (Doctrine of Positional Truth); Jack Ballinger (Positional Truth).</p>
Protocol Plan of God	<p>God's protocol plan is a rigid, long-established code and procedure, prescribing complete deference to superior rank and authority, followed by strict adherence to due order and precedence, coupled with precisely correct procedure. (PPG-BDresource) (PPG1-BDresource) (PPG-He Ekklesia)</p>
Rebound (Restoration to fellowship with God)	<p>In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).</p>

Definition of Terms	
The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
Royal Family; Royal Family of God	<p>Those in the Church Age who have believed in Christ Jesus are considered to be royal family of God. We are not simply members of the family of God, but of the royal family; which means we are closely associated the Christ's royalty (because we are in Christ). See the Royal Family Honor Code (McLaughlin; McLaughlin2); Baptism of the Spirit and the Royal Family (Grace Notes); and the Royal Family of God (Joe Wall—p. 74).</p>
The Sabbath	<p>The Sabbath Day is Saturday, and this was a day of rest for the Hebrew people, during which they would not work but contemplate the finished work of God. This became a repository of legalism over the years, where this day became more and more tightly regulated with new laws and regulations not found in Scripture. Believers in the Church Age are not under any Sabbath day restrictions. (Spokane Bible Church Sabbath Summary) (Grace Notes: Jewish Teaching on the Sabbath) Kukis—Doctrine of the Sabbath Day (HTML) (PDF) (WPD).</p>
Septuagint, LXX	<p>The Septuagint was the Greek translation made from the Old Testament sometime between 300–100 B.C. It is often called the LXX, because 70 translators were said to be employed in this task. This is the translated most often quoted by the Apostles.</p>
Signs and Wonders; Signs and Miracles	<p>These are unusual and observable acts which take place, often involving a change of one thing into another. God primarily employs signs and wonders during history-changing events (such as, the removal of Israel from Egypt, the incarnation of Jesus Christ, or the establishment of the Church Age). Most believers in the Church Age will never see any signs and wonders. See the Doctrine of Signs, Miracles and Healings (HTML) (PDF) (WPD).</p>
Soteriology	<p>Soteriology is the study of salvation provided for man by the Lord Jesus Christ. Salvation (HTML) (PDF) (WPD). (Salvation from Grace Fellowship Church) (Salvation from Maranatha Church)</p>
Spiritual gift; spiritual gifts; sign gifts	<p>Every believer, at the moment of salvation, is given one or more spiritual gifts. Knowledge of these gifts and the exploitation of same comes with spiritual growth. See the Doctrine of Spiritual Gifts (Dr. Grant C. Richison) (Ron Adema) (Ron Snider).</p>

Definition of Terms	
Synagogue; Synagogues	<p>Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship.</p> <p>Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves.² It is reasonable to suppose that there were formal and informal gatherings prior to this.</p>
The Tabernacle, Tent of Meeting	<p>The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord’s Deity and humanity. The Tabernacle represented the 1st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace); Jesus—the Golden Lampstand (Grace Bible Church).</p>
The Temple	<p>The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes); Solomon’s Temple (Redeeming Grace); the Temple (Redeeming Grace).</p>
Tongues (the gift of, the sign of)	<p>Tongues is a spiritual gift given by God the Holy Spirit during the precanon period of the Church Age. It allowed believers with this gift to speak the gospel message to those who spoke a different language. The Gift of Tongues (HTML) (PDF) (WPD), Grace Notes Speaking In Tongues (HTML) (PDF), Merritt, Grace Fellowship Church (spiritual gifts).</p> <p>When Jewish people heard people speak the message of God to them in gentile languages (gentile tongues), this indicated to them that they were under judgment by God.</p>
The Tribulation	<p>When the Church Age comes to its completion, and the body of believers is raptures from this earth, there is remain a shortened 7 years which time is known as the Tribulation. This is actually the end of the Jewish Age and has many names in the Bible (like <i>the time of Jacob’s trouble</i>). (Doctrine of the Tribulation—Pastor L.G. Merritt) (The Great Tribulation—Cherreguine Bible Doctrine Ministries) (Tribulation Time line [Chart]—Grace Bible Church of Baytown)</p>
<p>Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/</p>	

² Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

An Introduction to Acts 15

Introuction: Remember how, in the first few chapters of Acts, all the believers were in one place and of one accord? A few years passed, during which, this continued. However, we have run into a number of instances where that was not the case. And what we have in this chapter will be the greatest dissension yet. **Jewish** believers had decided to go to various gentile **churches** and give them the minimum that was going to be required of them: they would need to be circumcised and they would need to keep the Law of Moses.

Acts 15 introduces the concept of **legalism** versus **grace**, but in somewhat of a fascinating way. This chapter begins with believers from Judæa, recognizing that many **gentiles** are believing in Jesus, that there is a problem—at least in their minds. In our era, we may not appreciate this, but there would not have been any **Jews** who were uncircumcised and this was a very, very big deal to them. Historically, remember that Moses was almost stopped cold because one of his sons was not circumcised (and neither of his sons played any sort of an important role in Israel as a nation).

There is also the Law of Moses. God spoke these words to the people. Can that be set aside?

Considering these two issues, remember that the guidance from Jesus has been limited. There are no New Testament books or letters at this point in the **Church Age**.³ Jesus did not sit anyone down, as far as we know, and say, “Okay, this is a new age and there are going to be a boatload of changes. Here they are. Point one...” Even though I have heard talk of Paul being taught by angels, there is no indication that something similar occurred. There are a great many hints and clues as to where this doctrine came from (this will be discussed further in v. 32 and elsewhere).

However, given how these issues play out, it is almost as if Jesus said, “You have the Holy Spirit; you guys figure it out.”

We should be aware of the time—it is approximately A.D. 50, 20 years after the crucifixion, resurrection, and ascension. By this point in time, it is clear that Jesus is not going to pop in and out of their lives on occasion.

However, there are a great number of unknowns. What is the local gathering of believers? What should that look like? What is the relationship between the believers in Jesus and established traditional **Judaism**? In fact, what is the relationship of those who have believed and the Old Testament? After all, Paul (and others) certainly taught a lot from the Old Testament (primarily he taught Jesus from the Old Testament).

In a situation where Paul, Barnabas and Peter are gathered together in Jerusalem, from whom would we expect the chief arguments? Paul, of course. But when the Jerusalem council meets to discuss these questions, it is Peter who stands up and says what he believes to be true. Paul and Barnabas do have a say, but it is only summarized. Then James, the half-brother of Jesus stands up, and he gives a message which is preserved in 9 verses (Peter’s message was preserved in 5). And the men all come to an agreement, and that is put into writing and sent by the hands of Paul and Barnabas to the gentile churches. And that document is basically the compromise that James laid down.

The short description of this chapter is, false doctrine is being spread throughout the gentile churches just established. **Judaizers** tell the people that they must be circumcised and follow the Law of Moses. The **Apostles** (including Paul and Barnabas) and the elders of the churches in Judæa all meet and discuss this problem and they

³ One translation/commentary suggests that the book of Mark may have been written by this time.

take a vote and all of them authorize a letter which is to be hand-carried to these various churches, sending Paul and Barnabas and at least two other men.

Certainly a central question should be, *is this the right way to handle this problem?* More to the point, are the things taking place in Acts 15 prescriptive for churches in this new age? My short answer is, *no*, and I would suggest that this chapter of Acts has more in common with Acts 1 than it does with the **book of Galatians** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)). Acts 1 is a false start for the Apostles, who somehow think that they need to be voting on a new **Apostle** to replace Judas, who is dead. The book of Galatians deals directly with the problems of legalism, and what is allowed and what is not.

In other words, when dealing with legalism, and we need guidance—do we as believers turn to Acts 15 for guidance or to the book of Galatians? Score one for you if you chose the book of Galatians.

Bear in mind that Acts is an historical record of the early church. We already know that, on occasion, the disciples make a mistake. They make wrong calls. This does not invalidate them; and this in no way detracts from the epistles which they wrote (apart from the one in this chapter). But we do have to carefully evaluate what they do, what they agree upon, and what doctrines they are teaching.

A title or one or two sentences which describe Acts 15.

Titles and/or Brief Descriptions of Acts 15 (by Various Commentators)

New Matthew Bible: *Disagreement about circumcision. The apostles bring peace to the matter at Jerusalem, and Paul and Barnabas preach at Antioch.*⁴

Kretzmann's Commentary: *On account of threatening dissension caused by Judaizing brethren, Paul and Barnabas are delegated to the congregation at Jerusalem for advice; an assembly is held, and the results sent to the brethren at Antioch in a letter delivered by Judas and Silas; Paul chooses Silas as his companion on his second journey after an altercation with Barnabas.*⁵

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Acts 15 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

⁴ From <https://www.biblegateway.com/passage/?search=Acts%2015&version=NMB> accessed October 28, 2023.

⁵ From <https://www.studylight.org/commentaries/eng/kpc/acts-15.html> accessed October 28, 2023.

Fundamental Questions About Acts 15

Some of these questions may not make sense unless you have read Acts 15. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Acts 15

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Acts 15

Characters

Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place. I may need to eliminate this one.

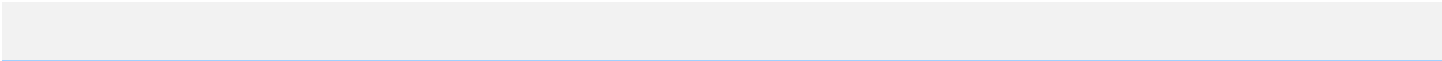
The Places of Acts 15

Place

Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)



By the Numbers

Item	Date; duration; size; number
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Chapter Outline
Charts, Graphics and Short Doctrines

At this point, we begin to gather up more details on this chapter.

A Synopsis of Acts 15

Chapter Outline
Charts, Graphics and Short Doctrines

The ESV (capitalized) is used below:

Outlines and Summaries of Acts 15 (Various Commentators)

Krezmann's Commentary:⁶

⁶ From <https://www.studydrive.org/commentaries/eng/kpc/acts-15.html> accessed October 28, 2023.

Outlines and Summaries of Acts 15 (Various Commentators)

Verses 1-4

The Convention at Jerusalem.

The question about circumcision:

Verses 5-12

The demand of the former Pharisees and Peter's answer:

Verses 13-21

The proposal of James:

Verses 22-29

The resolutions of the assembly:

Verses 30-35

The delegates in Antioch:

Verses 36-41

The Beginning of Paul's Second Missionary Journey.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Acts 15 from the Summarized Bible

Contents:	The council at Jerusalem and the question of circumcision. Paul's second missionary journey. Silas chosen.
Characters:	God, Jesus, Holy Spirit, Moses, Paul, Barnabas, apostles, elders, Pharisees, Peter, James, Simeon, David, Judas, Silas, Mark.
Conclusion:	Those who are ever so well taught have need to stand upon their guard that they be not untaught again, and having known liberty in Christ Jesus should again be brought into bondage to law which cannot save. In a multitude of counsellors there is safety and satisfaction if the counsellors are men whom God has approved and who are instructed in His Word. When serious differences in regard to God's Word arise, let men of God come together in solemn meeting for prayer and mutual advice.
Key Word:	Council, Acts 15:6, Acts 15:25.
Strong Verses:	Acts 15:11, Acts 15:14, Acts 15:18.
Striking Facts:	Acts 15:14. This is one of the most important passages in the New Testament, stating the divine program for the church in this dispensation. It is not the conversion of the world through the different agencies of reform, but the taking out of the world of an elect people who shall make up the Body or Bride of Christ. The Gospel everywhere calls out some, but it never, in any place, has been known to convert all, and nothing of this order is to be expected in this age. The work of the church is soul winning.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 15 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Acts 13–18)

Scripture	Text/Commentary
13	Barnabas, Simeon Niger, Lucius of Cyrene, Manaen, and Saul begin the first missionary journey traveling from church in Antioch (which appears to have been a home base) to Cyprus and then to Antioch of Pisidia. Beginning with v. 9, Saul will be called Paul. When in Pamphylia, John Mark deserted them, returning to Jerusalem.
14	Paul and Barnabas continue the missionary journey in Iconium, then Lystra. Paul is stoned in Lystra and thought to be dead. They travel back to Antioch (of Syria), having appointed elders at the local churches which they had established.
15	<p>The believers in Jerusalem began to dispute the things happening outside of Jerusalem. They believed that believers needed to be circumcised and follow the Law of Moses. Although Peter stood up against them, still a legalistic compromise document is put together and sent up north to Antioch to Saul, Barnabas and the church there.</p> <p>Paul and Barnabas then discuss a second missionary tour, but Barnabas wants to bring John Mark, and Paul absolutely refuses. As a result, Paul and Barnabas will go their separate ways. The second missionary tour begins in the final few verses of this chapter. Paul and Silas travel to Syria and Cilicia.</p>
16	The second missionary tour goes through Lystra, Macedonia and Philippi. Timothy joins the team, Paul has a vision of Macedonia, Paul and Silas arrested in Philippi, conversion of their jailer.
17	The second missionary tour continues through Thessalonica, Berea and Athens. Paul went three times to the local synagogue in Thessalonica, and is finally repudiated by the Jewish leaders there, who worry that these “have turned the world upside down.” The people were more receptive in Berea, checking Paul’s references in the night after he spoke. In Athens, Paul addresses the Areopagus and gives a talk on the unknown god.
18	<p>Paul completes the 2nd missionary journey, going next to Corinth and then returning to Antioch. Paul meets Priscilla and Aquila, who had come there from Rome, since Claudius expelled the Jews from Rome at that time. Jewish leaders bring Paul before Gallio, but Gallio refused to rule on religious matters. It appears that Paul should have remained longer in Ephesus, but did not. However, he left Priscilla and Aquila there. A Jewish teacher named Apollos also taught the eager Ephesians.</p> <p>At the end of this chapter, Paul begins the 3rd missionary tour.</p>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

When I began the 2nd draft for the book of Luke, around Luke 9, I began to add quite a large number of English translations and versions: the Holy Aramaic Scriptures, J. B. Phillips version, the Casual English Bible, the Goodspeed New Testament, the Plain English Version, the Radiant New Testament, the Hebrew Names Version, the NRSV (Anglicized Cath. Ed.), the New Matthew Bible and the Revised Geneva Translation (these last two have

been around for a hundred years or more. Time will tell which ones of these provide enough of a unique viewpoint to keep, and which do not.

Benjamin Brodie has a nice translation for Acts, which I will include. At some point, I will simply drop out the Bond Slave version, which is not really much different from the King James Version.

The [Dictionary of Terms](#) has been set up with hyperlinks so that, when you come across the first use of a technical term in this document, you can click on that hyper-linked word and it will take you to its entry in the Definition of Terms. You may also click on that hyperlinked word in the left column, and you will be taken back to where you were in the text originally.

At the completion of every verse, I will insert the Kukis mostly literal translation of that verse. At the end of every passage, I will add both the Kukis mostly literal translation and the Kukis paraphrase.

After adding the Worrell New Testament, I first placed it with the Weird/Anachronistic translations. By the time I got to the end of this chapter, I decided to move it to the literal translations group.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...*

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Jerusalem Council

The problem

There are men who came from Judæa and they were going to various gentile churches and telling them that there were certain things which they needed to do in order to conform to the Mosaic Law.

R. B. Thieme, Jr. often used the term *Judaizers* for such **legalistic** believers, so I will use that term here.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

And certain ones coming down from the Judæa were teaching the brothers that, "If not you [all] might be circumcised in the custom of the [Law] of Moses, you [all] are not able to be saved.

Acts
15:1

Kukis mostly literal translation:

Certain [men] came down from Judæa [and] they were teaching the brothers that, "Unless you [all] are circumcised according to the custom of the [Torah] of Moses, you [all] are unable to be saved."

Kukis paraphrase

Certain men came down from the Judæan hills and they decided that they would set the gentile brothers straight. They told them, “Unless you are circumcised according to the customs found in the Law of Moses, you cannot be saved.”

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong’s #’s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁷ and George Lamsa’s translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The **Septuagint** and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	And certain ones coming down from the Judæa were teaching the brothers that, “If not you [all] might be circumcised in the custom of the [Law] of Moses, you [all] are not able to be saved.
Complete Apostles’ Bible	And certain men coming down from Judea were teaching the brothers, “If you are not circumcised in the custom of Moses, you cannot be saved.”
Douay-Rheims 1899 (Amer.)	And some, coming down from Judea, taught the brethren: That, except you be circumcised after the manner of Moses, you cannot be saved.
Holy Aramaic Scriptures ⁸	Then, there came down some from Yehud {Judea}, and they were teaching The Brothers that if you are not circumcised with regard to the custom of The Namusa {The Law}, you are not able to be made alive.
James Murdock’s Syriac NT	And certain men came down from Judaea, and taught the brethren, that unless ye be circumcised, in accordance with the rite of the law, ye cannot have life.

⁷ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

⁸ From <https://theholysyriacscriptures.weebly.com/>

Original Aramaic NT⁹ But men had come down from Judea and were teaching the brethren: "If you are not circumcised in the custom of The Law, you cannot have life."

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English Now certain men came down from Judaea, teaching the brothers and saying that without circumcision, after the rule of Moses, there is no salvation.

Bible in Worldwide English Some men came from Judea and taught the Christian brothers. They said, You must be circumcised with the mark made on your body in the way Moses taught us. If you are not circumcised you cannot be saved.

Easy English **Paul and Barnabas go to Jerusalem**
Some men arrived in Antioch from Judea. They began to teach the believers there who were not Jews. They said to them, 'God cannot save you unless someone circumcises you. This is in the Law that God gave to Moses.'

These men were Jewish believers.

Easy-to-Read Version–2008 Then some men came to Antioch from Judea and began teaching the non-Jewish believers: "You cannot be saved if you are not circumcised as Moses taught us."

*God's Word*TM **Controversy about Moses' Teachings**
Some men came from Judea and started to teach believers that people can't be saved unless they are circumcised as Moses' Teachings require.

Good News Bible (TEV) Some men came from Judea to Antioch and started teaching the believers, "You cannot be saved unless you are circumcised as the Law of Moses requires."

J. B. Phillips **The opposition from the reactionaries**
Then some men came down from Judea and began to teach the brothers, saying "unless you are circumcised according to the custom of Moses you cannot be saved".

The Message **To Let Outsiders Inside**
It wasn't long before some Jews showed up from Judea insisting that everyone be circumcised: "If you're not circumcised in the Mosaic fashion, you can't be saved."

NIRV **Church Leaders Meet in Jerusalem**
Certain people came down from Judea to Antioch. Here is what they were teaching the believers. "Moses commanded you to be circumcised," they said. "If you aren't, you can't be saved."

New Life Version **A Meeting of Church Leaders in Jerusalem**
Some men came down from the country of Judea and started to teach the Christians. They said, "Unless you go through the religious act of becoming a Jew as Moses taught, you cannot be saved from the punishment of sin."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible¹⁰ **ACTS 15**
CHRISTIAN LEADERS ARGUE IN JERUSALEM

⁹ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

¹⁰ From <https://www.casualenglishbible.com/>

Q: SHOULD CHRISTIANS OBEY JEWISH RULES?

Some men from Judea [1] showed up and told people in the church, “Unless you men get yourselves circumcised, like the custom of Moses says, you can’t get saved.” [2]

¹15:1 Judea was the territory around Jerusalem.

²15:1 First of all, “ouch.” For many people, the hardest part of converting to the Jewish faith was circumcision along with the kosher food restrictions. That’s why some people in synagogue services were described as people who respected God but were not considered full converts to the Jewish faith. Many Bible experts say that the Jewish Christians who came from Judea were essentially telling non-Jewish followers of Jesus that in order to become Christians, they had to first become Jews and obey all the laws the Jewish people are supposed to obey. If these Judeans had won the argument, Christianity may have become just one more branch of the Jewish faith. Three main branches today are Orthodox, Conservative, and Reform. Christians could have become the fourth branch: Messianic, Jews who believe Jesus is the Messiah.

Contemporary English V.

Some people came from Judea and started teaching the Lord's followers that they could not be saved, unless they were circumcised as Moses had taught.

The Living Bible

While Paul and Barnabas were at Antioch, some men from Judea arrived and began to teach the believers that unless they adhered to the ancient Jewish custom of circumcision, they could not be saved.

New Berkeley Version
New Living Translation

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The Council at Jerusalem

While Paul and Barnabas were at Antioch of Syria, some men from Judea arrived and began to teach the believers [Greek *brothers*; also in 15:3, 23, 32, 33, 36, 40.]: “Unless you are circumcised as required by the law of Moses, you cannot be saved.”

The Passion Translation

While Paul and Barnabas were in Antioch, *some false teachers* came from Judea to trouble the believers. They taught, “Unless you are circumcised, as the law of Moses requires, you cannot be saved.”

Plain English Version¹¹

The church leaders had a meeting in Jerusalem

At that time, some men came to Antioch from Judea country, and they started to teach the Christian men, “If you don’t have the young man operation that Moses wrote about, God will not save you. That operation is in our law.”

Radiant New Testament

Church Leaders Meet in Jerusalem

Certain people came down from Judea to Antioch and started teaching the believers, “If you aren’t circumcised the way Moses commanded, you can’t be saved.”

UnfoldingWord Simplified T.

Then some Jewish believers went down from Judea province to Antioch. They started teaching the non-Jewish believers there, saying, "You must be circumcised to show that you belong to God, as Moses commanded in the laws that he received from God. If you do not do that, you will not be saved."

Partially literal and partially paraphrased translations:

American English Bible

However, some men then came down from Judea and started teaching the brothers that if they didn’t get circumcised following the custom of Moses, they couldn’t be saved.

Beck’s American Translation

.

Breakthrough Version

And some who came down out of Judea were teaching the brothers, "If you were not circumcised with Moses' custom, you are not able to be rescued."

Common English Bible

The Jerusalem Council

¹¹ From <https://www.bible.com/versions/2530-PEV-plain-english-version>

Some people came down from Judea teaching the family of believers, "Unless you are circumcised according to the custom we've received from Moses, you can't be saved."

A. Campbell's Living Oracles	In the meantime, some, who came down from Judea, taught the brethren, Except you be circumcised, according to the manner of Moses, you can not be saved.
New Advent (Knox) Bible	But now some visitors came down from Judaea, who began to tell the brethren, You cannot be saved without being circumcised according to the tradition of Moses.
NT for Everyone	Is circumcision necessary? Some people came from Judaea to Antioch and, on arrival, began to teach the Christians that they could not be saved unless they were circumcised according to the custom of Moses.
20 th Century New Testament	But certain persons came down from Judea, and began to teach the Brethren that, unless they were circumcised, in accordance with the custom enjoined by Moses, they could not be saved.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Dispute in Antioch Some men came down from Judea and began to teach the brothers, "Unless you are circumcised according to the custom prescribed by Moses, you cannot be saved."
Conservapedia Translation	Then several men who came down from Judea started teaching the brothers, saying, "Unless you have yourselves circumcised after the fashion of Moses, you cannot be saved."
Ferrar-Fenton Bible	Controversy Regarding Circumcision. But some of those coming down from Judea taught the brethren, "Unless you are circumcised in accordance with the Mosaic custom, you cannot be saved."
Free Bible Version ¹²	Then some men arrived from Judea who started teaching the believers, you're circumcised according to the rules set down by Moses, you can't be saved."
God's Truth (Tyndale)	Then came certain from Jewrie, and taught the brethren except you be circumcised after the manner of Moses, you cannot be saved.
International Standard V	Controversy about the Law Then some men came down from Judea and started to teach the brothers, "Unless you are circumcised according to the Law of Moses, you can't be saved."
Montgomery NT	But some men came down from Judea and attempted to teach the brethren, saying, "Unless you are circumcised according to Moses' custom, you cannot be saved."
Riverside New Testament	BUT certain men came down from Judaea and undertook to teach the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved."
Weymouth New Testament	But certain persons who had come down from Judaea tried to convince the brethren, saying, "Unless you are circumcised in accordance with the Mosaic custom, you cannot be saved."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹³	The council at Jerusalem • Some persons who had come from Judea to Antioch were teaching the brothers in this way, "Unless you are circumcised according to the law of Moses, you cannot be saved." The footnote for Acts 15:1 was placed in the Addendum . Gal 5:3; Gen 17:9
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¹² From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¹³ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

The Heritage Bible

And some men going down from Judaea taught the brothers that, If you are not circumcised after the custom of Moses, you absolutely do not have power to be saved.

New American Bible (2011)

Council of Jerusalem.

* Some who had come down from Judea were instructing the brothers,^a “Unless you are circumcised according to the Mosaic practice,^b you cannot be saved.”*

* [15:1–35] The Jerusalem “Council” marks the official rejection of the rigid view that Gentile converts were obliged to observe the Mosaic law completely. From here to the end of Acts, Paul and the Gentile mission become the focus of Luke’s writing.

* [15:1–5] When some of the converted Pharisees of Jerusalem discover the results of the first missionary journey of Paul, they urge that the Gentiles be taught to follow the Mosaic law. Recognizing the authority of the Jerusalem church, Paul and Barnabas go there to settle the question of whether Gentiles can embrace a form of Christianity that does not include this obligation.

a. [15:1–4] Gal 2:1–9.

b. [15:1] Lv 12:3; Gal 5:2.

New Catholic Bible

The Council of Jerusalem^[a]

The Question of Circumcision. Some men who had come down from Judea were teaching the brethren, “Unless you are circumcised in accordance with the tradition of Moses, you cannot be saved.”

[a] Christian communities have sprung up everywhere and include converts from both Jews and Gentiles. Radical problems have also arisen. The Church is clearly aware that she exists thanks only to the union of the two very contrasting portions of humanity of that time: Jews and Gentiles (Acts 15:14-17); this union should express the true reality of salvation in Jesus Christ. What we see here is an authentically theological inquiry, which consists in interpreting the experience of the apostles’ encounters with the Gentiles and shedding light on them from the Scriptures.

1

As they reflect on the words of the Prophets, the members of the Council realize that the People of God, with which all the prophecies are concerned, exists in its full reality only at the moment when Gentile inquiry meets the original nucleus of Jewish testimonies. However, the practical decisions made are more cautious than the great theological statements. The Council asks for the observance of some elementary precepts that no Jew can abandon and that people know almost everywhere.

They are not to eat meat that has been sacrificed, because this would signify a fellowship with the divinities of the Gentiles (see 1 Cor 10:18-20). They are to avoid illegitimate unions (“unchastity”). They are not to eat flesh with blood in it (“[abstain] from the meat of animals that have been strangled, and from blood” [v. 20]), since according to the mind of the time blood was the sacred principle of life. The last two concern dietary laws (see Gen 9:14; Lev 3:17; Deut 12:16, 23; 1 Sam 14:34; Ezek 33:25).

All agree on these theological principles and their practical consequences. What a staggering sentence we read here for the first time, one that has passed from the Council to our own day: “It is the decision of the Holy Spirit and also our decision”!

New Jerusalem Bible

Then some men came down from Judaea and taught the brothers, ‘Unless you have yourselves circumcised in the tradition of Moses you cannot be saved.’

NRSV (Anglicized Cath. Ed.)

The Council at Jerusalem

Then certain individuals came down from Judea and were teaching the brothers, ‘Unless you are circumcised according to the custom of Moses, you cannot be saved.’

Revised English Bible–1989 **SOME** people who had come down from Judaea began to teach the brotherhood that those who were not circumcised in accordance with Mosaic practice could not be saved.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But some men came down from Y'hudah to Antioch and began teaching the brothers, "You can't be saved unless you undergo *b'rit-milah* in the manner prescribed by Moshe."

Hebraic Roots Bible And going down from Judea, some taught the brothers, saying, unless you are circumcised in the manner of the Torah, you cannot be saved.

Holy New Covenant Trans. Then some men came down to Antioch in Syria from Judea. They began teaching non-Jewish brothers: "You cannot be saved if you are not circumcised. Moses told us to do it."

The Scriptures 2009 And certain men came down from Yehudah and were teaching the brothers, "Unless you are circumcised, according to the practice of Mosheh, you are unable to be saved."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament¹⁴ ...and (Some) Ones Descending from the judea taught the brothers for if not [You*] may be circumcised [in] the custom the [thing] [of] moses not [You*] have (ability) to be saved...

Awful Scroll Bible And some, coming-down from Judæa, are teaching the brothers that, "If- yous shall -not be cut-around after the custom of Moses, yous able not to be preserving sound."

exeGeses companion Bible **YAH HUDIYM DOCTRINATE CUSTOM OF MOSHEH**
And some men come down from Yah Hudah and doctrienate the brothers, and say, Unless you circumcise after the custom of Mosheh, you cannot be saved.

Orthodox Jewish Bible And some men came down from Yehudah to Syrian Antioch and were teaching the Achim b'Moshiach that if you lack the bris milah as prescribed by Moshe Rabbenu, it is impossible for you to come to Yeshu'at Eloheinu.

Rotherham's Emphasized B. **§ 25. Must Gentiles be Circumcised? The Question settled in Jerusalem. Chapter 15.**
And ||certain persons|| |coming down from Judea| began to teach the brethren— <Except ye be circumcised according to the custom of Moses> ye cannot be saved.

Expanded/Embellished Bibles:

An Understandable Version Certain men [*i.e., believers, see verse 5*] came down from Judea [*to Antioch of Syria*] and began teaching the brothers this: You cannot be saved unless you are circumcised according to the custom [*required*] by Moses.

The Expanded Bible **The Meeting in Jerusalem**
Then some people came to Antioch from Judea and began teaching the Gentile believers [^lbrothers (and sisters)]: "You cannot be saved if you are not circumcised ·as Moses taught us [^laccording to the custom of Moses; compare Gen. 17:9–14]."
Later, certain men, having come down from Judea, began teaching the brothers that, "Unless you folks should (or: would) get circumcised within (or: by) the custom of Moses [D reads: and should habitually walk (= order your lives) in (by) the custom

¹⁴ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Syndein/Thieme	of Moses], you continue without power to be saved (or: you continue unable to be healed, made whole or returned to the original state and condition)."
Translation for Translators	And certain men which came down from the ultimate source of Judea {See Galatians Chapter 2} kept on teaching the brethren, and said, "Except you be circumcised after the manner of Moses, you cannot be saved." {Legalistic Jews wrong opinion}
The Voice	Some Jewish believers said that God will save only people who are circumcised.
	<i>Acts 15:1-2</i>
	<i>Then some Jewish believers went down from Judea province to Antioch. They started teaching the non-Jewish believers there, and said, "You must be circumcised/must have God's mark put on you to indicate you belong to God, as Moses commanded in the laws that he received from God. If you do not do that, you will not be saved {God will not save you}."</i>
	<i>Their peace was disturbed, however, when certain Judeans came with this teaching: "Unless you are circumcised according to Mosaic custom, you cannot be saved."</i>

Bible Translations with a Lot of Footnotes:

Lexham Bible	<p><i>The Jerusalem Council</i></p> <p>And some men came down from Judea and [*Here "and" is supplied because the previous participle ("came down") has been translated as a finite verb] began teaching [*The imperfect tense has been translated as ingressive here ("began teaching")] the brothers, "Unless you are circumcised according to the custom prescribed by Moses, you cannot be saved."</p>
NET Bible®	<p><i>The Jerusalem Council</i></p> <p>Now some men came down from Judea¹ and began to teach the brothers, "Unless you are circumcised² according to the custom of Moses, you cannot be saved."</p> <p>^{1sn} That is, they came down from Judea to Antioch in Syria.</p> <p>^{2tc} Codex Bezae (D) and a few other witnesses have "and walk" here (i.e., instead of τ ἔθει τ Μωϋσέως [tw eqei tw Mwu>sew] they read καὶ τ ἔθει τ Μωϋσέως περιπατ τε [kai tw eqei tw Mwu>sews peripathe]). This is a decidedly stronger focus on obedience to the Law. As well, D expands vv. 1-5 in various places with the overall effect of being "more sympathetic to the local tradition of the church at Jerusalem" while the Alexandrian witnesses are more sympathetic to Paul (TCGNT 377). Codex D is well known for having a significantly longer text in Acts, but modern scholarship is generally of the opinion that the text of D expands on the original wording of Acts, with a theological viewpoint that especially puts Peter in a more authoritarian light. The expansion in these five verses is in keeping with that motif even though Peter is not explicitly in view.</p> <p>^{sn} Unless you are circumcised. These teachers from Judea were teaching that Gentiles could not be saved unless they kept the law of Moses in regard to circumcision. Thus according to them a Gentile had first to become a proselyte to Judaism, including circumcision, before one could become a Christian. This party is sometimes known (collectively) as Judaizers. They did not question that Gentiles could come into the community, but disagreed with Paul and Barnabas on what basis they could do so.</p>
The Spoken English NT ¹⁵	<p><i>A Conference in Jerusalem about the Status of Gentile Believers</i></p> <p>Then^a some people came down from Judea^b and were teaching the brothers and sisters that you're circumcised according to the custom handed down from Moses,^c you can be saved."</p> <p>^{a.} Lit. "And."</p>

¹⁵ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

- b. Prn. joo-dee-a.
- c. Lit. "in the custom of Moses"; see Lev_12:3.

Wilbur Pickering's New T.

The Jerusalem Council
The conflict

Then some men came down from Judea and started teaching the brothers: "Unless you are circumcised according to the custom of Moses, you cannot be saved".

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And certain [men] having come down from Judea began teaching the brothers, "Unless you _p are circumcised [according to] the custom of Moses, you _p are not able to be saved."
Benjamin Brodie's trans. ¹⁶	Now certain men, having arrived from Judea, began teaching the brethren, that if you were not circumcised after the custom of Moses, you were not able to be saved [become a Christian].
Bond Slave Version	And certain men which came down from Judaea taught the brethren, and said, Except you be circumcised after the manner of Moses, you cannot be saved.
Far Above All Translation ¹⁷	And certain men came down from Judaea and were teaching the brothers as follows: you are circumcised in the custom of Moses, you cannot be saved."
Modern English Version	The Council in Jerusalem Some men came down from Judea and were teaching the brothers, "Unless you are circumcised in the tradition of Moses, you cannot be saved."
Modern Literal Version 2020	{50 AD. Jerusalem. Caractacus of Britain conquered and sent to Rome.} And some, came down from Judea, and were teaching the brethren, saying, If you are not be circumcised in the custom of Moses, you are unable to be saved.
New Matthew Bible	Then certain men came from Judea and taught the brethren, Unless you are circumcised as observed by Moses, you cannot be saved.
Niobi Study Bible	Conflict over Circumcision And certain men who came down from Judea taught the brethren and said, "Unless you be circumcised after the manner of Moses, you cannot be saved."

The gist of this passage: Men from Judæa came to Antioch and said that, if someone is not circumcised, then they cannot be saved.

Acts 15:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
tines (τινες) [pronounced tih-n-ehs]; tina (τινα) [pronounced tih-n-ah]	one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only	masculine plural; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
katerchomai (κατέρχομαι) [pronounced kat-ER-khom-ah-ee]	coming down, going down, descending; departing; one who goes from a higher to a lower locality; those who come to a place by a ship	masculine plural, aorist active participle, nominative case	Strong's #2718

¹⁶ From <http://www.versebyverse.com/translations.html> accessed October 23, 2023.

¹⁷ Online: <http://www.faraboveall.com/> by Graham Thomason.

Acts 15:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	from, away from, by; after; at; with, because of, since; before; in; of; out (from)	preposition or separation or of origin	Strong's #575
τῆς (τῆς) [pronounced tayc]	of the; from the, [away, out] from the; from the source of; by the; than the	feminine singular definite article; genitive and ablative cases	Strong's #3588
Ιουδαία (Ιουδαία) [pronounced ee-oo-DAH-yah]	he shall be praised; transliterated, Judæa, Juda	feminine singular proper noun/location; genitive/ablative case	Strong's #2449

Translation: Certain [men] came down from Judæa...

In the previous chapter, I alleged that Paul did not come with Church Age doctrine reinstated as a part of his operating system, but that he had experiences, interactions, discussions, personal thoughts, and piece-by-piece, he built up and designed Church Age theology (which is the study and understanding of God within the confines of the Church Age).

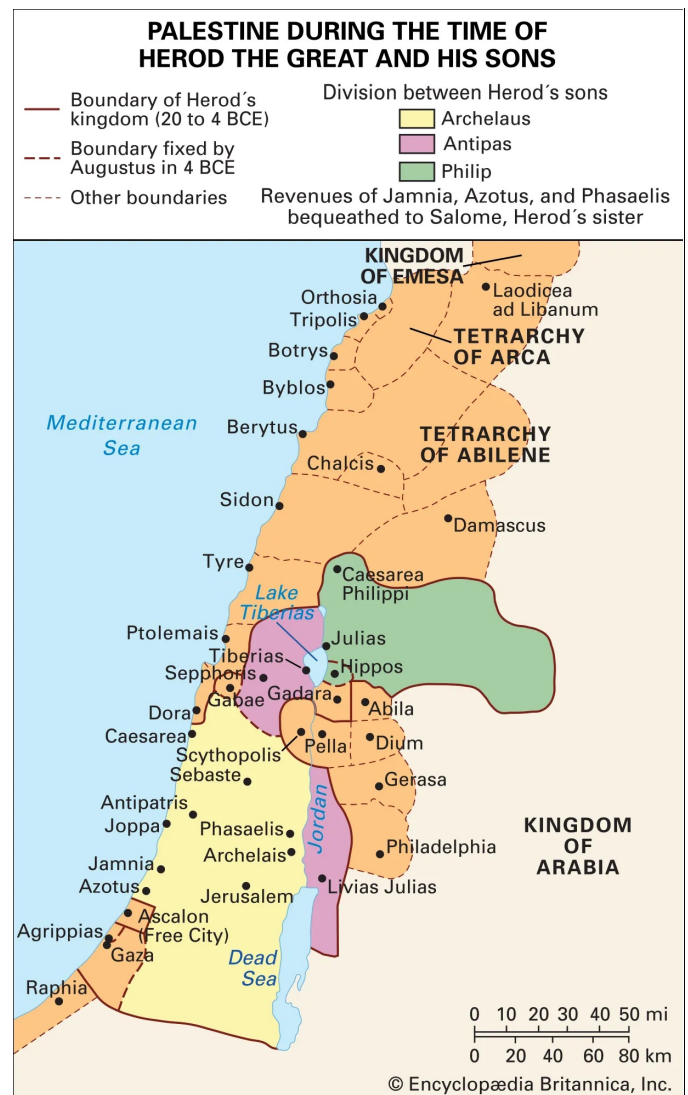
Jerusalem had become the center of Israel's theology and religious worship pretty much for the previous 1000 years, apart from the appearance of a pesky prophet now and again (these prophets showed up in both the **northern** and **southern kingdoms**—Jerusalem was in the southern kingdom).

Prior to Solomon, the center of demonstrable worship was the **Tabernacle**; and that could be moved from place to place. It landed in many different cities and territories. See the **Movement of the Ark and the Tabernacle** ([HTML](#)) ([PDF](#)) ([WPD](#)).

However, when Solomon oversaw the building of the **Temple**, that was a religious center that could not be moved. For the religious Jew, Jerusalem became the very center of Y^ehowah worship.

Interestingly enough, the public ministries of **John the Herald** and of Jesus did not take place in Jerusalem. John's short ministry took place along the Jordan River in the desert-wilderness; and Jesus' public ministry took place primarily around Lake Galilee.

Palestine During the time of Herod and his Sons (a map); from [Encyclopedia Britannica](#); accessed November 3, 2023.



Sometimes, it is much easier to look at a map, rather than talk about all of these places (some of you can see this in your mind's eye; and for others, these are just miscellaneous name).

The yellow region on the map is roughly equivalent to the Southern Kingdom; and the southern third of the orange region and the purple region are roughly equivalent to the Northern Kingdom.

Acts 15:1a **Certain [men] came down from Judæa...**

In some way or another, based upon the location of the Temple, believers and unbelievers alike believed that Jerusalem was the center of true Y^ehowah worship. Based upon this, they believed that they could travel about and tell others what the true doctrines are.

The men coming down from Jerusalem are legalistic but saved Jews from the Judæan region (many of them probably came from Jerusalem).

What stands out in this verse (but it won't stand out to you) is, these men have not been sent by anyone. The Apostles and elders did not get together, interface with these men, and say, "Here is what you need to do." How they decided to do this and whether there was any encouragement or input from the Apostles or elders, we do not know.

These men that we are talking about are Jewish believers, they have come from Judæa, and it does not appear that they have the authorization of any **local church**.

Now, most recently, Paul and Barnabas have gone on a missionary journey. So some of these men from Judæa talked things over and, apparently, decided that they needed to set these new gentile converts straight about what must be done for salvation.

We do not know who agreed to this; or how many met together. I do not see this as a totally rogue group, sneaking into churches to set them straight. I would assume that, among many believers in Jerusalem, this was a consensus opinion.

This certainly opens up to question, *who is in charge? Who gets to make the rules? Who calls the shots?*

It should be clear at this point, which is A.D. 50, that Jesus is not going to drop in on them and set them straight on this or that doctrine. So, if a considerable number of Jewish believers have gathered together and they have come to this consensus opinion, should they not send out men to make sure everyone knows the rules?

Acts 15:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didaskô (διδάσκω) [pronounced <i>did-AS-koh</i>]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	3 rd person plural, imperfect active indicative	Strong's #1321
tous (τοὺς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, accusative case	Strong's #80

Acts 15:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

Translation: ...[and] they were teaching the brothers that,...

This is one set of believers teaching another set of believers.

We do not know if any of the Apostles had agreed to this. Peter will argue rightly on this matter later. Had he taken a side before? Were the disciples left out of the discussion before?

Remember, at this point in time in the early church, there were no Scriptures, there was no guide book. There was nowhere to go for doctrines and practices of the church.

We should bear in mind that, God chose to do things like this. God did not drop a book onto their laps telling them what was right and wrong in this new age. Essentially, that book would be written (by Paul and others), but no one in the early church knows this.

Acts 15:1c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361

These two particles together probably have a combined meaning. In Acts 8:31, they are variously translated, *if...not, if not, except, unless, except with, without, when...no.*

peritemnô (περιτέμνω) [pronounced per-ee-TEHM-noh]	<i>to cut around, to circumcise</i>	2 nd person plural, aorist passive subjunctive	Strong's #4059
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; locative, dative, or instrumental case	Strong's #3588
ethos (ἔθος) [pronounced ETH-os]	<i>custom, manner, usage prescribed by law or habit, institute, prescription, rite</i>	neuter singular noun	Strong's #1485

The definite article below does not match the case of *Moses*, which follows. Also, this definite article is missing from the Scrivener Textus Receptus and the Greek Byzantine text. I was ready to write out its inclusion here as a typo, but it is also found in the Berean Interlinear Bible. So, was it added by the mistake of a copyist? Or did a copyist remove it because it made no sense? Or is it possible that the word *law (Torah)* was dropped out of the text, after the definite article?

Acts 15:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine/neuter singular definite article; locative, dative, or instrumental case	Strong's #3588
Môseus/Môsês/ Môusês (Μωσεύς/ Μωσήϛ/Μωϋσήϛ) [pronounced <i>moce- YOOÇ, moh-SACE, mao-SACE</i>]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun; genitive/ablative case	Strong's #3475

Translation: ...“Unless you [all] are circumcised according to the custom of the [Torah] of Moses,...

Because this is addressed to the 2nd person plural, we know that this is a quotation. This was actually said to the people in Antioch of Syria (where this is taking place¹⁸).

We have a very odd thing in this verse, and if you read through the Hebrew exegesis above, you can see what it is. But, there is this definite article there, but which is not attached to *Moses*, as they are not the same case. So, two possibilities, as I see it: a copyist simply put that definite article in there by mistake; or, due to an early bad manuscript, the word *Law* was dropped out of the text. That additional word would give great authority to what we read here. This is not simply some custom developed over the years, like all of the **Sabbath** customs. This was actually in the Mosaic Law. Therefore, my logical read of this is, *Law* either dropped out of the text or is implied by the text (the missing word would stand out like a sore thumb).

Notice that two issues are brought into play: **circumcision** and the Law of Moses. This is A.D. 49–50. Paul will write a letter to the Galatians in A.D. 50–51. Paul will make certain that they understand the Law and circumcision as these two things relate to their salvation.

Acts 15:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
dunamai (δύναμαι) [pronounced <i>DOO- nam-ahēe</i>]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	2 nd person plural, present (deponent) middle or passive indicative	Strong's #1410
<i>With the negative, this means, unable to do, without the power to do, lacking the capability to act, incapable of doing.</i>			
sôzô (σώζω) [pronounced <i>SOHD- zoh</i>]	<i>to save, to keep safe and sound, to rescue from danger or destruction; to be (made) well (whole)</i>	aorist passive infinitive	Strong's #4982

¹⁸ However, they may have gone to other cities as well. And, at some point, there will be various groups of Judaizers who will go into churches and teach them false doctrines, trying to get them to adhere to the Law of Moses.

Translation: ...you [all] are unable to be saved.”

Apart from circumcision, a person could not be saved. This is their contention. This is the sign between man and God of having faith in Him (circumcision demonstrated their faith).

Circumcision is all about a representation of new life, or a born again life.

Acts 15:1 Certain [men] came down from Judæa [and] they were teaching the brothers that, “Unless you [all] are circumcised according to the custom of the [Torah] of Moses, you [all] are unable to be saved.” (Kukis mostly literal translation)

New European Version Commentary: *There is always a desire amongst some Christians to seek justification by some form of works, often connected with obedience to the Law of Moses; the New Testament letters show how Paul strongly resisted this.*¹⁹

Acts 15:1 Certain men came down from the Judæan hills and they decided that they would set the gentile brothers straight. They told them, “Unless you are circumcised according to the customs found in the Law of Moses, you cannot be saved.” (Kukis paraphrase)

But was happening strife and debate, not a little [amount] by the Paul and the Barnabas face to face with them, they assigned to ascend Paul and Barnabas and certain ones, others (of the same kind) out from them, face to face with the Apostles and elders to Jerusalem, about the question, this (one). These (ones) indeed therefore, having been sent by the church, they were going through both the Phœnicia and Samaria. [They] were telling (in detail) the conversion of the gentiles. And they were making joy, great, to all the brothers. But having come to Jerusalem, they were received by the church [there], and [by] the Apostles and [by] the elders. And they made known the great [things] the God was doing with them.

Acts
15:2–4

So no little strife and debate was happening between Paul, Barnabas and them [the Judaizers]. [Therefore, the church in Antioch] assigned Paul and Barnabas and other certain ones to go up to Jerusalem discuss this question face to face with the Apostles and elders. These (ones) therefore, having been sent by [their local] church, passed through both Phœnicia and Samaria. [Paul and Barnabas spoke to various believers there], telling them in detail about the conversion of the gentiles [on their missionary tour]. This caused great joy to all of the brothers [in Phœnicia and Samaria]. Having come to Jerusalem, [Paul and Barnabas] were received by the church [there], as well as [by] the Apostles and the elders. They made known the great (things) [which] the God was doing with them.

Because of the false teaching from these Judaizers, there was a great debate and intense strife between Paul and Barnabas and these false teachers. The church in Antioch believed that they needed to send Paul, Barnabas and certain other men to Jerusalem, in order to discuss this false teaching with the Apostles and elders in Jerusalem. Along the way, Paul and Barnabas passed through Phœnicia and Samaria, where newly established assemblies of believers were. They told the churches in Phœnicia and Samaria in great detail about the conversion of so many gentiles on their recent missionary tour. As a result, they brought great joy to the believers in those two places. When Paul and Barnabas finally arrived in Jerusalem, they were received by the local church there, as well as by the Apostles and elders. Paul and Barnabas began by giving them a report on their first missionary tour.

¹⁹ From <https://www.n-e-v.info/acts15.html> accessed October 28, 2023.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But was happening strife and debate, not a little [amount] by the Paul and the Barnabas face to face with them, they assigned to ascend Paul and Barnabas and certain ones, others (of the same kind) out from them, face to face with the Apostles and elders to Jerusalem, about the question, this (one). These (ones) indeed therefore, having been sent by the church, they were going through both the Phœnicia and Samaria. [They] were telling (in detail) the conversion of the gentiles. And they were making joy, great, to all the brothers. But having come to Jerusalem, they were received by the church [there], and [by] the Apostles and [by] the elders. And they made known the great [things] the God was doing with them.
Complete Apostles Bible	Therefore when there arose a serious dissension and debate with Paul and Barnabus, they determined that Paul and Barnabas and some others of them should go up to the apostles and elders in Jerusalem concerning this issue. Therefore, being sent forth by the church, they were passing through Phœnicia and Samaria, telling in detail about the conversion of the Gentiles; and they were causing great joy to all the brothers. And having come to Jerusalem, they were received by the church and the apostles and the elders; and they declared all that God had done with them.
Douay-Rheims 1899 (Amer.)	And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas and certain others of the other side should go up to the apostles and priests to Jerusalem, about this question. They therefore, being brought on their way by the church, passed through Phenice and Samaria, relating the conversion of the Gentiles. And they caused great joy to all the brethren. And when they were come to Jerusalem, they were received by the church and by the apostles and ancients, declaring how great things God had done with them.
Holy Aramaic Scriptures	And there was much disturbance and disputation with them and Paulus {Paul} and Bar-Naba {Barnabas}. And it happened that Paulus {Paul} and Bar-Naba {Barnabas}, and others with them, should go up unto The Shlikhe {The Sent Ones} and The Qashishe {The Elders} who were in Urishlem {Jerusalem} because of this question. And being escorted, The Edtha {The Assembly} sent them, and they were journeying in all Puniqi {Phœnicia}, and also Beth Shamraye {the place of the Samaritans}, where they were relating concerning the restoration of the Gentiles, and they were causing great joy for all The Brothers. And when they had come unto Urishlem {Jerusalem}, they were received from The Edtha {The Assembly}, and from The Shlikhe {The Sent Ones}, and from The Qashishe {The Elders}, and they related unto them all that Alaha {God} had done with them.
James Murdock's Syriac NT	And Paul and Barnabas had much trouble and disputation with them. And it resulted, that Paul and Barnabas, and others with them, went up to the legates and Elders at Jerusalem, because of this matter. And the church waited on them, and sent them away; and they travelled through all Phenicia and the territory of the Samaritans, narrating the conversion of the Gentiles, and causing great joy to all the brethren. And when they came to Jerusalem, they were received by the church, and by the Elders, and by the legates; and they recounted all that God had wrought by them.
Original Aramaic NT	There was great tumult and debate with them for Paulus and BarNaba, and it happened that Paulus and BarNaba and another with them would go up to the Apostles and the Elders who were in Jerusalem because of this dispute.

And the church accompanied and sent them and they were traveling in all Phoenicia and also among the Samaritans, as they were recounting the conversion of the Gentiles, and they were creating great joy to all the brethren.

And when they came to Jerusalem, they were received by the church and by the Apostles and by the Elders and they recounted to them everything that God had done with them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And after Paul and Barnabas had had no little argument and discussion with them, the brothers made a decision to send Paul and Barnabas and certain others of them to the Apostles and the rulers of the church at Jerusalem about this question.

So they, being sent on their way by the church, went through Phoenicia and Samaria, giving news of the salvation of the Gentiles, to the great joy of all the brothers.

And when they came to Jerusalem, they had a meeting with the church and the Apostles and the rulers, and they gave an account of all the things which God had done through them.

Bible in Worldwide English

Paul and Barnabas did not agree with them. There was much talking about it. Then they decided that Paul and Barnabas and some of the other men should go to Jerusalem. They would ask the apostles and church leaders there about it.

So the church people sent them on their way. They passed through the districts of Phoenicia and Samaria. They told them that some who were not Jews were believing in God. This news made all the Christian brothers very happy.

When they reached Jerusalem, they were welcomed by the church people, the apostles, and the church leaders. They told all that God had done as he worked with them.

Easy English

Paul and Barnabas did not agree with these men. They argued strongly against them. As a result, the believers in Antioch decided what to do. They chose Paul, Barnabas and some of the other believers to go to Jerusalem. They should go to meet with the apostles and the other leaders of the believers. The leaders should decide who was right in this quarrel. The group of believers at Antioch sent Paul, Barnabas and the other men on their way. They travelled through Phoenicia and Samaria. They spoke to the believers in those places. They told them, 'Gentiles are also turning to God and they are believing in Jesus.' The believers were all very happy to hear this news. When Paul, Barnabas and the other men arrived in Jerusalem, they met with the believers there. The apostles, the other leaders and the whole group of believers were happy to see them. Paul and Barnabas told them about everything that God had helped them to do.

Easy-to-Read Version–2008

Paul and Barnabas were against this teaching and argued with these men about it. So the group decided to send Paul, Barnabas, and some others to Jerusalem to talk more about this with the apostles and elders.

The church helped them get ready to leave on their trip. The men went through the countries of Phoenicia and Samaria, where they told all about how the non-Jewish people had turned to the true God. This made all the believers very happy.

When the men arrived in Jerusalem, the apostles, the elders, and the whole church welcomed them. Paul, Barnabas, and the others told about all that God had done with them.

God's Word™

Paul and Barnabas had a fierce dispute with these men. So Paul and Barnabas and some of the others were sent to Jerusalem to see the apostles and spiritual leaders [Or "pastors," or "elders."] about this claim.

The church sent Paul and Barnabas to Jerusalem. As they were going through Phoenicia and Samaria, they told the whole story of how non-Jewish people were turning to God. This story brought great joy to all the believers.

The church in Jerusalem, the apostles, and the spiritual leaders welcomed Paul and Barnabas when they arrived. Paul and Barnabas reported everything that God had done through them.

Good News Bible (TEV)

Paul and Barnabas got into a fierce argument with them about this, so it was decided that Paul and Barnabas and some of the others in Antioch should go to Jerusalem and see the apostles and elders about this matter.

They were sent on their way by the church; and as they went through Phoenicia and Samaria, they reported how the Gentiles had turned to God; this news brought great joy to all the believers.

J. B. Phillips

When they arrived in Jerusalem, they were welcomed by the church, the apostles, and the elders, to whom they told all that God had done through them.

Naturally this caused a serious upset among them and much earnest discussion followed with Paul and Barnabas. Finally it was agreed that Paul and Barnabas should go to Jerusalem with some of their own people to confer with the apostles and elders about the whole question.

The Church sent them off on their journey and as they went through Phoenicia and Samaria they told the story of the conversion of the Gentiles, and all the brothers were overjoyed to hear about it.

On their arrival at Jerusalem they were welcomed by the Church, by the apostles and elders, and they reported how greatly God had worked with them.

The Message

Paul and Barnabas were up on their feet at once in fierce protest. The church decided to resolve the matter by sending Paul, Barnabas, and a few others to put it before the apostles and leaders in Jerusalem.

After they were sent off and on their way, they told everyone they met as they traveled through Phoenicia and Samaria about the breakthrough to the non-Jewish outsiders. Everyone who heard the news cheered—it was terrific news! V. 5 was placed with the next passage for context.

NIRV

But Paul and Barnabas didn't agree with this. They argued strongly with them. So Paul and Barnabas were appointed to go up to Jerusalem. Some other believers were chosen to go with them. They were told to ask the apostles and elders about this question. The church sent them on their way. They traveled through Phoenicia and Samaria. There they told how the Gentiles had turned to God. This news made all the believers very glad. When they arrived in Jerusalem, the church welcomed them. The apostles and elders welcomed them too. Then Paul and Barnabas reported everything God had done through them.

New Life Version

Paul and Barnabas argued with them. Then Paul and Barnabas and some other men were chosen to go up to Jerusalem. They were to talk to the missionaries and church leaders about this teaching. The church sent them on their way. They went through the countries of Phoenicia and Samaria and told how those who were not Jews were turning to God. This made the Christians very happy.

When they got to Jerusalem, the church and the missionaries and the church leaders were glad to see them. Paul and Barnabas told them what God had done through them.

New Simplified Bible

Paul and Barnabas had an intense harsh dispute and debate with them. They concluded that Paul, Barnabas, and others should go up to Jerusalem to the apostles and elders to settle this question. The congregation sent them on their way. They passed through Phoenicia and Samaria, declaring the conversion of the nations. They brought great joy to all the brothers. Then they went to Jerusalem where the apostles and elders and congregation greeted them. They declared all the things that God had done for them.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>Paul and Barnabas got angry like you wouldn't believe. They argued up and down with those men. Antioch church leaders decided to send Paul and Barnabas and some others to Jerusalem to talk about this problem with the apostles and other top church leaders in the movement. So the church sent them on their way. The men traveled south, passing through Phoenicia [3] and Samaria. [4] As they traveled, they told people all about how non-Jews were converting to the faith. This delighted believers everywhere. When the men finally arrived in Jerusalem, apostles and other church leaders welcomed them. The men from Antioch told the church leaders about everything they saw God do.</p> <p>³15:3Lebanon today, on Israel's northern border. ⁴15:3Samaria was a region in what is now the central part of Israel and the West Bank Palestinian Territories.</p>
Contemporary English V.	<p>This caused trouble, and Paul and Barnabas argued with them about this teaching. So it was decided to send Paul and Barnabas and a few others to Jerusalem to discuss this problem with the apostles and the church leaders.</p> <p>The men who were sent by the church went through Phoenicia and Samaria, telling how the Gentiles had turned to God. This news made the Lord's followers very happy.</p> <p>When the men arrived in Jerusalem, they were welcomed by the church, including the apostles and the leaders. They told them everything God had helped them do.</p>
Goodspeed New Testament	<p>This created a disturbance and a serious discussion between Paul and Barnabas and them, and it was agreed that Paul and Barnabas and some others of their number should go up to Jerusalem to confer with the apostles and elders about this question.</p> <p>The church saw them off upon their journey, and as they traveled through Phoenicia and Samaria they told of the conversion of the heathen, and caused great rejoicing among all the brothers. When they reached Jerusalem, they were welcomed by the church, the apostles, and the elders, and they reported how God had worked with them.</p>
New Berkeley Version New Living Translation	<p>.</p> <p>Paul and Barnabas disagreed with them, arguing vehemently. Finally, the church decided to send Paul and Barnabas to Jerusalem, accompanied by some local believers, to talk to the apostles and elders about this question. The church sent the delegates to Jerusalem, and they stopped along the way in Phoenicia and Samaria to visit the believers. They told them—much to everyone's joy—that the Gentiles, too, were being converted.</p> <p>When they arrived in Jerusalem, Barnabas and Paul were welcomed by the whole church, including the apostles and elders. They reported everything God had done through them.</p>
The Passion Translation	<p>This sparked a fierce argument between the false teachers and Paul and Barnabas. So the church appointed a delegation of believers, including Paul and Barnabas, to go to Jerusalem to meet with the apostles and elders of the church and resolve this issue.</p> <p>So the church sent them on their way. As they passed through Lebanon and Samaria, they stopped to share with the believers how God was converting many from among the non-Jewish people. Hearing this report brought great joy to all the churches.</p> <p>When they finally arrived in Jerusalem, Paul and Barnabas were welcomed by the church, the apostles, and the elders. They explained to them everything God had done among them.</p>
Plain English Version	<p>Paul and Barnabas heard those men saying that, and they didn't agree with them. They argued with them and told them they were wrong. The Christians at Antioch</p>

thought about that problem, then they told Paul and Barnabas to go with some other men to Jerusalem, to talk about it with Jesus's special workers and the other church leaders there.

So Paul and Barnabas did what the Christians at Antioch said. They left Antioch to go to Jerusalem, and on their way, they went through Fonisha country and Samaria country, and they talked to the Christians in those places and told them everything that God did in the other countries. They said, "A lot of people that are not Jews believe in Jesus now." The Christians in Fonisha and Samaria were very happy to hear that news.

After that, Paul and the men with him got to Jerusalem, and the Christians there were happy to see them. Jesus's special workers, and all the church leaders there, told them, "We are happy you came." Then Paul and Barnabas, and the other men with them, told the Christians in Jerusalem everything that God helped them do.

Radiant New Testament

Paul and Barnabas didn't agree with this and they argued sharply with them. So the group sent Paul and Barnabas to Jerusalem with some other believers to ask the apostles and elders about this question. The church sent them on their way, and as they traveled through Phoenicia and Samaria, they told how the Gentiles had turned to God. This news made all the believers very glad. When Paul and Barnabas arrived in Jerusalem, the church and the apostles and elders welcomed them. Then they reported everything God had done through them.

UnfoldingWord Simplified T.

Paul and Barnabas strongly disagreed with those Jews and started arguing with them. So the believers at Antioch appointed Paul and Barnabas and some of the other believers to go to Jerusalem, in order that they might discuss this matter with the apostles and other leaders.

After Paul, Barnabas, and the others were sent on their way by the believers in Antioch, they traveled through the provinces of Phoenicia and Samaria. When they stopped at different places along the way, they reported to the believers that many non-Jews had become believers. As a result, all the believers in those places rejoiced greatly.

When Paul, Barnabas, and the others arrived in Jerusalem, they were welcomed by the apostles, other elders, and the other believers in the group there. Then Paul and Barnabas reported the things that God had enabled them to do among non-Jewish people.

William's New Testament

So, as a dire disturbance and a serious discussion had been created between Paul and Barnabas and them, they decided that Paul and Barnabas and some others from their number should go up to Jerusalem to confer with the apostles and elders about this question.

So they were endorsed and sent on by the church, and as they passed through Phoenicia and Samaria, they told of the conversion of the heathen and brought great rejoicing to all the brothers.

When they arrived at Jerusalem, they were welcomed by the church, the apostles, and the elders, and they reported what God had done through them as instruments.

Partially literal and partially paraphrased translations:

American English Bible

However, Paul and BarNabas opposed them and argued with them.

So they arranged for Paul, BarNabas, and some others who were there to go to the Apostles and elders in JeruSalem to ask [their opinion] on the matter. And at that, the congregation sent them off.

Well, as they were traveling through Phoenicia and Samaria, they stopped and spoke [to the congregations] along the way about the conversion of gentiles, which brought great joy among all the brothers.

Then when they got to JeruSalem, they were welcomed by the congregation (which included the Apostles and the elders), and they told them about all the things that God had been accomplishing through them.

Beck's American Translation
Breakthrough Version

After a disturbance and more than a little questioning happened with Paul and Barnabas toward them, they arranged for Paul, Barnabas, and some others from them to be walking up to the missionaries and older *men* into Jerusalem about this question.

So the *people*, after being escorted out of town by the assembly, certainly were going through both Phenice and Samaria describing the turnaround of the non-Jews and making great happiness for all the brothers.

When they showed up in Jerusalem, they were gladly accepted by the assembly, the missionaries, and the older men. And they announced as many *of the things* as God did with them.

Common English Bible

Paul and Barnabas took sides against these Judeans and argued strongly against their position.

The church at Antioch appointed Paul, Barnabas, and several others from Antioch to go up to Jerusalem to set this question before the apostles and the elders. The church sent this delegation on their way. They traveled through Phoenicia and Samaria, telling stories about the conversion of the Gentiles to everyone. Their reports thrilled the brothers and sisters. When they arrived in Jerusalem, the church, the apostles, and the elders all welcomed them. They gave a full report of what God had accomplished through their activity.

Len Gane Paraphrase

Therefore when Paul and Barnabas had no small disagreement and strong debate with them, they decided that Paul, Barnabas, and certain others should go up to Jerusalem to the Apostles and elders about this question.

While being sent on the way by the church, they went through Phoenicia and Samaria telling about the conversion of the Gentiles and bringing great joy in all the brethren.

When they arrived in Jerusalem, they were welcomed in by the church and by the Apostles and elders, and they told them everything that God had done through them.

A. Campbell's Living Oracles

There being, therefore, a contention, and no small debate with them, on the part of Paul and Barnabas; they resolved that Paul and Barnabas, and some others of their number, should go up to the Apostles and elders at Jerusalem, about this question. They, therefore, being brought forward on their journey, by the congregation, went through Phenicia and Samaria, relating the conversion of the Gentiles; and they occasioned great joy to all the brethren.

And being arrived at Jerusalem, they were received by the congregation, and by the Apostles and elders: and they related what things God had done with them.

New Advent (Knox) Bible

Paul and Barnabas were drawn into a great controversy with them; and it was decided that Paul and Barnabas and certain of the rest^[1] should go up to see the apostles and presbyters in Jerusalem about this question. So the church saw them on their way, and they passed through Phoenice and Samaria, relating how the Gentiles were turning to God, and so brought great rejoicing to all the brethren. When they reached Jerusalem, they were welcomed by the church, and by the apostles and presbyters; and they told them of all that God had done to aid them. ^[1] 'Of the rest'; or perhaps 'of the other party'.

NT for Everyone

This caused considerable uproar and dispute between them and Paul and Barnabas, and the church decided to send Paul and Barnabas, and some others from their fellowship, to the apostles and elders in Jerusalem, to try to sort out the problem. So they were sent off by the church. They traveled through Phoenicia and Samaria, telling people as they went about the conversion of the Gentiles. They brought great joy to the Christian communities.

When they arrived in Jerusalem they were welcomed by the church, the apostles and the elders, and they told them all the things that God had done with them. This gave rise to a serious dispute, and much discussion, between Paul and Barnabas and these men, and it was therefore settled that Paul and Barnabas and others of their number should go up to Jerusalem, to consult the Apostles and Officers of the Church about the matter under discussion. The Church, therefore, sent them on their journey, and they made their way through Phoenicia and Samaria, telling the story of the conversion of the Gentiles, to the great joy of all the Brethren. On their arrival at Jerusalem, they were welcomed by the Church, as well as by the Apostles and the Officers, and gave an account of all that God had helped them to do.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible So Paul and Barnabas engaged these men in sharp debate. The two of them were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question. Sent on their way by the church, they passed through Phoenicia and Samaria, recounting the conversion of the Gentiles and bringing great joy to all the brothers. On their arrival in Jerusalem, they were welcomed by the church and apostles and elders, to whom they reported all that God had done through them.

Christian Standard Bible After Paul and Barnabas had engaged them in serious argument and debate, Paul and Barnabas and some others were appointed to go up to the apostles and elders in Jerusalem about this issue. When they had been sent on their way by the church, they passed through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and they brought great joy to all the brothers and sisters. When they arrived at Jerusalem, they were welcomed by the church, the apostles, and the elders, and they reported all that God had done with them.

Revised Ferrar-Fenton Bible The question accordingly having created no small amount of discussion and debate between them and Paul and Barnabas, they resolved that Paul and Barnabas, together with some others of their number, should go up to the apostles and elders at Jerusalem in reference to the question. Having therefore been dispatched by the assembly, they proceeded through both Phoenicia and Samaria, relating the conversion of the heathen; and they produced unbounded delight in all the brethren. On their arrival at Jerusalem, they were welcomed by the assembly, and the apostles and elders; to whom they related what God had done with them.

Free Bible Version Paul and Barnabas had many arguments and debates with them. So Paul and Barnabas and some others were appointed to go to Jerusalem and talk to the apostles and leaders there about this issue. The church sent them on their way, and as they traveled through Phoenicia and Samaria, they explained how foreigners were being converted, which made all the believers very happy. When they arrived in Jerusalem they were welcomed by the church members, the apostles, and the elders. They explained everything God had done through them. And when there was risen dissension and disputing not a little unto Paul and Barnabas against them. They determined that Paul and Barnabas, and certain other of them should ascend to Jerusalem unto the Apostles and elders about this question. And after they were brought on their way by the congregation, they passed over Phenices and Samaria, declaring the conversion of the Gentiles, and they brought great joy unto all the brethren. And when they were come to Jerusalem, they were received of the congregation and of the Apostles and elders. And they declared what things God had done by them.

God's Truth (Tyndale)

Montgomery NT

Now when dispute and controversy sprang up between them and Paul and Barnabas, the brethren appointed Paul and Barnabas, and certain others, to go up to Jerusalem to see the apostles and elders about this question.

So the church saw them off on their journey, and they passed through both Phoenicia and Samaria. Here they set forth the conversion of the Gentiles, and brought great joy to all the brothers.

Upon their arrival in Jerusalem they were received by the church and the apostles and elders, and they told them all things that God had done with them.

Riverside New Testament

Since no little dissension and controversy arose between Paul and Barnabas and these men, it was arranged that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders about this question.

So they were sent on by the church and passed through Phoenicia and Samaria, relating the conversion of the Gentiles, which caused great joy to all the brethren. On their arrival in Jerusalem they were welcomed by the church and the apostles and the elders, and they narrated all that God, working with them, had done.

Weymouth New Testament

Between these new comers and Paul and Barnabas there was no little disagreement and controversy, until at last it was decided that Paul and Barnabas and some other brethren should go up to consult the Apostles and Elders in Jerusalem on this matter.

So they set out, being accompanied for a short distance by some other members of the Church; and as they passed through Phoenicia and Samaria, they told the whole story of the conversion of the Gentiles and inspired all the brethren with great joy.

Upon their arrival in Jerusalem they were cordially received by the Church, the Apostles, and the Elders; and they reported in detail all that God, working with them, had done.

Worsley's New Testament

A dissension therefore arising, and Paul and Barnabas having no small dispute with them, it was resolved that Paul and Barnabas, and some others, should go up to the apostles and elders at Jerusalem about this question.

They therefore, being brought forward on their way by the church, passed through Phoenicia and Samaria, relating the conversion of the Gentiles: and they gave great joy to all the brethren.

And when they came to Jerusalem, they were received by the church, and by the apostles and elders, and they told them all that God had done by them.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Because of this there was trouble, and Paul and Barnabas had fierce arguments with them. For Paul told the people to remain as they were when they became believers. Finally those who had come from Jerusalem suggested that Paul and Barnabas and some others go up to Jerusalem to discuss the matter with the apostles and elders.

They were sent on their way by the Church. As they passed through Phoenicia and Samaria they reported how the non-Jews had turned to God, and there was great joy among all the brothers and sisters.

On their arrival in Jerusalem, they were welcomed by the Church, the apostles and the elders, to whom they told all that God had done through them.

Gal 2:1

14:27

The Heritage Bible

There being therefore by Paul and Barnabas absolutely no small uprising and dispute with them, they ordained for Paul and Barnabas, and some others of them, to go up to Jerusalem to the apostles and elders about this debate.

They indeed therefore being sent forward by the church, went through Phenice and Samaria, narrating fully the conversion of the races, and they made great joy to all the brothers.

And having come into Jerusalem, they were welcomed by the church and the apostles and elders, and announced what things God did with them.

New American Bible (2011) Because there arose no little dissension and debate by Paul and Barnabas with them, it was decided that Paul, Barnabas, and some of the others should go up to Jerusalem to the apostles and presbyters about this question. They were sent on their journey by the church, and passed through Phoenicia and Samaria telling of the conversion of the Gentiles, and brought great joy to all the brothers. When they arrived in Jerusalem, they were welcomed by the church, as well as by the apostles and the presbyters, and they reported what God had done with them.

New Catholic Bible As a result, Paul and Barnabas engaged in a lengthy and acrimonious debate with them, and finally it was decided that Paul and Barnabas and some of the others should go up to Jerusalem to discuss this question with the apostles and the elders. So the church sent them on their journey; and as they passed through Phoenicia and Samaria, they reported how the Gentiles had been converted, and this news was received with great joy by all the brethren. When they arrived in Jerusalem, they were welcomed by the Church and by the apostles and the elders, and they gave a report of all that God had accomplished through them.

New Jerusalem Bible This led to disagreement, and after Paul and Barnabas had had a long argument with these men it was decided that Paul and Barnabas and others of the church should go up to Jerusalem and discuss the question with the apostles and elders. The members of the church saw them off, and as they passed through Phoenicia and Samaria they told how the gentiles had been converted, and this news was received with the greatest satisfaction by all the brothers.

Revised English Bible–1989 When they arrived in Jerusalem they were welcomed by the church and by the apostles and elders, and gave an account of all that God had done through them.

That brought them into fierce dissension and controversy with Paul and Barnabas, and it was arranged that these two and some others from Antioch should go up to Jerusalem to see the apostles and elders about this question.

They were sent on their way by the church, and travelled through Phoenicia and Samaria, telling the full story of the conversion of the Gentiles, and causing great rejoicing among all the Christians.

When they reached Jerusalem they were welcomed by the church and the apostles and elders, and they reported all that God had accomplished through them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible This brought them into no small measure of discord and dispute with Sha'ul and Bar-Nabba. So the congregation assigned Sha'ul, Bar-Nabba and some of themselves to go and put this *sh'eilah* before the emissaries and the elders up in Yerushalayim.

After being sent off by the congregation, they made their way through Phoenicia and Shomron, recounting in detail how the Gentiles had turned to God; and this news brought great joy to all the brothers.

On arrival in Yerushalayim, they were welcomed by the Messianic community, including the emissaries and the elders; and they reported what God had done through them.

Hebraic Roots Bible Then dissension and not a little disputation with them having taken place by Paul and Barnabas, they appointed Paul and Barnabas and some others of them to go up into Jerusalem to the apostles and elders concerning this question.

Holy New Covenant Trans.	<p>The congregation conducted and sent them. And they journeyed in all Phoenicia and also Samaria as they related about the reconciliation of the Gentiles. And they caused great joy to all the brethren.</p> <p>And having arrived in Jerusalem, they were welcomed by the congregation and the apostles and the elders. And they reported what things Elohim did with them.</p> <p>Paul and Barnabas were very opposed to this teaching. They argued with these men about it. So the group decided to send Paul, Barnabas, and some other men to Jerusalem. These men were going there to talk more about this issue with the delegates and elders.</p>
The Scriptures 2009	<p>The called out people helped the men with what they needed for the trip. These men went through the provinces of Phoenicia and Samaria. In these countries they told all about how non-Jewish people had turned to the true God. This made all the brothers very happy.</p> <p>Paul, Barnabas, and the others arrived in Jerusalem. The delegates, the elders, and the entire called out people welcomed them. Paul, Barnabas, and the others told about all the things which God had done with them.</p> <p>So when Sha'ul and Barnaba had no small dissension and dispute with them, they arranged for Sha'ul and Barnaba and certain others of them to go up to Yerushalayim, to the emissaries and elders, about this question.</p> <p>So, being sent on their way by the assembly, they passed through Phoenicia and Shomeron, relating the conversion of the nations. And they were causing great joy to all the brothers.</p>
Tree of Life Version	<p>And having arrived in Yerushalayim, they were received by the assembly and the emissaries and the elders. And they reported all that Elohim had done with them.</p> <p>When Paul and Barnabas had a big argument and debate with them, the brothers appointed Paul and Barnabas with some others from among them to go up to Jerusalem to the emissaries and elders about this issue.</p> <p>So they were sent on their way by the Antioch community. They were passing through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and they were bringing great joy to all the brothers and sisters.</p> <p>When they arrived in Jerusalem, they were welcomed by the community and the emissaries and the elders. They reported all that God had done in helping them.</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...becoming but action and discussion not little [with] the paul and [with] the barnabas to them [They] appoint to ascend paul and barnabas and (some) ones other from them to the delegates and [men] older to jerusalem about the inquiry this The [Men] certainly so Being Sent (Out) by the congregation passed the also phoenicia and samaria Describing the conversion [of] the nations and [They] made happiness great [for] all the brothers Coming but to jerusalem [Men] are accepted from the congregation and [from] the delegates and [from] the [men] older [They] declare also what* The God makes with them...</p>
Alpha & Omega Bible	<p>AND WHEN PAULOS (<i>Paul</i>) AND BARNABAS HAD GREAT DISSENSION AND DEBATE WITH THEM, SOME DETERMINED THAT PAULOS (<i>Paul</i>) AND BARNABAS AND SOME OTHERS OF THEM SHOULD GO UP TO JERUSALEM TO THE APOSTLES AND ELDERS CONCERNING THIS ISSUE.</p> <p>THEREFORE, BEING SENT ON THEIR WAY BY THE CONGREGATION OF CALLED OUT ONES, THEY WERE PASSING THROUGH BOTH PHOENICIA AND SAMARIA, DESCRIBING IN DETAIL THE CONVERSION OF THE GENTILES, AND WERE BRINGING GREAT JOY TO ALL THE BRETHREN.</p> <p>WHEN THEY ARRIVED AT JERUSALEM, THEY WERE RECEIVED BY THE CONGREGATION OF CALLED OUT ONES AND THE APOSTLES AND THE</p>

ELDERS, AND THEY REPORTED ALL THAT THEOS (*The Alpha & Omega*) HAD DONE WITH THEM.

Awful Scroll Bible

Consequently to Paul and Barnabas, there occurring not a small standing against, and searching-together with regards to them. They appoint Paul and Barnabas, and certain others of them, to walk-up to Jerusalem, with regards to the sent-out ones and elders, concerning this-same searching.

Surely then, being directed-before by they called-out, they were going-through Phoenicia and Samaria, giving the thorough-consideration-of the turning-back-upon to the nations, and they were effecting great joy to all the brothers.

Moreover, coming-about-near to Jerusalem, they are being welcomed-of by they called-out, and the sent-out ones and the elders, and they announce-among them as many things God does with them.

Concordant Literal Version

Now as Paul and Barnabas come to have no slight commotion and questioning with them, they prescribe that Paul and Barnabas and some others from among them are to go up to the apostles and elders in Jerusalem concerning this question."

They indeed, then, being sent forward by the ecclesia, passed through Phoenicia as well as Samaria, detailing the turning about of the nations. And they caused great joy to all the brethren."

Now coming along into Jerusalem, they were received by the ecclesia and the apostles and the elders. Besides, they inform them of whatever God does with them."

exeGesés companion Bible

PAULOS AND BAR NABI ASCEND TO YERU SHALEM

So be it, there is no small riot and disputation with Paulos and Bar Nabi, they ordain Paulos and Bar Nabi and some others to ascend to Yeru Shalem to the apostles and elders about this question.

And so indeed, being forwarded by the ecclesia, they pass through Phoinix and Shomeron, declaring the turning around of the goyim: and they cause mega cheer to all the brothers.

And coming to Yeru Shalem, the ecclesia and the apostles and elders receive them; and they evangelize as much as Elohim does with them.

Orthodox Jewish Bible

Now this brought them into a dispute and a debate of no little proportion with Rav Sha'ul and Bar-Nabba, who were appointed to go up with some others from them to bring this she'elah (question) before the Moshiach's Shlichim and Zekenim in Yerushalayim.

Then having been sent on their way by the Kehillah, they were passing through both Phoenicia and Shomron telling in detail how the Nations were turning to Hashem and they were bringing great simcha to all the Achim b'Moshiach.

And having come to Yerushalayim, they were there received by Moshiach's Kehillah and the Moshiach's Shlichim and the Zekenim, and they reported what things Hashem had done with them.

Rotherham's Emphasized B.

And <when Paul and Barnabas had had no little dissension and discussion with them> it was arranged that Paul and Barnabas and certain others from among them should go up unto the Apostles and Elders in Jerusalem, concerning this question. ||They||, therefore, [being set forward by the Assembly] began passing through Phoenicia and Samaria, fully relating the conversion of them of the nations, and were causing great joy unto all' the brethren. And [having arrived in Jerusalem] they were welcomed by the Assembly and the Apostles and the Elders; and they recounted all things God had done with them. Rehearsed

Expanded/Embellished Bibles:*The Amplified Bible*

Paul and Barnabas disagreed greatly and debated with them, so it was determined that Paul and Barnabas and some of the others from their group would go up to Jerusalem to the apostles and the elders [and confer with them] concerning this issue. So, after being supplied and sent on their way by the church, they went through both Phoenicia and Samaria telling in detail the conversion of the Gentiles, and they brought great joy to all the believers [Lit *brethren*]. When they arrived in Jerusalem, they were received warmly by the church and the apostles and the elders, and they reported to them all the things that God had accomplished through them.

An Understandable Version

After Paul and Barnabas had a heated debate and argued with these men [over this issue], the brothers [of the Antioch church] decided that Paul and Barnabas, along with certain others, should go up to Jerusalem and discuss the question with the apostles and elders there. So, they were sent on their way with the backing of the [Antioch] church and traveled through both Phoenicia and Samaria, telling them about the conversion of the Gentiles. This brought great rejoicing to all the brothers [who heard about it]. When they arrived in Jerusalem they were welcomed by the church, together with the apostles and elders, and then reported everything that God had done through their ministry.

The Expanded Bible

Paul and Barnabas were against this teaching and argued [had no small argument and debate] with them about it. So the church decided to send [commissioned; appointed] Paul, Barnabas, and some others to Jerusalem where they could talk more about this disagreement with the apostles and elders.

The church helped them leave [sent them] on the trip, and they went through the countries of Phoenicia and Samaria, telling all about how the other nations had turned to God [the conversion of the Gentiles]. This made all the believers [brothers (and sisters)] very happy [joyful]. When they arrived in Jerusalem, they were welcomed by the apostles, the elders, and the church. They told about everything God had done with them.

Jonathan Mitchell NT

But [p74, A & others: Therefore] with there coming to be no little occurrence of taking positions (making stands in the dissension) as well as of debating, disputing and seeking a resolution [to the question] by (or: with; or: to) Paul and Barnabas, face to face with them, they made arrangements for Paul and Barnabas – and certain others from among them – to now go up unto Jerusalem, to the sent-forth folks and older men concerning the effect of this seeking (or: about this question) [D reads: ... face to face with them, for Paul, insisting firmly, continued telling {them} to remain thus, according as they had believed. Yet the men who had come from Jerusalem passed on instruction to them for Paul and Barnabas – and some other folks – to now go up to face the sent-forth ones, even {the} elders, in Jerusalem so that they could have a decision made upon them about this matter in question].

Accordingly (or: Indeed, therefore), after being sent forward (or: = being helped forward [on their journey]; or: being escorted [part way]) by the called-out community, they themselves continued passing through both Phoenicia and Samaria, repeatedly relating in detail the turning about (= the conversion) of the ethnic multitudes (the non-Jews; the [people] of the nations). And thus they continued producing (making; causing; creating) great joy for (in; to) all the brothers (= fellow believers).

Now on having come to be alongside (= upon arriving) into the midst of Jerusalem, they were welcomingly received as part of the group by the called-out community – even the sent-forth folks, including the older men (or: the elders) – and so they recounted (or: reported) whatever (or: as many things as) God had done in accompaniment with them.

- P. Kretzmann Commentary When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas and certain other of them should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. Kretzmann's **commentary** for Acts 15:1–4 has been placed in the **Addendum**.
- Syndein/Thieme When therefore Paul and Barnabas had much strife and cross-examination with them {they really had a brawl}, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. {Note: Jerusalem is where the false teachers came from - Paul and Barnabas should go there to talk to the Church at Jerusalem} And being brought on their way {in the Greek means to be given an honor guard} by the church, they passed through Phoenicia and Samaria, declaring the conversion of the Gentiles and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church with intimacy and respect, and of the apostles and elders, and they narrated in detail {all the Grace doctrinal teachings given to the Gentiles} all things that God had done with them. {Note: VERY important to note here. Paul was teaching the gentiles GRACE! Salvation is by faith alone in Christ Alone. Down with human good, up with divine good. No 'working' to be spiritual, instead divine good is produced by being in the filling of the spirit! The legalistic Jews will be so upset they can not wait for Paul to stop reporting . . . they interrupt his report. }
- Translation for Translators Paul and Barnabas strongly disagreed with those Jews and started arguing *with them*. So the believers at Antioch appointed Paul and Barnabas and some of the other believers to go to Jerusalem, in order that they would/could discuss this matter with the apostles and *other spiritual* leaders. **Paul and Barnabas reported what God had enabled them to do.**
Acts 15:3-4
After Paul, Barnabas, and the others were given things for their trip by the congregation at Antioch {After the congregation at Antioch gave Paul, Barnabas, and the others things for their trip}, they traveled through Phoenicia and Samaria provinces. When they stopped at different places in those provinces, they reported to the believers that many non-Jews in Antioch had become believers. As a result, all the believers in those places rejoiced greatly. 4 And when Paul, Barnabas, and the others arrived in Jerusalem, they were welcomed by the apostles, the other elders, and the other members of the congregation there {the apostles, the other elders, and the other members of the congregation there welcomed them}. Then Paul and Barnabas reported the things that God had enabled them to do among non-Jewish people.
- The Voice Paul and Barnabas argued against this teaching and debated with the Judeans vehemently, so the church selected several people—including Paul and Barnabas—to travel to Jerusalem to dialogue about this issue with the apostles and elders there. The church sent them on their way. They passed through Phoenicia and Samaria, stopping to report to the groups of believers there that outsiders were now being converted. This brought great joy to them all. Upon arrival in Jerusalem, the church, the apostles, and the elders welcomed them warmly; and they reported all they had seen God do.

Lexham Bible

And after [*Here “after ” is supplied as a component of the temporal genitive absolute participle (“was”)] **there was no little strife and debate by Paul and Barnabas against them, they appointed Paul and Barnabas and some others from among them to go up to the apostles and elders in Jerusalem concerning this issue.**

So they were sent on their way by the church, and [*Here “and ” is supplied because the previous participle (“were sent on their way”) has been translated as a finite verb] **passed through both Phoenicia and Samaria, telling in detail the conversion of the Gentiles and bringing great joy to all the brothers.**

And when they [*Here “when ” is supplied as a component of the participle (“arrived”) which is understood as temporal] **arrived in Jerusalem, they were received by the church and the apostles and the elders, and reported all that God had done with them.**

NET Bible®

When Paul and Barnabas had a major argument and debate³ with them, the church⁴ appointed Paul and Barnabas and some others from among them to go up to meet with⁵ the apostles and elders in Jerusalem⁶ about this point of disagreement.⁷ So they were sent on their way by the church, and as they passed through both Phoenicia⁸ and Samaria, they were relating at length⁹ the conversion of the Gentiles and bringing great joy¹⁰ to all the brothers. When they arrived in Jerusalem, they were received¹¹ by the church and the apostles and the elders, and they reported¹² all the things God had done with them.¹³

³tn Grk “no little argument and debate” (an idiom).

⁴tn Grk “they”; the referent (the church, or the rest of the believers at Antioch) has been specified to avoid confusion with the Judaizers mentioned in the preceding clause.

⁵tn Grk “go up to,” but in this context a meeting is implied.

⁶map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

⁷tn Or “point of controversy.” It is unclear whether this event parallels Gal 2:1-10 or that Gal 2 fits with Acts 11:30. More than likely Gal 2:1-10 is to be related to Acts 11:30.

⁸sn Phoenicia was an area along the Mediterranean coast north of Palestine in ancient Syria.

⁹tn L&N 33.201 indicates that ἐκδιηγέομαι (ekdihegeomai) means to provide detailed information in a systematic manner, “to inform, to relate, to tell fully.” “Relating at length” conveys this effectively in the present context.

¹⁰tn For ἐποιοῦν (epoion) in this verse BDAG 839 s.v. ποιέω 2.c has “they brought joy to the members.”

¹¹tn BDAG 761 s.v. παραδέχομαι 2 has “receive, accept” for the meaning here.

¹²tn Or “announced.”

¹³tn “They reported all the things God had done with them” – an identical phrase occurs in Acts 14:27. God is always the agent.

The Spoken English NT

And there was a big disagreement^d and debate between Paul and Barnabas and the people visiting from Jerusalem.^e So the brothers and sisters appointed^f Paul and Barnabas, and certain other members of the community,^g to go up to Jerusalem to see the apostles and elders about this question.

So when they’d been sent on their journey by the community, they went through Phoenicia^h and Samaria. As they went, they were telling the story of the conversion of the Gentiles, and they gaveⁱ a lot of joy to all the brothers and sisters.

When they arrived in Jerusalem, they were welcomed by the community and by the apostles and elders. And they told^j them all the things God had done with them.

d. Lit. “no small disagreement/dissention.”

e. Lit. “and them.”

f. Lit. “they appointed.”

g. Lit. “and certain others from them.”

h. Prn. fee-nee-sha.

- i. Lit. "made."
- j. Lit. "reported."

Wilbur Pickering's New T.

Well this provoked serious dissension and argument between Paul and Barnabas and them, so Paul and Barnabas were appointed, along with certain others of them, to go up to Jerusalem to the apostles and elders about this question.

So being sent on their way by the congregation, they passed through Phoenicia and Samaria, describing the conversion of the Gentiles; and they caused great joy to all the brothers.

Upon arriving in Jerusalem, they were received by the congregation and the apostles and the elders, and they reported all that God had done with them.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Therefore, [there] having occurred not a little [fig, a serious] conflict and debate with Paul and Barnabas against them, they arranged for Paul and Barnabas and certain others of them to be going up to the apostles and elders to Jerusalem about this point of disagreement.

So they indeed having been sent on their journey by the assembly, were passing through Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and they were causing great joy to all the brothers [and sisters].

Now having arrived at Jerusalem, they were received by the assembly and the apostles and the elders, and they reported as many things as God did with them.

Benjamin Brodie's trans.

Consequently, because Paul and Barnabas had no small dispute and contentious debate face-to-face with them [legalistic Christians], they determined that Paul and Barnabas and certain others from among them [grace-oriented believers] should go up face-to-face to the apostles [the Twelve representing the tribes of Israel] and overseers [elders] in Jerusalem concerning this controversial question.

Therefore, on the one hand, having been assisted on their journey by the assembly, they passed through Phoenicia and Samaria, describing in detail the conversion of the Gentiles and establishing [providing the basis for] great inner happiness to all the brethren.

On the other hand, when they arrived in Jerusalem, they were welcomed by the assembly [new believers] and the apostles [the Twelve representing the tribes of Israel] and the overseers [elders], and they reported on the many things God had accomplished with them .

Berean Literal Bible

Having been brought about, then, no small commotion and discussion by Paul and Barnabas with them, they appointed Paul and Barnabas and certain others out from them to go up to Jerusalem, to the apostles and elders, about this question.

Therefore indeed having been sent forward by the church, they were passing through both Phoenicia and Samaria, relating in detail the conversion of the Gentiles, and they were bringing great joy to all the brothers.

And having come to Jerusalem, they were welcomed by the church and the apostles and the elders. And they declared all that God had done with them.

Charles Thomson NT

Whereupon, as there arose a dissention, and Paul and Barnabas had no small debate with them, they determined that Paul and Barnabas, and some from among themselves, should go up to the apostles and elders at Jerusalem, about this question.

They therefore, being forwarded on their journey by the congregation, passed through Phoenicia and Samaria; and by declaring fully the conversion of the Gentiles, they gave great joy to all the brethren.

And when they arrived at Jerusalem they were well received by the congregation, particularly by the apostles and elders, and they gave an account of all that God had done by them.

Context Group Version	And when Paul and Barnabas had no small dissension and questioning with them, [the brothers] appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem to the emissaries and elders about this question. They therefore, being brought on their way by the assembly, passed through both Phoenicia and Samaria, declaring the conversion of the ethnic groups: and they caused great joy to all the brothers. And when they had come to Jerusalem, they were received by the assembly and the emissaries and the elders, and they reported all things that God had done with them.
Far Above All Translation	So with a not insignificant <i>standpoint</i> and argument with Paul and Barnabas having arisen against them, they arranged for Paul and Barnabas and some others of their company to go up to the apostles and elders in Jerusalem concerning this dispute. So they were seen off <i>on their way</i> by the church, and they went through Phoenicia and Samaria, relating the conversion of the Gentiles in detail, and gave great joy to all the brothers. And when they arrived in Jerusalem, they were received favourably by the church and the apostles and the elders, and they reported on all the <i>things</i> God had done with them.
Literal Standard Version	And certain having come down from Judea, were teaching the brothers, "If you are not circumcised after the custom of Moses, you are not able to be saved"; there having been, therefore, not a little dissension and debate to Paul and Barnabas with them, they arranged for Paul and Barnabas, and certain others of them, to go up to the apostles and elders to Jerusalem about this question, they indeed, then, having been sent forward by the assembly, were passing through Phoenicia and Samaria, declaring the conversion of the nations, and they were causing great joy to all the brothers. And having come to Jerusalem, they were received by the assembly, and the apostles, and the elders, they also declared as many things as God did with them; and there rose up certain of those of the sect of the Pharisees who believed, saying, "It is required to circumcise them, to command them also to keep the Law of Moses." Vv. 1 & 5 are included for context.
Modern Literal Version 2020	Therefore, <i>after</i> it happened, (not <i>just</i> a small dissension and debate by Paul and Barnabas with them), <i>the brethren</i> appointed Paul and Barnabas, and some others out-of them, to go-up to Jerusalem to the apostles and elders concerning this debate. Therefore indeed, having been sent onward by the congregation*, they were going through <i>both</i> Phoenicia and Samaria, describing the turning <i>to God</i> of the Gentiles, and they were producing great joy in all the brethren. Now <i>after</i> they came* to Jerusalem, they were accepted by the congregation*, and the apostles and the elders, and they reported how-much God did* with them.
New American Standard	And after Paul and Barnabas had a heated [Lit <i>no little</i>] argument and debate with them, <i>the brothers</i> determined that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders concerning this issue. Therefore, after being sent on their way by the church, they were passing through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and they were bringing great joy to all the brothers <i>and sisters</i> . When they arrived in Jerusalem, they were received by the church, the apostles, and the elders, and they reported all that God had done with them.
New Matthew Bible	And when dissension arose, and Paul and Barnabas had set themselves hard against them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question. And after they were brought on their way by the congregation, they passed over Phoenicia and Samaria, telling about the conversion of the Gentiles, and they brought great joy to all the brethren.

And when they got to Jerusalem, they were welcomed by the congregation, and by the apostles and elders. And they described what things God had done by them.

The gist of this passage: A debate with the Judaizers broke out. The church at Antioch determined that they needed to send Paul and Barnabas to Jerusalem and sort this out. When they arrived, Paul and Barnabas described what had been taking place with them.

2-4

Acts 15:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	feminine singular, aorist (deponent) middle participle, genitive/ablative case	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next; there came to be, there arose, there developed.</i>			
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
stásis (στάσις) [pronounced STAS-is]	<i>rebellion; strife, a standing (properly, the act of), (by analogy) position (existence); by implication, a popular uprising; dissension, insurrection, figuratively, controversy, uproar</i>	feminine singular noun, genitive/ablative case	Strong's #4714
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
zētēsis (ζήτησις) [pronounced DZAY-tay-sis]	<i>debate; a seeking; enquiry; a questioning; a subject of questioning or debate, matter of controversy</i>	feminine singular noun, genitive/ablative case	Strong's #2214
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
oligos (ὀλίγος) [pronounced ol-EE-gos]	<i>little, small, few; of number: multitude, quantity, or size; of time: short; of degree or intensity: light, slight; as an adverb: somewhat</i>	feminine singular adjective, genitive/ablative case	Strong's #3641
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #3972

Acts 15:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τῷ (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Barnabas (Βαρνάβας) [pronounced <i>bar-NAB-as</i>]	<i>son of rest; transliterated Barnabas</i>	masculine singular proper noun person, dative, locative or instrumental case	Strong's #921
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
αὐτούς (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: So no little strife and debate was happening between Paul, Barnabas and them [the Judaizers].

It appears that Paul and Barnabas came back just when these men were in one of the churches in Antioch, and they stood up and told them, *Oh, hell no!* Or they knew where these men were and they confronted them. What we find here is more than Paul and Barnabas correcting some false teachings which had begun to spread; it appears that they spoke to these men directly and publically. Furthermore, it was not pretty. There was a great deal of debate and strife which took place.

Remember how, early in the book of Acts, several times we read, *And the disciples had gathered together and they were of one accord?* Well, this is not anything like that. In fact, this is the complete opposite of that.

There will be no movement *let's get back to Pentecost when we were all unified.* Right at this moment, coming out of the church which hosted Pentecost, is a massive amount of legalism, and the leaders of the church in Antioch need to shut that legalism down. They need to meet it head on.

Firstly, Paul and Barnabas (and others) debate with these Judaizers about their notions of circumcision.

We are not given the debate talking points, but let me suggest that the Judaizers said, "Jesus said, 'I have not come to abrogate the Law.'" There it is, in black and white. What could be clearer than that?" Let me suggest a second talking point: "Did Jesus say even a single word against circumcision?"

How many people thought or said, "You know, we really need a record of what Jesus said and did"? At this point, the **gospels** had not yet been written.

Although we must reconstruct from our own logic the arguments made by the Judaizers. However, Paul states many of his arguments in the **book of Galatians** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)) primarily in chapters 5–6. And at some point in the 2020s I will start work on the book of Romans, which deals with circumcision in Romans 2–4.

For a period of perhaps 50–70 years, the arguments to set aside a legalistic approach have to come mostly from the authority of the Apostles (particularly from Paul), who will argue with a fair amount of logic. However, one Scriptural approach that Paul will take is, “When was Abraham made righteous? When he believed in the **Revealed God** or when he was circumcised?” Despite anything that the Judaizers can come up with, that is a devastating argument. Abraham was made righteous in Genesis 15:6 (**Abram believed the LORD, and it was credited to him as righteousness—BSB**). It is not until **Genesis 17** (**HTML**) (**PDF**) (**WPD**) where God told Abraham to be circumcised (along with all the males who were with him).

Another one of Paul’s arguments was, “If you start in grace with salvation; is your faith them perfected by keeping the Law?” (See Galatians 3:3 5:4). Also, “If you have to keep this or that point of the Law, then you are obligated to keep all of it.” (See Galatians 5:3).

Another point that Paul will make is, “If you are obligating everyone to the Law, what about Abraham and all those who lived prior to the giving of the Law?” See Romans 4:13–15 for that. **For it was not through the law that Abraham and his descendants were promised that he would be heir of the world, but through the righteousness that comes by faith. For if those who live by the law are heirs, faith is useless and the promise is worthless, because the law brings wrath. And where there is no law, there is no transgression. (Romans 4:13–15; BSB)** And also see Romans 4:8–11 **Blessed is the man whose sin the Lord will never count against him.” Is this blessing only on the circumcised, or also on the uncircumcised? We have been saying that Abraham’s faith was credited as righteousness. In what context was it credited? Was it after his circumcision, or before? It was not after, but before. And he received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but are not circumcised, in order that righteousness might be credited to them. (BSB)**

Acts 15:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
tassô (τάσσω) [pronounced TAs-soh]	<i>to set, to appoint, to determine, to ordain, to arrange in an orderly manner; to assign or dispose (to a certain position or lot)</i>	3 rd person plural, aorist active indicative	Strong’s #5021
anabainô (ἀναβείνω) [pronounced ahn-ahb- EI-noh]	<i>to ascend, to go up; to rise, to mount, to be borne up, to spring up</i>	present active infinitive	Strong’s #305
Paûlos (Παῦλος) [pronounced POW- loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; accusative case	Strong’s #3972
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong’s #2532
Barnabas (Βαρνάβας) [pronounced bar-NAB- as]	<i>son of rest; transliterated Barnabas</i>	masculine singular proper noun person, accusative case	Strong’s #921
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong’s #2532
tinas (τινας) [pronounced tih-n-ahs]; tina (τινα) [pronounced tih-n-ah]	<i>ones, a certain ones; any, anyone, anything; something; some, some times, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; accusative case	Strong’s #5100

Acts 15:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allos (ἄλλος) [pronounced AL-lohs]	<i>others [of the same kind]; other persons</i>	masculine plural adjective; accusative case	Strong's #243
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: [Therefore, the church in Antioch] assigned Paul and Barnabas and other certain ones...

Here, the subject of the verb is not clear. The main verb is the 3rd person plural, aorist active indicative of tassō (τάσσω) [pronounced TAS-soh], which means, *to set, to appoint, to determine, to ordain, to arrange in an orderly manner; to assign or dispose (to a certain position or lot)*. Strong's #5021. What Paul and Barnabas (and certain men) are being appointed or ordained to do is *to go up*. They will be going up to Jerusalem, as we find out in v. 2c.

Who is going to appoint/determine/arrange something like this? We have 3 possible subjects: the Judaizers, Paul and Barnabas and certain ones, or the brothers. Who are the brothers? Believers in the local churches in Antioch.

Because this was quite the public event—Paul and Barnabas standing up to the Judaizers and their corrupt doctrine, the *brothers* probably began to say things like, “We need to get to the source of this false doctrine.” Or, “These teachings need to be corrected wherever they are believed.” Or, “This men came out of Judæa; maybe we should locate the source of these teachings there.”

There was not really some well-established approach to the idea of false doctrine being so publically being spread among the churches.

Let me suggest that, after some public discussion, the pastors and elders of the churches in Antioch were the ones to send Paul and Barnabas (along with certain other ones) up to Jerusalem to put an end to this false doctrine being spread.

Acts 15:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314

Acts 15:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
apostoloi (ἀπόστολοι) [pronounced ap-OSS-tol-oy]	<i>those sent forth, delegates, ambassadors [of the gospel], a messengers [of Christ]; transliterated, apostles</i>	masculine plural noun; accusative case	Strong's #652
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
presbutêros (πρεσβύτερος) [pronounced pres-BOO-tehr-oss]	<i>elders; Israelite members of the Sanhedrin; seniors, Christian presbyters; old men, aged men, ambassadors</i>	masculine plural noun; accusative case	Strong's #4245
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Hierousalêm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
zêtêma (ζήτημα) [pronounced DZAY-tay-mah]	<i>(controversial) question, debate (about the Law); issue</i>	neuter singular noun; genitive/ablative case	Strong's #2213
toutou (τούτου) [pronounced TOO-too]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; singular neuter; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)

Translation: ...to go up to Jerusalem discuss this question face to face with the Apostles and elders.

A key word here is the neuter singular noun zêtêma (ζήτημα) [pronounced DZAY-tay-mah], which is used exclusively by Luke in the book of Acts (it occurs 5x). It means, *(controversial) question, debate (about the Law); issue*. Strong's #2213. Primarily, we find this word used for theological questions and controversies. *Theological issue (s)* is an excellent two word translation for this word.

The logical place to go first would be Jerusalem and for there to be a discussion with the Apostles and elders of the Jerusalem church.

At this point, there is no clear organization of what a local church is or does. What is their organization or worship process? That is extremely unclear. However, let me suggest that many of the believers had been brought up going to **synagogues**. That would have been their regular place of worship. Therefore, whatever organization was taking place, it was probably very similar to what happened in a **synagogue**. There would not have been buildings purchased or built by the church, as such a thing would have been prohibitively expensive at this point. So, whatever meetings took place were probably in private homes and possibly in rented buildings (some believers may have owned larger buildings and loaned them out for meetings).

Several translations give titles to this section like *the (first) Jerusalem Council*.

The intent is for Paul and Barnabas and certain ones to speak directly to those in leadership positions in Jerusalem and figure out what is right or wrong and who started sending these false teachers out?

Acts 15:2 *So no little strife and debate was happening between Paul, Barnabas and them [the Judaizers]. [Therefore, the church in Antioch] assigned Paul and Barnabas and other certain ones to go up to Jerusalem discuss this question face to face with the Apostles and elders.* (Kukis mostly literal translation)

The Jerusalem church has decided that all gentile believers must be circumcised, according to the Law of Moses. At hearing this, Paul, and other believers in Antioch, recognized that this point of view did not ring true.

They also realized that they cannot allow directives like this to emanate from Jerusalem. This is going to simply confuse everyone—the new gentile believers most of all.

Paul and Barnabas travel to Jerusalem

Acts 15:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
This word implies affirmation or concession, and it marks the protasis when there is another particle or conjunction up ahead to mark the apodosis. It is often used in conjunction with other particles.			
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
These two particles are found together in a number of places in Luke's writings, suggesting perhaps a specific meaning for them. They are variously translated, <i>now when, therefore indeed, then indeed, so then, so when, surely, so indeed</i> . Acts 8:25.			

Acts 15:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
propempō (προπέμπω) [pronounced prop-EM-poh]	<i>sending (forward, on one's way), escorting, aiding in travel; those accompanying, bringing (forward) on journey (way), conducting forth</i>	masculine plural, aorist passive participle, nominative case	Strong's #4311
Thayer definitions: 1) to send before; 2) to send forward, bring on the way, accompany or escort; 3) to set one forward, fit him out with the requisites for a journey.			
hupō (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
ekklêsia (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklêsia</i>	feminine singular noun, genitive/ablative case	Strong's #1577

Translation: These (ones) therefore, having been sent by [their local] church,...

Paul, Barnabas and several others were sent out by the church in Antioch.

Acts 15:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dierchomai (διέρχομαι) [pronounced dee-AIR-khom-mai]	<i>to go through, pass through; to go, walk, journey, pass through a place; to travel the road which leads through a place, go, pass, travel through a region; to go abroad</i>	3 rd person plural, imperfect (deponent) middle/passive indicative	Strong's #1330
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
Phoinikē (Φοινίκη) [pronounced foy-NEE-kay]	<i>land of palm trees; transliterated, Phœnicia, Phenicia, Phenice, Phœnice</i>	feminine singular proper noun location; accusative case	Strong's #5403
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 15:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Samáreia (Σαμάρεια) [pronounced sam-AR-i-ah]	<i>guardianship</i> ; transliterated from the Hebrew into Greek and English: <i>Samaria</i>	feminine singular proper noun; accusative case	Strong's #4540

Translation: ...passed through both Phœnicia and Samaria.

While heading south to Jerusalem, Paul and Barnabas went through Phœnicia and Samaria. These are larger regions with a mixture of Jews and gentiles (but mostly gentiles). There began to be an explosion of response to the **gospel message** when Peter was guided through some of the cities here.

Acts 15:3c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekdiēgéomai (ἐκδιηγέομαι) [pronounced ek-dee-ayg-EH-om-ahee]	<i>telling (in detail), narrating (fully or wholly); relating, explaining; describing thoroughly</i>	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #1555
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
epistrophe (ἐπιστροφή) [pronounced ep-is-trof-AY]	<i>conversion (of gentiles to Jesus Christ)</i>	feminine singular noun, accusative case	Strong's #1995
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484

Translation: [Paul and Barnabas spoke to various believers there], telling them in detail about the conversion of the gentiles [on their missionary tour].

Paul and Barnabas were both animated by the controversy which had come up to Antioch; but they were also animated by the gentile response to the **gospel** of Jesus Christ. This was not fully expected by Jewish believers. Recall how Peter had to be coaxed to speak to primarily gentile audiences.

At this point, there was not a clear, organized set of doctrines by which the new church was developed. The foundation of Jesus Christ, of course and faith in Him. But what after that? This statement of faith and practices

had not really been developed. However, what we are studying here is very much the beginning of such a collection of fundamental doctrines for the Church Age.

Even Paul, at this point, would have not been familiar with the concept of the Church Age, **dispensations**, the **Jewish Age**, etc. This sudden controversy brings many doctrinal issues to the forefront. It should be clear that not every Jewish person is going to take the next logical step and believe in Jesus. Many of them have resisted Him. So, even though Paul and Barnabas will continue to go to synagogues, it is becoming clear that a Christ-less **Jewish faith** is going to remain.

The question is, *how much of the Old Testament comes into the church?* Bear in mind, the Scriptures for believers and Jewish unbelievers were the collection of writings which we today call the *Old Testament*. The arguments made publically to believe in Jesus come from events where took place, which the people teaching were familiar with; but also from many passages in the Old Testament Scriptures.

However, Paul and Barnabas are also very jazzed about their recent missionary tour. The people who have believed in the Lord certainly wonder what is going on with Paul and Barnabas and what their experiences were. So, even though Paul and Barnabas have a specific mission; they cannot help but stop of at various gatherings of believers and tell them all that happened.

Acts 15:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ποιεῖ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person plural, imperfect active indicative	Strong's #4160
chara (χαρά) [pronounced <i>khahr-AH</i>]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, accusative case	Strong's #5479
megas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i>]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; accusative case	Strong's #3173
pasin (πᾶσιν) [pronounced <i>PAHS-ihn</i>]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, dative, locative or instrumental case	Strong's #80

Translation: This caused great joy to all of the brothers [in Phoenicia and Samaria].

The believers to whom Paul and Barnabas spoke were quite enthusiastic about the spread of the faith. This brought to them great joy.

Acts 15:3 *These (ones) therefore, having been sent by [their local] church, passed through both Phœnicia and Samaria. [Paul and Barnabas spoke to various believers there], telling them in detail about the conversion of the gentiles [on their missionary tour]. This caused great joy to all of the brothers [in Phœnicia and Samaria].* (Kukis mostly literal translation)

Although Paul and Barnabas were on a mission to deal with apostasy coming out of Jerusalem, they stopped along the way to many collections of believers in various cities.

Acts 15:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paraginomai (παράγινομαι) [pronounced <i>pahr-ahg-EEN-ohm-ai</i>]	<i>coming [arriving, being present]; appearing, making a public appearance; coming near, approaching; standing by, coming to the aid of</i>	masculine plural, aorist (deponent) middle participle; nominative case	Strong's #3854
dé (δέ) [pronounced <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Hierousalēm (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i>]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

Translation: *Having come to Jerusalem,...*

At some point, Paul and Barnabas arrived in Jerusalem.

Acts 15:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paradéchomai (παράδεχομαι) [pronounced <i>par-ad-EHKH-ohm-ah-ee</i>]	<i>to receive, to take up, to take upon one's self; to admit, to not reject, to accept; (of a son:) to acknowledge as one's own</i>	3 rd person plural, aorist passive indicative	Strong's #3858
A number of translations translated this word, <i>were welcomed</i> .			
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575

Acts 15:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklêsia</i>	feminine singular noun, genitive/ablative case	Strong's #1577

Translation: ...[Paul and Barnabas] were received by the church [there],...

Many translators say that Paul and Barnabas were *welcomed* by the Jerusalem church. The verb is aorist passive indicative of *paradéχομαι* (παραδέχομαι) [pronounced *par-ad-EHKH-ohm-ahēē*], which means, *to receive, to take up, to take upon one's self; to admit, to not reject, to accept; (of a son:) to acknowledge as one's own*. Strong's #3858. I think that, while this is not a reluctant acceptance, I think that *being welcomed* might be too positive a spin to put on this (although, bear in mind, we are dealing with hundreds of believers).

There has to be an interesting dynamic here. Paul is not from the original twelve. In fact, he was a persecutor of the church and was even involved in the persecution of Stephen, where Stephen was actually martyred. Paul appears to be involved with gentile evangelization up north, but now he has come to potentially correct some of the teachings which may be coming out of the Jerusalem church. So, do you see how there might be some apprehension among the believers in Jerusalem? Even among the Apostles and elders there, there may have been some uncertainty when it comes to Paul.

Acts 15:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
apostoloi (ἀπόστολοι) [pronounced ap-OSS-tol-oy]	<i>those sent forth, delegates, ambassadors [of the gospel], a messengers [of Christ]; transliterated, apostles</i>	masculine plural noun; genitive/ablative case	Strong's #652
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588

Acts 15:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
presbutêros (πρεσβύτερος) [pronounced <i>pres-BOO-tehr-oss</i>]	<i>elders; Israelite members of the Sanhedrin; seniors, Christian presbyters; old men, aged men, ambassadors</i>	masculine plural noun; genitive/ablative case	Strong's #4245

Translation: ...as well as [by] the Apostles and the elders.

The Apostles and elders also received Paul and company. What happened up in Antioch sounds to have been quite a donnybrook. So some resolution must take place. There should be some cohesiveness among the brothers. At the same time, is there a statement of organization and practices yet? No; no such document exists.

Acts 15:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anaggelô (ἀναγγέλω) [pronounced <i>ahn-ang-EHL-oh</i>]	<i>to announce, to make known; to tell [declare, report] [of things done, events], to bring back tidings (news), to rehearse</i>	3 rd person plural, aorist active indicative	Strong's #312
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
hosos (ὅσος) [pronounced <i>HOS-os</i>]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; accusative case	Strong's #3745
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
poiêō (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, aorist active indicative	Strong's #4160
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
autôn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: They made known the great (things) [which] the God was doing with them.

Paul and Barnabas enthusiastically present a missionary report. God has worked through these men. God has allowed various miracles and signs to occur at their hands, and believers are being made throughout the Roman empire.

Paul and Barnabas clearly acknowledge God's hand in all of this.

Acts 15:4 *Having come to Jerusalem, [Paul and Barnabas] were received by the church [there], as well as [by] the Apostles and the elders. They made known the great (things) [which] the God was doing with them.* (Kukis mostly literal translation)

New European Version Commentary: They felt they were being used by God, rather than giving the impression they had done their work in their own strength. Likewise in v. 7 Peter says that his preaching was merely being a mouthpiece for God.²⁰

On the one hand, our Christian service is God working through us, having set up all of the details for us. On the other hand, we do not go into a state of mind where we are blank and every word and action feels as if someone else is doing it. The believer is always fully in control of his own faculties even when God is working through him.

Let me draw a parallel: every word of this phrase that we are studying came from the mind of Luke. This is his writing style; this is the way that he expresses himself. However, at the same time, these are the words of God. The experience, sensibilities, writing style and vocabulary of the human authors of Scripture all remain intact. Yet, somehow at the very same time, these are the words of God from the power of the Holy Spirit.

Acts 15:2–4 *So no little strife and debate was happening between Paul, Barnabas and them [the Judaizers]. [Therefore, the church in Antioch] assigned Paul and Barnabas and other certain ones to go up to Jerusalem discuss this question face to face with the Apostles and elders. These (ones) therefore, having been sent by [their local] church, passed through both Phœnicia and Samaria. [Paul and Barnabas spoke to various believers there], telling them in detail about the conversion of the gentiles [on their missionary tour]. This caused great joy to all of the brothers [in Phœnicia and Samaria]. Having come to Jerusalem, [Paul and Barnabas] were received by the church [there], as well as [by] the Apostles and the elders. They made known the great (things) [which] the God was doing with them.* (Kukis mostly literal translation)

This whole controversy appears to prepare Paul when he finds out that there were Judaizers in Galatia, and they were trying to convince the Galatian males to be circumcised. In the epistles, this feels like the first big standoff between grace and legalism, but what we are reading about here took place first. Paul's arguments and point of view will all be solidified by this incident.

Certain things will take place during the life and ministry of Paul, and these things will help guide him to a cogent and cohesive system of doctrine designed by God for the Church Age.

The first day that we, as believers, walk into a church after salvation, do not have a complete understanding of what happened to us (when we believed in Jesus); but this is built brick-by-brick into a cogent and cohesive system of thought, called elsewhere in Paul's writings the *mind of Christ*.

Just as we grow in grace and knowledge of our Lord and Savior Jesus Christ, so did Paul grow. He did not come pre-loaded with the complete theological software bundle for the Christian believer. Incidents like this helped him to develop the same system of thinking which we strive to attain as believers during our time on earth.

Acts 15:2–4 *Because of the false teaching from these Judaizers, there was a great debate and intense strife between Paul and Barnabas and these false teachers. The church in Antioch believed that they needed to send Paul, Barnabas and certain other men to Jerusalem, in order to discuss this false teaching with the Apostles and elders in Jerusalem. Along the way, Paul and Barnabas passed through Phœnicia and Samaria, where newly*

²⁰ From <https://www.n-e-v.info/acts15.html> accessed October 28, 2023.

established assemblies of believers were. They told the churches in Phœnicia and Samaria in great detail about the conversion of so many gentiles on their recent missionary tour. As a result, they brought great joy to the believers in those two places. When Paul and Barnabas finally arrived in Jerusalem, they were received by the local church there, as well as by the Apostles and elders. Paul and Barnabas began by giving them a report on their first missionary tour. (Kukis paraphrase)

What is taking place here is quite dramatic. Where did the Christian church start? Jerusalem. What leaders of the church were there? The eleven disciples, plus the man they chose to replace Judas. But note what is taking place: Paul and Barnabas, neither man being original to the giving of the Holy Spirit in Jerusalem; and they are being sent by their church up in gentile-land to Jerusalem, which is in the middle of a thousand years of tradition.

Illustration: Let's say some recently installed Catholic Priest in New Jersey took a trip out to the Vatican to set the pope straight; that is pretty much what is taking place here (I give this illustration as a non-Catholic, as someone who has no place for the pope).

Illustration: Perhaps even a better illustration of this is, Martin Luther nailing the 95 theses to the door of the Castle Church in Wittenberg, Germany in 1517. Pope after pope have been making their proclamations which, for all intents and purposes, stand in abject contrast to the Bible; and Luther decided to straighten them out.

Meanwhile, there must be a few church officials in Jerusalem thinking, "Who is this Paul and he is coming to straighten us out?"

The debate/discussion (with various speakers)

A number of translations separated these verses entirely into different sections. V. 6 begins, for many of them, *the Jerusalem Council*. A few translations group vv. 5–6 together as I did. A few have formatting so that vv. 6 & 7 are separated. Most translations, however, have v. 6 with the passage that follows.

At my first reading of this, I pictured Paul and Barnabas giving the missionary report, and then some believers who were former **pharisees** standing up and saying, "Everyone must be circumcised and keep the Mosaic Law."

However, I believe that is the wrong way to read this. Paul and Barnabas are doing more than giving a missionary report as we read in v. 4d. This is their lead-in to what follows. Essentially what Paul and Barnabas are saying is, "We have been going out and God has greatly blessed the spreading of the gospel among the gentiles. But, after we leave, certain men from the **pharisee** branch of the Jerusalem believers come in later and say that gentiles must be circumcised and keep the Law.

But stood up certain ones, those from the party of the pharisees, the ones having believed; saying that it is necessary to circumcise them; also to command [them] to keep the Law of Moses. And assembled the Apostles and the elders to see about the word, this (one).

Acts
15:5–6

But also certain ones from the sect of the pharisees, who had believed, stood up, [and] they keep on saying that it is necessary to circumcise [these new gentile believers]; and also to command [them] to keep the Mosaic Law. Therefore, the Apostles and the elders assembled to know [more] about this matter.

Paul and Barnabas then added, "However, after these gentiles have been evangelized, certain men from the sect of the pharisees—men who have believed in the Lord—stood up before these gentile groups and they keep telling them that they must be circumcised and that they must follow the dictates of the Mosaic Law." Therefore, the Apostles and elders decided to gather as a group and discuss further this matter of our salvation and the Mosaic Law.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But stood up certain ones, those from the party of the pharisees, the ones having believed; saying that it is necessary to circumcise them; also to command [them] to keep the Law of Moses. And assembled the Apostles and the elders to see about the word, this (one).
Complete Apostles Bible	But some of those from the sect of the Pharisees rose up, saying, "It is necessary to circumcise them, and to command them to keep the law of Moses." And the apostles and elders gathered together to see about this matter.
Douay-Rheims 1899 (Amer.)	But there arose of the sect of the Pharisees some that believed, saying: They must be circumcised and be commanded to observe the law of Moses. And the apostles and ancients assembled to consider of this matter.
Holy Aramaic Scriptures	Then, there arose some from the teaching of the Phrishe {the Pharisees}, who were Believers, and they said that "It is proper to circumcise them, and they should be commanded that they should keep The Namusa d'Mushe {The Law of Moses}." Then, The Shlikhe {The Sent Ones} and The Qashishe {The Elders} assembled, so that they should see about this matter.
James Murdock's Syriac NT	And some who from the sect of the Pharisees had believed, rose up and said: It is necessary for you to circumcise them, and to command them to observe the law of Moses. And the legates and Elders assembled, to look into this matter.
Original Aramaic NT	But some of the school of The Pharisees who had believed stood up, and they were saying, "It is necessary for you to circumcise them and to command them to keep The Law of Moses." But the Apostles and the Elders assembled to look into this matter.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But some of the Pharisees, who were of the faith, got up and said, It is necessary for these to have circumcision and to keep the law of Moses. And the Apostles and the rulers of the church came together and gave thought to the question.
Bible in Worldwide English	But some of the believers who belonged to the Pharisee group stood up and said, They must be circumcised [like the Jews]. We must tell them to keep all the laws of Moses. The apostles and the church leaders met together to talk the matter over.
Easy English	Some Jewish believers were there who also belonged to the Pharisees' group. They stood up and they said, 'We must circumcise Gentiles when they become believers. We must tell them to obey all the Law that God gave to Moses.' So the apostles and the other leaders of the believers met to talk about this problem.
Easy-to-Read Version–2008	Some of the believers in Jerusalem had belonged to the Pharisees. They stood up and said, "The non-Jewish believers must be circumcised. We must tell them to obey the Law of Moses!" Then the apostles and the elders gathered to study this problem.
God's Word™	But some believers from the party of the Pharisees stood up and said, "People who are not Jewish must be circumcised and ordered to follow Moses' Teachings." The apostles and spiritual leaders met to consider this statement.
Good News Bible (TEV)	But some of the believers who belonged to the party of the Pharisees stood up and said, "The Gentiles must be circumcised and told to obey the Law of Moses."

J. B. Phillips	<p>The apostles and the elders met together to consider this question. On their arrival at Jerusalem they were welcomed by the Church, by the apostles and elders, and they reported how greatly God had worked with them. But some members of the Pharisees' party who had become believers stood up and declared that it was absolutely essential that these men be told that they must be circumcised and observe the Law of Moses. This is vv. 4–5 in Phillips.</p>
<i>The Message</i>	<p>When they got to Jerusalem, Paul and Barnabas were graciously received by the whole church, including the apostles and leaders. They reported on their recent journey and how God had used them to open things up to the outsiders. Some Pharisees stood up to say their piece. They had become believers, but continued to hold to the hard party line of the Pharisees. "You have to circumcise the pagan converts," they said. "You must make them keep the Law of Moses." Vv. 4–5 in the Message.</p>
NIRV	<p>Some of the believers were Pharisees. They stood up and said, "The Gentiles must be circumcised. They must obey the law of Moses."</p>
New Life Version	<p>The apostles and elders met to consider this question. Some of the Christians there had been proud religious law-keepers. They got up and said, "Doing the religious act of becoming a Jew and keeping the Law of Moses are two things that must be done." The missionaries and church leaders got together to talk about this.</p>

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>"CHRISTIAN MEN NEED TO BE CIRCUMCISED"</p> <p>One group of believers didn't like what they were hearing. They were Pharisees [5] who had come to believe in Jesus. They said, "People who want to get saved have to obey the laws of Moses, including the law about circumcision." That topic is the very reason the apostles and other church leaders had called this meeting.</p> <p>⁵15:5Pharisees were one of several groups of Jews. It was a bit like Methodists being one of many groups of Christians. Pharisees were known not only for strictly keeping the laws of Moses but also for keeping hundreds of other laws that were a bit like the rules in church manuals today. For example, Jewish law said Jews should not work on the Sabbath. Pharisees defined what they considered work—such as healing people. Pharisees taught that practicing medicine on the Sabbath was forbidden except when someone was at risk of dying that day.</p>
Contemporary English V.	<p>But some Pharisees had become followers of the Lord. They stood up and said, "Gentiles who have faith in the Lord must be circumcised and told to obey the Law of Moses."</p>
The Living Bible	<p>The apostles and church leaders met to discuss this problem about Gentiles. But then some of the men who had been Pharisees before their conversion stood to their feet and declared that all Gentile converts must be circumcised and required to follow all the Jewish customs and ceremonies.</p>
New Berkeley Version New Living Translation	<p>So the apostles and church elders set a further meeting to decide this question.</p> <p>.</p> <p>But then some of the believers who belonged to the sect of the Pharisees stood up and insisted, "The Gentile converts must be circumcised and required to follow the law of Moses."</p>
The Passion Translation	<p>So the apostles and elders met together to resolve this issue. But some of the believers who were of the religious group called "separated ones" were insistent, saying, "We must continue the custom of circumcision and require that the people keep the law of Moses."</p>
Plain English Version	<p>So the apostles and elders met privately to discuss the matter further. But some of those Christians in Jerusalem were from the Pharisee mob, that were strong for the Jewish law. They stood up and said, "Those men that are not Jews,</p>

they might be Christians, but they have to have that young man operation too, just like Moses said. We have to tell them to do all the things in the law of Moses.”

Then Jesus’s special workers, and all the church leaders, met together to talk about that problem.

UnfoldingWord Simplified T. But some of the Jewish believers who belonged to the Pharisee sect stood up among the other believers and said to them, "The non-Jews who have believed in Jesus must be circumcised, and they must be told to obey the laws that God gave to Moses."

Then the apostles and the elders met together in order to talk about this matter.

William's New Testament But some members of the Pharisaic party, who had become believers, arose and said that such converts must be circumcised and told to keep the law of Moses. Now the apostles and elders met to consider this matter.

Partially literal and partially paraphrased translations:

American English Bible However, some of those who were believers from the sect of the Pharisees then stood up and said:

‘We must circumcise those people and order them to obey the Laws of Moses!’

So thereafter, the Apostles and the elders held a meeting to discuss this matter.

Beck’s American Translation .
Breakthrough Version

Some of the *people* from the sect of the Separatists who had trusted stood up, saying, "It is necessary to be circumcising them and to be passing the order on to them to be keeping Moses' law."

Both the missionaries and the older *men* were gathered together to see about this matter.

Len Gane Paraphrase

Then certain of the Pharisees group, who believed, got up saying that it was necessary to circumcise them and command them to obey the Law of Moses.

The Apostles and elders came together to consider this matter.

A. Campbell's Living Oracles

But some of the sect of the Pharisees that believed, rose up and said, that it was necessary to circumcise them, and to charge them to keep the law of Moses.

And the Apostles and elders were gathered together to consult upon this affair.

New Advent (Knox) Bible

But some believers who belonged to the party of the Pharisees came forward and declared, They must be circumcised; we must call upon them to keep the law of Moses. V. 6 will be placed with the next passage for context.

NT for Everyone

But some believers from the party of the Pharisees stood up.

“They must be circumcised,” they said, “and you must tell them to keep the law of Moses.” V. 6 will be placed with the next passage for context.

20th Century New Testament

Some of the Pharisees' party, however, who had become believers in Christ, came forward and declared that they were bound to circumcise converts and to direct them to observe the Law of Moses.

The Apostles and the Officers of the Church held a meeting to consider this question.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible But some believers belonging to the Pharisaic party started up, declaring, "It is necessary to circumcise them, and enjoin them to observe the law of Moses."

The apostles and the elders accordingly met together for the consideration of this particular question.

Free Bible Version

But they were opposed by some of the believers who belonged to the Pharisee faction. They said, “These converts have to be circumcised, and instructed to observe the law of Moses.”

The apostles and elders met together to discuss the issue.

God's Truth (Tyndale)	Then arose there up certain of the sect of the Pharisees, which did believe, saying, that it was needful to circumcise them and to enjoin them to keep the law of Moses. And the Apostles and elders came together to reason of this matter.
International Standard V	But some believers from the party of the Pharisees stood up and said, "The gentiles [Lit. They] must be circumcised and ordered to keep the Law of Moses." So the apostles and the elders met to look into this claim.
Montgomery NT	But certain men who had belonged to the sect of the Pharisees, but were now believers, stood up and said, "It is necessary to circumcise Gentile, and to order them to keep the Law of Moses." The apostles and elders met to consider the matter; and after there had been a long discussion, Peter rose and said: "Brothers, you know how a good while ago God made choice among you, that from my lips the Gentiles were to hear the message of the gospel and believe. V. 7 is included for context.
Leicester A. Sawyer's NT	Then some of the party of the Pharisees, who had become believers, rose and said, "We must circumcise them and tell them to keep the Law of Moses." The apostles and elders met to confer about this matter. V. 7 is included for context.
Weymouth New Testament	But certain men who had belonged to the sect of the Pharisees but were now believers, stood up in the assembly, and said, "Yes, Gentile believers ought to be circumcised and be ordered to keep the Law of Moses." Then the Apostles and Elders met to consider the matter; and after there had been a long discussion Peter rose to his feet. "It is within your own knowledge," he said, "that God originally made choice among you that from my lips the Gentiles were to hear the Message of the Good News, and believe.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Some believers, how ever, who belonged to the party of the Pharisees, stood up and said that non-Jewish men must be cir - cum cised and instructed to keep the law of Moses. So the apostles and elders met together to consider this matter. 11:2
New American Bible (2011)	But some from the party of the Pharisees who had become believers stood up and said, "It is necessary to circumcise them and direct them to observe the Mosaic law." * The apostles and the presbyters met together to see about this matter. * [15:6–12] The gathering is possibly the same as that recalled by Paul in Gal 2:1–10. Note that in Acts 15:2 it is only the apostles and presbyters, a small group, with whom Paul and Barnabas are to meet. Here Luke gives the meeting a public character because he wishes to emphasize its doctrinal significance (see Acts 15:22).
New Catholic Bible	But some from the group of Pharisees who had become believers stood up and declared, "It is necessary for the Gentiles to be circumcised and ordered to observe the Law of Moses." V. 6 will be placed with the passage that follows for context.
New Jerusalem Bible	But certain members of the Pharisees' party who had become believers objected, insisting that gentiles should be circumcised and instructed to keep the Law of Moses. V. 6 will be placed with the passage that follows for context.
Revised English Bible–1989	But some of the Pharisaic party who had become believers came forward and declared, "Those Gentiles must be circumcised and told to keep the law of Moses." V. 6 will be placed with the passage that follows for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But some of those who had come to trust were from the party of the <i>P'rushim</i> ; and they stood up and said, "It is necessary to circumcise them and direct them to observe the <i>Torah</i> of Moshe."
Hebraic Roots Bible	The emissaries and the elders met to look into this matter. But some of those rose up from the sect of the Pharisees who had believed, saying, It is necessary to circumcise them in order to keep the Law of Moses. And the apostles and the elders were assembled to see about this matter.
Holy New Covenant Trans.	Some of the believers in Jerusalem had belonged to the Pharisee sect. They stood up and claimed, "The non-Jewish believers must be circumcised. We must command them to obey the law of Moses!" Then the delegates and the elders gathered to study this problem.
The Scriptures 2009	And some of the believers who belonged to the sect of the Pharisees, rose up, saying, "It is necessary to circumcise them, and to command them to keep the Torah of Mosheh."
Tree of Life Version	And the emissaries and elders came together to look into this matter. But some belonging to the party of the Pharisees who had believed stood up, saying, "It is necessary to circumcise them and to command them to keep the Torah of Moses." The emissaries and elders were gathered together to examine this issue.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...rise but (Some) Ones [of] the [men] from the sect [of] the pharisees Having Believed Saying for is (necessary) to circumcise them to order also {them} to keep the law [of] moses are gathered also The Delegates and The [Men] Older to see about the word this...
Awful Scroll Bible	But there rose-up-out certain of the sect of the Pharisees, having confided, speaking out that, "It necessitates to cut-around themselves", so as to announce-among them to observe the Law of Moses. And the sent-out ones and the elders are being gathered-together, to perceive about this-same consideration.
Concordant Literal Version	Yet some from the sect of the Pharisees who have believed rise up, saying that they must be circumcised, besides charging them to keep the law of Moses." Now the apostles and the elders were gathered to see about this matter
exeGesés companion Bible	And some of the heresy of the Pharisees who trust, rise, wording, It is necessary to circumcise them, and to evangelize them to guard the torah of Mosheh. - and the apostles and elders assemble together to know what this word is about.
Orthodox Jewish Bible	But some of the ma'aminim hameshichiyim from the kat of the Perushim rose up, saying, "It is necessary to give the Goyim the bris milah and to command them to be shomer mitzvot, keeping the Torah of Moshe Rabbenu." And the Moshiach's Shlichim and the Zekenim were gathered together as a council to consider this matter.
Rotherham's Emphasized B.	But there [had] stood forth some of those who [from the sect of Pharisees] had believed, saying— It is needful to be circumcising them, also to charge them to be keeping the law of Moses.
Worrell New Testament	And the Apostles and Elders [were gathered] together to see about this matter. But there rose up some from the sect of the Pharisees, who believed, saying, "It is necessary to circumcise them, and to charge them to keep the law of Moses." And the apostles and the elders were assembled together to see about this matter.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>But some from the sect of the Pharisees who had believed [in Jesus as the Messiah] stood up and said, "It is necessary to circumcise the Gentile converts and to direct them to observe the Law of Moses."</p> <p>The apostles and the elders came together to consider this matter.</p>
An Understandable Version	<p>But certain believers, [who had been] members of the sect called Pharisees [i.e., a strict sect of the Jewish religion], began saying, "It is necessary to circumcise people [see verse 1] and require them to keep [the ordinances of] the Law of Moses."</p> <p>So, the apostles and elders [of the Jerusalem church] met together to discuss this problem.</p>
The Expanded Bible	<p>But some of the believers who belonged to the Pharisee group [sect; party; faction] came forward [^ stood up] and said, "The Gentile believers [^ They] must be circumcised. They must be told to obey [ordered to keep] the law of Moses."</p> <p>The apostles and the elders gathered to consider this problem [matter].</p>
Jonathan Mitchell NT	<p>Yet certain men from the sect of the Pharisees – being ones who had believed and were now trusting – stood up out of the midst, [as a group] saying that it continues binding and necessary for them [i.e., the non-Jews] to continue with circumcision, besides to continue to be observing the Law of Moses.</p> <p>So the sent-forth folks and older men (or: elders) were gathered together to see about this idea (expressed thought; word; = matter).</p>
Syndein/Thieme	<p>But there rudely broke in certain of the sect of the Pharisees which were saved in the past with the result that they are saved forever and ever, saying that it was needed to circumcise them, and to command them to keep the law of Moses.</p> <p>{Note the Pharisees were very religious Jews. They now have accepted Christ as their savior, but are in apostasy. They believe you must add to faith to be 'really' saved and then you must keep the Mosaic Law to be spiritual - wrong! The Mosaic Law is a code of morality for ALL mankind to keep - believers and unbelievers alike. Christians should be moral but that is NOT what makes them spiritual - the filling of the Holy Spirit makes us spiritual.}</p> <p>{Now is the 'Private meeting' of the church leaders verses 6:21}</p> <p>And the apostles and elders came together for to consider of this matter.</p> <p>{Note: 'Elder' means the old man. Like the captain of a ship in the navy is called 'the old man' though he may be 30 years old. It means the one in charge. So this was a meeting of the men with the spiritual gift of apostle and the heads of the local churches - i.e. the men with the gift of pastor-teacher in each of the local churches.}</p>
Translation for Translators	<p>Some Jewish believers said that non-Jewish believers must obey Moses' laws.</p> <p style="text-align: center;"><i>Acts 15:5</i></p> <p>But some of the <i>Jewish</i> believers who belonged to the Pharisee sect stood up among the other believers and said to them, "The non-Jews who have believed in Jesus must be circumcised, and they must be told to obey the laws that God gave to Moses."</p> <p>Peter told about non-Jews becoming believers when he preached to them.</p> <p style="text-align: center;"><i>Acts 15:6-11</i></p> <p>Then the apostles and the other elders met together in order to talk about this matter.</p>
The Voice	<p>But there were some believers present who belonged to the sect of the Pharisees. They stood up and asserted,</p> <p>Pharisees: <i>No, this is not acceptable.</i> These people must be circumcised, and we must require them to keep the whole Mosaic law.</p> <p>The apostles and elders met privately to discuss how this issue should be resolved.</p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>But some of those who had believed from the party of the Pharisees stood up, saying, "It is necessary to circumcise them and to command them [*Here the direct object is supplied from context in the English translation] to observe the law of Moses!"</p>
NET Bible®	<p>Both the apostles and the elders assembled to deliberate concerning this matter. But some from the religious party of the Pharisees¹⁴ who had believed stood up and said, "It is necessary¹⁵ to circumcise the Gentiles¹⁶ and to order them to observe¹⁷ the law of Moses."</p> <p>Both the apostles and the elders met together to deliberate¹⁸ about this matter.</p> <p>^{13tn} "They reported all the things God had done with them" – an identical phrase occurs in Acts 14:27. God is always the agent.</p> <p>^{14sn} See the note on Pharisee in 5:34.</p> <p>^{15sn} The Greek word used here (δεῖ, dei) is a strong term that expresses divine necessity. The claim is that God commanded the circumcision of Gentiles.</p> <p>^{16tn} Grk "them"; the referent (the Gentiles) has been specified in the translation for clarity.</p> <p>^{17tn} Or "keep."</p> <p>^{18tn} The translation for ἰδεῖν (idein) in this verse is given by BDAG 279-80 s.v. εἶδον 3 as "deliberate concerning this matter." A contemporary idiom would be to "look into" a matter.</p>
The Spoken English NT	<p>But certain believers, who belonged to the sect of the Pharisees,^k got up and were saying, "You have to circumcise^l them, and command them to keep the Law of Moses."</p> <p>So^m the apostles and elders got together to look into this question.</p> <p>k. Prn. ferr-a-seez. l. Prn. sir-kum-size. m. Lit. "And."</p>
Wilbur Pickering's New T.	<p>But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command them to keep the Law of Moses".¹</p> <p>(1) In essence they were demanding that the Gentiles become Jewish proselytes, as a prior condition. These Pharisees did not understand salvation by faith.</p> <p>The Council</p> <p>So the apostles and the elders came together to consider this matter.</p>

Literal, almost word-for-word, renderings:

A Faithful Version	<p>But there stood up certain of those who believed, who were of the sect of the Pharisees, saying, "It is obligatory to circumcise them, and to command them to keep the law of Moses."</p> <p>Then the apostles and the elders gathered together to see about this matter.</p>
Analytical-Literal Translation	<p>But some of the ones having believed from the sect of the Pharisees stood up, saying, "It is necessary to be circumcising them and to be giving strict orders [to them] to be keeping the Law of Moses."</p> <p>So the apostles and the elders were gathered together to see about this matter.</p>
Benjamin Brodie's trans.	<p>But certain ones rose up from the religious sect of the Pharisees who believed [in Jesus Christ], claiming that it was necessary to circumcise them [the Gentiles] and command them to keep the law of Moses [impose Jewish restrictions upon them]. So, the apostles and overseers gathered together [convened: Jerusalem Council] for the purpose of looking into this matter [circumcision and keeping the Mosaic Law] .</p>
Bond Slave Version	<p>But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter.</p>

Charles Thomson NT Thereupon some of the sect of the Pharisees who believed, rose up and said, that it was necessary to circumcise those, and order them to keep the law of Moses. And the apostles and elders were convened to deliberate on this matter.

Context Group Version But there rose up certain of the party of the Pharisees who trusted, saying, It is needful to circumcise them, and to charge them to keep the law of Moses. And the emissaries and the elders were gathered together to consider of this matter.

Literal Standard Version And having come to Jerusalem, they were received by the assembly, and the apostles, and the elders, they also declared as many things as God did with them; and there rose up certain of those of the sect of the Pharisees who believed, saying, "It is required to circumcise them, to command them also to keep the Law of Moses." This is vv. 4–5 in the LSV, presented in this way to preserve context.

Modern Literal Version 2020 But some from the sect of the Pharisees rose* up, who have believed, saying, It is essential to circumcise them and to command them to keep the Law of Moses. {Gal. 2:1}

Niobi Study Bible Now the apostles and the elders were gathered together to see concerning this word {I.e. matter. Or speech.}

But there rose up certain of the sect of the Pharisees who believed, saying that it was needful to circumcise them, and to command them to keep the Law of Moses.
 * **The Jerusalem Council**
 And the apostles and the elders came together to consider this matter.

The gist of this passage: A group of believing former pharisees stood up and proposed that new adherents keep the Mosaic Law. So the Apostles and the elders gathered together to talk this one out.

5-6

Acts 15:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exanístēmi (ἐξανίστημι) [pronounced ehx-ahn-IHS-tay-mee]	to rise up, to raise up; to stand up; to produce, (figuratively) to beget; subjectively, to arise, (figuratively) to object	3 rd person plural, aorist active indicative	Strong's #1817
dé (δέ) [pronounced deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
tines (τινες) [pronounced tihn-ehs]; tina (τινα) [pronounced tihn-ah]	one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only	masculine plural; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
tôn (τῶν) [pronounced tohn]	the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the	masculine plural definite article; genitive and ablative cases	Strong's #3588
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	from, away from, by; after; at; with, because of, since; before; in; of; out (from)	preposition or separation or of origin	Strong's #575

Acts 15:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
haïresis (αἵρεσις) [pronounced HAH-ee-res-is]	<i>a choice; a party, a sect, a faction</i>	feminine singular noun, genitive/ablative case	Strong's #139
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Pharisaioi (Φαρισαῖοι) [pronounced far-is-AH-yoy]	<i>separatists; exclusively religious; Jewish nectary; sect members; a Jewish separatist sect, a Jewish religious sect; transliterated Pharisees</i>	masculine plural noun; genitive/ablative case	Strong's #5330
pisteúô (πιστεύω) [pronounced pis-TOO-oh]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine plural, perfect active participle; nominative case	Strong's #4100

Translation: But also certain ones from the sect of the pharisees, who had believed, stood up,...

I do not think that Paul and Barnabas have met in the Jerusalem church, and suddenly these former pharisees have stood up and spoke about the restrictions they believe should be placed on the new gentile believers. I believe that Paul and Barnabas first give a missionary report on the gentiles coming to Christ as a preface to what they say here. So Paul and Barnabas continue speaking at this point. They are saying something like this:

“After we have evangelized these gentiles, the next thing we know is, these men who used to be pharisees but are now believers in Jesus, they are standing up in front of these gentiles and teaching after we leave them and go to another city.”

I am suggesting that v. 5 might simply be a quote from Paul or Barnabas. This is along the lines of Paul saying, “We are evangelizing these gentiles, but after we leave...”

Acts 15:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légô (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004

Acts 15:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
deí (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, present impersonal active indicative	Strong's #1163
This verb can be used impersonally, as in: <i>it is (was, etc.) necessary, it is right and proper that.</i>			
peritemnô (περιτέμνω) [pronounced per-ee-TEHM-noh]	<i>to cut around, to circumcise</i>	present active infinitive	Strong's #4059
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: ...[and] they keep on saying that it is necessary to circumcise [these new gentile believers];...

These pharisee believers come in after the fact and tell these new gentile believers that they need to get circumcised.

Acts 15:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paragellô (παραγγέλλω) [pronounced par-ang-GEL-low]	<i>to transmit a message along from one to another, to declare, announce; to command, to order, to charge, to enjoin</i>	present active infinitive	Strong's #3853
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
têreô (τηρέω) [pronounced tay-REH-oh]	<i>to keep, to watch, to guard (from loss or injury, properly, by keeping the eye upon</i>	present active infinitive	Strong's #5083
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551

Acts 15:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Môseus/Môsês/ Môusês (Μωσεύς/ Μωσής/Μωύσης) [pronounced <i>moce- YOOÇ, moh-SACE, mao-SACE</i>]	<i>drawing out</i> ; transliterated <i>Moses</i>	masculine singular proper noun; genitive/ablative case	Strong's #3475

Translation: ...and also to command [them] to keep the Mosaic Law.

They are also commanding the new gentiles believers to keep the Mosaic Law.

Acts 15:5 But also certain ones from the sect of the pharisees, who had believed, stood up, [and] they keep on saying that it is necessary to circumcise [these new gentile believers]; and also to command [them] to keep the Mosaic Law. (Kukis mostly literal translation)

One way to look at this verse is: [And Paul said,] “But also certain ones from the sect of the pharisees, who had believed, stood up, [and] they keep on saying that it is necessary to circumcise [these new gentile believers]; and also to command [them] to keep the Mosaic Law.” That is, Paul is simply referencing what has been happening in places where he has evangelized gentiles.

The other way to look at this—and this seems to be the way most translators have understood this sentence—is Paul and Barnabas are giving a missionary report, and suddenly some converted Pharisees stand up and say, “We need to **circumcise** these new gentile believers and they need to be commanded to keep the Mosaic Law.”

The end result of either interpretation is quite similar.

Acts 15:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunagô (συνάγω) [pronounced <i>soon-AG- oh</i>]	<i>to collect, to assemble (selves, together), to gather (selves together, up, together); to convene; specifically to entertain (hospitably); to bestow, to come together, to lead into, to resort, to take in</i>	3 rd person plural, aorist passive indicative	Strong's #4863
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
apostoloi (ἀπόστολοι) [pronounced <i>ap-OSS- tol-oy</i>]	<i>those sent forth, delegates, ambassadors [of the gospel], a messengers [of Christ]; transliterated, apostles</i>	masculine plural noun; nominative case	Strong's #652

Acts 15:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
presbutêros (πρεσβύτερος) [pronounced <i>pres-BOO-tehr-oss</i>]	<i>elders; Israelite members of the Sanhedrin; seniors, Christian presbyters; old men, aged men, ambassadors</i>	masculine plural noun; nominative case	Strong's #4245

Translation: *Therefore, the Apostles and the elders assembled...*

Apparently, Paul and Barnabas were speaking in front of a group of men, believers of course in Jerusalem—but the leaders of the Jerusalem church decided that this needed further discussion just among the church leaders. They needed to hash this issue out, and they felt that it might not be appropriate for the general congregation.

This is not really too different from a board of deacons meeting instead of the entire congregation in order to hash out a few things.

Acts 15:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidô (εἶδω) [pronounced <i>Ī-doh</i>]	<i>to see, to perceive; to observe; to discern, to know</i>	aoist active infinitive	Strong's #1492
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, genitive/ablative case	Strong's #3056
toutou (τούτου) [pronounced <i>TOO-too</i>]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; masculine singular; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)

Translation: *...to know [more] about this matter.*

They want to know more about this matter. They also want to come to a conclusion as well. The parties involved want to come to some sort of agreement.

Now, quite frankly, this is a problem. There is the correct way of doing things and the wrong way. We have Paul and Barnabas on one side and the former pharisees on the other. Are they going to actually try to find some place in the middle so that there is some agreement between the churches?

In the **Protocol Plan of God**, this is a right way of doing things and a wrong. Those standards remain, no matter what this or that church council decides to do.

Acts 15:6 **Therefore, the Apostles and the elders assembled to know [more] about this matter.** (Kukis mostly literal translation)

Acts 15:5–6 **But also certain ones from the sect of the pharisees, who had believed, stood up, [and] they keep on saying that it is necessary to circumcise [these new gentile believers]; and also to command [them] to keep the Mosaic Law. Therefore, the Apostles and the elders assembled to know [more] about this matter.** (Kukis mostly literal translation)

Acts 15:5–6 **Paul and Barnabas then added, “However, after these gentiles have been evangelized, certain men from the sect of the pharisees—men who have believed in the Lord—stood up before these gentile groups and they keep telling them that they must be circumcised and that they must follow the dictates of the Mosaic Law.” Therefore, the Apostles and elders decided to gather as a group and discuss further this matter of our salvation and the Mosaic Law.** (Kukis paraphrase)

Interestingly enough, we do not have Paul or Barnabas standing up and giving us the explanation here, but Peter stands up and makes the call. Paul and Barnabas will speak, but what they say will only be summarized.

But much debate came to be. Rising up, Peter spoke face to face with them: “Men, brothers—you all know that, from days of old, among you [all] selected the God through the mouth of me, to hear, the gentiles, the word of the good news and to believe. And the knower-of-hearts, the God testified to them, giving them the Spirit, the Holy [One], just as to us. And no one discriminated between us and even them in the faith, making clean the hearts of them.

Acts
15:7–9

[There] was much debate [that took place]. Peter, rising up, spoke directly to those [attending this council, saying], “Men and brothers, you know that, from early on, God selected [from] among you, my mouth, by [which] the gentiles would hear the good news [spoken] and believe [in the Lord]. Furthermore, the God, the Knower-of-hearts, testified to them [being saved], [by] giving them the Holy Spirit, just as [He had given] to us. There was no distinction between them and us in the faith. [God] made their hearts clean [just as He had done for us].

The floor was opened up to debate, and there was a great deal of it. Finally, Peter arose, and spoke directly to all the men there who had gathered. He said, “Men and brothers, you know that from very early on, God chose me to begin speaking the gospel to the gentiles, because God knew that they would hear and believe. Furthermore, God, who can see our souls, testified to their salvation by giving them the Holy Spirit, just as He had given to us. When it came to the faith, God made no distinction between Jews and gentiles. God purified their hearts positionally and gave them the Holy Spirit.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But much debate came to be. Rising up, Peter spoke face to face with them: "Men, brothers—you all know that, from days of old, among you [all] selected the God through the mouth of me, to hear, the gentiles, the word of the good news and to believe. And the knower-of-hearts, the God testified to them, giving them the Spirit, the Holy [One], just as to us. And no one discriminated between us and even them in the faith, making clean the hearts of them.
Complete Apostles Bible	And after much dispute, Peter arose and said to them: "Men, brothers, you know that from early days God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe. And God, the knower of hearts, bore witness to them by giving them the Holy Spirit, just as also He did to us, and made no distinction between us and them, purifying their hearts by faith.
Douay-Rheims 1899 (Amer.)	And when there had been much disputing, Peter, rising up, said to them: Men, brethren, you know that in former days God made choice among us, that by my mouth the Gentiles should hear the word of the gospel and believe. And God, who knoweth the hearts, gave testimony, giving unto them the Holy Ghost, as well as to us: And put no difference between us and them, purifying their hearts by faith.
Holy Aramaic Scriptures	And while there was much dispute, Shimeun {Simeon} arose and said unto them, "Men, brothers, you know that from the first days, from my own mouth, Alaha {God} has chosen that the Gentiles should hear The Miltha d'Sabartha {The Word of The Hopeful Message}, and should believe! And Alaha {God}, who knows that which is in the hearts, Testified concerning them, and gave unto them The Rukha d'Qudsha {The Spirit of Holiness}, as unto us, and didn't distinguish a thing between us and for them, on account that He cleansed their hearts by The Haymanutha {The Faith}.
James Murdock's Syriac NT	And when there had been much discussion, Simon arose and said to them: Men, brethren, ye know that, from the earlier days, God chose that from my mouth the Gentiles should hear the word of the gospel, and should believe. And God, who knoweth what is in hearts, bore testimony concerning them, and gave the Holy Spirit to them, even as to us. And he made no distinction between them and us; because he purified their hearts by faith.
Original Aramaic NT	And as there was a great dispute, Shimeon arose and he said to them, "Men, brothers, you are aware that from the first days God chose the Gentiles to hear the word of The Gospel from my mouth and to believe." "And God, who knows what is in the hearts, testified to them and gave them The Spirit of Holiness as to us." "And he made no distinction between us and them, because he purified their hearts by faith."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when there had been much discussion, Peter got up and said to them, My brothers, you have knowledge that some time back it was God's pleasure that by my mouth the good news might be given to the Gentiles so that they might have faith. And God, the searcher of hearts, was a witness to them, giving them the Holy Spirit even as he did to us; Making no division between them and us, but making clean their hearts by faith.
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Bible in Worldwide English	After much talking about it, Peter stood up. He said, Men and brothers, you know what happened in the first days. God chose me to tell the good news to those who are not Jews. They believed. God knows what is in a persons heart. He proved that they believed. He gave them the Holy Spirit just as he did to us. God made no difference between them and us. He made their hearts clean when they believed.
Easy English	After they had all talked about this problem for a long time, Peter stood up to speak. He said, 'My friends, you know that, a long time ago, God chose me from among all you leaders. He wanted me to teach Gentiles the good news about Jesus. God wanted them to hear his message and to believe in Jesus. God knows what people truly believe. He showed clearly that he accepts Gentile believers as his people. He gave his Holy Spirit to them in the same way that he did for us. He made no difference between them and us. When they believed in Jesus, he saved them. He made them clean inside.
Easy-to-Read Version–2008	<p style="text-align: center;"> [15:7] Peter was one of the apostles.</p> <p>After a long debate, Peter stood up and said to them, "My brothers, I am sure you remember what happened in the early days. God chose me from among you to tell the Good News to those who are not Jewish. It was from me that they heard the Good News and believed.</p> <p>God knows everyone, even their thoughts, and he accepted these non-Jewish people. He showed this to us by giving them the Holy Spirit the same as he did to us.</p> <p>To God, those people are not different from us. When they believed, God made their hearts pure.</p>
God's Word™	The apostles and spiritual leaders met to consider this statement. After a lot of debating, Peter stood up and said to them, "Brothers, you know what happened some time ago. God chose me so that people who aren't Jewish could hear the Good News and believe. God, who knows everyone's thoughts, showed that he approved of people who aren't Jewish by giving them the Holy Spirit as he gave the Holy Spirit to us. God doesn't discriminate between Jewish and non-Jewish people. He has cleansed non-Jewish people through faith as he has cleansed us Jews. V. 6 is included for context.
Good News Bible (TEV)	After a long debate Peter stood up and said, "My friends, you know that a long time ago God chose me from among you to preach the Good News to the Gentiles, so that they could hear and believe. And God, who knows the thoughts of everyone, showed his approval of the Gentiles by giving the Holy Spirit to them, just as he had to us. He made no difference between us and them; he forgave their sins because they believed.
J. B. Phillips	<p>Peter declares that God is doing something new</p> <p>The apostles and elders met to consider the matter. After an exhaustive enquiry Peter stood up and addressed them in these words: "Men and brothers, you know that from the earliest days God chose me as the one from whose lips the Gentiles should hear the Word and should believe it. Moreover, God who knows men's inmost thoughts has plainly shown that this is so, for when he had cleansed their hearts though their faith he gave the Holy Spirit to the Gentiles exactly as he did to us. V. 6 is included for context.</p>
The Message	The apostles and leaders called a special meeting to consider the matter. The arguments went on and on, back and forth, getting more and more heated. Then Peter took the floor: "Friends, you well know that from early on God made it quite plain that he wanted the pagans to hear the Message of this good news and embrace it—and not in any secondhand or roundabout way, but firsthand, straight from my mouth. And God, who can't be fooled by any pretense on our part but always knows a person's thoughts, gave them the Holy Spirit exactly as he gave him to us. He treated the outsiders exactly as he treated us, beginning at the very

center of who they were and working from that center outward, cleaning up their lives as they trusted and believed him. Vv. 6–9 in the Message.

NIRV After they had talked it over, Peter got up and spoke to them. “Brothers,” he said, “you know that some time ago God chose me. He appointed me to take the good news to the Gentiles. He wanted them to hear the good news and believe. God knows the human heart. By giving the Holy Spirit to the Gentiles, he showed that he accepted them. He did the same for them as he had done for us. God showed that there is no difference between us and them. That’s because he made their hearts pure because of their faith.

New Life Version The missionaries and church leaders got together to talk about this. After a long time of much talking, Peter got up and said to them, “Brothers, you know in the early days God was pleased to use me to preach the Good News to the people who are not Jews so they might put their trust in Christ. God knows the hearts of all men. He showed them they were to have His loving-favor by giving them the Holy Spirit the same as He gave to us. He has made no difference between them and us. They had their hearts made clean when they put their trust in Him also. V. 6 is included for context.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible The debate went on for a long time. Eventually, Peter stood up and said, “My dear brothers, you know that a long time ago God picked me out of this crowd of leaders. He chose me as the one who would be the first to deliver the good news to non-Jews, so they could hear the story of Jesus and believe it. God, who knows what’s in the heart of each one of us, confirmed that the non-Jews were authentic believers. He did this by giving them the Holy Spirit, in the same way he gave the Spirit to us. It didn’t make any difference to him that they weren’t Jews. He cleaned their hearts because of their faith, just as he did for us.

Contemporary English V. They had talked it over for a long time, when Peter got up and said: My friends, you know that God decided long ago to let me be the one from your group to preach the good news to the Gentiles. God did this so that they would hear and obey him. He knows what is in everyone’s heart. And he showed that he had chosen the Gentiles, when he gave them the Holy Spirit, just as he had given his Spirit to us. God treated them in the same way that he treated us. They put their faith in him, and he made their hearts pure.

**New Berkeley Version
The Passion Translation** .
After a lengthy debate, Peter rose to his feet and said to them, “Brothers, you know how God has chosen me from the beginning to preach the wonderful news of the gospel to the non-Jewish nations. God, who knows the hearts of every person, confirmed this when he gave them the Holy Spirit, just like he has given the Spirit to us. So now, not one thing separates us as Jews and gentiles, for when they believe he makes their hearts pure.

Plain English Version They talked about it for a long time, and then Peter stood up and said to them, “My friends, you know that God picked me, and I was the first person to go to the people that are not Jews to tell them the good news about Jesus. God did that so that they could hear about Jesus and believe in him. God always knows what people are thinking, and when those people that are not Jews believed in Jesus, God gave them the Holy Spirit to show them that he wants them in his family too. You see, at first he gave the Holy Spirit to us, then he gave the Holy Spirit to those people that are not Jews. He did the same thing for them that he did for us. They believed in him, and he made them clean from the wrong things they did.

UnfoldingWord Simplified T. After they had discussed it for a long time, Peter stood up and spoke to them. He said, "Fellow believers, you all know that a long time ago God chose me from among you other apostles, in order that I might tell the non-Jewish people also

about God's love, and in order that they might believe in him. God knows the hearts of all people. He showed me and others that he had accepted the non-Jews to be his people by giving the Holy Spirit to them, just like he had also done for us. God made no distinction between us and them, because he made them clean inside simply as a result of their believing in the Lord Jesus. That is exactly how he has forgiven us.

William's New Testament

After a lengthy discussion Peter got up and said to them, "Brothers, you know that in the early days God chose among you that through me the heathen should hear the message of the good news and believe it. And God who knows men's hearts testifies for them by giving them the Holy Spirit, as He did us, and in this way He put no difference between us and them, because He cleansed their hearts by faith.

Partially literal and partially paraphrased translations:

American English Bible

So thereafter, the Apostles and the elders held a meeting to discuss this matter. And after a lot of wrangling, Peter then stood up and said:

'Men... Brothers... You know how long it's been since God chose to have gentiles hear the word of the Good News and believe through my mouth, and of how God (who knows the heart) testified about them by giving them the Holy Breath – just as He did to us.

'So as you can see, He didn't create a difference between us. And since He's also purified their hearts in the faith... Why are you testing God by putting this yoke on the neck of the disciples? [The same one] that we and our fathers couldn't carry? Vv. 6 & 10 are included for context.

Beck's American Translation .
Breakthrough Version

After much questioning happened, when Peter stood up, he said to them, "Men, brothers, you are well aware that out of *the* beginning days among you, God selected through my mouth for the non-Jews to hear the message of the good news and to trust. And the Heart-Knower, God, told what He witnessed when He gave the Sacred Spirit to them, just as *He* also gave to us. And He did not consider any difference between both us and them with the trust when He cleaned out their hearts.

Common English Bible

The apostles and the elders gathered to consider this matter. After much debate, Peter stood and addressed them, "Fellow believers, you know that, early on, God chose me from among you as the one through whom the Gentiles would hear the word of the gospel and come to believe. God, who knows people's deepest thoughts and desires, confirmed this by giving them the Holy Spirit, just as he did to us. He made no distinction between us and them, but purified their deepest thoughts and desires through faith. V. 6 is included for context.

A. Campbell's Living Oracles

And after much debate, Peter rose up and said to them, Brethren, you know that, some considerable time since, God among us, chose, that the Gentiles, by my mouth, should hear the word of the gospel, and believe. And God, who knows the heart, bore witness to them, giving them the Holy Spirit, even as he did to us: and made no distinction between us and them, having purified their hearts by faith.

New Advent (Knox) Bible

When the apostles and presbyters assembled to decide about this matter there was much disputing over it, until Peter rose and said to them, Brethren, you know well enough how from early days it has been God's choice that the Gentiles should hear the message of the gospel from my lips, and so learn to believe. God, who can read men's hearts, has assured them of his favour by giving the Holy Spirit to them as to us. He would not make any difference between us and them; he had removed all the uncleanness from their hearts when he gave them faith. V. 6 is included for context.

NT for Everyone

The apostles and elders gathered together to see what to do about this matter. After considerable argument, Peter got up.

“My brothers,” he said, “you know that from our early days together God chose that it should be from my mouth that the Gentiles should hear the word of the gospel and believe. And God, who knows the heart, bore them witness, by giving them the holy spirit just as he did to us. He made no distinction between us and them, but he purified their hearts through faith. V. 6 is included for context.

20th Century New Testament After much discussion, Peter rose and said: "You, my Brothers, know well that long ago God singled me out--that through my lips the Gentiles should hear the Message of the Good News, and become believers in Christ. Now God, who reads all hearts, declared his acceptance of the Gentiles, by giving them the Holy Spirit, just as he did to us. He made no distinction between them and us, when he purified their hearts by their faith.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible After much discussion, Peter got up and said to them, “Brothers, you know that in the early days, God made a choice among you that the Gentiles would hear from my lips the message of the gospel and believe. And God, who knows the heart, showed His approval by giving the Holy Spirit to them, just as He did to us. He made no distinction between us and them, for He cleansed their hearts by faith.

Christian Standard Bible **The Jerusalem Council**
 The apostles and the elders gathered to consider this matter. After there had been much debate, Peter stood up and said to them, “Brothers, you are aware that in the early days God made a choice among you, [Other mss read *us*] that by my mouth the Gentiles would hear the gospel message and believe. And God, who knows the heart, bore witness to them by giving them the Holy Spirit, just as he also did to us. He made no distinction between us and them, cleansing their hearts by faith. V. 6 is included for context.

Conservapedia Translation	After much debate, Peter rose up, and said to them, "Men and brothers, you know that a good while ago God made a choice among us, so that the Gentiles should hear the word of the gospel by my mouth, and believe."	Peter speaks about his lesson to Cornelius and his guests.
	God, Who knows the hearts of men, bore witness to them, and gave them the Holy Spirit, the same as he did for us."	
	"He put no difference between us and them, and made their hearts clean by faith."	

Revised Ferrar-Fenton Bible Then much discussion having occurred, Peter, arising, said to them: "Men, brothers, you understand that some time ago, God, among you, decided that through my mouth the heathen should listen to the message of the gospel, and believe it. And the heart-knowing God gave an evidence for them, granting to them the Holy Spirit, in the same way as to ourselves; and He made no distinction between us and them, having purified their hearts by the faith.

Free Bible Version After much debate, Peter stood up and said to them, “Brothers, you know that some time ago God chose me from among you so that the foreigners could hear the message of good news and trust in Jesus. God, who knows our hearts*, has shown that he accepts them, giving them the Holy Spirit just as he did to us. He doesn’t make any distinction between us and them—he cleansed their hearts as they trusted in him.

God’s Truth (Tyndale) And when there was much disputing, Peter rose up and said unto them: you men and brethren, you know how that a good while ago, God chose among us that the Gentiles by my mouth should hear the word of the Gospel and believe. And God which knows the heart, bare them witness, and gave unto them the holy ghost, even

	as he did unto us and he put no difference between them and us, but with faith purified their hearts.
International Standard V	So the apostles and the elders met to look into this claim. After a lengthy debate, Peter stood up and told them, "Brothers, you know that in the early days, God chose me to be the one among you through whom the gentiles would hear the message of the gospel and believe. God, who knows everyone's heart, showed them he approved by giving them the Holy Spirit, just as he did to us. He made no distinction between them and us, because of their faith-cleansed hearts. V. 6 is included for context.
Montgomery NT	The apostles and elders met to consider the matter; and after there had been a long discussion, Peter rose and said: "Brothers, you know how a good while ago God made choice among you, that from my lips the Gentiles were to hear the message of the gospel and believe. "And God, who knows the hearts of all, gave this testimony in their behalf, by bestowing upon them the Holy Spirit just as he did upon us; "and he made no distinction between us and them, in cleansing their hearts by faith. V. 6 is included for context.
Leicester A. Sawyer's NT	And after there had been much debate, Peter rose and said to them, Men and brothers, you know that in former days God chose among you that the gentiles should hear by my mouth the word of the gospel and believe. And the heart-searching God testified to them, giving to them the Holy Spirit even as to us, and made no difference between us and them, purifying their hearts by the faith.
Urim-Thummim Version	And when there had been much disputing, Peter rose up and said to them, Men and brethren, you know that a good while ago Elohim made the choice among us that the Gentiles by my mouth should hear the Word of the Good News, and believe. And Elohim that knows the hearts, gave them witness, giving them the Sacred Spirit, even as he did to us; And put no difference between us and them, cleansing their hearts by Faith.
Weymouth New Testament	Then the Apostles and Elders met to consider the matter; and after there had been a long discussion Peter rose to his feet. "It is within your own knowledge," he said, "that God originally made choice among you that from my lips the Gentiles were to hear the Message of the Good News, and believe. And God, who knows all hearts, gave His testimony in their favour by bestowing the Holy Spirit on them just as He did on us; and He made no difference between us and them, in that He cleansed their hearts by their faith.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	As the discussions became heated, Peter stood up and said to them, "Brothers, you know that from the beginning God chose me among you so that non-Jews could hear the Good News from me and believe. God, who can read hearts, put himself on their side by giving the Holy Spirit to them just as he did to us. He made no distinction between us and them and cleansed their hearts through faith. 10—11; Gal 2:9 11:18
The Heritage Bible	Also the apostles and elders came together to see about this word. And there being much mutual questioning, Peter standing up, said to them, Men, brothers, you know that from the first days God chose among us for the other races to hear the word of the good news through my mouth, and believe. And God, the heartknower, witnessed to them, giving them the Holy Spirit, just as to us, And absolutely did not discriminate between both us and them, purifying their hearts by faith. V. 6 is included for context.

- New American Bible (2011) * After much debate had taken place, Peter got up and said to them, “My brothers, you are well aware that from early days God made his choice among you that through my mouth the Gentiles would hear the word of the gospel and believe.^c And God, who knows the heart, bore witness by granting them the holy Spirit just as he did us.^d He made no distinction between us and them, for by faith he purified their hearts.^e
 * [15:7–11] Paul’s refusal to impose the Mosaic law on the Gentile Christians is supported by Peter on the ground that within his own experience God bestowed the holy Spirit upon Cornelius and his household without preconditions concerning the adoption of the Mosaic law (see Acts 10:44–47).
 c. [15:7] 10:27–43.
 d. [15:8] 10:44–48.
 e. [15:9] 10:34–35.
- New Catholic Bible **Salvation through the Grace of Christ.** The apostles and the elders convened to consider this matter. After a long period of debate, Peter stood up to address them. “Brethren,” he said, “you are well aware that in the early days God made his choice among you that it would be through my mouth that the Gentiles would hear the message of the gospel and become believers. And God, who knows the heart, bore witness by giving to them the Holy Spirit just as he did to us. He made no distinction between them and us, for he purified their hearts by faith. V. 6 is included for context.
- New Jerusalem Bible The apostles and elders met to look into the matter, and after a long discussion, Peter stood up and addressed them. ‘My brothers,’ he said, ‘you know perfectly well that in the early days God made his choice among you: the gentiles were to learn the good news from me and so become believers. And God, who can read everyone’s heart, showed his approval of them by giving the Holy Spirit to them just as he had to us. God made no distinction between them and us, since he purified their hearts by faith. V. 6 is included for context.
- Revised English Bible–1989 The apostles and elders met to look into this matter, and, after a long debate, Peter rose to address them. “My friends,” he said, “in the early days, as you yourselves know, God made his choice among you: from my lips the Gentiles were to hear and believe the message of the gospel. And God, who can read human hearts, showed his approval by giving the Holy Spirit to them as he did to us. He made no difference between them and us; for he purified their hearts by faith. V. 6 is included for context.
- Jewish/Hebrew Names Bibles:**
- Complete Jewish Bible After lengthy debate, Kefa got up and said to them, “Brothers, you yourselves know that a good while back, God chose me from among you to be the one by whose mouth the *Goyim* should hear the message of the Good News and come to trust. And God, who knows the heart, bore them witness by giving the *Ruach HaKodesh* to them, just as he did to us; that is, he made no distinction between us and them, but cleansed their heart by trust.
- Hebraic Roots Bible And much disputation having occurred, rising up Peter said to them: Men, brothers, you recognize that from ancient days, YAHWEH chose among us that through my mouth the nations should hear the Word of the good news, and to believe. And YAHWEH who knows what is in the hearts testified concerning them and gave to them the Holy Spirit as He did to us. And He made distinction in nothing between both us and them, having purified their hearts by faith.
- Holy New Covenant Trans. There was a long debate. Then Peter stood up and said to them, “My brothers, I know you remember what happened in the early days. At that time God chose me from among you to preach the Good News to non-Jewish people and they believed

it. God knows the hearts of all men and He accepted these non-Jewish people. He showed this to us by giving them the Holy Spirit too. God did the same thing for them that He did for us. When they made a commitment, God made their hearts pure.

The Scriptures 2009

And when there had been much dispute, Kēpha rose up and said to them, "Men, brothers, you know that a good while ago Elohim chose among us, that by my mouth the nations should hear the word of the Good News and believe.

"And Elohim, who knows the heart, bore witness to them, by giving them the Set-apart Spirit, as also to us, and made no distinction between us and them, cleansing their hearts by belief.

Tree of Life Version

After much debate, Peter stood up and said to them, "Brothers, you know that in the early days God chose from among you, that by my mouth the Gentiles should hear the message of the Good News and believe. And God, who knows the heart, testified to them by giving them the Ruach ha-Kodesh—just as He also did for us. He made no distinction between us and them, purifying their hearts through faith.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...much but discussion becoming Standing (Up) Peter says to them Men Brothers You* know for from days ancient in you* chooses The God through the mouth [of] me to hear the nations the word [of] the news (good) and to believe and The Heart Knower God testifies [for] them Giving the spirit the [thing] pure as and {He testifies} [for] us {Giving it} and no [thing] [He] contends between us also and them [by] the faith Cleansing the hearts [of] them...

Alpha & Omega Bible

AFTER THERE HAD BEEN MUCH DEBATE, PETER STOOD UP AND SAID TO THEM, "BRETHREN, YOU KNOW THAT IN THE EARLY DAYS THEOS (*The Alpha & Omega*) MADE A CHOICE AMONG YOU, THAT BY MY MOUTH THE GENTILES WOULD HEAR THE WORD OF THE GOSPEL AND BELIEVE.

"AND THEOS (*The Alpha & Omega*), WHO KNOWS THE HEART, TESTIFIED TO THEM GIVING THEM THE HOLY GHOST, JUST AS HE ALSO DID TO US; AND HE MADE NO DISTINCTION BETWEEN US AND THEM, CLEANSING THEIR HEARTS BY FAITH.

Awful Scroll Bible

And there was coming to be much searching-together. Peter rising-up, said with regards to them, "Men, brothers, you stand-knowing that, from the beginning of days, God Himself calls-out from-among us that, the nations through my mouth, are to hear the Word of the Good-Tidings, and to confide.

(")And God, who knows- the sensibility of the -hearts, bears witness to them by granting to them the Awful Breath, even accordingly-as-to us,

(")and makes no separation-throughout together-among both us and them, cleansing the sensibility of their hearts by confidence.

Concordant Literal Version

Now, there coming to be much questioning, rising, Peter said to them, "Men! Brethren! You are versed in the fact that from the days at the beginning God chooses among you, that through my mouth the nations are to hear the word of the evangel and believe."

And God, the Knower of hearts, testifies to them, giving the holy spirit according as to us also,

and in nothing discriminates between us and them, cleansing their hearts by faith."

exeGesés companion Bible

THE MESSAGE OF PETROS

And there being much disputation,

Petros rises, and says to them,

Men and brothers,

you understand how that from ancient days

Elohim selected among us,

that through my mouth

the goyim hear the word of the evangelism,
and trust:
and Elohim, all heart-knowing, bore them witness,
giving them the Holy Spirit, even exactly as to us;
and distinguished not between us and them,
purifying their hearts by trust:...

Orthodox Jewish Bible

And after much deliberation had taken place, Moshiach's Shliach Shimon Kefa got up. Kefa said to them, "Anashim, Achim b'Moshiach, you have da'as that in the early days Hashem chose that among you I would be the one and through my mouth the Goyim would hear the dvar Hashem of the Besuras HaGeulah and would come to emunah [in the Orthodox Jewish faith].

"And the One who has da'as of levavot, Hashem, bore solemn edut and stood as their witness, having given the non-Jews the Ruach Hakodesh just as Hashem did also to us Jews [Acts 2:4; 10:46; 11:15-16].

"And in making tehoret their levavot by emunah, in this respect Hashem did not differentiate between us Jews and those non-Jews.

Rotherham's Emphasized B.

And [when much' discussion had arisen] Peter standing up, said unto them—
Brethren! ||Ye yourselves|| well know that ||in days long past|| [amongst you] God chose that ||through my mouth|| the nations should hear the word of the glad tidings, and believe. And ||the heart-observing' God|| bare witness,— ||unto them|| giving the Holy Spirit just as [even unto us]; and made no' distinction at all' betwixt us and them, [by their faith] purifying their hearts.

Expanded/Embellished Bibles:

The Amplified Bible

After a long debate, Peter got up and said to them, "Brothers, you know that in the early days God made a choice among you, that by my mouth the Gentiles would hear the message of the gospel and believe. And God, who knows *and* understands the heart, testified to them, giving them the Holy Spirit, just as He also did to us; and He made no distinction between us and them, cleansing their hearts by faith [in Jesus].

An Understandable Version

And after many questions were asked [*about it*] Peter stood up and addressed the assembly [*including the former Pharisees who were now brothers*]: "Brothers, you are aware that some time ago God decided that it would be through my ministry that some Gentiles from among your number would hear and believe the Gospel message. And God, who knows [*all people's*] hearts, gave His testimony [*to their acceptance*] by giving them the Holy Spirit just as He did to us [*See 11:15-17*]. And He did not discriminate between us [*i.e., Jews*] and them [*i.e., Gentiles*], cleansing their hearts [*also*] by faith [in Jesus].

The Expanded Bible

The apostles and the elders gathered to consider this ·problem [matter]. After a long debate, Peter stood up and said to them, "[¹Men,] Brothers, you know that in the early days God chose me from among you to preach the ·Good News [Gospel] to the ·nations [Gentiles]. They heard the ·Good News [Gospel] from ·me [¹ my mouth], and they believed. God, who knows the ·thoughts of everyone [¹ heart], ·accepted [showed his approval of; ¹ testified for] them. He showed this to us by giving them the Holy Spirit, just as he did to us. To God, those people are not different from us. When they believed, he made their hearts ·pure [clean]. V. 6 is included for context.

Jonathan Mitchell NT

Now after there coming to be much seeking [of a solution], questioning and disputing, Peter – after standing up – said to them, "Men! Brothers! You yourselves continue well versed (standing upon so as to comprehend) that from the days of the beginning God chose among you folks [for] the ethnic multitudes (or: nations; non-Jews) to hear the Logos (Word; idea; message) of the good news (the message of

goodness, ease and well-being) through my mouth – and then, to at once trust and believe!

"And God, One who knows (or: has insights into) the heart by intimate experience, has given evidence for (or: bore witness to; gave testimony in) them in (or: when) giving the set-apart Breath-effect (or: the Holy Spirit) to [D reads: upon] them, just as [He did] to us, also!

"Furthermore, He made not even one separation of any kind (or: He made a distinction in nothing; or: He makes no dividing decision in even one thing) between both us and them, at once cleansing (or: purifying) their hearts by faith (with trust; in The Faithfulness [of Christ]; to and for convinced reliance)!

Syndein/Thieme

And when there had been much disputing {again the points were argued}, Peter JUMPED up, and said unto them, "Men and brethren, you know how that a good while ago {a few years back - at the Centurion's house} God made choice among us {it was God's will!}, that the Gentiles by my mouth should hear the word of the gospel, and believe."

"And God knows the {the thoughts and intents of our} hearts . . . bare them witness . . . giving them the Holy Spirit . . . even as He did unto us {the Jews in Jerusalem on the day of Pentecost}."

{Note: 'Hearts' represents the soul . . . the part that processes mental thoughts . . . our 'minds'.}

"And put no difference between us and them {no difference between Jewish believers and Gentile believers}, purifying their hearts by faith."

Translation for Translators

After they had discussed it for a long time, Peter stood up and spoke to them. He said, "Fellow believers, you *all* know that a long time ago God chose me from among you *other apostles, in order that* the non-Jewish people might *also* hear me [SYN] tell *them* the good message about the Lord Jesus, so that they could hear *it* and believe *in him*. So Paul and Barnabas are not the first ones to tell non-Jews about Jesus. God knows and judges people according to what they think, *not according to who their ancestors were*. By sending the Holy Spirit to the non-Jews, just like *he had* also done for us (*inc*) Jews, he showed *me and others* that he had accepted them *also to be his people*. God saved us Jews and those non-Jews similarly, making them clean spiritually simply as a result of their believing *in the Lord Jesus. That was exactly how he has forgiven us*.

The Voice

The apostles and elders met privately to discuss how this issue should be resolved. There was a lot of debate, and finally Peter stood up.

These debates give a glimpse of the cultural tensions present between Jewish and Gentile believers throughout the New Testament writings. The early Jewish believers still follow the traditional Jewish practices of Sabbath rest and kosher food. This is fine, until Jewish and Gentile Christians must share a table. How can they be truly unified as one church without being able to sit down together for a meal? This council affirms—under the influence of the Spirit's work—that the outsiders may become Christians without becoming Jews first; but the outsiders should respect their Jewish brothers' beliefs so they can fellowship together. The decision is a model for church unity: artificial hurdles should not be imposed for inclusion, but groups should willingly sacrifice their freedoms to promote unity in the church.

Peter: My brothers, you all know that in the early days of our movement, God decided that I should be the one through whom the first outsiders would hear the good news and become believers. God knows the human heart, and He showed approval of their hearts by giving them the Holy Spirit just as He did for us. In cleansing their hearts by faith, God has made no distinction between them and us. V. 6 is included for context.

Lexham Bible

And after [*Here “after ” is supplied as a component of the temporal genitive absolute participle (“was”)] **there was much debate, Peter stood up and** [*Here “and ” is supplied because the previous participle (“stood up”) has been translated as a finite verb] **said to them, “Men and brothers, you know that in the early days** [Or “from ancient days”] **God chose among you through my mouth that the Gentiles should hear the message of the gospel and believe. And God, who knows the heart, testified to them by** [*Here “by ” is supplied as a component of the participle (“giving”) which is understood as means] **giving them** [*Here the direct object is supplied from context in the English translation] **the Holy Spirit, just as he also did to us. And he made no distinction between us and them, cleansing their hearts by faith.**

NET Bible®

After there had been much debate,¹⁹ Peter stood up and said to them, “Brothers, you know that some time ago²⁰ God chose²¹ me to preach to the Gentiles so they would hear the message²² of the gospel²³ and believe.²⁴ And God, who knows the heart,²⁵ has testified²⁶ to them by giving them the Holy Spirit just as he did to us,²⁷ and he made no distinction²⁸ between them and us, cleansing²⁹ their hearts by faith.

¹⁹tn Or “discussion.” This term is repeated from v. 2.

²⁰tn Or “long ago” (an idiom, literally “from ancient days”). According to L&N 67.26, “this reference to Peter having been chosen by God sometime before to bring the gospel to the Gentiles can hardly be regarded as a reference to ancient times, though some persons understand this to mean that God’s decision was made at the beginning of time. The usage of ἄφ’ ἡμερῶν ἀρχαίων is probably designed to emphasize the established nature of God’s decision for Peter to take the gospel to the Gentiles beginning with the centurion Cornelius. The fact that this was relatively early in the development of the church may also serve to explain the use of the idiom.”

²¹sn God chose. The theme of God’s sovereign choice is an important point, because 1st century Jews believed Israel’s unique position and customs were a reflection of God’s choice.

²²tn Or “word.”

²³tn Or “of the good news.”

²⁴tn Grk “God chose among you from my mouth the Gentiles to hear the message of the gospel and to believe.” The sense of this sentence in Greek is difficult to render in English. The Greek verb ἐκλέγομαι (eklegomai, “choose”) normally takes a person or thing as a direct object; in this verse the verb has neither clearly stated. The translation understands the phrase “from my mouth,” referring to Peter, as a description of both who God chose and the task to be done. This coupled with the following statement about Gentiles hearing the message of the gospel leads to the more dynamic rendering in the translation.

²⁵sn The expression who knows the heart means “who knows what people think.”

²⁶tn Or “has borne witness.”

²⁷sn By giving them...just as he did to us. The allusion is to the events of Acts 10-11, esp. 10:44-48 and Peter’s remarks in 11:15-18.

²⁸tn BDAG 231 s.v. διακρίνω 1.b lists this passage under the meaning “to conclude that there is a difference, make a distinction, differentiate.”

²⁹tn Or “purifying.”

The Spoken English NT

And after much debate, Peter stood up and said to them, “Gentlemen, brothers!ⁿ You know what happened with us^o back in the early days: God chose to have the Gentiles hear the message of the good news from my mouth-and to become believers.^p

And God, who knows people’s hearts, testified on their behalf, by giving them the Holy Spirit, just like us.

And God didn’t make any distinction between us and them: God cleansed their hearts by faith.

ⁿ. Lit. “Brother men.”

- o. Lit. "among you." Some mss have "among us."
- p. Or simply, "believe."

Wilbur Pickering's New T.

When there had been plenty of discussion, Peter got up and said to them: "Men, brothers, you know that a good while ago God made a choice among you,² that by my mouth the Gentiles should hear the message of the Gospel and believe. And the heart-knowing God acknowledged them by giving them the Holy Spirit, just as He did to us; and He made no distinction between us and them, purifying their hearts by faith.

(2) I follow the best line of transmission in reading 'you'; some 60% of the Greek manuscripts have 'us', as in AV and NKJV.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Now much debate having taken place, having risen up, Peter said to them, "Men, brothers, you, know that from former days God chose among us [for] the Gentiles to hear the word of the Gospel through my mouth and to believe.

"And the heart-knowing God testified to them by having given the Holy Spirit to them, just as also to us, and also distinguished nothing between us and them, having purified [or, purged] their hearts by faith.

Benjamin Brodie's trans.

And after there was considerable debate, Peter, as he stood up, said face-to-face to them: "Men, brethren, you understand [are familiar with the situation] that in former days, God made a choice [election before time] among us *that* by my mouth, Gentiles heard the gospel message and believed.

Furthermore, God, the Knower of hearts and minds, testified favorably towards them by giving *them* the Holy Spirit, just as also to us.

In fact, he made no distinction [none whatsoever] between both of us [Jerusalem Jews and commonwealth of Israel Jews] and them [Gentiles], since He purified [cleansed] the mentality of their souls by means of faith.

Berean Literal Bible

And much discussion having taken place, Peter having risen up, said to them, "Men, brothers, you know that from *the* early days God chose among you for the Gentiles to hear by my mouth the word of the gospel, and to believe. And the heart-knowing God bore witness to them, having given them the Holy Spirit, as also to us. And He made no distinction between both us and them, having purified their hearts by the faith.

Charles Thomson NT

And after much debate, Peter arose, and said to them, Men, brethren, you know that a good while ago, God made choice among us that by my mouth the Gentiles should hear the word of these glad tidings and believe.

And God who knoweth the heart, bare witness for them, giving them the holy spirit in the same manner as he did to us; and made no distinction between us and them, purifying their hearts by belief.

Context Group Version

And when there had been much questioning, Peter rose up, and said to them, Men, brothers, you (pl) know that a good while ago God chose among you (pl), that by my mouth the ethnic groups should hear the word of the Imperial News, and trust. And God, who knows the heart, bore them witness, giving them the Special Spirit, even as he did to us; and he made no distinction between us and them, cleansing their hearts by trust.

Modern Literal Version 2020

Now after much debate had happened, Peter stood up, *and* said to them, Men, brethren, you^o know that from *the* days of old among us, God chose through my mouth, *that* the Gentiles *were* to hear the word of the good-news and to believe *it*. And God, the knower of hearts, testified of them, having given them the Holy Spirit, just-as *he did* also to us; and he made no distinction between us and them in the faith, having cleansed their hearts.

New Matthew Bible

And when there was much disputing, Peter rose up and said to them, Men and brethren, you know that a good while ago God chose among us that the Gentiles

by my mouth should hear the word of the gospel and believe. And God, who knows the heart, bore witness to them, and gave to them the Holy Spirit, even as he did to us. And he put no difference between them and us, but with faith purified their hearts.

The gist of this passage: Peter, having heard all of the arguments so far, stands and recounts his experience and how he was guided by God the Holy Spirit to evangelize some gentiles in Caesarea. He pointed out that God made no differentiation between them and Jewish believers.

7-9

Acts 15:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, largely as a substantive: many things</i>	feminine singular adjective; genitive/ablative case	Strong's #4183
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
zêtēsis (ζήτησις) [pronounced DZAY-tay-sis]	<i>debate; a seeking; enquiry; a questioning; a subject of questioning or debate, matter of controversy</i>	feminine singular noun, genitive/ablative case	Strong's #2214
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	feminine singular, aorist (deponent) middle participle, genitive/ablative case	Strong's #1096

Translation: [There] was much debate [that took place].

The delegation from Antioch and the elders of Jerusalem then got together to discuss this further. There was a great deal of debate, and previously, I have laid out some of the points that both sides would be making.

You will notice that, all the unity that we find early in the book of Acts is no longer a thing. We will not have any verses like, *and all the disciples were gathered together and they were of one accord.*

This idea that gentiles believers needed to get circumcised and obey the law of Moses—this apparently animated many of the elders and Apostles in Jerusalem. Because of this opening, we know that there were strong support for this view and strong opposition to it.

All that being said, is this the way that doctrines would be established in the early church? By debate?

Acts 15:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, aorist active participle, nominative case	Strong's #450
Petros (Πέτρος) [pronounced <i>PEHT-ross</i>]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074
epō (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: Peter, rising up, spoke directly to those [attending this council,...

Peter, who possibly was not debating, then stood up. I would suggest that the people there quickly quieted down.

Peter would be the outstanding member to bring this session to a close with a conclusion. Peter was a part of the Jerusalem hierarchy. He was certainly a foremost person in the movement of Jesus. He had been clearly one of the lead disciples during the Lord's public ministry. So, however Jesus has been quoted, Peter is aware of those words that Jesus said. He has heard them, indicating that he knows the side of the argument which is being made by the former pharisees.

However, Peter also has evangelized gentiles and has very certainly interacted with God the Holy Spirit in preparation for this and during the presentation to them of the gospel message. This all took place back in **Acts 10** ([HTML](#)) ([PDF](#)) ([WPD](#)) and was reviewed by Peter in **Acts 11** ([HTML](#)) ([PDF](#)) ([WPD](#)).

This tells us something else. There has not been a lot of discussion when it comes to the Law of Moses, circumcision or other things from the writings of Moses (Exodus, Leviticus, Numbers and Deuteronomy). Despite there being legalists being sent out from Jerusalem to Antioch, it does not appear that Peter has really weighed into this topic until now.

This causes us to ask, *just who exactly sent the original delegation of former pharisees to Antioch? Was this the result of an intentionally limited meeting?* Since Peter is weighing in on this topic right now, and since the delegation was sent out previously (a week or a few weeks previous), this would suggest that there was no widespread discussion of this topic even in Jerusalem.

What Peter will say will not be the final word, but his words are going to have considerable influence over all those in attendance.

Nevertheless, again I must ask, *does this group of believers think that determining the doctrines of this new age will be decided by debate and voting?*

Acts 15:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
andres (ἄνδρες) [pronounced <i>AHN-drehç</i>]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; vocative	Strong's #435
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80

Translation: ...saying], "Men and brothers,...

Peter is speaking to all of the people there. He begins by addressing them as *men and brothers*. *Men* is the word for noble men, meaning that these people are **royal family of God** (even though, I do not believe that Peter or the other disciples really understood this); and Peter calls them *brothers*. Most or all of the believers there in this meeting would have been Jewish.

Acts 15:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὕμεῖς) [pronounced <i>hoo-MICE</i>]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
epistamai (ἐπίσταμαι) [pronounced <i>ehp-IHS-tam-ahēe</i>]	<i>to know, to understand, to put the mind upon, to comprehend, to be acquainted with</i>	2 nd person plural, present (deponent) middle/passive indicative	Strong's #1987
The same morphology of this verb is used in Acts 10:28; Peter is also speaking there.			
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
apó (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
hēmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i>]	<i>days; time; years, age, life</i>	feminine plural noun; genitive/ablative case	Strong's #2250
archaios (ἀρχαῖος) [pronounced <i>ar-KHAH-yoss</i>]	<i>that has been from the beginning, original, primal, old ancient; [spoken of men, things, times, conditions; (them of) old (time)]</i>	masculine plural adjective, genitive/ablative case	Strong's #744

Acts 15:7d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Literally, this reads <i>from days of old</i> . These words are translated, <i>from the days of old, (from, in) the early days, (from, in) (the) former days, from ancient days, from days ancient to you, the beginning of days, from days at the beginning, (from) some time (ago, back), in the early days, from (the) earlier days, (from, in) (the) first days, out of the beginning days, a good while ago, long ago.</i>			

Translation: ...you know that, from early on,...

Peter is simply going back to a period of time in the past, which marked the beginning of something. I see that beginning is when God told the Apostles that they needed to evangelize the gentiles. In terms of absolute time, this was only a few years ago.

Acts 15:7e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
The Westcott Hort text and Tischendorf's Greek text both read:			
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
Instead, Byzantine Greek text and Scrivener Textus Receptus both read:			
hêmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
eklegomai (ἐκλέγομαι) [pronounced ek-LEHG-om-ah-ee]	<i>to select, to make a choice, to choose (out); the chosen</i>	3 rd person singular, aorist middle indicative	Strong's #1586
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
diá (διὰ) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223

Acts 15:7e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
stoma (στόμα) [pronounced STOHM-ah]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; genitive/ablative case	Strong's #4750
εμου (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...God selected [from] among you, my mouth,...

Peter was specifically chosen by God to do what follows.

Acts 15:7f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούῃ (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	aorist active infinitive	Strong's #191
τα (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, accusative case	Strong's #1484
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056

Acts 15:7f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
euangelion (εὐαγγέλιον) [pronounced yoo-ang-GHEL-ee-on]	<i>announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun; genitive/ablative case	Strong's #2098
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
pisteúō (πιστεύω) [pronounced pis-TOO-oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	aoist active infinitive	Strong's #4100

Translation: ...by [which] the gentiles would hear the good news [spoken] and believe [in the Lord].

By Peter's testimony, many gentiles would hear the gospel of Jesus Christ and they would believe in Him.

Acts 15:7 [There] was much debate [that took place]. Peter, rising up, spoke directly to those [attending this council, saying], "Men and brothers, you know that, from early on, God selected [from] among you, my mouth, by [which] the gentiles would hear the good news [spoken] and believe [in the Lord]. (Kukis mostly literal translation)

Peter, giving his opinion, should have been the end of all discussion...but it would not be.

Acts 15:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kardiognōstēs (καρδιογνώστης) [pronounced kar-dee-og-NOCE-tace]	<i>knower of hearts, one who knows the heart</i>	masculine singular noun, nominative case	Strong's #2589
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Acts 15:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
martureō (μαρτυρέω) [pronounced <i>mar-too-REH-oh</i>]	<i>to be a witness, to testify (literally or figuratively); to charge, to give [evidence], to bear record, to have (obtain) a good (honest) report, to be well reported of, to have testimony, to (be, bear, give, obtain) witness</i>	3 rd person singular, aorist active indicative	Strong's #3140
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Furthermore, the God, the Knower-of-hearts, testified to them [being saved],...

These were not gentiles who merely professed to be saved. They were saved, and God, Who knows their hearts, confirmed it.

If all of these gentiles were saved, then what does the Law add to them? What does circumcision add to them?

Acts 15:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>giving, granting; supplying, furnishing; entrusting; paying wages; appointing to office; permitting; giving up, yielding; giving back; sacrificing</i>	masculine singular, aorist active participle, nominative case	Strong's #1325
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; accusative case	Strong's #40
kathōs (καθώς) [pronounced <i>kath-OCE</i>]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531

Acts 15:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmin (ἡμῖν) [pronounced hay- MEEN]	to us, of us, by us; for us	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)

Translation: ...[by] giving them the Holy Spirit, just as [He had given] to us.

God gave them the Holy Spirit just as He gave it the Jews there on the day of Pentecost.

This helps us to understand (1) why receiving the Holy Spirit was an experience and (2) why it did not necessarily occur at the moment of salvation. All of these groups of people who believed in Jesus and were saved—throughout the book of Acts, we find out that all kinds of men, with all sorts of backgrounds and racial makeup, believed in Jesus and were clearly saved. We know this because God gave them all the Holy Spirit.

In this brief era, from the Day of Pentecost until around 50–60 A.D., certain groups received the Holy Spirit after the fact. However, around this time, receiving the Holy Spirit became less of an experience and it occurred upon exercising faith in Christ.

Acts 15:8 Furthermore, the God, the Knower-of-hearts, testified to them [being saved], [by] giving them the Holy Spirit, just as [He had given] to us. (Kukis mostly literal translation)

Acts 15:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
οὐδεῖς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo- DEHN]	no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;	adjective; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
diakrinô (διακρίνω) [pronounced dee-ak- REE-no]	to separate thoroughly, (literally and reflexively) to withdraw from, (or by implication) to oppose; (figuratively), to discriminate, (by implication), to decide, (reflexively) to hesitate; to contend, to make (some) difference, to discern, to doubt, to judge, to be partial, to stagger, to waver	3 rd person singular, aorist active indicative	Strong's #1252
These two words together are translated, <i>made no distinction, put no distinction (difference), made no difference, did not discriminate, distinguished nothing, made no division, did not considered any difference, in nothing discriminates, does not make any distinction, not one thing separates us.</i>			
metaxu (μεταξύ) [pronounced meht-ax- OO]	intervening, or (by implication) adjoining, between, meanwhile, next; after, afterwards	adverb/adjective	Strong's #3342

Acts 15:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102

Translation: There was no distinction between them and us in the faith.

Because this was clear to Peter and everyone with him and that these men truly received the Spirit, Peter has to assume that there was no distinction between these gentiles and the Jews with whom Peter is familiar.

Now, notice that Peter seems like he could go either way at this point, regarding the great controversy.

Acts 15:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katharizō (καθαρίζω) [pronounced kath-ahr-EED-zoh]	<i>making clean, cleansing [actually, morally, spiritually]; making free from sin; purifying; freeing from guilt of sin; the one declaring pure [clean]; who is consecrating</i>	masculine singular, aorist active participle, nominative case	Strong's #2511
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
kardia (καρδία) [pronounced kahr-DEE-ī]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, accusative case	Strong's #2588

Acts 15:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autōn (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/ genitive case	Strong's #846

Translation: [God] made their hearts clean [just as He had done for us].

God made the hearts of these men clean. They were positionally pure.

At this point, no one would have understood the concept of being *in Christ*, which is **positional truth**. However, that describes exactly the position of every gentile believer.

Acts 15:9 There was no distinction between them and us in the faith. [God] made their hearts clean [just as He had done for us]. (Kukis mostly literal translation)

Acts 15:7–9 [There] was much debate [that took place]. Peter, rising up, spoke directly to those [attending this council, saying], “Men and brothers, you know that, from early on, God selected [from] among you, my mouth, by [which] the gentiles would hear the good news [spoken] and believe [in the Lord]. Furthermore, the God, the Knower-of-hearts, testified to them [being saved], [by] giving them the Holy Spirit, just as [He had given] to us. There was no distinction between them and us in the faith. [God] made their hearts clean [just as He had done for us]. (Kukis mostly literal translation)

Peter begins to describe his evangelical mission to the gentiles.

Acts 15:7–9 The floor was opened up to debate, and there was a great deal of it. Finally, Peter arose, and spoke directly to all the men there who had gathered. He said, “Men and brothers, you know that from very early on, God chose me to begin speaking the gospel to the gentiles, because God knew that they would hear and believe. Furthermore, God, who can see our souls, testified to their salvation by giving them the Holy Spirit, just as He had given to us. When it came to the faith, God made no distinction between Jews and gentiles. God purified their hearts positionally and gave them the Holy Spirit. (Kukis paraphrase)

Now then, why do you [all] keep on testing the God, to put a yoke upon the neck of the disciples? Which [yoke] neither the fathers of us nor us are able to bear. But through the grace of the Lord Jesus, we kept on believing to be saved, according to which manner they also.”

Acts
15:10–11

Now, therefore, why do you [all] keep on testing God, by placing a yoke on the neck of [His other] followers? [This yoke of the Mosaic Law was a burden that] neither we nor our fathers are able to bear. [It is] through the grace of the Lord Jesus [in Whom] we keep on believing to be saved. According to [this same] manner [of faith unto salvation] they also [are subject].”

Now, therefore, when you try to place the yoke of the Mosaic Law on the necks of other believers, you are testing God. Why would you do that? We cannot live up to the dictates of the Law nor could our fathers! We keep on being saved through faith; this is the grace of the Lord Jesus. These gentiles are subject to the same faith in Him; not to the Mosaic Law!”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Now then, why do you [all] keep on testing the God, to put a yoke upon the neck of the disciples? Which [yoke] neither the fathers of us nor us are able to bear. But through the grace of the Lord Jesus, we kept on believing to be saved, according to which manner they also."
Complete Apostles Bible	Now therefore, why do you test God by putting a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But through the grace of the Lord Jesus, we believe that we will be saved in the same manner as they."
Douay-Rheims 1899 (Amer.)	Now therefore, why tempt you God to put a yoke upon the necks of the disciples which neither our fathers nor we have been able to bear? But by the grace of the Lord Jesus Christ, we believe to be saved, in like manner as they also.
Holy Aramaic Scriptures	And now, you, why do you test Alaha {God}, as that you should put a yoke upon the necks of The Talmiyde {The Disciples/The Students}, which not even our fathers, nor we, were able to carry? But rather, by The Taybutheh d'Maran Eshu Meshikha {The Grace of Our Lord Yeshua, The Anointed One}, we are believing that we will Live, just as they are."
James Murdock's Syriac NT	And now, why tempt ye God, by putting a yoke on the necks of the disciples, which neither our fathers nor we could bear? But we believe, that we as well as they, are to have life by the grace of our Lord Jesus Messiah.
Original Aramaic NT	"And now, why are you tempting God, so as to put a yoke on the necks of the disciples, which not even our fathers nor we were able to bear?" But by the grace of Our Lord Yeshua The Messiah, we believe in order to receive life, as they do"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Why then are you testing God, by putting on the neck of the disciples a yoke so hard that not even our fathers or we were strong enough for it? But we have faith that we will get salvation through the grace of the Lord Jesus in the same way as they.
Bible in Worldwide English	So now why are you doing what God did not do? You give the disciples a hard thing to do. Our fathers could not do it. And we cannot do it. We believe that the Lord Jesus saves us because he is kind. And that is why he saves them.
Easy English	So do not say that God has done a wrong thing. God has shown us that he accepts Gentiles when they believe in Jesus. If you make the Gentile believers obey the Law of Moses, that is like a heavy weight on their necks. Even we Jews and our ancestors could not carry that heavy weight. 11 God saves us who are Jews when we believe in Jesus. It is not because we obey the Law of Moses. It is because the Lord Jesus is kind to us. God saves Gentiles in the same way, when they believe in Jesus.'
Easy-to-Read Version—2008	So now, why are you putting a heavy burden around the necks of the non-Jewish followers of Jesus? Are you trying to make God angry? We and our fathers were not able to carry that burden. No, we believe that we and these people will be saved the same way--by the grace of the Lord Jesus."
<i>God's Word™</i>	So why are you testing God? You're putting a burden on the disciples, a burden neither our ancestors nor we can carry. 11 We certainly believe that the Lord Jesus saves us the same way that he saves them—through his kindness." [Or "grace."]

Good News Bible (TEV)	So then, why do you now want to put God to the test by laying a load on the backs of the believers which neither our ancestors nor we ourselves were able to carry? No! We believe and are saved by the grace of the Lord Jesus, just as they are."
J. B. Phillips	Why then must you now strain the patience of God by trying to put on the shoulders of these disciples a burden which neither our fathers nor we were able to bear? Surely the fact is that it is by the grace of the Lord Jesus that we are saved by faith, just as they are!"
<i>The Message</i>	"So why are you now trying to out-god God, loading these new believers down with rules that crushed our ancestors and crushed us, too? Don't we believe that we are saved because the Master Jesus amazingly and out of sheer generosity moved to save us just as he did those from beyond our nation? So what are we arguing about?"
NIRV	Now then, why are you trying to test God? You test him when you put a heavy load on the shoulders of Gentiles. Our people of long ago couldn't carry that load. We can't either. No! We believe we are saved through the grace of our Lord Jesus. The Gentiles are saved in the same way."
New Life Version	Why do you test God by putting too heavy a load on the back of the followers? It was too heavy for our fathers or for us to carry. We believe it is by the loving-favor of the Lord Jesus that we are saved. They are saved from the punishment of sin the same way."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	So why on earth are you pushing back against God and trying to saddle these new, non-Jewish believers with our baggage? Admit it, even we couldn't carry that load. Our ancestors couldn't, either. WE'RE SAVED THROUGH THE LORD'S KINDNESS "We believe we'll be saved through the kindness [6] of the Lord Jesus. Our non-Jewish brothers believe exactly the same thing." ⁶ 15:11Often translated "grace."
Contemporary English V.	Now why are you trying to make God angry by placing a heavy burden on these followers? This burden was too heavy for us or our ancestors. But our Lord Jesus was kind to us, and we are saved by faith in him, just as the Gentiles are.
The Living Bible	And now are you going to correct God by burdening the Gentiles with a yoke that neither we nor our fathers were able to bear? Don't you believe that all are saved the same way, by the free gift of the Lord Jesus?"
New Berkeley Version New Living Translation	. So why are you now challenging God by burdening the Gentile believers [Greek <i>disciples</i> .] with a yoke that neither we nor our ancestors were able to bear? We believe that we are all saved the same way, by the undeserved grace of the Lord Jesus."
The Passion Translation	So why on earth would you now limit God's grace by placing a yoke of religious duties on the shoulders of the believers that neither we nor our ancestors have been able to bear? Don't you believe that we are introduced to eternal life through the grace of our Lord Jesus—the same grace that has brought these people new life?"
Plain English Version	So, why are you telling those Christians that are not Jews to do something that is too hard for them? You are making God angry. You know that we can't keep all of the law of Moses. It is too hard for us, and it was too hard for our grand-fathers too. But our leader, Jesus, is good to us Jewish people, and he is also good to people that are not Jews. He saves everybody that believes in him. That law doesn't save anybody. Jesus saves us because he is good to us."
UnfoldingWord Simplified T.	Why do you want to force the non-Jewish believers to obey our Jewish rituals and laws? Doing that is like putting a heavy burden on them, because it forces them to obey laws that even our ancestors broke and that we Jews today have ever been

able to keep! So then, stop making God angry by doing that! We know that God saves us Jews from our sins because of what the Lord Jesus did for us. God saves us Jews exactly like he saves those non-Jews who believe in the Lord Jesus."

William's New Testament

Then why do you now try to test God by putting on these disciples' necks a yoke which neither our forefathers nor we could bear? In fact, we believe that it is through the favor of the Lord Jesus that we are saved, just as they are."

Partially literal and partially paraphrased translations:

American English Bible

Why are you testing God by putting this yoke on the neck of the disciples? [The same one] that we and our fathers couldn't carry?

'For we believe that they've been saved just the same as we have – through the loving care of our Lord Jesus!'

Beck's American Translation

Breakthrough Version

So why are you now trying to cause trouble with God, to put a crossbeam on the students' neck that neither our fathers, nor we could haul? But through the generosity of the Master Jesus, we trust to be rescued in line with *the* way that those *people also do*."

A. Campbell's Living Oracles

Now, therefore, why do you tempt God by imposing on the neck of the disciples a yoke which neither our fathers nor we have been able to bear? But we believe that we are saved by the grace of the Lord Jesus, in the same manner as they.

New Advent (Knox) Bible

How is it, then, that you would now call God in question, by putting a yoke on the necks of the disciples, such as we and our fathers have been too weak to bear?[2] It is by the grace of our Lord Jesus Christ that we hope to be saved, and they no less.

[2] 'Tempting God' is generally used of one who challenges God to prove his power by working a miracle; here it must be understood in a less precise sense of shewing distrust, by taking no notice of the signs he has already given. 'Been too weak to bear', in the sense, apparently, that the Law of Moses was in fact ill kept; cf. 7.53 above.

20th Century New Testament

Why, then, do you now provoke God, by putting on the necks of these disciples a yoke which neither our ancestors nor we were able to bear? No, it is through the loving-kindness of the Lord Jesus that we, just as they do, believe that we have been saved."

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible

Now, therefore, why do you try God, by placing a yoke upon the neck of the disciples, which neither our forefathers nor ourselves are strong enough to bear? On the contrary, we believe we are to be saved through the gift of the Lord Jesus; and they do the same."

Free Bible Version

"So why do you want to oppose God and put a burden on the believers that our fathers weren't able to bear, and we can't either? We're convinced that we're saved through the grace of the Lord Jesus, in the same way they are."

The Spoken English NT

So why are you testing God now? Why are you trying to put a yoke on the necks of the followers-one that neither our ancestors nor ourselves have been strong enough to bear?

No, we believe that it's through the grace of the Lord Jesus that we're saved, just the same way they are."

Urim-Thummim Version

Now therefore why test you Elohim, to put a yoke upon the neck of the disciples, that neither our fathers nor we were able to bear? But we believe that through the Grace of the LORD Jesus Christ we will be saved, even as they.

Weymouth New Testament

Now, therefore, why try an experiment upon God, by laying on the necks of these disciples a yoke which neither our forefathers nor we have been able to bear? On

the contrary, we believe that it is by the grace of the Lord Jesus that we, as well as they, shall be saved."

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) So why do you want to put God to the test? Why do you lay on the disciples a burden that neither our ancestors nor we ourselves were able to carry? We believe, indeed, that we are saved through the grace of the Lord Jesus, just as they are." Gal 2:16; Mt 11:29
Gal 3: 10-12;
- The Heritage Bible Now therefore why do you tempt God, to impose a yoke upon the neck of the disciples, which absolutely neither our fathers nor we had strength to lift?
But through the grace of the Lord Jesus Christ we believe we shall be saved, according to the same manner as they.
- New American Bible (2011) Why, then, are you now putting God to the test by placing on the shoulders of the disciples a yoke that neither our ancestors nor we have been able to bear?^f On the contrary, we believe that we are saved through the grace of the Lord Jesus,^g in the same way as they."^{*}
* [15:11] In support of Paul, Peter formulates the fundamental meaning of the gospel: that all are invited to be saved through faith in the power of Christ.
f. [15:10] Mt 23:4; Gal 5:1.
g. [15:11] Gal 2:16; 3:11; Eph 2:5–8.
- New Catholic Bible "Therefore, why are you determined to try God's patience by laying a yoke on the neck of the disciples that neither we nor our ancestors have found easy to bear? On the contrary, we believe that we are saved in the same way as they are, through the grace of the Lord Jesus."
- New Jerusalem Bible Why do you put God to the test now by imposing on the disciples the very burden that neither our ancestors nor we ourselves were strong enough to support? But we believe that we are saved in the same way as they are: through the grace of the Lord Jesus.'
- Revised English Bible–1989 Then why do you now try God's patience by laying on the shoulders of these converts a yoke which neither we nor our forefathers were able to bear? For our belief is that we are saved in the same way as they are: by the grace of the Lord Jesus."

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible So why are you putting God to the test now by placing a yoke on the neck of the *talmidim* which neither our fathers nor we have had the strength to bear? No, it is through the love and kindness of the Lord Yeshua that we trust and are delivered — and it's the same with them."
- Hebraic Roots Bible Now, then, why do you test Elohim by putting a yoke on the neck of the disciples which neither our fathers nor we had strength to carry? But through the grace of the Master Yahshua Messiah, we believe to be saved, according to which manner they also believed.
- Holy New Covenant Trans. "So now why are you testing God? You are putting a heavy load around the necks of the non-Jewish students. Neither we nor our ancestors were strong enough to carry it! No, we believe that both we and these people will be saved by the help in time of need of the Lord Jesus!"
- The Scriptures 2009 "Now then, why do you try Elohim by putting a yoke on the neck of the taught ones which neither our fathers nor we were able to bear?
"But through the favour of the Master עשויה Messiah we trust to be saved, in the same way as they."

Tree of Life Version Why then do you put God to the test by putting a yoke on the neck of the disciples—which neither our fathers nor we have been able to bear? But instead, we believe that we are saved through the grace of the Lord Yeshua, in the same way as they are.”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...now so why? [You*] test the god to lay yoke to the neck [of] the students whom neither The Fathers [of] us {have ability to carry whom} neither We have (ability) to carry but through the favor [of] the lord jesus [We] believe to be saved in whom way (And) Those {believe}...

Alpha & Omega Bible “NOW THEREFORE WHY DO YOU PUT THEOS (*The Alpha & Omega*) TO THE TEST BY PLACING UPON THE NECK OF THE DISCIPLES A YOKE WHICH NEITHER OUR FOREFATHERS NOR WE HAVE BEEN ABLE TO BEAR? “BUT WE BELIEVE THAT WE ARE SAVED THROUGH THE GRACE OF THE LORD JESUS, IN THE SAME WAY AS THEY ALSO ARE.”

Awful Scroll Bible (“)Now then, why try yous God, to lay- a yoke -upon the neck of the disciples, which not-even our fathers and- we prevail -not to bear? (“)However we confide that, through the Grace of the Lord Jesus, the Anointed One, we are to be preserving sound, accordingly to which in the turning as they.”

exeGeses companion Bible ...so now, why test you Elohim, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But through the charism of Adonay Yah Shua Messiah we trust to be saved, in manner as they.

Orthodox Jewish Bible "Therefore, now why are you testing Hashem by laying an ol (yoke) upon the neck of the talmidim which neither Avoteinu nor we were able to bear? [Dt 9:5-6; Jer 31:31-34] "On the contrary, Anu Ma'aminim (We believe) that we Jews come to Yeshu'at Eloheinu by the Chen v'Chesed Hashem of the Rebbe, Melech HaMoshiach Adoneinu in the same Derech Hashem as those non-Jews do also." [Ro 3:9,30; Ga.3:12-13; Isa 53:9-12; Pp.3:9; Dt 9:4-6; Lk 18:11-12]

Rotherham's Emphasized B. ||Now|| therefore, why are ye proving God, that ye should put a yoke upon the neck of the disciples, which ||neither our fathers, nor we|| have been able to bear. But ||through the favour of the Lord Jesus|| we believe we shall be saved, in like manner as [even they].

Expanded/Embellished Bibles:

The Amplified Bible But we believe that we are saved through the [precious, undeserved] grace of the Lord Jesus [which makes us free of the guilt of sin and grants us eternal life], in just the same way as they are.”

An Understandable Version Why are you putting God on trial by trying to harness the disciples with a burden [*i.e., compliance with the Law of Moses*], which neither our forefathers nor we could possibly bear? For we believe that [*both*] we [*Jews*] and they [*Gentiles*] will be saved in the same way, through the unearned favor of the Lord Jesus.”

The Expanded Bible So now why are you testing God by putting a ·heavy load around [^L yoke on] the necks of the ·Gentile believers [^L disciples]? It is a ·load [yoke] that neither we nor our ·ancestors [forefathers; fathers] were ·able [strong enough] to ·carry [bear]. But we believe that we are saved by the grace of the Lord Jesus, just as they are.”

Jonathan Mitchell NT "Therefore, why are you folks at this time (or: now) continuing to test (or: constantly trying; repeatedly examining and attempting to prove) God [by attempting] to put (place; set) upon the neck of the students (disciples) a yoke which neither our

fathers (= ancestors) were, nor we ourselves are, strong enough [even] to pick up, [much less] to carry?

"But to the contrary, through the grace and gratuitous favor of the Lord (or: Owner) Jesus [C, D & others add: Christ] (or: which has its source and character in [Yahweh] – Jesus; or: which is the Lord Jesus) we continue trusting and believing to at once be delivered or rescued or saved or made whole, in accordance with which manner those people also [are] (or: But rather, we ourselves habitually trust to be wholly restored to health and returned to our original state and condition, through the joyous grace which has the character and qualities of Jesus, the Lord – in the same way as those folks [were], also)."

Syndein/Thieme

"Now therefore why do you tempt {Greek word used for an assayer testing gold ore for its quality - good or bad} The God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"

{Note: Peter is saying the Jews were never able to keep the Mosaic Law either - legalism is a joke.}

"But we keep on believing that through the instrumentality of grace of the Lord Jesus Christ we {saved Jews} shall be saved, even as they {saved Gentiles}."

{Note: Salvation is by Grace - it is a Gift of God not of works.}

Translation for Translators

You are wanting to force the non-Jewish believers to obey our Jewish rituals and laws—laws that God has shown that he does not require them to obey [MET]. Your doing that is like putting a heavy burden on them! So then, <stop making God angry by doing that!/why are you making God angry by doing that?> [RHQ] Our ancestors and we (inc) Jews have never been able to bear the burden of obeying those laws! But we (inc) know that it is not because we (inc) try to obey those laws that God saves us(inc) Jews. On the contrary, we (inc) know that it is because of what the Lord Jesus did for us (inc) that we did not deserve that we (inc) are saved {that God saves us} from the guilt of our sins. God saves non-Jews who believe in the Lord Jesus exactly like he saves us Jews."

The Voice

Peter: So it makes no sense to me that some of you are testing God by burdening His disciples with a load that neither our forefathers nor we have been able to carry. No, we all believe that we will be liberated through the grace of the Lord Jesus—they also will be rescued in the same way.

Bible Translations with Many Footnotes:

Lexham Bible

So now why are you putting God to the test by [*Here "by" is supplied as a component of the infinitive ("placing") which is understood as means] placing on the neck of the disciples a yoke that neither our fathers nor we have been able to bear? But we believe we will be saved through the grace of the Lord Jesus in the same [Literally "which"] way those also are ."

NET Bible®

So now why are you putting God to the test³⁰ by placing on the neck of the disciples a yoke³¹ that neither our ancestors³² nor we have been able to bear? On the contrary, we believe that we are saved through³³ the grace of the Lord Jesus, in the same way as they are."³⁴

^{30tn} According to BDAG 793 s.v. πειράζω 2.c, "In Ac 15:10 the πειράζειν τὸν θεόν consists in the fact that after God's will has been clearly made known through granting of the Spirit to the Gentiles (v. 8), some doubt and make trial to see whether God's will really becomes operative." All testing of God in Luke is negative: Luke 4:2; 11:16.

^{31sn} A yoke is a wooden bar or frame that joins two animals like oxen or horses so that they can pull a wagon, plow, etc. together. Here it is used figuratively of the restriction that some in the early church wanted to place on Gentile converts to Christianity of observing the law of Moses and having males circumcised. The yoke is a decidedly negative image: Matt 23:4, but cf. Matt 11:29-30.

^{32tn} Or “forefathers”; Grk “fathers.”

^{33tn} Or “by.”

^{34tn} Or “Jesus, just as they are.” BDAG 1016-17 s.v. τρόπος 1 translates καθ ὃν τρόπον (καθ’ ἑαυτῶν τροπον) here as “in the same way as.”

^{sn} In the same way as they are. Here is an interesting reversal of the argument. Jews are saved by grace (without law), as Gentiles are.

Wilbur Pickering’s New T.

Now therefore, why do you test God by putting a yoke on the neck of the disciples that neither our fathers nor we have been able to bear? Rather, we believe that we are saved through the grace of the Lord Jesus,³ in the same manner as they.”⁴

(3) Some 5% of the Greek manuscripts add ‘Christ’, as in AV and NKJV.

(4) Peter states the crucial point: salvation comes through grace and faith, not by keeping the Law. Legalism is out.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "Now therefore, why are you_p testing God [by trying] to put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear?

"But we believe [we are] saved through the grace of the Lord Jesus, according to which manner they also [are]."

Benjamin Brodie’s trans.

Now, therefore, why are you putting God on trial [testing and interrogating Him] by putting a yoke upon the neck of the adherents [student disciples], which neither our fathers nor we have been strong enough to carry [endure]?

Instead, we believe that we [Jews] have been saved through the grace of the Lord Jesus Christ [without the law] in the same manner as even they .

Context Group Version

Now therefore why do you (pl) make trial of God, that you (pl) should put a yoke on the neck of the apprentices which neither our fathers nor we were strong enough to carry? But we trust that we shall be rescued through the favor of the Lord Jesus, in like manner as they.

Literal Standard Version

And there were gathered together the apostles and the elders, to see about this matter,

and there having been much disputing, Peter having risen up said to them, “Men, brothers, you know that from former days, God made choice among us, through my mouth, for the nations to hear the word of the good news, and to believe;

and the heart-knowing God bore them testimony, having given to them the Holy Spirit, even as also to us,

and also put no difference between us and them, having purified their hearts by faith;

now, therefore, why do you tempt God, to put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear?

But through the grace of the Lord Jesus Christ, we believe to be saved, even as also they.” Vv. 6–9 are included for context.

Modern Literal Version 2020

Therefore now, why are you^o testing God, *that is* to place a yoke upon the neck of the disciples, which neither our fathers, nor we were strong-enough to bear? But we believe *we are* to be saved through the favor of the Lord Jesus, according-to what *is* in the *same* manner *as they are* also.

New American Standard

Since this *is the case*, why are you putting God to the test by placing upon the neck of the disciples a yoke which neither our forefathers nor we have been able to bear? But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are.”

The gist of this passage:

Peter asks those listening to him, “Why do you test God and place a burden on these gentiles, a burden that we and our fathers could not bear?”

Acts 15:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nun (νῦν) [pronounced noon]	<i>now, at this time, the present</i> (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: <i>henceforth, hereafter, from hereon in; from here forward; of late, soon, present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
In Acts 10:33, these two words are various translated, <i>now therefore, therefore now, now then, so then, so now, now so, and now, now, that's why, at this time then</i> . Some of the translations place a comma between some of these words.			
These two particles have an alliterative quality to them as well.			
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
peirazō (πειράζω) [pronounced pi-RAD-zoh]	<i>to tempt, to entice; to test (objectively), to scrutinize, to assay, to examine, to go about, to prove; to try; to attempt; to endeavor</i>	2 nd person plural, present active indicative	Strong's #3985
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: Now, therefore, why do you [all] keep on testing God,...

Peter accuses these Judaizers of testing God. They are not simply confused about a minor piece of doctrine, but they put God to the test in what they are teaching.

What is God going to be able to do with a number of gentile believers, who have been saved, who have the Holy Spirit; and yet have a standard on their shoulders which they cannot bear up under? It is as if they are testing God with putting such a set of people before Him.

Acts 15:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epitithêmi (ἐπιτίθημι) [pronounced ep-ee-TITH-ay-mee]	<i>to lay upon, put (up) on, to lay {something down}, to set; to put or lay upon; to add to; in the middle voice: to have put on, bid to be laid on; to lay or throw one's self upon; to attack one, to make an assault on one</i>	aoist active infinitive	Strong's #2007
zugós (ζυγός) [pronounced dzoo-GOSS]	<i>yoke, a coupling, (figuratively) servitude (a law or obligation); the beam of the balance (as connecting the scales)</i>	masculine singular noun, accusative case	Strong's #2218
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
tráchēlos (τράχηλος) [pronounced TRASH-ay-loss]	<i>neck; throat; figuratively, life; ready to incur the most imminent peril to life</i>	masculine singular noun, accusative case	Strong's #5137
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
mathêtês (μαθηταί) [pronounced math-ay-TIE]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; genitive/ablative case	Strong's #3101

Translation: ...by placing a yoke on the neck of [His other] followers?

The Judaizers are trying to place the yoke of the masculine singular on the neck of other believers. They apparently apply this to themselves and to the gentiles whom they go out to speak to.

The yoke is the Mosaic Law. The legalistic believers in Jerusalem want to hang the yoke of the Law around the necks of these gentiles.

Acts 15:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739

Acts 15:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
pateres (πατέρες) [pronounced pat-EHR-ehs]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; nominative case	Strong's #3962
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
hēmeis (ἡμεῖς) [pronounced hay-MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
ischuō (ἰσχύω) [pronounced is-KHOO-oh]	<i>to be able, to be of the strength [to], to have, to exercise, to force, to avail, to prevail, be whole, can do, could, might</i>	1 st person plural, aorist active indicative	Strong's #2480
bastazō (βαστάζω) [pronounced bas-TAD-zoh]	<i>to bear, to carry, to take up, to lift [up], also: to endure, to declare, to sustain, to receive</i>	aorist active infinitive	Strong's #941

Translation: [This yoke of the Mosaic Law was a burden that] neither we nor our fathers are able to bear.

Properly, this sentence continues what comes before, held together by the relative pronoun. To keep this from being a run on sentence in the English, I replaced the relative pronoun with the subject to which it refers—the yoke of the Mosaic Law.

Peter says that they cannot keep the Mosaic Law and their fathers could not keep the Mosaic Law. It was a standard that no one is able to meet. What man has not broken virtually every commandment (when lusting after another is adultery and when hatred in your heart is equivalent to murder)?

Essentially what the Judaizers were trying to do is turn everyone into a religious person by Jewish standards. Sure, they believed in Jesus, but their day-to-day life is following the dictates of the Law. That just does not stand.

“We could not hold up the standards of the Law,” Peter asserts, “Nor could our fathers.”

Peter is putting this new theology together, knowing that Jesus has come and died for our sins. Even though he was a Jew, subject to the Law of Moses (something which Jesus did not ever say, “Cast the Law aside!”). Peter is coming to this conclusion, after three years of seminary teaching under the Law by Jesus, but also putting

together all that has happened since then. He has heard the arguments from both sides, and he is driven to this conclusion based upon all that he has been taught and all that he has experienced.

Now, understand, this is not a call that we get to make as believers. That is, we do not take our culture, mix it thoroughly with the Bible, and somehow synthesize teachings from all of that. We have our perfect standard, Who is Jesus; which information is recorded for us in the Book of books.

Peter does not have this standard written down for him, but he is able to piece it all together, as guided by God the Holy Spirit.

What I am attempting to do in this explanation is allowing you to see how Peter comes to this conclusion. He has been teaching from the Old Testament for the past 20 years, and mixing that with the experiences of that time, and coming to an understanding of the gospel. Not having the New Testament, this is very difficult for a man to sort through this, but Peter does.

Acts 15:10 **Now, therefore, why do you [all] keep on testing God, by placing a yoke on the neck of [His other] followers? [This yoke of the Mosaic Law was a burden that] neither we nor our fathers are able to bear.** (Kukis mostly literal translation)

Peter says, “You are placing a yoke on the necks of these new believers, a yoke which they cannot bear. In fact, we cannot bear this yoke nor could our fathers.”

Let’s look at a few noteworthy saints: Abraham committed adultery (it does not matter if his wife him to do it); David murdered a man, Moses murdered a man, Solomon had materialism lust and, whatever he wanted to have, he used public funds to buy that thing.

These are the greatest of God’s saints; yet they cannot keep the entire Law. Only Jesus was able to do that.

New European Version Commentary: *The yoke we have is that of Jesus (Mt. 11:29,30). We can’t have two yokes upon us. We either accept salvation by faith in Christ, or we attempt to bring about our own salvation by obedience to the Mosaic Law. We can’t seek justification, therefore, by taking upon ourselves the yoke of Sabbath keeping and legal obedience.*²¹

Acts 15:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong’s #235
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong’s #1223
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong’s #3588

²¹ From <https://www.n-e-v.info/acts15.html> accessed October 30, 2023.

Acts 15:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
charis (χάρις) [pronounced KHAHR- iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; genitive/ablative case	Strong's #5485
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree- oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
lêsous (Ἰησοῦς) [pronounced ee-ay- SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
The Scrivener Textus Receptus adds...			
Christos (χριστός) [pronounced krees- TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, genitive/ablative case	Strong's #5547
pisteúô (πιστεύω) [pronounced pis-TOO- oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	1 st person plural, present active indicative	Strong's #4100
sôzô (σώζω) [pronounced SOHD- zoh]	<i>to save, to keep safe and sound, to rescue from danger or destruction; to be (made) well (whole)</i>	aorist passive infinitive	Strong's #4982

Translation: [It is] through the grace of the Lord Jesus [in Whom] we keep on believing to be saved.

Peter reasserts one of the fundamentals of the new age (which new age he does not yet fully appreciate), that, by the grace of Jesus Christ, we believe in Him in order to be saved. That is the fundamental truth; and everything else is built upon that truth.

Illustration: Sometimes, when hearing the point of view of a cult, I often need to return to the basics: *Who exactly is Jesus Christ and how am I saved?* Sometimes when I run into a difficult passage, I find myself going back to the most basic doctrines, and building upon them to get to the meaning of that passage.

Acts 15:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw- TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
Here spelled kath (καθ) [pronounced kath] because it comes before a vowel with a rough breathing.			

Acts 15:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὅν) [pronounced hawn]	whom, which, what, that; to whom, to that, whose, whomever	masculine singular relative pronoun; accusative case	Strong's #3739
tropos (τρόπος) [pronounced TROP-oss]	a manner, way, fashion; as, even as, like as; manner of life, character, deportment	masculine singular noun; accusative case	Strong's #5158
kakeinon (κακεῖνοι) [pronounced kahk-I-noy]	and they, they also, and them (other, them), even them, they also, them (also), (and) they	masculine plural demonstrative pronoun; contraction; nominative case	Strong's #2548

Translation: According to [this same] manner [of faith unto salvation] they also [are subject].”

There are only 4 words here in the Greek, but they say a great deal. I used 12 in order to try to translate them. Peter is speaking elliptically, which gives great emphasis to this statement. I am attempting to take the meaning which he intends, but to expand it enough to be fully understood.

“These standards, which I have just enucleated,” Peter says, “are the standards which these new gentiles believers are subject to. Fundamentally, everything is based upon the **grace of God**, where we believe in the Lord Jesus Christ and we are saved. That is our standard and that is their standard as well!” (I have just summed up Peter’s 4 words with 52 words.)

Why do we get Peter’s take? Why didn’t Luke record what Paul or Barnabas said? In Jerusalem, Peter would have had the greatest respect. No doubt, some had their questions about Paul; and who the heck is Barnabas? But, no one could question Peter.²² Not in a matter like this.

Acts 15:11 [It is] through the grace of the Lord Jesus [in Whom] we keep on believing to be saved. According to [this same] manner [of faith unto salvation] they also [are subject].” (Kukis mostly literal translation)

Acts 15:10–11 Now, therefore, why do you [all] keep on testing God, by placing a yoke on the neck of [His other] followers? [This yoke of the Mosaic Law was a burden that] neither we nor our fathers are able to bear. [It is] through the grace of the Lord Jesus [in Whom] we keep on believing to be saved. According to [this same] manner [of faith unto salvation] they also [are subject].” (Kukis mostly literal translation)

Acts 15:10–11 Now, therefore, when you try to place the yoke of the Mosaic Law on the necks of other believers, you are testing God. Why would you do that? We cannot live up to the dictates of the Law nor could our fathers! We keep on being saved through faith; this is the grace of the Lord Jesus. These gentiles are subject to the same faith in Him; not to the Mosaic Law!” (Kukis paraphrase)

<p>But was silent all the many and they were hearing Barnabas and Paul keep on describing how much did the God, signs and wonders, among the gentiles by them.</p>	<p>Acts 15:12</p>	<p>All the many [people] became silent and they were hearing Barnabas and Paul continue to describe all that God did, [by way of] signs and wonders, by them, among the gentiles.</p>
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²² Interestingly enough, in the future, Paul will face off Peter when Peter makes a mistake in his factions.

Even though what Peter had to say provoked no little discussion, when Barnabas and Paul came forward, all the people fell silent. Barnabas and Paul described in great detail all that God had done by them among the gentiles that they evangelized. God allowed them to perform great signs and miracles among the gentiles.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But was silent all the many and they were hearing Barnabas and Paul keep on describing how much did the God, signs and wonders, among the gentiles by them.
Complete Apostles Bible	Then all the multitude stopped speaking and listened to Barnabas and Paul telling as many signs and wonders as God had done among the Gentiles through them.
Douay-Rheims 1899 (Amer.)	And all the multitude held their peace: and they heard Barnabas and Paul telling what great signs and wonders God had wrought among the Gentiles by them.
Holy Aramaic Scriptures	And all The Kensha {The Council} were silent, and they were listening unto Paulus {Paul} and unto Bar-Naba {Barnabas}, who were relating all that which Alaha {God} had done through their hands; signs and wonders, among the Gentiles.
James Murdock's Syriac NT	And the whole assembly were silent, and listened to Paul and Barnabas, who related how God by their hands had wrought signs and prodigies among the Gentiles.
Original Aramaic NT	And all the crowds were silent, and they were listening to Paulus and to BarNaba, who related everything whatever God had done by their hands -- signs and mighty deeds among the Gentiles.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And all the people were quiet while Barnabas and Paul gave an account of the signs and wonders which God had done among the Gentiles by them.
Bible in Worldwide English	Then all the people stopped talking. They listened to what Paul and Barnabas had to say. They told them about all the signs and wonderful things that God had helped them to do among the people who were not Jews.
Easy English	After Peter said this everybody in the group was quiet. Then Barnabas and Paul spoke to them. They said, 'God helped us to do great miracles among the Gentiles. These showed that God was with us.'
Easy-to-Read Version–2008	Then the whole group became quiet. They listened while Paul and Barnabas told about all the miraculous signs and wonders that God had done through them among the non-Jewish people.
Good News Bible (TEV)	The whole group was silent as they heard Barnabas and Paul report all the miracles and wonders that God had performed through them among the Gentiles.
J. B. Phillips	These words produced absolute silence, and they listened to Barnabas and Paul while they gave a detailed account of the signs and wonders which God had worked through them among the Gentiles.
<i>The Message</i>	There was dead silence. No one said a word. With the room quiet, Barnabas and Paul reported matter-of-factly on the miracles and wonders God had done among the other nations through their ministry. The silence deepened; you could hear a pin drop. <i>The Message</i> includes a portion of v. 13 for context.
New Life Version	All those who were gathered together said nothing. They listened to Paul and Barnabas who told of the powerful works God had done through them among the people who are not Jews.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The room slipped into silence. After the pause, everyone listened to Barnabas and Paul tell about the miracles God did through them as they ministered to non-Jews.
Contemporary English V.	Everyone kept quiet and listened as Barnabas and Paul told how God had given them the power to work a lot of miracles and wonders for the Gentiles.
Goodspeed New Testament	This quieted the whole meeting, and they listened while Barnabas and Paul told of the signs and wonders which God had done among the heathen through them.
The Living Bible	There was no further discussion, and everyone now listened as Barnabas and Paul told about the miracles God had done through them among the Gentiles.
New Berkeley Version New Living Translation	. At the meeting, after a long discussion, Peter stood and addressed them as follows: "Brothers, you all know that God chose me from among you some time ago to preach to the Gentiles so that they could hear the Good News and believe. God knows people's hearts, and he confirmed that he accepts Gentiles by giving them the Holy Spirit, just as he did to us. He made no distinction between us and them, for he cleansed their hearts through faith.
The Passion Translation	Everyone became silent and listened carefully as Paul and Barnabas shared with the council at length about the signs and wonders and miracles God had worked through them while ministering to the non-Jewish people.
Plain English Version	Then everyone stopped talking and listened to Barnabas and Paul. They told everyone that God gave them power to do great things for the people that are not Jews. God did that to show those people that the story about Jesus is true.
UnfoldingWord Simplified T.	All the people there became silent after Peter had spoken. Then they all listened to Barnabas and Paul, as the two of them told about the many great miracles that God had enabled them to do among the non-Jewish people, miracles that showed that God had accepted the non-Jews.
William's New Testament	By this he quieted the whole congregation, and they listened to Barnabas and Paul tell of the signs and wonders which God had done through them among the heathen.

Partially literal and partially paraphrased translations:

American English Bible	Well at that, the group became silent, and they listened to BarNabas and Paul tell about the many signs and omens that God had used them to perform among the gentiles.
Beck's American Translation Breakthrough Version	. All the large number of people kept quiet and were listening to Barnabas and Paul recounting as many of the indicators and wonderful things as God did among the non-Jews through them.
Common English Bible	The entire assembly fell quiet as they listened to Barnabas and Paul describe all the signs and wonders God did among the Gentiles through their activity.
A. Campbell's Living Oracles	And the whole multitude kept silence, and attended to Barnabas and Paul; relating what signs and wonders God had done among the heathen, by them.
NT for Everyone	The judgment of James The whole company was silent, and listened to Barnabas and Paul describing the signs and wonders which God had done through them among the Gentiles.
20 th Century New Testament	Every voice in the assembly was hushed, as they listened to Barnabas and Paul, while they gave an account of all the signs and wonders which God had shown among the Gentiles through them.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	The whole assembly fell silent as they listened to Barnabas and Paul describing the signs and wonders God had done among the Gentiles through them.
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Revised Ferrar-Fenton Bible	Then all the assembly kept silence whilst they listened to Barnabas and Paul, relating how God had produced through them evidences and deep impressions among the nations.
Free Bible Version	Everyone listened attentively to Barnabas and Paul as they explained the miraculous signs that God had performed through them among the foreigners.
God's Truth (Tyndale)	Then all the multitude was peaced and gave audience to Barnabas and Paul, which told what signs and wonders God had showed among the Gentiles, by them.
Leicester A. Sawyer's NT	And all the multitude was silent, and heard Barnabas and Paul relate what miracles and prodigies God performed among the gentiles through them.
Urim-Thummim Version	Then all the crowd kept silent and gave audience to Barnabas and Paul, declaring what signs and miracles Elohim had produced among the Gentiles by them.
Weymouth New Testament	Then the whole assembly remained silent while they listened to the statement made by Paul and Barnabas as to all the signs and marvels that God had done among the Gentiles through their instrumentality.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The whole assembly kept silent as they listened to Paul and Bar nabas tell of all the miraculous signs and wonders that God had done through them among the non-Jews.
The Heritage Bible	And all the multitude kept silence, and heard Barnabas and Paul bringing out what signs and wonders God had done among the races through them.
New Jerusalem Bible	The entire assembly fell silent, and they listened to Barnabas and Paul describing all the signs and wonders God had worked through them among the gentiles.
Revised English Bible–1989	At that the whole company fell silent and listened to Barnabas and Paul as they described all the signs and portents that God had worked among the Gentiles through them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then the whole assembly kept still as they listened to Bar-Nabba and Sha'ul tell what signs and miracles God had done through them among the Gentiles.
Hebraic Roots Bible	And all the multitude kept silent and were hearing Barnabas and Paul recounting what things YAHWEH did through them among the nations, even the miraculous signs and wonders.
Holy New Covenant Trans.	Then the whole group became quiet. They were listening to Paul and Barnabas tell all the miracles and wonders that God did through them among non-Jewish people.
The Scriptures 2009	And all the crowd was silent and were listening to Barnaba and Sha'ul declaring how many miracles and wonders Elohim did among the nations, through them.

Weird English, Ⓒldɛ English, Anachronistic English Translations:

Accurate New Testament	...continues (silently) but Every The Crowd and [They] heard barnabas and paul declaring what* makes The God signs and wonders in the nations through them...
Alpha & Omega Bible	ALL THE PEOPLE KEPT SILENT, AND THEY WERE LISTENING TO BARNABAS AND PAULOS (<i>Paul</i>) AS THEY WERE RELATING WHAT SIGNS AND WONDERS THEOS (<i>The Alpha & Omega</i>) HAD DONE THROUGH THEM AMONG THE GENTILES.
Awful Scroll Bible	And all the multitude becomes silent, and they were giving ear to Barnabas and Paul, they considering-out as many signs and miracles, God performs from-among the nations through them.
Concordant Literal Version	Now the entire multitude hushes, and they heard Barnabas and Paul unfolding whatever signs and miracles God does among the nations through them."
exeGesés companion Bible	<u>THE WITNESS OF PAULOS AND BAR NABI</u>

	And all the multitude hushes, and hearkens to Bar Nabi and Paulos, declaring as many signs and omens Elohim did through them among the goyim.
Orthodox Jewish Bible	And then all the multitude was silent and they were listening to Bar-Nabba and Rav Sha'ul describing what otot and moftim Hashem did among the Nations through them.
Rotherham's Emphasized B.	And all' the throng held their peace, and began to hearken unto Barnabas and Paul relating how many signs and wonders God had done among the nations [through them].
Worrell New Testament	And all the multitude kept silence: and they were listening to Barnabas and Paul, recounting what signs and wonders God wrought among the gentiles through them.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	All the people remained silent, and they listened [attentively] to Barnabas and Paul as they described all the signs and wonders (attesting miracles) that God had done through them among the Gentiles.
An Understandable Version	The whole crowd remained quiet as they listened to Barnabas and Paul reporting on the [miraculous] signs and wonders God had performed among the Gentiles through them.
The Expanded Bible	Then the whole group [assembly] became quiet. They listened to Paul and Barnabas tell about all the [miraculous] signs and miracles [wonders] that God did through them among the Gentiles.
Jonathan Mitchell NT	So [D adds: with the older men (or: elders) now accepting and consenting to the things having been spoken by Peter,] the entire multitude became silent, and they began listening to Barnabas and Paul progressively unfolding and leading [the folks] out, [through] a description of whatever (or: however many) signs and miracles (wonders; portents) [which] God did among the ethnic multitudes (or: nations; non-Jews) through them.
P. Kretzmann Commentary	Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.
Translation for Translators	Kretzmann's commentary for Acts 15:5–12 has been placed in the Addendum . Barnabas and Paul reported what God had helped them to do among the non-Jews.

Acts 15:12

	All the people <i>there</i> became silent <i>after Peter had spoken</i> . Then they <i>all</i> listened to Barnabas and Paul, <i>as the two of them</i> told about the many great miracles that God had enabled them to do among the non-Jewish people, <i>miracles that showed that God had accepted the non-Jews</i> .
The Voice	There was silence among them while Barnabas and Paul reported all the miraculous signs and wonders God had done through them among outsiders.

Bible Translations with Many Footnotes:

NET Bible®	The whole group kept quiet ³⁵ and listened to Barnabas and Paul while they explained all the miraculous signs ³⁶ and wonders God had done among the Gentiles through them.
	³⁵ tn BDAG 922 s.v. σιγάω 1.a lists this passage under the meaning “say nothing, keep still, keep silent.”
	³⁶ tn Here in connection with τέρατα (terata) the miraculous nature of these signs is indicated.

The Spoken English NT Then the whole crowd got quiet, and they were listening to Barnabas and Paul. They were describing all the miracles^q and wonders God had done through them while they were with the Gentiles.^r
^q. Traditionally: “signs.”
^r. Lit. “through them among the Gentiles.”

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Then all the multitude kept silent, and they were listening to Barnabas and Paul explaining how many signs and wonders God did among the Gentiles through them.
 Benjamin Brodie’s trans. Then the entire assembly [council] became silent and began listening to Barnabas and Paul as they reported in detail the great attesting miracles and wonders which God had performed among the Gentiles through them .
 Bond Slave Version Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had done among the Gentiles by them.
 Context Group Version And all the multitude kept silent; and they listened to Barnabas and Paul rehearsing what signs and wonders God had done among the ethnic groups through them.
 Far Above All Translation And the whole company went silent and heard Barnabas and Paul relating in detail all the signs and miracles which God had performed among the Gentiles through them.
 Green’s Literal Translation And all the multitude kept silent and were hearing Barnabas and Paul recounting what things God did through them among the nations, even the miraculous signs and wonders.
 Modern Literal Version 2020 Now all the multitude was silent, and they were hearing Barnabas and Paul describing how-much God did*, in signs and wonders, among the Gentiles through them.

The gist of this passage: Paul and Barnabas had recently gone on a missionary tour (which we already studied) and they share these stops and events with the groups there.

Acts 15:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
sigāō (σιγάω) [pronounced see-GAH-oh]	<i>to be silent, to be still, to keep silence, to cease talking; to be concealed</i>	3 rd person singular, aorist active indicative	Strong’s #4601
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
pan (πάν) [pronounced pahh]	<i>each, every, any; all, entire; anyone</i>	neuter singular adjective, nominative case	Strong’s #3956
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong’s #3588
plēthos (πλήθος) [pronounced PLAY-thoss]	<i>the many; a large number, a multitude of; the throng, populace; congregation; people</i>	neuter singular noun, nominative case	Strong’s #4128

Translation: All the many [people] became silent...

What Peter had to say, no doubt, initiated many private conversations and arguments. I don't believe that, despite Peter's respected authority, that everyone then said, "Okay, that's it, you're right."

In fact, spoiler alert, the Judaizers will continue going about trying to infiltrate churches in the future.

This, by the way, is internal evidence that the book of Galatians had not yet been written. Otherwise, when Paul and Barnabas stood up to speak, Paul would have said, "Listen, I have been dealing with these Judaizers over the past year now. I even had to write a letter to the church in Galatia to deal with their false teaching" However, Paul did not say that because this had just happened. This was a brand new thing. It was new for Paul and Barnabas; and how much the church in Jerusalem was aware, we do not know.

In any case, Paul and Barnabas move towards the front of the room, and everyone is quiet. Paul had previously been chased out of Jerusalem; and Barnabas has operated outside Jerusalem for the most part. Nevertheless, since the people fell silent, that would suggest that they knew who these men were.

Acts 15:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ακούῶ (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person plural, imperfect active indicative	Strong's #191
Barnabas (Βαρνάβας) [pronounced <i>bar-NAB-as</i>]	<i>son of rest; transliterated Barnabas</i>	masculine singular proper noun person, genitive/ablative case	Strong's #921
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Παῦλος (Παῦλος) [pronounced <i>POW-loss</i>]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #3972
ἐξηγέομαι (ἐξηγέομαι) [pronounced <i>ex-ayg-EH-ohm-ahee</i>]	<i>describing; telling, declaring; considering (out) (aloud), rehearsing, unfolding</i>	masculine plural, present (deponent) middle participle, genitive/ablative case	Strong's #1834
ὅσος (ὅσος) [pronounced <i>HOS-os</i>]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; accusative case	Strong's #3745
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, aorist active indicative	Strong's #4160
ὁ (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Acts 15:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, nominative case	Strong's #2316

Translation: ...and they were hearing Barnabas and Paul continue to describe all that God did,...

Interestingly enough, they are spoken of as *Barnabas and Saul*, which suggests that Barnabas did most of the speaking.

It appears that they are providing confirmation that God is at work among the gentiles. Furthermore, the gentiles are responding to their message of Christ.

Acts 15:12c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sêmeia (σημεῖα) [pronounced <i>say-MY-ah</i>]	signs, marks, tokens, miracles	neuter plural noun; accusative case	Strong's #4592
καί (καί) [pronounced <i>kī</i>]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
térata (τέρατα) [pronounced <i>TEHR-at-ah</i>]	wonders, miracles, prodigies, omens	neuter plural noun, accusative case	Strong's #5059

Translation: ...[by way of] signs and wonders,...

God confirms their ministry by giving them **signs and wonders** to perform, some of which we have studied in previous chapters of Acts. I would suggest that the two men performed more signs and wonders than are recounted in the book of Acts, just as their sermons were certainly more than 3 or 5 verses in length (that is, what Paul and Barnabas said was more extensive than what is recorded in the book of Acts).

To the early church, the things which Paul and Barnabas did confirmed their authority as coming from God. As we have seen, there are a number of miracles/healings performed by these men that no one could question this. There were great physical changes that could be seen by those in the crowds before whom Paul and Barnabas ministered.

Given this, Paul and Barnabas would have had considerable authority to speak at this council.

Acts 15:12d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	in, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722

Acts 15:12d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced toyce]	(to, in by) the; these [things]; in these; to those; by all of this	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
ethnê (ἔθνη) [pronounced EHTH-nay]	Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles	neuter plural noun, dative, locative or instrumental case	Strong's #1484
diá (διὰ) [pronounced dee-AH]	through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account	preposition	Strong's #1223
autôn (αὐτῶν) [pronounced ow-TOHN]	their, theirs; of them; from them; them; same; the (these) things	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...by them, among the gentiles.

These signs and wonders were done by the hands of Paul and Barnabas among the gentiles to whom they ministered.

Essentially, Paul and Barnabas are confirming that God is doing a great work among the gentiles.

Acts 15:12 All the many [people] became silent and they were hearing Barnabas and Paul continue to describe all that God did, [by way of] signs and wonders, by them, among the gentiles. (Kukis mostly literal translation)

From what we know about Paul, we would have expected a long and well-reasoned argument for grace over the Law, but that is not how Paul is going to handle this. What explains this is, Paul is only recently brought back to the fold and, as I've discussed earlier, is still developing a Church Age theology (before he realizes that there is a Church Age).

Paul and others of the church in Antioch recognize that making all of these gentiles get circumcised and then put them under the Mosaic Law just does not sound right. So they had to go and attend this conference/debate. But Paul does not yet have the theology (I am making this assumption based upon him not taking a point of view).

This is a fundamental piece of the new life in Christ, but that does not mean that all of the disciples and church leaders are here yet. Obviously, there is a contingent in Jerusalem who want to place the gentiles under the Law; but the alternate point of view is given by Peter and not by Paul or Barnabas.

Now, down the road, another year or so, and Paul will write Galatians, and he will take a side, he will present well-reasoned arguments, and his position is going to be clear and unwavering. Let me suggest that this conference/debate lights a fire under Paul with regards to how the believer functions after salvation. Paul thinks to himself, "I need to know this, I need to understand it, I need to know God's position on this; and I need to be able to present a cogent argument when necessary." Now, what I have just stated is all conjecture, but it is based upon the fact that Paul does not appear to take a stand here; but a year or so down the road, he will take a stand in the book of Galatians, and his view will be clear, unequivocal, and completely worked out.

Acts 15:12 Even though what Peter had to say provoked no little discussion, when Barnabas and Paul came forward, all the people fell silent. Barnabas and Paul described in great detail all that God had done by them among the gentiles that they evangelized. God allowed them to perform great signs and miracles among the gentiles. (Kukis paraphrase)

What is missing is any discussion of circumcision or the Law of Moses.

Paul, in taking all of this in, has to recognize that, things are different. We are not in ~~Kansas~~ Israel anymore (well, we are actually in Israel right at this moment in the narrative, but somehow, things have changed). What exactly has changed and why? This question has to be at the forefront of Paul's mind. All of a sudden, it is not just about evangelizing gentiles; nor is it just about the signs and wonders that he and Barnabas were able to unleash on their missionary tour.

We know Paul in retrospect. We know him to have essentially developed the Church Age doctrines which we study and which we live by. However, at this point, even though Paul has been a believer for a decade or so, he has been off on a single missionary tour. He has written two letters (both to the Thessalonians). No one, including himself, views Paul in the way that we do.

Paul came by his history and reputation organically, sequentially, in the context of the first century nascent church. By the end of the first century, believers certainly began to appreciate Paul. However, it took at least the second or third century before believers began to see Paul as we do, authoritative and the true authority of the faith and practices of the Church Age.

Given all that Paul had written, it took awhile for people to understand his teaching. For people today who want the information, we can fully understand the differences between the Church Age and the **Age of Israel**. By the second through the fourth centuries, believers began practices which we associate with the Church Age. They did not go back to animal sacrifices (for the most part); they did not attempt to adopt the synagogue into their theology. The Jews had been scattered by this time.

My point is, at this meeting, no one was waiting for Paul to stand up and give the definitive word on this situation. In fact, James was probably seen as the leading authority, followed by Peter, on the things under discussion. Paul and Barnabas could pretty much just stand up and say, "Listen, this is what we have done. This is our experience with the gentiles and their response to the gospel message." No one expected anything more from them.

At this point in human history, no one has any idea what Paul is capable of, in the realm of theology. However, in his next letter to the Galatians, Paul will lay out the definitive argument between grace and the Law (but he is not there quite yet—I would suggest that this incident will be a catalyst for Paul to sort out such great thoughts in his mind.

Peter has spoken; Paul and Barnabas have spoken. James, the Lord's half-brother, who appears to be the head of the Jerusalem church, speaks next.

But after, to keep silent, to them answered James, saying, "[Noble] men, brothers, hear me. Simon described just as first the God visited [them], to take from gentiles a people for the name of Him.

Acts
15:13–14

Then, after the quieting, James responded to them, saying, "[Noble] men [and] brothers, hear me! Simon [lit., *Simeon*] has described how God first visited [the gentiles] to take from them [lit., *gentiles*] a people for His name.

Once Paul and Barnabas were finishing speaking, James stood up and continued along the same line of reasoning. He said, "Men and brothers, listen to me! Simon has explained to you how God first, by his hand, came to the gentiles in order to take from them a people for His name.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But after, to keep silent, to them answered James, saying, "[Noble] men, brothers, hear me. Simon described just as first the God visited [them], to take from gentiles a people for the name of Him.
Complete Apostles Bible	Now after they had finished speaking, James answered, saying, "Men and brothers, listen to me: Simon had declared how God first visited them to take from the Gentiles a people for His name.
Douay-Rheims 1899 (Amer.)	And after they had held their peace, James answered, saying: Men, brethren, hear me. Simon hath related how God first visited to take to the Gentiles, a people to his name.
Holy Aramaic Scriptures	And after that they were silenced, Yaqub {Jacob/James} arose, and said, "Men, brothers, hear me! Shimeun {Simeon} has related unto us how Alaha {God} began to choose from the Amme {the Peoples/the Nations/Gentiles}, a Ama {People} for His Name.
James Murdock's Syriac NT	And after they ceased, James arose and said: Men, brethren, hearken to me. Simon hath related to you, how God hath begun to elect a people for his name from among the Gentiles.
Original Aramaic NT	And after they had ceased, Yaqob arose and he said, "Men, brothers, hear me." "Shimeon has related to you how God began to choose from the Gentiles a people for his name."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when they had come to an end, James, answering, said, My brothers, give ear to me: Symeon has given an account of how God was first pleased to take from among the Gentiles a people for himself..
Bible in Worldwide English	When they had finished talking, James said, Men and brothers, listen to me. Simeon has told us how God came the first time to the people who are not Jews. God chose some of them to belong to him and be his people.
Easy English	When they had finished their report, James spoke to the group. He said, 'Listen to me, my friends. Simon Peter has just described to us what happened first with the Gentile believers. He explained how God chose some of them to belong to him as his own people.
Easy-to-Read Version–2008	When they finished speaking, James said, "My brothers, listen to me. Simon Peter has told us how God showed his love for the non-Jewish people. For the first time, God accepted them and made them his people.
God's Word™	After they finished speaking, James responded, "Brothers, listen to me. Simon has explained how God first showed his concern by taking from non-Jewish people those who would honor his name.
Good News Bible (TEV)	When they had finished speaking, James spoke up: "Listen to me, my friends! Simon has just explained how God first showed his care for the Gentiles by taking from among them a people to belong to him.
J. B. Phillips	James expresses the feeling of the meeting Silence again followed their words and then James made this reply: "Men and brothers, listen to me. Symeon has shown how in the first place God chose a people from among the nations who should bear his name.

The Message	James broke the silence. "Friends, listen. Simeon has told us the story of how God at the very outset made sure that racial outsiders were included. A portion of v. 13 was placed with the previous chapter.
NIRV	When they finished, James spoke up. "Brothers," he said, "listen to me. Simon Peter has explained to us what God has now done. He has chosen some of the Gentiles to be among his very own people.
New Life Version	God's Call Is Also for the People Who Are Not Jews When they finished speaking, James said, "Brothers, listen to me. Simon Peter has told how God first visited the people who are not Jews. He was getting a people for Himself.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	When the two men finished speaking, James said, "My brothers, please listen to me. God cares about the non-Jews. He wants to make them his people. Peter [7] reminded us of how God revealed that to him first. ⁷ 15:14 James actually spoke the Jewish version of Peter's name, "Simeon."
Contemporary English V.	After they had finished speaking, James said: My friends, listen to me! Simon Peter has told how God first came to the Gentiles and made some of them his own people.
Goodspeed New Testament	When they finished James made this response: "Brothers, listen to me. Symeon has told how God first showed an interest in taking from among the heathen a people to bear his name.
New Berkeley Version New Living Translation	. When they had finished, James stood and said, "Brothers, listen to me. Peter [Greek <i>Simeon</i> .] has told you about the time God first visited the Gentiles to take from them a people for himself.
The Passion Translation	When they had finished, Jacob took the floor and said, "Ladies and gentlemen, listen. Peter has explained thoroughly that God has determined to win a people for himself from among the non-Jewish nations.
Plain English Version	They finished talking, then James stood up and said, "My friends, listen to me. Peter just told us the story about how God showed himself to people that are not Jews, and that he picked some of them to be his own people.
UnfoldingWord Simplified T.	When Barnabas and Paul had finished speaking, James, the leader of the group of believers in Jerusalem, spoke to them. He said, "Fellow believers, listen to me. Simon Peter has told you how God previously blessed the non-Jews. God did that by choosing from among them a people who would belong to himself.
William's New Testament	When they finished, James responded as follows: "Brothers, listen to me. Symeon has told how God at first graciously visited the heathen to take from among them a people to bear His name.

Partially literal and partially paraphrased translations:

American English Bible	Then after they'd finished speaking, James said: 'Men... Brothers... Hear me! 'It was Simon who explained to us how for the first time, God has [chosen] to take a people for His Name from among the gentiles.
Beck's American Translation Breakthrough Version	. After the <i>time</i> for them to keep quiet, James responded, saying, "Men, brothers, listen to me. Simon recounted just how God first kept an eye on <i>this</i> , to take an ethnic group from non-Jews for His name.
Common English Bible	When Barnabas and Paul also fell silent, James responded, "Fellow believers, listen to me. Simon reported how, in his kindness, God came to the Gentiles in the first place, to raise up from them a people of God.

- A. Campbell's Living Oracles Then after they had done speaking, James answered, saying, Brethren, hearken to me. Simeon has been relating how God first looked down on the Gentiles, to take from among them a people for his name.
- New Advent (Knox) Bible And when they had finished speaking, James answered thus, Listen, brethren, to what I have to say. Simon has told us, how for the first time God has looked with favour on the Gentiles, and chosen from among them a people dedicated to his name.
- NT for Everyone After they had finished, James replied.
"My dear brothers," he said, "listen to me. Symeon has explained how, at the beginning, God graciously favored the Gentiles, to take from them a people for his own name.
- 20th Century New Testament After they had finished speaking, James addressed the Council. "Brothers," he began, "hear what I have to say. Simon has described the manner in which God first visited the Gentiles, in order to take from among them a people to bear his Name.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	After they had listened quietly, James said in answer, "Men and brothers, listen to me:"	This is not the James who went to his death at the hand of Herod Agrippa I .
Free Bible Version	"Simon has declared how God at first visited the Gentiles, to take from among them a people for His Name."	
God's Truth (Tyndale)	After they had finished speaking, James spoke up, saying, "Brethren, listen to me. Simon* has described how God first revealed his concern for the foreigners by taking from them a people committed to him.	
International Standard V	And when they held their peace, James answered saying: Men and brethren hearken unto me. Simeon told how God at the beginning did visit the Gentiles, and received of them, people unto his name.	
Montgomery NT	After Paul and Barnabas [Lit. After they] had finished speaking, James responded, "Brethren, listen to me: Simeon [I.e. Simon Peter] has explained how God first showed his concern for the gentiles by taking from among them a people for his name.	
NIV, ©2011	When they had finished speaking, James said: "Brothers, listen to me. Symeon has told how God first looked graciously upon the Gentiles, to take out from among them a people to be called by his name.	
Weymouth New Testament	When they finished, James spoke up. "Brothers," he said, "listen to me. Simon ^[a] has described to us how God first intervened to choose a people for his name from the Gentiles.	
Worsley's New Testament	[a] Greek <i>Simeon</i> , a variant of Simon; that is, Peter When they had finished speaking, James said, "Brethren, listen to me. Symeon has related how God first looked graciously on the Gentiles to take from among them a People to be called by His name.	

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) • After they had finished, James spoke up, "Listen to me, brothers. Symeon has just explained how God first showed his care by taking a people for himself from non-Jewish nations.
12:17; 21:18
Zec 2:15; 1P 2:10; Eph 4:14

The Heritage Bible	The Christian Community Bible footnote has been placed in the Addendum . And after their silence, James answered, saying, Men, brothers, hear me. Simeon has brought out how God at first visited to take out of the races a people for his name.
New American Bible (2011)	James on Dietary Law. * After they had fallen silent, James responded, "My brothers, listen to me. Symeon* has described how God first concerned himself with acquiring from among the Gentiles a people for his name.
	* [15:13–35] Some scholars think that this apostolic decree suggested by James, the immediate leader of the Jerusalem community, derives from another historical occasion than the meeting in question. This seems to be the case if the meeting is the same as the one related in Gal 2:1–10. According to that account, nothing was imposed upon Gentile Christians in respect to Mosaic law; whereas the decree instructs Gentile Christians of mixed communities to abstain from meats sacrificed to idols and from blood-meats, and to avoid marriage within forbidden degrees of consanguinity and affinity (Lv 18), all of which practices were especially abhorrent to Jews. Luke seems to have telescoped two originally independent incidents here: the first a Jerusalem "Council" that dealt with the question of circumcision, and the second a Jerusalem decree dealing mainly with Gentile observance of dietary laws (see Acts 21:25 where Paul seems to be learning of the decree for the first time). * [15:14] Symeon: elsewhere in Acts he is called either Peter or Simon. The presence of the name Symeon here suggests that, in the source Luke is using for this part of the Jerusalem "Council" incident, the name may have originally referred to someone other than Peter (see Acts 13:1 where the Antiochene Symeon Niger is mentioned). As the text now stands, however, it is undoubtedly a reference to Simon Peter (Acts 15:7). [Kukis: there are two very odd points of view offered here: (1) maybe we are reading about two meetings smooshed into one (to make an assertion like this, there would need to be two or three pieces of strong evidence). (2) Maybe James is not referring to Simon Peter (who just spoke), but to someone else entirely, who may or may not be in this meeting). It is certainly legitimate to consider alternatives to the commonly-accepted narrative if there are some good reasons to. Whereas the footnotes given in these various Catholic Bibles are generally pretty good, this set of footnotes was really not very helpful.]
New Catholic Bible	James on Dietary Law. After they had finished speaking, James responded, "Brethren, listen to me. Simon ^[b] has related how God first looked favorably upon the Gentiles and took from among them a people for his name.
New Jerusalem Bible	[b] <i>Simon:</i> the Greek text has "Simeon." "Simon," the Semitic name of Peter, is unusual but fits well on the lips of James, who was very attached to Jewish culture.
NRSV (Anglicized Cath. Ed.)	When they had finished it was James who spoke. 'My brothers,' he said, 'listen to me. Simeon has described how God first arranged to enlist a people for his name out of the gentiles.
Revised English Bible–1989	After they finished speaking, James replied, 'My brothers, [Gk <i>Men, brothers</i>] listen to me. Simeon has related how God first looked favourably on the Gentiles, to take from among them a people for his name.
	When they had finished speaking, James summed up: "My friends," he said, "listen to me. Simon has described how it first happened that God, in his providence, chose from among the Gentiles a people to bear his name.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Ya'akov broke the silence to reply. "Brothers," he said, "hear what I have to say. Shim'on has told in detail what God did when he first began to show his concern for taking from among the <i>Goyim</i> a people to bear his name.
Hebraic Roots Bible	And after they were silent, Jacob responded, saying, Men, brothers, hear me: Simon recounted how even as at first YAHWEH oversaw to take a people out from among the nations for His name.
Holy New Covenant Trans.	After a time of silence, Jacob spoke. He said, "My brothers, listen to me. Simon Peter has told us how God showed His concern for non-Jewish people. For the first time, God accepted non-Jewish people and made them His own people.
The Scriptures 2009	And after they were silent, Ya'aqob answered, saying, "Men, brothers, listen to me: "Shim'on has declared how Elohim first visited the nations to take out of them a people for His Name.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...after but the+ to continue (silently) them answers James Saying Men Brothers hear! me simeon declares as firstly The God watches (carefully) to receive from nations people [by] the name [of] him...
Alpha & Omega Bible	AFTER THEY HAD STOPPED SPEAKING, JAMES ANSWERED, SAYING, "BRETHREN, LISTEN TO ME. "SIMEON HAS RELATED HOW THEOS (<i>The Alpha & Omega</i>) FIRST CONCERNED HIMSELF ABOUT TAKING FROM AMONG THE GENTILES A PEOPLE FOR HIS NAME.
Awful Scroll Bible	Moreover, after they are to keep silent, James resolves-out, speaking out, "Men, brothers, be hearing me. (")Simon esteems-out, accordingly-as-to how God at first looks-upon the nations, to receive out a people before His name.
Concordant Literal Version	Now after they hush, James answered saying, "Men! Brethren! Hear me!" Simon unfolds how God first visits the nations, to obtain out of them a people for His name."
exeGesés companion Bible	<u>THE WITNESS OF YAAQOVOS</u> And after they hush, Yaaqovos answers, wording, Men and brothers, hearken to me! Shimon declared exactly how Elohim at the first visited the goyim, to take from them a people to his name.
Orthodox Jewish Bible	And after Rav Sha'ul and Bar-Nabba fell silent, Moshiach's Shliach Ya'akov [see p.848] responded, saying, "Anashim, Achim b'Moshiach, listen to me. "Shimon explained how Hashem first concerned Himself to receive from the Nations a people for SHMO [ZECHARYAH 6:12].
Rotherham's Emphasized B.	And [after they held their peace] James answered, saying— Brethren! hearken unto me. Symeon hath fully told how God [first] visited, to take out of the nations, a people for his name.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	James' Judgment When they had finished speaking, ^[b] James replied, "Brothers, listen to me. ^[c] Simeon (Simon Peter) has described how God first concerned Himself about taking from among the Gentiles a people for His name [to honor Him and be identified with Him]. [a] Jesus' half brother, James, was leader of the church in Jerusalem. [b] This Greek transliteration of Peter's Hebrew name is also used in 2 Pet 1:1.
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An Understandable Version	Then, after they finished speaking, James [<i>the Lord's half-brother, See 12:17</i>] spoke up and said, "Brothers, listen to me. Symeon [<i>i.e., Peter</i>] reported how God first sent [<i>someone to preach</i>] to the Gentiles in order to reach a group of them [<i>with the Gospel message</i>] for His name.
The Expanded Bible	After they finished speaking, James said, "[^L Men,] Brothers, listen to me. ·Simon [^C Peter; v. 7] has told us how God ·showed his love for [cared for; intervened with; visited] the Gentiles [Acts 10—11]. For the first time he is ·accepting [taking; selecting] from among them a people ·to be his own [^L for his name].
Jonathan Mitchell NT	Now after the [time for] them to become silent, Jacob (or: James) [D adds: upon arising] discerningly responded, presently saying, "Men! Brothers! Hear (or: Listen to) me! "Simeon led [us] out and unfolded, relating in detail, how God first (or: first of all; in the first [place]) made a visit (and: took an attentive look characterized by complete care) to at one point take from out of the midst of the ethnic multitudes (or: nations; folks who were non-Jews) a people for His Name (= as His representatives and for His glory; or: by His Name [= power and authority]; in His Name [= possession and realm of being]; with His Name [= character and reputation]; to His Name).
Syndein/Thieme	And after having become silent after great applause, James {he was the leader of the Jerusalem Church and the chairman of this conference} answered saying, "Men and brethren, hearken unto me." "Simeon has narrated in detail how God at the first did visit the Gentiles, to receive of them a people {believers} for His name." {Note: Simeon is Aramaic for Peter's Jewish name Simon. Also called Cephus. James is catering a little to the Jewish legalists who lost the discussion.}
Translation for Translators	James recommended what they should tell the non-Jewish believers. <i>Acts 15:13-21</i> When Barnabas and Paul had finished speaking, James, <i>the leader of the group of believers there in Jerusalem</i> , spoke to all of them. He said, "Fellow believers, listen to me. Simon Peter has told you how God previously blessed the non-Jews. God did that by choosing from among them a people who would belong to him [MTY]. When they finished, James spoke.
The Voice	James: My brothers, hear me. Simon Peter reminded us how God first included outsiders in His favor, taking people from among them for His name.

Bible Translations with Many Footnotes:

NET Bible®	<p>After they stopped speaking,³⁷ James replied,³⁸ "Brothers, listen to me. Simeon³⁹ has explained⁴⁰ how God first concerned himself⁴¹ to select⁴² from among the Gentiles⁴³ a people for his name.</p> <p>37tn BDAG 922 s.v. σιγάω 1.b lists this passage under the meaning "stop speaking, become silent."</p> <p>38tn Grk "answered, saying"; the redundant participle λέγων (legwn) has not been translated.</p> <p>39sn Simeon is a form of the apostle Peter's Aramaic name. James uses Peter's "Jewish" name here.</p> <p>40tn Or "reported," "described."</p> <p>41tn BDAG 378 s.v. ἐπισκέπτομαι 3 translates this phrase in Acts 15:14, "God concerned himself about winning a people fr. among the nations."</p> <p>42tn Grk "to take," but in the sense of selecting or choosing (accompanied by the preposition ἐκ [ek] plus a genitive specifying the group selected from) see Heb 5:1; also BDAG 584 s.v. λαμβάνω 6.</p> <p>43sn In the Greek text the expression "from among the Gentiles" is in emphatic position.</p>
The Spoken English NT	When they'd finished, James responded, "Gentlemen, brothers! ^s Listen to me.

Simon^t has described how God first visited the Gentiles, and accepted^u from them a people for God's name.

s. Lit. "Brother men."

t. Lit. "Simeon," a variant of "Simon," i.e. Peter.

u. Lit. "took" or "received."

Wilbur Pickering's New T.

Now when they finished, James reacted saying: "Men, brothers, listen to me. Simeon has described how God first intervened to extract from the Gentiles a people for His name.

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.

Then, after they became silent among themselves, James responded, saying: "Men, brethren, listen to me.

Simeon [Peter] reported in detail how God visited [divine oversight function] for the purpose of selecting [for salvation] out from the Gentiles a people for His name .

Context Group Version

And after they had held their peace, James answered, saying, Men, brothers, listen to me: Symeon has rehearsed how first God visited the ethnic groups, to take out from them a people for his name.

Far Above All Translation

And after they had become silent, James answered and said, "Men *and* brothers, listen to me. Simon has described how God first deigned to take a people out of *the* Gentiles in his name.

Green's Literal Translation

And after they were silent, James responded, saying, Men, brothers, hear me: Simon recounted how even as at first God oversaw to take a people out from among the nations for His name.

Legacy Standard Bible

James Issues a Judgment

Now after they had stopped speaking, James answered, saying, "Brothers, listen to me. Simeon has related how God first concerned Himself about taking from among the Gentiles a people for His name.

Modern Literal Version 2020

Now after they were silent, James answered, saying, Men, brethren, hear^o me. Symeon described, just-as how God visited the nations first, to take out-of them a people upon {Or: in} his name.

New Matthew Bible

And afterward, while they held their peace, James spoke, saying, Men and brethren, listen to me. Simon told how God at the beginning visited the Gentiles and took out of them people for his name.

A Voice in the Wilderness

And after they had become silent, Jacob answered, saying, Men and brethren, listen to me: Simon has declared how God at the first looked upon the Gentiles to take out of them a people for His name.

The gist of this passage:

After Paul and Barnabas stood down, James stood to speak, referring back to what Peter had said.

13-14

Acts 15:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced meht-AH]	after, behind	preposition with the accusative	Strong's #3326
dé (δέ) [pronounced deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
to (τό) [pronounced toh]	the, this, that; who, which	neuter singular definite article; nominative case	Strong's #3588

Acts 15:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
σιγάω (σιγάω) [pronounced see-GAH-oh]	<i>to be silent, to be still, to keep silence; to cease talking; to be concealed</i>	aoist active infinitive	Strong's #4601

Translation: Then, after the quieting,...

What seems to make sense is, after each person speaks, there is some private conversations which take place. Some people are, no doubt, surrounded by those with whom they agree, and they are busy agreeing with one another. However, there is, no doubt, a mixture of people there, including those who are not strongly biased one way or the other. They listen to what is being said, and then they talk a little bit among themselves, some possibly convincing others.

Acts 15:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτους (αυτους) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
αποκρίνομαι (ἀποκρίνομαι) [pronounced ahp-oh-KREE-noh-mai]	<i>to answer, to reply, to respond; to speak [after someone else]; to continue [speaking, a discourse]</i>	3 rd person singular, aorist (deponent) passive indicative	Strong's #611
ιακωβος (Ἰάκωβος) [pronounced ee-AK-oh-boss]	<i>supplanter; transliterated, Jacob, James</i>	proper singular masculine noun; accusative case	Strong's #2385

There are 4 men with this name in the NT: 1) son of Zebedee, an apostle and brother of the apostle John, commonly called James the greater or elder, slain by Herod, Acts 12; 2) an apostle, son of Alphaeus, called the less; 3) James the half-brother of Christ; 4) an unknown James, father of the apostle Judas (?).

Translation: ...James responded to them,...

Although the verb here can mean *to answer, to respond*; it can also mean to pick up where another person left off. Peter has spoken, Paul and Barnabas have spoken, and now, James stands up to try to guide this to a conclusion.

James is the leader of the church at Jerusalem and his authority would have been seen as equal to that of Peter, if not superior. As already discussed, Paul is not seen as the end-all, be-all authority (not by anyone there, including himself).

Acts 15:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; vocative	Strong's #435
adelphoi (ἄδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
Peter began his message with the same words.			
akoúō (ἀκούω) [pronounced ah-KOO-oh]	<i>hear; hear and pay attention to; listen to; hear and understand</i>	2 nd person plural, aorist active imperative	Strong's #191
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...saying, “[Noble] men [and] brothers, hear me!

He calls for the people there to listen to him; to hear him out. *Noble men* would be a reference to those of the **royal family** (even though this doctrine would not be fully understood by anyone there). I would assume that James used these words more as a matter of convention.

Brothers is a reference here to fellows Jews (probably everyone there is Jewish).

*New European Version Commentary: Brothers- Note how many times this word occurs in this chapter. In resolving disagreements within the church, it's important to keep reminding ourselves that we are brothers and sisters in Christ, of the same indivisible family that was brought into being by the death of our Lord and Master. Once someone is baptized into Christ, we can never say they have left Him- once someone is a brother or sister, they are for the rest of our lives. For we cannot say they have left Christ and the family of God.*²³

You put these words together and it is a proper address to the royal family of God; but that would not have been understood or appreciated at this point in the Church Age.

Acts 15:13 **Then, after the quieting, James responded to them, saying, “[Noble] men [and] brothers, hear me!** (Kukis mostly literal translation)

²³ From <https://www.n-e-v.info/acts15.html> accessed October 30, 2023.

Acts 15:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Sumeōn (Συμεών) [pronounced soom-eh-ONE]	<i>harkening; transliterated Simon, Simeon, Symeon, Shimon</i>	indeclinable proper noun; masculine singular	Strong's #4826
It is interesting that James would use this name for Peter. This appears to be the Aramaic equivalent to <i>Simon</i> . It would be reasonable for James to use that reference.			
exēgέομαι (ἐξηγέομαι) [pronounced ex-ayg-EH-ohm-ahēe]	<i>to describe; to tell, to declare; to consider (out) (aloud), to rehearse, to unfold</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1834
kathōs (καθώς) [pronounced kath-OCE]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
proton (πρῶτον) [pronounced PRO-ton]	<i>first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)</i>	adverb of order	Strong's #4412 (neuter of #4413)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
episkeptomai (ἐπισκέπτομαι) [pronounced ep-ee-SKEP-tohm-ahēe]	<i>to visit; to look out for; to go [out] to see; to inspect; to come to help; to select</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1980

Translation: Simon [lit., Simeon] has described how God first visited [the gentiles]...

It appears the *Simeon* is the Aramaic version of *Simon*. Peter uses this form of his name in 2Peter 1:1. Strong understands this name to be equivalent to *Simon* (Strong's #4613). In the various Greek references which I have, I have not found anyone to contradict this.²⁴

He references what Simon Peter said, and he is, essentially, affirming what Peter said. "Through Peter, God came to the gentiles to interact with them." God tapped Peter to be the disciple to reach out to the gentiles. Similarly, God would be tapping a specific gentile, telling him, "Go find Peter. Here's where he is staying. Bring him back to your house and bring your friends to this meeting."

²⁴ I am only mentioning this because of the weird footnote in Catholic-approved New American Bible, which suggests maybe that James was referring to someone else (not to Peter).

Acts 15:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lambánô (λαμβάνω) [pronounced lah-m-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	aorist active infinitive	Strong's #2983
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
onoma (ὄνομα, ὄνομα, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...to take from them [lit., gentiles] a people for His name.

God intended to take a people to Himself, called by His name, from the gentiles.

Although Israel was supposed to be evangelizing the gentiles, it does not appear that they have been doing much of this.

James says that he is well-aware that this is a part of **God's plan**. In fact, he will quote several sources from the Old Testament to confirm this.

Acts 15:14 **Simon** [lit., *Simeon*] has described how God first visited [the gentiles] to take from them [lit., gentiles] a people for His name. (Kukis mostly literal translation)

Acts 15:13–14 **Then, after the quieting, James responded to them, saying, "[Noble] men [and] brothers, hear me! Simon** [lit., *Simeon*] has described how God first visited [the gentiles] to take from them [lit., gentiles] a people for His name. (Kukis mostly literal translation)

The person who probably had the most respect in this conference was James, head of the Jerusalem church and the half-brother of Jesus. Therefore, his words are given and pretty much accepted as the final view (which is the next passage and what follows).

Acts 15:13–14 **Once Paul and Barnabas were finishing speaking, James stood up and continued along the same line of reasoning. He said, “Men and brothers, listen to me! Simon has explained to you how God first, by his hand, came to the gentiles in order to take from them a people for His name. (Kukis paraphrase)**

When there is a quote, within a quote, within a quote, this is usually shown like this: “ ‘ “A quote,” within a quote,’ within a quote.” I prefer to present the innermost quote in italics. All of this is being spoken by James. I place the beginning and ending quote for James’ remarks once at the very beginning and once at the very end. He is going to quote something from the Old Testament. I place the entire quotation in ‘singular quotes.’ Within that quotation, God is actually speaking, and that is what I italicize. **“From the Old Testament, we read, ‘I will rebuild the Tabernacle of David, says the Lord.’ ”**

Another approach, which is even simpler, is removing one set of quotes by coloring the OT quote with purple (the mixture of red and blue). This would eliminate the italics. **“From the Old Testament, we read, ‘I will rebuild the Tabernacle of David,’ says the Lord.”** The “quotation marks” mark what James is saying; the purple is what he is quoting from the OT; and the ‘singular quotes’ enclose what God is saying, speaking in the OT.

To make matters even more confusing, it is not clear where to end James’ quote from Scripture. The quote from Amos properly ends with *doing these things*. James, however, adds on an additional 3 words.

And then, there is this *Tabernacle* thing.

There is a lot to unpack here, and James is literally quoting this for one word, *gentiles* (well, sort of).

In any case, we attempt to find out what is written here in the Greek, as well as all of the details; and then we can go from there to interpret what we have read.

And with this (thing) are harmonious the words of the prophets, just as it has been written, ‘I will return after these things and I will rebuild the Tabernacle of David, the fallen down one. And the overturned things I will rebuild and I will make straight her, so that, whomever may seek out the remaining one of the men the Lord, and all the gentiles upon whom was named the Name of Me upon them, keeps on saying a Lord doing these things, [(and) all of His works keep on being] well-known [to the God] from eternity past.’

Acts
15:15–18

And the words of the prophets keep on agreeing with this, just as it stands written, ‘I will return after these things and I will rebuild David’s Tabernacle, the one having fallen down. I will rebuild the things of it which were thrown down. I will restore it, so that the rest of men may seek out the Lord, along with all the gentiles upon whom My name has been placed, upon them,’ keeps on saying the Lord, [the One] doing these things, [all of His works keep on being] well-known from [to the God] from eternity past. (Amos 9:11–12 Isaiah 45:21c)

Furthermore, the words of the prophets are in complete agreement with this point of view, as it stands written, ‘I, God, will return and I will rebuild David’s tent, which has fallen down. All of the furniture and furnishings which were thrown down, I will rebuild. I will restore all of it, so that the residue of men who are positive towards Me, may seek out the Lord, along with the gentiles upon whom My name has been placed.’ This says the Lord, the One doing these things, the One known from all eternity. (Amos 9:11–12 Isaiah 45:21c)

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) *And with this (thing) are harmonious the words of the prophets, just as it has been written, 'I will return after these things and I will rebuild the Tabernacle of David, the fallen down one. And the overturned things I will rebuild and I will make straight her, so that, whomever may seek out the remaining one of the men the Lord, and all the gentiles upon whom was named the Name of Me upon them, keeps on saying a Lord doing these things, [(and) all of His works keep on being] well-known [to the God] from eternity past.'* The bracketed words in the last verse represent words which had dropped out of the Westcott Hort text.
- Complete Apostles Bible *And with this the words of the prophets agree, just as it is written: "After this I will return, and I will build again the tabernacle of David, which has fallen; and its ruins I will rebuild, and I will restore it, in order that the rest of men may seek out the LORD, and all the Gentiles who are called by My name, says the LORD who does all these things." "Known from everlasting to God are all His works.*
- Douay-Rheims 1899 (Amer.) *And to this agree the words of the prophets, as it is written: After these things I will return and will rebuild the tabernacle of David, which is fallen down: and the ruins thereof I will rebuild. And I will set it up: That the residue of men may seek after the Lord, and all nations upon whom my name is invoked, saith the Lord, who doth these things. To the Lord was his own work known from the beginning of the world.*
- Holy Aramaic Scriptures *And this, fulfilling the words of the Nabiye {the Prophets}, according to what is written: 'After this I will return, and establish The Tabernacle of David, which has fallen, and will build the thing which has fallen from it, and will establish it, thus, in this way, so that the rest of the sons of men should seek for MarYa {The Lord-YHWH}, and all the Amme {the Gentiles} who have called on My Name, says MarYa {The Lord-YHWH}, who performs all these things.' The works of Alaha {God} are known from eternity!*
- James Murdock's Syriac NT *And with this the words of the prophets accord, as it is written: After these things I will return, and will set up the tabernacle of David that had fallen; and will build that which was in ruins in it, and will raise it up: so that the residue of men may seek the Lord, and all the nations on whom my name is called; saith the Lord, who doth all these things. Known, from of old, are the works of God.*
- Original Aramaic NT *"And the words of The Prophets agree with this, just as that which is written: 'After these things I shall return and I shall raise the tabernacle of David, which had fallen. And I shall build that which had fallen from it and I shall raise it up, So that the rest of the children of men may seek THE LORD JEHOVAH, and all the nations upon which my name is called, says THE LORD JEHOVAH, who does all of these things.' Known from eternity are the works of God."*

Significant differences:

Limited Vocabulary Translations:

- Bible in Basic English *And this is in agreement with the words of the prophets, as it is said, After these things I will come back, and will put up the tent of David which has been broken down, building up again its broken parts and making it complete:*

Bible in Worldwide English	<p>So that the rest of men may make search for the Lord, and all the Gentiles on whom my name is named, Says the Lord, who has made these things clear from the earliest times. This is what the prophets of God said long ago. They said, "After this, I will come back and build up again the house of David which has fallen down. I will take the broken pieces and build a house again. Then all the other people will find God, even those who are not Jews but who belong to me. So says the Lord, who is doing all these things."</p>
Easy English	<p>He told us these things long ago. The message of God's prophets agrees completely with this. They wrote long ago: The Lord God said, "Later I will return. At that time I will make David's kingdom strong again. Jesus was a descendant of King David. It has become like a house that has fallen down, but I will build it again so that it is strong. Then many other people will want to know me, the Lord God. Those are the Gentiles that I have chosen to belong to me. I, the Lord God, say this, and I will make these things happen. Long ago I caused people to know all these things."' See Amos 9:11-12.</p>
Easy-to-Read Version–2008	<p>The words of the prophets agree with this too: 'I will return after this. I will build David's house again. It has fallen down. I will build again the parts of his house that have been pulled down. I will make his house new. Then the rest of the world will look for the Lord God-- all those of other nations who are my people too. The Lord said this. And he is the one who does all these things.' 'All this has been known from the beginning of time.'</p>
God's Word™	<p>This agrees with what the prophets said. Scripture says, 'Afterwards, I will return. I will set up David's fallen tent again. I will restore its ruined places again. I will set it up again so that the survivors and all the people who aren't Jewish over whom my name is spoken, may search for the Lord, declares the Lord. He is the one who will do these things that have always been known!'</p>
Good News Bible (TEV)	<p>The words of the prophets agree completely with this. As the scripture says, 'After this I will return, says the Lord, and restore the kingdom of David. I will rebuild its ruins and make it strong again. And so all the rest of the human race will come to me, all the Gentiles whom I have called to be my own. So says the Lord, who made this known long ago.'</p>
J. B. Phillips	<p>This is in full agreement with what the prophets wrote, as in this scripture: 'After this I will return and will rebuild the tabernacle of David which has fallen down. I will rebuild its ruins, and I will set it up, so that the rest of mankind may seek the Lord, even all the Gentiles who are called by my name, says the Lord who does all these things. 'Known to God from eternity are all his works.'</p>
The Message	<p>This is in perfect agreement with the words of the prophets: After this, I'm coming back; I'll rebuild David's ruined house; I'll put all the pieces together again; I'll make it look like new So outsiders who seek will find,</p>

	<p>so they'll have a place to come to, All the pagan peoples included in what I'm doing.</p>
NIRV	<p>The prophets' words agree with that. They say, " 'After this I will return and set up again David's fallen tent. I will rebuild what was destroyed. I will make it what it used to be. Then everyone else can look to the Lord. This includes all the Gentiles who belong to me, says the Lord. The Lord is the one who does these things.' (Amos 9:11,12) The Lord does things that have been known from long ago.</p>
New Life Version	<p>This agrees with what the early preacher said, 'After this I will come back and build again the building of David that fell down. Yes, I will build it again from the stones that fell down. I will set it up again. Then all the nations may look for the Lord, even all the people who are not Jews who are called by My name. The Lord said this. He does all these things. God has made all His works known from the beginning of time.'</p>

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>What Peter reported tracks with what the prophets predicted: "I will come back. David's house [8] is in ruins, but I will rebuild it. I will make it like new. I'm doing this so all humans can have access to the Lord. That includes non-Jews who show their faith in me by taking my name. God has spoken. He said these things long ago.' [9]</p> <p>⁸15:16"David's house" is another way of saying "David's kingdom." It's a reference to the widespread Jewish belief that a savior known as the Messiah would come from the descendants of David to restore David's kingdom to the kind of glory it once enjoyed.</p> <p>⁹15:18James is drawing mainly from Amos 9:11-12. But the idea shows up in several prophecies. Examples: Isaiah 45:21, Zechariah 2:11, Jeremiah 12:15-16.</p>
Contemporary English V.	<p>This agrees with what the prophets wrote, "I, the Lord, will return and rebuild David's fallen house. I will build it from its ruins and set it up again. Then other nations will turn to me and be my chosen ones. I, the Lord, say this. I promised it long ago."</p>
Goodspeed New Testament	<p>And this agrees with the predictions of the prophets which say, " 'Afterward I will return, and rebuild David's fallen dwelling. I will rebuild its very ruins, and set it up again, So that the rest of mankind may seek the Lord, And all the heathen who are called by my name, Says the Lord, who has been making this known from of old.'</p>
The Living Bible	<p>And this fact of Gentile conversion agrees with what the prophets predicted. For instance, listen to this passage from the prophet Amos:^[a] 'Afterwards' (says the Lord),^[b] 'I will return and renew the broken contract with David, so that Gentiles, too, will find the Lord—all those marked with my name.'</p> <p>That is what the Lord says, who reveals his plans made from the beginning. [a] <i>from the prophet Amos</i>, implied; see Amos 9:11-12. [b] <i>says the Lord</i>, implied. <i>renew the broken contract with David</i>, literally, "rebuild the tabernacle of David which is fallen."</p>
New Berkeley Version	.

New Living Translation	<p>And this conversion of Gentiles is exactly what the prophets predicted. As it is written: 'Afterward I will return and restore the fallen house^[d] of David. I will rebuild its ruins and restore it, so that the rest of humanity might seek the Lord, including the Gentiles— all those I have called to be mine. The Lord has spoken— he who made these things known so long ago.'^[e]</p> <p>[d] Or <i>kingdom</i>; Greek reads <i>tent</i>. [e] Amos 9:11-12 (Greek version); Isa 45:21.</p>
The Passion Translation	<p>And the prophet's words are fulfilled: 'After these things I will return to you and raise up the tabernacle of David that has fallen into ruin. I will restore and rebuild what David experienced so that all of humanity will be able to encounter the Lord including the gentiles whom I have called to be my very own,' says the Lord. 'For I have made known my works from eternity!'</p>
Plain English Version	<p>Peter's story agrees with what God told his men to write, a long time ago, and their words are in God's book. One of them wrote, 'God said, "I will come back later, and I will fix up David's family again. David's family are like a tent that broke and fell down. But I will fix them up and make them strong again. And some people from other countries will ask me for help. They are my people too. I am God. I promised to do that a long time ago, so I will do it."' That's all in God's book."</p>
UnfoldingWord Simplified T.	<p>The words that God spoke long ago, words that were written by one of the prophets, agree with that: Later on I will return and I will choose a king from the descendants of David. It will be like someone who builds a house again after it has been torn down. I will do this in order that all other people might try to know me, the Lord God. This will include even the non-Israelites whom I have called to belong to me. You can be certain that this will happen because I the Lord God have spoken these words. I have done these things, and I have made my people know about them since long ago."</p>
William's New Testament	<p>The words of the prophets are in accord with this, as it is written: 'After this I will return and rebuild David's fallen dwelling; I will rebuild its ruins and set it up again, So that the rest of mankind may earnestly seek the Lord, Yes, all the heathen who are called by my name, says the Lord, who has been making this known from ages past.'</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>'And the words of the Prophet [Amos] agree with this, for it is written: 'In that day, I'll rebuild the tent of David that has fallen... I'll rebuild it and make it stand once again. 'Then those who remain of the gentiles May inquire of those who have called on My Name.' [Amos 9:11-12]</p>
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'**Jehovah**, the one doing all these things, said this because He's known about these things throughout the ages!

Beck's American Translation
Breakthrough Version

And the messages of the Preachers agree with this, just as it has been written *in Amos 9:11–12*,

"After these *things* I will turn up, I will rebuild David's tent that has fallen, I will rebuild its *parts* that have been dug out and removed, and I will straighten it up in order that the residues of the people and all the non-Jews on whom My name has been called on them will search out the Master," says *the* Master doing these *things* known out of the span of time.'

Len Gane Paraphrase

"This agrees with the words of the prophets, as it is written, 'After this I will return and rebuild the tabernacle of David which has fallen down, and I will rebuild its ruins, and I will set it up, so that the remainder of people may seek the Lord, and all the Gentiles on whom my name is called,' says the Lord, who does all these things.'

"Known to God are all his works from the beginning of the world.

A. Campbell's Living Oracles

And the words of the prophets harmonize with this; as it is written,

"After this, I will return, and will rebuild the tabernacle of David, which is fallen down; yes, I will rebuild its ruins, and set it upright again: that the remainder of men may seek the Lord, even all the heathen upon whom my name is called, says the Lord," who does all these things, known to him from the beginning.

New Advent (Knox) Bible

This is in agreement with the words of the prophets, where it is written: Afterwards, I will come back, and build up again David's tabernacle that has fallen; I will build up its ruins, and raise it afresh; so that all the rest of mankind may find the Lord, all those Gentiles among whom my name is named, says the Lord, who is the doer of all this.[3] God has known from all eternity what he does to-day.[4]

[3] vv. 16-17: Am. 9.11, 12. The Hebrew, as we have it, does not agree with the quotation St James here makes from the Greek Septuagint.

[4] The end of this verse is wanting in some manuscripts; according to this reading, it is necessary to connect what remains of verse 18 with verse 17, 'says the Lord, who makes this known from all eternity'. If verse 18 stands in full, it is not part of the quotation, but a reflection by St James that God's inclusion of the Gentiles in his Church does not imply any change in his eternal decrees.

NT for Everyone

This, indeed, is in accordance with the words of the prophets, which say, After this I will return, and will rebuild the tabernacle of David which had collapsed, and I will build the ruins again, and set them straight, so that the rest of the human race may seek the Lord, and all the nations upon whom my name has been called.

Thus says the Lord, who has made these things known from of old.

20th Century New Testament

And that is in harmony with the words of the Prophets, where they say--

"After this I will return; and I will rebuild the House of David which has fallen--its very ruins I will rebuild, and will set it up once more; That so the rest of mankind may earnestly seek the Lord--even all the Gentiles on whom my Name has been bestowed."

Says the Lord, as he does these things, foreknown from of old.'

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible

Symeon has been relating how God first turned to choose from among the heathen a people for His own name: and this accords with the statements of the prophets; as it has been written:

AFTER THIS I WILL RETURN,
AND RE-ERECT THE FALLEN TENT OF DAVID;
AND I WILL RELAY ITS FOUNDATIONS,

AND REBUILD IT;
 SO THAT THE REST OF MANKIND MAY SEEK OUT THE LORD,
 AND ALL THE HEATHEN MAY TAKE MY NAME UPON THEM,
 SAYS THE LORD, WHO EFFECTS THESE EVENTS, KNOWN FROM ETERNITY.
 Amos lx. 11

V. 14 is included for context.

Free Bible Version

This is in accordance with the words of the prophets, as it's written, 'In the future I will return, and I will rebuild the fallen house of David; I will rebuild its ruins and set it straight. I will do this so that those who are left may come to the Lord, including the foreigners who call on my name. This is what the Lord says, who revealed these things long ago.'

God's Truth (Tyndale)

And to this agrees the words of the Prophets, as it is written: After this I will return, and will build again the tabernacle of David which is fallen down, and that which is fallen in decay of it, will I build again, and I will set it up, that the residue of men might seek after the Lord, and also the Gentiles upon whom my name is named says the Lord, which does all these things: known unto God are all his works from the beginning of the world.

International Standard V

This agrees with the words of the prophets. As it is written,
 "After this, I will come back
 and set up David's fallen tent again.
 I will restore its ruined places
 and set it up again
 so that the rest of the people may search for the Lord,
 including all the gentiles who are called by my name,'
 declares the Lord.

Montgomery NT

'He is the one who has been doing these things
 that have been known from long ago.' [Amos 9:11-12; Isa 45:21]
 "And this is in harmony with the language of the prophets, which says.
 "After these things I will return, And I will rebuild David's fallen tent; And I will build
 again its ruins, And I will set it up;
 "So that the rest of men may seek after the Lord, Even all the Gentiles, who are
 called by my name,
 "Says the Lord, who has been making this known from the beginning of the world.

NIV, ©2011

The words of the prophets are in agreement with this, as it is written:
 "After this I will return
 and rebuild David's fallen tent.
 Its ruins I will rebuild,
 and I will restore it,
 that the rest of mankind may seek the Lord,
 even all the Gentiles who bear my name,
 says the Lord, who does these things' [Amos 9:11,12 (see Septuagint)]—
 things known from long ago. [Some manuscripts *things'*— / ¹⁸*the Lord's
 work is known to him from long ago*]

UnfoldingWord Literal Text

The words of the prophets agree with this, as it is written,
 ' After these things I will return, and I will build again the tent of David, which has
 fallen down; and I will restore its ruins again and will set it up, so that the remnant
 of men may seek the Lord, including all the Gentiles called by my name.' This is
 what the Lord says, who has done these things that have been known from ancient
 times. [Some older versions read, This is what the Lord says, to whom are known
 all his deeds from ancient times.]

Weymouth New Testament

And this is in harmony with the language of the Prophets, which says:
 ""AFTERWARDS I WILL RETURN, AND WILL REBUILD DAVID'S FALLEN TENT.
 ITS RUINS I WILL REBUILD, AND I WILL SET IT UP AGAIN;

IN ORDER THAT THE REST OF MANKIND MAY EARNESTLY SEEK THE LORD--
EVEN ALL THE NATIONS WHICH ARE CALLED BY MY NAME,"
SAYS THE LORD, WHO HAS BEEN MAKING THESE THINGS KNOWN FROM
AGES LONG PAST.'

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) .
The Heritage Bible And to this agree the words of the prophets, as it has been written,
After these things I will conduct myself back, and will build again the tent of David
which has fallen, and I will build again its ruins, and I will set it upright,
So that the rest of men may seek out the Lord, even all the races upon whom my
name is called, says the Lord, who is doing all these things. Amos 9:11-12
Known to God from eternity are all his works.
- New American Bible (2011) The words of the prophets agree with this, as is written:
'After this I shall return^h
and rebuild the fallen hut of David;
from its ruins I shall rebuild it
and raise it up again,
so that the rest of humanity may seek out the Lord,
even all the Gentiles on whom my name is invoked.
Thus says the Lord who accomplishes these things,
known from of old.'
h. [15:16–17] Am 9:11–12.
- New Jerusalem Bible This is entirely in harmony with the words of the prophets, since the scriptures say:
After that I shall return and rebuild the fallen hut of David; I shall make good the
gaps in it and restore it.
Then the rest of humanity, and of all the nations once called mine, will look for the
Lord, says the Lord who made this
known so long ago.
- Revised English Bible–1989 This agrees with the words of the prophets: as scripture has it,
Thereafter I will return and rebuild the fallen house of David; I will rebuild its ruins
and set it up again,
that the rest of mankind may seek the Lord, all the Gentiles whom I have claimed
for my own. Thus says the Lord, who is doing this
as he made known long ago.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible And the words of the Prophets are in complete harmony with this for it is written,
**“After this, I will return;
and I will rebuild the fallen tent of David.
I will rebuild its ruins,
I will restore it,
so that the rest of mankind may seek the Lord,
that is, all the Goyim who have been called by my name,”
says Adonai, who is doing these things.’** [Amos 9:11–12]
- Hebraic Roots Bible All this has been known for ages.
And with this agree the Words of the prophets, as it has been written,
After these things "I will return and will build again the tabernacle of David which has
fallen," "And I will build again the things which have been demolished, and I will set
it up," (Amos 9:11, 12)
So that YAHWEH will seek the remainder of mankind and all the nations, those who
My name is called over them, said YAHWEH who made all these things.

Holy New Covenant Trans.	The works of YAHWEH are known from eternity. The written words of the prophets agree with this too: 'I will return later. I will build David's house again. It has fallen down but I will build it up again. I will restore it. Then all men can look for the Lord God. All the other nations will search for Him. They can be My people too. The Lord God said this.' And He is the One who does all these things. These things have been known from the beginning of time.
The Scriptures 2009	"And the words of the prophets agree with this, as it has been written: 'After this I shall return and rebuild the Booth of Dawi? which has fallen down. And I shall rebuild its ruins, and I shall set it up, so that the remnant of mankind shall seek הוהי, even all the nations on whom My Name has been called, says הוהי who is doing all this,' who has made this known from of old. Amos 9:11-12.
Tree of Life Version	The words of the Prophets agree, as it is written: 'After this I will return and rebuild the fallen tabernacle of David. I will rebuild its ruins and I will restore it, so that the rest of humanity may seek the Lord—namely all the Gentiles who are called by My name—says Adonai, who makes these things known from of old.'

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Accurate New Testament	...and [with] this agree The Words [of] the forecasters as [It] has been written after these [I] will return and [I] will rebuild the tent {of} david the [one] having fallen and the [things] having been undermined [of] her [I] will rebuild and [I] will straighten her so ever may seek The [Men] Remaining [of] the men the lord and {may seek him} All The Nations to whom* has been called The Name [of] me to them says Lord Making these known from age...
Awful Scroll Bible	(")And to the same-as-this, voices-together the words of the exposers-to-light-beforehand, accordingly-as-to it has been written, (")'After the same-as-these I will turn-back, and I will build-the-house-over of the tabernacle of David, that having fallen, I will build-the-house-over, having been dug-down of it and I will erect- it -up, (" ')that-which shall accordingly-remain of men seek-out the Lord, even all the nations on whom My name has been called-upon, instructs the Lord, the One performing all the same-as-these.' (")Known to God are all His undertakings from eternity.
Concordant Literal Version	And with this agree the words of the prophets, according as it is written, After these things I will turn back, 'And I will rebuild the tabernacle of David which has fallen... And its overturned structure will I rebuild, And I will re-erect it... " So that those left of mankind should be seeking out the Lord, And all the nations, on them over whom My name is invoked, Is saying the Lord, Who is doing these things." Known from the eon to the Lord is His work.
exeGesés companion Bible	And to this the words of the prophets symphonize; exactly as scribed, After this, I return and rebuild the tabernacle of David that fell; and I rebuild the diggings, and I set it: so that the rest of humanity seeks after Yah Veh, and all the goyim upon whom my name is called, words Yah Veh, who does all these. Amos 9:11, 12 Known to Elohim

- Orthodox Jewish Bible are all his works from the eons:...
- "And this is in agreement with the dvarim of the Nevi'im, just as it has been written, 'After these things I will return and AKIM ES SUKKAT DOVID HANOFELET VCHARISOTAV AKIM U'VENITIHA ("I will restore the tent of Dovid which has fallen and the things having been torn down of it I will rebuild and I will restore it"), "So that the she'erit (remnant) of anashim might seek Hashem and all the GOYIM who are called by my Name, "Says the L-rd, who makes these things known from long ago. [Amos 9:11f Targum HaShivim, 12; Jer 12:15; Isa 45:21]
- Rotherham's Emphasized B. And ||with this|| agree the words of the prophets, according as it is written—
 ||After these things|| will I return,^a
 And will rebuild the tent of David that hath fallen,
 And ||the ruins thereof|| will I rebuild
 And will set it up again:
 That the residues of men may seek out the Lord,
 And all' the nations upon whom my name hath been called,^b
 Saith the Lord that doeth these things,
 ||Known from age-past times||.^c
- ^a Jer. xii. 15.
^b Or: "invoked."
^c Am. ix. 11 f; Is. xiv. 21.

Expanded/Embellished Bibles:

- An Understandable Version And this was predicted by the message of the prophets when they wrote [Amos 9:11ff], 'After these things [have transpired], I will return [to my people] and will rebuild the Tabernacle [i.e., the Temple] of David, which has been destroyed. I will rebuild it from its ruins and reestablish it, so that the rest of mankind, including all the Gentiles [or nations], may seek after the Lord and be called by my name. This is what the Lord said when He predicted these things long ago.'
- The Expanded Bible The words of the prophets agree with this too [^L as it is written]:
 'After these things I will return.
 And I will rebuild the tent of David, which has fallen [^C either the Davidic dynasty of kings (the "house of David"), or the nation Israel generally].
 But I will rebuild its ruins,
 and I will ·set it up [restore it].
 Then ·those people who are left alive [the remnant; ^L the rest of the people] may ·ask the Lord for help [^L seek the Lord],
 and the ·other nations [Gentiles] ·that belong to me [^L who are called by my name],
 says the Lord,
 who will make it happen.
 And these things have been known ·for a long time [from long ago; Amos 9:11–12; ^C a reference to God's promise that he would restore the "remnant" of Israel and save the Gentiles].'
- Jonathan Mitchell NT "And with this [D reads: thus] the words (or: messages) of the Prophets (= the writings of those who had light ahead of time) continue sounding together in agreement and symphony, just as it has been – and stands – written, 'After these things I will proceed turning back again (or: return), and I will progressively build back up again (rebuild as a house) the tent (or: tabernacle) of David – the one having fallen down. Then I will continue building back up again (rebuild as a house) its things having been turned upside down – also I will keep on making it straight and erect again

'so that the rest of humanity would seek out and earnestly try to find the Lord [= Yahweh] – even all the ethnic multitudes (nations; non-Jews), upon whom My Name has been called on: upon them, continues saying [the] Lord [= Yahweh] – the One constantly doing these things.' [Amos 9:11-12]

" [These have been] known from an indefinite period of time (from [the] age) by insight and experience. [or: with other MSS: "Known in (or: with; or: to; by) the Lord {= Yahweh or Christ}, by intimate experience and insight from the indefinite past, are His deeds and works.]

Syndein/Thieme

"And to this {principal that Gentiles will be saved} agree the words of the prophets. As it is written in the past with results that go on forever {Amos 9: 11-12} . . . "After this {tribulation} I {Christ} will return, and will build again the tabernacle of David, which is fallen down. And I will build again the ruins thereof, and I will set it up {restore to straightness} that the remnant of the people {born again Jews of the day} might seek after the Lord, and all the Gentiles, upon whom My name is called . . . said the Lord Who {the Lord} does all these things."

"Known from the ultimate source of Eternity are all His works."

Translation for Translators

These words that God spoke, words that were written by one of the prophets {that one of the prophets wrote} long ago, agree with that:

Later on I will return and I will re-establish the kingdom [MET] that David ruled and that has been {that people have} destroyed. My doing that will be like rebuilding a house that has been {that people have} torn down. I will do that in order that all other people might seek me, the Lord God. I will do that in order that all the non-Jews whom I have called to belong to me [MTY] might seek me. You can be certain that this will happen because I the Lord God, who will do those things, have spoken these words. I caused my people to know about them long ago."

The Voice

James: This resonates with the words of the prophets:

"After this, I will return

and rebuild the house of David, which has fallen into ruins.

From its wreckage I will rebuild it;

So all the nations may seek the Eternal One—

including every person among the outsiders who has been called by My name." [Amos 9:11–12]

This is the word of the Lord, who has been revealing these things since ancient times. [Isaiah 45:21]

Bible Translations with Many Footnotes:

Lexham Bible

And with this the words of the prophets agree, just as it is written:

'After these things I will return

and build up again the tent of David that has fallen,

and the parts of it that had been torn down I will build up again

and will restore it,

so that the rest of humanity may seek the Lord,

even all the Gentiles [The same Greek word can be translated "nations" or "Gentiles" depending on the context] who are called by my name, [Literally "on whom my name has been called on them"]

says the Lord, [A quotation from Amos 9:11–12] who makes these things

known from of old.' [The last phrase of v. 17 and all of v. 18 is an allusion to Isa 45:21]

NET Bible®

The⁴⁴ words of the prophets agree⁴⁵ with this, as it is written,

'After this⁴⁶ I⁴⁷ will return,

and I will rebuild the fallen tent⁴⁸ of David;

I will rebuild its ruins and restore⁴⁹ it,

so that the rest of humanity⁵⁰ may seek the Lord,

namely,⁵¹ all the Gentiles⁵² I have called to be my own,⁵³ says the Lord,⁵⁴ who makes these things known⁵⁵ from long ago.⁵⁶

^{44tn} Grk “And the.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.

^{45sn} The term agree means “match” or “harmonize with.” James’ point in the introduction argues that many of the OT prophets taught this. He gives one example (which follows).

^{46tn} Grk “After these things.”

^{47sn} The first person pronoun I refers to God and his activity. It is God who is doing this.

^{48tn} Or more generally, “dwelling”; perhaps, “royal tent.” According to BDAG 928 s.v. σκηνή the word can mean “tent” or “hut,” or more generally “lodging” or “dwelling.” In this verse (a quotation from Amos 9:11) BDAG refers this to David’s ruined kingdom; it is possibly an allusion to a king’s tent (a royal tent). God is at work to reestablish David’s line (Acts 2:30-36; 13:32-39).

^{49tn} BDAG 86 s.v. ἀνοικοδομῶ places this verb under the meaning “to build someth. up again after it has fallen, rebuild, restore,” but since ἀνοικοδομῶ (anoikodomew, “rebuild”) has occurred twice in this verse already, “restore” is used here.

^{50tn} Or “so that all other people.” The use of this term follows Amos 9:11 LXX.

^{51tn} Here καί (kai) introduces an explanatory clause that explains the preceding phrase “the rest of humanity.” The clause introduced by καί (kai) could also be punctuated in English as a parenthesis.

^{52tn} Or “all the nations” (in Greek the word for “nation” and “Gentile” is the same).

^{sn} Note the linkage back to v. 14 through the mention of Gentiles. What Simeon explained is what the OT text says would happen.

^{53tn} Grk “all the Gentiles on whom my name has been called.” Based on well-attested OT usage, the passive of ἐπικαλέω (epikalew) here indicates God’s ownership (“all the Gentiles who belong to me”) or calling (“all the Gentiles whom I have called to be my own”). See L&N 11.28.

^{54sn} A quotation from Amos 9:11-12 LXX. James demonstrated a high degree of cultural sensitivity when he cited a version of the text (the Septuagint, the Greek translation of the Old Testament) that Gentiles would use.

^{55sn} Who makes these things known. The remark emphasizes how God’s design of these things reaches back to the time he declared them.

^{56sn} An allusion to Isa 45:21.

The Spoken English NT

And the words of the prophets are in agreement with this. Just as scripture says:^v

After this I’m going to come back,

And I’m going to rebuild David’s tent that’s fallen down.

I’m going to rebuild its ruins and restore it,

So that the rest^w of humanity^x will search for the Sovereign One-

All the Gentiles^y who are called by my name.^z

The Sovereign One, who is doing all this, says so.^{aa}

These things have been known forever.^{bb}

^{v.} Lit. “Just as it is written.”

^{w.} Or “the remnant.”

^{x.} Lit. “of human beings.”

^{y.} Or “the nations.”

^{z.} Or “on whom my name has been bestowed.”

^{aa.} Amos 9:11-12.

^{bb.} Many mss round out this compressed phrase in one way or another, to make it an independent sentence.

Wilbur Pickering’s New T.

And with this the words of the prophets agree, just as it is written:

'After these things I will return, and I will rebuild David's tent, the fallen one; yes, I will rebuild its ruins and restore it; so that the remnant of mankind may seek the LORD, even all the Gentiles—the ones, that is, upon whom my name has been called—says the LORD who does all these things.'⁵

All His works are known to God from eternity.⁶

(5) See Amo_9:11-12.

(6) God hadn't changed; it was always His purpose to include the Gentiles. Perhaps 5% of the Greek manuscripts omit 'all His works . . . to God from eternity' (as in NIV, NASB, LB, TEV, etc.).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"And with this the words of the prophets agree, just as it has been written: 'After these [things] I will return, and I will rebuild the tabernacle of David, the one having fallen down, and the [things] having been torn down [from] it I will rebuild, and I will restore it, in order that the remaining peoples [i.e. non-Jews] shall diligently seek the LORD, even all the Gentiles on whom My name has been called on them, says the LORD, the One doing all these things.' [Amos 9:11,12]"
Benjamin Brodie's trans.	"Known from [the] ages [fig., from eternity] to God is all His works. And the words of the prophets agree with this just as it stands written [Amos 9:11–12]: 'After these things [after the gathering out of the Gentiles] I will return and I will build again the tabernacle of David [during the Millennium] which has fallen down and has been torn apart. I will build it again and I will restore it, In order that the remainder of mankind, even all manner of Gentiles, may seek out the Lord, upon those on whom My Name has been invoked,' says the Lord Who created these things, Intimately known [and selected] from eternity past .
Charles Thomson NT	And with this the words of the prophets agree, as it is written. "After this I will return and rebuild the tabernacle of David which hath fallen. I will rebuild those parts of it which have fallen to decay, and those parts of it which have been demolished, and raise it up again, that the rest of mankind may seek the Lord; even all the nations who are called by my name, saith the Lord who doth all these things." V. 18 will be placed with the following passage, as per the context.
Context Group Version	And to this agree the words of the prophets; as it is written, "After these things I will return, And I will build again the tabernacle of David, which has fallen; And I will build again the ruins, And I will set it up: That the residue of men may seek after the Lord, and all the ethnic groups, on whom my name is called, says the Lord, [who is] doing these things known from the ages. "
Literal Standard Version	Simeon expounded how at first God looked on [us] to take a people out of [the] nations for His Name, and to this the words of the prophets agree, as it has been written: After these things I will return, And I will rebuild the dwelling place of David that has fallen down, And I will rebuild its ruins, And will set it upright— That the remnant of men may seek after the LORD, And all the nations on whom My Name has been called, Says the LORD, who is doing all these things. Known from the ages to God are all His works. V. 14 is included for context.
Modern Literal Version 2020	And the words of the prophets agree together-with this; just-as it has been written, 'I will turn back after these things, and I will build the tabernacle of David again, which has fallen. And I will build the things which have been ruined again. And I will straighten it, *that if the rest of men may seek out the Lord, and all the nations, upon whom my name has been called upon them, says the Lord, the one who is doing* all these things,' {Amos 9:11, 12} (known to God are all his works from the age {Or world}.)

New Matthew Bible

And to this the words of the prophets agree, as it is written: After this I will return, and will build again the tabernacle of David, which has fallen down; and that which is fallen into decay of it, I will build again; and I will set it up, so that the rest of mankind may seek after the Lord, even all the Gentiles upon whom my name is named, says the Lord who does all these things.

The gist of this passage: James supports the evangelization of gentiles by quoting a passage from Amos 9, suggesting that there is nothing wrong with such activity.

15-18

Acts 15:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
toutō (τούτω) [pronounced <i>TOO-toh</i>]	<i>to this, in this one, by this thing; by this ____</i>	intermediate demonstrative pronoun; singular neuter; dative, locative or instrumental case	Strong's #3778 (also known as Strong's #5129)
sumphōneō (συμφωνέω) [pronounced <i>soom-fo-NEH-oh</i>]	<i>to be harmonious, to blend [with]; to accord, to concur; to agree together; to agree [together, with] [in making a bargain], to make an agreement, to bargain; to stipulate [by contract]; to be suitable</i>	3 rd person plural, present active indicative	Strong's #4856
hoi (οἱ) [pronounced <i>hoi</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
logoi (λόγοι) [pronounced <i>LOHG-oy</i>]	<i>words; conceptions, ideas; matters; things; remarks; decrees, mandates; doctrines, teachings; acts of speaking, speeches; reasons, accounts; revelations</i>	masculine plural noun, nominative case	Strong's #3056
tōn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
prophēteis (προφήταις) pronounced <i>prohf-AY-tice</i>	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; genitive/ablative case	Strong's #4396

Translation: And the words of the prophets keep on agreeing with this,...

There is a lot to unravel here. Quite obviously, James is quoting from the Old Testament. James' primary point is going to be that, the gentiles must be accepted as part of the church now (at this point in history, no one attending this council would be familiar with the technical use of the word *church*. To them, it simply means, *an assembly (of believers)*).

What they cannot do is throw the gentiles out; nor can they place additional requirements on them, more than what Jesus required of them.

Acts 15:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathōs (καθώς) [pronounced <i>kath-OCE</i>]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
graphō (γράφω) [pronounced <i>GRAF-oh</i>]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 rd person singular, perfect passive indicative	Strong's #1125

Translation: ...just as it stands written,...

The perfect passive indicative of graphō (γράφω) [pronounced *GRAF-oh*] is often used for the quoting of Scripture. The perfect tense means that this was written in the past with results that continue through to today.

Acts 15:15 **And the words of the prophets keep on agreeing with this, just as it stands written,...** (Kukis mostly literal translation)

James is speaking and he is going to quote Scriptures to indicate that gentile converts is something that we should expect. Jews should not see this as a problem.

Acts 15:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
tauta (ταῦτα) [pronounced <i>TAU-taw</i>]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)
anastrephō (ἀναστρέφω) [pronounced <i>an-as-TREF-oh</i>]	<i>to overturn; to return; by implication, to busy oneself, to remain, to live; to behave</i>	1 st person singular, future active indicative	Strong's #390

Translation: ...'I will return after these things...

James' quote of this passage is more of a paraphrase. This is not taken directly from the Greek (the **LXX**) or the Hebrew (the **Masoretic text**, also called MT). Neither has this phrase at the beginning.

James does apparently have at least an elementary understanding that Jesus will return. My thinking is, most of the disciples expected this to occur in their lifetimes. Obviously, it did not.

Acts 15:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
anoikodoméō (ἀνοικοδομέω) [pronounced an-oy-kod-om-EH-oh]	<i>to rebuild, to build up again</i>	1 st person singular, future active indicative	Strong's #456
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
skênê (σκηνή) [pronounced skay-NAY]	<i>tent, cloth hut (literally or figuratively); a habitation, tabernacle</i>	feminine singular noun, accusative case	Strong's #4633
David (Δαυίδ, ó) [pronounced dow-WEED];	<i>beloved; transliterated David</i>	proper masculine indeclinable noun	Strong's #1138
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
riptō (πίπτω) [pronounced PIHP-toh]	<i>falling [down, from, upon]; being thrust down; falling under judgment [or, condemnation]; being cast down [from a higher state]; one falling [from a more virtuous state]</i>	feminine singular, perfect active participle; accusative case	Strong's #4098

Translation: ...and I will rebuild David's Tabernacle, the one having fallen down.

This is difficult for two reasons: Jesus is not going to build the Tabernacle or the Temple during the **Tribulation**. The Temple will be an existing building at that time. Will it be damaged in the Tribulation and rebuilt in the **Millennium**? There certainly will be a Tabernacle specifically in the Millennium (it seems like its description is found in Ezekiel).

In the original text, is God really speaking about the Tabernacle or is this symbolic of Him bringing David and those descended from him back into the fold (along with many other Jews).

Acts 15:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 15:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
katastréphō (καταστρέφω) [pronounced <i>kat-as-TREF-oh</i>]	<i>turning upside down, having been upset, overturning; turned (over, under); having been thrown down</i>	neuter plural, perfect passive participle, accusative case	Strong's #2690
autês (αὐτῆς) [pronounced <i>ow-TAYC</i>]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846
anoikodoméō (ἀνοικοδομέω) [pronounced <i>an-oy-kod-om-EH-oh</i>]	<i>to rebuild, to build up again</i>	1 st person singular, future active indicative	Strong's #456

Translation: I will rebuild the things of it which were thrown down...

The quote from Amos reads: "In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins and rebuild it as in the days of old,..."

Of this, Barnes writes: *Amos, as the prophets were taught to do, sums up his prophecy of woe with this one full promise of overflowing good. For the ten tribes, in their separate condition, there was no hope, no future. He had pronounced the entire destruction of "the kingdom" of Israel. The ten tribes were, thenceforth, only an aggregate of individuals, good or bad. They had no separate corporate existence. In their spiritual existence, they still belonged to the one family of Israel; and, belonging to it, were heirs of the promises made to it.*

Barnes continues: *He now foretells, how that salvation, of those indeed His own, should be effected through the house of David, in whose line Christ was to come. He speaks of the house of David, not in any terms of royal greatness; he tells, not of its palaces, but of its ruins. Under the word "tabernacle," he probably blends the ideas, that it should be in a poor condition, and yet that it should be the means whereby God should protect His people. The "succah, tabernacle" (translated "booth" in Jonah) Jonah 4:5; Gen. 33:17, was originally a rude hut, formed of "intertwined" branches. It is used of the cattle-shed Gen. 33:17, and of the rough tents used by soldiers in war 2Sam. 11:11, or by the watchman in the vineyard Isaiah 1:8; Job 27:18, and of those wherein God "made the children of Israel to dwell, when" He "brought them out of the land of Egypt Leviticus 23:43. The name of the feast of "tabernacles, Succoth," as well as the rude temporary huts in which they were commanded to dwell, associated the name with a state of outward poverty under God's protection.²⁵*

So, Barnes does not see this as a quote about the Tabernacle or the Temple, but of the house of David, which had been devastated.

James presents this as God rebuilding and repairing that which had been destroyed. This seems to be less symbolic, given the way that he quotes this.

²⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Amos 9:11.

Acts 15:16a-c ...'I will return after these things and I will rebuild David's Tabernacle, the one having fallen down. I will rebuild the things of it which were thrown down... (Kukis mostly literal translation)

Acts 15:16d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
anorthōō (ἀνορθόω) [pronounced <i>an-orth-OH-oh</i>]	<i>to make straight, to straighten out; to build again; to restore</i>	1 st person singular, future active indicative	Strong's #461
αὐτῆς (αὐτῆς) [pronounced <i>ow-TAYC</i>]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

Translation: I will restore it,...

All that was destroyed, God will restore. Certainly, this is how we understand the Millennium to be.

Acts 15:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopōs (ὅπως) [pronounced <i>HOP-oce</i>]	<i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i>	adverb, particle	Strong's #3704
άν (άν) [pronounced <i>ahn</i>]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle often found with the relative pronoun	Strong's #302
Strong's Enhanced Exhaustive Concordance: άν is an <i>untranslatable particle</i>)..., denoting a <i>supposition, wish, possibility or uncertainty</i> ...[this particle is] usually <i>unexpressed [= untranslated]</i> except by the <i>subjunctive or potential mood</i> . ²⁶			
ekzêteō (ἐκζητέω) [pronounced <i>ek-zay-TEH-oh</i>]	<i>to seek out, to search [diligently] for; to investigate; to desire, to seek to get, to charge with, to require of; to seek out for one's self, beg, crave; to demand back, require</i>	3 rd person plural, aorist active subjunctive	Strong's #1567
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588

²⁶ From e-sword, from the SECE+ dictionary module, Strong's #302.

Acts 15:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katáloipos (κατάλοιπος) [pronounced <i>kat-AL-oy-poss</i>]	<i>remaining, residue, remnant, left</i>	masculine plural adjective, nominative case	Strong's #2645
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
anthrôpoi (ἄνθρωποι) [pronounced <i>ANTH-row-poy</i>]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; genitive/ablative case	Strong's #444
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; accusative case	Strong's #2962

Translation: ...so that the rest of men may seek out the Lord,...

All of this is to be restored so that the rest of mankind might come to seek the Lord. By this, James means this to be understood as the rest of mankind, besides the Jews. That is, gentiles.

Acts 15:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
panta (πάντα) [pronounced <i>PAN-ta</i>]	<i>the whole, all; everyone, each one, all [things]</i>	neuter plural adjective; nominative case	Strong's #3956
ta (τά) [pronounced <i>taw</i>]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
ethnê (ἔθνη) [pronounced <i>EHTH-nay</i>]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, nominative case	Strong's #1484

Acts 15:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
ἡσ (οῦς) [pronounced hooç]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
ἐπικαλεομαι (ἐπικαλέομαι) [pronounced ep-ee-kal-EH-ohm-ahee]	<i>to entitle; to put a name upon, to surname, to be surnamed; to permit one's self to be surnamed; to be named after someone</i>	3 rd person singular, perfect passive indicative	Strong's #1941
This word has two somewhat divergent set of meanings (not listed above).			
τό (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ὄνομα (ὄνομα, ἄτος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686
I think that these accusatives ought to be nominatives.			
ἐμοῦ (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
αὐτοῦς (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: ...along with all the gentiles upon whom My name has been placed, upon them, '...

I take the morphology from an e-sword module; but here, I believe that the accusative cases above should be nominatives (which look the same in the neuter gender). This would make *My name* the subject of the verb (which makes sense, as it is in the singular passive).

God's name has been placed upon certain gentiles, meaning, there are gentiles called by God, just as He has called the Jews. These gentiles are as much a part of God's plan as any Jew.

This is what James was going for—that the gentiles are clearly a part of God's eternal plan. That cannot be denied.

Acts 15:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
poiēō (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, present active participle; nominative case	Strong's #4160
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)

Translation: ...keeps on saying the Lord, [the One] doing these things,...

In Amos, the Lord is saying this, the Lord who will do these things.

Acts 15:16d–17 *I will restore it, so that the rest of men may seek out the Lord, along with all the gentiles upon whom My name has been placed, upon them,' keeps on saying the Lord, [the One] doing these things,...* (Kukis mostly literal translation)

Acts 15:18			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gnōstos (γνωστός) [pronounced gnome-TOSS]	<i>well known, acquaintance, known, notable</i>	neuter plural adjective; nominative case	Strong's #1110
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
aiōn (αἰών) [pronounced ī-OHN]	<i>a lifetime, a generation; forever, an unbroken age, perpetuity of time, eternal, eternity; the world, universe; (a long) period of time, age</i>	masculine singular noun; genitive/ablative case	Strong's #165

This probably means, *from old, from times past*.

The Westcott Hort text and the Tischendorf's Greek text lack the following:

Acts 15:18

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
The Byzantine Greek text and Scrivener Textus Receptus add these words:			
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
The verb <i>to be</i> can also refer to <i>a state of having something</i> .			
A neuter plural noun often takes a singular verb.			
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
panta (πάντα) [pronounced <i>PAN-ta</i>]	<i>the whole, all; everyone, each one, all [things]</i>	neuter plural adjective; nominative case	Strong's #3956
ta (τά) [pronounced <i>taw</i>]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
erga (ἔργα) [pronounced <i>EHR-gah</i>]	<i>works, deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, nominative case	Strong's #2041
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
American English Bible Analytical-Literal Translation Christian Standard Bible Modern Literal Version 2020 NET Bible® New International Version Syndein/Thieme Translation for Translators The Voice Wilbur Pickering's New T.	<p><i>'Jehovah, the one doing all these things, said this because He's known about these things throughout the ages!</i></p> <p><i>"Known from [the] ages [fig., from eternity] to God is all His works.</i></p> <p><i>Known to God from long ago are all his works.</i></p> <p><i>...known to God are all his works from the age {Or world}.</i></p> <p><i>...says the Lord, who makes these things known from long ago.</i></p> <p><i>...the Lord's work is known to him from long ago.</i></p> <p><i>"Known from the ultimate source of Eternity are all His works."</i></p> <p><i>You can be certain that this will happen because I the Lord God, who will do those things, have spoken these words.</i></p> <p><i>This is the word of the Lord, who has been revealing these things since ancient times. [Isaiah 45:21]</i></p> <p><i>All His works are known to God from eternity.</i></p>		
In several of the examples above, I added in a bit of the context to make a full sentence or thought.			
I almost left this out, but it has become clear that these additional words are legitimate text.			

Acts 15:18

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>In order for this text to be properly included, it will have to be added in two different places. This is because the Greek determines how words are to be used by the morphology of the words. Since the English does not do this, we understand, in part, how words are used is understood by placing them in a certain place in a sentence. So that you can see where this text is added back in, I will put it in brackets in the final translation.</p>			
<p>A general rule of textual criticism is this: It is not unusual for words to drop out of the text; however, it is much more unusual for someone to simply add a phrase or a sentence in Biblical text after the fact.</p>			

Translation: ...[all of His works keep on being] well-known from [to the God] from eternity past. (Amos 9:11–12 Isaiah 45:21c)

Usually, brackets represent words which I have added in order to smooth out the text. However, here the words in brackets came from other ancient texts but they are not found in the Westcott Hort text. These words belong in the inspired text.

In Amos 9:11, we have the phrase *as in the days of old*. That could be what James is sort of quoting here. It has also been suggested that he takes this phrase from Isaiah 45:21.

The Lord is the One Who will do all these things; and He is the One well-known from eternity.

This is certainly a difficult passage. James is paraphrasing the Old Testament quite liberally (more than any modern-day paraphrase might do); and he quotes this primarily to show that gentiles are a part of God's plan. However, the meaning that we might understand from James' words would be somewhat different from our reading of the Old Testament passage here.

So, James' quote seems to mean one thing; but he is simply making a point. The original passage seems to mean something else, related, but not exactly the same thing.

Acts 15:18 ...[all of His works keep on being] well-known from [to the God] from eternity past. (Amos 9:11–12 Isaiah 45:21c) (Kukis mostly literal translation)

God knew what was going to take place from **eternity past**. He knew what His works would be as well. All that the disciples see taking place, God knew about and put it into His **divine decrees**.

Acts 15:15–18 **And the words of the prophets keep on agreeing with this, just as it stands written, 'I will return after these things and I will rebuild David's Tabernacle, the one having fallen down. I will rebuild the things of it which were thrown down. I will restore it, so that the rest of men may seek out the Lord, along with all the gentiles upon whom My name has been placed, upon them,' keeps on saying the Lord, [the One] doing these things, [all of His works keep on being] well-known from [to the God] from eternity past.** (Amos 9:11–12 Isaiah 45:21c) (Kukis mostly literal translation)

The words of the prophets agree with what has been said so far by Peter and then by Paul and Barnabas. They have all had good interactions with gentiles who have been coming to the faith of God as of late.

Acts 15:15–18 **Furthermore, the words of the prophets are in complete agreement with this point of view, as it stands written, 'I, God, will return and I will rebuild David's tent, which has fallen down. All of the furniture and furnishings which were thrown down, I will rebuild. I will restore all of it, so that the residue of men who are positive towards Me, may seek out the Lord, along with the gentiles upon whom My name has been placed.'** This says the Lord, the One doing these things, the One known from all eternity. (Amos 9:11–12 Isaiah 45:21c) (Kukis paraphrase)

Consequently, I, [even] I keep on judging not to keep causing trouble to the [ones] from the gentiles, to the ones turning to the God; rather to inform them (by letter) to keep on abstaining from the pollutions of the idols, and from the sexual immorality, and from (something) strangled, and from the blood; for Moses, from generations of old according to a city, the ones keep proclaiming him, keeps on having, in the synagogues, according to every Sabbath, a reading.”

Acts
15:19–21

Therefore, I, [even] I keep on concluding to stop causing trouble to the (ones) from the gentiles who are turning to God. Instead, [we should] inform them (by letter) to continue abstaining from pollutions of idols, [which may include] sexual immorality, [animals which have been] strangled, and blood. For you see, Moses, from generations past in every city keeps on having in the synagogues, on every Sabbath day, a reading.”

Therefore, I have come to the conclusion that we stop harassing those gentiles who have turned to God. At most, we should encourage them to continue to stay away from all forms of idolatry, which can include sexual immorality, animals which have been strangled, and partaking of meat where the blood has not been drained. Even today, and going back for many generations, Moses is read in every city, in all of the synagogues on every Sabbath day.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) Consequently, I, [even] I keep on judging not to keep causing trouble to the [ones] from the gentiles, to the ones turning to the God; rather to inform them (by letter) to keep on abstaining from the pollutions of the idols, and from the sexual immorality, and from (something) strangled, and from the blood; for Moses, from generations of old according to a city, the ones keep proclaiming him, keeps on having, in the synagogues, according to every Sabbath, a reading.”
- Complete Apostles Bible Therefore I judge that we must not cause trouble for those who are turning to God from among the Gentiles; but that we write to them to abstain from things polluted by idols, and from sexual immorality, from things strangled, and from blood. "For Moses has had from ancient generations those who proclaim him in each city, being read in the synagogues from one Sabbath to another.”
- Douay-Rheims 1899 (Amer.) For which cause, judge that they who from among the Gentiles are converted to God are not to be disquieted: But that we write unto them, that they refrain themselves from the pollutions of idols and from fornication and from things strangled and from blood. For Moses of old time hath in every city them that preach him in the synagogues, where he is read every sabbath.
- Holy Aramaic Scriptures Because of this, I am ordering that we not be harassing those who are turning unto Alaha {God}, from the Gentiles. But rather, we should send unto them that they should be abstaining from the uncleanness of that which is sacrificed, and from fornication, and from that which is strangled, and from blood. For, Mushe {Moses}, from previous generations, in every city, there is for him heralds in The Kenushatha {The Synagogues}, who during all Shabyin {Sabbath Days}, proclaim for him.”
- James Murdock's Syriac NT Therefore I say to you, let them not crush those who from among the Gentiles have turned unto God.

But let word be sent to them, that they keep aloof from the defilement of a sacrifice [to idols], and from whoredom, and from what is strangled, and from blood. For in every city, from former ages, Moses hath heralds in the synagogues, who read him every sabbath.

Original Aramaic NT

"Therefore I say, let us not trouble those who are being turned to God from the Gentiles."

"But let it be sent to them that they separate from the defilement of sacrifices and from fornication and from what is strangled and from blood."

"For from the first ages there have been preachers for Moses who read him on every Sabbath in every town* in the synagogues." *

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

For this reason my decision is, that we do not put trouble in the way of those who from among the Gentiles are turned to God;

But that we give them orders to keep themselves from things offered to false gods, and from the evil desires of the body, and from the flesh of animals put to death in ways against the law, and from blood.

For Moses, from times long past, has his preachers in every town, reading his law in the Synagogues every Sabbath.

Bible in Worldwide English

So now, this is what I think. We should not trouble those who are not Jews but who have turned to God. We should write them a letter and tell them what they must not do. They must not eat food that has been given to idols. They must not have sex with someone who is not their husband or wife. They must not eat the meat of animals that are killed by choking. They must not taste blood. Since the times of long ago there have been men who told about Moses in every city. They read his laws in the meeting places every Sabbath day.

Easy English

James then said, 'So this is what I have decided about this problem. Many Gentiles are now turning to God as believers. We should not make it difficult for them. Instead of that, we should write a letter to tell them how to live as believers. We should say to them, "Do not eat any food which people have given to their idols. That food has become unclean. Do not have sex with anyone that you are not married to. If people have strangled an animal to kill it, do not eat its meat. Do not eat anything that still has blood in it." These rules are important, because people have known the Law of Moses for a very long time. On every Jewish day of rest, someone teaches us about the Law in our Jewish meeting places in every city.'

Easy-to-Read Version–2008

[15:20] We can read about these rules in Leviticus 18:6-23; 17:10-12.

"So I think we should not make things hard for those who have turned to God from among the non-Jewish people. Instead, we should send a letter telling them only the things they should not do: Don't eat food that has been given to idols. This makes the food unclean. Don't be involved in sexual sin. Don't eat meat from animals that have been strangled or any meat that still has the blood in it. They should not do any of these things, because there are still men in every city who teach the Law of Moses. The words of Moses have been read in the synagogue every Sabbath day for many years."

God's Word™

"So I've decided that we shouldn't trouble non-Jewish people who are turning to God. Instead, we should write a letter telling them to keep away from things polluted by false gods, from sexual sins, from eating the meat of strangled animals, and from eating bloody meat. After all, Moses' words have been spread to every city for generations. His teachings are read in synagogues on every day of worship."

Good News Bible (TEV)

"It is my opinion," James went on, "that we should not trouble the Gentiles who are turning to God. Instead, we should write a letter telling them not to eat any food that

is ritually unclean because it has been offered to idols; to keep themselves from sexual immorality; and not to eat any animal that has been strangled, or any blood. For the Law of Moses has been read for a very long time in the synagogues every Sabbath, and his words are preached in every town."

J. B. Phillips

"I am firmly of the opinion that we should not put any additional obstacles before any Gentiles who are turning towards God. Instead, I think we should write to them telling them to avoid anything polluted by idols, sexual immorality, eating the meat of strangled animals, or tasting blood. For after all, for many generations now Moses has had his preachers in every city and has been read aloud in the synagogues every Sabbath day."

The Message

"So here is my decision: We're not going to unnecessarily burden non-Jewish people who turn to the Master. We'll write them a letter and tell them, 'Be careful to not get involved in activities connected with idols, to guard the morality of sex and marriage, to not serve food offensive to Jewish Christians—blood, for instance.' This is basic wisdom from Moses, preached and honored for centuries now in city after city as we have met and kept the Sabbath."

NIRV

"Now here is my decision. We should not make it hard for the Gentiles who are turning to God. Here is what we should write to them. They must not eat food that has been made impure by being offered to statues of gods. They must not commit sexual sins. They must not eat the meat of animals that have been choked to death. And they must not drink blood. These laws of Moses have been preached in every city from the earliest times. They are read out loud in the synagogues every Sabbath day."

New Life Version

The People Who Are Not Jews Are Not Under the Law

"So we should not trouble these people who are not Jews who are turning to God. We should write to them that they should keep away from everything that is given to gods. They should keep away from sex sins and not eat blood or meat from animals that have been killed in ways against the Law. For the Law of Moses has been read in every city from the early days. It has been read in the Jewish places of worship on every Day of Rest."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

"Here's what I think we should do about it. In my judgment, we shouldn't make it tough on the non-Jews who are putting their faith in God. Instead, let's write them a letter. Let's ask them to follow just a few of our rules. We'll tell them to stay away from anything associated with sacrifices made to idols. Don't commit sexual sins. [10] Don't eat meat from strangled animals. [11] And don't drink blood or eat meat with blood still in it. [12] Since ancient times, we have taught these laws of Moses. And now we read them in the synagogues every Sabbath."

¹⁰15:20Some Bible experts say James was probably thinking of sexual rituals associated with idol worship.

¹¹15:20Strangling the animal instead of cutting the animal's throat keeps the blood inside. Many consider the meat tastier with the blood left in it and cooked rare. But Jews were not allowed to eat meat with blood in it (Leviticus 17:11).

¹²15:20See Leviticus 17:11; 19:26.

Contemporary English V.

And so, my friends, I don't think we should place burdens on the Gentiles who are turning to God. We should simply write and tell them not to eat anything that has been offered to idols. They should be told not to eat the meat of any animal that has been strangled or that still has blood in it. They must also not commit any terrible sexual sins. We must remember that the Law of Moses has been preached in city after city for many years, and every Sabbath it is read when we Jews meet.

The Living Bible

"And so my judgment is that we should not insist that the Gentiles who turn to God must obey our Jewish laws, except that we should write to them to refrain from

eating meat sacrificed to idols, from all fornication, and also from eating unbled meat of strangled animals. For these things have been preached against in Jewish synagogues in every city on every Sabbath for many generations.”

New Berkeley Version
The Passion Translation

“So, in my judgment, we should not add any unnecessary burden upon the non-Jewish converts who are turning to God. We will go to them as apostles and teach them to be set free from offering sacrifices to idols, sexual immorality, and eating anything strangled or with any blood. For many generations these words of Moses have been proclaimed every Sabbath day in the synagogues.”

Plain English Version

And James kept on talking. He said, “I think we shouldn’t make it hard for people that are not Jews, when they turn to God. We have to write them a letter, to tell them not to worry about getting that young man operation. But we’ll tell them to follow just these rules,

– If somebody reckons that a statue is a god, and if they give food to that statue to show respect to it, don’t eat any of that food.

– And don’t sleep with somebody that you are not married to, as if they are your wife or husband.

– And if somebody holds an animal’s neck really tight to kill it, don’t eat its meat.

– And don’t eat the blood of animals.

You see, every Saturday the Jewish people read the law of Moses out loud in their meeting houses, and this happens in all the towns where those people live. They have been doing that for a long time, and people that are not Jews have already heard those rules.”

Radiant New Testament

“Now here is my decision. We shouldn’t hinder the Gentiles from turning to God. Instead, we should write to them and tell them that they must not eat food that has been offered to statues of gods. They must not be sexually immoral, they must not eat meat that still has blood in it, and they must not drink blood. This will show respect for the law of Moses, since it has been preached in every city from the earliest times, and it’s read out loud in the synagogues every Sabbath day.”

UnfoldingWord Simplified T.

James continued to speak. He said, “Therefore I think that we should stop bothering the non-Jewish people who are turning away from their sins and turning to God. That is, we should stop demanding that they obey all our laws and rituals. Instead, we should write a letter to them, requiring only four things: They should not eat meat that people have offered to idols, they should not sleep with someone to whom they are not married, they should not eat meat from animals that have been killed by being strangled, and they should not eat the blood of animals. In many cities, for a very long time people have been proclaiming the laws that Moses wrote, laws prohibiting those things. And every Sabbath those laws are read in the Jewish meeting places. So if the non-Jews want to know more about those laws, they can find out in our meeting houses.”

William's New Testament

So I give it as my opinion, we ought not to put difficulties in the way of the heathen who turn to God, but we should write them to abstain from everything that is contaminated by idols, from sexual immorality, from the meat of strangled animals, and from tasting blood. For Moses from the ancient generations has had his preachers in every town, and on every sabbath has been read aloud in the synagogues.”

Partially literal and partially paraphrased translations:

American English Bible

‘Therefore, I’ve decided not to create problems for the gentiles who are turning to God. Rather, I’ll send word to them to stay free from things polluted by idols, from immorality, from whatever is strangled, and from blood... Because [these Laws of] Moses are preached in every city, and read in the synagogues on every Sabbath, and have been for generations!’

Beck's American Translation Breakthrough Version	For this reason, I judge to not be disturbing anymore the <i>people</i> out of the non-Jews turning back to God, but to write a letter to them of the 'to be keeping themselves away from the contaminations of the idols, the sexual sin, the choked <i>animal</i> , and the blood' <i>kind</i> . You see, from the beginning generations Moses has in each city the <i>people</i> speaking publicly about Him in the synagogues, he being read each and every Sabbath."
Common English Bible	"Therefore, I conclude that we shouldn't create problems for Gentiles who turn to God. Instead, we should write a letter, telling them to avoid the pollution associated with idols, sexual immorality, eating meat from strangled animals, and consuming blood. After all, Moses has been proclaimed in every city for a long time, and is read aloud every Sabbath in every synagogue."
Len Gane Paraphrase	"Therefore my decision is that we are not to trouble them who from among the Gentiles have turned to God. "We need to write to them that they stay away from the pollutions of idols, from fornication, from strangled [choked, not bled], and from [eating] blood. For Moses from long ago has those who in every city preach him, being read in the synagogues every Sabbath day."
A. Campbell's Living Oracles	Wherefore, my judgment is not to disquiet those who, from among the Gentiles, are converted to God; but to write to them, that they abstain from the pollutions of idols, and from fornication, and from that which is strangled, and from blood. For Moses has, from ancient generations, those who preach him, in every city, being read in the synagogues every Sabbath day.
New Advent (Knox) Bible	And so I give my voice for sparing the consciences of those Gentiles who have found their way to God; only writing to bid them abstain from what is contaminated by idolatry, from fornication, and from meat which has been strangled or has the blood in it. As for Moses, ever since the earliest times he has been read, sabbath after sabbath, in the synagogues, and has preachers in every city to expound him.[5] [5] There is much difference of opinion about the bearing of this verse on the argument. Perhaps it is simplest to take it as meaning that the Church has no need to keep alive the custom of circumcision, since there are Jewish synagogues everywhere to hand down the tradition of the Mosaic law. Or the sense may be, that it was not advisable to abrogate all the ceremonial precepts of the old law, as long as its continued recitation in the synagogue gave them prominence.
NT for Everyone	"Therefore this is my judgment: we should not cause extra difficulties for those of the Gentiles who have turned to God. Rather, we should send them a message, warning them to keep away from things that have been polluted by idols, from fornication, from what has been strangled, and from blood. Moses, after all, has from ancient times had people proclaiming him from city to city, since he is read in the synagogues sabbath after sabbath."
20 th Century New Testament	In my judgment, therefore, we should not add to the difficulties of those Gentiles who are turning to God, But we should write to them to abstain from food that has been polluted by being sacrificed to idols, from impurity, from eating the flesh of strangled animals, and from blood. For in every town, for generations past, there have been those who preach Moses, read as he is in the Synagogues every Sabbath."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	It is my judgment, therefore, that we should not cause trouble for the Gentiles who are turning to God. Instead, we should write and tell them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals, and
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	from blood. For Moses has been proclaimed in every city from ancient times and is read in the synagogues on every Sabbath."
Conservapedia Translation	"So I make this verdict: that we don't trouble those people who are turned to God from among the Gentiles." "Instead, we write to them, and ask them to abstain from defilement with idols, from sexual immorality, from eating anything strangled, and from eating blood." "Moses originally had in every city those who preach him and read him in the synagogues on every Sabbath."
Revised Ferrar-Fenton Bible	"I am therefore of opinion that we should not harass those converted to God from among the heathen; but that we send urging them to keep free from pollution by idols, from fornication, from that which is strangled, and blood. For Moses, from preceding generations, has had his preachers in every town, being read every Sabbath in the synagogues."
Free Bible Version	"So my decision is that we shouldn't make it difficult for foreigners who turn to God. We should write to them and tell them to avoid food sacrificed to idols*, sexual immorality, meat of animals that have been strangled, and from consuming blood. For the law of Moses has been taught in every town for a long, long time—it's read in the synagogues every Sabbath."
God's Truth (Tyndale)	Wherefore my sentence is, that we trouble not them which from among the Gentiles, are turned to God: but that we write unto them, that they abstain themselves from filthiness of images from fornication, from strangled and from blood. For Moses of old time has in every city that preach him, and he is read in the synagogues every Saboth day.
International Standard V	"Therefore, I have decided that we should not trouble these gentiles who are turning to God. Instead, we should write to them to keep away from things polluted by idols, from sexual immorality, from anything strangled, [Other mss. lack from anything strangled] and from blood. [i.e. uncooked meat] After all, Moses has had people to proclaim him in every city for generations, and on every Sabbath his books are [Lit. Sabbath he is] read aloud in the synagogues."
Urim-Thummim Version	Therefore my decree is that we do not trouble from among the Gentiles those who are turned to Elohim: But that we write to them, that they abstain from pollution of idols, and from illicit sexual intercourse (pornography), and the strangled thing; and the blood. For Moses from former generations in every city has those heralding him; in the synagogues every sabbath being read.
Weymouth New Testament	"My judgement, therefore, is against inflicting unexpected annoyance on those of the Gentiles who are turning to God. Yet let us send them written instructions to abstain from things polluted by connexion with idolatry, from fornication, from meat killed by strangling, and from blood. For Moses from the earliest times has had his preachers in every town, being read, as he is, Sabbath after Sabbath, in the various synagogues."
Worsley's New Testament	Now all his works are known unto God from the beginning of the world: wherefore my advice is, not to trouble those who from among the Gentiles are converted to God; but to write to them, that they abstain from the pollutions of idols, and <i>from</i> fornication, and <i>from what is</i> strangled, and <i>from</i> blood. For Moses hath <i>had</i> from ancient times those that preach him in every city, and is <i>still</i> read in the synagogues every sabbath-day. V. 18 is included for context.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) • Because of this, I think that we should not make difficulties for those non-Jews who are turning to God.
Let us just tell them not to eat food that is unclean from having been offered to idols; to keep themselves from prohibited marriages; and not to eat the flesh of animals

that have been strangled, or any blood. For from the earliest times Moses has been taught in every place, and every Sabbath his laws are recalled.”

Footnote for The Christian Community Bible is in the **Addendum**.

Leviticus 17:10; 18:6;

1Cor 8—10; Revelation 2:20; Gen 9:3

The Heritage Bible

Therefore I judge not to cause trouble for those turning to God from the other races;

But to write to them, that they abstain from defilements of idols, and from sexual promiscuity, and from things strangled, and blood,

Because Moses from ancient generations has in every city those preaching him, being read in the synagogues every Sabbath.

New American Bible (2011)

ⁱ It is my judgment, therefore, that we ought to stop troubling the Gentiles who turn to God, but tell them by letter to avoid pollution from idols, unlawful marriage, the meat of strangled animals, and blood.^j For Moses, for generations now, has had those who proclaim him in every town, as he has been read in the synagogues every sabbath.”

i. [15:19–20] 15:28–29; 21:25.

j. [15:20] Gn 9:4; Lv 3:17; 17:10–14.

New Catholic Bible

“Therefore, I have come to this decision. We should not make things more difficult for the Gentiles who are turning to God. Rather, we should send a letter simply instructing them to abstain from things that have been polluted by idols, from unchastity, from the meat of animals that have been strangled, and from blood. For in every town for many generations, Moses has had those who proclaim him, for he is read aloud in the synagogues on every Sabbath.”

New Jerusalem Bible

‘My verdict is, then, that instead of making things more difficult for gentiles who turn to God, we should send them a letter telling them merely to abstain from anything polluted by idols, from illicit marriages, from the meat of strangled animals and from blood. For Moses has always had his preachers in every town and is read aloud in the synagogues every Sabbath.’

NRSV (Anglicized Cath. Ed.)

Therefore I have reached the decision that we should not trouble those Gentiles who are turning to God, but we should write to them to abstain only from things polluted by idols and from fornication and from whatever has been strangled [Other ancient authorities lack *and from whatever has been strangled*] and from blood. For in every city, for generations past, Moses has had those who proclaim him, for he has been read aloud every sabbath in the synagogues.’

Revised English Bible—1989

“In my judgement, therefore, we should impose no irksome restrictions on those of the Gentiles who are turning to God; instead we should instruct them by letter to abstain from things polluted by contact with idols, from fornication, from anything that has been strangled, and from blood. Moses, after all, has never lacked spokesmen in every town for generations past; he is read in the synagogues sabbath by sabbath.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“Therefore, my opinion is that we should not put obstacles in the way of the *Goyim* who are turning to God. Instead, we should write them a letter telling them to abstain from things polluted by idols, from fornication, from what is strangled and from blood. For from the earliest times, Moshe has had in every city those who proclaim him, with his words being read in the synagogues every *Shabbat*.”

Hebraic Roots Bible

For this reason I judge not to trouble those from the nations turning to YAHWEH, but to write to them to hold back from the pollutions of idols, and from fornication, and from things strangled, and blood.

For in every city from ancient generations Moses has those proclaiming Him, having been read in the synagogues on every Sabbath.

Holy New Covenant Trans.	"So I think we should not bother non-Jewish brothers who have turned to God. Instead, we should write them a letter to tell them these things: 'Do not eat food which has been given to idols. Do not commit any kind of unlawful sexual intercourse. Do not eat animals which have been strangled. Do not taste blood.' There are those in every town who teach the law of Moses. The words of Moses have been read in the house of worship every Sabbath day for generations long past."
The Scriptures 2009	<p>"Therefore I judge that we should not trouble those from among the nations who are turning to Elohim, but that we write to them to abstain from the defilements of idols,^a and from whoring,^b and from what is strangled,^c and from blood.^d</p> <p>^a Exodus 22:20, Leviticus 17:7, Deut. 32:17, Deut. 32:21, 1Cor. 10:14, 1Cor. 10:20–21.</p> <p>^b Num. 25:1-3, Leviticus 17:7.</p> <p>^c Gen. 9:4, Ezek. 33:25 (Strangled - One way of eating meat with blood) Proverbs 21:25.</p> <p>^d Leviticus 17:10-14.</p> <p>"For from ancient generations Mosheh has, in every city, those proclaiming him – being read in the congregations every Sabbath."</p>
Tree of Life Version	<p>Therefore, I judge not to trouble those from among the Gentiles who are turning to God—but to write to them to abstain from the contamination of idols, and from sexual immorality, and from what is strangled, and from blood. For Moses from ancient generations has had in every city those who proclaim him, since he is read in all the synagogues every Shabbat."</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...so I judge not {us} to trouble the [men] from the nations returning to the god but to write [to] them the+ {them} to avoid the contaminants [of] the idols and [of] the prostitution and [of] the [thing] strangled and [of] the blood Moses for from generations ancient in city the [men] proclaiming him has in the assemblies in every break (weekly) Being Read...
Alpha & Omega Bible	<p>"THEREFORE IT IS MY JUDGMENT THAT WE DO NOT TROUBLE THOSE WHO ARE TURNING TO THEOS (<i>The Alpha & Omega</i>) FROM AMONG THE GENTILES, BUT THAT WE WRITE TO THEM THAT THEY ABSTAIN FROM THINGS CONTAMINATED BY IDOLS AND FROM FORNICATION AND FROM WHAT IS STRANGLED AND FROM BLOOD.</p> <p>"FOR MOSES FROM ANCIENT GENERATIONS HAS IN EVERY CITY THOSE WHO PREACH HIM, SINCE HE IS READ IN THE SYNAGOGUES EVERY SABBATH (<i>7th Day of Rest & Worship. i.e. Saturday</i>)."</p>
Awful Scroll Bible	<p>(")Through-which, I decide not to be with-trouble-, to those -from-among the nations who are turning-back-upon to God,</p> <p>(")however, to arrange-over to them, to hold- themselves -away from the pollutions of the idols, and from illicit sexual intercourse and from that strangled and from blood.</p> <p>(")For Moses, from the old generations, holds throughout the cities they proclaiming him, coming-up-to-be-known from-within the drawings-together, throughout all the sabbaths."</p>
Concordant Literal Version	<p>Wherefore I decide not to be harassing those from the nations who are turning back to God,</p> <p>but to write an epistle to them to be abstaining from ceremonial pollution with idols, and prostitution, and what is strangled, and blood."</p> <p>For Moses, from ancient generations, city by city, has those who are heralding him, being read on every sabbath in the synagogues."</p>
exeGesés companion Bible	...so I judge that we harrass them no further,

who from among the goyim, turn to Elohim:
 but that we epistolize them
 to abstain from pollutions of idols
 and from whoredom
 and from strangled
 and from blood.

For from ancient generations and in every city
 Mosheh has them who preach of him;
 being read in the synagogues every shabbath.

Orthodox Jewish Bible

"Therefore, it is my judgment not to trouble the ones from the Goyim turning in teshuva to Hashem,
 "But to write to them to keep away from the pollution of elilim and of zenut and of the thing strangled and of dahm. [Lv 3:17; 7:26; 17:10 13; 19:26; Dt 12:16,23]
 "For Moshe Rabbenu from ancient dorot in every shtetl has his maggidim and in the shuls every Shabbos he has been read."

Rotherham's Emphasized B.

Wherefore ||| judge, not to be troubling them
 who [from the nations] are turning unto God;
 but to write unto them,
 To abstain from the pollutions of idols,
 And from fornication,
 And from what is strangled,
 And from blood.

For ||Moses|| [out of ancient generations] hath ||in every city|| [them who proclaim him]; seeing ||[that in the synagogues] [every' sabbath] he is read.

Expanded/Embellished Bibles:

The Amplified Bible

Therefore it is my judgment that we do not trouble and make it difficult for those who are turning to God among the Gentiles [by putting obstacles in their way], but that we write to them that they are to abstain from ^[d]anything that has been contaminated by [being offered to] idols and from sexual impurity and from [eating the meat of] what has been strangled and from [the consumption of] ^[e]blood. For from ancient generations [the writing of] Moses has been preached in every city, since ^[f]he is read aloud in the synagogues every Sabbath."

[d] Lit *the pollutions of idols*.

[e] For the OT prohibition against eating blood, and the reasons for it, see Leviticus 17:10-14. There, in v 13, hunters are instructed to pour out the blood of an animal before eating it.

[f] I.e. the first five books of the OT, Gen through Deut.

An Understandable Version

So, my advice is not to make it difficult for those who turn to God from among the Gentiles, but to write [urging] them to avoid [eating] what is contaminated by [its association with] idol worship, from sexual immorality, from [eating] strangled animals and from [drinking] blood. [For] every city has had for many generations people who proclaim [the teaching of] Moses, reading [his writings] in the synagogues every Sabbath day."

The Expanded Bible

"So I think [conclude; judge] we should not bother [trouble; cause trouble for] the Gentiles who are turning to God. Instead, we should write a letter to them telling them these things: Stay away from food that has been offered to idols (which makes it unclean) [^L polluted by idols], any kind of sexual sin [or prohibited marriages; C the Greek word could mean any sexual sin, or marriages viewed as incestuous by OT law], eating animals that have been strangled [^C leaving the blood inside, which the OT law prohibited; Gen. 9:4], and blood [^C consuming blood was forbidden in the OT law; Lev. 17:10–12]. They should do these things, because for a long time in every city the law of Moses has been taught [^L Moses has been

preached/proclaimed; ^creferring to the Torah (the Law)]. **And it is still read in the synagogue every Sabbath day.**" [^c These guidelines were to keep from offending pious Jews in the community and so promote unity in the Church.]

Jonathan Mitchell NT

"Hence (or: Because of which), I myself am now judging and deciding not to continue making it more difficult for, or to be troubling or harassing, the folks from the ethnic multitudes (the nations; the non-Jews) [who] are progressively turning upon (= turning around to) God,

"however (or: but yet), to send word by a letter for them to be habitually holding themselves away from (constantly abstaining from) the effects of ceremonial pollution from (or: belonging and pertaining to) the idols – as well as from the prostitution ([note: may also have reference to temple idol worship]; or: sexual immorality; [p45 omits this phrase]) – and from [something that was] strangled [i.e., where the blood was not drained out], also from blood [comment: these were prohibitions from the Law, in Lev. 17 & 18; D adds: Also, whatever you would not normally want to be happening to yourselves, do not do to others].

"For you see, Moses – from out of [the] original (beginning; = ancient) generations – continually has folks repeatedly making public proclamation of him, in city after city within the synagogues, being habitually read aloud in correspondence with every sabbath."

P. Kretzmann Commentary

Wherefore my sentence is that we trouble not them which from among the Gentiles a returned to God,

but that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day.

Kretzmann's **commentary** for Acts 15:13–21 has been placed in the **Addendum**.

Syndein/Thieme

"Wherefore my judgment is {James is rendering a decision as the head of the Church}, that we trouble not them, who from among the Gentiles are turned to God."

"But that we write unto them, that they abstain from idolatry {worshiping false gods}, and from fornication {having sex in connection with false religions}, and from things strangled {eating meat where the blood was not drained - which taints the meat but was a practice of the Gentiles of the day to strangle the animal and not drain the blood}, and from bloods."

{Note: 'Bloods' here is plural. It refers to murder. In this day, if you killed a member of a family, that family killed a member of your family in retaliation and murder was prohibited.}

{Note: In this day, we now have a situation where the gentiles will now be evangelizing unbelieving Jews. In order for the Jews to listen to them, certain things will distract from their listening to the gospel. So for the benefit of the unbelievers, believers are to 'give up' certain things under the Law of Expediency.}

"For Moses of old time has in every city those that preach him, being read in the synagogues every Sabbath day."

Translation for Translators

James continued by saying, "Therefore I have decided that we(inc) should stop bothering the non-Jewish people who are turning away from their sins and turning to God. That is, we should stop demanding that they obey all our laws and rituals. Instead, we should write a letter to them requiring only four things: They should not eat meat/food that people have offered to idols, they should not have sex with someone to whom they are not married, they should not eat meat from animals that have been killed by being strangled {people have strangled}, and they should not eat the blood of animals. In many cities, for a very long time people have been proclaiming the laws that Moses wrote [MTY], laws prohibiting those things. And every ◀Sabbath/Jewish day of rest▶ those laws are read {someone reads those

laws} in the Jewish meeting places. So if the non-Jews want to know more about those laws, they can find out in our meeting houses.”

The Voice

James: So here is my counsel: we should not burden these outsiders who are turning to God. We should instead write a letter, instructing them to abstain from four things: first, things associated with idol worship; second, sexual immorality; third, food killed by strangling; and fourth, blood. My reason for these four exceptions is that in every city there are Jewish communities where, for generations, the laws of Moses have been proclaimed; and on every Sabbath, Moses is read in synagogues everywhere.

Bible Translations with Many Footnotes:

Lexham Bible

Therefore I conclude we should not cause difficulty for those from among the Gentiles who turn to God, but we should write a letter to them to abstain from the pollution of idols and from sexual immorality and from what has been strangled and from blood. For Moses has those who proclaim him in every city from ancient generations, because he [*Here “because” is supplied as a component of the participle (“is read aloud”) which is understood as causal] is read aloud in the synagogues on every Sabbath.”

NET Bible®

“Therefore I conclude⁵⁷ that we should not cause extra difficulty⁵⁸ for those among the Gentiles⁵⁹ who are turning to God, but that we should write them a letter⁶⁰ telling them to abstain⁶¹ from things defiled⁶² by idols and from sexual immorality and from what has been strangled⁶³ and from blood. For Moses has had those who proclaim him in every town from ancient times,⁶⁴ because he is read aloud⁶⁵ in the synagogues⁶⁶ every Sabbath.”

⁵⁷tn Or “I have decided,” “I think.” The verb κρίνω (krinw) has a far broader range of meaning than the often-used English verb “judge.” BDAG 568 s.v. κρίνω 3 places this use in Acts 15:19 in the category “judge, think, consider, look upon” followed by double accusative of object and predicate. However, many modern translations give the impression that a binding decision is being handed down by James: “it is my judgment” (NASB, NIV); “I have reached the decision” (NRSV). L&N 22.25, on the other hand, translate the phrase here “I think that we should not cause extra difficulty for those among the Gentiles.” This gives more the impression of an opinion than a binding decision. The resolution of this lies not so much in the lexical data as in how one conceives James’ role in the leadership of the Jerusalem church, plus the dynamics of the specific situation where the issue of Gentile inclusion in the church was being discussed. The major possibilities are: (1) James is handing down a binding decision to the rest of the church as the one who has ultimate authority to decide this matter; (2) James is offering his own personal opinion in the matter, which is not binding on the church; (3) James is voicing a consensus opinion of all the apostles and elders, although phrasing it as if it were his own; (4) James is making a suggestion to the rest of the leadership as to what course they should follow. In light of the difficulty in reconstructing the historical situation in detail, it is best to use a translation which maintains as many of the various options as possible. For this reason the translation “Therefore I conclude” has been used, leaving open the question whether in reaching this conclusion James is speaking only for himself or for the rest of the leadership.

⁵⁸tn Or “trouble.” This term is a NT hapax legomenon (BDAG 775 s.v. παρενοχλέω).

⁵⁹tn Or “among the nations” (in Greek the word for “nation” and “Gentile” is the same).

⁶⁰tn The translation “to write a letter, to send a letter to” for ἐπιστέλλω (epistellw) is given in L&N 33.49.

⁶¹tn Three of the four prohibitions deal with food (the first, third and fourth) while one prohibition deals with behavior (the second, refraining from sexual immorality).

Since these occur in the order they do, the translation “abstain from” is used to cover both sorts of activity (eating food items, immoral behavior).

^{sn} Telling them to abstain. These restrictions are not on matters of salvation, but are given as acts of sensitivity to their Jewish brethren, as v. 21 makes clear. Another example of such sensitivity is seen in 1 Cor 10:14-11:1.

^{62tn} Or “polluted.”

^{63sn} What has been strangled. That is, to refrain from eating animals that had been killed without having the blood drained from them. According to the Mosaic law (Lev 17:13-14), Jews were forbidden to eat flesh with the blood still in it (note the following provision in Acts 15:20, and from blood).

^{64tn} Grk “from generations of old”; the translation “fr. ancient times” is given by BDAG 192 s.v. γενεά 3.b.

^{65tn} The translation “read aloud” is used to indicate the actual practice; translating as “read” could be misunderstood to mean private, silent reading.

^{66sn} See the note on synagogue in 6:9.

^{sn} A synagogue was a place for Jewish prayer and worship, with recognized leadership (cf. Luke 8:41). Though the origin of the synagogue is not entirely clear, it seems to have arisen in the postexilic community during the intertestamental period. A town could establish a synagogue if there were at least ten men. In normative Judaism of the NT period, the OT scripture was read and discussed in the synagogue by the men who were present (see the Mishnah, m. Megillah 3-4; m. Berakhot 2).

The Spoken English NT

So my judgment is that we shouldn't^{cc} make things more difficult for people who are turning to God from among the Gentiles.

We should just instruct them to stay away from things that have been polluted by idols, from sexual immorality, from things that have been strangled, and from blood.^{dd}

After all, Moses has had people to preach him in every city from ancient times.^{ee} He's read aloud in the synagogues^{ff} every Sabbath.”

^{cc.} Lit. “So I judge/reckon not to.”

^{dd.} Some mss leave out “from sexual immorality” and/or “from things that have been strangled.”

^{ee.} Lit. “generations.”

^{ff.} Prn. sinn-a-goggz.

Wilbur Pickering's New T.

Therefore I judge that we should not create difficulty for those who are turning to God from among the ethnic nations,⁷ but that we write to them to abstain from things polluted by idols, from fornication, from what is strangled, and from blood. For from ancient generations Moses has in every city those who preach him, being read in the synagogues every Sabbath.”

(7) This way of stating it leaves an opening for making a distinction between Gentile and Jewish believers. By chapter 21 this had become a serious problem.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "For this reason, I judge not to be troubling the [ones] turning to God from the Gentiles, but to write instructions to them to be abstaining from the pollutions of the idols and from sexual sin and from the strangled [animal] and from blood.

"For Moses from ancient generations has in every city the ones preaching him, being read aloud in the synagogues every Sabbath."

Benjamin Brodie's trans.

Therefore, as for me, I conclude that we do not trouble [antagonize] those from among the Gentiles who are turning [conversion] to God.

However, for the purpose of instructing them, they should make it a practice [as a means of furthering social life with Jews] to abstain from the pollutions of idols,

including [a short, itemized list] from illicit sex and from a strangled animal and from blood,

For Moses, who from past generations has been publicly proclaimed throughout the city, is preserved as he is being publicly read by someone in synagogues on every Sabbath [don't eliminate the wisdom of the Mosaic Law entirely]."

Charles Thomson NT

To God all his works are known from eternity; therefore it is my judgement not to disquiet those of the Gentiles who turn to God; but to enjoin them to abstain from the pollutions of idols, and fornication, and what is strangled, and blood, because from generations of old Moses hath in every city them who preach him, being read in the synagogue every sabbath. V. 18 is included for context.

Context Group Version

Therefore my judgment is, that we not trouble those that from among the ethnic groups turn to God; but that we write to them, that they abstain from the pollutions of images, and from the sexual perversion, and from the strangled things, and from the blood. For Moses from generations of old has in every city those that proclaim him, being read in the community centers every Sabbath.

Far Above All Translation

Therefore I judge that we should not trouble those Gentiles *who are* turning to God, but should write to them to refrain from the polluted *accompaniments* of the idols, and *from* fornication, and *anything* strangled, and *from* blood. For Moses from early generations has had those *who* preach him in various cities, he being read every Sabbath in the synagogues."

Modern Literal Version 2020

Hence, I am deciding not to trouble the ones from the Gentiles, who are turning lives over to God; but to inform them by letter: to abstain from the pollutions of idols, and from fornication, and from the thing strangled, and from blood. For* Moses has the ones who preach him in every city, from ancient generations, being read in the synagogues every Sabbath.

New American Standard

Therefore, it is my judgment that we do not cause trouble for those from the Gentiles who are turning to God, but that we write to them that they abstain from things contaminated [Lit *the pollutions of*] by idols, from acts of sexual immorality, from what has been strangled [i.e., to retain the blood], and from blood. For from ancient generations Moses has those who preach him in every city, since he [i.e., the books of Moses, Gen through Deut] is read in the synagogues every Sabbath."

New Matthew Bible

Known to God are all his works from the beginning of the world. Therefore my recommendation is that we not trouble those who from among the Gentiles are turned to God, but that we write to them to keep themselves from the defilement of idols, from fornication, from things strangled, and from blood. For Moses since ancient times has had those who preach him in every city, and he is read in the synagogues every Sabbath day. A portion of v. 18 is placed with this passage for context.

Revised Geneva Translation

"Therefore my judgment is that we do not trouble those of the Gentiles who have turned to God,

"but that we write to them to abstain from filthiness of idols, and from fornication, and from that which is strangled, and from blood.

"For Moses has, for generations, had those who preach him in every city (seeing he is read in the synagogues every Sabbath)."

Webster's Translation

Wherefore my sentence is, that we trouble not them, who from among the Gentiles are turned to God:

But that we write to them that they abstain from pollutions of idols, and from lewdness, and from things strangled, and from blood.

For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath.

The gist of this passage:

19-21

Acts 15:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (διό) [pronounced DEE-oh]	<i>consequently, for which cause, therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
krinô (κρίνω) [pronounced KREE-no]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	1 st person singular, present active indicative	Strong's #2919
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
parenochlêō (παρενοχλέω) [pronounced par-en-okh-LEH-oh]	<i>to trouble, to cause trouble in a matter, to annoy, to harass further</i>	present active infinitive	Strong's #3926
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
ethnê (ἔθνη) [pronounced EH-th-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484

Translation: Therefore, I, [even] I keep on concluding to stop causing trouble to the (ones) from the gentiles...

Very literally, James begins his final conclusion by saying, “Consequently [or, therefore], I, [even I], keep on judging [or, determining, coming to a conclusion]....

In fact, take a look at how dramatically different various translators treated these three words:

Bible in Basic English	For this reason my decision is,...
Bible in Worldwide English	So now, this is what I think.
J. B. Phillips	"I am firmly of the opinion that...
NIRV	"Now here is my decision.
Casual English Bible	"Here's what I think we should do about it.
The Living Bible	"And so my judgment is that...
American English Bible	'Therefore, I've decided...
Common English Bible	"Therefore, I conclude that...
Revised Ferrar-Fenton Bible	"I am therefore of opinion that...
God's Truth (Tyndale)	Wherefore my sentence is,...
Urim-Thummim Version	Therefore my decree is...
New Catholic Bible	"Therefore, I have come to this decision.
New Jerusalem Bible	'My verdict is, then,...
NRSV (Anglicized Cath. Ed.)	Therefore I have reached the decision that...
The Scriptures 2009	"Therefore I judge that...

Is James simply weighing in? Is he just giving his opinion? Or has he come to a conclusion? Has he made his decision, having heard all the relevant facts?

How do we make a determination here? How do we come to a conclusion? In this case, it is pretty easy. We compare what James says that should be done (vv. 19–21) to the final written decision (vv. 22–29). James is essentially saying that he has come to a conclusion, and his conclusion is ratified by the Apostles and elders who are there.

James brings his message to a conclusion. In the Scriptures, he was actually given the greatest period of time to *speak*, as his conclusion here will appear to be the *compromise* position which this council comes up with.

Obviously, they should not try to keep causing problems for the gentiles, subjecting them to all of these additional laws and regulations. Except, well, to some extent, they will.

Bear in mind, we are reading what took place. We do not have any additional text along the lines, *and guided by the Spirit, they wrote this directive*. Or, *and they came to the right decision to make*.

Since we do not have any language like this included in the narrative, we have to carefully reach a conclusion ourselves. However, relevant Scriptures will guide us in this evaluation of what they did. And, just as we came to the correct conclusion back in Acts 1 that the Apostles do not elect replacement Apostles; we will come to the conclusion that, church councils do not determine Church Age doctrines, even if they have all come to an agreed upon position.

Acts 15:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epistrephō (ἐπιστρέφω) [pronounced ep-ee-STREF-oh]	turning (back, around), returning, coming back; reverting; being caused to return, bringing back	masculine plural, present active participle, dative, locative or instrumental case	Strong's #1994
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909

Acts 15:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: ...who are turning to God.

Before we read James' final determination, we will hear from his own mouth how he came to this conclusion.

There are a considerable number of gentiles who have been turning to God, and we have spent several chapters studying these men.

What the council does not want to do is to hinder gentiles from coming to God. And, quite obviously, this is a correct position to take. Part of the problem with nation Israel is, they did not make much of an attempt to reach the gentiles. As we have seen and will see in the book of Acts, gentile and Jewish interaction was not something which was encouraged (not by religious or national doctrine).

Acts 15:19 **Therefore, I, [even] I keep on concluding to stop causing trouble to the (ones) from the gentiles who are turning to God.** (Kukis mostly literal translation)

James is absolutely correct at this point that they should do nothing to discourage gentiles from turning to God.

Acts 15:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
epistállō (ἐπιστέλλω) [pronounced <i>ep-ee-STEHL-low</i>]	<i>to inform by letter; to send a message (by letter), to communicate (by letter), to enjoin (by writing)</i>	aorist active infinitive	Strong's #1989
autous (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: **Instead, [we should] inform them (by letter)...**

James believes that this ought to be done by letter, probably distributed to the many churches.

It should be obvious that such a letter of their decision would go to the churches and not be given out to random gentiles.

In a way, this might be considered the first epistle. It is perhaps for this reason that we are studying this chapter in the book of Acts. Both Paul and Peter are there for this session and both men, sometime in the future, will be writing and sending out their understanding of a variety of doctrinal issues. At some point, these letters will be recognized as authoritative (which is how they were first accepted early on).

The letter which they are writing here, even though we will read its content, is an example of a misstep by the Apostles. We are not going to read later, “Remember that letter that we sent you? Well, you can pretty much toss that one into the bin.” However, we will read specific conclusions that Paul comes to in 1Corinthians which are different from this, *the Epistle from the Apostles at Jerusalem*.

Acts 15:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ἀπέχομαι (ἀπέχομαι) [pronounced ap-EHKH-om-ahee]	<i>to abstain, to hold one's self off, to refrain (from)</i>	present middle infinitive	Strong's #567
τῶν (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
αἰσγήματα (αἰσγήματα) [pronounced al-ihs-GHAME-aht-ah]	<i>pollutions, contaminations; (ceremonially) defilements; condemnations</i>	neuter plural noun, genitive/ablative case	Strong's #234
τῶν (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
εἰδῶλα (εἰδῶλα) [pronounced iī-doe-lah]	<i>idols, images (of a heathen god) (for worship), likenesses (of something otherworldly); by implication, false gods, heathen gods</i>	neuter plural noun; genitive/ablative case	Strong's #1497

Translation: ...to continue abstaining from pollutions of idols,...

I am going to interpret this verse to concentrate upon one particular topic, as opposed to four. Idolatry was a very big thing in the Roman empire, and James is chiefly saying, “Let’s tell them to avoid idolatry and all things which pertain to idolatry.”

Now, in terms of practices taking place at these new local churches—the nature of which entity is not really completely understood by the Apostles who are forming such churches as a result of their evangelism—there ought to be no idolatry taking place in these local churches, and that certainly makes sense.

Listen to me on this, do you know what we do *not* have from the first century churches? Crosses, T-bars (a more accurate representation of what the cross actually looked like), statues of Jesus (on or off the cross), statues of Mary (the mother of the humanity of Jesus), religious paintings, any sort of visual representation of any of the Apostles. What do we have from the first century? Words. The words of the Apostles and the words of those closely associated with the Apostles. That is what God has given us from this time period.

Acts 15:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τῆς (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
πορνεία (πορνεία, ας, ῆ) [pronounced <i>por-NĪ-ah</i>]	<i>sexual immorality (including adultery and incest), fornication; figuratively, idolatry</i>	feminine singular noun, genitive/ablative case	Strong's #4202

Translation: ...[which may include] sexual immorality,...

Many of the idolatrous religions of that day included sexual promiscuity. The so-called *priests and priestesses* would often engage in immoral practices with some of those who came into the heathen temples of worship.

What we read here is completely reasonable.

Acts 15:20d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
πνικτός (πνικτός) [pronounced <i>pnihk-TOSS</i>]	<i>(something) strangled, throttled, (neuter concretely) an animal choked to death (not bled)</i>	neuter singular adjective, genitive/ablative case	Strong's #4156

Translation: ...[animals which have been] strangled,...

The Jewish religion, which was quite prominent at this time, worshiped God by offering up animal sacrifices. Their offerings were quite bloody, as the blood represented the spiritual death of Jesus. In contrast to this, Greek and Roman religions distinguished themselves by offering up animals which they strangled. Blood was not drained out of the animals.

Acts 15:20e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
háima (αἷμα, ατος, τό) [pronounced <i>HI-mah</i>]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, genitive/ablative case	Strong's #129

Translation: ...and blood.

As a result, the meat was not drained of blood, and those who partook of the meat in a heathen temple were eating meat filled with the blood of that animal.

So there were some well-known religious practices taking place among the gentiles, and these practices were not to be taken up by the local churches (we are not reading the epistle yet; we are reading James' words).

Acts 15:20 **Instead, [we should] inform them (by letter) to continue abstaining from pollutions of idols, [which may include] sexual immorality, [animals which have been] strangled, and blood.** (Kukis mostly literal translation)

Read very carefully the New European Version Commentary: *This was a concession to the weakness of the Jewish Christians; sometimes to make peace within a church, we have to make concessions.*²⁷ Is this all that is happening? Is the Jewish church down in Jerusalem telling the gentile church up in Antioch, "Listen, just give in on a few things, so that we can feel comfortable together." And so they did???

In case you don't get it, this is subtle, but potentially problematic. This is not how churches are to interact. "Listen, you there up north in Antioch need to accept just the smallest amount of legalism. What we are going to suggest is very minor and most of you will agree with it right up front." That is not the way it is to be done.

They are not quite doing that in this letter, which is why it has been so difficult for later generations to understand what is taking place here.

Now, just in case you think I have got it wrong, Paul is going to, in one of his epistles (1Corinthians), set everything strait on this topic.

While Paul's letters set up the practices and standards of the Church Age, one of those practices is not going to the practice of the elders meeting at a central church and making determinations of church policy from that meeting.

Acts 15:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Môseus/Môsês/ Môusês (Μωσεύς/ Μωσής/Μωϋσής) [pronounced <i>moce- YOOÇ, moh-SACE, mao-SACE</i>]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun; nominative case	Strong's #3475
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
geneai (γενεαί) [pronounced <i>ghen-eh- ĭ</i>]	<i>generations; families; races, genealogies; nations, ages, [periods of] time</i>	feminine plural noun; genitive/ablative case	Strong's #1074

²⁷ From <https://www.n-e-v.info/acts15.html> accessed October 30, 2023.

Acts 15:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archaios (ἀρχαῖος) [pronounced ar-KHAIH-yoss]	<i>that has been from the beginning, original, primal, old ancient; [spoken of men, things, times, conditions; (them of) old (time)]</i>	feminine plural adjective, genitive/ablative case	Strong's #744
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
There appears to be another meaning here that I am missing.			
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172
This is variously translated, <i>in every city (town), throughout the cities, in each city, in city after city, city by city, in various cities</i> . Literally, this reads, <i>according to the norm or standard of a city</i> .			
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
kêrussô (κηρύσσω) [pronounced kay-ROOS-so]	<i>proclaiming, publishing; heralding (as a public crier), especially divine truth (the gospel): preaching; the one preaching, preacher</i>	masculine plural, present active participle; accusative case	Strong's #2784
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: For you see, Moses, from generations past in every city...

"When it comes to the Law of Moses, this council," says James, "does not need to provide additional restrictions or regulations. This is because right now and in the past, in every city, Moses is taught."

To some extent, what James is requiring makes perfect sense. There were some awful practices taking place at gentile centers of worship, and this was not to become a part of any gentile assembly before Jesus Christ.

Acts 15:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, present active indicative	Strong's #2192

Acts 15:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
synagôgai (συναγωγαὶ) [pronounced soon-ag-oh-GUY]	<i>synagogues, assemblies, congregations; assemblage of persons; specifically Jewish synagogues (plces for meetings)</i>	feminine plural noun, dative, locative or instrumental case	Strong's #4864
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
pan (πᾶν) [pronounced pahñ]	<i>each, every, any, anything; all, entire; anyone, all things, everything; some [of all types]</i>	neuter singular adjective, accusative case	Strong's #3956
sabbaton (σάββατον) [pronounced SAHB-baht-on]	<i>Sabbath [day, week]; seventh day; Saturday</i>	neuter singular noun, accusative case	Strong's #4521
anaginôskô (ἀναγινώσκω) [pronounced an-ag-in-OCE-ko]	<i>reading (aloud); distinguishing between, recognizing, knowing accurately, acknowledging</i>	masculine singular, present passive participle, nominative case	Strong's #314

Translation: ...keeps on having in the synagogues, on every Sabbath day, a reading.

On any given Saturday in any synagogue, one could go and hear the teachings of Moses, if they so choose. "Therefore," reasons James, "this council does not have to give these gentiles additional requirements, like circumcision or obeying the Law of Moses."

To put it another way, if these people want to learn about Moses, that is out there available to them.

The newly formed church, at this time, saw no real distinction between themselves and the synagogues. They believed it reasonable for them to go into any synagogue and teach Jesus because Jesus is the fulfillment of all they are being taught at that synagogue. Now, obviously, those Jews who ran these synagogues, who had not believed in Jesus, did not see it that way. They were following the traditions of a hundred generations, and they viewed these Christians as interlopers.

This decision made by James seems to understand that there would be gatherings of believing gentiles in various cities (which would include some Jews as well).

Acts 15:21 For you see, Moses, from generations past in every city keeps on having in the synagogues, on every Sabbath day, a reading. (Kukis mostly literal translation)

Acts 15:19–21 Therefore, I, [even] I keep on concluding to stop causing trouble to the (ones) from the gentiles who are turning to God. Instead, [we should] inform them (by letter) to continue abstaining from pollutions of idols, [which may include] sexual immorality, [animals which have been] strangled, and blood. For you see, Moses, from generations past in every city keeps on having in the synagogues, on every Sabbath day, a reading. (Kukis mostly literal translation)

The Expanded Bible tells us: *These guidelines were to keep from offending pious Jews in the community and so promote unity in the Church.*²⁸

We have wonderful modern-day applications of this which help us to see that the Expanded Bible has got it wrong here. You have two people: the *offender* (the person who does something questionable) and the *offendee* (the person who is offending, and so, they tell you that they are offended). In 2023 (and I don't know how long this is going to last), there is a class of people who are *confused in the realm of gender*; and so they make up their own person set of pronouns, which they expect you to learn and apply to them anytime you refer to them using a pronoun. And they will just about have a heart attack if you use the wrong pronoun or *misgender* them (when their gender is confusing or obviously the exact opposite of what they say it is). They, as the *offendee*, think that they ought to be able to dictate exactly how you are to *gender them* and what pronouns to use. However, in reality, it ought to be up to the person interacting with them. The offender should get to make the call, "Do I want to play along with this silly fantasy or not?"

This is the correct way to function here. Paul made this correction in 1Corinthians 8. If you are concerned that you might be offending another believer who is nearby and watching you engage in a legitimate activity, but one that offends him in some way—you choose whether or not to stop offending that believer (or unbeliever).

Let me give you an example. A pastor is teaching a lesson and he notices someone in the congregation who is sexually confused. He can come down hard on that set of sins or, at the end of the service, he can make the gospel message clear to that person and to anyone else who is there. There may be a new guy in the congregation with long hair. The pastor can come down hard on this guy with the Scripture on long hair, or he can let it go and make sure to give the gospel message at the end.

Acts 15:19–21 Therefore, I have come to the conclusion that we stop harassing those gentiles who have turned to God. At most, we should encourage them to continue to stay away from all forms of idolatry, which can include sexual immorality, animals which have been strangled, and partaking of meat where the blood has not been drained. Even today, and going back for many generations, Moses is read in every city, in all of the synagogues on every Sabbath day. (Kukis paraphrase)

Moving forward in this narrative, I want you to keep these things in mind.

Preliminary Considerations of the Jerusalem Council

1. There is no prescription in the epistles for the heads of church to gather and to pass along a list of rules which other churches must follow.
2. Although the writers of the epistles laid out absolutes for churches to follow, there was no indication that this was the result of a meeting, a discussion and a vote.
3. The epistles from Paul, Peter and James were not the result of a vote or a group discussion. These men wrote as moved by the Holy Spirit.
4. Since this is the only epistle (letter) written to other churches from a group, as it were, we ought to be skeptical to some degree.
5. Many of the things taking place here in this historical incident do not coincide with Church Age doctrine, as found in the epistles.
6. On the other hand, what is taking place—the infiltration of false doctrine in gentile churches—needs to be stopped.

²⁸ From <https://www.biblegateway.com/passage/?search=Acts%2015&version=EXB> accessed October 30, 2023.

Don't misunderstand what I am saying here. It is reasonable for churches to, on occasion, meet, discuss and vote. Generally speaking, when church policy is being set, this is usually the purview of the **pastor-teacher**, although some things may be laid upon the board of deacons for actions

There is also the phenomenon of satellite churches in the Church Age with the advent of some technologies. For instances, there are a number of smaller churches which are spun off of Berachah Church where previously R. B. Thieme, Jr. and currently R. B. Thieme, III are the pastors of that spinoff group. Because the teaching and electronic signal originates from Berachah Church, it is reasonable for them, on occasion, to set some policies for the smaller group. This should be rare and usually as a response to a problem situation which that local group cannot seem to resolve.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The letter sent to the gentile churches up north

Although it seems as though a quarter of the translations end v. 23 with a colon, indicating a continuation, I did not want to have too many verses altogether. V. 23 was a convenient place to stop.

I am having a number of problems with the study of Acts 15. Usually, in my initial writing of commentary on any chapter, I do not consult other commentary sources. However, as I delve deeper into this chapter, I am wondering if any commentators are feeling a wave of skepticism here.

Problems with the Jerusalem Council (by Kukis)

1. Regarding what we have studied, and in consideration of what we are about to study (the letter sent to the gentile believers), there are things which are off to me.
2. Were the Apostles supposed to gather and take votes on various points of doctrine?
3. Were elders to meet, air out some problems and difficulties, and then allow James, the Lord's half-brother, to make the final decision?
4. Should this have included other elders from the Jerusalem church?
5. Is one church (or location) supposed to oversee other churches and make the rules for them?
6. Paul, Peter and James, men who are here at this council, wrote a number of epistles. At any time, did any of these men say, "Okay, I think that I have a good letter here, but let me call a council together and get their input on it"? Obviously, that never became a practice.
7. I am not saying that we, as Church Age believers, ought to be engaging in the things which the Jerusalem Council forbids; but I am suggesting that it comes off as bordering on legalism.
8. I am not questioning whether this series of incidents took place or not; I am sure that they did. This is their historical record in the Word of God. I am questioning whether what is taking place here is what should have been done.
9. What we have here we might call *foot-in-the-door* legalism. That is, James has chosen a small handful of reasonable regulations to which every church will voluntarily subject themselves to. And, if something else comes up, maybe he will just add this to the list. In terms of disallowed practices within any local church, there is nothing wrong with the four things on this list.
10. You might argue, doesn't James have great authority? Can't he call the shots here? Paul doesn't object, right? James does have some authority and he also has a sin nature. Paul had a lot of authority, but he also had a sin nature, which accounts for his final trip to Jerusalem, which was a big mistake. In fact, this mistake was such a big deal that it will be featured in **Acts 20–28** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)).
11. Even though Paul does not object in this chapter, he will lay out the correct way to understand issues like these in 1Corinthians 8:4–13, which is covered extensively in *License or Liberty; Doubtful Things in Corinth* by R. B. Thieme, Jr. (unfortunately, out of print right now). Got questions covers this **topic** as well.
12. What ought to be clear is, it is not correct practice for there to be a head Apostle (or whatever) and

Problems with the Jerusalem Council (by Kukis)

regular meetings of church elders (of various churches) with the result of a memo being handed down and distributed to all churches.

13.

This is another case of something which takes place in the history of the early church which is not necessarily prescriptive.

We learn about the early history of the church in the book of Acts. We learn about the faith and practices which we should observe in the epistles.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When it comes to dividing up these verses, some translations begin the letter with *from...to...* (which is not really supported by the Greek text, but it is in line with common English sensibilities); and others begin the letter with the word *Greetings*. In a number of instances, I began this letter in the next passage after this one. In at least one instance, I simply placed all of v. 23 with the next passage.

Then it was considered by the apostles and by the elders with all the ekklesia, choosing men out from them to send to Antioch with Paul and Barnabas, [including] Judas (the one being called Barsabbas) and Silas, men being leaders in the brothers. Being written by a hand of them, the Apostles and the elders and the brothers, to the (ones) in Antioch and Syria and Cilicia, to brothers, the (ones) out from the gentiles: "To keep on greeting.

Acts
15:22–23

Then it seemed good to the apostles and to the elders, along with all the church, to select men out from among them to send to Antioch with Paul and Barnabas. [These men included] Judas ([also] called Barsabbas) and Silas, men who were leaders among the brothers. Having written [a letter] by their hand, [as coming from] the Apostles, the elders and the brothers [and being carried] to those in Antioch, Syria and Cilicia, to the brothers out of the gentiles. [The letter read:] "Greetings.

The Apostles, elders and others in the church decided that sending a hand-delivered letter to Antioch was the best way to go. They chose some men to go along with Paul and Barnabas. Two of those men were Judas (also called Barsabbas) and Silas, men who had shown themselves to be leaders. They composed a letter, which was sent to those in Antioch, Syria, and Cilicia. This letter will be sent specifically to their gentile brothers. This letter comes directly from the Apostles, the elders and the brothers in the Judæan region. This letter begins like this: "Greetings.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) Then it was considered by the apostles and by the elders with all the ekklesia, choosing men out from them to send to Antioch with Paul and Barnabas, [including] Judas (the one being called Barsabbas) and Silas, men being leaders in the brothers. Being written by a hand of them, the Apostles and the elders and the brothers, to the (ones) in Antioch and Syria and Cilicia, to brothers, the (ones) out from the gentiles: "To keep on greeting.

Complete Apostles Bible Then it seemed best to the apostles and the elders, together with the whole church, to send men being chosen from them to Antioch, together with Paul and Barnabas, namely, Judas who was also named Barsabas, and Silas, leading men among the brothers.

	Writing by their hand these things: The apostles, the elders, and the brothers, to the brothers in Antioch, and Syria, and Cilicia who are of the Gentiles: Greetings.
Douay-Rheims 1899 (Amer.)	Then it pleased the apostles and ancients, with the whole church, to choose men of their own company and to send to Antioch with Paul and Barnabas, namely, Judas, who was surnamed Barsabas, and Silas, chief men among the brethren. Writing by their hands: The apostles and ancients, brethren, to the brethren of the Gentiles that are at Antioch and in Syria and Cilicia, greeting.
Holy Aramaic Scriptures	Then, The Shlikhe {The Sent Ones/The Emissaries} and The Qashishe {The Elders}, with all The Edtha {The Assembly}, selected men from themselves, and sent them unto Antiuki {Antioch} with Paulus {Paul} and Bar-Naba {Barnabas}; Yehuda {Judah}, who is called Bar-Shaba {Barsabas}, and Shiyla {Silas}; men who were leaders with them among The Brothers. And they wrote a letter by their hands, thus: "The Shlikhe {The Sent Ones}, and The Qashishe {The Elders}, and The Brothers: To those who are in Antiuki {Antioch}, and in Suria {Syria}, and in Qiliqia {Cilicia}; The Brothers who are from the Amme {the Gentiles}: Shlama {Peace}!
James Murdock's Syriac NT	Then the legates and Elders, with all the church, chose men from among themselves, and sent them to Antioch, with Paul and Barnabas; [namely], Jude, who was called Barsabas, and Silas, men who were chiefs among the brethren. And they wrote a letter by them, thus: The legates and Elders and brethren, to them that are in Antioch, and in Syria, and in Cilicia, brethren who are from the Gentiles, greeting:...
Original Aramaic NT	Then the Apostles and the Elders, with the whole church, chose men from among them and they sent Yehuda, who is called Bar-Shaba, and Shila, to Antiakia with Paulus and BarNaba, men who were Leaders among the brethren." And they wrote an epistle by their hands thus: "The Apostles and Elders and the brethren, to those who are in Antiakia and in Syria and in Qiliqia, brethren who are of the Gentiles, peace."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then it seemed good to the Apostles and the rulers and all the church, to send men from among them to Antioch with Paul and Barnabas; Judas, named Barsabbas, and Silas, chief men among the brothers: And they sent a letter by them, saying, The Apostles and the older brothers, to the brothers who are of the Gentiles in Antioch and Syria and Cilicia, may joy be with you:...
Bible in Worldwide English	Then the apostles, and the leaders, and all the church people chose men from among themselves. They sent them to Antioch with Paul and Barnabas. They chose Judas, whose other name was Barsabbas, and Silas. They were leaders among the Christian brothers. They sent a letter with them. It said, The apostles, the church leaders, and the Christian brothers send greetings to the Christians who are not Jews in Antioch, Syria, and Cilicia.
Easy English	The leaders in Jerusalem write a letter to the Gentile believers The whole group of believers agreed with what James said. So the apostles and the other leaders decided to choose some men from among the group of believers. These men would go to Antioch with Paul and Barnabas. They chose Silas and Judas, who was also called Barsabbas. The believers all respected these men as leaders. This is the letter that they sent with those men:

'We, the apostles and leaders of the believers here say "hello" to you, our friends who also believe in Jesus. We say "hello" to all of you Gentile believers who live in Antioch, Syria and Cilicia.

| Antioch was a city, but Syria and Cilicia were regions.

Easy-to-Read Version–2008	The apostles, the elders, and the whole church wanted to send some men with Paul and Barnabas to Antioch. The group decided to choose some of their own men. They chose Judas (also called Barsabbas) and Silas, men who were respected by the believers. The group sent the letter with these men. The letter said: From the apostles and elders, your brothers. To all the non-Jewish brothers in the city of Antioch and in the countries of Syria and Cilicia. Dear Brothers:...
God's Word™	Then the apostles, the spiritual leaders, and the whole church decided to choose some of their men to send with Paul and Barnabas to the city of Antioch. They chose Judas (called Barsabbas) and Silas, who were leaders among the believers. They wrote this letter for them to deliver: From the apostles and the spiritual leaders, your brothers. To their non-Jewish brothers and sisters in Antioch, Syria, and Cilicia. Dear brothers and sisters,...
Good News Bible (TEV)	Then the apostles and the elders, together with the whole church, decided to choose some men from the group and send them to Antioch with Paul and Barnabas. They chose two men who were highly respected by the believers, Judas, called Barsabbas, and Silas, and they sent the following letter by them:...
J. B. Phillips	<p>The Church's deputation: the message to Gentile Christians</p> <p>Then the apostles, the elders and the whole Church agreed to choose representatives and send them to Antioch with Paul and Barnabas. Their names were Judas, surnamed Barsabbas, and Silas, both leading men of the brotherhood. They carried with them a letter bearing this message: "The apostles and elders who are your brothers send their greetings to the brothers who are Gentiles in Antioch, Syria and Cilicia.</p>
The Message	<p>Everyone agreed: apostles, leaders, all the people. They picked Judas (nicknamed Barsabbas) and Silas—they both carried considerable weight in the church—and sent them to Antioch with Paul and Barnabas with this letter:</p> <p>From the apostles and leaders, your friends, to our friends in Antioch, Syria, and Cilicia:</p> <p>Hello!</p>
NIRV	<p>A Letter Is Written to Gentile Believers</p> <p>Then the apostles, the elders and the whole church decided what to do. They would choose some of their own men who were leaders among the believers. They would send them to Antioch with Paul and Barnabas. So they chose Judas Barsabbas and Silas. They were leaders among the believers. Here is the letter they sent with them.</p> <p>The apostles and elders, your brothers, are writing this letter.</p> <p>We are sending it to the Gentile believers in Antioch, Syria and Cilicia.</p> <p>Greetings.</p>
New Life Version	<p>Then the missionaries and the church leaders and the whole church chose some men from among them. They were to be sent to the city of Antioch with Paul and Barnabas. They chose Judas Barsabbas and Silas. These men were leaders among the Christians.</p> <p>They sent them with this letter: "The missionaries and church leaders and Christians greet the brothers who are not Jews in Antioch and Syria and Cilicia.</p>
Thought-for-thought translations; dynamic translations; paraphrases:	
Casual English Bible	<p>JEWISH LETTER: "DEAR NON-JEWS . . ."</p> <p>Top leaders in the church—apostles and the older men—decided James had a good idea. So did the whole group of believers. They would send two delegates to</p>

Antioch, with Paul and Barnabas. These delegates, leaders in the church, were Judas, also known as Barsabbas, along with Silas. [13] The men took this letter to believers in Antioch:

Dear non-Jewish believers who live in Antioch, Syria, and Cilicia, [14]

We send our warmest greetings to you. We're your brothers—the apostles and other church leaders in Jerusalem.

¹³15:22 Many Bible experts say this Silas was probably the man, also known as Silvanus, who later joined Paul on mission trips (Acts 15:40; 2 Corinthians 1:19).

¹⁴15:23 The apostle Paul came from the region of Cilicia (Acts 21:39), in what is now southern Turkey. Asia was an important region in what is now western Turkey, along the coast. Ephesus was perhaps the most important city in that area.

Contemporary English V.

The apostles, the leaders, and all the church members decided to send some men to Antioch along with Paul and Barnabas. They chose Silas and Judas Barsabbas, who were two leaders of the Lord's followers. They wrote a letter that said: We apostles and leaders send friendly greetings to all of you Gentiles who are followers of the Lord in Antioch, Syria, and Cilicia.

Goodspeed New Testament

Then the apostles and elders with the whole church resolved to select representatives and send them with Paul and Barnabas to Antioch. They were Judas who was called Barsabbas, and Silas, both leading men among the brothers. They were the bearers of this letter: "The apostles and the brothers who are elders send greeting to the brothers of heathen birth in Antioch, Syria, and Cilicia.

New Berkeley Version
New Living Translation

The Letter for Gentile Believers

Then the apostles and elders together with the whole church in Jerusalem chose delegates, and they sent them to Antioch of Syria with Paul and Barnabas to report on this decision. The men chosen were two of the church leaders [*Greek were leaders among the brothers.*]—Judas (also called Barsabbas) and Silas. This is the letter they took with them:

"This letter is from the apostles and elders, your brothers in Jerusalem. It is written to the Gentile believers in Antioch, Syria, and Cilicia. Greetings!

The Passion Translation

The apostles and elders and the church of Jerusalem chose delegates to go to Antioch in Syria. They chose Judas, called Barsabbas, and Silas, both leaders in the church, to accompany Paul and Barnabas. They sent with them this letter: "Greetings from the apostles and pastors, and from your fellow believers—to our non-Jewish brothers and sisters living in Antioch in Syria and the nearby regions.

Plain English Version

The church leaders wrote to the Christians that are not Jews

Then Jesus's special workers, the church leaders, and all the Christians in Jerusalem picked 2 of their leaders to go with Paul and Barnabas, and take this news to the Christians in the city called Antioch, in Syria country. One man was Judas Barsabbas, and the other man was Silas. So the church leaders wrote a letter for them to take with them. They wrote,

"This letter is from Jesus's special workers, and from the other church leaders in Jerusalem. We are writing to you Christian people that are not Jews, that live in Antioch, and in the rest of Syria country, and in Cilicia country. You are like brothers and sisters to us.

Radiant New Testament

A Letter to Gentile Believers

Then the apostles, elders, and the whole church decided to choose some of their own men and send them to Antioch with Paul and Barnabas. They chose Judas Barsabbas and Silas, who were leaders among the believers. Here's the letter they sent with them:

From the apostles and elders, your brothers.

To the Gentile believers in Antioch, Syria, and Cilicia.

Greetings.

UnfoldingWord Simplified T. The apostles and the other elders, along with all the other believers in Jerusalem, accepted what James had said. Then they decided that they should choose men from among themselves and that they should send them, along with Paul and Barnabas, to Antioch, to let the believers there know what the leaders at Jerusalem had decided. So they chose Judas, who was also called Barsabbas, and Silas. These were both leaders among the believers at Jerusalem. Then they wrote the following letter that they asked Judas and Silas to take to the believers at Antioch: "We apostles and elders who are your fellow believers send our greetings to you as we write this to you non-Jewish believers who live in Antioch and other places in the provinces of Syria and Cilicia.

William's New Testament Then the apostles and elders in cooperation with the whole church passed a resolution to select and send some men of their number with Paul and Barnabas to Antioch. These were Judas, who was called Barsabbas, and Silas, leading men among the brothers. They sent this letter by them: "The apostles and elders as brothers send greeting to the brothers from among the heathen in Antioch, Syria, and Cilicia.

Partially literal and partially paraphrased translations:

American English Bible Well after that, the Apostles, elders, and the whole congregation was unanimously in favor of sending men whom they'd selected from among themselves back to Antioch. So among those who traveled there with Paul and Barnabas were Judas (who was called **Barsabbas**) and **Silas**... Leading men from among the brothers. V. 23 is placed with the next passage for context.

Beck's American Translation .
Breakthrough Version At that time, it seemed *good* to the missionaries and the older *men* together with *the* whole assembly, after selecting men from them, to send to Antioch together with Paul and Barnabas, Judah (the *one* called Barsabas) and Silas, leading men among the brothers, after writing through their hand, "*From*: The missionaries and the older brothers. *To*: The brothers throughout Antioch, Syria, and Cilicia, the ones from non-Jews. Welcome.

Common English Bible **Letter to the Gentile believers**
The apostles and the elders, along with the entire church, agreed to send some delegates chosen from among themselves to Antioch, together with Paul and Barnabas. They selected Judas Barsabbas and Silas, who were leaders among the brothers and sisters. They were to carry this letter:... A portion of v. 23 is placed with the next passage for context.

Len Gane Paraphrase So it pleased the Apostles and elders as well as the whole church to send chosen men from their group to Antioch along with Paul and Barnabas--Judas surnamed Barsabas and Silas, chief men among the brethren. They wrote to them in this way: The Apostles, elders, and brothers. Greetings to the brethren who are Gentiles in Antioch, Syria, and Cilicia.

A. Campbell's Living Oracles Then it seemed good to the Apostles and elders, and all the congregation, to send to Antioch, with Paul and Barnabas, chosen men from among themselves, namely, Judas, surnamed Barsabas, and Silas, men of principal account among the brethren; writing by their hands these things: The Apostles, and elders, and brethren, to the brethren from among the Gentiles in Antioch, and Syria, and Cilicia, greeting:...

New Advent (Knox) Bible Thereupon it was resolved by the apostles and presbyters, with the agreement of the whole church, to choose out some of their own number and despatch them to Antioch with Paul and Barnabas; namely, Judas who was called Barsabas, and Silas, who were leading men among the brethren. And they sent, by their hands,

this message in writing; To the Gentile brethren in Antioch, Syria and Cilicia, their brethren the apostles and presbyters send greeting.

NT for Everyone

The letter to the churches

Then the apostles and elders, with the whole assembly, decided to send people from their number, Judas Barsabbas and Silas (men well thought of by the Christian community) to Antioch with Paul and Barnabas. 23 They sent a letter with them, which read as follows. A portion of v. 23 is placed with the next passage for context.

20th Century New Testament

It was then decided by the Apostles and the Officers, with the assent of the whole Church, to choose some of their number, and send them to Antioch with Paul and Barnabas. Those chosen were Judas (called Barsabas) and Silas, who were leading men among the Brethren. They were bearers of the following letter--'The Apostles, and the Brothers who are the Officers of the Church, send their greetings to the Brethren of Gentile birth in Antioch, Syria, and Cilicia.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

Then the apostles and elders, with the whole church, were pleased to send chosen men from among their own number to Antioch with Paul and Barnabas, specifically Judas Barsabbas and Silas, ranking men among the brothers. They wrote letters by them to this effect: "From the apostles and elders and brothers, to the brothers who come from the Gentiles in Antioch and Syria and Cilicia, greetings:"

Revised Ferrar-Fenton Bible

Then it seemed good to the apostles and elders, with the whole assembly, that men should be chosen from among themselves to send to Antioch with Paul and Barnabas—Judah, called Barsabas, and Silas, leading men in the brotherhood writing by their hand:... A portion of v. 23 is placed with the next passage for context.

Free Bible Version

Then the apostles and elders, together with the whole church, decided it would be good to choose some representatives and send them to Antioch with Paul and Barnabas. They chose Judas Barsabbas and Silas, leaders among the brothers, and sent them with this letter:

"Greetings from us, the apostles and elders and brothers, to the non-Jewish* brothers in Antioch, Syria, and Cilicia:...

God's Truth (Tyndale)

Then pleased it the Apostles and elders with the whole congregation, to send chosen men of their own company to Antioche with Paul and Barnabas. They sent Judas called also Barsabas, and Silas, which were chief men among the brethren, and gave them letters in their hands after this manner.

The Apostles, elders and brethren send greetings unto the brethren which are of the Gentiles in Antioch, Syria and Cilicia.

International Standard V

The Reply of the Church

Then the apostles, the elders, and the whole church decided to choose some of their men to send with Paul and Barnabas to Antioch. These were Judas, who was called Barsabbas, and Silas, who were leaders among the brothers.

They wrote this letter for them to deliver: [Lit. They wrote through their hand]

"From: [The Gk. lacks From] The apostles and the elders, your brothers

To: Their gentile brothers in Antioch, Syria, and Cilicia.

Greetings.

Montgomery NT

Then it seemed good to the apostles and the elders, together with the whole church, to select some of their number, and to send them to Antioch with Paul and Barnabas. The men chosen were Judas called Bar-Sabbas, and Silas, leading men among the brethren. They took with them the following letter. "The apostles and older brothers send greeting to the Gentile Brotherhood throughout Antioch and Syria and Cilicia;...

Riverside New Testament	Then it seemed good to the apostles and the elders, with the whole church, to select men from themselves and to send them to Antioch with Paul and Barnabas; namely, Judas called Barsabbas, and Silas, men esteemed among the brethren. They wrote and sent by their hands the following letter: "The Apostles and the Brethren who are elders, to the Brethren from the Gentiles in Antioch and Syria and Cilicia: Greeting.
Urim-Thummim Version	Then pleased it the Apostles and elders, with the whole ekklesia, to send chosen men from their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: And they wrote letters by them after this style; The Apostles and elders and brethren send greeting to the brethren that are of the Gentiles in Antioch and Syria and Cilicia:...
Weymouth New Testament	Thereupon it was decided by the Apostles and Elders, with the approval of the whole Church, to choose suitable persons from among themselves and send them to Antioch, with Paul and Barnabas. Judas, called Bar-sabbas, and Silas, leading men among the brethren, were selected, and they took with them the following letter: "The Apostles and the elder brethren send greeting to the Gentile brethren throughout Antioch, Syria and Cilicia.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **The council's letters**

- Then the apostles and elders together with the whole Church de - cided to choose representatives from among them to send to Antioch with Paul and Barnabas. These were Judas, known as Barsabbas, and Silas, both leading men among the brothers. They took with them the following letter:... A portion of v. 23 will be placed with the next passage for context.

1Thes 1:1; 1P 5:12

- 22. The final decision of the "Council" of Jerusalem, as it is presented here, is doubtless the best the apostles and the Holy Spirit could do at the time. Let us frankly say that the settlement could only be provisional and lacked doctrinal justification. To impose Jewish laws was to penalize non-Jews; it was also a way of saying that the Church was unable to live according to the "newness" of the Gospel, free of the past, free of religious discipline. In fact, a few years later, there was no question of these laws since the Church had freed itself of the Jewish community, just as it had been rejected by the Jews.

The Heritage Bible

Then it was the opinion of the apostles and elders, with the whole church, to send chosen men of themselves to Antioch with Paul and Barnabas, namely, Judas surnamed Barsabas, and Silas, governing men among the brothers,

Writing through their hand these things: The apostles and elders, and brothers, to those throughout Antioch, and Syria, and Cilicia, brothers out of the races, greeting:...

New American Bible (2011) **Letter of the Apostles.**

Then the apostles and presbyters, in agreement with the whole church, decided to choose representatives and to send them to Antioch with Paul and Barnabas. The ones chosen were Judas, who was called Barsabbas, and Silas, leaders among the brothers. This is the letter delivered by them: "The apostles and the presbyters, your brothers, to the brothers in Antioch, Syria, and Cilicia of Gentile origin: greetings.

New Catholic Bible

The Letter of the Apostles. Then the apostles and the elders, with the approval of the whole Church, decided to choose representatives from their number and to send them with Paul and Barnabas to Antioch. They sent Judas, who was called Barsabbas,^[c] and Silas, leaders in the community, to deliver the following letter:... The rest of v. 23 will be placed with the next passage for context.

[c] *Barsabbas*: otherwise unknown. Silas is perhaps Paul's coworker (from Acts 15:40 on).

New Jerusalem Bible Then the apostles and elders, with the whole church, decided to choose delegates from among themselves to send to Antioch with Paul and Barnabas. They chose Judas, known as Barsabbas, and Silas, both leading men in the brotherhood, and gave them this letter to take with them: 'The apostles and elders, your brothers, send greetings to the brothers of gentile birth in Antioch, Syria and Cilicia.

NRSV (Anglicized Cath. Ed.) **The Council's Letter to Gentile Believers**

Then the apostles and the elders, with the consent of the whole church, decided to choose men from among their members [*Gk from among them*] and to send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leaders among the brothers, with the following letter: 'The brothers, both the apostles and the elders, to the believers [*Gk brothers*] of Gentile origin in Antioch and Syria and Cilicia, greetings.

Revised English Bible–1989 Then, with the agreement of the whole church, the apostles and elders resolved to choose representatives and send them to Antioch with Paul and Barnabas. They chose two leading men in the community, Judas Barsabbas and Silas, and gave them this letter to deliver: From the apostles and elders to our brothers of gentile origin in Antioch, Syria, and Cilicia. Greetings!

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Then the emissaries and the elders, together with the whole Messianic community, decided to select men from among themselves to send to Antioch with Sha'ul and Bar-Nabba. They sent Y'hudah, called Bar-Sabba, and Sila, both leading men among the brothers, with the following letter:

From: The emissaries and the elders, your brothers

To: The brothers from among the Gentiles throughout Antioch, Syria and Cilicia
Greetings!

Hebraic Roots Bible Then it seemed good to the apostles and the elders, with all the congregation, to send chosen men from them to Antioch with Paul and Barnabas, Judas having been surnamed Barsabas, and Silas, leading men among the brothers, writing by their hand these things: The apostles and the elders and the brothers, to those throughout Antioch, and Syria, and Cilicia, brothers from the nations: Greeting.

Holy New Covenant Trans. The delegates, the elders, and the whole group of called out people wanted to send some men with Paul and Barnabas to Antioch in Syria. The called out community decided to choose some of their own men. They chose Judas, Barsabbas, and Silas. These men were respected by the brothers in Jerusalem. The called out people sent the letter with these men. The letter said: "From the delegates and elders, your brothers. To all non-Jewish brothers in the city of Antioch and in the countries of Syria and Cilicia: "Dear Brothers...

The Scriptures 2009 Then it seemed good to the emissaries and elders, with all the assembly, to send chosen men from among them to Antioch with Sha'ul and Barnaba: Yehuḥah being called Barsabba, and Silas, leading men among the brothers, having written by their hand this: The emissaries and the elders and the brothers, To the brothers who are of the nations in Antioch, and Suria, and Kilikia: Greetings.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...then [It] supposes [to] the delegates and [to] the [men] older with all the congregation choosing men from them to send to antioch with the paul and [with] barnabas judas the [man] being called barsabbas and silas men ruling in the brothers [Men] Writing {are} through hand [of] them The Delegates and The Older Brothers [to] the in the antioch and syria and cilicia brothers the [men] from nations to enjoy...

Awful Scroll Bible	As-when-that time it deems the sent-out ones and the elders, with the whole of they called-out, to direct, themselves calling-out men of them, to Antioch, with Paul and Barnabas, Judas, being put-a-name-upon of Barsabbas, and Silas, leading men from-among the brothers, writing by their hand moreover-these things, "The sent-out ones and the elders and the brothers are to rejoice! To the brothers, that are from the nations throughout Antioch, and Syria, and Cilicia ...
Concordant Literal Version	Then it seems good to the apostles and the elders, together with the whole ecclesia, choosing men from among them, to send to Antioch, together with Paul and Barnabas, Judas, called Bar-Sabbas, and Silas, leading men from among the brethren." writing through their hand as follows: "The apostles and the elders and the brethren, to the brethren at Antioch and Syria and Cilicia, out of the nations: Rejoice!"
exeGesés companion Bible	Then the apostles and elders with the whole ecclesia think well to send select men of their own company to Antioch with Paulos and Bar Nabi - Yah Hudah called Bar Sabah and Silas - governing men among the brothers. And through them, they scribe thus: The apostles and elders and brothers to the brothers of the goyim in Antioch and Syria and Cilicia: Cheers!
Orthodox Jewish Bible	Then it was mekabel (received) by the Moshiach's Shlichim and the Zekenim with the entire Kehillah to choose anashim from them to send to Syrian Antioch with Rav Sha'ul and Bar-Nabba, also Yehudah called Bar-Sabba, and Sila, all manhigim among the Achim b'Moshiach, With the following iggeret: "From the Achim b'Moshiach, Moshiach's Shlichim and the Zekenim: to the Achim b'Moshiach throughout Antioch and Syria and Cilicia, to those from among the Nations, Shalom!
Rotherham's Emphasized B.	Then seemed it good, unto the Apostles and the Elders with the whole' Assembly, to send chosen' men from among them unto Antioch, with Paul and Barnabas,—even Judas who is called Barsabbas, and Silas, men taking a lead among the brethren: writing through their hand— The Apostles and the Elder' Brethren <unto the brethren throughout Antioch and Syria and Cilicia who are from among the nations> wish joy!
Worrell New Testament	Then it seemed good to the apostles and elders, with the whole assembly, to send men, chosen from themselves, to Antioch with Paul and Barnabas; Judas who is surnamed Barsabas, and Silas—leading men among the brethren; having written through their hand thus: "The apostles, and the elders, brethren, to the brethren from the gentiles throughout Antioch and Syria and Cilicia, greeting:...

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then the apostles and the elders, together with the whole church, decided to select some of their men to go to Antioch with Paul and Barnabas—Judas, who was called Barsabbas, and Silas [also called Silvanus, both], leading men among the brothers. With them they sent the following letter:... A portion of v. 23 is placed with the next passage for context.
An Understandable Version	Then it seemed wise to the apostles and the elders, [along] with the entire church, to select men from their number and send them with Paul and Barnabas to Antioch. So, they chose Judas, who was [also] called Barsabbas, and Silas, [who were] principal men among the brothers. This is what they wrote [in the letter]: "[This is]

The Expanded Bible	<p>from your brothers, the apostles and elders [of the Jerusalem church]: Greetings to [our] Gentile brothers in Antioch, Syria and Cilicia.</p> <p>Letter to Gentile Believers</p> <p>The apostles, the elders, and the whole church decided to send some of their men with Paul and Barnabas to Antioch. They chose Judas [^Lcalled] Barsabbas [1:23] and Silas [15:40; 1 Thess. 1:1], who were ·respected by [or leaders among] the ·believers [^Lbrothers (and sisters)]. ·They sent the following letter with them [^LWriting by their hand; ^Can idiom for composing and sending a letter]:</p> <p style="padding-left: 40px;">From the apostles and elders, your brothers.</p> <p style="padding-left: 40px;">To all the Gentile ·believers [^Lbrothers (and sisters)] in Antioch, Syria, and Cilicia:</p> <p style="padding-left: 40px;">Greetings!</p>
Jonathan Mitchell NT	<p>At that point it seemed [good; favorable] to the sent-forth folks and the older men (or: elders), together with the whole called-out community, to send adult men – folks picked out (or: chosen; selected; spoken-forth) from among their midst – into Antioch along with Paul and Barnabas, [namely], Judah – the one normally being called Barsabbas – and Silas (probably = Silvanus), men normally taking the lead among the brothers (= fellow believers), after writing [D adds: a letter] by their hand [D adds: presently containing this]: "[From:] The emissaries (sent-forth folks) and the older men (or: the elders) – brothers (or: the older brothers; [other MSS: as well as the brothers {= fellow believers; = your brothers}]), To: The brothers down in Antioch, Syria and Cilicia – to those from out of the ethnic multitudes (nations; non-Jews) – to continue to be rejoicing! (= Greetings!)</p>
Syndein/Thieme	<p>Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas . . . namely, Judas, surnamed Barsabas, and Silas, chief men among the brethren.</p> <p>{The written policy of the Jerusalem Meeting- verses 23-29}</p> <p>And they wrote letters by them after this manner {means a quote or the gist of the letter}, "The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia."</p>
Translation for Translators	<p>The church leaders sent messengers with a letter to non-Jewish believers.</p> <p style="text-align: center;"><i>Acts 15:22-29</i></p>
The Voice	<p>The apostles and the <i>other</i> elders, along with all the <i>other</i> members of the congregation, accepted <i>what James had said</i>. Then they decided that they should choose men from among themselves and that they should send them, along with Paul and Barnabas, to Antioch, to <i>let the believers there know what the leaders at Jerusalem had decided</i>. So they chose Judas, who was also called Barsabbas, and Silas, who were leaders among the believers <i>at Jerusalem</i>. Then they wrote the following letter <i>that they asked Judas and Silas to take to the believers at Antioch</i>:...</p> <p>A portion of v. 23 will be placed with the next passage for context.</p> <p>This seemed like a good idea to the apostles, the elders, and the entire church. They commissioned men from among them and sent them to Antioch with Paul and Barnabas. They sent two prominent men among the believers, Judas (also known as Barsabbas) and Silas, to deliver this letter:</p> <p style="padding-left: 40px;">The brotherhood, including the apostles and elders in Jerusalem, send greetings to the outsider believers in Antioch, Syria, and Cilicia.</p>

Bible Translations with Many Footnotes:

Lexham Bible

The Letter from the Council

Then it seemed best to the apostles and the elders, together with the whole church, to send men chosen from among them to Antioch with Paul and Barnabas—Judas who was called Barsabbas and Silas, men who were leaders among the brothers—

NET Bible®	<p>writing this letter [*Here the direct object is supplied from context in the English translation] to be delivered by them: [Literally “by their hand”]...</p> <p>Then the apostles and elders, with the whole church, decided⁶⁷ to send men chosen from among them, Judas called Barsabbas and Silas,⁶⁸ leaders among the brothers, to Antioch⁶⁹ with Paul and Barnabas. They sent this letter with them:⁷⁰</p> <p>^{67tn} BDAG 255 s.v. δοκέω 2.b.β lists this verse under the meaning “it seems best to me, I decide, I resolve.”</p> <p>^{68sn} Silas. See 2 Cor 1:19; 1 Thess 1:1; 2 Thess 1:1 (= Silvanus).</p> <p>^{69sn} Antioch was a city in Syria (not Antioch in Pisidia).</p> <p>^{map} For location see JP1-F2; JP2-F2; JP3-F2; JP4-F2.</p> <p>^{70tn} Grk “writing by their hand” (an idiom for sending a letter).</p>
The Spoken English NT	<p><i>The Apostles and Elders of Jerusalem Send a Letter to the Gentile Believers</i></p> <p>Then it seemed appropriate to the apostles and elders, together with the whole community, to choose men from among them to send to Antioch with Paul and Barnabas. They chose Judas (known as Barsabbas⁹⁹) and Silas, both leaders among the brothers and sisters.</p> <p>Then they sent them with this letter:^{hh}</p> <p>From the apostles and elders, your brothers. Greetings to the Gentile brothers and sisters in Antioch, Syria and Cilicia.ⁱⁱ</p> <p>⁹⁹ Prn. bar-sob-us.</p> <p>^{hh} Lit. “writing through their hand.”</p> <p>ⁱⁱ Prn. sil-liss-ee-a.</p>
Wilbur Pickering’s New T.	<p>The edict</p> <p>Then it pleased the apostles and the elders, with the whole congregation, to send chosen men from among them to Antioch with Paul and Barnabas: Judas (the one called Barsabas) and Silas, leading men among the brothers. They wrote by their hand the following:</p> <p>“The apostles and the elders and the brothers, to the Gentile brothers in Antioch, Syria and Cilicia: Greetings.</p>
Literal, almost word-for-word, renderings:	
Analytical-Literal Translation	<p>Then it seemed good to the apostles and the elders, with the whole assembly, having chosen men from them, to send to Antioch with Paul and Barnabas, Judas (the one being called Barsabbas) and Silas, leading men among the brothers, having written by their hand these [things]: “The apostles and the elders and the brothers, to the brothers [and sisters], the [ones] from the Gentiles, in Antioch and Syria and Cilicia, greetings!</p>
Benjamin Brodie’s trans.	<p>Afterwards, it was decided by the apostles and overseers along with the entire assembly, to send men who were selected from among them to Antioch together with Paul and Barnabas: Judas, the one who was called Barsabbas, and Silas, men who were considered to be leaders [a supporting delegation respected among the people] among the brethren.</p> <p>Writing through their hands [an introductory letter]: “The apostles, overseers, and brethren send greetings to the brethren among the Gentiles from Antioch and Syria and Cilicia .</p>
Berean Literal Bible	<p>Then it seemed good to the apostles and to the elders, with the whole church, having chosen out from them, to send men to Antioch with Paul and Barnabas: Judas called Barsabbas and Silas, leading men among the brothers, having written by their hand: “The apostles and the elders, brothers, To those brothers among the Gentiles in Antioch and Syria and Cilicia: Greetings.</p>
Bond Slave Version	<p>Then pleased it the apostles and elders with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas and Silas, chief men among the brethren: And they wrote letters by them</p>

Charles Thomson NT	<p>after this manner; The apostles and elders and brethren send greeting to the brethren which are of the Gentiles in Antioch and Syria and Cilicia.</p> <p>It was then determined by the apostles and elders, when they with the whole congregation had chosen chief men from among them, to send with Paul and Barnabas to Antioch, Judas, who is surnamed Barsabas, and Silas, leading men among the brethren, by whom they wrote the following letter. "The apostles and the elders and the brethren, to the brethren from among the Gentiles in Antioch, and Syria and Cilicia, greeting. For whatever reason, Thomson's NT places <i>greeting</i> at the beginning of v. 24.</p>
Context Group Version	<p>Then it seemed good to the emissaries and the elders, with the entire assembly, to choose men from their company, and send them to Antioch with Paul and Barnabas; [namely], Judas called Barsabbas, and Silas, chief men among the brothers: and they wrote [thus] by their hand, The emissaries and the elders, brothers, to the brothers who are from the ethnic groups in Antioch and Syria and Cilicia, greetings:...</p>
English Standard Version	<p>Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leading men among the brothers, with the following letter: "The brothers, both the apostles and the elders, to the brothers who are of the Gentiles in Antioch and Syria and Cilicia, greetings.</p>
Far Above All Translation	<p>Then the apostles and the elders with all the church decided to select <i>some</i> men from <i>among</i> them to send to Antioch with Paul and Barnabas: Judas who is surnamed Barsabbas, and Silas – leading men among the brothers.</p> <p>They wrote as follows, <i>to be taken</i> by hand personally: "From the apostles and the elders and the brothers to the Gentile brothers throughout Antioch and Syria and Cilicia, greetings.</p>
Modern English Version	<p>Then it pleased the apostles and elders, with the whole church, to send chosen men from them to Antioch with Paul and Barnabas; Judas, whose last name was Barsabas; and Silas, chief men among the brothers. And they wrote these things by their hand: The apostles and elders and brothers send greeting to the brothers, from the nations in Antioch and Syria and Cilicia.</p>
Modern Literal Version 2020	<p>Then it seemed good to the apostles and the elders, together-with the whole congregation*, to send chosen men from themselves together-with Paul and Barnabas to Antioch, leading men among the brethren: Judas surnamed Barsabbas and Silas. {Gal. 2:13-15}</p> <p>They wrote these things through their hand:</p>
New European Version	<p>The apostles and the elders and brethren, to the brethren, the ones from the Gentiles throughout Antioch and Syria and Cilicia. Hello.</p> <p>Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company and send them to Antioch with Paul and Barnabas: Judas called Barsabbas and Silas, leading men among the brothers. With them they sent the following letter: The apostles and the elders, brothers, to the brothers who are of the Gentiles in Antioch and Syria and Cilicia, greeting.</p>
New Matthew Bible	<p>Then it pleased the apostles and elders with the whole congregation to send men chosen from their own company to Antioch (in Syria) with Paul and Barnabas. They sent Judas, called also Barsabas, and Silas, who were chief men among the brethren, and gave them letters in their hands as follows:... A portion of v. 23 will be placed with the next passage for context.</p>
Niobi Study Bible	<p>The Jerusalem Decree</p> <p>Then it pleased the apostles and elders, together with the whole church, to send men chosen from their own company to Antioch with Paul and Barnabas, namely Judas surnamed Barsabbas, and Silas, chief men among the brethren. And they wrote letters to accompany them in this manner: "The apostles and elders and</p>

brethren send greetings unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia:...

Revised Geneva Translation Then it seemed good to the apostles and elders (with the whole church) to send chosen men of their own company to Antioch with Paul and Barnabas: namely, Judas (whose surname was Barsabas) and Silas, leaders among the brothers. And they wrote letters by them like this, "The Apostles, and the Elders, and the Brothers, to the Gentile Brothers in Antioch, and in Syria, and in Cilicia, greetings,..."

The gist of this passage: The men in Jerusalem make up several copies of this letter and send it with some of their own men to go back to Antioch with Paul and Barnabas. The first portion of this letter is placed in this context.

22-23

Quite frankly I do not look for textual variations in each and every verse for two basic reasons: (1) it takes a very long time to do it and (2) it yields results which are usually less than spectacular. Because there were some difficulties with the text in these two verses (with some dramatic translation differences in v. 23), I decided to go word-by-word and see if any of this is based upon the original text (that is, one translation follows on text, and another follows a different text) (that was not what was happening). Nevertheless, I will retain those differences within the Hebrew text boxes to show how, once again, the differences in the underlying text remains, for the most part, unremarkable.

Acts 15:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
dokéō (δοκέω) [pronounced dohk-EH-oh]	<i>to think, to imagine, to consider, to appear</i>	3 rd person singular, aorist active indicative	Strong's #1380
Thayer definitions: 1) to be of opinion, think, suppose; 2) to seem, to be accounted, reputed; 3) it seems to me; 3a) I think, judge: thus in question; 3b) it seems good to, pleased me, I determined.			
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
apostoloi (ἀπόστολοι) [pronounced ap-OSS-tol-oy]	<i>those sent forth, delegates, ambassadors [of the gospel], a messengers [of Christ]; transliterated, apostles</i>	masculine plural noun; dative, locative or instrumental case	Strong's #652
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588

Acts 15:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
presbutêros (πρεσβύτερος) [pronounced <i>pres-BOO-tehr-oss</i>]	<i>elders; Israelite members of the Sanhedrin; seniors, Christian presbyters; old men, aged men, ambassadors</i>	masculine plural noun; dative, locative or instrumental case	Strong's #4245
sun (σύν) [pronounced <i>soon</i>]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
holos (ὅλος, η, ον) [pronounced <i>HOH-loss</i>]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #3650
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
ekklêsía (ἐκκλησία) [pronounced <i>ek-klay-SEE-ah</i>]	<i>church, assembly, gathering, company; transliterated, ekklêsia</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1577

Translation: Then it seemed good to the Apostles and to the elders, along with all the church,...

In this meeting, the Apostles, elders and others from the church decided that it would be a good idea to put some of these issues to rest, as they were being sold by the Judaizers (which thinking would plague the early church).

They were going to sent out a letter to them, and address it primarily to the gentile believers up north (where churches of mostly gentiles were beginning to form).

What appears to be the case is, the believers are all in agreement on this basic standard, which will be put into a letter.

Acts 15:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eklegomai (ἐκλέγομαι) [pronounced <i>ek-LEHG-om-ahee</i>]	<i>selecting, making a choice, choosing (out); those chosen</i>	masculine plural, aorist middle participle; accusative case	Strong's #1586
I would have expected an infinitive here. Many translators translated this word as if an infinitive.			
andres (ἄνδρες) [pronounced <i>AHN-drehç</i>]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; accusative case	Strong's #435
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Acts 15:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel.			
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...to select men out from among them...

They wanted to send some men along who would seem serious and knowledgeable.

As is found throughout the book of Acts, we are not given any specific motivations. Why exactly do these men from Jerusalem need to be selected? What exactly is their purpose? Are they going to go up to Antioch and bring back a report? Is this a matter of interest to the church in Jerusalem? Are they checking on Antioch? Are they making sure Paul and Barnabas deliver the letter and present it publically? Are they simply excited to see what is happening up north?

Acts 15:22c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πεμπῶ (πέμπω) [pronounced <i>PEHM-poh</i>]	<i>to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another</i>	aorist active infinitive	Strong's #3992
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Ἀντιόχεια (Ἀντιόχεια) [pronounced <i>an-tee-OKH-i-ah</i>]	<i>driven against; transliterated, Antioch</i>	feminine singular proper noun location; genitive/ablative case	Strong's #490

1) Capital of Syria, situated on the river Orontes, founded by Seleucus Nicanor in 300 B.C. and named in honour of his father, Antiochus. Many Greek-Jews lived there and it was here that the followers of Christ were first called Christians.

2) A city in Pisidia on the borders Phrygia, founded by Seleucus Nicanor. Under the Romans it became a "colonia" and was also called Caesarea

sun (σύν) [pronounced <i>soon</i>]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
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The definite article below is found in the Westcott Hort text, Tischendorf's Greek text and the Scrivener Textus Receptus, but not in the Byzantine Greek text.

tō (τῷ) [pronounced <i>toe</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; dative, locative and instrumental cases	Strong's #3588
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Acts 15:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little</i> ; transliterated, <i>Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #3972
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Barnabas (Βαρνάβας) [pronounced bar-NAB-as]	<i>son of rest</i> ; transliterated <i>Barnabas</i>	masculine singular proper noun person, dative, locative or instrumental case	Strong's #921

Translation: ...to send to Antioch with Paul and Barnabas.

Paul and Barnabas, because they established many of the gentiles churches in the north. They would be the logical ones to send back there, letter in hand. They would be well-known and recognized and possibly expected to take this letter to whatever other churches they visited.

Is there an attempt here to establish a preeminence position for the church in Jerusalem? Does this open the door for them to issue directives to the other, lesser churches? This can be interpreted in a very negative way. At this point, we do not know exactly how to take it.

Acts 15:22d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Ἰουδας (Ἰουδᾶς) [pronounced ee-oo-DAHs]	<i>he shall be praised</i> ; transliterated, <i>Judah, Judas</i>	masculine singular proper noun, accusative case	Strong's #2455
This is transliterated from the Hebrew (Strong's #3063); and 10 men have this name in Scripture; and one plot of ground.			
1) the fourth son of Jacob; 2) an unknown ancestor of Christ; 3) a man surnamed the Galilean, who at the time of the census of Quirinus, excited the revolt in Galilee, Acts 5:37; 4) a certain Jew of Damascus, Acts 9:11; 5) a prophet surnamed Barsabas, of the church at Jerusalem, Acts 15:22, 27, 32; 6) the apostle, John 14:22, who was surnamed Lebbaeus or Thaddaeus, and according to opinion wrote the Epistle of Jude.; 7) the half-brother of Jesus, Matt. 13:55; 8) Judas Iscariot, the apostle who betrayed Jesus.			
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
kaleô (καλέω) [pronounced kal-EH-oh]	active: <i>called; calling aloud, uttering in a loud voice; invited</i> ; passive: <i>being called, receiving a call</i>	masculine singular present passive participle, accusative case	Strong's #2564

Acts 15:22d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Barsabâs (Βαρσαβᾶς) [pronounced <i>bar-sab-AHS</i>]	<i>son of Sabas; transliterated, Barsabbas</i>	masculine singular, proper noun, accusative case	Strong's #923
The proper noun above has two b's in the Westcott Hort text; one b in the Scrivener Textus Receptus; and two b's in the Byzantine Greek text (but with the variant reading of one b).			
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Silas (Σίλας) [pronounced <i>SEE-las</i>]	<i>woody; transliterated, Silas</i>	masculine singular proper noun, a person; accusative case	Strong's #4609

Thayer: [*Silas is*] a Roman citizen, the companion of the apostle Paul on several of his missionary journeys.

Translation: [These men included] Judas ([also] called Barsabbas) and Silas,...

There were at least two other men sent along with them: Judas (aka Barsabbas) and Silas. This is the first mention of these men in the book of Acts.

Acts 15:22e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
andres (ἄνδρες) [pronounced <i>AHN-drehç</i>]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; accusative case	Strong's #435
hêgeomai (ἡγέομαι) [pronounced <i>hayg-EH-ohm-ahee</i>]	<i>leading, commanding (with official authority), having the rule over, being chief (count, esteem, governor, judge); figuratively, considering; accounting; supposing, thinking</i>	masculine plural, present (deponent) middle/passive participle, accusative case	Strong's #2233
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοίς) [pronounced <i>toyce</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, dative, locative or instrumental case	Strong's #80

Translation: ...men who were leaders among the brothers.

These two men seemed to be leaders among the brothers in the Judæan region.

There is nothing wrong with having systems of authorities within a local church. Are they leaning toward establishing a preeminent church which can make decisions for other churches?

Remember, at this point, even the concept of a local church has not been yet developed. What is accepted practice is not clearly laid out anywhere, and this church decree from Jerusalem will simply name some things which should not be found at local church assemblies.

Acts 15:22 Then it seemed good to the apostles and to the elders, along with all the church, to select men out from among them to send to Antioch with Paul and Barnabas. [These men included] Judas ([also] called Barsabbas) and Silas, men who were leaders among the brothers. (Kukis mostly literal translation)

Acts 15:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
graphô (γράφω) [pronounced GRAF-oh]	<i>being written, committed to writing; composing; in reference to Old Testament Scripture: it is written, it stands written</i>	masculine plural, aorist active participle, nominative case	Strong's #1125
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
cheir (χείρ, χειρός, ἡ) [pronounced khīr]	<i>hand; handwriting; found in a figurative sense: by [or from] the power [might, activity, means, help, hand] of someone</i>	feminine singular noun; genitive or ablative case	Strong's #5495
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: Having written [a letter] by their hand,...

The letter was written by hand—probably just by one person—and it was likely signed by a number of men. Or, in the alternative, when Paul and Barnabas showed up with such a letter, that would be good enough.

What appears to be the case—I am making an educated guess here—is that there is one letter to emanate from Jerusalem; which the implication that each local church ought to make a copy of it for their records.

Acts 15:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588

Acts 15:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apostoloi (ἀπόστολοι) [pronounced ap-OSS-tol-oy]	<i>those sent forth, delegates, ambassadors [of the gospel], a messengers [of Christ]; transliterated, apostles</i>	masculine plural noun; nominative case	Strong's #652
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
presbutêros (πρεσβύτερος) [pronounced pres-BOO-tehr-oss]	<i>elders; Israelite members of the Sanhedrin; seniors, Christian presbyters; old men, aged men, ambassadors</i>	masculine plural noun; nominative case	Strong's #4245
The next two words are missing in the Westcott Hort text and Tischendorf's Greek text, but they are found in the Byzantine Greek text and in the Scrivener Textus Receptus.			
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
Given the overall sentence structure, it would make sense for <i>kai hoi</i> to be found here. The ESV, generally an excellent text, accepts the Westcott Hort text and translates v. 23b accordingly. ²⁹			
If you are interested in the comparison, read v. 23 in the ESV, then read it in the Far and Above Any Translation. The ESV follows the Westcott Hort text here, and the FAAT follows the Byzantine Greek text and the Scrivener Textus Receptus instead. Quite frankly, after looking at both translations, you might be thinking, <i>well, that was a big waste of my time!</i>			
Certain translations, which go back to the original languages, deal with this kind of minutiae constantly, but you would never know it. They simply choose a lane and stay in it, whether that lane is following a specific Greek text or reviewing the Greek text when necessary.			
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, nominative case	Strong's #80

Translation: ...[as coming from] the Apostles, the elders and the brothers...

The letter is coming from the Apostles, elders and other brothers in Judæa. I lean towards many of them signing this letter, although we do not know that to be the case.

The next time Paul goes to Jerusalem, he will feel himself drawn there by his emotions, and it will be a mistake. Much of the end of the book of Acts will be all about this incident and the blow back (**divine discipline**) that Paul received.

²⁹ Only because I compared these texts side-by-side did I even notice what the ESV had done.

If there were any other councils held at Jerusalem, I am unaware of them.

Acts 15:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toyce</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Antiócheia (Ἀντιόχεια) [pronounced <i>an-tee-OKH-i-ah</i>]	<i>driven against; transliterated, Antioch</i>	feminine singular proper noun location; accusative case	Strong's #490
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Suria (Συρία) [pronounced <i>soo-REE-ah</i>]	<i>exalted; transliterated, Syria, Tsyria</i>	feminine singular proper noun/location; accusative case	Strong's #4947
Thayer: <i>Syria [is] a region of Asia bounded on the north by Taurus and Amanus ranges, on the east by the Euphrates and Arabia, on the south by Palestine, and the west by Phoenicia and the Mediterranean.</i>			
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Kilikía (Κιλικία) [pronounced <i>kil-ik-EE-ah</i>]	<i>the land of Celix; transliterated, Cilicia</i>	feminine singular proper noun location; genitive/ablative case	Strong's #2791

Thayer: *[Cilicia is] a maritime province in the southeast of Asia Minor, boarding on Pamphylia in the west, Lycaonia and Cappadocia in the north and Syria in the east. Its capital, Tarsus, was the birth place of Paul.*³⁰

Translation: ...[and being carried] to those in Antioch, Syria and Cilicia,...

The letter was to be hand-carried to the believers in Antioch, Syria and Cilicia.

The agreed upon position was, this letter was to dictate some basic policy of the gentile local churches. It was not simply for Antioch, but for all gentile churches.

Again, at this point, exactly what a local church is and what it does, is undefined (it will become better defined as time continues in the epistles). But, whatever it is, there would be the limitations on it listed on this missive from Jerusalem.

³⁰ Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #2791.

Acts 15:23d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, dative, locative or instrumental case	Strong's #80
tois (τοίς) [pronounced <i>toyce</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel.			
ethnê (ἔθνη) [pronounced <i>EHTH-nay</i>]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484

Translation: ...to the brothers out of the gentiles.

The letter is primarily addressed to the gentile believers in the north. Obviously, Jewish believers were already circumcised and the activities mentioned in this letter would not be done by Jewish men, believers or not.

Acts 15:23e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chairô (χαίρω) [pronounced <i>KHAI-row</i>]	<i>to rejoice, be glad; to rejoice exceedingly; to be well, thrive; in salutations, hail!; at the beginning of letters: to give one greeting, salute</i>	present active infinitive	Strong's #5463

Translation: [The letter read:] "Greetings.

Properly, the letter begins here, reading, *greetings*.

Acts 15:23 Having written [a letter] by their hand, [as coming from] the Apostles, the elders and the brothers [and being carried] to those in Antioch, Syria and Cilicia, to the brothers out of the gentiles. [The letter read:] "Greetings. (Kukis mostly literal translation)

Acts 15:22–23 Then it seemed good to the apostles and to the elders, along with all the church, to select men out from among them to send to Antioch with Paul and Barnabas. [These men included] Judas ([also] called Barsabbas) and Silas, men who were leaders among the brothers. Having written [a letter] by their hand, [as coming from] the Apostles, the elders and the brothers [and being carried] to those in Antioch, Syria and Cilicia, to the brothers out of the gentiles. [The letter read:] "Greetings. (Kukis mostly literal translation)

A number of important believers meet and discuss what sort of limitations, if any, should be placed upon these new gatherings of gentiles which appear to be popping up everywhere. Some people who are important names

in the early church—Peter, James, Paul and Barnabas—gather and discuss a previous, ill-thought out directive; and they gather and discuss putting out an agreed upon statement. James appears to be the one with the greatest authority, and what he says appears to be the way that the Jerusalem church goes.

Acts 15:22–23 The Apostles, elders and others in the church decided that sending a hand-delivered letter to Antioch was the best way to go. They chose some men to go along with Paul and Barnabas. Two of those men were Judas (also called Barsabbas) and Silas, men who had shown themselves to be leaders. They composed a letter, which was sent to those in Antioch, Syria, and Cilicia. This letter will be sent specifically to their gentile brothers. This letter comes directly from the Apostles, the elders and the brothers in the Judæan region. This letter begins like this: “Greetings. (Kukis paraphrase)

Translations treat this letter as starting at different points (some beginning with *from...to...* and some beginning with the word *greetings* (or its equivalent). In order to preserve these different approaches, I placed all or a portion of v. 23 below in the some of the translations below.

This letter runs from vv. 23–29. Because of its length, I spread it out over three or four passages (if all of v. 23 is in the previous passage, then the letter is spread out over four passages).

Because we have heard that certain ones from us have agitated you with words, upsetting the souls of you [all], [saying to be circumcised and to keep the Law], by (which we did not order); it seemed (good) to us, coming to be of one mind, having selected men to send face to face with you [all], with the beloved ones of us, Barnabas and Paul, men giving up the souls of them for the name of the Lord Jesus Christ.

Acts
15:24–26

Because we heard that certain (men) [supposedly] from us have troubled you [all] with words, [and] unsettling your souls, [saying to get circumcised and to keep the Law], [things] which we did not command. It seemed (good) to us, having come to one mind [on this thing] to select men to send directly to you [all], along with our beloved [brothers] Barnabas and Paul, men delivering their souls over for the name of the Lord Jesus Christ.

It has come to our attention that certain men, supposedly sent from us, have troubled you with their words, causing your souls to become confused and subverted. These men have been saying things like, you must be circumcised and you must follow the Law, things which we have not commanded you to do. Therefore, we discussed this situation and came to an agreement. It seemed like the prudent thing to do would be to send you this missive in the hands of our beloved brothers, Barnabas and Paul, who have risked their lives for the name of the Lord Jesus Christ.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) Because we have heard that certain ones from us have agitated you with words, upsetting the souls of you [all], [saying to be circumcised and to keep the Law], by (which we did not order); it seemed (good) to us, coming to be of one mind, having selected men to send face to face with you [all], with the beloved ones of us, Barnabas and Paul, men giving up the souls of them for the name of the Lord Jesus Christ.

Complete Apostles Bible Inasmuch as we have heard that some went out from among us and troubled you with words, unsettling your souls, saying, 'that you must be circumcised and keep the law'--to whom we gave no such command--

	it seemed best to us, having come to be of the same mind, to send men being chosen to you, with our beloved Barnabas and Paul, men having given over their lives for the sake of the name of our Lord Jesus Christ..
Douay-Rheims 1899 (Amer.)	Forasmuch as we have heard that some going out from us have troubled you with words, subverting your souls, to whom we gave no commandment: It hath seemed good to us, being assembled together, to choose out men and to send them unto you, with our well beloved Barnabas and Paul: Men that have given their lives for the name of our Lord Jesus Christ.
Holy Aramaic Scriptures	To us it was heard that men from us had went out, and were troubling you with words, and overthrowing your souls, when they were saying that you are to be circumcised, and be observing The Namusa {The Law}; that which we have not commanded them! Because of this, when we were all assembled, we had determined and chose men, and have sent them unto you, with Paulus {Paul} and Bar-Naba {Barnabas}, our dear ones; men who have delivered up their souls for The Name of Maran Eshu Meshikha {Our Lord Yeshua, The Anointed One}.
James Murdock's Syriac NT	We have heard, that some have gone from us and disquieted you, by discourses, and have subverted your minds, by saying, That ye must be circumcised and keep the law; things which we have not commanded them. Therefore we all have thought fit, when assembled, to choose and send men to you, with our beloved Paul and Barnabas, men who have given up their lives for the name of our Lord Jesus Messiah.
Original Aramaic NT	"We hear that men among us went out and have alarmed you with words and have subverted your souls, as they were saying, 'Be circumcised and keep The Law', which we have not commanded them." "Therefore we counseled when we all assembled and we chose men and sent them to you with our beloved friends, Paulus and Barraba," "Men who have surrendered themselves for the name of Our Lord Yeshua The Messiah."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Because we have knowledge that some who went from us have been troubling you with their words, putting your souls in doubt; to whom we gave no such order; It seemed good to us, having come to an agreement together, to send these men to you, with our well loved Barnabas and Paul, Men who have given up their lives for the name of our Lord Jesus Christ.
Bible in Worldwide English	We have heard that some of our people visited you and talked to you. They taught things that troubled you and made you believe wrong things. They said, "You must be circumcised like the Jews and keep the law." We did not tell them to teach you this. All of us gathered here have chosen some men. We are sending them with our dear brothers, Barnabas and Paul. Barnabas and Paul have been willing to die for the name of our Lord Jesus Christ.
Easy English	We have heard that some men from our group have confused your thoughts. These men came to you and they taught you without our authority. The things that they said were not right and they have upset you. So now we have all met together. We have agreed what to do about this problem. We have chosen some men to bring this message to you. They will travel with our good friends, Barnabas and Paul. These two men have worked as servants of the Lord Jesus Christ. Because of that, they have almost lost their lives.

Easy-to-Read Version—2008	We have heard that some men have come to you from our group. What they said troubled and upset you. But we did not tell them to do this. We have all agreed to choose some men and send them to you. They will be with our dear friends, Barnabas and Paul. Barnabas and Paul have given their lives to serve our Lord Jesus Christ.
<i>God's Word™</i>	Dear brothers and sisters, We have heard that some individuals who came from us have confused you with statements that disturb you. We did not authorize these men to speak. So we have come to a unanimous decision that we should choose men and send them to you with our dear Barnabas and Paul. Barnabas and Paul have dedicated their lives to our Lord, the one named Jesus Christ. A portion of v. 23 is included for context.
Good News Bible (TEV)	We have heard that some who went from our group have troubled and upset you by what they said; they had not, however, received any instruction from us. And so we have met together and have all agreed to choose some messengers and send them to you. They will go with our dear friends Barnabas and Paul, who have risked their lives in the service of our Lord Jesus Christ.
J. B. Phillips	“The apostles and elders who are your brothers send their greetings to the brothers who are Gentiles in Antioch, Syria and Cilicia. Since we have heard that some of our number have caused you deep distress and have unsettled your minds by giving you a message which certainly did not originate from us, we are unanimously agreed to send you chosen representatives with our well-loved Barnabas and Paul—men who have risked their lives for the name of our Lord Jesus Christ. A portion of v. 23 is included for context.
<i>The Message</i>	We heard that some men from our church went to you and said things that confused and upset you. Mind you, they had no authority from us; we didn't send them. We have agreed unanimously to pick representatives and send them to you with our good friends Barnabas and Paul. We picked men we knew you could trust, Judas and Silas—they've looked death in the face time and again for the sake of our Master Jesus Christ.
NIRV	We have heard that some of our people came to you and caused trouble. You were upset by what they said. But we had given them no authority to go. So we all agreed to send our dear friends Barnabas and Paul to you. We chose some other men to go with them. Barnabas and Paul have put their lives in danger. They did it for the name of our Lord Jesus Christ.
New Life Version	We have heard that some from our group have troubled you and have put doubt in your minds. They said that you must go through the religious act of becoming a Jew and you must keep the Law of Moses. We did not tell them to say these things. All of us have wanted to send men to you with our much-loved Paul and Barnabas. Their lives have been in danger for the name of our Lord Jesus Christ.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>Dear non-Jewish believers who live in Antioch, Syria, and Cilicia, [14] We send our warmest greetings to you. We're your brothers—the apostles and other church leaders in Jerusalem.</p> <p>We got word that some of our church folks came to you recently and said things that confused you and stirred up trouble. We want you to know we didn't send them. We have since talked about the problem and reached an agreement. We decided to send men back to you. They are coming with our dearly loved Barnabas and Paul, both of whom put their lives on the line, spreading the word about the Lord Jesus Christ. A portion of v. 23 is included for context.</p> <p>¹⁴15:23The apostle Paul came from the region of Cilicia (Acts 21:39), in what is now southern Turkey. Asia was an important region in what is now western Turkey, along the coast. Ephesus was perhaps the most important city in that area.</p>
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Contemporary English V.	We have heard that some people from here have terribly upset you by what they said. But we did not send them! So we met together and decided to choose some men and to send them to you along with our good friends Barnabas and Paul. These men have risked their lives for our Lord Jesus Christ.
Goodspeed New Testament	As we have heard that some of our number, without any instructions from us, have disturbed you by their teaching and unsettled your minds, we have unanimously resolved to select representatives and send them to you with our dear brothers Barnabas and Paul, who have risked their lives for the sake of our Lord Jesus Christ.
The Living Bible	“We understand that some believers from here have upset you and questioned your salvation, [<i>questioned your salvation, literally, “subverted your souls.”</i>] but they had no such instructions from us. So it seemed wise to us, having unanimously agreed on our decision, to send to you these two official representatives, along with our beloved Barnabas and Paul. These men—Judas and Silas, who have risked their lives for the sake of our Lord Jesus Christ—will confirm orally what we have decided concerning your question.
New Berkeley Version New Living Translation	. “We understand that some men from here have troubled you and upset you with their teaching, but we did not send them! So we decided, having come to complete agreement, to send you official representatives, along with our beloved Barnabas and Paul, who have risked their lives for the name of our Lord Jesus Christ.
The Passion Translation	“We are aware that some have come to you from the church of Jerusalem. These men were not sent by us, but came with false teachings that have brought confusion and division, telling you to keep the law and be circumcised—things we never commanded them to teach. So after deliberation, we’re sending you our beloved brothers Paul and Barnabas, who have risked their lives for the glory of the name of our Lord Jesus, the Anointed One.
Plain English Version	Listen, we heard that some men from here went to you and told you things that worried you and upset you. But those things are not true. We didn’t send those men. So we met together and picked some messengers, and we are sending them with our good friends Barnabas and Paul. You know, Barnabas and Paul work for our leader Jesus Christ, and people tried to kill them for doing that.
Radiant New Testament	We’ve heard that some of our people came and bothered and upset you by things they said. But they came without any authority from us. So we have all agreed to send some men to you with our dear friends Barnabas and Paul, who’ve put their lives at risk for the name of our Lord Jesus Christ.
UnfoldingWord Simplified T.	People have told us that some men from among us went to you, although we had not sent them to you. We heard that they have troubled you by telling you things that confused your thinking. So after we met together here, we decided to choose some men and ask them to go to you, along with Barnabas and Paul, whom we love very much. Those two have put their lives in danger because they serve our Lord Jesus the Messiah.
William's New Testament	As we have heard that some of our number have disturbed you by their teaching, by continuing to unsettle your minds, we have passed a unanimous resolution to select and send messengers to you with our beloved brothers Barnabas and Paul, who have risked their lives for the sake of our Lord Jesus Christ.

Partially literal and partially paraphrased translations:

American English Bible	And this is what was written by their hands: ‘[From] the Apostles and the older brothers, to those gentile brothers in AntiOch, Syria, and Kilikia : ‘Rejoice!
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'We've heard that there were some, who came from us, who've been stirring things up there with speeches... And they've urged you to make changes in your lives (although we really didn't tell them to do this).

'Therefore, we've unanimously decided to choose men to send to you along with our beloved BarNabas and Paul... These men who've been willing to give their lives for the name of our Lord Jesus **the Anointed One**.

Beck's American Translation .
Breakthrough Version

Since we heard that some from us agitated you with messages ransacking your souls, with which we did not warn, it seemed *good* to us, who became unanimous, after selecting men, to send *them* to you together with our loved *brothers*, Barnabas and Paul, people who have given up their souls on behalf of the name of our Master Jesus, *the Anointed King*.

Common English Bible

The apostles and the elders, to the Gentile brothers and sisters in Antioch, Syria, and Cilicia. Greetings! We've heard that some of our number have disturbed you with unsettling words we didn't authorize. We reached a united decision to select some delegates and send them to you along with our dear friends Barnabas and Paul. These people have devoted their lives to the name of our Lord Jesus Christ. A portion of v. 23 is included for context.

Len Gane Paraphrase

When we heard that certain went out from us troubled you with a message, upsetting your souls, telling you that you must be circumcised and obey the Law. We gave no such command to them. It seemed good to us, gathered together in agreement, to send chosen men to you along with our beloved Barnabas and Paul. Men who have risked their lives for the name of the Lord Jesus Christ.

A. Campbell's Living Oracles

Forasmuch as we have been informed that, some going out from among us, to whom we gave no commission, have troubled you with discourses, unsettling your minds, saying, that you must be circumcised, and keep the law: we, being unanimously assembled, have thought proper to send you chosen men, with out beloved Barnabas and Paul; men that have exposed their lives for the name of our Lord Jesus Christ.

New Advent (Knox) Bible

We hear that some of our number who visited you have disquieted you by what they said, unsettling your consciences, although we had given them no such commission; and therefore, meeting together with common purpose of heart, we have resolved to send you chosen messengers, in company with our well-beloved Barnabas and Paul, men who have staked their lives for the name of our Lord Jesus Christ.

NT for Everyone

"The apostles and elders send greetings to our Gentile brothers and sisters in Antioch, Syria and Cilicia. Since we have heard that some of our number (not, however, sent by us) have been saying things which have troubled you, causing you distress of heart, we resolved unanimously that it would be best to send to you men whom we have chosen, together with our beloved Barnabas and Paul, who have risked their lives for the name of the Messiah, the Lord Jesus. A portion of v. 23 is included for context.

20th Century New Testament

As we had heard that some of our number had upset you by their assertions, and unsettled your minds--without instructions from us--We met and decided to choose certain men and send them to you with our dear brothers Barnabas and Paul, Who have sacrificed themselves for the Name of our Lord, Jesus Christ.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

It has come to our attention that some went out from us without our authorization and unsettled your minds by what they said. So we all agreed to choose men to send you along with our beloved Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ.

Revised Ferrar-Fenton Bible	"The apostles and elder brothers, to their brothers from among the heathen who live in Antioch, Syria, and Cilicia, greeting: "Since we have heard that some from among us have disturbed you with statements, unsettling your minds—to whom we gave no instructions— it seemed right for us, being assembled together, to select men and send them to you, together with our friends, Barnabas and Paul, men who have delivered up their lives for the name of our Lord Jesus Christ. A portion of v. 23 is included for context.
Free Bible Version	We have heard that some from our group have confused you with their teachings, causing you trouble. We certainly didn't tell them to do this! So we have agreed to choose some representatives and send them to you together with our much-loved brothers Barnabas and Paul, who have risked their lives for the name of our Lord Jesus Christ..
God's Truth (Tyndale)	For as much as we have heard that certain which departed from us, have troubled you with words, and cumbered your minds saying: you must be circumcised and keep the law, to whom we gave no such commandment. It seemed therefore to us a good thing, when we were come together with one accord, to send chosen men unto you, with our beloved Barnabas and Paul, men that have jeopardied their lives for the name of our Lord *Jesu Christ.
International Standard V	We have heard that some men, coming from us without instructions from us, have said things to trouble you and have unsettled you. [Other mss. read you by saying, 'You must be circumcised and keep the law.'] So we have unanimously decided to choose men and send them to you with our dear Barnabas and Paul, who have risked their lives for the sake of our Lord Jesus, the Messiah. [Or Christ]
Montgomery NT	"as we have heard that some of your number who went out from us have troubled you with words and upset your souls, without having received any such instruction from us; "we have unanimously decided to select certain men, and to send them to you with our beloved Barnabas and Paul; "men who have risked their very lives for the name of our Lord Jesus Christ.
Riverside New Testament	"Inasmuch as we have heard that certain persons from us have troubled you with words, unsettling your minds, — men whom we did not authorize, — it seemed good, after unanimous agreement, to select some men and send them to you with our beloved Barnabas and Paul, who have exposed their lives for the name of our Lord Jesus Christ.
Leicester A. Sawyer's NT	Since we heard that some going out from us have troubled you with words subverting your souls, to whom we gave no charge, it seemed good to us, being of one opinion, to send delegates to you with our beloved Barnabas and Paul, men who have hazarded their lives for the name of our Lord Jesus Christ.
Urim-Thummim Version	From which as we have heard, that some that went out from us have troubled you with words, subverting your lives saying you must be circumcised and observe the Law: to who we gave no such commandment: It seemed good to us, being assembled with one mind, to send chosen men to you with our esteemed Barnabas and Paul, Men that have hazarded their lives for the Name of our LORD Jesus Christ.
Weymouth New Testament Worsley's New Testament	. Forasmuch as we have heard, that some who went out from us, have troubled you by <i>their</i> discourses, unsettling your minds, saying, <i>ye must</i> be circumcised, and keep the law; to whom we gave no <i>such</i> commission; it seemed good to us, being assembled with one accord, to send chosen men unto you, with our beloved <i>brethren</i> Barnabas and Paul, who have exposed their lives for the name of our Lord Jesus Christ.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) “Greetings from the apostles and elders, your brothers, to the believers of non-Jewish birth in Antioch, Syria and Cilicia. We have heard that some persons from among us have worried you with their discussions and troubled your peace of mind. They were not appointed by us. But now, it has seemed right to us in an assembly, to choose representatives and to send them to you, along with our beloved Barnabas and Paul, who have dedicated their lives to the service of our Lord Jesus Christ.
20:24; 21:13
- The Heritage Bible Since we heard that some of us having gone out stirred you with words, upsetting your souls, saying, Be circumcised and keep the law, which we absolutely did not so charge,
It was our thought, being assembled with one passion, to send chosen men to you with our beloved Barnabas and Paul,
Men who have given their souls over to the name of our Lord Jesus Christ.
- New American Bible (2011) Since we have heard that some of our number [who went out] without any mandate from us have upset you with their teachings and disturbed your peace of mind, we have with one accord decided to choose representatives and to send them to you along with our beloved Barnabas and Paul, who have dedicated their lives to the name of our Lord Jesus Christ.
- New Catholic Bible The apostles and the elders, your brethren,
To the brethren in Antioch, Syria, and Cilicia:
Greetings.
It has come to our attention that some of our number, without having received any instructions from us, have upset you with their teachings and disturbed your peace of mind. Therefore, we have decided unanimously to choose representatives and send them to you together with our beloved Barnabas and Paul, men who have dedicated their lives to the name of our Lord Jesus Christ. And so we are sending Judas and Silas who will confirm these things by word of mouth. The rest of v. 23 and all of v. 27 are included for context.
- New Jerusalem Bible We hear that some people coming from here, but acting without any authority from ourselves, have disturbed you with their demands and have unsettled your minds; and so we have decided unanimously to elect delegates and to send them to you with our well-beloved Barnabas and Paul, who have committed their lives to the name of our Lord Jesus Christ.
- Revised English Bible—1989 We have heard that some of our number, without any instructions from us, have disturbed you with their talk and unsettled your minds. In consequence, we have resolved unanimously to send to you our chosen representatives with our well-beloved Barnabas and Paul, who have given up their lives to the cause of our Lord Jesus Christ; so we are sending Judas and Silas, who will, by word of mouth, confirm what is written in this letter. V. 27 is included for context.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible We have heard that some people went out from among us without our authorization, and that they have upset you with their talk, unsettling your minds. So we have decided unanimously to select men and send them to you with our dear friends Bar-Nabba and Sha’ul, who have dedicated their lives to upholding the name of our Lord, Yeshua the Messiah.
- Hebraic Roots Bible Since we heard that some of us having gone out have confused you with words, agitating your souls, saying, Be circumcised to keep the Torah, to whom we gave no command; Because of this, we deliberated, all of us, to send chosen men to you along with our beloved Barnabas and Paul, men who have given up their souls on behalf of the name of our Master, Yahshua Messiah.

Holy New Covenant Trans. We have heard that some men have come to you from our community. The things they said have troubled and upset you, but we did not tell them to do this! We have all agreed to choose some men and send them to you. They are with Barnabas and Paul, to whom we give ourselves, for their good, expecting nothing in return. Paul and Barnabas have given their lives to serve the name of our Lord Jesus Christ.

The Scriptures 2009 .

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...since [We] hear for (Some) Ones from us Proceeding trouble you* [by] words Upsetting the lives [of] you* whom* not [We] command [It] supposes [to] us becoming unanimously choosing men to send to you* with the [men] loved [of] us barnabas and paul men having given (over) the lives [of] them for the name [of] the lord [of] us jesus christ...
- Alpha & Omega Bible "SINCE WE HAVE HEARD THAT SOME OF OUR NUMBER TO WHOM WE GAVE NO INSTRUCTION HAVE DISTURBED YOU WITH THEIR WORDS, UNSETTLING YOUR SOULS, IT SEEMED GOOD TO US, HAVING BECOME OF ONE MIND, TO SELECT MEN TO SEND TO YOU WITH OUR BELOVED BARNABAS AND PAULOS (*Paul*), MEN WHO HAVE RISKED THEIR LIVES FOR THE NAME OF OUR LORD JESUS CHRIST.
- Awful Scroll Bible (")It seems to us, coming to passion-together, to direct, ourselves calling-out men, with regards to yous, with our beloved Barnabas and Paul, (")men having given-before their lives, in behalf of the Name of our Lord Jesus, the Anointed One. The Awful Scroll Bible has no v. 24.
- Concordant Literal Version Since, in fact, we hear that some coming out from us disturb you with words, dismantling your souls, whom we gave no assignment, it seems good to us, in coming to be of one accord, choosing men, to send them to you with our beloved Barnabas and Paul, men who give up their souls for the name of our Lord Jesus Christ.
- exeGesés companion Bible Since we hear that some who go out from us trouble you with words; upsetting your souls; wording to circumcise and guard the torah - to whom we gave no such charge: we think well, being in unanimity, to send select men to you with our beloved Bar Nabi and Paulos - humans who surrender their souls for the name of our Adonay Yah Shua Messiah.
- Orthodox Jewish Bible "Vi-bahlit (since) we heard that certain men had gone out from us, though not having any directives from us, and have given you mitzvot with dvarim unsettling your nefashot (souls), "It was mekabel to us, having come to achdus in mind and having chosen anashim to send to you, along with our beloved chaverim Bar-Nabba and Sha'ul "Anashim who have imperiled their lives for haShem of Moshiach Adoneinu Yehoshua.
- Rotherham's Emphasized B. <Inasmuch as we had heard that ||certain from among us|| had troubled you with words_ dismantling your souls,—unto whom we had given no instructions> It seemed good unto us |coming to be of one accord|, that we should choose men and send them unto you_ with our beloved Barnabas and Paul, ||men who have given up their lives in behalf of the name of our Lord Jesus Christ||.
- Worrell New Testament Forasmuch as we heard that some from among us troubled you with words, unsettling your souls—to whom we gave no directions; it seemed good to us, having become of one mind, having chosen men, to send to you, with our beloved

Barnabas and Paul, men who have given up their souls in behalf of the name of our Lord Jesus Christ..

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>"The apostles and the brothers who are the elders, to the brothers and sisters who are from the Gentiles in Antioch, Syria, and Cilicia, Greetings.</p> <p>Since we have heard that some of our men have troubled you with their teachings, causing distress and confusion—men to whom we gave no such orders or instructions— it has been decided by us, having met together, to select men and send them to you with our beloved Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ. A portion of v. 23 is included for context.</p>
An Understandable Version	<p>We have heard that certain [<i>men</i>] who left here have been upsetting you people and [<i>even</i>] undermining [<i>some people's</i>] spiritual lives by what they have been teaching. This was done without our authorization [<i>or approval</i>]. So, after we came to full agreement, it seemed wise to us to choose [<i>two</i>] men [<i>See verse 22</i>] to accompany our dear Barnabas and Paul, who have risked their lives for the name of our Lord Jesus Christ.</p>
The Expanded Bible	<p>We have heard that some of our group have come to you and said things that trouble and upset you [unsettle your minds/souls]. But we did not tell [instruct; authorize; order] them to do this. We have all [unanimously; with one accord] agreed to choose some messengers [men] and send them to you with our dear friends [beloved] Barnabas and Paul— people who have given [dedicated; or risked] their lives to serve [for the name of] our Lord Jesus Christ.</p>
Jonathan Mitchell NT	<p>"Since we hear (or: heard) that certain folks going out from among us disturbed (agitated; troubled; perplexed) you folks with words (or: by messages; in thoughts) progressively dismantling (breaking up the camp of; bankrupting by removing the furniture of; remodeling) your inner lives (souls) – to whom we of ourselves gave no distinctive decision, thorough arrangement, determined instruction or assignment –</p> <p>"in coming to be like-minded (of one accord; unanimous), it seemed [good; productive] to us, by choosing men out from ourselves, to send [them] to you, together with our beloved Barnabas and Paul:</p> <p>"men having given over (= dedicated) their souls (inner lives: will, desire, intellect – and very breath) over (= for the sake of) the Name of our Lord, Jesus Christ ([the] Anointed One).</p>
Syndein/Thieme	<p>"Forasmuch as we have heard, that certain {Legalistic Jews} who went out from us have troubled you with words, unsettling your souls, saying, 'you must be circumcised, and keep the law' . . . to whom we gave no such commandment!"</p> <p>{Note: The teaching of legalism is refuted.}</p> <p>"It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul."</p> <p>"Men that have risked their lives for the name of our Lord Jesus Christ {introducing Judas and Silas}."</p>
Translation for Translators	<p>"We(<i>exc</i>) apostles and other leaders who are your fellow believers send our greetings to you as we write this to you non-Jewish believers who live in Antioch and other places in Syria and Cilicia provinces. People have told us that some men from among us went to you, although we had not told them to do that. They troubled/distressed you [SYN] by telling you things that confused your thinking. So while we(<i>exc</i>) met together here, we decided to choose some men and ask them to go to you, along with Barnabas and Paul, whom we (<i>exc</i>) love very much. Those two have put their lives in danger because of their serving our Lord [MTY] Jesus Christ. A portion of v. 23 is included for context.</p>

The Voice

We have heard that certain people from among us—without authorization from us—have said things that, in turn, upset you and unsettle your minds. We have decided unanimously to choose and send two representatives, along with our beloved Barnabas and Paul who, *as you know*, have risked their lives for our Lord Jesus the Anointed.

Bible Translations with Many Footnotes:

Lexham Bible

Because we have heard that some have gone out from among us—to whom we gave no orders—and [*Here “and” is supplied because the previous participle (“have gone out”) has been translated as a finite verb] have thrown you into confusion by words upsetting your minds, [Literally “souls”] it seemed best to us, having reached a unanimous decision, [Literally “having become of one mind”] and [*Here “and” is supplied in keeping with English style] having chosen men, to send them [*Here the direct object is supplied from context in the English translation] to you together with our dear friends Barnabas and Paul, men who have risked their lives on behalf of the name of our Lord Jesus Christ. From the apostles⁷¹ and elders, your brothers,⁷² to the Gentile brothers and sisters⁷³ in Antioch,⁷⁴ Syria,⁷⁵ and Cilicia, greetings! Since we have heard that some have gone out from among us with no orders from us and have confused⁷⁶ you, upsetting⁷⁷ your minds⁷⁸ by what they said,⁷⁹ we have unanimously⁸⁰ decided⁸¹ to choose men to send to you along with our dear friends Barnabas and Paul, who⁸² have risked their lives⁸³ for the name of our Lord Jesus Christ.⁸⁴ A portion of v. 23 is included for context.

NET Bible®

^{71tn} Grk “The apostles.” The word “from” is not in the Greek text, but has been supplied to indicate the sender of the letter.

^{72tn} Grk “brothers,” but “your” is supplied to specify the relationship, since without it “brothers” could be understood as vocative in English.

^{73tn} Grk “to the brothers who are from the Gentiles.”

^{74sn} Antioch was a city in Syria (not Antioch in Pisidia).

^{75tn} Grk “and Syria,” but καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

^{76tn} Here BDAG 990-91 s.v. ταραύσσω 2 states, “Of mental confusion caused by false teachings ταρ. τινά Ac 15:24 (w. λόγους foll.).”

^{77tn} BDAG 71 s.v. ἀνασκευάζω describes this verb with a figurative meaning: “to cause inward distress, upset, unsettle.”

^{78tn} Grk “souls.”

^{79tn} Grk “by words”; L&N 25.231 translates the phrase “they troubled and upset you by what they said.”

^{80tn} Grk “having become of one mind, we have decided.” This has been translated “we have unanimously decided” to reduce the awkwardness in English.

^{81tn} BDAG 255 s.v. δοκέω 2.b.β lists this verse under the meaning “it seems best to me, I decide, I resolve.”

^{82tn} Grk “men who”; but this can be misleading because in English the referent could be understood to be the men sent along with Barnabas and Paul rather than Barnabas and Paul themselves. This option does not exist in the Greek original, however, since ἀνθρ ποις (anqrwpois) is dative and must agree with “Barnabas and Paul,” while ἀνδρας (andras) is accusative. By omitting the word “men” from the translation here, it is clear in English that the phrase refers to the immediately preceding nouns “Barnabas and Paul.”

^{83tn} Grk “who have risked their souls”; the equivalent English idiom is “risk one’s life.” The descriptions commend Barnabas and Paul as thoroughly trustworthy.

^{84tn} Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

The Spoken English NT	<p>We've heard that certain ones of us have gone up^{jj} and upset you with their teaching,^{kk} and have disturbed your peace of mind.^{ll}</p> <p>So we've all agreed to send men to you with our dear friends Paul and Barnabas—men who have risked their lives on behalf of the name of our Lord Jesus Christ.</p> <p>jj. Lit. "gone off." kk. Lit. "with words." ll. Lit. "your souls."</p>
Wilbur Pickering's New T.	<p>Since we have heard that some who went out from among us have disturbed you with words, unsettling your souls, saying that you must be circumcised and keep the law⁸—to whom we gave no such authorization—it seemed good to us, having come to one accord, to choose men to send to you with our beloved Barnabas and Paul, men who have risked their lives for the sake of the name of our Lord Jesus Christ.</p> <p>(8) Perhaps 4% of the Greek manuscripts omit 'saying that you must be circumcised and keep the law' (as in NIV, NASB, LB, TEV, etc.).</p>

Literal, almost word-for-word, renderings:

A Faithful Version	<p>Inasmuch as we have heard that certain ones among us who went to you have troubled your souls with words, saying, 'You are obligated to be circumcised and to keep the law' ; It seemed good to us, being assembled with one accord, to send to you chosen men with our beloved Barnabas and Paul, Men who have dedicated their lives to proclaim the name of our Lord Jesus Christ.</p>
Benjamin Brodie's trans.	<p>Since we heard that certain men [not sanctioned] from among us [Jerusalem officials] appeared to have confused you with words [a contradictory message], upsetting [confusing] your souls, whom we did not give orders [delegate authority], It seemed good to us, having arrived at a unanimous agreement [one accord, single purpose], to send men face-to-face to you who were selected in addition to our beloved, Barnabas and Paul,</p> <p>Men who have jeopardized [hazarded] their lives on behalf of the Name of our Lord Jesus Christ .</p>
Bond Slave Version	<p>Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, You must be circumcised, and keep the law: to whom we gave no such commandment:</p> <p>It seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul,</p> <p>Men that have hazarded their lives for the name of our Lord Jesus Christ.</p>
Charles Thomson NT	<p>As we have heard that some who went out from among us have troubled you with discourses, unsettling your minds, saying, You must be circumcised and keep the law, though we gave them no such injunction, we being all of one mind determined that after making a choice, we would send men to you with our beloved Barnabas and Paul, men who have hazarded their lives for the name of our Lord Jesus Christ:...</p>
Context Group Version	<p>Since we have heard that some who went out from us have troubled you (pl) with words, subverting your (pl) lives; to whom we gave no commandment; it seemed good to us, having come to one accord, to choose out men and send them to you (pl) with our beloved Barnabas and Paul, men that have handed over their lives for the name of our Lord Jesus the Anointed.</p>
Far Above All Translation	<p>In view of <i>the fact that</i> we have heard that some of us have gone out and disturbed you with words, upsetting your spiritual condition, telling you to be circumcised and to keep the law, to whom we have given no <i>such</i> instructions, we, reaching unanimity, have decided to send some selected men to you with our beloved Barnabas and Paul, who are men <i>who have</i> committed themselves to the cause of the name of our Lord Jesus Christ.</p>

Literal Standard Version	Then it seemed good to the apostles and the elders, with the whole assembly, to send to Antioch with Paul and Barnabas chosen men out of themselves—Judas surnamed Barsabas, and Silas, leading men among the brothers—having written through their hand thus: “The apostles, and the elders, and the brothers, to those in Antioch, and Syria, and Cilicia, brothers, who [are] of the nations, greeting; seeing we have heard that some having gone forth from us troubled you with words, subverting your souls, saying to be circumcised and to keep the Law, to whom we gave no charge, it seemed good to us, having come together with one accord, to send to you chosen men, with our beloved Barnabas and Paul— men who have given up their lives for the Name of our Lord Jesus Christ—we have sent, therefore, Judas and Silas, and they are telling the same things by word. Vv. 22–27 are presented here to retain their context in the LSV.
Modern English Version	Since we have heard that some of us, whom we did not commission, have gone out and have troubled you with words, unsettling your minds, saying, “You must be circumcised and keep the law,” it seemed good to us, being assembled in unity, to send chosen men to you with our beloved Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ.
Modern Literal Version 2020	Since we heard that some who went forth from us <i>have</i> disturbed you ^o with words, upsetting your ^o souls; saying you ^o must be circumcised and to keep the law, to whom we ordered no such <i>thing</i> ; it seemed good to us, <i>after</i> we became united <i>and</i> had chosen men together-with our beloved Barnabas and Paul to send <i>them</i> to you ^o , men who have given up their lives on behalf of the name of our Lord Jesus Christ.
New King James Version	The apostles, the elders, and the brethren, To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: Greetings. Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying [NU omits <i>saying</i> , “You must be circumcised and keep the law”], “You must be circumcised and keep the law”—to whom we gave no such commandment— it seemed good to us, being assembled with one accord [<i>purpose</i> or <i>mind</i>], to send chosen men to you with our beloved Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ. A portion of v. 23 is included for context.
New Matthew Bible	The apostles, elders, and brethren send greetings to the brethren who are of the Gentiles in Antioch, Syria, and Cilicia. Since we have heard that certain men who departed from us have troubled you with words and unsettled your minds, saying you must be circumcised and keep the law – to whom we gave no such instruction – it seemed therefore to us a good thing, when we came together with one accord, to send chosen men to you with our beloved Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ. A portion of v. 23 is included for context.
The gist of this passage:	The letter indicates that some Judaizers came out to them, without authorization, and taught incorrect things. This letter is meant to straighten that out; and it would be carried by Paul and Barnabas, whom many would know.

Acts 15:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epeidê (ἐπειδή) [pronounced ep-ih-DAY]	<i>when [now], since [now]; after that; because, whereas, since, seeing that, forasmuch as</i>	a conjunction of time or cause	Strong's #1894
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	1 st person plural, aorist active indicative	Strong's #191
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
tines (τινες) [pronounced tihn-ehs]; tina (τινα) [pronounced tihn-ah]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
hêmôn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
tarassô (ταράσσω) [pronounced tahr-ASS-soh]	<i>to agitate, to trouble, to stir [up]; passive: to be agitated [stirred up, troubled, disquieted, distressed]; being struck with fear [dread]</i>	3 rd person plural, aorist active indicative	Strong's #5015
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
logoi (λόγοι) [pronounced LOHG-oy]	<i>words; conceptions, ideas; matters; things; remarks; decrees, mandates; doctrines, teachings; acts of speaking, speeches; reasons, accounts; revelations</i>	masculine plural noun, dative, locative or instrumental case	Strong's #3056

Translation: Because we heard that certain (men) [supposedly] from us have troubled you [all] with words,...

All of this started because some Jewish men (maybe they were believers and maybe they weren't) were traveling about teaching new congregations of Christians that they needed to be circumcised and they needed to keep the Law of Moses. In many instances, they followed Paul and Barnabas. Paul and Barnabas would go into a new city, begin evangelizing; and after leaving, these Judaizers would come by and pervert the teachings of Paul and Barnabas.

The chief figures of the believers present in this missive the reason for writing to the churches up in the north.

These churches are collections of believers without a well-defined organization. What seems to be accepted is, the Apostles have clear authority; and Paul and Barnabas seem to have some authority as well.

The reason for this missive is, there have been people who have come up from Judæa and they have placed certain burdens upon the gentile believers—chiefly that they be circumcised and follow the Law of Moses.

Acts 15:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anaskeuázō (ἀνασκευάζω) [pronounced an-ask- yoo-AHD-zo]	<i>upsetting, subverting, causing (one) to be unsettled; properly, packing up (baggage)</i>	masculine plural, present active participle, nominative case	Strong's #384
Thayer Definitions: 1) to pack up baggage in order to carry it away to another place; 1a) to move one's furniture (when setting out for some other place); 2) of an enemy; 2a) dismantling, plundering; 3) of a place; 3a) to overthrow, ravage destroy towns lands etc.; 4) to turn away violently from a right state, to unsettle, subvert.			
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
psuchai (ψυχᾱί) [pronounced psou- KHEYE]	<i>breath [of lives]; [eternal, immortal, rational, living] souls; lives, vitality, spirits; the seat of feelings, desires, affections; psyches, minds</i>	feminine plural noun; accusative case	Strong's #5590
humôn (ὑμῶν) [pronounced hoo- MONE]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Translation: ...[and] unsettling your souls,...

These requirements put forth by the Judaizers have unsettled the souls of the gentle believers in the north. They had learned salvation by grace; and now they are hearing, there is more to it than that. There are acts of obedience which must be followed.

Acts 15:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Everything in this Greek text box is missing in the Westcott Hort text but is found in the Byzantine Greek text and in the Scrivener Textus Receptus.			
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004

Acts 15:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peritemnô (περιτέμνω) [pronounced <i>per-ee-TEHM-noh</i>]	<i>to cut around, to circumcise</i>	present passive infinitive	Strong's #4059
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
têreô (τηρέω) [pronounced <i>tay-REH-oh</i>]	<i>to keep, to watch, to guard (from loss or injury, properly, by keeping the eye upon</i>	present active infinitive	Strong's #5083
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551

Translation: ...[saying to get circumcised and to keep the Law]...

In terms of us understanding the text, we can take or leave this phrase. There is enough additional material in this chapter for us to know this is what the issue was. However, remember that this is a letter and it would make sense for the Apostles from Jerusalem to specify the false teachings that they are speaking of. Even though it would make sense that Paul and Barnabas might do some teaching on this particular topic, it makes more sense that these few words be included in the text of the letter.

Therefore, even though I have this text bracketed,³¹ I lean more towards it being here than not. This is in keeping with Wilbur Pickering's footnote that only 4% of the ancient manuscripts leave this phrase out (although, sometimes those lower percentages sort of distort the issue).

As an aside, this problem with the Judaizers spreading false doctrine needs to be addressed. Should it be addressed from the church at Jerusalem? This letter will not end the influence of the Judaizers; nor will it stop them from spreading their false doctrine. How are these things dealt with in the future? Paul will write an epistle and address these things, among other issues; and that epistle stands for all time as a part of the Word of God.

Obviously, Acts is a part of the Word of God, but in a different way than the epistles are. Acts records what took place in the early church. There is no implication that we ought to copy the book of Acts in order to move forward in our own church. Right from the beginning, chapter 1, the Apostles get together and vote for a 12th Apostle and it all seems very holy and good, but it is not. That was not their place to choose the 12th Apostle. They took Scriptures out of context and read them in order to justify what they were doing. That is not best faith and practices. How do we know this? Paul, in Corinthians, will tell us that the bestowal of **spiritual gifts** is the sovereign decision of God the Holy Spirit. It is not subject to a vote. A congregation may vote upon whether or not to accept Charley Brown as their pastor-teacher, but this does not mean that C. Brown has that gift or not. He can be accepted as the **pastor** of a church without having the gift. He can be rejected by a church, even if he has the gift of pastor-teacher.

³¹ For the most part, I am keeping with the Westcott Hort text, which is, like any ancient manuscript, imperfect.

Acts 15:24d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hois (οἷς) [pronounced <i>hoiç</i>]	<i>to whom, in which, by means of what; for that</i>	masculine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
diastéllomai (διαστέλλομαι) [pronounced <i>dee-as-TEHL-lohm-ahee</i>]	<i>to order; to set (oneself) apart (figuratively, distinguish), (by implication) to enjoin; to charge, to command, to give a commandment</i>	1 st person plural, aorist middle indicative	Strong's #1291

Translation: ...[things] which we did not command.

These things which the Judaizers are saying that the gentiles must do—these things were not commanded them by any of the Apostles.

If this is the chief purpose of the letter, then it is reasonable.

Acts 15:24 **Because we heard that certain (men) [supposedly] from us have troubled you [all] with words, [and] unsettling your souls, [saying to get circumcised and to keep the Law], [things] which we did not command.** (Kukis mostly literal translation)

Acts 15:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dokéô (δοκέω) [pronounced <i>dohk-EH-oh</i>]	<i>to think, to imagine, to consider, to appear</i>	3 rd person singular, aorist active indicative	Strong's #1380
Thayer definitions: 1) <i>to be of opinion, think, suppose</i> ; 2) <i>to seem, to be accounted, reputed</i> ; 3) <i>it seems to me</i> ; 3a) <i>I think, judge: thus in question</i> ; 3b) <i>it seems good to, pleased me, I determined</i> .			
hêmin (ἡμῖν) [pronounced <i>hay-MEEN</i>]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine plural, aorist (deponent) middle participle; dative, locative or instrumental case	Strong's #1096
homothumadón (ὁμοθυμαδόν) [pronounced <i>ho-moh-thu-mah-DON</i>]	<i>of one mind, by unanimous consent, in agreement, in one accord</i>	adverb of agreement or accord	Strong's #3661

Translation: *It seemed (good) to us, having come to one mind [on this thing]...*

What seemed good to the Apostles in Judæa was to discuss this matter, come to an agreement on it, and then to write a letter to clear up any confusion that there might be as a result of the teachings of the Judaizers.

This approach can be a problem. Something is either true in the Church Age or not. Whether a number of important people meet on a matter and make a decision is not the deciding factor.

What is going to become the chief deciding factor in the Church Age is, have these doctrines been found in the teachings of Paul (and Peter and John). If they have, then they are correct teachings for the Word of God. If not, then it does not matter what group of churches met and came to a decision.

There can be a meeting of the Southern Baptist churches and they can look at a number of proposals and vote on those proposals. Sometimes, their decision will be correct and sometimes not.

Acts 15:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eklegomai (ἐκλέγομαι) [pronounced ek-LEHG-om-ahee]	<i>selecting, making a choice, choosing (out); those chosen</i>	masculine plural, aorist middle participle; dative, locative or instrumental case	Strong's #1586
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; accusative case	Strong's #435
pepō (πέπω) [pronounced PEHM-poh]	<i>to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another</i>	aorist active infinitive	Strong's #3992
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
humas (ὕμας) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: *...to select men to send directly to you [all],...*

Because of this controversy, after coming to an agreement, the Judæan church would send specific men up to the gentile churches in order to straighten out this false teaching.

One of the things which will help us straighten out and understand how important this letter is, will it become a part of Paul's second missionary tour? Will he carry it with him or will he simply give the gospel and follow that up with some accurate teaching? As far as we know, the latter approach is what Paul will take.

Acts 15:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
tois (τοῖς) [pronounced toyce]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
agapêtos (ἀγαπητός) [pronounced ag-ap-ay-TOSS]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	masculine plural adjective, dative, locative or instrumental case	Strong's #27
hêmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
Barnabas (Βαρνάβας) [pronounced bar-NAB-as]	<i>son of rest; transliterated Barnabas</i>	masculine singular proper noun person, dative, locative or instrumental case	Strong's #921
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #3972

Translation: ...along with our beloved [brothers] Barnabas and Paul,...

Since Paul and Barnabas did much of the evangelization up north, it is logical for them to go with the letter. However, there were be some other men sent as well.

It would be logical for Paul and Barnabas to go back to places where they have been—places where they suspect the judaizers have been—and correct their false teaching with this bulletin from Jerusalem. They do set up to go out for a second tour (at the end of this chapter), but this letter does not appear to play an important part in that endeavor.

This letter will certainly be brought up to Antioch and presented there. It will also play a part in the second missionary tour, and be read at several churches where Paul has already been (as per Acts 16:4). That seems to be where it ends.

Acts 15:25 *It seemed (good) to us, having come to one mind [on this thing] to select men to send directly to you [all], along with our beloved [brothers] Barnabas and Paul,...* (Kukis mostly literal translation)

Because of the Judaizers, it seemed important for the church at Jerusalem to come up with a final ruling on this matter, so that such a post from them will help to head off any further distortions from these Judaizers.

Acts 15:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444
paradídōmai (παραδίδωμαι) [pronounced pah-rah-DIH-doh-my]	<i>giving up, delivering (over) [to the power of someone else], handing [giving, delivering, turning] over, giving up a person [to the police or courts]; delivering oneself [into the hands of others]; entrusting</i>	masculine plural, perfect active participle, dative, locative or instrumental case	Strong's #3860
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
psuchai (ψυχαί) [pronounced psou-KHEYE]	<i>breath [of lives]; [eternal, immortal, rational, living] souls; lives, vitality, spirits; the seat of feelings, desires, affections; psyches, minds</i>	feminine plural noun; accusative case	Strong's #5590
We had this same word, same morphology and same definite article in v. 24.			
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...men delivering their souls over...

Paul and Barnabas and the others are men who put their lives on the line for the gospel of Jesus Christ. That is what is being said here.

Acts 15:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
ονομα (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; genitive/ablative case	Strong's #3686
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Acts 15:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign	masculine singular noun; genitive/ablative case	Strong's #2962
hēmōn (ἡμῶν) [pronounced hay-MOHN]	us, of us, from us, our, [of] ours	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	Jehovah is salvation; transliterated Jesus, Joshua	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced kree-TOHSS]	anointed, anointed one, Messiah; transliterated, Christ	masculine singular noun, genitive/ablative case	Strong's #5547

Translation: ...for the name of the Lord Jesus Christ.

These men risk their lives on behalf of the name of the Lord Jesus Christ.

On the first missionary journey, there were several instances of a backlash from some of the people in the cities where Paul and Barnabas had gone to. Such reactions threatened their lives—particularly Paul's. We studied several narrow escapes that Paul had when evangelizing in those mostly gentile cities.

Acts 15:26 ...men delivering their souls over for the name of the Lord Jesus Christ. (Kukis mostly literal translation)

Acts 15:24–26 Because we heard that certain (men) [supposedly] from us have troubled you [all] with words, [and] unsettling your souls, [saying to get circumcised and to keep the Law], [things] which we did not command. It seemed (good) to us, having come to one mind [on this thing] to select men to send directly to you [all], along with our beloved [brothers] Barnabas and Paul, men delivering their souls over for the name of the Lord Jesus Christ. (Kukis mostly literal translation)

This is still a part of the letter written to the gentile churches, warning them what was legit and not legit when it came to worship in their cities.

Acts 15:24–26 It has come to our attention that certain men, supposedly sent from us, have troubled you with their words, causing your souls to become confused and subverted. These men have been saying things like, you must be circumcised and you must follow the Law, things which we have not commanded you to do. Therefore, we discussed this situation and came to an agreement. It seemed like the prudent thing to do would be to send you this missive in the hands of our beloved brothers, Barnabas and Paul, who have risked their lives for the name of the Lord Jesus Christ. (Kukis paraphrase)

We sent, therefore, Judas and Silas, and to them by a word are bringing tidings the things.

Acts
15:27

Therefore, we sent Judas and Silas, and by their word, make known these [same] things.

For additional witnesses, we are also sending along both Judas and Silas to accompany Paul and Barnabas. They will confirm the things that are written in the letter.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	We sent, therefore, Judas and Silas, and to them by a word are bringing tidings the things.
Complete Apostles Bible	We have therefore sent Judas and Silas, who will also tell you the same things by word of mouth.
Douay-Rheims 1899 (Amer.)	We have sent therefore Judas and Silas, who themselves also will, by word of mouth, tell you the same things.
Holy Aramaic Scriptures	And we sent with them Yehuda {Judah} and Shiyla {Silas}, so that they, by word, should speak unto you these things.
James Murdock's Syriac NT	And we have sent with them Jude and Silas, that they may tell you the same things orally.
Original Aramaic NT	"And we sent Yehuda with them and Shila, for they shall tell you the same things by speech."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And so we have sent Judas and Silas, who will say the same things to you themselves, by word of mouth.
Bible in Worldwide English	We are sending Judas and Silas. They will tell you the same things that we have written in the letter.
Easy English	So we are also sending Judas and Silas to you. They will tell you the same things that we have written in this letter.
Easy-to-Read Version–2008	So we have sent Judas and Silas with them. They will tell you the same things.
<i>God's Word</i> TM	We have sent Judas and Silas to report to you on our decision.
Good News Bible (TEV)	We send you, then, Judas and Silas, who will tell you in person the same things we are writing.
J. B. Phillips	So we have sent you Judas and Silas who will give you the same message personally by word of mouth.
<i>The Message</i>	We've sent them to confirm in a face-to-face meeting with you what we've written.
NIRV	So we are sending Judas and Silas with them. What they say will agree with this letter.
New Life Version	So now we send Judas and Silas to you. They will tell you the same things.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	We have sent you Judas and Silas as our representatives. They'll talk with you about our decision.
Contemporary English V.	We are also sending Judas and Silas, who will tell you in person the same things that we are writing.
New Berkeley Version	.
New Living Translation	We are sending Judas and Silas to confirm what we have decided concerning your question.
The Passion Translation	They are accompanied by Judas and Silas, whom we have unanimously chosen to send as our representatives to you. They will validate all that we're wanting to share with you.

Plain English Version	We are sending Judas and Silas with them, and they will tell you the same things that we are writing in this letter.
UnfoldingWord Simplified T.	We have also sent Judas and Silas to you. They will tell you the same things that we are writing.
William's New Testament	So we send Judas and Silas to you, to bring you the same message by word of mouth.

Partially literal and partially paraphrased translations:

American English Bible	And now Judas and Silas can further explain these things to you.
Beck's American Translation	.
Breakthrough Version	So we have sent Judah and Silas out on a mission (who themselves also through words are announcing the same things).
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	We have given this commission to Judas and Silas, who will confirm the message by word of mouth.
NT for Everyone	So we have sent Judas and Silas, and they will tell you the same things face to face.
20 th Century New Testament	We are accordingly sending Judas and Silas, and they will tell you by word of mouth what we are now writing.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Therefore we are sending Judas and Silas to tell you in person the same things we are writing you.
Revised Ferrar-Fenton Bible	We have therefore sent Judah and Silas, who themselves will also report to you the same facts by word of mouth.
Free Bible Version	"So we are sending to you Judas and Silas who can verbally confirm what we're saying.
Urim-Thummim Version	Therefore we are sending Judas and Silas, who will also tell you the same thing in their own words.
Weymouth New Testament	We have therefore sent Judas and Silas, who are themselves bringing you the same message by word of mouth.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	We send you then Judas and Silas who themselves will give you these instructions by word of mouth.
New American Bible (2011)	So we are sending Judas and Silas who will also convey this same message by word of mouth:...
New Jerusalem Bible	Accordingly we are sending you Judas and Silas, who will confirm by word of mouth what we have written.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So we have sent Y'hudah and Sila, and they will confirm in person what we are writing.
Hebraic Roots Bible	.
Holy New Covenant Trans. The Scriptures 2009	So we have sent Judas and Silas with them. They will tell you the same things. We have therefore sent Yehudah and Silas, who are also confirming this by word of mouth.
Tree of Life Version	We therefore have sent to you Judah and Silas, who themselves will report to you the same things by word of mouth.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament Awful Scroll Bible	...[We] have sent so judas and silas and them through word announcing the them... (")We have segregated-out therefore Judas and Silas, and they are heralding-away of the same by word.
Concordant Literal Version	We have, then, commissioned Judas and Silas, and they are reporting the same by word."
exeGesés companion Bible	So we apostolize Yah Hudah and Silas, who also evangelize you the same through word.
Orthodox Jewish Bible	"Therefore we have sent Yehudah and Sila, and they too will confirm us in person by word of mouth.
Rotherham's Emphasized B.	We have sent, therefore, Judas and Silas, who also themselves by word of mouth can tell you the same things.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So we have sent Judas and Silas, who will report by word of mouth the same things [that we decided in our meeting].
An Understandable Version	Therefore, we are sending Judas and Silas [<i>with them</i>] to tell you [<i>these same</i>] things in person.
The Expanded Bible	So we are sending Judas and Silas, who will tell you the same things [in person; ^L through word].
Jonathan Mitchell NT	"Therefore we have sent off (dispatched with a mission) Judah and Silas, and so they themselves are now reporting the same things verbally (by word) [to you].
Translation for Translators	We (<i>exc</i>) have also chosen Judas and Silas to go to you. They will tell you the same things <i>that we are writing</i> .
The Voice	These representatives, Judas and Silas, will confirm verbally what you will read in this letter.

Bible Translations with Many Footnotes:

NET Bible®	Therefore we are sending ⁸⁵ Judas and Silas ⁸⁶ who will tell you these things themselves in person. ⁸⁷ ^{85tn} This verb has been translated as an epistolary aorist. ^{86sn} Judas and Silas were the "two witnesses" who would vouch for the truth of the recommendation. ^{87tn} Grk "by means of word" (an idiom for a verbal report).
The Spoken English NT	We've sent Judas and Silas. They will give you ^{mm} the same message by word of mouth. ^{mm.} Lit. "report to you."
Wilbur Pickering's New T.	So we have sent Judas and Silas, who will also confirm these things by word of mouth. ⁹ (9) The Law required at least two witnesses.

Literal, almost word-for-word, renderings:

A Faithful Version	Therefore, we have sent Judas and Silas, who shall themselves also tell you by word of mouth the same things that we have written.
Analytical-Literal Translation	"Therefore, we have sent Judas and Silas, and they are telling [you _p] the same [things] by [the spoken] word.
Benjamin Brodie's trans.	We have sent, therefore, Judas and Silas, and they themselves will report the same things [that are in this letter] <i>to you</i> by mouth .
Far Above All Translation	So we have sent Judas and Silas with them to report on the same things verbally.

Modern English Version	Therefore we have sent Judas and Silas, who will also speak to you, saying the same things.
Modern Literal Version 2020	Therefore we have sent Judas and Silas, themselves also reporting the same things through their speech.
New American Standard	Therefore, we have sent Judas and Silas, who themselves will also report the same things by word of mouth.
World English Bible	We have sent therefore Judas and Silas, who themselves will also tell you the same things by word of mouth.

The gist of this passage: The council which met send along two of its members, Judas and Silas, to confirm what their final understanding was.

Acts 15:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apostellô (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], to dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, to send off; to drive away; to set apart</i>	1 st person plural, perfect active indicative	Strong's #649
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
Ἰουδας (Ἰουδάς) [pronounced ee-oo-DAHs]	<i>he shall be praised; transliterated, Judah, Judas</i>	masculine singular proper noun, accusative case	Strong's #2455
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Silas (Σίλας) [pronounced SEE-las]	<i>woody; transliterated, Silas</i>	masculine singular proper noun, a person; accusative case	Strong's #4609

Translation: Therefore, we sent Judas and Silas,...

There would be at least four men delivering this missive. Two of them are known by the gentile churches; and two more will be provided as witnesses that these things came from the churches in Judæa.

These were written by the Apostles and elders and agreed to by the same.

Even though one might misunderstand this to me that there needs to be some central church or some central authority, that is not the case. The authority lies with the Apostles (not really with the elders). They can call the shots of what is taking place.

At this point, I am still somewhat concerned about the content of this letter. But we will discuss that in the next passage.

Acts 15:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
αυτους (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
διά (διά) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
logos (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, genitive/ablative case	Strong's #3056
απαγγελλῶ (ἀπαγγέλλω) [pronounced <i>ap-ang-EL-loh</i>]	<i>bringing tidings (from a person or a thing), bringing a word, bringing a report; proclaiming, making known openly, informing, telling, declaring</i>	masculine plural, present active participle, accusative case	Strong's #518
τα (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
αυτα (αὐτά) [pronounced <i>ow-TAH</i>]	<i>them, to them, toward them; same</i>	3 rd person neuter plural personal pronoun; accusative case	Strong's #846

Translation: ...and by their word, make known these [same] things.

What is meant here is, these men will confirm the things written in the letter. There are at least 4 witnesses provided for the letter and its contents.

Certainly, on the plus side, no one is expecting these new gentile believers to be circumcised or to follow the Law of Moses.

Acts 15:27 **Therefore, we sent Judas and Silas, and by their word, make known these [same] things.** (Kukis mostly literal translation)

I must admit, I wonder if the two men were sent to make certain of the message that was delivered. On the other hand, they could have been sent simply to confirm the message received.

Acts 15:27 **For additional witnesses, we are also sending along both Judas and Silas to accompany Paul and Barnabas. They will confirm the things that are written in the letter.** (Kukis paraphrase)

For it seemed (good) to the Spirit the Holy (One) and to us [that] none a greater lay upon you [all] a burden greater than these, the [things] necessary: to abstain from an image-sacrifice, and blood and [something] strangled and sexual immorality. From which watching themselves [it is] well you [all] will practice. Be strong.”

Acts
15:28–29

For it seemed good to the Holy Spirit and to us [that] no greater burden be laid upon you [all] these necessary [things]: to refrain from image-sacrifice, [from] blood, [from anything] strangled, and [from] sexual immorality. Avoiding wholly from such things yourselves, [it is] well [for] you [all] to do. Be strong.”

Considering the recent false information which you have received, it seemed good to the Holy Spirit and to us not to lay any greater burden upon you than these necessary things, namely: keep yourselves from idolatry and from any related idolatrous acts, such as eating meat with blood, eating meat that has been strangled, and sexual immorality at their temples. It would be well for you to avoid such things altogether. Continue being strong in the faith.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	For it seemed (good) to the Spirit the Holy (One) and to us [that] none a greater lay upon you [all] a burden greater than these, the [things] necessary: to abstain from an image-sacrifice, and blood and [something] strangled and sexual immorality. From which watching themselves [it is] well you [all] will practice. Be strong.”
Complete Apostles Bible	For it seemed best to the Holy Spirit, and to us, to put on you no greater burden except for these necessary things: that you abstain from meat offered to idols, and from blood, and from anything strangled, and from fornication; from which keeping yourselves back, you will do well. Farewell.
Douay-Rheims 1899 (Amer.)	For it hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things: That you abstain from things sacrificed to idols and from blood and from things strangled and from fornication: from which things keeping yourselves, you shall do well. Fare ye well.
Holy Aramaic Scriptures	For, it was pleasing unto The Rukha d'Qudsha {The Spirit of Holiness}, and also unto us, that there shouldn't be put on you a greater burden, except from these things which are necessary: That you keep away from that which is sacrificed, and from blood, and from the strangled, and from fornication. That when you keep your souls from these things, you will do well. Be steadfast in Maran {Our Lord}!”
James Murdock's Syriac NT	For it was pleasing to the Holy Spirit, and to us, that there should not be laid upon you any additional burden, besides these necessary things: that ye keep aloof from a sacrifice [to idols], and from blood, and from what is strangled, and from whoredom. And if ye keep yourselves from these, ye will do well. Be ye steadfast in the Lord.
Original Aramaic NT	"For it was the will of The Spirit of Holiness and also of us that we would not put upon you a burden greater than those things which are necessary:" "Abstain from what is sacrificed, from blood, from what is strangled, and from fornication, for when you keep yourselves from these things, you will be well. Be faithful in Our Lord."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For it seemed good to the Holy Spirit and to us, to put on you nothing more than these necessary things; To keep from things offered to false gods, and from blood, and from things put to death in ways which are against the law, and from the evil desires of the body; if you keep yourselves from these, you will do well. May you be happy.
Bible in Worldwide English	The Holy Spirit and we thought it was not good to give you a hard thing to do. But here is what you must not do. You must not eat food that has been given to idols. You must not eat the meat of animals that are killed by choking. You must not taste blood. You must not commit adultery. If you keep away from these things, you will do well. Goodbye.
Easy English	The Holy Spirit has shown us what we should do. We also think that this is the right thing to do. We do not want to put a heavy weight on you. So these are the only rules that we want you to obey: Do not eat any food that people have given to their idols. Do not eat anything that still has blood in it. If people have strangled an animal to kill it, do not eat its meat. Do not have sex with anyone that you are not married to. If you obey these rules, you will do well. Goodbye.'
Easy-to-Read Version–2008	We agree with the Holy Spirit that you should have no more burdens, except for these necessary things: Don't eat food that has been given to idols. Don't eat meat from animals that have been strangled or any meat that still has the blood in it. Don't be involved in sexual sin. If you stay away from these, you will do well. We say goodbye now.
<i>God's Word™</i>	The Holy Spirit and we have agreed not to place any additional burdens on you. Do only what is necessary by keeping away from food sacrificed to false gods, from eating bloody meat, from eating the meat of strangled animals, and from sexual sins. If you avoid these things, you will be doing what's right. Farewell!
Good News Bible (TEV)	The Holy Spirit and we have agreed not to put any other burden on you besides these necessary rules: eat no food that has been offered to idols; eat no blood; eat no animal that has been strangled; and keep yourselves from sexual immorality. You will do well if you take care not to do these things. With our best wishes."
J. B. Phillips	For it has seemed right to the Holy Spirit and to us to lay no further burden upon you except what is absolutely essential, namely, that you avoid what has been sacrificed to idols, tasting blood, eating the meat of whatever has been strangled and sexual immorality. Keep yourselves clear of these things and you will make good progress. Farewell."
<i>The Message</i>	It seemed to the Holy Spirit and to us that you should not be saddled with any crushing burden, but be responsible only for these bare necessities: Be careful not to get involved in activities connected with idols; avoid serving food offensive to Jewish Christians (blood, for instance); and guard the morality of sex and marriage. These guidelines are sufficient to keep relations congenial between us. And God be with you!
NIRV	Here is what seemed good to the Holy Spirit and to us. We will not give you a load that is too heavy. So here are a few basic rules. Don't eat food that has been offered to statues of gods. Don't drink blood. Don't eat the meat of animals that have been choked to death. And don't commit sexual sins. You will do well to keep away from these things. Farewell.
New Life Version	It pleased the Holy Spirit and us to ask you to do nothing more than these things that have to be done. You are to keep away from everything that is given to gods. Do not eat blood or meat from animals that have been killed in ways against the Law. Keep away from sex sins. If you keep yourselves free from these things you will do well. Good-by."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Here's what we decided, under the direction of the Holy Spirit. We won't ask you to do anything more than the following. Stay away from meat sacrificed to idols, blood, animals strangled, and sex sins. If you can do that, you'll do great. So long for now.
Contemporary English V.	The Holy Spirit has shown us that we should not place any extra burden on you. But you should not eat anything offered to idols. You should not eat any meat that still has the blood in it or any meat of any animal that has been strangled. You must also not commit any terrible sexual sins. If you follow these instructions, you will do well. We send our best wishes.
Goodspeed New Testament	For the holy Spirit and we have decided not to lay upon you any burden but this indispensable one, that you avoid whatever has been sacrificed to idols, the tasting of blood and of the meat of animals that have been strangled, and immorality. Keep yourselves free from these things and you will get on well. Goodbye."
The Living Bible	"For it seemed good to the Holy Spirit and to us to lay no greater burden of Jewish laws on you than to abstain from eating food offered to idols and from unbled meat of strangled animals, [literally, "and from blood."] and, of course, from fornication. If you do this, it is enough. Farewell." This is vv. 27–29 in TLB. It appears that they simply left v. 27 out completely.
New Berkeley Version New Living Translation	. "For it seemed good to the Holy Spirit and to us to lay no greater burden on you than these few requirements: You must abstain from eating food offered to idols, from consuming blood or the meat of strangled animals, and from sexual immorality. If you do this, you will do well. Farewell."
The Passion Translation	"For it pleases the Holy Spirit and us that we not place any unnecessary burden on you, except for the following restrictions: Stay away from anything sacrificed to a pagan idol, from eating what is strangled or with any blood, and from any form of sexual immorality. You will be beautiful believers if you keep your souls from these things, and you will be true and faithful to our Lord Jesus. May God bless you!"
Plain English Version	The Holy Spirit told us that you don't need to get that young man operation. And that's what we think too. So we are telling you to just follow these rules, – If somebody reckons that a statue is a god, and if they give food to that statue to show respect to it, don't eat any of that food. – And don't eat the blood of animals. – And if somebody holds an animal's neck really tight to kill it, don't eat its meat. – And don't sleep with somebody that you are not married to, as if they are your wife or husband. Make sure you don't do those things, and you will be all right. That's our message to you now. Goodbye."
Radiant New Testament	It seemed good to the Holy Spirit and to us not to burden you. But here are a few essentials. Don't eat food that has been offered to statues of gods. Don't drink blood. Don't eat meat that still has blood in it. And don't be involved in sexual immorality. You will do well to keep away from such things. Farewell.
UnfoldingWord Simplified T.	It seemed right to the Holy Spirit and to us that you should not be required to obey a lot of burdensome Jewish laws. Instead, we only require you to obey the following instructions, You should not eat food that people have sacrificed to idols. You should not eat blood from animals, and you should not eat meat from animals that people have killed by strangling them. Also, you should not sleep with someone to whom you are not married. If you avoid doing these things, you will be doing what is right. Farewell."
William's New Testament	For the Holy Spirit and we have decided not to lay upon you any burden but these essential requirements, that you abstain from everything that is offered to idols, from tasting blood, from the meat of animals that have been strangled, and from

sexual immorality. If you keep yourselves free from these things, you will prosper. Good-by."

Partially literal and partially paraphrased translations:

American English Bible	<p>'For through the Holy Breath, it's become clear to us that we shouldn't put any burdens on you other than these necessary things: 'Stay away from:</p> <ul style="list-style-type: none"> • Things that are sacrificed to idols, • From blood, • From the strangled, • And from sexual immorality. <p>'If you stay away from these things, you'll do well. Good health to you!'</p>
Beck's American Translation . Breakthrough Version	<p>You see, it seemed good to the Sacred Spirit and to us not to be putting any more weight on you other than these essential <i>things</i>: to be keeping yourselves away from idol sacrifices, blood, choked <i>animals</i>, and sexual sin, from which <i>things</i>, if you are carefully keeping yourselves, you will constantly do well. Farewell."</p>
Common English Bible	<p>The Holy Spirit has led us to the decision that no burden should be placed on you other than these essentials: refuse food offered to idols, blood, the meat from strangled animals, and sexual immorality. You will do well to avoid such things. Farewell.</p>
Len Gane Paraphrase	<p>For it seemed good to the Holy Spirit and us to place on you no greater burden than these necessary things: that you avoid foods that have been offered to idols, from [eating] blood, from meats [killed by] strangling, and fornication. If you keep away from things, you will do well. Goodbye.</p>
A. Campbell's Living Oracles	<p>For it has seemed good to the Holy Spirit, and to us, to impose no further burden upon you besides these necessary things; that you abstain from things offered to idols, and from blood, and from anything strangled, and from fornication: from which you will do well to keep yourselves. Farewell.</p>
New Advent (Knox) Bible	<p>It is the Holy Spirit's pleasure and ours that no burden should be laid upon you beyond these, which cannot be avoided; you are to abstain from what is sacrificed to idols, from blood-meat and meat which has been strangled, and from fornication. If you keep away from such things, you will have done your part. Farewell.</p>
20 th Century New Testament	<p>We have, therefore, decided, under the guidance of the Holy Spirit, to lay no further burden upon you beyond these necessary conditions--That you abstain from food offered to idols, from blood, from eating the flesh of strangled animals, and from impurity. If you guard yourselves against such things, it will be well with you. Farewell.'</p>

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<p>For it was the Holy Spirit's decision—and ours—not to place further burdens on you beyond these requirements: that you abstain from food offered to idols, from blood, from eating anything that has been strangled, and from sexual immorality. You will do well if you keep yourselves from these things. Farewell."</p>
Revised Ferrar-Fenton Bible	<p>For it is the decision of the Holy Spirit, and our own, to lay upon you no greater burden than is necessary; that is, to turn away from idol sacrifices, from blood, from that which is strangled, and from fornication. Keeping yourselves free from these, you will do well. Farewell."</p>
Free Bible Version	<p>It seemed best to the Holy Spirit and to us not to place on you any heavier burden than these important requirements.</p>

	You should avoid: anything sacrificed to idols; blood; meat from strangled animals; and sexual immorality. You will do well to observe these requirements. God bless you."
God's Truth (Tyndale)	For it seemed good to the holy ghost and to us, to put no grievous thing to you more than these necessary things: that is to say, that you abstain from things offered to images, from blood, from strangled and fornication. From which if you keep yourselves, you shall do well. So fare you well.
International Standard V	For it seemed good to the Holy Spirit and to us not to place on you any burden but these essential requirements: to keep away from food sacrificed to idols, from blood, [i.e. uncooked meat] from anything strangled, and from sexual immorality. If you avoid these things, you will do well. Goodbye."
Montgomery NT	"For it has seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things; "that you abstain from food that has been sacrificed to idols, and from tasting blood, and from things strangled, and from fornication. Keep yourselves clear from these things and it will be well with you. Farewell."
Riverside New Testament	For it seemed good to the Holy Spirit and to us to lay on you no further burden than these necessary things: to abstain from things sacrificed to idols, and from blood, and from strangled things, and from unchastity. If you keep yourselves from these you will do well. Farewell."
The Spoken English NT	It has seemed appropriate to us and to the Holy Spirit not to put any further burden on you than just these necessary items: Stay away from foods sacrificed to idols, from eating blood, from eating what is strangled, and from sexual immorality.
Urim-Thummim Version	If you keep away from these things, you'll do fine. Stay well! Because it seemed good to the Sacred Spirit, and to us, to lay on you no greater burden than these necessary things; That you abstain from flesh offered to idols and from blood, and from things strangled, and from illicit sexual intercourse (pornography): from which if you guard yourselves you will do well. Be strong and prosper.
Weymouth New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<ul style="list-style-type: none"> • We, with the Holy Spirit, have decided not to put any other burden on you except what is necessary: You are to abstain from blood from the meat of strangled animals and from prohibited marriages. If you keep yourselves from these, you will do well. Farewell." • 28. The decision of the community united to its apostles guarantees the presence of the Holy Spirit. On several occasions in history, similar debates have taken place, but then it was not a question of freeing the Gospel of the Old Testament laws; it was the laws and customs of the Church that had become the impossible burden to carry (v. 10) for a large human majority. Only when a debate is wide open, as was the one at Jerusalem, does it succeed in pointing out the obstacles and ecclesiastical taboos. As long as the central organisms stifle the liberty of expression, the mission weakens and encloses itself within a traditional clientele decreasing day by day. [Kukis: this is one of the few places where the Christian Community Bible has a footnote which appears to be specific to the Catholic Church (although this appears to take a stand against a central body from which all doctrine emanates).]
The Heritage Bible	We have therefore set apart and sent Judas and Silas who will also announce the same things by mouth,

Because it was the thought of the Holy Spirit, and us, to impose upon you no more weight than these necessary things:

That you abstain from things offered to idols,²⁹ and from blood, and from things strangled, and from sexual promiscuity, out of which guarding yourselves completely, you are practicing good. Be in health.

²⁹ 15:29 things offered to idols, eidolothuton, what has been offered to an idol. See St. Paul's explanation of this entire question in 1 Cor 8:1ff.

New American Bible (2011)

^k 'It is the decision of the holy Spirit and of us not to place on you any burden beyond these necessities, namely, to abstain from meat sacrificed to idols, from blood, from meats of strangled animals, and from unlawful marriage. If you keep free of these, you will be doing what is right. Farewell.'^l

k. [15:28–29] 15:19–20.

l. [15:29] Gn 9:4; Lv 3:17; 17:10–14.

New Catholic Bible

It is the decision of the Holy Spirit and also our decision not to lay any further burden upon you beyond these essentials: you are to abstain from food that has been sacrificed to idols, from blood, from the meat of animals that have been strangled, and from unchastity. If you avoid these, you will be doing what is right. Farewell.

New Jerusalem Bible

It has been decided by the Holy Spirit and by ourselves not to impose on you any burden beyond these essentials: you are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from illicit marriages. Avoid these, and you will do what is right. Farewell.'

NRSV (Anglicized Cath. Ed.)

For it has seemed good to the Holy Spirit and to us to impose on you no further burden than these essentials: that you abstain from what has been sacrificed to idols and from blood and from what is strangled [Other ancient authorities lack *and from what is strangled*] and from fornication. If you keep yourselves from these, you will do well. Farewell.'

Revised English Bible–1989

It is the decision of the Holy Spirit, and our decision, to lay no further burden upon you beyond these essentials: you are to abstain from meat that has been offered to idols, from blood, from anything that has been strangled, and from fornication. If you keep yourselves free from these things you will be doing well. Farewell.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

For it seemed good to the *Ruach HaKodesh* and to us not to lay any heavier burden on you than the following requirements: to abstain from what has been sacrificed to idols, from blood, from things strangled, and from fornication. If you keep yourselves from these, you will be doing the right thing.

Shalom!

Hebraic Roots Bible

For it seemed good to the Holy Spirit and to us to put not one greater burden on you than these necessary things:

To hold back from idol sacrifices, and blood, and that strangled, and from fornication; from which continually keeping yourselves, you will do well. Be true in our Master.

Holy New Covenant Trans.

"The Holy Spirit thinks you should have no more burdens. We agree. You only need to do these things: Do not eat any food which has been given to idols. Do not taste blood. Do not eat any animals which have been strangled. Do not commit unlawful sexual intercourse. If you stay away from these things, you will do well. Now we say goodbye."

The Scriptures 2009

For it seemed good to the Set-apart Spirit, and to us, to lay upon you no greater burden than these necessities: that you abstain from what is offered to idols, and blood, and what is strangled, and whoring.^e If you keep yourselves from these, you shall do well. Be strong!

^eSee Acts 15:20.

Tree of Life Version It seemed good to the Ruach ha-Kodesh and to us not to place on you any greater burden than these essentials: that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. By keeping away from these things, you will do well. Shalom!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[It] supposes for [to] the spirit the [thing] pure and [to] us no more to lay [on] you* load except these the [things] essentially {you*} to avoid [things] offered (idol) and blood and [things] strangled and prostitution from which* Keeping themselves^ well [You*] will practice {them} be having been strengthened!

Awful Scroll Bible (")For it deems, by the Awful Breath and by us, to lay- no greater burden -upon you, except these-same enfolded-over-upon things:
 (")To hold- yourselves -away from idol-sacrifices, and from blood and from that strangled and from illicit sexual intercourse. From which thoroughly-watching yourselves, you will practice well. Be strong!"

Concordant Literal Version For it seems good to the holy spirit and to us in nothing to be placing one more burden on you save these essentials:
 to be abstaining from idol sacrifices, and blood, and what is strangled and prostitution; from which, carefully keeping yourselves, you will be well engaged. Farewell!"

exeGesés companion Bible For the Holy Spirit and we think well to put no more burden upon you - except these necessary:
 that you abstain from idol sacrifices and from blood and from strangled and from whoredom; from which, keeping yourselves, you transact well. Fare you well!

Orthodox Jewish Bible "For it was mekabel to the Ruach Hakodesh and to us to lay no heavier burden upon you who are from the Nations except these necessary things:
 "That you non-Jewish ma'aminim hameshichiyim keep away from meat sacrificed to elilim, and dahm, and what is strangled, and zenut. If you are shomer to avoid these, you will do well. Shalom!"

Rotherham's Emphasized B. For it hath seemed good [unto the Holy Spirit and unto us] ||no' greater' burden|| to be laying upon you, than these' necessary things:—
 To be abstaining from idol sacrifices,
 And from blood,
 And from what is strangled,
 And from fornication,—
 From which ||if ye keep yourselves|| ye shall prosper. Fare ye well.

Worrell New Testament For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from idol-sacrifices, and from blood, and from things strangled, and from fornication; from which keeping yourselves, ye shall do well. Fare ye well."

Expanded/Embellished Bibles:

The Amplified Bible For it seemed good to the Holy Spirit and to us not to place on you any greater burden than these essentials: that you abstain from things sacrificed to idols, and from [consuming] blood, and from [eating the meat of] things that have been strangled, and from sexual impurity. If you keep yourselves from these things, you

	will do well. Farewell.” The Amplified Bible, along with several others, present this letter as beginning in v. 23b.
An Understandable Version	For it was the judgment of the Holy Spirit, and we agreed, that no greater burden be placed on you people than the following necessary things: Avoid [eating] things sacrificed to idols; avoid [drinking] blood; avoid [eating] things [that were] strangled [to death] and avoid sexual immorality. If you avoid [all] these things, you will be doing well. Goodbye.”
The Expanded Bible	It has pleased the Holy Spirit that you should not have a heavy ·load [burden] to carry, and we agree. You need to do only these things: Stay away from any food that has been ·offered [sacrificed] to idols, eating any animals that have been strangled, and blood, and any kind of sexual sin [see v. 20]. If you stay away from these things, you will do well. ·Good-bye [Best wishes; May you fare well].
Jonathan Mitchell NT	"You see, it seemed [good; productive] to the set-apart Breath-effect (or: in the Holy Spirit) and to (or: among) us to have not even one more burden to be placed upon you folks – besides these necessary and essential things: "to habitually abstain and hold yourselves away from idol sacrifices (or: things [i.e., foods] sacrificed to idols) and from blood, and from things that were strangled, and from sexual immorality (fornication; prostitution; = infidelity) – out from which things, by practice carefully keeping and habitually thoroughly guarding yourselves, you folks will perform well (be well-engaged; prosper) [D reads: and whatever you do not normally wish or purpose for yourselves to progressively become or to have happen, do not keep on doing to other folks, {and} from which things in continuously keeping yourselves thoroughly {away}, commit acts of ease and well-being, being folks constantly carried along within the set-apart Breath-effect (or: the holy wind; the Holy Spirit)]. Be ones having been strengthened and made firm (or: = Good health to you)!"
P. Kretzmann Commentary	For it seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well. Kretzmann's commentary for Acts 15:22–29 has been placed in the Addendum .
Syndein/Thieme	"For it seemed good to the Holy Spirit {keeping Grace in mind . . . confirming this was God's will}, and to us, to lay upon you no greater burden than these necessary things." "That you abstain from meats offered to idols, and from bloods {murder}, and from things strangled {impure foods - tainted with blood}, and from fornication {sex in connection with idolatry} from which if you keep yourselves . . . you shall BE STRONG {in the Lord}. Fare you well."
Translation for Translators	The Holy Spirit and also we decided that you should not be required {that we should not require you} to obey a lot of burdensome <i>Jewish</i> laws. Instead, we only <i>require you to obey</i> the following instructions, You should not eat food that people have sacrificed to idols. You should not eat blood from animals, and you should not eat meat from animals that people have killed by strangling them. Also, you should not have sex with someone to whom you are not married. Those things <i>especially offend Jewish believers</i> . So if you avoid doing them, you will be doing what is right. That is all.”
The Voice	It has seemed good to the Holy Spirit and to us to keep you free from all burdens except these four: abstain from anything sacrificed to idols, from blood, from food killed by strangling, and from sexual immorality. Avoid these things, and you will be just fine. Farewell. The Voice considers vv. 23b–29 to be this letter.

Bible Translations with Many Footnotes:

Lexham Bible

For it seemed best to the Holy Spirit and to us to place on you no greater burden except these necessary things: that you abstain from food sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you [*Here “if ” is supplied as a component of the participle (“keep”) which is understood as conditional] keep yourselves from these things [Literally “which things”] you will do well.

Farewell.

NET Bible®

For it seemed best to the Holy Spirit and to us⁸⁸ not to place any greater burden on you than these necessary rules.⁸⁹ that you abstain from meat that has been sacrificed to idols⁹⁰ and from blood and from what has been strangled⁹¹ and from sexual immorality.⁹² If you keep yourselves from doing these things,⁹³ you will do well. Farewell.⁹⁴

^{88tn} This is the same expression translated “decided” in Acts 15:22, 25. BDAG 255 s.v. δοκέω 2.b.β lists “decide” as a possible gloss for this verse, and this translation would be consistent with the translation of the same expression in Acts 15:22, 25. However, the unusually awkward “the Holy Spirit and we have decided” would result. Given this approach, it would be more natural in English to say “We and the Holy Spirit have decided,” but changing the order removes the emphasis the Greek text gives to the Holy Spirit. Thus, although the similarity to the phrases in 15:22, 25 is obscured, it is better to use the alternate translation “it seems best to me” (also given by BDAG): “it seemed best to the Holy Spirit and to us.” Again the scope of agreement is highlighted.

^{89tn} L&N 71.39 translates “indispensable (rules)” while BDAG 358 s.v. ἐπανάγκες has “the necessary things.”

^{90tn} There is no specific semantic component in the Greek word εἰδωλόθυτος that means “meat” (see BDAG 280 s.v. εἰδωλόθυτος; L&N 5.15). The stem –θυτος means “sacrifice” (referring to an animal sacrificially killed) and thereby implies meat.

^{91tc} Codex Bezae (D) and a few other witnesses lack the restriction “and from what has been strangled” (καὶ πνικτῶν, kai pniktwn), though the words are supported by a wide variety of early and important witnesses otherwise and should be considered authentic.

^{sn} What has been strangled. That is, to refrain from eating animals that had been killed without having the blood drained from them. According to the Mosaic law (Lev 17:13-14), Jews were forbidden to eat flesh with the blood still in it (note the preceding provision in this verse, and from blood).

^{92tc} Codex Bezae (D) as well as 323 614 945 1739 1891 sa and other witnesses have after “sexual immorality” the following statement: “And whatever you do not want to happen to yourselves, do not do to another/others.” By adding this negative form of the Golden Rule, these witnesses effectively change the Apostolic Decree from what might be regarded as ceremonial restrictions into more ethical demands. The issues here are quite complicated, and beyond the scope of this brief note. Suffice it to say that D and its allies here are almost surely an expansion and alteration of the original text of Acts. For an excellent discussion of the exegetical and textual issues, see TCGNT 379-83.

^{93tn} Grk “from which things keeping yourselves.” Because of the length and complexity of the Greek sentence, the relative pronoun (ὧν, |ων) has been replaced by a pronoun (“these things”) and a new English sentence begun. The participle διατηροῦντες (diathrountes) has been translated as a conditional adverbial participle (“if you keep yourselves”). See further L&N 13.153.

^{94tn} The phrase ἔρρωσθε (errwsqe) may be understood as a stock device indicating a letter is complete (“good-bye,” L&N 33.24) or as a sincere wish that the persons involved may fare well (“may you fare well,” L&N 23.133).

Wilbur Pickering's New T. It seemed good to the Holy Spirit, and to us,¹⁰ to place no greater burden upon you than these necessary things: to abstain from things offered to idols, from 'blood', from anything strangled and from fornication;¹¹ it will be in your own best interest to keep away from these things. Farewell."

(10) James affirms divine approval for the decision.
 (11) In the Greek Text each item in the list is a single word; such brevity could give rise to ambiguity. However, items 1 and 4 seem clear enough. Item 3 presumably harks back to Gen. 9:4, where ingesting blood is forbidden. So item 2, 'blood', must mean something else. In the Bible 'blood' is repeatedly used to refer to violent death and the responsibility for it. This harks back to Gen. 9:5-6. The prohibition against fornication is implied in Gen. 2:24. That God did not accept Cain's offering (Gen. 4:3-5) implies that He had given instruction on the subject, which would presumably include idolatry. So the four items in the list are all far older than the Law of Moses and are independent of it.

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans. For it seemed good to the Holy Spirit as well as to us to place no excessive burden [reference to circumcision and the Mosaic Law] upon you except for these necessary things [to foster an ongoing, friendly social life with Jews]: You must abstain from food offered to idols and blood from strangled animals and illicit sex, which if you keep yourselves, you will do fine. Farewell."

Charles Thomson NT For it hath seemed good to the holy spirit and to us to lay upon you, over and above the things absolutely necessary, no more burden than these. To abstain from things offered to idols, and blood, and what is strangled, and fornication, from which you will do well to keep yourselves. Farewell."

Far Above All Translation For it seemed good to the holy spirit and us not to lay anything heavier on you except these necessary *things*: to refrain from *things* sacrificed to idols, and blood, and *anything* strangled, and fornication. If you keep yourselves from these *things*, you will be doing well. May you be strong."

Green's Literal Translation For it seemed good to the Holy Spirit and to us to put not one greater burden on you than these necessary things: To hold back from idol sacrifices, and blood, and that strangled, and from fornication; from which continually keeping yourselves, you will do well. Be prospered.

Modern Literal Version 2020 For* it seemed good to the Holy Spirit and to us, to place no more burden upon you^o other-than these necessary things: that you^o are to abstain from idol-sacrifices, and from blood, and from the thing strangled, and from fornication. Keeping yourselves out-of which such things, you^o will be practicing well.
 Good-bye.
 {James' letter is written. The beginning of the New Testament letters. There is a very strong possibility the Book of Mark may have been written around this time too or even before and maybe the Book of Matthew, one Good-news account for a Roman audience, one for a Jewish audience.}

A Voice in the Wilderness For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that you abstain from things offered to idols, from blood, from things strangled, and from sexual perversion. If you keep yourselves from these, you will do well. Farewell.

The gist of this passage: This letter from Jerusalem to gentile believers closes with the four things which gentiles should avoid.

Acts 15:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dokéō (δοκέω) [pronounced <i>dohk-EH-oh</i>]	<i>to think, to imagine, to consider, to appear</i>	3 rd person singular, aorist active indicative	Strong's #1380
Thayer definitions: 1) <i>to be of opinion, think, suppose</i> ; 2) <i>to seem, to be accounted, reputed</i> ; 3) <i>it seems to me</i> ; 3a) <i>I think, judge: thus in question</i> ; 3b) <i>it seems good to, pleased me, I determined</i> .			
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
tô (τῷ) [pronounced <i>toe</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
tô (τῷ) [pronounced <i>toe</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #40
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hêmin (ἡμῖν) [pronounced <i>hay-MEEN</i>]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)

Translation: For it seemed good to the Holy Spirit and to us...

James, in this letter, will now lay out what needs to be avoided. We repeat the verb dokéō (δοκέω) [pronounced *dohk-EH-oh*] from v. 25. Thayer definitions for this verb are 1) *to be of opinion, think, suppose*; 2) *to seem, to be accounted, reputed*; 3) *it seems to me*; 3a) *I think, judge: thus in question*; 3b) *it seems good to, pleased me, I determined*. Strong's #1380. They, as a group, have come to this conclusion.

Somehow, the Holy Spirit is thrown in here, and I don't know how exactly, apart from these men being possibly filled with the Holy Spirit when voting and discussing this thing. Bear in mind, often when there is a religious controversy, is it possible for a person to get out of **fellowship**? I would say very likely.

There is absolutely nothing, up to this point, which would suggest that the men were acting in accordance with the Holy Spirit.

To determine whether these are a list of legalistic propositions or reasonable limitations comes down to, are we talking about what takes place when the people gather together, or are we talking about what the people do on their own time? The way that I read this is, these are limitations on a person's day-to-day activities. Furthermore, these limitations seem to be related to the Law of Moses. Beyond that, this appears to be a list of bare minimum of prohibited acts in order for Jewish believers to be comfortable associating with gentile believers. All of that is problematic, even if the prohibitions are minor or within the realm of Church Age doctrine (something which this gathers of believers—which included Paul and Barnabas—was really unable to speak to at this time).

Acts 15:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêdeis/mêdemia/ mêden (μηδεῖς/μηδεμία/μηδέν) [pronounced <i>may-DICE</i> , <i>may-dem-EE-ah</i> , <i>may-DEN</i>]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	neuter singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
pleiôn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced <i>PLI-own</i> , <i>PLI-on</i> , <i>PLEH-on</i>]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	neuter singular adjective; comparative; accusative case	Strong's #4119
epitithêmi (ἐπιτίθημι) [pronounced <i>ep-ee-TITH-ay-mee</i>]	<i>to lay upon, put (up) on, to lay [something down], to set; to put or lay upon; to add to; in the middle voice: to have put on, bid to be laid on; to lay or throw one's self upon; to attack one, to make an assault on one</i>	present middle infinitive	Strong's #2007
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
báros (βάρος) [pronounced <i>BAR-oss</i>]	<i>burden, heaviness, weight, trouble</i>	neuter singular noun, accusative case	Strong's #922
plên (πλήν) [pronounced <i>plane</i>]	<i>moreover, besides, but, nevertheless; besides, except, but; instead</i>	adverb	Strong's #4133
toutôn (τούτων) [pronounced <i>TOO-tone</i>]	<i>of these, from these [things], those</i>	demonstrative masculine plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
epánankes (ἐπάνανκες) [pronounced <i>ep-AHN-ang-kes</i>]	<i>of a necessary nature necessity, necessarily</i>	adverb	Strong's #1876

Acts 15:28b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>With the definite article, many translated this combination as, <i>the essentials, these essentials, these necessary things, these essential requirements, these necessary rules (conditions)</i>.</p>			

Translation: ...[that] no greater burden be laid upon you [all] these necessary [things]:...

James wants no great burden laid upon the gentile believers more than the following list of things, which they view as necessary.

Acts 15:28 For it seemed good to the Holy Spirit and to us [that] no greater burden be laid upon you [all] these necessary [things]:... (Kukis mostly literal translation)

This idea here is, this is a list of the absolute bare minimum when it comes to behaviors expected from gentile believers (taking this many notches down from getting circumcised).

Although I have not been in a church like this, it appears that some churches did/do exist which, when a person believed in Jesus, gave that person a list of things that they were not to do (which list appears to be given verbally and often included personal or local taboos).

Acts 15:29a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπέχομαι (ἀπέχομαι) [pronounced ap- EHKH-om-ahēe]	<i>to abstain, to hold one's self off, to refrain (from)</i>	present middle infinitive	Strong's #567
εἰδωλόθυτον (εἰδωλόθυτον) [pronounced i-do- LOTH-oo-ton]	<i>food (meat) sacrificed (offered) to idols, an image-sacrifice</i>	neuter plural adjective, genitive/ablative case	Strong's #1494

Eidōlóthuton (εἰδωλόθυτον) [pronounced i-do-LOTH-oo-ton] is made up of two words. The first is eidōlon (εἰδωλον) [pronounced iĭ-doe-lon], which means, *idol, an image (of a heathen god) (for worship), a likeness (of something otherworldly); by implication, a false god, a heathen god*. Strong's #1497. The second word is the verb thuō (θύω) [pronounced THOO-oh], which means, *to kill, to slaughter, to sacrifice (by fire), to immolate*. Strong's #2380. So this is all about killing something before an idol or false god. In other words, this is the actual practice of idolatry.

Translation: ...to refrain from image-sacrifice,...

The neuter plural adjective here is eidōlóthuton (εἰδωλόθυτον) [pronounced i-do-LOTH-oo-ton], which is made up of two words. The first is eidōlon (εἰδωλον) [pronounced iĭ-doe-lon], which means, *idol, an image (of a heathen god) (for worship), a likeness (of something otherworldly); by implication, a false god, a heathen god*. Strong's #1497. The second word is the verb thuō (θύω) [pronounced THOO-oh], which means, *to kill, to slaughter, to sacrifice (by fire), to immolate*. Strong's #2380. So this is all about killing something before an idol or false god. In other words, this is the actual practice of idolatry.

I understand the things which follow to be related to the heathen practice of idolatry. The idea is animal sacrifices which are done before an idol. Obviously, this is something that should not take place when believers are gathered together. However, would some gentile believers slip up and return to their gentile churches now and

again? On the one hand, obviously, they shouldn't. On the other hand, what business is this of the Jewish believers in Jerusalem?

Acts 15:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
haima (αἷμα, ατος, τό) [pronounced <i>HI-mah</i>]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, genitive/ablative case	Strong's #129

Translation: ...[from] blood,...

This may be a reference to sacrifices which have been killed but not subject to fire; or sacrifices which have not had the blood drained from them. The people are being told to avoid all things related to idolatry.

Again, such things were not to occur within the gathering of the local church (which entity is still not fully defined). However, what if eating at a restaurant of sorts, and such things are being served and even eaten? Is this the business of a church council in Jerusalem?

Acts 15:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
πνικτός (πνικτός) [pronounced <i>pnihk-TOSS</i>]	<i>(something) strangled, throttled, (neuter concretely) an animal choked to death (not bled)</i>	neuter singular adjective, genitive/ablative case	Strong's #4156

Although the NRSV says that some ancient authorities lack these words, they are found in the four ancient manuscripts to which I refer.

Translation: ...[from anything] strangled,...

The Hebrew religion saw animals throats cut, and the blood gushing out. Some heathen religions strangled the animal instead. This was often done in order to preserve the blood inside of the animal, in order to get a better flavor. The gentile disciples were to avoid that as well, according to this missive. However, I ask again, is this really the concern of the people in Jerusalem. If someone eats meat where the blood has not been drained from it, is that key in their spiritual development? I would submit to you that it is not; and Paul will, at some point, deal with this very topic in 1Corinthians.

Acts 15:29d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 15:29d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
porneia (πορνεία, ας, ῆ) [pronounced por-NĪ-ah]	sexual immorality (including adultery and incest), fornication; figuratively, idolatry	feminine singular noun, genitive/ablative case	Strong's #4202

Translation: ...and [from] sexual immorality.

The priests and priestesses engaged in various sexual acts as a part of heathen worship; and the gentiles were told to avoid these as well.

Obviously, these practices were not to be taking place in the Christian gatherings. However, were there provisions to make sure that no believer did any of this when elsewhere?

This seems to be in line with the believer avoiding sexual immorality; but at odds when it finds its way into a missive from Jerusalem. Is the mother church now going to send out letters to tell everyone what they can and cannot do?

Acts 15:29e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	out of, out from, from, by, at, of	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
hōn (ὧν) [pronounced hown]	from whom, from which, from what, of that; of one [another], whose	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
diatêreō (διατηρέω) [pronounced dee-at-ay-REH-oh]	watching thoroughly; observing strictly, or (negatively and reflexively) avoiding wholly; keeping continually or carefully; treasuring up	masculine plural, present active participle, nominative case	Strong's #1301
Luke is the only writer to use this word, and he only uses it twice: here and in Luke 2:51.			
heautous (ἐαυτούς) [pronounced heh-ow-TOOZ]	ourselves, yourselves; themselves	3 rd person masculine plural reflexive pronoun; accusative case	Strong's #1438

Translation: Avoiding wholly from such things yourselves,...

Although I am not completely satisfied with my translation here, it seems clear that the people to whom this is being written are to avoid the things which were enumerated above.

As discussed, some of these things are legitimate for church assemblies to avoid; and some of these things are legitimate for the believer to avoid in his personal life. But it is mixed in with things which are of a doubtful nature. Furthermore, the bigger problem is, is a precedent being set where elders will meet, decide on the things that people can do and not do, and then send this list throughout all the churches? Nowhere in the epistles will Paul suggest any sort of a council having this sort of authority.

Who has the authority? The Apostles do—not as a group gathering together and debating the issues—but as individuals. Paul, when he sent a letter to the Corinthians, had authority over that church, regarding the things in his letter; and that was accepted by other local churches (as many of them asked for copies of Paul’s letters).

Although Paul is not going to specifically repudiate this letter in the future, it will appear to fall by the wayside in terms of church practices.

Acts 15:29f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
eû (εû) [pronounced yoo]	<i>well done; well, good; to be well off, fare well, prosper; acting well</i>	adverb	Strong’s #2095
prassô (πράσσω) [pronounced PRAS-so]	<i>to practice; to perform repeatedly or habitually; to do, to act, by implication to execute, to accomplish; specifically to collect (dues, taxes, fares); to commit, to undertake, to exact, to keep, to require, to use arts</i>	2 nd person plural, future active indicative	Strong’s #4238

Translation: ...[it is] well [for] you [all] to do.

The gentiles would do well to avoid all of those things. Certainly, yes to the sexual immorality and idolatry; but where is the problem with eating certain types of meats prepared in certain kinds of ways?

Acts 15:29g			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
rhônnumi (ῥώννυμι) [pronounced HRONE- noo-mee]	<i>make strong, strengthen; be strong, thrive, prosper; in the usual formula in closing of a letter, farewell</i>	2 nd person plural, perfect passive imperative	Strong’s #4517

Translation: Be strong.”

Often, *hellos* and *goodbyes* are more than just those words. When Jews meet one another, they might say *shalom*; when a Mexican answers the phone, they might say, *bueno* (which means, *good*). When science fiction characters on television say goodbye, they might use the words, *live long and prosper*. That is all that is taking place here. This was one way to say *goodbye* in a letter.

Acts 15:29 ...to refrain from image-sacrifice, [from] blood, [from anything] strangled, and [from] sexual immorality. Avoiding wholly from such things yourselves, [it is] well [for] you [all] to do. Be strong.” (Kukis mostly literal translation)

Acts 15:28–29 For it seemed good to the Holy Spirit and to us [that] no greater burden be laid upon you [all] these necessary [things]: to refrain from image-sacrifice, [from] blood, [from anything] strangled, and [from] sexual immorality. Avoiding wholly from such things yourselves, [it is] well [for] you [all] to do. Be strong.” (Kukis mostly literal translation)

Acts 15:28–29 Considering the recent false information which you have received, it seemed good to the Holy Spirit and to us not to lay any greater burden upon you than these necessary things, namely: keep yourselves from idolatry and from any related idolatrous acts, such as eating meat with blood, eating meat that has been strangled,

and sexual immorality at their temples. It would be well for you to avoid such things altogether. Continue being strong in the faith.” (Kukis paraphrase)

So, what exactly is my problem here? Should gentile believers continue to attend heathen rituals? Of course not! However, this letter is written in response to what Judaizers have done, which is to suggest to the spiritual life for gentiles, after believing in Jesus Christ, is to get circumcised and then follow the Law of Moses. That is *not* the spiritual life for believers of any sort. Staying out of heathen worship temples is also *not* the spiritual life. Should such things be avoided? Of course. Are these rules by which a person is made spiritual? Absolutely not!

Why doesn't that great man of **Bible doctrine**, Paul, object at this point? Why is he going along with what is happening? My explanation is this: Paul was not there yet. He was still learning. He did not even have grace quite down yet, as we will find out later in this chapter.

Throughout this book of Acts, I have spoken of the evolution of the church, and now I seem to be speaking to the evolution of Paul. Although God essentially dictated at least half of the writings of Moses, this will not be God's approach to believers in the Church Age. God will not write on golden tablets *Doctrines and Practices of Local Assemblies in the Church Age*. Paul will not be given some rose colored glasses and be allowed to read these tablets. The doctrines of the Church Age, although directly from God, developed very organically. They evolved, if you will. We are studying, to some degree, that evolution taking place in the book of Acts. However, when we get to the epistles, these doctrines will be fully correct and fully on point, even if the men who wrote them were not fully mature yet³² (as the co-Writer for these epistles was God the Holy Spirit). At no time in any of the epistles will we need to say, "Now, Paul wrote these epistles in A.D. 50, when he fully understood the doctrines of grace and legalism; but did not yet understand that doctrine of dispensations." Even though that may be true, God the Holy Spirit saw to it that the epistles which we have are complete and correct and the basis for our doctrinal understanding. This is despite the writers of these same epistles continuing to grow in their understanding of the **plan of God** for them in the Church Age. Apart from the practices which ended in the pre-canon period of the Church Age, everything found in the epistles will be up-to-date and applicable to the body of believers today. Also, those discontinued practices (the gifts of **tongues**, translation of tongues, **Apostleship**, prophecy, knowledge) will still have valuable and applicable lessons for us today.

Paul and Barnabas travel north to Antioch, where they present and teach the letter

These (ones) indeed therefore were dismissed [and] they came down to Antioch. And having gathered the many, they delivered the epistle. But reading aloud, they rejoiced upon the encouragement.

Acts
15:30–31

These [men] were therefore dismissed [from the Jerusalem assembly], [after which] they went to Antioch. Having gathered together the people, they handed over the epistle. When they read it aloud, the [congregants] were glad, based upon [the letter's content and] consolation.

The four men were sent out from the council, and so, they traveled to Antioch. They gathered together the believers of Antioch and handed the letter over to them. Then it was read and explained publically. The people responded positively, glad for the content of the letter.

Here is how others have translated this verse:

Ancient texts:

³² And Paul, like every other believer, continues to grow in grace and knowledge. There are plateaus which the believer reaches, but he continues to grow even after reaching those plateaus.

Westcott-Hort Text (Greek)	These (ones) indeed therefore were dismissed [and] they came down to Antioch. And having gathered the many, they delivered the epistle. But reading aloud, they rejoiced upon the encouragement.
Complete Apostles Bible	Then having been dismissed, they came to Antioch; and having gathered the multitude together, they delivered the letter. And when they had read it, they rejoiced over its encouragement.
Douay-Rheims 1899 (Amer.)	They therefore, being dismissed, went down to Antioch and, gathering together the multitude, delivered the epistle. Which when they had read, they rejoiced for the consolation.
Holy Aramaic Scriptures	Then, those who were sent, came unto Antiakia {Antioch}, and gathered all the Ama {the People}, and gave them The Letter. And when they read it, they rejoiced, and were encouraged.
James Murdock's Syriac NT	And they who were sent, came to Antioch, and assembled all the people, and delivered the letter. And when they had read [it], they rejoiced and were comforted.
Original Aramaic NT	But those who were sent came to Antiakia, and they gathered all the people and gave them the letter. And when they read it, they rejoiced and were comforted.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So they, being sent away, came down to Antioch, and having got the people together, they gave them the letter. And after reading it, they were glad of its comfort.
Bible in Worldwide English	So the men left and went to Antioch. There they called the people together and gave them the letter. When the people read the letter, they were very glad. It helped them to become stronger in what they believed.
Easy English	So the believers in Jerusalem sent these four men to go to Antioch. When they arrived there, they told the group of believers to meet together. When they all met, Silas and Judas gave them the letter. When the believers in Antioch read the letter, they were very happy. They said, 'This message will help us very much.'
Easy-to-Read Version—2008	So Paul, Barnabas, Judas, and Silas left Jerusalem and went to Antioch. There they gathered the group of believers together and gave them the letter. When the believers read it, they were happy. The letter comforted them.
<i>God's Word</i> TM	So the men were sent on their way and arrived in the city of Antioch. They gathered the congregation together and delivered the letter. When the people read the letter, they were pleased with the encouragement it brought them.
Good News Bible (TEV)	The messengers were sent off and went to Antioch, where they gathered the whole group of believers and gave them the letter. When the people read it, they were filled with joy by the message of encouragement.
J. B. Phillips	The message is received with delight So this party, sent off by the Church, went down to Antioch and after gathering the congregation together, they handed over the letter to them. And they, when they read it, were delighted with the encouragement it gave them.
<i>The Message</i>	Barnabas and Paul Go Their Separate Ways And so off they went to Antioch. On arrival, they gathered the church and read the letter. The people were greatly relieved and pleased.
NIRV	So the men were sent down to Antioch. There they gathered the church together. They gave the letter to them. The people read it. They were glad for its message of hope.
New Life Version	The Missionaries Go Back to Antioch

When the meeting was finished, they went to Antioch. As soon as they gathered the people together, they gave them the letter. When they read it, they were glad for the comfort and strength it brought them.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	So the men went to Antioch. They called a meeting of all the believers and delivered the letter. When they read the letter, the locals got happy-wild. The letter gave them a huge boost of encouragement.
Contemporary English V.	The four men left Jerusalem and went to Antioch. Then they called the church members together and gave them the letter. When the letter was read, everyone was pleased and greatly encouraged.
The Living Bible	The four messengers went at once to Antioch, where they called a general meeting of the Christians and gave them the letter. And there was great joy throughout the church that day as they read it.
New Berkeley Version New Living Translation	. The messengers went at once to Antioch, where they called a general meeting of the believers and delivered the letter. And there was great joy throughout the church that day as they read this encouraging message.
The Passion Translation	They sent the four men off for Antioch, and after gathering the regional church together, they delivered the letter. When the people heard the letter read out loud, they were overjoyed and delighted by its encouraging message.
Plain English Version	Then Judas and Silas went with Paul and Barnabas to Antioch. They called all the Christians there to come to a meeting, then they gave them the letter. Those Christians read that letter, and they were very happy.
Radiant New Testament	So the men went down to Antioch, gathered the church together there, and delivered the letter. When the people read it, they were grateful for its encouraging message.
UnfoldingWord Simplified T.	The four men they selected went down from Jerusalem and came to Antioch. When all the believers there had assembled together, they gave the letter to them. When the believers there read the letter, they rejoiced, because its message encouraged them.
William's New Testament	So the messengers were sent out, and they went down to Antioch, called a meeting of the congregation, and delivered the letter. When they had read it, they were delighted with the encouragement it brought them.

Partially literal and partially paraphrased translations:

American English Bible	So when these men whom they'd sent arrived in AntiOch, they assembled the congregation and presented them with the letter. And after reading it, [the brothers in AntiOch] were very happy over the encouragement that the letter conveyed. Then Judas and Silas (since they were also Prophets) gave instructions to the brothers with many speeches to strengthen them. V. 32 is included for context.
Beck's American Translation Breakthrough Version	. So the <i>people</i> , after being dismissed, certainly went down into Antioch. And when they gathered the large number together, they gave the letter over to <i>them</i> . After reading, they were happy based on the encouragement.
Len Gane Paraphrase	So after being dismissed, they came to Antioch. After gathering the group together, they handed them the letter. After they read this, they rejoiced for this encouragement.
A. Campbell's Living Oracles	They, therefore, being dismissed, came to Antioch; and assembling the multitude, delivered the epistle. And when they had read it, they rejoiced for the consolation it brought.

NT for Everyone	So they went off and came down to Antioch, where they gathered the people together and presented the letter. When they read it, they were delighted with the message it contained.
20 th Century New Testament	So the bearers of this letter were sent on their way, and went down to Antioch. There they called a meeting of all the brethren, And delivered the letter, the reading of which caused great rejoicing by its encouraging contents.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	The Outcome of the Jerusalem Letter So they were sent off and went down to Antioch, and after gathering the assembly, they delivered the letter. When they read it, they rejoiced because of its encouragement.
Revised Ferrar-Fenton Bible	Having, therefore, been dispatched, they went down to Antioch; and having convened the people, they delivered the letter. When they had read it, they were pleased at its encouragement; and Judah and Silas also, who were speakers, cheered the brethren by a long discourse, and strengthened them.
Free Bible Version	The men were sent on their way to Antioch. When they arrived they called everybody together and delivered the letter. After they had read it, the people were so happy for the encouraging message.
International Standard V	So the men were sent on their way and arrived in Antioch. They gathered the congregation together and delivered the letter. When the people [Lit. they] read it, they were pleased with how the letter encouraged them.
Montgomery NT	So they, when they had been dispatched, went down to Antioch, and after gathering the whole multitude together, they handed them the letter, and when they had read it they rejoiced at the comfort it brought.
Leicester A. Sawyer's NT	They, therefore, being dismissed went to Antioch, and assembling the multitude delivered the epistle. And reading it they rejoiced at the exhortation.
Weymouth New Testament	They, therefore, having been solemnly sent, came down to Antioch, where they called together the whole assembly and delivered the letter. The people read it, and were delighted with the comfort it brought them.
Worsley's New Testament	Being thus dispatched they came to Antioch, and when they had assembled the brethren, they delivered the epistle. And when they had read it, they rejoiced at the consolation <i>it brought</i> .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	After saying good-bye, the messengers went to Antioch, where they assembled the community and handed them the letter. When they read the news, all were delighted with the encouragement it gave them.
The Heritage Bible	Therefore indeed being set free, they came to Antioch, and gathering the multitude together, they delivered the written message, ³⁰ And having read it, they rejoiced upon the comfort. ³⁰ 15:30 written message, epistole, a written message, from which we have the English word, epistle.
New American Bible (2011)	Delegates at Antioch. And so they were sent on their journey. Upon their arrival in Antioch they called the assembly together and delivered the letter. When the people read it, they were delighted with the exhortation.
New Catholic Bible	The party left and went down to Antioch, where they summoned the whole community and delivered the letter. The community read it and were delighted with the encouragement it gave them.
New Jerusalem Bible	.

- NRSV (Anglicized Cath. Ed.) So they were sent off and went down to Antioch. When they gathered the congregation together, they delivered the letter. When its members [Gk *When they*] read it, they rejoiced at the exhortation.
- Revised English Bible–1989 So they took their leave and travelled down to Antioch, where they called the congregation together and delivered the letter. When it was read, all rejoiced at the encouragement it brought, and Judas and Silas, who were themselves prophets, said much to encourage and strengthen the members. V. 32 is included for context.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible The messengers were sent off and went to Antioch, where they gathered the group together and delivered the letter. After reading it, the people were delighted by its encouragement.
- Hebraic Roots Bible Then they indeed being let go, they went to Antioch. And gathering the multitude, they delivered the letter. And after they read they were encouraged and they rejoiced.
- Holy New Covenant Trans. So Paul, Barnabas, Judas, and Silas left Jerusalem. They went down to Antioch in Syria. They gathered the called out people and gave them the letter. When they read it, they were happy. It encouraged them.
- The Scriptures 2009 .

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament The [Men] certainly so Being Sent (Away) descend to antioch and Gathering the crowd [Men] give the letter Reading but {her} [Men] enjoy at the comfort...
- Awful Scroll Bible Surely then, being dismissed- them -away, they went to Antioch and gathering- the assembly -together, they give-over the arranged-upon letter. What is more, coming-up-to-know it, they rejoiced over the calling-by.
- exeGeses companion Bible So indeed, they are released, and they go to Antioch: and they gather the multitude together, and they give over the epistle: which, having read, they cheer over the consolation.
- Orthodox Jewish Bible Therefore, having been dismissed, they went down to Syrian Antioch, and having gathered together the multitude, they delivered the iggeret. And having read it, there was a response of simcha gedolah at the exhortation.
- Rotherham's Emphasized B. ||They||, therefore, [being let go] came down unto Antioch; and [having gathered together the throng] delivered the letter, and [when they read it] ||they rejoiced for the consolation||.

Expanded/Embellished Bibles:

- The Amplified Bible* So when they were sent off, they went down to Antioch; and after assembling the congregation, they delivered the letter. And when they had read it, the people rejoiced greatly at the encouragement *and* comfort [it brought them].
- An Understandable Version So, when Paul, Barnabas, Judas and Silas left *[the meeting]* they went down to Antioch and, after gathering a large group *[of the church]* together, they presented the letter to them. And when they had read it, the people *[of the Antioch church]* rejoiced over the encouragement it gave them.
- The Expanded Bible So they ·left Jerusalem [were sent off/dissmissed] and went to Antioch where they gathered the ·church [congregation; assembly] and ·gave them [delivered] the letter. When they read it, they ·were very happy [rejoiced] because of the encouraging message.

Jonathan Mitchell NT

Therefore accordingly upon being released away (= dismissed), [D adds: in a few days] these men went down into Antioch and – after gathering the multitude together – they handed the letter [to them].

So, upon reading [it], they burst into rejoicing at the helpful and encouraging [message] of comfort and relief.

Translation for Translators

The letter and messengers encouraged the believers at Antioch.

Acts 15:30-32

The *four* men whom they had chosen went from Jerusalem to Antioch city. When all the believers *there* had assembled together, Judas and Silas gave the letter to them. When the believers there read the letter, they rejoiced, because its message encouraged them. Just like Paul and Barnabas were «prophets/men who spoke messages from God», Judas and Silas were also prophets. They spoke for a long time and encouraged the believers *there*, and helped them to trust more strongly in the Lord Jesus. V. 32 is included for context.

The Voice

So the men were sent to Antioch. When they arrived, they gathered the community together and read the letter. The community rejoiced at the resolution to the controversy.

Bible Translations with Many Footnotes:

Lexham Bible

The Letter Is Delivered to Antioch

So when [*Here “when” is supplied as a component of the participle (“were sent off”) which is understood as temporal] they were sent off, they came down to Antioch, and after [*Here “after” is supplied as a component of the participle (“calling together”) which is understood as temporal] calling together the community, they delivered the letter. And when they [*Here “when” is supplied as a component of the participle (“read ... aloud”) which is understood as temporal] read it [*Here the direct object is supplied from context in the English translation] aloud, they rejoiced at the encouragement.

NET Bible®

So when they were dismissed,⁹⁵ they went down to Antioch,⁹⁶ and after gathering the entire group⁹⁷ together, they delivered the letter. When they read it aloud,⁹⁸ the people⁹⁹ rejoiced at its encouragement.¹⁰⁰

⁹⁵tn Or “sent away.”

⁹⁶sn Antioch was a city in Syria (not Antioch in Pisidia).

⁹⁷tn Or “congregation” (referring to the group of believers).

⁹⁸tn Grk “read it.” The translation “read aloud” is used to indicate the actual practice of public reading; translating as “read” could be misunderstood to mean private, silent, or individual reading.

⁹⁹tn Grk “they”; the referent (the people) is specified in the translation for clarity.

¹⁰⁰tn Or “at its encouraging message.”

The Spoken English NT

So then they were sent on their way, and went upⁿⁿ to Antioch. And they gathered the community together and delivered the letter.

And when they had read it, they were very happy with the encouragement^{oo} in it.

ⁿⁿ. Lit. “down.” Antioch is north from Jerusalem.

^{oo}. Or “advice.”

Wilbur Pickering’s New T.

Good results

So when they were sent off they came to Antioch, and gathering the crowd they delivered the letter. When they had read it, they rejoiced over the encouragement.

Literal, almost word-for-word, renderings:

A Faithful Version

Therefore, after being dispatched, they went to Antioch; and when they had gathered the multitude together, they delivered the epistle. And after reading it, they rejoiced at the consolation.

Benjamin Brodie’s trans. So, then, after they were dismissed, they went down to Antioch and when they had gathered the assembly together, they delivered the letter. And after reading it aloud in public, they became immensely happy due to the encouragement.

Modern Literal Version 2020 Therefore indeed, having been dismissed, they came to Antioch, and having gathered the multitude together, they gave *them* the letter. Now having read *it*, they rejoiced upon the encouragement.

New Matthew Bible When they departed, they went to Antioch, and gathered the whole community together and delivered the epistle. When they had read it, the people were glad of that consolation.

Niobi Study Bible **Continuing Ministry in Syria**
So when they were sent off, they went to Antioch. And when they had gathered the multitude together, they delivered the epistle; and when they had read it, they rejoiced in its consolation.

The gist of this passage: They returned to Antioch, gathered the believers there, and read the letter to them. The response was favorable.

30-31

Acts 15:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong’s #3588
mén (μέν) [pronounced <i>men</i>]	<i>indeed, truly, certainly, surely, verily</i> while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it	an affirmative or concessive particle; a conjunction	Strong’s #3303
This word implies affirmation or concession, and it marks the protasis when there is another particle or conjunction up ahead to mark the apodosis. It is often used in conjunction with other particles.			
oun (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong’s #3767
These two particles are found together in a number of places in Luke’s writings, suggesting perhaps a specific meaning for them. They are variously translated, <i>now when, therefore indeed, then indeed, so then, so when, surely, so indeed</i> . Acts 8:25.			
So far, identical to v. 3a.			
apoluō (ἀπολύω) [pronounced <i>ap-ol-OO-oh</i>]	<i>relieves, releasing, dismissing (reflexively departing), or (figuratively) letting die, pardoning, divorcing; letting one depart; forgiving; letting go; being loosed; putting (sending) away, setting at liberty</i>	masculine singular, aorist passive participle, nominative case	Strong’s #630
katerchomai (κατέρχομαι) [pronounced <i>kat-ER-khom-ah-ee</i>]	to come down, to go down, to descend; to depart; of one who goes from a higher to a lower locality; of those who come to a place by a ship	3 rd person plural, aorist active indicative	Strong’s #2718

Acts 15:30a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Antiócheia (Ἀντιόχεια) [pronounced an-tee-OKH-i-ah]	<i>driven against; transliterated, Antioch</i>	feminine singular proper noun location; genitive/ablative case	Strong's #490

1) Capital of Syria, situated on the river Orontes, founded by Seleucus Nicanor in 300 B.C. and named in honour of his father, Antiochus. Many Greek-Jews lived there and it was here that the followers of Christ were first called Christians.

2) A city in Pisidia on the borders Phrygia, founded by Seleucus Nicanor. Under the Romans it became a "colonia" and was also called Caesarea

Translation: These [men] were therefore dismissed [from the Jerusalem assembly], [after which] they went to Antioch.

The four men (maybe more) were then dismissed from the council gathering. They were to take this letter to Antioch and to other gentile churches and present it.

This was, very likely, the first letter to any church or group of churches. Despite the problems with the letter itself and how it was put together, a number of precedents are set (which continue throughout the early church). The Judaizers did not simply go to one local church, give their message and retire. They went to many gentile churches, telling them all to get circumcised and to obey the Mosaic Law.

Although nothing is said about copies of the letter being made, no doubt there were. Possibly before the men left Jerusalem, several copies were made and resigned by the Apostles attending. Or, in the alternative, this was delivered to Antioch, but Paul wanted it read elsewhere. Therefore, a copy of the letter was made. Paul likely took the original with him; and the copy remained with the church in Antioch.

Acts 15:30b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
sunagô (συνάγω) [pronounced soon-AG-oh]	<i>collecting, assembling (selves, together), gathering (selves together, up, together); convening; specifically entertaining (hospitably); bestowing, coming together, leading into, resorting, taking in</i>	masculine plural, aorist active participle; nominative case	Strong's #4863
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Acts 15:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plêthos (πλήθος) [pronounced PLAY-thoss]	<i>the many; a large number, a multitude of; the throng, populace; congregation; people</i>	neuter singular noun, accusative case	Strong's #4128
epididômi (ἐπιδίδωμι) [pronounced ep-ee-DIHD-oh-meet]	<i>to give over; to deliver [over] to, to surrender); to offer</i>	3 rd person plural, aorist active indicative	Strong's #1929
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
epistolê (ἐπιστολή) [pronounced ep-is-tol-AY]	<i>letter, a (written) message, an epistle</i>	feminine singular noun, accusative case	Strong's #1992

Translation: Having gathered together the people, they handed over the epistle.

Paul and Barnabas gathered together the people who had believed in Jesus. They formally handed the letter over to the church leaders (at that point). I would assume that this was done before the members of the congregation.

At this point, we have no idea what sort of a venue they met at. It would not have been at the local synagogue; and church buildings weren't a thing yet (not for several hundred more years). So, it is likely that someone opened up their home to this meeting.

It is not clear how often the people were gathering because it is not yet clear what the life of the believer was to be. Now, I would suggest that meetings were held regularly, just as attendance at the local synagogue was an ongoing thing.

Did people attend both? What took place when they gathered together? At this point, I believe that we can only speculate.

Acts 15:30 These [men] were therefore dismissed [from the Jerusalem assembly], [after which] they went to Antioch. Having gathered together the people, they handed over the epistle. (Kukis mostly literal translation)

Acts 15:31			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anaginôskô (ἀναγινώσκω) [pronounced an-ag-in-OCE-ko]	<i>reading (aloud); distinguishing between, recognizing, knowing accurately, acknowledging</i>	masculine plural, aorist active participle, nominative case	Strong's #314
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 15:31			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chairô (χαίρω) [pronounced KHAI-row]	<i>to rejoice, be glad; to rejoice exceedingly; to be well, thrive; in salutations, hail!; at the beginning of letters: to give one greeting, salute</i>	3 rd person plural, aorist (deponent) passive indicative	Strong's #5463
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
paráklêsis (παράκλησις) [pronounced par-AK-lay-sis]	<i>exhortation, encouragement, solace, comfort, consolation, imploration, entreaty</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3874

Translation: When they read it aloud, the [congregants] were glad, based upon [the letter's content and] consolation.

Someone read the letter and explained it; it may have been Paul and it may have been one of the Antioch pastors.

Obviously, the people reacted well to this letter. Bear in mind, not but a day or so ago, the men who had believed in Jesus were considering the idea of circumcision. It did not sit well with them. We all have various views of circumcision; but one thing an adult male does not want, is any additional surgical work being done on his phallus after the fact. Not many men think, *that is something I would like to do*. We are pretty much accepting of whatever situation we find ourselves in.

Therefore, the rejoicing is, in my opinion, based very much upon the men not having to be circumcised or the people, in general, having to follow the Mosaic Law.

If I were to guess, I would think that no one, including Paul and Barnabas, recognized that all the things leading to this point were questionable. "This is good news," so many of the men thought to themselves. Any of the more subtle theology herein was certainly set aside.

Acts 15:31 When they read it aloud, the [congregants] were glad, based upon [the letter's content and] consolation. (Kukis mostly literal translation)

The people were relieved because circumcision was not part of the package.

Acts 15:30–31 These [men] were therefore dismissed [from the Jerusalem assembly], [after which] they went to Antioch. Having gathered together the people, they handed over the epistle. When they read it aloud, the [congregants] were glad, based upon [the letter's content and] consolation. (Kukis mostly literal translation)

On the positive side, it is clear that one reason to gather the church was to read an official epistle. At some point, those are going to be letters which come directly from Apostles (or those closely associated with the Apostles); which letters are not the result of a group effort.

Acts 15:30–31 **The four men were sent out from the council, and so, they traveled to Antioch. They gathered together the believers of Antioch and handed the letter over to them. Then it was read and explained publically. The people responded positively, glad for the content of the letter.** (Kukis paraphrase)

So, what exactly is my problem with this? The requirements that gentile believers be circumcised and follow the Law of Moses are struck down. The various disciples, elders and Apostles meet and come to a policy which they all agree upon. And all they are asking is that new believers not go to false temples of worship. What could be wrong with that?

What exactly is wrong with this letter?

1. There are clearly things which are right with this missive being carried by Paul and Barnabas.
2. Judaizers claimed that male gentiles believers needed to get circumcised and follow the Law of Moses; and this letter indicates that is not the case. That is absolutely correct.
3. The letter also tells gentile believers not to go to their heathen temples of worship.
4. Or, in the alternative, there are four things this letter tells gentile believers not to do.
5. In either case, these things ought not to be done, right?
6. Consider this. Consider a brand new gentile believer. He has trust in Christ and he hears about/reads or has this letter read to him at an assembly, and, as a result, he has absolutely no contact with the gentile heathen temple religions ever again. Is he a good believer? Is he a great believer? Is he living the spiritual life?
7. The answer is, *no, he is not necessarily a good or great believer; and he is not necessarily living the spiritual life.* He might be but he might not be.
8. The basic path for the believer after salvation is twofold: **rebound** and pursue Bible doctrine. When you sin, you name your sin (s). In order to grow, you listen to the teaching of the Word of God.
9. Let's say one believer never rebounds, but, at the same time, he never goes back to any heathen temple. Is he a fine believer? Is he living the spiritual life? NO!!! Of course not.
10. Let's say another gentile believer is keeping short accounts with God regarding his sins; and he is learning the Word of God daily (or, at every opportunity). But let's say, at least once, he has a meal from the meat offered at the heathen temple. Is his spiritual life for naught? Has he short-circuited and ended his spiritual life? Absolutely not.
- 11.

Just because great Apostles agree on something and vote on it and present a united front, that does not mean that their compromise—which is exactly what we have here—is a good thing.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Apparently, v. 34 is not found in the better manuscripts, so many translations simply leave it out.

A number of translations placed v. 32 with the previous passage; and that approach will be retained below.

Not only Judas but also Silas even they prophets they keep on being. By a word, much, they exhorted the brothers and strengthened [them]. But doing a [period of] time, they were dismissed with peace from the brothers, face to face with the ones sending them. But Paul and Barnabas were spending time in Antioch, teaching and declaring [the good news] with even others [of a different kind] many [of them], the Word of the Lord.

Acts
15:32–35

Both Judas and Silas were prophets. By a lengthy message, they exhorted the brothers [in Antioch] and strengthened [them]. But having worked for a period of time [at the Antioch church], they were dismissed with peace from the brothers [in order to return and be] face to face with those ones who sent them. However, Paul and Barnabas continued staying in Antioch, both teaching and declaring the good news with many others [of a different kind; that is, *gentiles*] even [proclaiming] the Word of the Lord.

Both Judas and Silas had the gift of prophecy. Therefore, they were able to teach for a long time, exhorting their brothers in Antioch and giving them spiritual strength. However, after spending a considerable amount of time there, they were allowed to return in peace to those who sent them in the first place. Nevertheless, Paul and Barnabas continued to remain in Antioch, both men teaching and proclaiming the good news to the gentiles there, and even proclaiming the Word of the Lord.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) Not only Judas but also Silas even they prophets they keep on being. By a word, much, they exhorted the brothers and strengthened [them]. But doing a [period of] time, they were dismissed with peace from the brothers, face to face with the ones sending them. But Paul and Barnabas were spending time in Antioch, teaching and declaring [the good news] with even others [of a different kind] many [of them], the Word of the Lord.
- Complete Apostles Bible Now Judas and Silas, themselves being prophets also, encouraged and strengthened the brothers with many words. And when time had passed, they were dismissed with peace from the brothers to the apostles.
(OMITTED TEXT)
But Paul and Barnabas spent time in Antioch, teaching and preaching the good news of the word of the Lord, with many others also.
- Douay-Rheims 1899 (Amer.) But Judas and Silas, being prophets also themselves, with many words comforted the brethren and confirmed them. And after they had spent some time there, they were let go with peace by the brethren unto them that had sent them. But it seemed good unto Silas to remain there: and Judas alone departed to Jerusalem. And Paul and Barnabas continued at Antioch, teaching and preaching, with many others, the word of the Lord.
- Holy Aramaic Scriptures And with copious speech they were strengthening The Brothers, and Yehuda {Judah} and Shiyla {Silas} were establishing those of the place, on account that they also were Nabiye {Prophets}. And after they were there a time, The Brothers dismissed them in Shlama {Peace}, unto The Shlikhe {The Sent Ones}.
Note: vs 34 - The Eastern Aramaic text doesn't have the words "But, it was the pleasure of Silas to remain there still" as is found in a few Greek copies, and copied from them into the Western Syriac version of the Aramaic NT text, called the Peshitta.

Yet, Paulus {Paul} and Bar-Naba {Barnabas} were remaining in Antiuki {Antioch}, and they were teaching and declaring, with many others, The Miltheh d'Alaha {The Word of God}. This is vv. 32–34 in the HAS

James Murdock's Syriac NT And with abundant discourse they strengthened the brethren; and the associates of Jude and Silas established them, because they also were prophets. And when, they had been there some time, the brethren dismissed them in peace to the legates.

But it was the pleasure of Silas to remain there.

Paul also and Barnabas remained at Antioch; and they taught and proclaimed, with many others, the word of God.

Original Aramaic NT

And with a bountiful message they strengthened the brethren and established them who were followers of Yehuda and Shila because they also were Prophets.

And after they were there awhile, they released the brethren to the Apostles in peace.

However, it was Shila's* will to remain there.

But Paulus and BarNaba did remain in Antiakia and they were teaching and preaching the word of God with many others.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And Judas and Silas, who themselves were prophets, gave teaching to the brothers and made them strong in the faith.

And when they had been there for some time, they were sent back in peace by the brothers to those who had sent them.

But Paul and Barnabas kept on in Antioch, teaching and preaching the word of God, with a number of others.

Bible in Worldwide English

Judas and Silas were prophets. They said many things to the Christian brothers and helped them to believe more strongly. They stayed there for a while. Then the brothers sent them back to those who had sent them. They sent a greeting of peace with them. But Silas thought it was good to stay at Antioch. Paul and Barnabas stayed there too. They taught the people and told them the Lords message. Many other men did this also.

Easy English

Judas and Silas were both prophets. They spoke a message from God to the believers there. They spoke for a long time to help the believers and to make them strong. Judas and Silas remained in Antioch for some time. Then the group of believers sent them back to Jerusalem. The believers prayed that God would help them and take care of them. [But Silas decided to stay there.]

Many Bibles leave out Acts 15:34.

Paul and Barnabas remained in Antioch for a longer time. Together with many other believers, they taught the people, and they spoke the message about the Lord Jesus.

Easy-to-Read Version–2008

Judas and Silas, who were also prophets, said many things to encourage the believers and make them stronger in their faith. After Judas and Silas stayed there for a while, they left. They received a blessing of peace from the believers. Then they went back to those who had sent them. [*But Silas decided to remain there.*] But Paul and Barnabas stayed in Antioch. They and many others taught the believers and told other people the Good News about the Lord.

God's Word™

So the men were sent on their way and arrived in the city of Antioch. They gathered the congregation together and delivered the letter. When the people read the letter, they were pleased with the encouragement it brought them. Judas and Silas, who were also prophets, spoke a long time to encourage and strengthen the believers.

After Judas and Silas had stayed in Antioch for some time, the congregation sent them back to Jerusalem with friendly greetings to those who had sent them. [Some manuscripts and translations add verse 34: "But Silas decided to stay there, and Judas went back to Jerusalem alone."] Paul and Barnabas stayed in Antioch. They and many others taught people about the Lord's word and spread the Good News. Vv. 30–31 are included for context.

Good News Bible (TEV)

Judas and Silas, who were themselves prophets, spoke a long time with them, giving them courage and strength. After spending some time there, they were sent off in peace by the believers and went back to those who had sent them. OMITTED TEXT Paul and Barnabas spent some time in Antioch, and together with many others they taught and preached the word of the Lord.

J. B. Phillips

Judas and Silas were themselves both inspired preachers and greatly encouraged and strengthened the brothers by many talks to them. Then, after spending some time there, the brothers sent them back in peace to those who commissioned them. Paul and Barnabas however stayed on in Antioch teaching and preaching the Gospel of the Word of the Lord in company with many others.

The Message

Judas and Silas, good preachers both of them, strengthened their new friends with many words of courage and hope. Then it was time to go home. They were sent off by their new friends with laughter and embraces all around to report back to those who had sent them.

Paul and Barnabas stayed on in Antioch, teaching and preaching the Word of God. But they weren't alone. There were a number of teachers and preachers at that time in Antioch.

NIRV

Judas and Silas were prophets. They said many things to give strength and hope to the believers. Judas and Silas stayed there for some time. Then the believers sent them away with the blessing of peace. They sent them back to those who had sent them out. Paul and Barnabas remained in Antioch. There they and many others taught and preached the word of the Lord.

New Life Version

Judas and Silas were preachers also. They preached to the Christians and helped them to become stronger in the faith.

They were there for some time. Then they were sent back in peace to the missionaries who had sent them. But Silas thought he should stay there. Paul and Barnabas stayed in Antioch. With the help of many others, they preached and taught the Word of God.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Judas and Silas were both prophets who delivered God's messages to people. That's what they did in Antioch, encouraging the believers and building them up. They talked a long time. [15] The men stayed for quite a while. When it came time to say goodbye, believers sent a warm greeting to the church in Jerusalem, wishing them peace. [16] Silas decided it would be a good idea to stay in Antioch. [17] Paul and Barnabas also stayed in Antioch. Like many others, they taught and preached the message of the Lord.

¹⁵15:32 Which might suggest that they weren't just prophets, they were preachers. See Acts 20:7-11.

¹⁶15:33 Paul later sent such a greeting to believers in Rome: "May God our Father and the Lord Jesus Christ give you grace and peace" (Romans 1:7, New Living Translation).

¹⁷15:34 Many Bibles today skip this verse because it's not in some of the most reliable ancient manuscripts. And the phrasing disconnect with the rest of the chapter, some scholars say, makes it read like a later editorial addition, perhaps to help the storyline better fit with what follows in 15:40.

Contemporary English V.	Judas and Silas were prophets, and they spoke a long time, encouraging and helping the Lord's followers. The men from Jerusalem stayed on in Antioch for a while. And when they left to return to the ones who had sent them, the followers wished them well. But Paul and Barnabas stayed on in Antioch, where they and many others taught and preached about the Lord.
The Living Bible	Then Judas and Silas, both being gifted speakers, [or "prophets."] preached long sermons to the believers, strengthening their faith. They stayed several days, [literally, "spent some time."] and then Judas and Silas returned to Jerusalem taking greetings and appreciation to those who had sent them. Paul and Barnabas stayed on at Antioch to assist several others who were preaching and teaching there.
New Berkeley Version New Living Translation	. Then Judas and Silas, both being prophets, spoke at length to the believers, encouraging and strengthening their faith. They stayed for a while, and then the believers sent them back to the church in Jerusalem with a blessing of peace. [Some manuscripts add verse 34, <i>But Silas decided to stay there.</i>] Paul and Barnabas stayed in Antioch. They and many others taught and preached the word of the Lord there.
The Passion Translation	Then Judas and Silas, who were both prophets, spoke to them affirming words that strengthened the believers. After the four men spent some time there, the church sent them off in peace to return to the apostles in Jerusalem. However, only Judas departed; Paul, Barnabas, and Silas stayed in Antioch, where they and many others preached and taught the wonderful message of the word of God.
Plain English Version	Judas and Silas were men that told God's messages to people, and they talked a lot to those Christians. They helped them to be happy and to believe strongly in Jesus. After that, Judas and Silas left Antioch to go back to the church in Jerusalem. The Antioch Christians said to them, "We pray you will have a safe and happy trip." But Paul and Barnabas stayed there in Antioch, and they kept on teaching the people the message from God about Jesus. And a lot of other Christians helped them do that too.
UnfoldingWord Simplified T.	Being prophets, Judas and Silas spoke a lot and encouraged the believers there, and helped them to trust more strongly in the Lord Jesus. After Judas and Silas had stayed there for some time and were ready to return to Jerusalem, the believers at Antioch wished them well, and then they left. [The best ancient copies do not have verse 34 (see Acts 15:40). Vs. 34, But Silas thought it would be best for him to stay there.] However, Paul and Barnabas continued to stay in Antioch. While they were there, they, along with many others, were teaching people and preaching to them the message about the Lord Jesus.
William's New Testament	Now Judas and Silas, as they were prophets themselves, in a lengthy talk encouraged and strengthened the brothers. After spending some time there, they were sent back with a greeting to those who sent them. <i>Omitted Text.</i> But Paul and Barnabas stayed on at Antioch, and with many others continued to teach the Lord's message and to tell the good news.

Partially literal and partially paraphrased translations:

American English Bible	And after some time had passed, [the congregation] allowed them to return to those who'd sent them with that message of peace. However, it seemed good to Silas to remain there. [spurious text] However, Paul and BarNabas stayed on in AntiOch for a while (along with many others), teaching and preaching the good news of the word of the Lord. V. 32 is placed with the previous passage for context.
Beck's American Translation Breakthrough Version	. Both Judah and Silas, themselves also being preachers, through many words encouraged and further established the brothers. After they did time <i>there</i> , they

were dismissed with peace out from the brothers to go back to the people who sent them out *on the mission*. [[[It seemed good to Silas to stay over there.]]] Paul and Barnabas were spending time in Antioch, teaching and sharing the good news of the Master's message with many different *people* also.

Common English Bible

Judas and Silas were prophets, and they said many things that encouraged and strengthened the brothers and sisters. Judas and Silas stayed there awhile, then were sent back with a blessing of peace from the brothers and sisters to those who first sent them. [Critical editions of the Gk New Testament do not include 15:34 *Silas decided to remain there.*] Paul and Barnabas stayed in Antioch, where, together with many others, they taught and proclaimed the good news of the Lord's word.

Len Gane Paraphrase

Judas and Silas, who were prophets, too, encouraged the brothers with many words and supported them. After staying with them for awhile, they left the brothers in peace to go to the Apostles. But it pleased Silas to remain there. Paul and Barnabas also stayed in Antioch teaching and preaching the Word of the Lord along with many others, too.

A. Campbell's Living Oracles

And Judas and Silas, being also prophets themselves; in a copious discourse, exhorted and strengthened the brethren. And, having made some stay, they were dismissed with peace from the brethren to the Apostles. But Silas thought proper to continue there. Paul also, and Barnabas, with many others, continued at Antioch; teaching and declaring the good word of the Lord.

New Advent (Knox) Bible

Judas and Silas, for they were prophets too, said much to encourage the brethren and establish their faith; they stayed there for some time before the brethren let them go home, in peace, to those who had sent them. But Silas had a mind to remain there; so Judas went back alone to Jerusalem.[6] v. 35 is placed with the next passage for context.

[6] Some of the Latin manuscripts, following the Greek, omit either the whole of this verse or the second half of it.

20th Century New Testament

Judas and Silas, who were themselves Prophets, further encouraged the Brethren by many an address, and strengthened their faith. After some stay, they were dismissed with kind farewells from the Brethren, and returned to those who had sent them. *OMITTED TEXT* Paul and Barnabas, however, remained in Antioch, where they taught and, with the help of many others, told the Good News of the Lord's Message.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

Judas and Silas, who themselves were prophets as well, encouraged the brothers with many words, and strengthened them. After they had stayed there for a while, they were allowed to go in peace from the brothers to the apostles. But Silas was pleased to stay longer. Paul also stayed in Antioch with Barnabas, teaching and preaching the Word of the Lord, with many others as well.

Revised Ferrar-Fenton Bible

After working there for a time, they were released in peace from the brethren to those who had sent them. "But Silas made up his mind to stay where he was."¹ Paul and Barnabas, however, remained in Antioch, with several others, teaching and preaching the message of the Lord. V. 32 is placed with the previous passage for context.

¹ Some old MSS. here insert ver. 34 in language to the following effect, but each reading differently: "But Silas made up his mind to stay where he was." It has been suggested that the clause has been placed here to explain verse 40 F.F.

Free Bible Version

Judas and Silas, who were also prophets, encouraged the brothers, explaining many things, and strengthening them. After spending some time there they were sent back by the brothers with their blessing to the believers in Jerusalem*. But

	Paul and Barnabas stayed in Antioch, teaching and proclaiming the word of God along with many others.
God's Truth (Tyndale)	When they were departed, they came to Antioche and gathered the multitude together and delivered the epistle. When they had read it, the; rejoiced of that consolation. And Judas and Silas being Prophets, exhorted the brethren with much preaching, and strengthened them. And after they had tarried there a space, they were let go in peace of the brethren unto the Apostles. Not withstanding it pleased Silas to abide there still. Paul and Barnabas continued in Antioche teaching and preaching the word of the Lord with other many.
International Standard V	Then Judas and Silas, who were also prophets, said a lot to encourage and strengthen the brothers. After staying there for some time, they were sent back with a greeting [Lit. sent back with peace] from the brothers to those who had sent them. [Other mss. read sent them.] But it seemed good to Silas to remain there, and Judas went back alone. Both Paul and Barnabas remained in Antioch to teach and proclaim the word of the Lord, as did many others.
Montgomery NT	And Judas and Silas, who were themselves prophets, encouraged and strengthened the brothers with many a good counsel. After spending some time there the brothers let them go with a greeting of peace to those who had sent them. Silas, however, stayed with them. Paul and Barnabas also stayed in Antioch teaching and proclaiming the word of the Lord, in company with others.
Riverside New Testament	Both Judas and Silas, being themselves prophets, encouraged and confirmed the brethren by long addresses. After spending some time they were sent away with a message of peace from the brethren to those who had sent them. <i>TEXT OMITTED</i> Paul and Barnabas stayed on in Antioch teaching and telling, in association with many others, the good news of the Lord's message.
The Spoken English NT	And Judas and Silas being themselves also prophets, exhorted the brothers with much argument, and confirmed them. And having staid [<i>some</i>] time, they were dismissed in peace by the brothers to those that sent them. (<i>Added verse not retained in Sawyer</i>) But Paul and Barnabas remained at Antioch, teaching and preaching with many others the word of the Lord.
UnfoldingWord Literal Text	Both Judas and Silas, also being prophets themselves, encouraged the brothers with many words and strengthened them. After they had spent some time there, they were sent away in peace from the brothers to those who had sent them. [The best ancient copies do not have verse 34 (See: Acts 15:40), But it seemed good to Silas to remain there.] But Paul and Barnabas stayed in Antioch, teaching and proclaiming (along with many others) the word of the Lord.
Weymouth New Testament	And Judas and Silas, being themselves also Prophets, gave them a long and encouraging talk, and strengthened them in the faith. After spending some time there they received an affectionate farewell from the brethren to return to those who had sent them. <i>OMITTED TEXT</i> But Paul and Barnabas remained in Antioch, teaching and, in company with many others, telling the Good News of the Lord's Message.
Worsley's New Testament	And Judas and Silas being prophets also themselves, exhorted and established: the brethren by many discourses. And after some time, they were dismissed with peace from the brethren to the apostles. But it seemed good to Silas to continue there: Paul also and Barnabas stayed at Antioch, teaching and preaching, with many others likewise, the word of the Lord.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Judas and Silas, who were them selves prophets, spoke at length to encourage and strengthen them. After they had spent some time there, the messengers were sent off in peace by the believers; Silas, however, preferred to stay with them and only
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The Heritage Bible	<p>Judas went off. So Paul and Barnabas continued in Antioch, teaching and preaching with many others the word of God.</p>
	<p>And Judas and Silas, also being themselves prophets, exhorted the brothers with many words, and confirmed them.</p>
	<p>And having continued a time, they were set free with peace from the brothers to the apostles.</p>
	<p>And Silas thought for himself to remain.</p>
	<p>And Paul and Barnabas continued in Antioch, teaching and announcing the good news, also many others.</p>
New American Bible (2011)	<p>Judas and Silas, who were themselves prophets, exhorted and strengthened the brothers with many words.</p>
	<p>After they had spent some time there, they were sent off with greetings of peace from the brothers to those who had commissioned them.</p>
	<p>*</p>
	<p>But Paul and Barnabas remained in Antioch, teaching and proclaiming with many others the word of the Lord.</p>
	<p>* [15:34] Some manuscripts add, in various wordings, "But Silas decided to remain there."</p>
New Catholic Bible	<p>Judas and Silas, being themselves prophets, spoke for a long time, encouraging and strengthening the brothers.</p>
	<p>These two spent some time there, and then the brothers wished them peace and went back to those who had sent them.</p>
	<p>³⁴</p>
	<p>Paul and Barnabas, however, stayed on in Antioch, and there with many others they taught and proclaimed the good news, the word of the Lord.</p>
New Jerusalem Bible	<p>.</p>
Revised English Bible—1989	<p>After spending some time there, they took their leave with the good wishes of the brethren, to return to those who had sent them.</p>
	<p>[[EMPTY]]</p>
	<p>But Paul and Barnabas stayed on at Antioch, where, along with many others, they taught and preached the word of the Lord. V. 32 is included for context.</p>
Jewish/Hebrew Names Bibles:	
Complete Jewish Bible	<p>Y'hudah and Sila, who were also prophets, said much to encourage and strengthen the brothers. After they had spent some time there, they were sent off with a greeting of "<i>Shalom!</i>" from the brothers to those who had sent them. [Some manuscripts include verse 34: But it seemed good to Sila to stay there.] But Sha'ul and Bar-Nabba stayed in Antioch, where they and many others taught and proclaimed the Good News of the message about the Lord.</p>
Hebraic Roots Bible	<p>And Judas and Silas, themselves also being prophets, exhorted the brothers through much speech, and confirmed them.</p>
	<p>And continuing for a time, they were let go with peace from the brothers to the apostles.</p>
	<p>But it seemed good to Silas to remain.</p>
	<p>And Paul and Barnabas stayed in Antioch, teaching and announcing the good news, the Word of YAHWEH, with many others also.</p>
Holy New Covenant Trans.	<p>Judas and Silas were prophets too. They said many things to help the brothers and make them stronger. After Judas and Silas stayed there for a while, they left with a blessing of peace from the brothers. Judas went back to the brothers in Jerusalem who had sent them. But Silas decided to stay there. But Paul and Barnabas were staying on in Antioch. They and many others were preaching and teaching the people the word of the Lord.</p>

The Scriptures 2009	<p>And Yehuḥah and Silas, being themselves also prophets, encouraged the brothers with many words and strengthened them.</p> <p>And having spent some time, they were sent back in peace from the brothers to the emissaries.</p> <p>But it seemed good to Silas to remain.</p> <p>And Sha'ul and Barnaba continued in Antioch, teaching and bringing, with many others also, the Good News: the Word of יהוה!</p>
Tree of Life Version	<p>Judah and Silas, prophets themselves, encouraged the brothers and sisters with a long message and strengthened them.</p> <p>After spending some time there, they were sent off with shalom by the brothers and sisters to those who had sent them.</p> <p>But Paul and Barnabas remained in Antioch, teaching and proclaiming the word of the Lord with many others.</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...Judas also and Silas and They Forecasters Being through word much call (near) the brothers and [They] strengthen {them} Making but time [Men] are sent (away) with peace from the brothers to the [men] sending them < > Paul but and Barnabas stayed in antioch Teaching and Announcing after and other many [ones] the word [of] the lord...</p>
Alpha & Omega Bible	<p>JUDAS AND SILAS, ALSO BEING PROPHETS THEMSELVES, ENCOURAGED AND STRENGTHENED THE BRETHREN WITH A LENGTHY MESSAGE. AFTER THEY HAD SPENT TIME THERE, THEY WERE SENT AWAY FROM THE BRETHREN IN PEACE TO THOSE WHO HAD SENT THEM OUT. <i>(KJV adds "Notwithstanding it pleased Silas to abide there still.")</i> BUT PAULOS (Paul) AND BARNABAS STAYED IN ANTIOCH, TEACHING AND PREACHING WITH MANY OTHERS ALSO, THE WORD OF THE LORD.</p>
Awful Scroll Bible	<p>Judas and Silas being even exposers-to-light-beforehand, themselves call-by the brothers through many words, and secure- them -over. And making time there, they are being dismissed-away with peace from the brothers, with regards to the sent-out ones. Moreover, it deems Silas to continue- there -with them. Paul and even Barnabas, were spending- time -throughout from-within Antioch, teaching and themselves heralding-the-Good-Tidings of the Word of the Lord, with many others also.</p>
Concordant Literal Version	<p>Both Judas and Silas, they also being prophets, by many a word entreat and establish the brethren." Now, after spending some time, they were dismissed with peace from the brethren to those who commission them." - Yet Paul and Barnabas tarried in Antioch, teaching and bringing the evangel of the word of the Lord, with many others also."</p>
exeGesés companion Bible	<p>And Yah Hudah and Silas, also being prophets, beseech the brothers through many words and establish them. And after they do time, they are released from the brothers to the apostles in shalom. Notwithstanding Silas thinks well to abide there still. <u>THE SECOND JOURNEY OF PAULOS</u> Paulos and Bar Nabi also tarry in Antioch; doctrinating and evangelizing the word of Adonay</p>

Orthodox Jewish Bible	<p>with many others also.</p> <p>Both Yehudah and Sila, being themselves nevi'im hameshichiyim also, with many dvarim comforted the Achim b'Moshiach and gave them chizzuk.</p> <p>And after they had spent considerable time, they were dismissed with shalom from the Achim b'Moshiach and sent back to the ones having dispatched them.</p> <p>[1Sm 1:17]</p> <p>[Notwithstanding it seemed tov to Sila to remain there.]</p> <p>And Rav Sha'ul and Bar-Nabba were staying in Syrian Antioch saying shiurim and drashot with also many others, the content of these being the dvar Hashem.</p>
Rotherham's Emphasized B.	<p>And both Judas and Silas being themselves' also prophets with much discourse consoled and confirmed the brethren. And when they had spent a time they were let go_ in peace_ from the brethren, unto them who had sent them. [34]^d</p> <p>V. 35 will be placed with the next passage for context.</p> <p>^dOmitted by WH.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Judas and Silas, who were themselves prophets (divinely inspired spokesmen), encouraged and strengthened the believers [Lit <i>brethren.</i>] with many words. After spending some time there, they were sent back by the brothers with [the greeting of] peace to those who had sent them. [However, Silas decided to stay there.] [Early mss do not contain this v.] But Paul and Barnabas remained in Antioch, and with many others also continued teaching and proclaiming the good news, the word of the Lord [concerning eternal salvation through faith in Christ].</p>
An Understandable Version	<p>And Judas and Silas, who also were prophets, exhorted and strengthened the brothers with many [other] words. After they [Judas and Silas] had spent some time [there at Antioch], the brothers [in Antioch] sent them away [back to Jerusalem]. A peaceful spirit prevailed [among all of them]. {Some manuscripts add this verse} But Silas decided to stay on [at Antioch]. But Paul and Barnabas remained in Antioch and, along with a number of other [brothers], taught and proclaimed the message of the Lord [there].</p>
The Expanded Bible	<p>Judas and Silas, who were ·also [themselves] prophets, said many things to encourage the ·believers [ˆbrothers (and sisters)] and make them stronger. After some time ·Judas and Silas [ˆ they] were sent off in peace by the ·believers [ˆbrothers (and sisters)], and they went back to those who had sent them , but Silas decided to remain there . [but ... there Some Greek copies do not contain the bracketed text.]</p> <p>But Paul and Barnabas stayed in Antioch and, along with many others, preached the ·Good News [Gospel] and taught the people the ·message [ˆword] of the Lord.</p>
Jonathan Mitchell NT	<p>Both Judah and Silas – they also being prophets – assisted, gave relief to, comforted and encouraged the brothers (= fellow believers; members) through much discourse, and they established [them] (or: they helped and made the brothers to settle and rest upon [the Logos; the Word] through many a word, thought and idea).</p> <p>Then, having performed (= after spending) a period of time, they were released away – with peace (or: harmony; = shalom) from the brothers – to the folks having sent them off on the mission.</p> <p>[missing in most MSS, but C D and others add, by parts, this conflation: Yet Silas decided to remain on with them, and Judah continued on his way alone unto Jerusalem.]</p> <p>However Paul and Barnabas continued spending time in Antioch, constantly teaching and repeatedly bringing the good news – declaring the Logos (Word) of the Lord [= Christ or Yahweh]: the message of ease and well-being – along with many different folks, also.</p>

- P. Kretzmann Commentary And Judas and Silas, being prophets also themselves, exhorted the brethren with many words and confirmed them.
And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.
Notwithstanding it pleased Silas to abide there still.
Paul also and Barnabas continued in Antioch, teaching and preaching the Word of the Lord, with many others also.
- Syndein/Thieme Kretzmann's **commentary** for Acts 15:30–35 has been placed in the **Addendum**.
And Judas and Silas, being prophets also themselves, encouraged the brethren with many words, and strengthened and stabilized them.
{Note: The spiritual gift of 'prophet' was first of all a teacher orienting the people of his day to doctrine and secondarily a foreteller of events.}
Having done time there, they released them in peace from the brethren unto the apostles. {No antagonism}
{Note: Was added to text. There was no sentence here in the original manuscripts. Silas did not go far from Paul and they got together later.}
Paul and Barnabas continued in Antioch, teaching even preaching {communicating well} the word of the Lord with many others also.
- Translation for Translators **Paul and Barnabas continued to teach and preach in Antioch.**
Acts 15:33-35
After Judas and Silas had stayed in Antioch for some time and were ready to return to Jerusalem, the believers there wished them well, and the believers prayed that God would protect them as they traveled. So the two men started to go back to the leaders in Jerusalem who had asked them to go to Antioch. However, Paul and Barnabas continued to stay in Antioch. While they were there, they, along with many others, were teaching people and preaching to them the message about the Lord Jesus. V. 32 is placed with the previous passage for context.*
**15:33-34 just before they left, Silas decided to stay there in Antioch." Each translator should choose between this text and the implied information that we have given in verse 40. Each should choose the way to translate that seems the most preferable.*
- The Voice Judas and Silas, being prophets themselves, offered lengthy encouragements to strengthen the believers. After some time there, *their mission was complete*; so the leaders in Antioch released Judas and Silas to return to Jerusalem with a blessing of peace. [³⁴But after some thought, Silas decided to remain behind.] [The earliest manuscripts omit verse 34.] Paul and Barnabas stayed in Antioch, where they teamed with many others to teach and preach the message of the Lord.

Bible Translations with Many Footnotes:

- Lexham Bible Both Judas and Silas, who were also prophets themselves, encouraged and strengthened the brothers by a long message. And after [*Here "after" is supplied as a component of the participle ("spending") which is understood as temporal] spending some time, they were sent away in peace from the brothers to those who had sent them. [A few later manuscripts add v. 34, "But Silas decided to stay there."] --- But Paul and Barnabas remained in Antioch teaching and proclaiming the word of the Lord with many others also.
- NET Bible® Both Judas and Silas, who were prophets themselves, encouraged and strengthened the brothers with a long speech.¹⁰¹ After¹⁰² they had spent some time there,¹⁰³ they were sent off in peace by the brothers to those who had sent them.¹⁰⁴ But Paul and Barnabas remained in Antioch,¹⁰⁵ teaching and proclaiming (along with many others)¹⁰⁶ the word of the Lord.¹⁰⁷
¹⁰¹tn Here λόγου (logou) is singular. BDAG 599-600 s.v. λόγος 1.a.β has "in a long speech" for this phrase.

^{102tn} Grk “And after.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.

^{103tn} The word “there” is not in the Greek text, but is implied.

^{104tc} A few mss add 15:34 “But Silas decided to stay there.” Verse 34 is lacking in ¹⁷⁴κ A B E Ψ Ï bo. It is included in a shorter form, with a few minor variations, by (C) 33 36 323 453 614 (945) 1175 1739 1891 al sa, and in a longer form (“But Silas decided to stay with them, and only Judas departed”) by D I. The verse is almost certainly not a part of the original text of Acts, but was added to harmonize with the statement about Silas in v. 40. The present translation follows NA²⁷ in omitting the verse number, a procedure also followed by a number of other modern translations.

^{105sn} Antioch was a city in Syria (not Antioch in Pisidia).

^{106sn} This is a parenthetical note by the author.

^{107sn} The word of the Lord is a technical expression in OT literature, often referring to a divine prophetic utterance (e.g., Gen 15:1, Isa 1:10, Jonah 1:1). In the NT it occurs 15 times: 3 times as ῥημα το κυριου (rJhma tou kuriou; Luke 22:61, Acts 11:16, 1 Pet 1:25) and 12 times as λόγος το κυριου (logoⁿ tou kuriou; here and in v. 36; Acts 8:25; 13:44, 48, 49; 16:32; 19:10, 20; 1 Thess 1:8, 4:15; 2 Thess 3:1). As in the OT, this phrase focuses on the prophetic nature and divine origin of what has been said.

The Spoken English NT

Judas and Silas, who were prophets, also said a lot of things to strengthen and encourage the brothers and sisters.

And when they had spent some time with them, they left the brothers and sisters and returned in peace to Jerusalem.^{pp}

But Paul and Barnabas stayed on in Antioch. They were teaching and preaching the good news of the Lord along with lots of other people.

^{pp} Lit. “to those who had sent them.” Verse 34 (see the KJV) says that Silas stayed in Antioch, but it is only found in later mss and some versions. The addition tries to help explain why Silas appears to be there in Antioch for Paul to take with him (v. 40).

Wilbur Pickering’s New T.

Both Judas and Silas, also being prophets themselves, encouraged and strengthened the brothers with many words.

After some time, they were released with peace from the brothers to the apostles.
--_12

But Paul and Barnabas remained in Antioch, teaching and preaching the word of the Lord, with many others also.

(12) Verse 34, as in the AV, is to be found in about 30% of the Greek manuscripts, but contradicts verse 33, that seems to require that Silas returned to Jerusalem; “they were sent back . . . to the apostles”, and “they” refers to Judas and Silas. The ‘problem’ is that in verse 40 Paul chooses Silas to accompany him, so he had to be in Antioch, not Jerusalem. Accordingly the longer reading was created to solve the ‘problem’. The “some days” of verse 36 could well have been a month or two. From Antioch to Jerusalem would be a trip of some 400 miles. Silas had time to go to Jerusalem and get back to Antioch.

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

In addition, both Judas and Silas, who were themselves prophets, through considerable discourse, encouraged and strengthened the brethren.

Then, after staying for a time, they were sent off with peace [prayer for health and welfare] from the brethren to those [Jerusalem Council] who had sent them.

34 NA

	<p>Paul and Barnabas, however, remained with many others of a different kind [Gentiles] in Antioch, teaching [pastoring] and preaching [evangelizing] the word of the Lord .</p>
Charles Thomson NT	<p>And as Judas and Silas were themselves also teachers, they with many discourses exhorted the brethren, and established them. And having tarried some time they had leave to depart with peace from the brethren to the apostles. But Silas thought proper to continue there.</p>
Far Above All Translation	<p>Paul also, and Barnabas, continued at Antioch, teaching and publishing with many others the glad tidings of the word of the Lord. And Judas and Silas, also being prophets themselves, encouraged and invigorated the brothers with many words. And when they had spent some time there, they were sent on their way with peace from the brothers to the apostles. Then Paul and Barnabas spent time in Antioch, teaching and preaching the gospel, with many others, the word of the Lord.</p>
Literal Standard Version	<p>They then, indeed, having been let go, went to Antioch, and having brought the multitude together, delivered the letter, and having read [it] they rejoiced for the consolation; Judas also and Silas, also being prophets themselves, through much discourse exhorted the brothers, and confirmed, and having passed some time, they were let go with peace from the brothers to the apostles; [[and it seemed good to Silas to remain there still.]] And Paul and Barnabas continued in Antioch, teaching and proclaiming good news—with many others also—the word of the LORD; and after certain days, Paul said to Barnabas, “Having turned back again, we may look after our brothers, in every city in which we have preached the word of the LORD—how they are.” Vv. 30–36 in the LSV are placed together for context.</p>
Modern Literal Version 2020	<p>And Judas and Silas, also being prophets themselves, encouraged the brethren through much speech also further strengthened <i>them</i>. Now having spent some time <i>there</i>, they were dismissed with peace from the brethren to the apostles. {T} <i>But it seemed good to Silas to remain there.</i></p>
New King James Version	<p>But Paul and Barnabas were staying in Antioch with many others also, teaching and proclaiming the good-news of the word of the Lord. Now Judas and Silas, themselves being prophets also, exhorted and strengthened the brethren with many words. And after they had stayed there for a time, they were sent back with greetings from the brethren to the apostles [NU <i>those who had sent them</i>].</p>
New Matthew Bible	<p>[NU, M omit v. 34.] However, it seemed good to Silas to remain there. Paul and Barnabas also remained in Antioch, teaching and preaching the word of the Lord, with many others also.</p>
New Matthew Bible	<p>And Judas and Silas, being prophets, exhorted the brethren with much preaching, and strengthened them. And after they had stayed there a little while, they were let go in peace from the brethren to the apostles. Notwithstanding, it pleased Silas to remain there still. Paul and Barnabas continued in Antioch, teaching and preaching the word of the Lord with many others.</p>
The gist of this passage:	Teaching continues in Antioch under several different men, including Judas, Silas, Paul and Barnabas.

Acts 15:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Ἰουδας (Ἰουδάς) [pronounced ee-oo-DAHs]	<i>he shall be praised; transliterated, Judah, Judas</i>	masculine singular proper noun, accusative case	Strong's #2455
τε (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Silas (Σίλας) [pronounced SEE-las]	<i>woody; transliterated, Silas</i>	masculine singular proper noun, a person; accusative case	Strong's #4609
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
αὐτοί (αὐτοί) [pronounced ow-TOY]	<i>they; same; these</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
προφήταις (προφήταις) pronounced prohf-AY-tice]	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; nominative case	Strong's #4396
ὄν/ουσα/ον (ὄν/οὔσα/ὄν) [pronounced own/OO- sah/on]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)

Translation: Both Judas and Silas were prophets.

Both Judas and Silas had the gift of prophecy. This would suggest that they had the ability to teach some Church Age doctrines. This content is a reasonable guess on my part, based upon their **spiritual gift** and based upon the fact that we already have the Old Testament Scriptures (so it would be less likely that they would be teaching about **Christology** or **soteriology**). However, we do not have a record of what they taught.

Acts 15:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223

Acts 15:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, genitive/ablative case	Strong's #3056
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	masculine singular adjective, genitive/ablative case	Strong's #4183
parakaleō (παρακαλέω) [pronounced pahr-ahk-ahl-EH-oh]	<i>to exhort, to console; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	3 rd person plural, aorist active indicative	Strong's #3870
tous (τούς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, accusative case	Strong's #80

Translation: By a lengthy message, they exhorted the brothers [in Antioch]...

Apparently both men spoke for a long period of time, exhorting their gentile brothers in Antioch. Logically, this would be all about some basic Church Age doctrines. Would they be related to being in Christ? Related to the Church Age ministry of the Holy Spirit? Related to the believer in the Church Age and the Law?

I keep using the term, the *Church Age*; but this is not necessarily a term that anyone would have used. But, perhaps, there was some basic information on dispensations.

Acts 15:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
epistērizō (ἐπιστηρίζω) [pronounced ep-ee-stay-RIHD-zo]	<i>to strengthen, to support further, to reestablish, to (re-) confirm</i>	3 rd person plural, aorist active indicative	Strong's #1991

Translation: ...and strengthened [them].

They strengthened the brothers in Antioch, which indicates that the people there hearing them grew spiritually from their messages. This suggests that they taught more than just the gospel and the Old Testament.

Like all Bible doctrine, there is a power in the Word. The people who hear and understand the words being taught, they would be strengthened, even though we can only guess at the content of the material which was taught.

Acts 15:32 **Both Judas and Silas were prophets. By a lengthy message, they exhorted the brothers [in Antioch] and strengthened [them].** (Kukis mostly literal translation)

Acts 15:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poiêō (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine plural, aorist active participle; nominative case	Strong's #4160
dé (δέ) [pronounced <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
chronos (χρόνος) [pronounced <i>CHROHN-oss</i>]	<i>time; time as a succession of events; a duration of time</i>	masculine singular noun; accusative case	Strong's #5550
Chronos can denote <i>a succession of events, the passage or passing of time, the passing of moments, or a period of measured time</i> . Hence, this word is brought into the English as <i>chronology</i> . In contrast, a similar word, <i>kairos</i> (καιρός) [pronounced <i>kī-ROSS</i>], means, <i>a season, a time period characterized by the influence or prevalence of something, a period of time during which something is accomplished</i> . ³³ Strong's #2540.			
apoluō (ἀπολύω) [pronounced <i>ap-ol-OO-oh</i>]	<i>to relieve, to release, to dismiss (reflexively depart), or (figuratively) to let die, to pardon, to divorce; to let depart; to forgive; to let go; to loose; to put (send) away, to set at liberty</i>	3 rd person plural, aorist passive indicative	Strong's #630
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
eirênê (εἰρήνη, ης, ῆ) [pronounced <i>eye-RAY-nay</i>]	<i>peace, harmony, order, welfare</i>	feminine singular noun; genitive/ablative case	Strong's #1515
apó (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, genitive/ablative case	Strong's #80

³³ Mostly taken from Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 1487.

Translation: But having worked for a period of time [at the Antioch church], they were dismissed with peace from the brothers...

These men were there for a considerable period of time. There were probably several local churches in Antioch and the 4 men probably taught individually or in different pairs throughout Antioch (again, assuming that there were many local churches there). However, let me suggest that both Paul and Barnabas heard them teaching, and were impressed.

These men may have had families, responsibilities or even small churches where they taught in Judæa. Therefore, even though they taught for awhile in Antioch, they decided that it was time to leave. Here, it says that they left in peace, meaning, they were not run out of town. They did not face terrible persecution or anything like that.

Acts 15:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
τους (τούς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
αποstellô (ἀποστέλλω) [pronounced <i>ap-os-TEHL-low</i>]	<i>ordering (one) to go to a place, the appointed one; sending [out, forth, away], dismissing; allowing one to depart, sending off; to driving away; setting apart; sent ones</i>	masculine plural, aorist active participle, accusative case	Strong's #649
αυτους (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: ...[in order to return and be] face to face with those ones who sent them.

This allowed them to return to the Apostles who sent them there in the first place.

Acts 15:33 But having worked for a period of time [at the Antioch church], they were dismissed with peace from the brothers [in order to return and be] face to face with those ones who sent them. (Kukis mostly literal translation)

Acts 15:34			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This verse is not found in the Westcott Hort text or in the Byzantine Greek text. It is found in the Scrivener Textus Receptus, and, therefore, in the KJV.			

Acts 15:34			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dokéō (δοκέω) [pronounced <i>dohk-EH-oh</i>]	<i>to think, to imagine, to consider, to appear</i>	3 rd person singular, aorist active indicative	Strong's #1380
Thayer definitions: 1) <i>to be of opinion, think, suppose</i> ; 2) <i>to seem, to be accounted, reputed</i> ; 3) <i>it seems to me</i> ; 3a) <i>I think, judge: thus in question</i> ; 3b) <i>it seems good to, pleased me, I determined</i> .			
dé (δέ) [pronounced <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Silas (Σίλας) [pronounced <i>SEE-las</i>]	<i>woody; transliterated, Silas</i>	masculine singular proper noun, a person; dative, locative or instrumental case	Strong's #4609
epiménō (ἐπιμένω) [pronounced <i>ep-ee-MEHN-oh</i>]	<i>to continue; to stay (over), to remain, to abide</i>	aorist active infinitive	Strong's #1961
αυτοῦ (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: [[But it seemed good to Silas to continue there [lit., of him]]]

It appears that this verse was added in later manuscripts in order to explain Silas going with Paul on the second missionary journey. We will read this in v. 40. So, that means that he has to be in Antioch in order for that to happen. However, since he has traveled once from Judæa to Antioch, that means that he is fully capable of traveling back to Antioch.

Let me suggest that Silas had a period of personal reflection, having returned to Judæa and decided that, his place was with Paul and Barnabas. So he returned.

V. 34 appears to try to help the narrative, but it negates the previous verse, where both Judas and Silas are sent off (plural verb).

Another explanation is, Judas and Silas were not the only men on this trip up north to Antioch. There was Paul, Barnabas, Judas and Silas, and then, perhaps others. These others remain unnamed throughout this narrative and are only found incidentally in some of the plural verbs. This is not an impossible explanation, but I think that Silas simply returning to Antioch on his own makes more sense.

Acts 15:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Barnabas (Βαρνάβας) [pronounced bar-NAB-as]	<i>son of rest; transliterated Barnabas</i>	masculine singular proper noun person, nominative case	Strong's #921
diatribō (διατρίβω) [pronounced dee-at-REE-bow]	<i>to spend time, to wear through (time), to remain (somewhere), to abide, to be, to continue, to tarry</i>	3 rd person plural, imperfect active indicative	Strong's #1304
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Antiócheia (Ἀντιόχεια) [pronounced an-tee-OKH-i-ah]	<i>driven against; transliterated, Antioch</i>	feminine singular proper noun location; dative, locative or instrumental case	Strong's #490

Translation: However, Paul and Barnabas continued staying in Antioch,...

Paul and Barnabas saw their mission field and teaching arena as being in Antioch and they stayed there for a considerable period of time (let me suggest, 2–8 months).

Acts 15:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didaskō (διδάσκω) [pronounced did-AS-koh]	<i>teaching, instructing, imparting knowledge, the one instilling doctrine</i>	masculine plural, present active participle; nominative case	Strong's #1321
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
euaggelizō (εὐαγγελίζω) [pronounced yoo-ang-ghel-EED-zo]	<i>announcing [speaking, declaring, bringing] the good news, evangelizing, proclaiming the gospel; bringing [declaring] glad [good] tidings [news, information]</i>	masculine plural; present middle participle, nominative case	Strong's #2097

Acts 15:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
I am confused by seeing these two words together.			
héteros (ἕτερος) [pronounced <i>HEH-ter-os</i>]	<i>another [of a different kind], other; different, altered</i>	masculine plural correlative pronoun; adjective; genitive/ablative case	Strong's #2087
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	masculine plural adjective, genitive/ablative case	Strong's #4183
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
του (του) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: ...both teaching and declaring the good news with many others [of a different kind; that is, *gentiles*] even [proclaiming] the Word of the Lord.

Paul and Barnabas continued both teaching and declaring the good news, meaning that they both taught Bible doctrine and they taught the gospel message, evangelizing other gentiles in this area.

It says here that they were teaching others of a different kind. That different kind simply means that they taught gentiles there.

Acts 15:35 However, Paul and Barnabas continued staying in Antioch, both teaching and declaring the good news with many others [of a different kind; that is, *gentiles*] even [proclaiming] the Word of the Lord. (Kukis mostly literal translation)

Acts 15:32–35 Both Judas and Silas were prophets. By a lengthy message, they exhorted the brothers [in Antioch] and strengthened [them]. But having worked for a period of time [at the Antioch church], they were dismissed with peace from the brothers [in order to return and be] face to face with those ones who sent them. However, Paul and Barnabas continued staying in Antioch, both teaching and declaring the good news with many

others [of a different kind; that is, *gentiles*] even [proclaiming] the Word of the Lord. (Kukis mostly literal translation)

Given that these four men taught for extended periods of time, that would suggest that there was more in their doctrinal understanding beyond soteriology and Christology. I would suggest that they developed a better apprehension of the Law of Moses and the believer's relation to the Law. Further—and I am going pretty much by the information found in 1 and 2 Thessalonians and Galatians, that there would have been some rudimentary understanding of dispensations and the rapture and some future events.

These are reasonable deductions, given that Paul has already written both letters to the Thessalonians and is writing/will write soon the epistle to the Galatians.

It is very possible that, Paul, upon hearing what these men taught, was guided toward doctrines more appropriate to the age in which he lived (the Church Age).

Acts 15:32–35 Both Judas and Silas had the gift of prophecy. Therefore, they were able to teach for a long time, exhorting their brothers in Antioch and giving them spiritual strength. However, after spending a considerable amount of time there, they were allowed to return in peace to those who sent them in the first place. Nevertheless, Paul and Barnabas continued to remain in Antioch, both men teaching and proclaiming the good news to the gentiles there, and even proclaiming the Word of the Lord. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Second Missionary Tour Begins The disagreement about John Mark

But after certain days, said face to face with Barnabas Paul, “A returning now, [so that] we might visit the brothers according to a city in which we proclaimed the word of the Lord [and see] how they keep on having [it].”

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After some days, Paul said directly to Barnabas, “[Let us] return now [to the lands that we went to before, so that] we might visit the brothers in every city where we proclaimed the word of the Lord [so that we may see] in what manner they have [it].”

Some time passed, when Paul approached Barnabas and said to him, “I think that we should return to all of the cities where we have proclaimed the gospel message and visit the brothers there to see if they are still holding onto that Word.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But after certain days, said face to face with Barnabas Paul, “A returning now, [so that] we might visit the brothers according to a city in which we proclaimed the word of the Lord [and see] how they keep on having [it].”
Complete Apostles Bible	Then after some days Paul said to Barnabas, "Let us return now and visit our brothers in each city in which we proclaimed the word of the Lord, and see how they are doing."
Douay-Rheims 1899 (Amer.)	And after some days, Paul said to Barnabas: Let us return and visit our brethren in all the cities wherein we have preached the word of the Lord, to see how they do.
Holy Aramaic Scriptures	And after some days, Paulus {Paul} said unto Bar-Naba {Barnabas}, “Let us return and visit The Brothers who are in every city in which we have Proclaimed The Miltha

d'Alaha {The Word of God}, and will see what they have been doing." This is v. 35 in the HAS.

James Murdock's Syriac NT And after [some] days, Paul said to Barnabas: Let us return, and visit the brethren in every city, in which we have preached the word of God; and let us see what they are doing.

Original Aramaic NT And after some days, Paulus said to BarNaba, "Let us return and visit the brethren who are in every city in which we preached the word of God and see how they are doing."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And after some days, Paul said to Barnabas, Let us go back and see the brothers in every town where we have given the word of God, and see how they are.

Bible in Worldwide English Some days later, Paul said to Barnabas, Let us go back and visit the brothers in every city where we have told the Lords message. Let us see how they are doing.

Easy English After some time, Paul said to Barnabas, 'We should go back to the towns where we already spoke the message about the Lord Jesus. Then we can visit the believers in all those places. We can see if they are doing well.'

Easy-to-Read Version–2008 A few days later, Paul said to Barnabas, "We should go back to all the towns where we told people the message of the Lord. We should visit the believers to see how they are doing."

God's Word™ **Paul and Barnabas Disagree**
After a while Paul said to Barnabas, "Let's go back to every city where we spread the Lord's word. We'll visit the believers to see how they're doing."

Good News Bible (TEV) Some time later Paul said to Barnabas, "Let us go back and visit the believers in every town where we preached the word of the Lord, and let us find out how they are getting along."

J. B. Phillips **Paul and Barnabas flatly disagree, but the work prospers**
Some days later Paul spoke to Barnabas, "Now let us go back and visit the brothers in every city where we have proclaimed the Word of the Lord to see how they are."

The Message After a few days of this, Paul said to Barnabas, "Let's go back and visit all our friends in each of the towns where we preached the Word of God. Let's see how they're doing."

NIRV **Paul and Barnabas Do Not Agree**
Some time later Paul spoke to Barnabas. "Let's go back to all the towns where we preached the word of the Lord," he said. "Let's visit the believers and see how they are doing."

New Life Version **Paul Starts Out the Second Time**
After awhile, Paul said to Barnabas, "Let us go back and visit the Christians in every city where we have preached the Word of God. Let us see how they are doing."

New Simplified Bible After time passed Paul said to Barnabas: »Let us go again and visit our brothers in every city where we have preached the Word of God, and see how they are doing.«.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible **PAUL PICKS A NEW TRAVELING BUDDY**
One day Paul told Barnabas, "Let's go back and visit the believers in all the towns where we told the folks about the Lord. That will give us a chance to see how they're doing."

Contemporary English V. Sometime later Paul said to Barnabas, "Let's go back and visit the Lord's followers in the cities where we preached his message. Then we will know how they are doing."

The Living Bible	Several days later Paul suggested to Barnabas that they return again to Turkey and visit each city where they had preached before,[g] to see how the new converts were getting along.
New Berkeley Version New Living Translation	. Paul and Barnabas Separate After some time Paul said to Barnabas, "Let's go back and visit each city where we previously preached the word of the Lord, to see how the new believers are doing."
The Passion Translation	After some days, Paul said to Barnabas, "Let's travel to the regions where we've preached the word of God and see how the believers are getting along."
Plain English Version	Paul and Barnabas stopped working with each other Some time later, Paul said to Barnabas, "You know all those towns we went to before, where we told the people the message about Jesus, well, let's go back and find out if the Christians are all right."
UnfoldingWord Simplified T.	After some time Paul said to Barnabas, "Let us go back and visit the fellow believers in every city where we previously proclaimed the message about the Lord Jesus. In that way, we will know how well they are continuing to believe in the Lord Jesus."
William's New Testament	Some days after this Paul said to Barnabas, "Let us go back and visit the brothers in every town where we preached the Lord's message, to see how they are."

Partially literal and partially paraphrased translations:

American English Bible	Then after many days, Paul said to BarNabas: 'Now that these matters have been settled, let's go back and visit the brothers in all those cities where we've preached the word, to see how they're doing.'
Beck's American Translation Breakthrough Version	. After some days, Paul said to Barnabas, "After returning back, for sure we should keep an eye on the brothers in each and every city in which we announced the Master's message, how they have it."
Common English Bible	Paul and Barnabas part company Some time later, Paul said to Barnabas, "Let's go back and visit all the brothers and sisters in every city where we preached the Lord's word. Let's see how they are doing."
A. Campbell's Living Oracles New Advent (Knox) Bible	. Paul and Barnabas waited at Antioch, teaching and preaching God's word, with many others to help them; and then, after some days, Paul said to Barnabas, Let us go back and visit the brethren in all the cities where we have preached the word of the Lord, to see how they are doing. V. 35 is included for context.
NT for Everyone	A huge row After some days, Paul said to Barnabas, "Let's go back and visit the brothers and sisters in all the various cities where we preached the word of the Lord, and see how they are doing."
20 th Century New Testament	Some time after this, Paul said to Barnabas: "Let us go back and visit the Brethren in every town in which we have told the Lord's Message, and see how they are prospering."

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	Then after some days Paul suggested to Barnabas, us go back and visit the brothers in all the towns where we proclaimed the message of the Lord, to see how they are doing."
Christian Standard Bible	Paul and Barnabas Part Company After some time had passed, Paul said to Barnabas, "Let's go back and visit the brothers and sisters in every town where we have preached the word of the Lord and see how they're doing."

Conservapedia Translation	Some days later, Paul said to Barnabas, "Let us go again and visit our brothers in every city where we have preached the Word of the Lord, and see how they are getting along."
Revised Ferrar-Fenton Bible	Paul's Second Missionary Journey. Then, after some time, Paul said to Barnabas, "Let us now pay a return visit to our brothers in every town which we have preached the good news of the message of the Lord, and see how they are proceeding."
Free Bible Version	Some time later Paul said to Barnabas, go back and visit the believers in every town where we shared the word of the Lord, and see how they're doing."
God's Truth (Tyndale)	But after a certain space, Paul said unto Barnabas: Let us go again and visit our brethren in every city where we have showed the word of the Lord, and see how they do.
International Standard V	Paul and Barnabas Disagree A few days later, Paul told Barnabas, Lets go back and visit the brothers in every town where we proclaimed the word of the Lord and see how theyre doing.
Montgomery NT	And after some days Paul said to Barnabas, "Let is go back and visit the brothers in every city in which we have proclaimed the word of the Lord. Let us see how they fare."
Riverside New Testament	After some time Paul said to Barnabas, "Let us go back and visit the brethren in every city in which we made known the Lord's message, and see how they are prospering."
Urim-Thummim Version	And after a number of days after Paul said to Barnabas, let us go again and visit our brethren in every city where we have declared the Word of the LORD and see how they are doing.
Weymouth New Testament	After a while Paul said to Barnabas, "Suppose we now revisit the brethren in the various towns in which we have made known the Lord's Message--to see whether they are prospering!"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Paul's second mission <ul style="list-style-type: none"> • After some days Paul said to Barnabas, "Let us return and visit the believers in every town where we proclaimed the word of the Lord, to see how they are getting on." • 36. This is the year 50. It has been thirteen years since Paul encountered Christ on the road to Damascus and now another stage of his life is starting. He acts as the leader in charge. The apostles and the Church in Jeru sa - lem officially recognized the mission that Christ had given him on the day of his conversion. The sudden breakup between Paul and his friend Barnabas should not surprise us: faith does not destroy one's personality. Time and thanksgiving tend to lessen conflicts. Some years later Paul, who is imprisoned, will be helped by Mark (Phil 24), and much later, imprisoned again, Paul will ask Mark to come and help him (2 Tim 4:11).
The Heritage Bible	And after some days Paul said to Barnabas, Indeed, having turned back, let us watch over our brothers throughout every city in which we have preached the word of the Lord, how they are holding.
New American Bible (2011)	Paul and Barnabas Separate. <ul style="list-style-type: none"> * After some time, Paul said to Barnabas, "Come, let us make a return visit to see how the brothers are getting on in all the cities where we proclaimed the word of the Lord." * [15:36–18:22] This continuous narrative recounts Paul's second missionary journey. On the internal evidence of the Lucan account, it lasted about three years. Paul first visited the communities he had established on his first journey (Acts 16:1–5), then pushed on into Macedonia, where he established communities at

Philippi, Thessalonica, and Beroea (Acts 16:7–17:5). To escape the hostility of the Jews of Thessalonica, he left for Greece and while resident in Athens attempted, without success, to establish an effective Christian community there. From Athens he proceeded to Corinth and, after a stay of a year and a half, returned to Antioch by way of Ephesus and Jerusalem (Acts 17:16–18:22). Luke does not concern himself with the structure or statistics of the communities but aims to show the general progress of the gospel in the Gentile world as well as its continued failure to take root in the Jewish community.

New Catholic Bible

Paul's Second Missionary Journey^[e]

36 Paul and Barnabas Separate.^[f] After some time had passed, Paul said to Barnabas, "Let us go back and visit the brethren in all the cities where we proclaimed the word of the Lord so that we can see how they are progressing."

[e] The planned visit to the communities already established turns into the "second missionary journey," during which the Gospel enters into the daily life and culture of the Greco-Roman world.

[f] The choice of members of the team is not without difficult but normal confrontations. Attitudes toward John Mark lie at the origin of the tension (see Acts 13:5; 13:13). Finally, two teams are formed for two different projects. Barnabas takes John with him, and Paul takes Silas.

New Jerusalem Bible

On a later occasion Paul said to Barnabas, 'Let us go back and visit the brothers in all the towns where we preached the word of the Lord, so that we can see how they are doing.'

Revised English Bible–1989

AFTER a while Paul said to Barnabas, "Let us go back and see how our brothers are getting on in the various towns where we proclaimed the word of the Lord."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

After some time, Sha'ul said to Bar-Nabba, "Let's go back and visit the brothers in all the towns where we proclaimed the message about the Lord, and see how they're doing."

Hebraic Roots Bible

And after some days Paul said to Barnabas, Indeed, having turned back, let us look after our brothers throughout every city in which we announced the Word of Elohim, how they are holding it.

Holy New Covenant Trans.

A few days later, Paul said to Barnabas, "We spoke the Lord's message in many towns. We should go back to all of those towns to visit the brothers and see how they are doing."

The Scriptures 2009

And after some days Sha'ul said to Barnaba, "Let us now go back and visit our brothers in every city where we proclaimed the Word of יהוה, and see how they are."

Tree of Life Version

After some days Paul said to Barnabas, "Let's return and visit the brothers and sisters in every city where we have proclaimed the word of the Lord, to see how they are."

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament

...after but (some) ones days says to barnabas Paul Returning then [We] may watch (carefully) the brothers in city every in whom* [We] announce the word [of] the lord how [They] have...

Alpha & Omega Bible

AFTER SOME DAYS PAULOS (*Paul*) SAID TO BARNABAS, LET US RETURN AND VISIT THE BRETHREN IN EVERY CITY IN WHICH WE PROCLAIMED THE WORD OF THE LORD, AND SEE HOW THEY ARE.

Awful Scroll Bible

Moreover, some days after, Paul said, with respects to Barnabas, "Indeed then turning-back-upon, we should look-upon our brothers throughout every city, from-within which we herald-along-down the Word of the Lord, how they hold."

Concordant Literal Version	Now, after some days, Paul said to Barnabas, "By all means, turning back, we should be visiting the brethren at every city in which we announce the word of the Lord, to see how they are faring.
exeGesés companion Bible	And some days after, Paulos says to Bar Nabi, Now we turn around and visit our brothers in every city wherein we evangelized the word of Adonay, - how they do.
Orthodox Jewish Bible	And after some yamim Rav Sha'ul said to Bar-Nabba, "Let's return, then, and visit the Achim b'Moshiach throughout every city in which we proclaimed the dvar Hashem to see how they are doing."
Rotherham's Emphasized B.	§ 26. Paul and Barnabas, differing about Mark, separate: Barnabas, with Mark, sails for Cyprus; Paul, with Silas, journeys from Antioch round about to Troas. But Paul and Barnabas tarried in Antioch, teaching and telling the joyful tidings,—along with many others also,—of the word of the Lord. And [after certain days] Paul said unto Barnabas— Let us now return, and visit the brethren in every city in which we have declared the word of the Lord, and see how they are. V. 35 is included for context.
Worrell New Testament	After a while Paul said to Barnabas, "Suppose we now revisit the brethren in the various towns in which we have made known the Lord's Message--to see whether they are prospering!"

Expanded/Embellished Bibles:

The Expanded Bible	Paul and Barnabas Separate After some ·time [days], Paul said to Barnabas, "·We should [Let's] go back to visit the ·believers [· brothers (and sisters)] in all those ·towns [or cities] where we preached the ·message [· word] of the Lord [chs. 13—14] and see how they are doing."
Jonathan Mitchell NT	Now after some days, Paul said to Barnabas, "In returning (= retracing our journey), doubtless we can and should visit and look in on the brothers, city by city, in every one in which we brought the message down, and announced the Logos of the Lord (or: the Word of [Yahweh]; the idea of the [Christ]; the message from the Lord), [to see] how they continue holding [it] (or: how they progressively have [it]; or: = how they are now getting on)."
Syndein/Thieme	{Paul's failure starts} And some days after Paul said unto Barnabas, "Let us go again and inspect our brethren in every city where we have preached the word of the Lord, and see how they have it." {Note: Paul is not interested in what they DO, but is interested in what they KNOW!}.
Translation for Translators	Paul and Barnabas separated, and Paul chose Silas. <i>Acts 15:36-41</i> After some time Paul said to Barnabas, "Let's go back and visit the fellow believers in every city where we <i>previously</i> proclaimed the message about the Lord <i>Jesus</i> . <i>In that way, we will know how well they are continuing to believe in the Lord Jesus.</i> "
The Voice	Some days later, Paul proposed another journey to Barnabas. Paul: Let's return and visit the believers in each city where we preached the Lord's message last time to see how they're doing.

Bible Translations with Many Footnotes:

Lexham Bible

Paul and Barnabas Disagree and Part Company

And after some days, Paul said to Barnabas, “Come then, let us return and [*Here “and” is supplied because the previous participle (“return”) has been translated as a finite verb] visit the brothers in every town in which we proclaimed the word of the Lord, to see how they are doing .”.

NET Bible®

Paul and Barnabas Part Company

After some days Paul said to Barnabas, “Let’s return¹⁰⁸ and visit the brothers in every town where we proclaimed the word of the Lord¹⁰⁹ to see how they are doing.”¹¹⁰

¹⁰⁸tn Grk “Returning let us visit.” The participle ἐπιστρέψαντες (epistreyantes) has been translated as a finite verb due to requirements of contemporary English style.

¹⁰⁹tn See the note on the phrase “word of the Lord” in v. 35.

¹¹⁰tn BDAG 422 s.v. ἔχω 10.b has “how they are” for this phrase.

The Spoken English NT

After an Argument, Paul Goes with Silas and Barnabas Goes with Mark

After some time,^{qq} Paul said to Barnabas, go back and visit the brothers and sisters in each city where we preached the message of the Lord, and see how they’re doing.”

^{qq} Lit. “days.”

Wilbur Pickering’s New T.

Missionary journey II—Paul and Silas

Paul and Barnabas separate Some time later Paul said to Barnabas, “Let us return now and visit our brothers in each city where we proclaimed the word of the Lord, to see how they are doing”.

Literal, almost word-for-word, renderings:

A Faithful Version

And after certain days, Paul said to Barnabas, "Let us go back to see how our brethren are doing in every city where we have preached the Word of the Lord."

Analytical-Literal Translation

Then after some days, Paul said to Barnabas, "Having returned now, we should visit our brothers [and sisters] in every city in which we have preached the word of the Lord, [to see] how they have [it] [fig., how they are doing]."

Benjamin Brodie’s trans.

Then, after several days, Paul said face-to-face to Barnabas: “Now, let us return and visit our brethren, according to each city [one-by-one] in which we proclaimed the word of the Lord, to see how they are doing [status update].”

Berean Literal Bible

Now after some days, Paul said to Barnabas, “Indeed, having turned back, let us look after the brothers, how they are, in every city in which we have announced the word of the Lord.”

Bond Slave Version

And some days after Paul said to Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the LORD, and see how they do.

Charles Thomson NT

And after some days Paul said to Barnabas, Let us, I pray thee, return and visit our brethren in every city where we have published the word of the Lord, to see how they do.

Context Group Version

And after some days Paul said to Barnabas, Let us return now and visit the brothers in every city in which we proclaimed the word of the Lord, [and see] how they fare.

Green’s Literal Translation

And after some days Paul said to Barnabas, Indeed, having turned back, let us look after our brothers throughout every city in which we announced the Word of the Lord, how they are holding it.

Legacy Standard Bible

Disagreement Between Paul and Barnabas

Now after some days Paul said to Barnabas, “Let us return and visit the brothers in every city in which we proclaimed the word of the Lord, *and* see how they are.”

Literal Standard Version

And Paul and Barnabas continued in Antioch, teaching and proclaiming good news—with many others also—the word of the LORD; and after certain days, Paul said to Barnabas, “Having turned back again, we may look after our brothers, in every city in which we have preached the word of the LORD—how they are.” V. 35 is included for context.

Modern Literal Version 2020 {Early in 51 to 53 AD. Antioch into Asia Minor & Europe. Paul’s second missionary journey. Felix was made governor of Judea. Famine at Rome. Jews expelled from Rome.}
 Now after some days Paul said to Barnabas, After we have returned, we should visit our brethren in every city in which we proclaimed the word of the Lord to see how they are holding up.

New American Standard **Second Missionary Journey**
 After some days Paul said to Barnabas, “Let’s return and visit the brothers *and* sisters in every city in which we proclaimed the word of the Lord, *and* see how they are.”

New European Version **Another missionary journey**
 And after some days Paul said to Barnabas: Let us return now and visit the believers in every city wherein we proclaimed the word of the Lord, and see how they fare.

Niobi Study Bible **Division over John Mark**
 And some days later, Paul said unto Barnabas, "Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do."

A Voice in the Wilderness Then after some days Paul said to Barnabas, Let us now go back and visit our brethren in every city where we have preached the Word of the Lord, and see how they are holding on.

The gist of this passage: Paul suggest to Barnabas that they return to the churches which they had founded on the first missionary tour.

Acts 15:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>after, behind</i>	preposition with the accusative	Strong’s #3326
dé (δέ) [pronounced <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
tinas (τινας) [pronounced <i>tihn-ahs</i>]; tina (τινα) [pronounced <i>tihn-ah</i>]	<i>ones, a certain ones; any, anyone, anything; something; some, some times, awhile; only</i>	feminine plural enclitic, indefinite pronoun; adjective; accusative case	Strong’s #5100
hêmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i>]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong’s #2250
epô (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong’s #2036
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong’s #4314
Barnabas (Βαρνάβας) [pronounced <i>bar-NAB-as</i>]	<i>son of rest; transliterated Barnabas</i>	masculine singular proper noun person, accusative case	Strong’s #921

Acts 15:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Παῦλος (Παῦλος) [pronounced POW- loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972

Translation: *After some days, Paul said directly to Barnabas,...*

The time frame here is difficult to nail down. It sounds as if, after Judas and Silas left, that Paul and Barnabas soon thereafter had this conversation. However, previously, Paul and Barnabas remaining in Antioch sounds much more like they wanted to teach there for awhile.

It seems that they are having some reasonable success here, teaching the believers in Antioch, but also that Paul is ready to move on.

Acts 15:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epistrephō (ἐπιστρέφω) [pronounced ep-ee- STREF-oh]	<i>turning (back, around), returning, coming back; reverting; being caused to return, bringing back</i>	masculine plural, aorist active participle, nominative case	Strong's #1994
dê (δὲ) [pronounced day]	<i>now, then; also, and, doubtless, therefore</i>	a particle of emphasis or explicitness	Strong's #1211
episkeptomai (ἐπισκέπτομαι) [pronounced ep-ee- SKEP-tohm-ahēe]	<i>to visit; to look out for; to go [out] to see; to inspect; to come to help; to select</i>	1 st person plural, aorist (deponent) middle subjunctive	Strong's #1980
tous (τοὺς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
adelphoi (ἀδελφοί) [pronounced ad-el- FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, accusative case	Strong's #80

Translation: *...“[Let us] return now [to the lands that we went to before, so that] we might visit the brothers...*

Paul suggests that they return to the places where they have been before, in order to visit the brothers—that is the believers who recently were converted to Christ on their previous missionary tour.

Acts 15:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
There appears to be another meaning here that I am missing.			
polis (πόλις, εως, ή) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172
This is variously translated, <i>in every city (town), throughout the cities, in each city, in city after city, city by city, in various cities</i> . Literally, this reads, <i>according to the norm or standard of a city</i> .			
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hais (αἰς) [pronounced hacc]	<i>to whom, in which, by that; what, whom, that, whose</i>	feminine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
katangéllō (καταγγέλλω) [pronounced kat-ang-GHEHL-low]	<i>to proclaim, declare, to preach, to show, to speak of, to teach</i>	1 st person plural, aorist active indicative	Strong's #2605
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
του (του) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: ...in every city where we proclaimed the word of the Lord...

Paul suggests that they to back to every city where they proclaimed the word of the Lord. Now, for the most part, this would have been the gospel message, a recounting of the Lord dying for our sins, and backing it up with copious amounts of Old Testament Scripture.

At this point, since we have heard barely a little of what Paul was teaching, we do not know how much he knows. I would suggest that, despite all of the great learning which has taken place, that he is first and foremost an

evangelist at this point in time. I do not believe that he has really thought through many of the issues beyond salvation.

Let me suggest to you that, when Paul begins hearing about problems in various churches and begins to write to those churches, that his understanding of the Church Age begins to gel (obviously, with the guidance of the circumstances at this or that church combined with guidance of God the Holy Spirit).

When it comes to epistles, this is where we get our standards and practices for the Church Age. God the Holy Spirit knows this, quite obviously, so Paul speaks to each issue authoritatively and accurately.

Acts 15:36d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ρῶς (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
εχῶ (ἔχω) [pronounced EHKKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person plural, present active indicative	Strong's #2192

Translation: ...[so that we may see] in what manner they have [it].”

I have carried over the verb from a few sections back. These people have the word of the Lord (which is primarily the gospel message). Do they still have it? In what manner do they have it?

Acts 15:36 *After some days, Paul said directly to Barnabas, “[Let us] return now [to the lands that we went to before, so that] we might visit the brothers in every city where we proclaimed the word of the Lord [so that we may see] in what manner they have [it].”* (Kukis mostly literal translation)

This second missionary occurs A.D. 51–54. The first missionary tour occurred A.D. 46–47, so a bit of time has passed. I am using the dates from *Light of the World*, which I place on page 2 of each chapter of Acts.

By the time of the second missionary tour, Paul has already written two letters to the Thessalonians and a letter to the Galatians.

As an aside, the New European Version Commentary has the oddest comment: *If we bring someone to Christ, they are our lifelong responsibility- our spiritual child in Christ.*³⁴ That is silly. Some people we may have a hand in their conversion and yet never see them again. Although, quite obviously, we deal with many other believers one-on-one; this does not mean that we follow people around and tell them, “Listen, that’s a sin. Rebound it and don’t do it again!” That is a violation of their privacy.

Acts 15:36 *Some time passed, when Paul approached Barnabas and said to him, “I think that we should return to all of the cities where we have proclaimed the gospel message and visit the brothers there to see if they are still holding onto that Word.”* (Kukis paraphrase)

³⁴ From <https://www.n-e-v.info/acts15.html> accessed November 2, 2023.

But Barnabas was intending to take along also the John, the one called Mark. But Paul was thinking (it worthy) the one withdrawing from them from Pamphylia and not coming together with them to the work not to be taking along this one. But there became a dispute thus to separate them from each other. And the Barnabas taking with [him] the Mark to sail to Cyprus. But Paul was selecting Silas to go out, having been given the grace of the Lord by the brothers.

Acts
15:37–40

Barnabas wanted to bring along John, the one called Mark. However, Paul thought [no because he had] withdrawn from them from Pamphylia, and did not go with them to the work. [Therefore] he did not want to take this one along. There came about a sharp disagreement to separate them from one another, so Barnabas took Mark [with him] to sail to Cyprus. Paul selected Silas [instead] to go out [with him, Silas] having been commended to the grace of the Lord by the brothers.

Barnabas thought to bring John Mark along, but Paul disagreed, thinking that was a bad idea, since Mark deserted them in Pamphylia. Therefore, he did not want to bring John Mark along with them. A very strong disagreement arose between the two men, resulting in them separating from one another. Barnabas took Mark with him to sail to Cyprus and Paul chose Silas instead to go with him. Silas had been commended to Paul by the brothers in Judæa, and by the grace of God.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But Barnabas was intending to take along also the John, the one called Mark. But Paul was thinking (it worthy) the one withdrawing from them from Pamphylia and not coming together with them to the work not to be taking along this one. But there became a dispute thus to separate them from each other. And the Barnabas taking with [him] the Mark to sail to Cyprus. But Paul was selecting Silas to go out, having been given the grace of the Lord by the brothers.
Complete Apostles Bible	But Barnabas desired to take along with them John called Mark. But Paul considered it fitting not to take along with them the one who withdrew from them in Pamphylia, and who had not gone together with them to the work. Therefore a sharp disagreement arose so that they were separated from one another. And Barnabas, taking along Mark, sailed to Cyprus. But Paul, choosing Silas, departed, being given over to the grace of God by the brothers.
Douay-Rheims 1899 (Amer.)	And Barnabas would have taken with them John also, that was surnamed Mark. But Paul desired that he (as having departed from them out of Pamphylia and not gone with them to the work) might not be received. And there arose a dissension so that they departed one from another. And Barnabas indeed, taking Mark, sailed to Cyprus. But Paul, choosing Silas, departed, being delivered by the brethren to the grace of God.
Holy Aramaic Scriptures	Then, Bar-Naba {Barnabas} was desiring that they might take Yukhanan {John}, who is surnamed Marqus {Mark}. Yet, Paulus {Paul} was not willing that he should be taken with them, on account that he had left them while they were in Pamphulia {Pamphilia}, and didn't go with them. On account of this contention, they separated one from the other, and Bar-Naba {Barnabas} took Marqus {Mark}, and they journeyed by sea, and went unto Quprus {Cyprus}.

Then, Paulus chose for himself Shiyla {Silas}, and went out, after being entrusted from The Brothers unto The Taybutteh d'Alaha {The Grace of God}. In the HAS, these are vv. 36–39.

James Murdock's Syriac NT

And Barnabas was disposed to take John, who was surnamed Mark. But Paul was not willing to take him with them; because he left them when they were in Pamphylia, and went not with them. In, consequence of this strife, they separated from each other: and Barnabas took Mark, and they travelled by sea and went to Cyprus. But Paul chose Silas for his companion, and departed, being commended by the brethren to the grace of God.

Original Aramaic NT

But BarNaba had wanted to take Yohannan, who was surnamed Marqus. But Paulus did not want to take him with them, because he had left them when they were in Pamphylia and did not go with them. Because of this dispute, they separated one from another. BarNaba took Marqus and traveled by sea and went to Cyprus. But Paulus chose Shila, and he went out when he was commended by the brethren to the grace of God.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And Barnabas had a desire to take with them John, named Mark. But Paul was of the opinion that it was not right to take with them one who had gone away from them in Pamphylia, and had not gone on with the work. And there was a sharp argument between them, so that they were parted from one another, and Barnabas took Mark with him and went by ship to Cyprus; But Paul took Silas and went away with the blessing of the brothers.

Bible in Worldwide English

Barnabas wanted to take John Mark with them. But Paul did not think that they should take him. John Mark had left them when they were at Pamphylia. He had not gone along with them to do the work. The feeling about this matter was very strong between Barnabas and Paul, so they did not go together. Barnabas took Mark and went in a boat to Cyprus. Paul chose Silas. The Christian brothers asked the Lord to bless Paul. Then he went on his way.

Easy English

Barnabas agreed and he wanted to take John Mark with them. But Paul did not think that this was right. He said to Barnabas, 'John Mark did not remain with us until we had finished our work. He left us when we were in Pamphylia.' Paul and Barnabas argued strongly about this. They could not agree, so they went in different directions. Barnabas took John Mark with him and they sailed to Cyprus. Paul chose Silas to go with him. The believers in Antioch asked the Lord God to take care of Paul and Silas.

Easy-to-Read Version–2008

Barnabas wanted to bring John Mark with them too. But on their first trip John Mark did not continue with them in the work. He had left them at Pamphylia. So Paul did not think it was a good idea to take him this time. Paul and Barnabas had a big argument about this. It was so bad that they separated and went different ways. Barnabas sailed to Cyprus and took Mark with him. Paul chose Silas to go with him. The believers in Antioch put Paul into the Lord's care and sent him out.

God's Word™

Barnabas wanted to take John Mark along. However, Paul didn't think it was right to take a person like him along. John Mark had deserted them in Pamphylia and had not gone with them to work. Paul and Barnabas disagreed so sharply that they parted ways. Barnabas took Mark with him and sailed to the island of Cyprus. Paul chose Silas and left after the believers entrusted him to the Lord's care.

Good News Bible (TEV)

Barnabas wanted to take John Mark with them, but Paul did not think it was right to take him, because he had not stayed with them to the end of their mission, but had

	turned back and left them in Pamphylia. There was a sharp argument, and they separated: Barnabas took Mark and sailed off for Cyprus, while Paul chose Silas and left, commended by the believers to the care of the Lord's grace.
J. B. Phillips	Barnabas wanted to take John, surnamed Mark, as their companion. But Paul strongly disapproved of taking with them a man who had deserted them in Pamphylia and was not prepared to go on with them in their work. There was a sharp clash of opinion, so much so that they went their separate ways, Barnabas taking Mark and sailing to Cyprus, while Paul chose Silas and set out on his journey, commended to the grace of the Lord by the brothers as he did so.
<i>The Message</i>	Barnabas wanted to take John along, the John nicknamed Mark. But Paul wouldn't have him; he wasn't about to take along a quitter who, as soon as the going got tough, had jumped ship on them in Pamphylia. Tempers flared, and they ended up going their separate ways: Barnabas took Mark and sailed for Cyprus; Paul chose Silas and, offered up by their friends to the grace of the Master, went to Syria and Cilicia to put grit in those congregations. Vv. 37–41 in the Message.
NIRV	Barnabas wanted to take John Mark with them. But Paul didn't think it was wise to take him. Mark had deserted them in Pamphylia. He hadn't continued with them in their work. Barnabas and Paul strongly disagreed with each other. So they went their separate ways. Barnabas took Mark and sailed for Cyprus. But Paul chose Silas. The believers asked the Lord to give his grace to Paul and Silas as they went.
New Life Version	Barnabas wanted to take John Mark with them. Paul did not think it was good to take him because he had left them while they were in Pamphylia. He had not helped them in the work. They argued so much that they left each other. Barnabas took John Mark with him and went by ship to the island of Cyprus. Paul chose Silas. After the Christians asked for the Lord's favor to be on Paul and Silas, they went on their way.
New Simplified Bible	Barnabas decided to take John, whose surname was Mark, with them. Paul did not think it a good idea to take him with them. So he left them at Pamphylia. Their disagreement was so great between them that they parted company. So Barnabas took Mark, and sailed to Cyprus. Paul chose Silas, and departed, being entrusted by the brothers to the grace of God.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Barnabas was all for it. He wanted to take John Mark [18] again. Paul didn't think it was the smartest idea—taking the guy who bailed on them during the first trip, after they arrived in Pamphylia. The two got into a hotheaded argument. It ended with them parting company. Barnabas took John Mark and sailed off to Cyprus, to visit believers there. Paul picked a new partner: Silas. They hit the road after believers in Antioch entrusted them to God's kindness and care.
Contemporary English V.	¹⁸ 15:37 Barnabas and John Mark were cousins (Colossians 4:10). Barnabas wanted to take along John, whose other name was Mark. But Paul did not want to, because Mark had left them in Pamphylia and had stopped working with them. Paul and Barnabas argued, then each of them went his own way. Barnabas took Mark and sailed to Cyprus, but Paul took Silas and left after the followers had placed them in God's care.
Goodspeed New Testament	Now Barnabas wanted to take John who was called Mark with them. But Paul did not approve of taking with them a man who had deserted them in Pamphylia instead of going on with them to their work. They differed so sharply about it that they separated, and Barnabas took Mark and sailed for Cyprus. But Paul selected Silas and set out, the brothers commending him to the Lord's favor.

The Living Bible

Barnabas agreed and wanted to take along John Mark. But Paul didn't like that idea at all, since John Mark had deserted them in Pamphylia. Their disagreement over this was so sharp that they separated. Barnabas took John Mark with him and sailed for Cyprus, while Paul chose Silas and, with the blessing of the believers, left for Syria and Cilicia to encourage the churches there. V. 41 is included for context.

New Berkeley Version
The Passion Translation

Barnabas wished to take Mark (also known as John) along with them, but Paul disagreed. He didn't think it was proper to take the one who had deserted them in south-central Turkey, leaving them to do their missionary work without him. It became a heated argument between them, a disagreement so sharp that they parted from each other. Barnabas took Mark and sailed to Cyprus. And Paul chose Silas as his partner. After the believers prayed for them, asking for the Lord's favor on their ministry, they left for Syria and southeast Turkey. Every place they went, they left the church stronger and more encouraged than before. V. 41 is included for context.

Plain English Version

Barnabas said, "Yes. And let's take John Mark with us." But Paul didn't think that was a good idea. He said, "John Mark went with us before, but he didn't stay with us. In Pamphilia country he left us and went home." Paul and Barnabas didn't agree with each other about John Mark, and they had a big argument. They got very upset with each other, so they each went a different way. Barnabas and John Mark got on a ship and went to the island called Cyprus. V. 40 will be placed with the next passage for context.

Radiant New Testament

Barnabas wanted to take John Mark with them, but Paul didn't think that was a good idea. Mark hadn't continued with them on their first trip; he'd gone home when they got to Pamphylia. Barnabas and Paul disagreed about this so much that they went separate ways. Barnabas took Mark and sailed for Cyprus. But Paul chose to travel with Silas. The believers in Antioch prayed that God's grace would go with them.

UnfoldingWord Simplified T.

Barnabas agreed with Paul, and said that he wanted to take John, whose other name was Mark, along with them again. However, Paul told Barnabas that he thought that it would not be good to take Mark with them, because Mark had left them when they were previously in the region of Pamphylia, and had not continued to work with them. Paul and Barnabas strongly disagreed with each other about this matter, so they separated from each other. Barnabas took Mark along with him. They got on a ship and went to the Island of Cyprus. Paul chose Silas, who had returned to Antioch, to work with him. The believers there prayed to the Lord God, asking him to graciously help Paul and Silas. Then the two of them departed from Antioch.

William's New Testament

But Barnabas persisted in wanting to take along John who was called Mark. Paul, however, did not consider such a man fit to take along with them, the man who deserted them in Pamphylia and did not go on with them to the work. The disagreement was so sharp that they separated, and Barnabas took Mark and sailed for Cyprus. But Paul selected Silas and set out, after the brothers had committed him to the favor of the Lord.

Partially literal and partially paraphrased translations:

American English Bible

Beck's American Translation

However, BarNabas wanted to bring John (who was called Mark) along with them. But because Paul didn't think he was worthy, he didn't want to take him, since he'd departed from them at PamPhylia and he hadn't continued in the work. So there was quite an argument over this, which resulted in each man going his own way. Therefore, BarNabas took Mark and they sailed off to Cyprus, while Paul chose Silas. A portion of v. 40 is placed with the next passage for context.

Breakthrough Version	Barnabas was intending to also take along John (the one who is called Mark) together with <i>them</i> . Paul was thinking that the <i>one</i> who stayed away from them out of Pamphylia and did not go together with them into the work, deserved <i>for them</i> to not be taking this one along together with <i>them</i> . It became an annoyance in such a way for them to be separated apart from each other, and for Barnabas who took Mark along to sail out to Cyprus. After Paul selected Silas, he went out after being given over to the Master's generosity by the brothers.
Common English Bible	Barnabas wanted to take John Mark with them. Paul insisted that they shouldn't take him along, since he had deserted them in Pamphylia and hadn't continued with them in their work. Their argument became so intense that they went their separate ways. Barnabas took Mark and sailed to Cyprus. Paul chose Silas and left, entrusted by the brothers and sisters to the Lord's grace.
Len Gane Paraphrase	Barnabas was determined to take John, surnamed Mark, with them, but Paul thought it wasn't good to take him with them, since he deserted them from Pamphylia and didn't go with them to the work. The disagreement was so sharp between them, they parted ways. So Barnabas took Mark and sailed to Cyprus. Paul chose Silas and left entrusted by the brethren to the grace of God.
A. Campbell's Living Oracles	And Barnabas determined to take along with them John, surnamed Mark. But Peter did not think proper to take with them that person who had withdrawn himself from them from Pamphylia; and went not with them to the work. There was, therefore, a sharp fit of anger, so that they separated from each other; and Barnabas, taking Mark along with him, sailed to Cyprus. But Paul made choice of Silas, and departed; being commended to the grace of God, by the brethren.
New Advent (Knox) Bible	And Barnabas was for taking John, also called Mark, with them. But Paul said, here was a man who left them when they reached Pamphylia, and took no part with them in the work; it was not right to admit such a man to their company. So sharp was their disagreement, that they separated from each other; Barnabas took Mark with him, and sailed off to Cyprus, while Paul chose Silas for his companion and went on his journey, commended by the brethren to the Lord's grace.
NT for Everyone	Barnabas wanted to take John, called Mark, along with them. But Paul reckoned that it was not a good idea to take with them someone who had left them in Pamphylia and had not gone on with them to the rest of the work. There was a huge row, which resulted in them splitting up. Barnabas took Mark and sailed off for Cyprus. Paul chose Silas, and went off, having been commended by the church to the grace of the Lord.
20 th Century New Testament	Barnabas wished to take with them John, whose other name was Mark; But Paul felt that they ought not to take with them the man who had deserted them in Pamphylia, and had not gone on with them to their work. This caused such unpleasant feeling between them that they parted, Barnabas taking Mark and sailing for Cyprus, While Paul chose Silas for his companion and, after he had been committed by the Brethren to the gracious care of the Lord, Started on his journey and went through Syria and Cilicia, strengthening the Churches in the faith. V. 41 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Barnabas wanted to take John, also called Mark. But Paul thought it best not to take him, because he had deserted them in Pamphylia and had not accompanied them in the work. Their disagreement was so sharp that they parted company. Barnabas took Mark and sailed for Cyprus, but Paul chose Silas and left, commended by the brothers to the grace of the Lord.
Conservapedia Translation	Barnabas resolved to take John Mark with him.

<p>Paul did not think it was a good idea to take John Mark. Mark had departed from them in Pamphylia and had not gone with them to the work.</p>	
<p>This created an uproar between them that was so sharp that they came to a parting of the ways. Barnabas took Mark and sailed to Cyprus.</p>	<p>The Greek word is the root of the English word paroxysm, which in medicine can stand for a seizure. This is no mere gentleman's debate but the verbal equivalent of a knock-down, drag-out fight.</p>
<p>Paul chose Silas, and left, having the recommendation of the brothers to the grace of God.</p>	

<p>Free Bible Version</p>	<p>Barnabas planned to take along John Mark too. But Paul didn't think it was a good idea to take him with them, since he'd left them in Pamphylia and hadn't continued working with them. They had such a strong disagreement that they separated. Barnabas took Mark with him and sailed to Cyprus. Paul chose Silas, and as they left, the believers committed them to the grace of the Lord.</p>
<p>God's Truth (Tyndale)</p>	<p>And Barnabas gave counsel to take with them John, called also Mark. But Paul thought it not meet to take him unto their company which departed from them at Pamphilia, and went not with them to the work. And the dissension was so sharp between them, that they departed asunder one from the other: so that Barnabas took Mark and sailed unto Cypers. And Paul chose Silas and departed, delivered of the brethren unto the grace of God.</p>
<p>Leicester A. Sawyer's NT</p>	<p>And Barnabas wished to take with them John called Mark; but Paul thought not best to take with them one who deserted them at Pamphylia and did not go with them to the work. And there was a sharp contention, so that they separated from each other; and Barnabas taking Mark sailed to Cyprus. But Paul choosing Silas went out, commended to the favor of the Lord by the brothers.</p>
<p>Urim-Thummim Version</p>	<p>And Barnabas was determined to take with them John, whose surname was Mark. And Paul was not thinking it good to take him with them who withdrew from them from Pamphylia, and did not go with them to the work. And the irritation was so sharp between them that they separated from one another: and so Barnabas took Mark and sailed to Cyprus; And Paul chose Silas, and departed, being recommended by the brethren to the Grace of Elohim.</p>
<p>Weymouth New Testament</p>	<p>Barnabas, however, was bent on taking with them John, whose other name was Mark, while Paul deemed it undesirable to have as their companion one who had deserted them in Pamphylia and had not gone on with them to the work. So there arose a serious disagreement between them, which resulted in their parting from one another, Barnabas taking Mark and setting sail for Cyprus. V. 40 is placed with the next passage for context.</p>

Catholic Bibles (those having the imprimatur):

<p>Christian Community (1988)</p>	<p>Barnabas wanted to take with them John also called Mark, but Paul did not think it right to take him since he had not stayed with them to the end of their mission, but had turned back and left them in Pam phylia. Such a sharp disagreement resulted that the two finally separated. Barnabas took Mark along with him and sailed for Cyprus. Paul, for his part, chose Silas and left, commended by the brothers and sisters to the grace of the Lord. 12:12 14:26</p>
<p>The Heritage Bible</p>	<p>And Barnabas determined to take along with <i>them</i> John called Mark.</p>

And Paul deemed it not fit to take him with *them*, *he* having removed himself from them from Pamphylia, and did not go with them into the work.

Therefore there became a sharp feeling, so as to split them one from the other, and having taken Mark along, Barnabas sailed away into Cyprus;

And Paul having chosen Silas, went out, being given over to the grace of God by the brothers.

New American Bible (2011) Barnabas wanted to take with them also John, who was called Mark, but Paul insisted that they should not take with them someone who had deserted them at Pamphylia and who had not continued with them in their work.^m So sharp was their disagreement that they separated. Barnabas took Mark and sailed to Cyprus. But Paul chose Silas and departed after being commended by the brothers to the grace of the Lord.

m. [15:38] 13:13.

New Catholic Bible Barnabas wanted to take John, also called Mark, with them, but Paul was adamant about not taking with them a man who had deserted them in Pamphylia and had not continued to share in their work.

As a result, there was such a sharp disagreement that they parted company, and Barnabas sailed to Cyprus with Mark. However, Paul chose Silas and set out on his journey, as the brethren commended him to the grace of the Lord.

New Jerusalem Bible Barnabas suggested taking John Mark, but Paul was not in favour of taking along the man who had deserted them in Pamphylia and had refused to share in their work. There was sharp disagreement so that they parted company, and Barnabas sailed off with Mark to Cyprus. Before Paul left, he chose Silas to accompany him and was commended by the brothers to the grace of God.

Revised English Bible–1989 Barnabas wanted to take John Mark with them; but Paul insisted that the man who had deserted them in Pamphylia and had not gone on to share in their work was not the man to take with them now. The dispute was so sharp that they parted company. Barnabas took Mark with him and sailed for Cyprus. Paul chose Silas and started on his journey, commended by the brothers to the grace of the Lord.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Now Bar-Nabba wanted to take with them Yochanan, the one called Mark. But Sha'ul thought it would be unwise to take this man with them, since he had gone off and left them in Pamphylia to do the work by themselves. There was such sharp disagreement over this that they separated from each other, with Bar-Nabba taking Mark and sailing off to Cyprus. V. 40 is placed with the next passage for context.

Hebraic Roots Bible But Barnabas desired to take John with them, the one having been called Mark. But Paul thought it well not to take that one with them, he having withdrawn from them from Pamphylia, and not going with them to the work.

Then there was sharp feeling, so as to separate them from each other. And taking Mark, Barnabas sailed away to Cyprus.

But having chosen Silas, Paul went out, being entrusted by the brethren to the grace of Elohim.

Holy New Covenant Trans. Barnabas wanted to bring John Mark along with them too. But John Mark had left them at Pamphylia; he did not continue with them in the work. So Paul did not think it was such a good idea to take him along. Paul and Barnabas had a sharp disagreement about this. They separated and went different ways. Barnabas took Mark with him and sailed to the island of Cyprus. Paul chose Silas to go with him. The brothers in Antioch put Paul into the Lord's help in time of need and sent him out.

The Scriptures 2009 And Barnaba purposed to take with them Yoḥanan called Marqos. But Sha'ul thought it not fit to take with them the one who withdrew from them in Pamphulia, and had not gone with them to the work. A sharp feeling therefore came to be, so

that they parted from one another. And so Barnabas took Mark and sailed to Cyprus. And Sha'ul chose Silas and went off, being committed by the brothers to the favour of Elohim.

Tree of Life Version

Barnabas was planning to take along John, called Mark. But Paul was insisting that they shouldn't take him along—the one who had deserted them in Pamphylia, not accompanying them in the work. A sharp disagreement took place, so that they split off from one another. Barnabas took Mark with him and sailed away to Cyprus. But Paul selected Silas and went out, being entrusted by the brothers and sisters to the gracious care of the Lord.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...Barnabas but wanted {them} to take and the john the [man] being called mark Paul but considered the [man] standing (apart) from them from pamphylia and not gathering [with] them to the work not {them} to take this becomes but Dispute that to be separated them from one another the also barnabas taking the mark to sail (away) to cyprus Paul but Choosing silas proceeds Being Given (Over) [to] the favor [of] the lord by the brothers...

Alpha & Omega Bible

BARNABAS WANTED TO TAKE JOHN, CALLED MARCUS (*Mark*), ALONG WITH THEM ALSO.

BUT PAULOS (*Paul*) KEPT INSISTING THAT THEY SHOULD NOT TAKE HIM ALONG WHO HAD DESERTED THEM IN PAMPHYLIA AND HAD NOT GONE WITH THEM TO THE WORK.

AND THERE OCCURRED SUCH A SHARP DISAGREEMENT THAT THEY SEPARATED FROM ONE ANOTHER, AND BARNABAS TOOK MARCUS (*Mark*) WITH HIM AND SAILED AWAY TO CYPRUS.

BUT PAULOS (*Paul*) CHOSE SILAS AND LEFT, BEING COMMITTED BY THE BRETHREN TO THE GRACE OF THE LORD.

Awful Scroll Bible

And Barnabas proposes to take-near-with John, being named Mark.

But Paul was not condigning[?] to take- him -near-with them, the one setting-away from them at Pamphylia, and not going-with them to the work.

Consequently, there comes to be sharpness-among them, so-as they are to be separated-away from one another, so Barnabas taking-near Mark, is to sail-out to Cyprus,

but Paul calling-by Silas for himself, goes-out, being commissioned-before by the brothers, to the Grace of God.

Concordant Literal Version

Now, after some days, Paul said to Barnabas, "By all means, turning back, we should be visiting the brethren at every city in which we announce the word of the Lord,

to see how they are faring. Now Barnabas intended to take along with them John also, who is called Mark."

Yet Paul counted the man who withdraws from them from Pamphylia and comes not with them to the work - this man not worthy to take along.

Now they become so incensed as to recoil from one another. Besides, Barnabas, taking Mark along, sails off to Cyprus."

Now Paul, singling out Silas, came away, being given over to the grace of the Lord by the brethren." V. 36 is included for context.

exeGeses companion Bible

And Bar Nabi counsels to take Yahn, who is called Markos with them.

PAULOS AND BAR NABI SEPARATE

And Paulos deems him unworthy to take with them

- who had departed from them from Pamphylia,

and came not to the work with them.

And so be it,

there is an agitation between them,
so that they separate one from the other:
and so Bar Nabi takes Markos and sails to Cyprus;
and Paulos selects Silas, and departs
- being surrendered by the brothers
to the charism of Elohim.

Orthodox Jewish Bible

And Bar-Nabba was deciding to take along also Yochanan called Markos. But Rav Sha'ul was insisting not to take along this one, the one having withdrawn from them from Pamphylia, not having gone with them to the avodas kodesh ministry of the Moshiach's Shlichus.

And there was a sharp disagreement so that they were separated from one another, and Bar-Nabba took Markos and sailed away to Cyprus.

And Rav Sha'ul chose Sila and departed, having been commended to the Chen v'Chesed Hashem by the Achim b'Moshiach.

Rotherham's Emphasized B.

And ||Barnabas|| was minded to take with them John also, called Mark; but Paul deemed it right <as to him who had withdrawn from them, back from Pamphylia, and had not gone with them unto the work> not to be taking with them ||this|| man. And there arose an angry feeling, so that they separated one from the other: and ||Barnabas|| |taking Mark| sailed away unto Cyprus,— whereas ||Paul|| |choosing Silas| went forth committed unto the favour of the Lord by the brethren, and proceeded to pass through Syria and Cilicia, confirming the assemblies. V.41 is included for context.

Expanded/Embellished Bibles:

The Amplified Bible

Now Barnabas wanted to take [his cousin] John, who was called Mark, along with them. But Paul kept insisting that they should not take along with them the one who had quit and deserted them in Pamphylia and had not gone on with them to the work. And it became such a sharp disagreement that they separated from one another, and Barnabas took [John] Mark with him and sailed away to Cyprus. But Paul chose Silas [who was again in Antioch] and set out [on his second journey], commended by the brothers to the grace and favor of the Lord.

An Understandable Version

Barnabas [*agreed, and*] wanted to take John Mark [*his cousin, See Col. 4:10*] with them. But Paul was not at all in favor of taking someone who had left them and refused to continue on in the work [*of preaching the Gospel*] when they were in Pamphylia. [*See 13:13*]. A heated discussion developed [*over this matter*] so that Paul and Barnabas went their separate ways [*over it*], with Barnabas sailing for Cyprus and taking [*John*] Mark with him. V. 40 is placed with the next passage for context.

The Expanded Bible

Barnabas wanted to take John [^Lwho is called] Mark with them [^CJohn Mark was a cousin of Barnabas; Col. 4:10]. But Paul ·did not think it was a good idea to [or insisted that they should not] take him, since Mark had ·left [deserted] them at Pamphylia and had not continued with them in the work [13:13]. Paul and Barnabas had such a ·serious argument [sharp disagreement] about this that they ·separated and went different ways [parted company; L separated from one another]. Barnabas took Mark and sailed to Cyprus [^Can island off the coast of Syria, and the homeland of Barnabas; 4:36; 13:4], but Paul chose Silas [v. 32; 16:37; 2 Cor. 1:19; 1 Thess. 1:1; 2 Thess. 1:1] and left. The ·believers [^Lbrothers (and sisters)] in Antioch ·put [commended; entrusted] Paul ·into the Lord's care [^Lto the grace of the Lord], and he went through Syria and Cilicia, ·giving strength to [building up; encouraging] the churches. V. 41 is included for context.

Jonathan Mitchell NT

However, Barnabas kept on wanting – and stuck with intending – to take along together with [them] also John, the one normally being called Mark.

Yet Paul kept on thinking it not fitting (of appropriate worth) to continue taking along with them this one – the person having withdrawn from them, away from Pamphylia, and not going together with them into the work [D adds: into which they were sent]. So there occurred a sharp dispute, with the result for them to at once be pulled apart and disunited from one another. And thus at that point Barnabas, taking along Mark, set sail unto Cyprus.

But Paul, choosing for himself Silas, went forth from [their] midst, being given over (= entrusted) to the grace and favor of [the] Lord [= Christ or Yahweh; p45 C E and others read: God] by the brothers.

Syndein/Thieme

And Barnabas determined from his intellect to take with them John, whose surname was Mark.

{Note: The Greeks had two words for 'determined' one meant 'determined from the emotions'. This determined meant to 'determine from the intellect'.}

But Paul thought not good to take him with them {Paul objected}, who deserted from them from Pamphylia, and went not with them to the work.

{Note: John Mark {future writer of the book of Mark} had failed on Paul's first missionary journey - he deserted when they hit the land of the Pirates - Pamphylia. Paul lacked the grace here to forgive him his failure and admits his mistake later.}

And the contention was so sharp between them that they completely separated one from the other. And so Barnabas took Mark {Grace Attitude}, and sailed unto Cyprus.

{Note: The argument went back and forth here. Barnabas is bracing Paul here for his lack of forgiveness saying if Mark rebounded and God forgives Mark why shouldn't we? An example that even Paul is human and can fall from the Grace attitude, later Mark becomes one of the greatest witnesses for Christ in the first century - he has a long and marvelous career! Paul admits he was wrong later in Colossians 4:10 and II Timothy 4:11. And, as another side note, Barnabas had his own failure of grace in Galatians 2:13! Both two of the greatest Grace believers of all time, yet they also failed. But they rebound, and move on . . . as should we.}

And Paul chose Silas, and departed, being delivered, from the immediate source of oneself, over to the Grace of God by the brethren.

{Note: Fairly innocuous verse, but one of the GREATEST doctrinal issues in ACTS. The church members did not take sides in the disagreement - they put Paul in the Hands of the Lord . . . turned him over to grace. A very great virtue is shown here . . . a group of people with their leaders split and they could stay out of it and not take sides! No fight, no division!}

Translation for Translators

Barnabas *agreed with Paul, and said that he wanted to take John, whose other name was Mark, along with them again. However, Paul told Barnabas that he thought that it would not be good to take Mark with them, because Mark had deserted them when they were previously in Pamphylia region, and had not continued to work with them. Paul and Barnabas strongly disagreed with each other about that, so they separated. Barnabas took Mark along with him and they got on a ship and went to Cyprus. Paul chose Silas, who had returned to Antioch, to work with him. The believers there asked the Lord God to graciously help Paul and Silas. Then the two of them departed from Antioch.*

The Voice

Barnabas agreed and wanted to bring John Mark along, but Paul felt that was a mistake since John Mark had abandoned them in Pamphylia and hadn't finished the previous mission. Their difference of opinion was so heated that they decided not to work together anymore. Barnabas took John Mark and sailed to Cyprus, while Paul chose Silas as *his companion*. The believers in Antioch commissioned him for this work, entrusting him to the grace of the Lord.

Bible Translations with Many Footnotes:

Lexham Bible

Now Barnabas wanted to take John who was called Mark along also, but Paul held the opinion they should not take this one along, who departed from them in Pamphylia and did not accompany them in the work. And a sharp disagreement took place, so that they separated from one another. And Barnabas took along Mark and [*Here “and” is supplied because the previous participle (“took along”) has been translated as a finite verb] sailed away to Cyprus, but Paul chose Silas and [*Here “and” is supplied because the previous participle (“chose”) has been translated as a finite verb] departed, after [*Here “after” is supplied as a component of the participle (“being commended”) which is understood as temporal] being commended to the grace of the Lord by the brothers.

NET Bible®

Barnabas wanted to bring John called Mark along with them too, but Paul insisted¹¹¹ that they should not take along this one who had left them in Pamphylia¹¹² and had not accompanied them in the work. They had¹¹³ a sharp disagreement,¹¹⁴ so that they parted company. Barnabas took along¹¹⁵ Mark and sailed away to Cyprus,¹¹⁶ but Paul chose Silas and set out, commended¹¹⁷ to the grace of the Lord by the brothers and sisters.¹¹⁸

¹¹¹tn BDAG 94 s.v. ἀξιώω 2.a has “he insisted (impf.) that they should not take him along” for this phrase.

¹¹²sn Pamphylia was a province in the southern part of Asia Minor. See Acts 13:13, where it was mentioned previously.

¹¹³tn Grk “There happened a sharp disagreement.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

¹¹⁴tn BDAG 780 s.v. παροξυσμός 2 has “sharp disagreement” here; L&N 33.451 has “sharp argument, sharp difference of opinion.”

¹¹⁵tn Grk “taking along Mark sailed.” The participle παραλαμβάνω (paralabonta) has been translated as a finite verb due to requirements of contemporary English style.

¹¹⁶sn Cyprus is a large island in the Mediterranean off the south coast of Asia Minor.

¹¹⁷tn Or “committed.” BDAG 762 s.v. παραδίδωμι 2 gives “be commended by someone to the grace of the Lord” as the meaning for this phrase, although “give over” and “commit” are listed as alternatives for this category.

¹¹⁸tn Grk “by the brothers.” Here it is highly probable that the entire congregation is in view, not just men, so the translation “brothers and sisters” has been used for the plural ἀδελφῶν (adelfwn),.

The Spoken English NT

Now, Barnabas wanted to take John along (known as Mark).

But Paul thought it was best not to take him along, because he had left^r them in Pamphylia,^{ss} and hadn’t been with them for the work.

This got to be such a painful dispute that they ended up going their separate ways. Barnabas took Mark and set sail for Cyprus. V. 40 is placed with the next verse for context.

^r. Lit. “not to take along him who had deserted them.”

^{ss}. Prn. pam-fill-ee-a.

Wilbur Pickering’s New T.

Now Barnabas resolved to take John (the one called Mark) along as well. But Paul insisted on not taking someone who had deserted them in Pamphylia and not gone with them to the work. Well the contention became so sharp that they separated from each other. Barnabas took Mark and sailed to Cyprus;¹³ while Paul chose Silas and set out, having been commended by the brothers to the grace of God.¹⁴

(13) This is the last we hear of Barnabas, but not of Mark. Barnabas was an encourager. He had seen the potential in Saul of Tarsus and helped him along on at least two occasions. Now he sees the potential in Mark and invests in him, to such good effect that Paul himself later recognizes Mark’s value (2Tim. 4:11). Peter had taken Mark under his wing and helped him write the second Gospel.

(14) Perhaps 3% of the Greek manuscripts have ‘Lord’ instead of ‘God’ (as in NIV, NASB, LB, TEV, etc.).

Literal, almost word-for-word, renderings:

<p>Analytical-Literal Translation</p> <p>Benjamin Brodie's trans.</p> <p>Charles Thomson NT</p> <p>Literal Standard Version</p> <p>Modern Literal Version 2020</p> <p>Niobi Study Bible</p> <p>Worrell New Testament</p> <p>The gist of this passage:</p>	<p>And Barnabas decided to take along John, the one being called Mark. But Paul was not considering it good to take this [one] along with [them], the one having withdrawn from them at Pamphylia and not having gone with them to the work. [see Acts 13:13] So [there] came to be a sharp disagreement, with the result that they were separated from one another, and Barnabas, having taken Mark, sailed away to Cyprus. [cp. 2Timothy 4:11] But Paul, having chosen Silas, went out, having been handed over [fig., committed] to the grace of God by the brothers [and sisters]. However, Barnabas wanted to take along John, who was also called Mark. Now Paul began to consider his worthiness, because he had deserted them at Pamphylia and did not travel with them on the task, and as a result he would not take him along. Consequently, a sharp disagreement arose with the result that they became separated from one another [split-up], and Barnabas, taking Mark along with him, set sail for Cyprus. Meanwhile, Paul, after selecting Silas [a seasoned veteran], departed, having been committed to the grace of the Lord by the brethren .</p> <p>And Barnabas advised to take along with them, John surnamed Mark. But Paul did not think it proper to take along with them one who had quitted them in Pamphylia, and had not gone with them to the work. There was therefore a sharp dispute, so that they separated one from the other. And Barnabas took Mark and sailed to Cyprus. V. 40 will be placed with the next passage for context.</p> <p>And Barnabas resolved to take with [them] John called Mark, and Paul was not thinking it good to take him with them who withdrew from them from Pamphylia, and did not go with them to the work; there came, therefore, a sharp contention, so that they were parted from one another, and Barnabas having taken Mark, sailed to Cyprus, and Paul having chosen Silas, went forth, having been given up to the grace of God by the brothers; and he went through Syria and Cilicia, confirming the assemblies. V. 41 is included for context.</p> <p>Now Barnabas planned to take together-with them John, the one called Mark. But Paul was not deeming it worthy to take Mark together-with them, this one who withdrew away from them from Pamphylia and did not go together-with them to the work. Therefore it happened: a sharp-disagreement, so-then they departed from one another, and Barnabas took Mark with him to sail away to Cyprus; but Paul went forth, having chosen Silas, having been given to the favor of God by the brethren.</p> <p>And Barnabas determined to take with them John, whose surname was Mark. But Paul thought it not good to take him with them, as he had departed from them in Pamphylia, and had not gone with them in the work. And the contention was so sharp between them that they parted asunder, one from the other; and so Barnabas took Mark and sailed to Cyprus. And Paul chose Silas and departed, being commended by the brethren unto the grace of God.</p> <p>And Barnabas was desiring to take with them John also, who was called Mark. But Paul was not thinking it proper to take him with them, who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they parted one from the other; and Barnabas, taking with him Mark, sailed away to Cyprus. And Paul, having chosen Silas, went forth, being commended by the brethren to the grace of the Lord.</p> <p>Barnabas wants to take John Mark with them and Paul absolutely refuses. They have quite the disagreement and go their separate ways. Paul takes Silas with him.</p>
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Acts 15:37			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Barnabas (Βαρνάβας) [pronounced <i>bar-NAB-as</i>]	<i>son of rest</i> ; transliterated <i>Barnabas</i>	masculine singular proper noun person, nominative case	Strong's #921
dé (δέ) [pronounced <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
boulomai (βούλομαι) [pronounced <i>BOO-lohm-ahēe</i>]	<i>to will deliberately, to have a purpose, to be minded; to be willing as an affection, to desire; to intend (to)</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #1014
sumparalambánō (συμπαλαμβάνω) [pronounced <i>soom-par-al-am-BAHN-oh</i>]	<i>to take (along together) with, to take along in company, to take with, to bring a companion with</i>	aorist active infinitive	Strong's #4838
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Iōannēs (Ἰωάννης) [pronounced <i>ee-oh-AHN-nace</i>]	<i>Jehovah is a gracious giver; transliterated, John, Yoḥanan, Joḥanan</i>	proper singular masculine noun; accusative case	Strong's #2491
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
kaleō (καλέω) [pronounced <i>kal-EH-oh</i>]	active: <i>called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine singular present passive participle, accusative case	Strong's #2564
Márkos (Μάρκος) [pronounced <i>MAHR-koss</i>]	<i>a defense; transliterated, Mark, Marcos, Markos</i>	masculine singular proper noun person; genitive/ablative case	Strong's #3138 (of Latin origin)

From Thayer: [Mark was] an evangelist, the author of the Gospel of Mark. Marcus was his Latin surname, his Jewish name was John. He was a cousin of Barnabas and a companion of Paul in some of his missionary journeys.

Translation: Barnabas wanted to bring along John, the one called Mark.

You will recall that John Mark originally came along with Paul and Barnabas for the first missionary tour, but he left abruptly—possibly because of some difficulties that they encountered.

Barnabas was a man who understood personnel and he wanted to bring John Mark along with them again.

Acts 15:37 **Barnabas wanted to bring along John, the one called Mark.** (Kukis mostly literal translation)

No doubt, Barnabas did not simply throw John Mark's name out there. He did not say, "Hey, why don't we try Mark again?" Barnabas has already talked with Mark, has both warned and admonished him (warned him of all the difficulties that they may face; admonished him not to take off again). Barnabas is convinced that this is the right thing to do.

There is one thing that Barnabas knows is personnel. Whether this was a spiritual gift which he had or good, old fashioned common sense and good people reading, we don't know. In any case, Barnabas is right here.

Now, bear in mind that he and Paul are having this discussion *because* Barnabas searched out Paul and brought him back into the fold. That was a very smart thing to do.

Acts 15:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
axioô (ἀξιόω) [pronounced ax-ee-OH-oh]	<i>to think meet (fit, right); to desire; to think good, to judge worthy, to deem deserving</i>	3 rd person singular, imperfect active indicative	Strong's #515
aphistêmi (ἀφίστημι) [pronounced af-IS-tay-mee]	<i>standing off from, removing, that is, (actively) instigating a revolt; (reflexively) desisting, deserting; one who is departing, drawing (falling) away, refraining, withdrawing oneself</i>	masculine singular, aorist active participle, accusative case	Strong's #868
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Pamphylía (Παμφυλία) [pronounced pam-fool-EE-ah]	<i>of every tribe, transliterated, Pamphylia</i>	feminine singular proper noun location, accusative case	Strong's #3828

Thayer: Pamphylia was a province in Asia Minor, bounded on the east by Cilicia, on the west by Lycia and Phrygia Minor, on the north by Galatia and Cappadocia, and on the south by the Mediterranean Sea.

Translation: However, Paul thought [no because he had] withdrawn from them from Pamphylia,...

Paul disagreed strongly. The negative will be found later in the Greek of this verse. Paul's reason was simple: John Mark left them while they were in Pamphylia. Paul's estimation of the situation, "If things get tough, John Mark is going to bail."

Again, bear in mind that Barnabas has likely talked all of this over with John Mark and is fully convinced himself that John Mark should go with them.

Paul is taking the side, "You only get to fail once. After that, you are not a part of my team." Who is the man of grace right now? Barnabas.

Acts 15:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
μή (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
sunérchomai (συνέρχομαι) [pronounced <i>soon-EHR-khoh-my</i>]	<i>coming together, gathering together, convening, assembling</i>	masculine singular, aorist active participle, accusative case	Strong's #4905
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
εἰς (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
εργον (ἔργον) [pronounced <i>EHR-gon</i>]	<i>work, deed, act, something done; undertaking; business, enterprise</i>	neuter singular noun, accusative case	Strong's #2041

Translation: ...and did not go with them to the work.

They had work—a mission field—to go to and John Mark did not go with them to that work. We do not know why John Mark backed out previously, but that is not a very important point (I know this because Luke has now twice passed by the opportunity to say why Mark left them).

So John Mark's reason for failure is not a part of a grace conversation (even though Paul may have brought it up).

Acts 15:38c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
sumparalambánō (συμπαλαμβάνω) [pronounced soom-par-al-am-BAHN-oh]	<i>to take (along together) with, to take along in company, to take with, to bring a companion with</i>	present active infinitive	Strong's #4838
touton (τούτον) [pronounced TOO-tohn]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)

Translation: [Therefore] he did not want to take this one along.

Paul strongly was against bringing Mark along with them. He was, at least at that time, through with Mark.

Paul allows failure one time on his team, and after that, the failure does not come back onto his team. That is the wrong mental attitude for Paul to have.

Now, could there be a reason for leaving a failure behind? Certainly. If Mark was not sufficiently committed to this cause, Barnabas himself would not even be suggesting it.

We can assume several things have taken place. John Mark named this sin to God. He also spoke to Barnabas and acknowledged his failure. John Mark likely made his case to Barnabas—a reasonable thing to do under the circumstances—and Barnabas accepted him. In fact, Barnabas was not giving Paul veto power.

Acts 15:38 However, Paul thought [no because he had] withdrawn from them from Pamphylia, and did not go with them to the work. [Therefore] he did not want to take this one along. (Kukis mostly literal translation)

The parting of the ways

Acts 15:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
paroxusmos (παροξυσμός) [pronounced par-ox-oos-MOSS]	<i>a dispute, a contention; a sharp disagreement; a stirring up; an inciting, incitement; irritation</i>	masculine singular noun, nominative case	Strong's #3948

Acts 15:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōste (ὥστε) [pronounced HOH-teh]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
apochōρίζō (ἀποχωρίζω) [pronounced ap-okh-oh-RIHD-zo]	<i>to separate, to sever; to part asunder; to separate one's self, to depart from</i>	aorist passive infinitive	Strong's #673
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; genitive/ablative case	Strong's #240

Translation: There came about a sharp disagreement to separate them from one another,...

Barnabas disagrees strongly. He and Paul likely have it out—verbally.

Remember how we got to this place? Paul and Barnabas went into Judæa and there was the problem of the Judaizers spreading false doctrine at the churches. So they all came to one grand agreement, which I have been saying, was not a good agreement. It was not the right message to send out to the churches; it was a mistake.

However, now, Paul and Barnabas disagree, and it is over personnel. Their disagreement was so strong that Barnabas went one way and Paul went the other (which is not necessarily a bad result).

Nevertheless, in this situation, one of them is right and the other wrong. God the Holy Spirit is taking the side that Barnabas is right and that Paul is wrong on this one.

Acts 15:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
I would have expected a nominative case here (the same goes for <i>Barnabas</i> below).			
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037

Acts 15:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Barnabas (Βαρνάβας) [pronounced <i>bar-NAB-as</i>]	<i>son of rest</i> ; transliterated <i>Barnabas</i>	masculine singular proper noun person, accusative case	Strong's #921
paralambanō (παραλαμβάνω) [pronounced <i>pahr-al-am-BAHN-oh</i>]	<i>receiving, taking (unto, with);</i> figuratively, <i>learning</i> ; by analogy, <i>assuming [an office]</i>	masculine singular, aorist active participle, accusative case	Strong's #3880
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Márkos (Μάρκος) [pronounced <i>MAHR-koss</i>]	<i>a defense</i> ; transliterated, <i>Mark,</i> <i>Marcos, Markos</i>	masculine singular proper noun person; genitive/ablative case	Strong's #3138 (of Latin origin)
ekpléō (ἐκπλέω) [pronounced <i>ek-PLÉH-oh</i>]	<i>to sail (from, away), to depart by ship</i>	aorist active infinitive	Strong's #1602
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to,</i> <i>for, for the purpose of, for the sake of,</i> <i>on account of; against</i>	directional preposition	Strong's #1519
Capros (Κύπρος) [pronounced <i>KOO-pros</i>]	<i>love: a blossom</i> ; transliterated, <i>Cyprus</i>	feminine singular proper noun location; accusative case	Strong's #2954

Thayer: *Cyprus [was] a very fertile and delightful island of the Mediterranean, lying between Cilicia and Syria.*

Translation: ...so Barnabas took Mark [with him] to sail to Cyprus.

Barnabas took Mark with him, just as he advocated for, and they sailed to Cyprus (recall this as being the first step of the 1st missionary tour).

Acts 15:39 There came about a sharp disagreement to separate them from one another, so Barnabas took Mark [with him] to sail to Cyprus. (Kukis mostly literal translation)

Interestingly enough, this is where we last see Barnabas in the book of Acts (Paul will mention him on several occasions in his epistles). I don't believe that we should read any more into this narrative which reflects negatively on Barnabas.

There will be both human and divine reasons why Paul is followed and Barnabas is not. Luke, at some point, will join up with Paul, so Luke is right with him. Therefore, Luke would record the events that he saw with his own eyes. Luke would not be obsessed with getting a report from elsewhere when he sees everything that goes down.

We will read in the epistles that Barnabas is right; and Paul is wrong. Here is the grace result: God will forgive Paul and he will continue on his way and do God's work. Also, just because we do not follow Barnabas and his missionary journey does not mean that he was in the wrong or that he was unsuccessful. No doubt, many churches were founded by Barnabas and John Mark.

As an aside, the New European Version Commentary has another odd comment: *This doesn't justify division within the church, nor does it mean that personal disagreement is inevitable. This incident indicates that Paul wasn't perfect; and it comforts us that we are all human, and will never find the perfect church anywhere.*³⁵ Disagreements within the church are normal. We use impersonal love to love some believers from afar. You might be right all of the time, and yet think that your church

Acts 15:39 How do we interpret this separation?

1. Luke is the human author of the book of Acts, and he is a part of Paul's missionary tour later. Therefore, what Paul experienced would be a part of Luke's narrative in the book of Acts. He apparently did not get any matching in depth interview with Barnabas.
2. Barnabas went one direction and Paul will go in another. There is nothing wrong that we should read into this; nor anything negative that we should think about Barnabas.
3. Paul is a great evangelist and teacher; and he writes the lion's share of the epistles. So it is logical that we follow him. This does not mean that Barnabas did a lousy job when he and Mark went out.
4. Mark will produce the gospel (biography) of Jesus, called *the book of Mark*. So we can rest assured that, even though his desertion not too long back was a mistake, this does not count Mark out.
5. It is possible for two good believers to separate and go their separate ways. There were a couple of churches, I believe, that were raised up sort of as a result of people peeling off from Berachah Church. That was not necessarily a bad thing. Now, those who peeled off and continued to criticize R. B. Thieme, Jr.—that was a bad thing. But deciding that one person is not your right pastor and that another man is, that is normal life. There is nothing wrong with that.
6. Along the same lines, Paul going one way and Barnabas the other, despite perhaps a few mental attitude sins which each man may have had, is simply Christianity spreading.
7. The fact that Paul mentions Barnabas a number of times in his letters suggests that he retained a love and respect for Barnabas after this incident.
8. Paul will also mention John Mark favorably in one of his letters, indicating that Paul changed his mind about him.

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Acts 15:37–39 Barnabas wanted to bring along John, the one called Mark. However, Paul thought [no because he had] withdrawn from them from Pamphylia, and did not go with them to the work. [Therefore] he did not want to take this one along. There came about a sharp disagreement to separate them from one another, so Barnabas took Mark [with him] to sail to Cyprus. (Kukis mostly literal translation)

For the rest of the doctrine, the BLB will be used.

How do we know Barnabas was right and Paul was wrong?

1. Referring back to the passage above, Luke does not indicate who was right and who was wrong.
2. Luke simply tells what happened: Barnabas and Paul had a sharp disagreement over Mark and went their separate ways.
3. Luke tries to give an accurate depiction of these events without inserting his own opinion about it.
4. Colossians 4:10–11 *Aristarchus, my fellow prisoner, greets you, and Mark, the cousin of Barnabas, concerning whom you have received instructions—if he comes to you, welcome him—and also Jesus called Justus, these being the only fellow workers for the kingdom of God among the circumcision, who have been a comfort to me.* In this passage, written about a decade later, Paul commend John Mark to the Colossians. This would mean that Paul no longer had any misgivings about him.

³⁵ From <https://www.n-e-v.info/acts15.html> accessed November 2, 2023.

How do we know Barnabas was right and Paul was wrong?

5. 2Timothy 4:11 **Luke alone is with me. Having taken Mark, bring him with you, for he is useful to me for the ministry.** Paul later not only says that John Mark under certain circumstances might be helpful; but here, Paul says that he is helpful him.
6. Somehow, in Paul's journeys and works, reconnected with John Mark (we do not know when or how) and his attitude toward him changed.
7. Similarly, despite this sharp disagreement, Paul's attitude toward Barnabas changed as well.
- 8.

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Barnabas in the Epistles of Paul

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Acts 15:40a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Paûlos (Παῦλος) [pronounced POW- loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epilégomai (ἐπιλέγομαι) [pronounced ep-ee- LEHG-om-ahēe]	<i>selecting, calling; the one choosing</i>	masculine singular, aorist middle participle, nominative case	Strong's #1951
Silas (Σίλας) [pronounced SEE-las]	<i>woody; transliterated, Silas</i>	masculine singular proper noun, a person; accusative case	Strong's #4609
exerchomai (ἐξέρχομαι) [pronounced ex-EHR- khoh-mai]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	3 rd person singular, aorist active indicative	Strong's #1831

Translation: Paul selected Silas [instead] to go out [with him,...

Paul chose Silas. Recall that Silas and Judas both came up with Paul and Barnabas and they all taught in the various churches around Antioch. At some point, Silas and Judas returned to Judæa. What apparently was the case was, Silas realized that he really ought to be continuing with Paul and Barnabas, so he returned to Antioch.

Acts 15:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paradídōmai (παράδιδωμαι) [pronounced pah-rah- DIH-doh-my]	<i>giving up, delivering (over) [to the power of someone else], handing [giving, delivering, turning] over, giving up a person [to the police or courts]; delivering oneself [into the hands of others]; entrusting</i>	masculine singular, aorist passive participle, nominative case	Strong's #3860
Thayer definitions: 1) to give into the hands (of another); 2) to give over into (one's) power or use; 2a) to deliver to one something to keep, use, take care of, manage; 2b) to deliver up one to custody, to be judged, condemned, punished, scourged, tormented, put to death; 2c) to deliver up treacherously; 2c1) by betrayal to cause one to be taken; 2c2) to deliver one to be taught, moulded; 3) to commit, to commend; 4) to deliver verbally.			
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
charis (χάρις) [pronounced KHAHR- iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5485
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree- oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
This is the Westcott Hort text; in the Byzantine Greek text and the Scrivener Textus Receptus, we have, instead...			
theos (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
adelphoi (ἀδελφοί) [pronounced ad-el- FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, genitive/ablative case	Strong's #80

Translation: ...[Silas] having been commended to the grace of the Lord by the brothers.

Silas came recommended by the grace of God by the brothers. I would assume that Silas, having taught here and there in Antioch was given a good report based upon his teaching. This good report may have come from fellow believers down in Judæa.

Acts 15:40 Paul selected Silas [instead] to go out [with him, Silas] having been commended to the grace of the Lord by the brothers. (Kukis mostly literal translation)

Either Silas did not return to Jerusalem with Judas; or, he returned to Antioch, either at the request of Paul or for another reason. Acts 15:33 reads: **And after they had spent some time, they were sent off in peace by the brothers to those who had sent them.** (ESV) Although this suggests that Judas and Silas both returned to Jerusalem (which is likely the case), if they have brought anyone else from Jerusalem, then that person and Judas would account for the plural verb in v. 33.

If you will recall bogus verse 34, where it reads: **But it seemed good to Silas to remain there.** This was very likely someone who was trying to fix what he believed was a contradiction in the text. In fact, he could have simply written this note in the margin by way of explanation. So the insertion of v. 34 may not have been a move calculated to fix a problem, but a comment which was turned into a verse later.

Acts 15:37–40 **Barnabas wanted to bring along John, the one called Mark. However, Paul thought [no because he had] withdrawn from them from Pamphylia, and did not go with them to the work. [Therefore] he did not want to take this one along. There came about a sharp disagreement to separate them from one another, so Barnabas took Mark [with him] to sail to Cyprus. Paul selected Silas [instead] to go out [with him, Silas] having been commended to the grace of the Lord by the brothers.** (Kukis mostly literal translation)

There is something else that we should recognize in all of this. Luke does not take sides in recording this incident; and the church at Antioch did not believe that they needed to take a side either. They don't go to Paul and say, "Listen, we have set aside enough funds for one missionary team. We took a vote, and we are going with the Barnabas and John Mark team. Sorry." The church funds both teams and does not get hung up on who is right and who is wrong. Regardless, the wrong guy will rebound, be restored to fellowship, and this disagreement will fade away. Now, let's say that Paul was in the wrong, but he does not recognize that fact. Does this sin remain unconfessed at a stumbling block for him until he names this sin? No. Remember 1John 1:9 **If we acknowledge (name) our sins, He [God] is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.** (Kukis mostly literal translation) The sins that we name are temporally forgiven and we are also cleansed from all unrighteousness. That is, even if we have some other unconfessed sins in our life, God cleanses us from those sins as well. So Paul, at some point, sinned again; he named that sin to God; and was forgiven for his error in judgment and grace here.

Acts 15:37–40 **Barnabas thought to bring John Mark along, but Paul disagreed, thinking that was a bad idea, since Mark deserted them in Pamphylia. Therefore, he did not want to bring John Mark along with them. A very strong disagreement arose between the two men, resulting in them separating from one another. Barnabas took Mark with him to sail to Cyprus and Paul chose Silas instead to go with him. Silas had been commended to Paul by the brothers in Judæa, and by the grace of God.** (Kukis paraphrase)

Now, how does this fit in with part I of this chapter? Are these simply incidents which took place around the same time, or is there more to it than that? Let me suggest that Paul faced legalism in the first half of Acts 15 and he failed. He did not recognize it. So, in part II of this chapter, he faces legalism again, and he fails again.

But he was passing through the Syria and the Cilicia, strengthening the ekklesiiai.

Acts
15:41

[Both Paul and Silas] were passing through Syria and Cilicia, confirming (and strengthening) the churches [there].

Both Paul and Silas then passed through Syria and Cilicia, where they began to confirm and strengthen the Christian assemblies there.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But he was passing through the Syria and the Cilicia, strengthening the ekklêsiai.
Complete Apostles Bible	And he passed through Syria and Cilicia, strengthening the churches.
Douay-Rheims 1899 (Amer.)	And he went through Syria and Cilicia, confirming the churches, commanding them to keep the precepts of the apostles and the ancients.
Holy Aramaic Scriptures	And he journeyed in Suria {Syria}, and in Qiliqia {Cilicia}, and established The Edatha {The Assemblies}.
James Murdock's Syriac NT	And he travelled through Syria, and through Cilicia, and strengthened the churches.
Original Aramaic NT	And he was traveling in Syria and in Qiliqia, and he was confirming the churches.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he went through Syria and Cilicia, making the churches stronger in the faith.
Bible in Worldwide English	Paul travelled through Syria and Cilicia. He helped the church people to believe more strongly.
Easy English	They travelled through Syria and Cilicia. Paul taught the believers in those regions. He helped them to be strong and to trust Jesus.
Easy-to-Read Version–2008	Paul and Silas went through the countries of Syria and Cilicia, helping the churches grow stronger.
<i>God's Word</i> TM	Paul went through the provinces of Syria and Cilicia and strengthened the churches.
Good News Bible (TEV)	.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	Paul traveled through Syria and Cilicia. He gave strength to the churches there.
New Life Version	They went through Syria and Cilicia making the churches stronger in the faith.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Paul traveled throughout Syria and Cilicia, encouraging and strengthening the churches in those territories.
Contemporary English V.	They traveled through Syria and Cilicia, encouraging the churches.
The Living Bible	Then he traveled throughout Syria and Cilicia, strengthening the churches there.
New Berkeley Version	.
The Passion Translation	And Paul chose Silas as his partner. After the believers prayed for them, asking for the Lord's favor on their ministry, they left for Syria and southeast Turkey. Every place they went, they left the church stronger and more encouraged than before. V. 40 is included for context.
Plain English Version	Paul picked Silas to go with him. The Antioch Christians asked God to look after Paul and Silas, then those 2 men left there and went through Syria and Cilicia countries. Paul talked to the Christians in every place, and he helped them be strong for Jesus. V. 40 is included for context.
UnfoldingWord Simplified T.	Paul continued traveling with Silas through Syria and Cilicia provinces. In those places they were helping the groups of believers to trust strongly in the Lord Jesus.
William's New Testament	He journeyed on through Syria and Cilicia and continued to strengthen the churches.

Partially literal and partially paraphrased translations:

American English Bible	Then after sharing the joy of the Lord with the brothers there, [Paul] traveled on, going through Syria and Kilikia, strengthening the congregations in those places. A portion of v. 40 is included for context.
Beck's American Translation .	
Breakthrough Version	He was going through Syria and Cilicia further establishing the assemblies.
A. Campbell's Living Oracles .	
New Advent (Knox) Bible	And he travelled all through Syria and Cilicia, establishing the churches in the faith, and bidding them observe the commands which the apostles and presbyters had given.[7] [7] The Greek manuscripts and a few of the Latin omit the second half of this verse, from 'and bidding them' onwards.
20 th Century New Testament	While Paul chose Silas for his companion and, after he had been committed by the Brethren to the gracious care of the Lord, Started on his journey and went through Syria and Cilicia, strengthening the Churches in the faith. V. 40 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	He accordingly travelled through Syria and Cilicia, strengthening the assemblies.
Free Bible Version	Paul traveled through Syria and Cilicia, encouraging the churches there.
God's Truth (Tyndale)	And he went through all Cyria and Cilicia, establishing the congregations.
The Spoken English NT	And Paul chose Silas, and after the brothers and sisters had entrusted them to the grace of the Lord, they went off through Syria and Cilicia, strengthening the churches. V. 40 is included for context.
Weymouth New Testament	But Paul chose Silas as his travelling companion; and set out, after being commended by the brethren to the grace of the Lord; and he passed through Syria and Cilicia, strengthening the Churches. V. 40 is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .	
The Heritage Bible	And he went through Syria and Cilicia, confirming the churches.
New Catholic Bible	Pastoral Visit to Asia Minor. ^[g] He traveled through Syria and Cilicia, bringing strength to the churches. [g] Paul is opposed in principle to the circumcision of Christians of non-Jewish origin, but Timothy is a special case. If he were not circumcised, he could not speak in a synagogue and, in addition, he would have been regarded as an apostate, since his mother was Jewish; in the present missionary program, the first contacts were still taking place in the synagogues. The Spirit mysteriously intervenes to decide which direction the mission is to take. The whole Book of Acts is written in this perspective: the entire spread of the Gospel has been guided by the Spirit (see 1 Pet 1:12).
New Jerusalem Bible	He travelled through Syria and Cilicia, consolidating the churches.
Revised English Bible–1989	He travelled through Syria and Cilicia bringing new strength to the churches.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	However, Sha'ul chose Sila and left, after the brothers had committed him to the love and kindness of the Lord. He went through Syria and Cilicia, strengthening the congregations. V. 40 is included for context.
Hebraic Roots Bible	.

Holy New Covenant Trans.	Paul and Silas went through the countries of Syria and Cilicia, helping the called out people grow stronger.
The Scriptures 2009	And he went through Suria and Kilikia, strengthening the assemblies.
Tree of Life Version	He went through Syria and Cilicia, strengthening the communities.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament Alpha & Omega Bible	...[He] passed but the syria and the cilicia Strengthening the congregations... AND HE WAS TRAVELING THROUGH SYRIA AND CILICIA, STRENGTHENING THE CONGREGATIONS OF CALLED OUT ONES.
Awful Scroll Bible	And he was going-through Syria and Cilicia, securing-over they called-out.
Concordant Literal Version	Now he passed through Syria and Cilicia, establishing the ecclesias."
exeGeses companion Bible	And he passes through Syria and Cilicia, confirming the ecclesiae.
Orthodox Jewish Bible	And they were traveling through Syria and Cilicia strengthening the Moshiach's Kehillot.

Expanded/Embellished Bibles:

An Understandable Version	But Paul chose Silas and, after being commended to the <i>[care and]</i> favor of the Lord by the brothers, he left, traveling through Syria and Cilicia, strengthening the churches <i>[along the way]</i> . V. 40 is included for context.
The Expanded Bible Jonathan Mitchell NT	. And so he continued passing on through Syria and Cilicia, progressively establishing the called-out communities [D adds: while one by one passing on the goals/directives from the older folks].
P. Kretzmann Commentary	And he went through Syria and Cilicia, confirming the churches. Kretzmann's commentary for Acts 15:36–41 has been placed in the Addendum .
Translation for Translators	Paul continued traveling <i>with Silas</i> through Syria and Cilicia <i>provinces</i> . In those places he was helping the congregations to trust strongly <i>in the Lord Jesus</i> .
The Voice	They traveled through Syria and Cilicia to strengthen the churches there.

Bible Translations with Many Footnotes:

NET Bible®	He passed through Syria and Cilicia, strengthening ¹¹⁹ the churches. ^{119sn} Strengthening. See Acts 14:22; 15:32; 18:23.
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Literal, almost word-for-word, renderings:

A Faithful Version	And he passed through Syria and Cilicia, establishing the churches.
Analytical-Literal Translation	So he was passing through Syria and Cilicia, strengthening the assemblies.
Benjamin Brodie's trans.	Subsequently, he went through Syria and Cilicia, strengthening the assemblies .
Bond Slave Version	And he went through Syria and Cilicia, confirming the churches.
Charles Thomson NT	As for Paul, having chosen Silas and being commended by the brethren to the favour of God, he set out and passed through Syria and Cilicia, establishing the congregations . V. 40 is included for context.
Context Group Version	And he went through Syria and Cilicia, confirming the governing assemblies.
Far Above All Translation	And he crossed through Syria and Cilicia, invigorating the churches.
Modern Literal Version 2020	Now he was going through Syria and Cilicia, further strengthening the congregations*. {52 AD. Paul going toward Europe.}
Revised Geneva Translation	And he went through Syria and Cilicia, establishing the churches.

The gist of this passage: Paul, along with Silas, set upon the second missionary tour (of Paul's) and they strengthen the churches.

Acts 15:41a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dierchomai (διέρχομαι) [pronounced dee-AIR-khom-mai]	<i>to go through, pass through; to go, walk, journey, pass through a place; to travel the road which leads through a place, go, pass, travel through a region; to go abroad</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #1330
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Suria (Συρία) [pronounced soo-REE-ah]	<i>exalted; transliterated, Syria, Tsyria</i>	feminine singular proper noun/location; accusative case	Strong's #4947
Thayer: Syria [is] a region of Asia bounded on the north by Taurus and Amanus ranges, on the east by the Euphrates and Arabia, on the south by Palestine, and the west by Phoenicia and the Mediterranean.			
kaí (καί) [pronounced kai]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Kilikía (Κιλικία) [pronounced kil-ik-EE-ah]	<i>the land of Celix; transliterated, Cilicia</i>	feminine singular proper noun location; genitive/ablative case	Strong's #2791

Translation: [Both Paul and Silas] were passing through Syria and Cilicia,...

Although the verb here is singular, Paul traveled with Silas, and they both went to Syria and to Cilicia. This is a common construction in both the Greek and Hebrew (that is, to refer to a single person, but not excluding others who participate in the action of the verb).

Cyprus, Cilicia and Syria Map (a graphic); from the [Bible Mapper Blog](#); accessed February 24, 2022.

Although we do not have any lines drawn, we get a pretty good idea from this map as to where everything is. The original meeting was up in Antioch. This is about 200 miles north of Jerusalem.

It is reasonable that Paul and Barnabas remained in the Antioch area, teaching throughout that city (probably at many different local assemblies).

You may recall that on the first missionary tour, these men went from Antioch to Cyprus (by boat, of course) and then went north from there.

Because Paul and Barnabas split up, Barnabas chose to go to Cyprus. As mentioned before, we do not know anything about the missionary journeys of Barnabas. If Luke knew much about them, he did not include them in the book of Acts. I think Luke just did not know enough about them to write the narrative.

Paul chose to work around Syria (which was perhaps Antioch, for the most part), and then he and Silas moved northward by land, which took them into Cilicia, where they could start this second missionary journey.



Even though it makes a lot of sense to keep these missionary journeys together in one chapter, that was not the case. This journey will be continued into Acts 16–18 (you may recall that the first journey spanned two chapters). There is also the problem of, *just exactly when does this second missionary journey end?* We might consider when Paul settles in for awhile at Corinth, that is the end of the second missionary tour (Acts 18:1–17); or perhaps when he actually returns to Antioch, that is the end of the second tour (Acts 18:18–21).

Acts 15:41b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epistērízō (ἐπιστηρίζω) [pronounced ep-ee-stay-RIHD-zo]	strengthening, supporting further, reestablishing, (re-) confirming	masculine singular, present active participle, nominative case	Strong's #1991
tas (τάς) [pronounced tahss]	the, to the, towards them	feminine plural definite article; accusative case	Strong's #3588
ekklêsiai (ἐκκλησίαι) [pronounced ek-klay-SEE-ī]	churches, assemblies, gatherings, companies; transliterated, ekklêsiai	feminine plural noun, accusative case	Strong's #1577

Translation: ...confirming (and strengthening) the churches [there].

Paul and Silas would meet with the local churches, re-teach them Christology and soteriology; and bolster them up in any other way that they could.

Acts 15:41 **[Both Paul and Silas] were passing through Syria and Cilicia, confirming (and strengthening) the churches [there].** (Kukis mostly literal translation)

Remember what exactly has taken place up to this point. Paul has written both letters to the Thessalonians and to the Galatians, so he has more doctrines to teach beyond Christology and soteriology. He can teach some basic material about dispensations; he can teach about legalism and the Mosaic Law. Remember that several important teachers—actually prophets—were there in Antioch teaching. Therefore, there may have been additional material specifically for the Church Age which they taught, as a result of being prophets.

Therefore, Paul and Silas have a tremendous amount of material to teach, which material would strengthen the believers in these various new churches.

As an aside, the believers in these regions were not just sitting there, twiddling their thumbs, waiting for Paul to come to them and tell them what's next. There would have been other teachers, prophets and those with the gift of knowledge taking up the slack and teaching.

Acts 15:41 **Both Paul and Silas then passed through Syria and Cilicia, where they began to confirm and strengthen the Christian assemblies there.** (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org		Exegetical Studies in Acts

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Acts 15 is in the Word of God

- 1.
- 2.

Chapter Outline

Charts, Graphics and Short Doctrines

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Acts 15

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Acts 15

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Addendum

Taken from [Acts 15:1](#).

Footnote for Acts 15:1 (The Christian Community Bible)

- 15.1 Here we see the first major discussion in the Church. Paul gives us an account of it in Galatians 2:1-10.

For two or three centuries, Jews who had emigrated to Greek-speaking countries had attracted countless pagans to their faith. However, these pagans practically had to form an integral part of the Jewish people. Proselytes and foreign-born sympathizers were required to start following what we read in verses 19- 20. Then, they had to be circumcised.

This was the way many Christians in Jerusalem saw their entry into the Church. The Pharisees among them were categorical (5): pagans are saved by faith in Christ but this faith is linked to the observance of the Law. Even though they were not fully aware of it, to them faith meant becoming an integral part of the people of God, a people who was identified with Israel.

Paul's missions contributed a new element. Communities that were mostly made of non- Jews emerged in Greek lands and Paul did not impose any condition for their baptism. For them, the people of God was the Christian community.

Was the Church going to split? Was Paul going to start another "Christian" Church, one more radical in its understanding of salvation only through faith in Christ? The Jerusalem encounter was an effort of the whole Church to clarify its faith and to preserve its unity.

The way to resolve the conflict emphasizes the aspect of the Church as a community. The Elders, in charge of the Mother Church of Jerusalem, met with the apostles who were the supreme authority (22)... Simon Peter reminded them of his experience with Cornelius (chap. 10) and he opened the way to total freedom with regard to the Jewish religion.

We, with the Holy Spirit have decided (v. 28): the decision of the community in union with its apostles is the guarantee of the Holy Spirit. Several times in the course of history, similar debates have taken place although they were not about freeing the Gospel from the laws of the Old Testament but rather, they were dealing with Church laws and customs that had become an impossible burden to carry (v. 10) for most men and women. However, it is only possible to point out these obstacles at a wide open debate as the one in Jerusalem had been.

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 15:2–4](#).

Kretzmann's Commentary for Acts 15:1–4

The Christian congregations of Palestine and Syria were now enjoying a season of external peace and prosperity, and therefore Satan, as a sower of discord, determined to create internal dissension, thus working a most severe form of harm. There had been some dissatisfaction among those of the circumcision in Jerusalem at the course of Peter in entering into the house of Cornelius, chap. 11:2-3. At that time the matter had been adjusted satisfactorily when Peter had narrated the facts pertaining to the case. But it seems that certain members of the Church had since grown restive once more, their Jewish prejudices being unable to feel satisfied concerning conditions. Some of these purposely, as it seems, made the journey down to Antioch in Syria, and not only expressed it as their opinion, but, began to teach, they made every effort to force their teaching on the brethren of the congregation, declaring that unless they received circumcision according to the usage of Moses, they could not be saved. They thus made circumcision, an Old Testament sacrament, a condition of salvation in the New Testament. Naturally the matter caused a very heated controversy and discussion, since Paul and Barnabas could not possibly keep silence at such an open attack of their work in Antioch, on Cyprus, and in Asia Minor. The Judaizing teachers, then, were responsible for the threatening discord; they began the questioning and disputing. It is difficult to realize the distress and confusion which must have followed and racked the minds of the brethren while the controversy was in progress. With such bitter emphasis did the men from Judea insist upon their point that Paul and Barnabas did not succeed in silencing them. So the congregation finally resolved and determined that Paul and Barnabas and some other men out of their midst should make the trip up to Jerusalem to settle this question of dispute, if possible. Paul and Barnabas were thus commissioned by, they acted as delegates of, the congregation at Antioch. Among their companions was Titus, Galatians 2:1; Galatians 2:3. Note: This procedure of the northern congregation was not an appeal to a higher tribunal nor even to a representative body, but simply a mission or delegation of one congregation, in itself independent and autonomous, to another of the same rank. Having been sped on their journey by their congregation, very probably in this manner, that the members accompanied them out for some distance, an action which both emphasized the solemnity of the occasion and the interest which the brethren took in the matter, the little party slowly traveled down along the coast through Phoenicia, then cutting across Samaria toward the southeast. wherever they found brethren, they narrated to them in full the conversion of the Gentiles as they had witnessed and experienced it. And in all places they found sympathetic listeners, to whom their recital of the wonderful mercy of the Lord brought great gladness. As they neared Jerusalem, they left behind them a string of congregations where the hearts were uplifted to the Lord in pure joy over the wonder of His redemption to all men. Upon their arrival at Jerusalem, Paul and his companions were received by the entire congregation, as well as by the apostles then present in the capital and by the elders of the local body, and they rendered a complete report, telling how many and how great things God had done with them as His instruments of grace, and on their behalf, in giving testimony to the Word as it was preached by them.

From <https://www.studylight.org/commentaries/eng/kpc/acts-15.html> accessed October 29, 2023.

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 15:12](#).

Kretzmann's Commentary for Acts 15:5–12

Matters seemed to be adjusting themselves very nicely, when opposition developed. Some men that had formerly been members of the sect of the Pharisees had been overcome by the evidence of the Gospel and had accepted Jesus in true faith. But some of their former ideas concerning the necessity of keeping the Law persisted. These now arose in the meeting and stated with great emphasis their opinion, namely, that it was

Kretzmann's Commentary for Acts 15:5–12

absolutely necessary for all the converts among the Gentiles to be circumcised and to observe the Law of Moses, that is, the ceremonial law, as it concerned the people of God in the Old Testament. It is the same false and dangerous doctrine which has cropped up in the Church at all times, namely, that the keeping of the Law is essential for meriting salvation. This was a very serious objection, a discordant note in the harmony of the meeting, so serious, in fact, that the assembly adjourned to meet once more at another time. When the convention, the apostles and elders, together with the entire congregation, verses 12:22-25, assembled again, it was with the express purpose to look closely into this matter, to reach a definite conclusion with regard to the threatening dissension. The meeting did not open very auspiciously. There was a heated debate with many pointed questions, the Pharisaic party insisting upon having its opinions accepted. But after this discussion had been going on for some time, Peter arose and took the floor. In a perfectly cool and objective way he presented his views. Addressing the assembly as "men and brethren," he reminded them that they had found out, and were therefore fully aware of the fact, that from the earliest days, almost from the founding of the Church, in fact, God had chosen that by his, Peter's, mouth the heathen should hear the Word of the Gospel and come to faith. He referred to the demonstration given by the Lord in the case of Cornelius. At that time God, who knows the hearts and minds of all men, chap. 1:24, had borne testimony in favor of the Gentiles, by giving them the Holy Ghost, just as He had given Him to the apostles and the other Jewish disciples. God had made no distinction, no discrimination between Jews and Gentiles, but had given to the latter the full purity of heart by faith. Though they were uncircumcised, the Spirit had been granted them, just as well as to those of the circumcision. The outward purification which attended the Jewish rite is here contrasted with the full and complete purification of the heart which follows belief in Jesus the Savior. "Therefore this faith of which the apostle speaks is not a simple knowledge of the story, but it is a strong, powerful work of the Holy Ghost which changes the hearts." Since these things were true, Peter argues, why should they tempt God, why should they put Him to the proof, why should they try out His patience and forbearance, by an intimation as though He had admitted unworthy members into His Church? Why should they want to lay upon the necks of these people, whom God had admitted without the Jewish rite, a yoke, the yoke of the ceremonial law, which neither their fathers nor they themselves had been able to bear? The detailed injunctions governing even the minutest acts of everyday life had ever proved a heavy burden to all the Jews, and it would be wrong to transmit this burden to the Gentiles. And this argument bore all the more force since they all, both Jews and Gentiles, hoped to be saved through grace, through the unmerited grace of the Lord Jesus Christ. Every rule and order that emphasized merits and works on the part of man would naturally detract from the glory of the free grace of the Lord, and would make salvation itself a matter of doubt. The arguments of Peter were unanswerable and caused the opponents to become and remain silent. Moreover, the general debate was not again resumed, for now Barnabas and Paul took the floor, and the entire multitude listened to them as they narrated how many and how great signs and miracles God had performed among the heathen through them. Note that Luke here again places the name of Barnabas first. It was Paul that had spoken to the sorcerer Elymas; it was Paul that had healed the lame man, at Lystra; and it naturally fell to Barnabas to recount these facts. By confirming the Word of the Gospel among the Gentiles in this way, when Paul and Barnabas were inviting the heathen and organizing them into congregations without laying upon them the demands of Mosaic legislation, the Lord gave proof of His approbation of the work and emphasized the Gospel of free grace in Christ Jesus.

From <https://www.studylight.org/commentaries/eng/kpc/acts-15.html> accessed October 29, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Taken from [Acts 15:13–14](#).

Footnote for Acts 15:13 (The Christian Community Bible)

- 13. We have a hard time following the interventions and arguments. This is because we do not know the atmosphere in which the discussion took place. At the time, people were celebrating one of the major Jewish feasts. The Gospels call it the feast of the Dedication of the Temple (Jn 10:22) to recall both its construction by Solomon and its purification by Judas Maccabeus. The entire discussion must have started with the liturgical

Footnote for Acts 15:13 (The Christian Community Bible)

texts for those days. An in-depth study shows us that, in addition to the quotations of 16-18, what Peter and James said was also referring to these texts. From God, people expected a purified temple and a renewed people and the apostles understood that if many Jews drifted away by not believing in Christ, converted pagans were going to replace them (v. 16). Then, this purified people was to be like the temple, or more precisely, the tent (v. 16) that protected the Ark of God before human pride built the great stone temple.

James, the very conservative leader of the Jerusalem Church, interpreted the texts and he did not hesitate to admit that they confirmed what had been started with the evangelization that took place in Antioch and with Paul's missions. It would be necessary to go even further and to call people from all the nations (v. 17).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 15:19–21](#).

Kretzmann's Commentary for Acts 15:13–21

By the time Barnabas and Paul had finished their rehearsal of the success which attended their labors, the hearers could not have had any other impression but that the conversion of the Gentiles was a work of God, and that their discipleship, even without the observance of the ceremonial law, must necessarily be acceptable to Him. No one else, therefore, having asked for the privilege of the floor, James, that is, James the Just, the brother of the Lord, one of the pillars of the congregation at Jerusalem, according to common report its head after the removal of the apostles, arose and added the evidence of prophetic prediction to that of the facts presented by the previous speakers. Requesting the audience to listen carefully, he opened his remarks with a reference to the report of Peter: Simeon has explained in what manner God at first, from the beginning, resolved to gain a people out of the Gentiles unto His name, for the glory and praise of His holy name, and called by His name, as His children. With this fact agree the words of the prophets. Although James quotes only one of the prophets, he may either have had in mind the hook of the prophets or implied that the other prophets make similar statements. He quotes the words Amos 9:11-12 according to the Greek translation. There the Lord had promised to return after this, at the time fixed by Him in the future. He would then build anew, erect once more, the tent of David which had been destroyed, laid low. He does not speak of the Old Testament Church as the house of David, as in other places, but as a tent, a booth, a hut that had decayed and fallen into ruins. But this hut which was lying on the ground as though struck down by a storm the Lord wanted to build anew and to set upright again as the tabernacle of the New Testament. This rebuilding of the ruins took place in and through Jesus Christ, in order that those that remained of the people should seek the Lord most diligently, that the rest of men, that is, all the heathen, without respect of persons and of works, all upon whom His name is pronounced in the preaching of the Gospel, should strive to possess the blessings of the Lord. It was this Lord that was doing all these things, whose manner of performing them could not be gainsaid. For He was not in the habit of performing any of His works in a haphazard manner, but had worked according to definite plans from the beginning of the world. And He had made these facts known of old, from the beginning of the world. On the basis of this clear prophetic statement, whose fulfillment no one could deny after hearing the reports made to the assembly, James now ventured an opinion, not necessarily as the president of the meeting, but as a speaker that presents the result of his deliberations in the form of a resolution. He offered the motion that they should not trouble or molest in any way those people among the Gentiles that were turning to God, and had been accepted by Him in faith. But he suggested that letters be sent to them warning them against the contamination of idol worship, against committing fornication, against partaking of meat of strangled animals, and against eating blood, in the worship of idols was included idolatrous feasts, where meat was served that had been sacrificed to false gods. To some extent, also, the sins against the Sixth Commandment were practiced in connection with the temples of the idols, though these sins were prevalent otherwise as well, nameless breaches of the Christian law of purity taking place as a matter of fact. That is the will of God to the Christians of all times, that they avoid fornication and all uncleanness, and that they remain unspotted from the

Kretzmann's Commentary for Acts 15:13–21

world and its lusts, including the unclean, idolatrous joys and delights of the world. But that James wanted to add the prohibition concerning the eating of animals that had been stunned or strangled without the loss of blood, and that of blood itself, Leviticus 17:13; Deuteronomy 12:16-23; Deuteronomy 15:23, was done for another reason. These practices had been forbidden in the Old Testament and were considered especially disgusting by the Jews, an abomination before the Lord. And the Jewish Christians had not yet been able to throw off this feeling of loathing and disgust, in the opinion of James, therefore, the Gentile Christians might well be asked to have some consideration for their Jewish brethren in this case. Christian charity demanded as much, especially where meals were eaten in common. James added, in concluding his speech, that Moses from ancient times had men in all cities that proclaimed him in the synagogues, since he was read in the services on every Sabbath, that is, his books were read and explained in the services. The chances were, therefore, that these Mosaic customs would be well known everywhere, and their non-observance might cause offense, as though the way of salvation in the New Testament were different from that of the Old. Then, also, there was danger that the intercourse between Jewish and Gentile Christians would cease entirely unless the latter would be willing, for charity's sake, to observe a decree which would make brotherly communion possible. And finally, those that still clung to the outward observance of the Mosaic customs need not be apprehensive, since Moses was at this time still being read. James knew very well that this would change in time, but did not propose to force the issue by tactless haste. Note: The draught which James proposed was not a compromise resolution, as has been stated. It was not his opinion that the heathen Christians should indeed not be burdened with the entire Law of Moses, but only with certain ordinances. Even the smallest particle of the Mosaic Law, laid upon them as a condition of salvation, would have taken away the faith of the Christians in the free grace and mercy of the Savior. His suggestion was merely a proposal for the sake of Christian order, not to burden believing hearts, but to simplify the problem of uniting two races in the same congregations without the danger of continual friction. These directions did not concern the way of salvation, for this the Gentile Christians had learned from the Gospel.

From <https://www.studylight.org/commentaries/eng/kpc/acts-15.html> accessed October 30, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Taken from [Acts 15:19–21](#).

Footnote for Acts 15:19 (The Christian Community Bible)

• 19. Today we are convinced that verses 20-21, repeated in 28-29 in our text, are the result of an error. These verses are unlikely and they contradict everything we read further on, either in Acts or the letters of Paul and James. What has been copied here was a later decision— as we read in Acts 20:25—made by James for communities that were mostly Jewish in terms of their members and language. Instead of that, Luke's text most likely contained one of the two following formulas: Let each one of you love his neighbor as himself or Do not do to others what you do not want them to do to you. Absolutely nothing was imposed.

This explanation is close, but not quite right. The memo to other churches was an imposition.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 15:28–29](#).

Kretzmann's Commentary for Acts 15:22–29

The speech of James ended the discussion. The opposition could not hold out against this clear presentation. The manner employed by this assembly serves as an example to this day. If there are differences of opinion in a congregation or in a church-body, especially such as concern some Christian doctrine, it is a matter for the Christians to discuss and settle in meetings, in congregational or synodical assemblies. And the Word of God

Kretzmann's Commentary for Acts 15:22–29

decides all questions. When a point of doctrine has been plainly set forth from Scriptures, then all good Christians will gladly consent to the truth and repudiate error. The matter being settled so far as Jerusalem was concerned, the apostles and elders, together with the entire congregation, decided to choose men out of their own midst and to send them to Antioch with Paul and Barnabas: The election resulted in the choice of two men that were prominent among the brethren, namely, Judas Barsabas and Silas (the latter being identical either with the Silvanus of 2 Corinthians I, 19 or with Tertius, Romans 16:1-27:). These representatives, or delegates, of the congregation were furnished with proper credentials, or letters of identification, addressed not only to the congregation at Antioch, but also to those throughout Syria and Cilicia, the provinces where the controversy was probably known by this time. The apostles and elders and brethren disclaimed, first of all, any and all responsibility for the words of those men that, claiming to come from the congregation at Jerusalem, had disquieted and unsettled the brethren with their teaching and disturbed their souls by the unauthorized statements concerning the necessity of circumcision and the need of keeping the Law. These false teachers had acted without authority and commandment of the mother congregation, altogether in an arbitrary fashion. Therefore the assembly at Jerusalem, represented by the senders of the letter, having come to one opinion and being now of the same mind, had decided to elect men and to send them to Antioch with their own delegates, Paul and Barnabas. The two latter men are distinguished highly and praised as men that have offered up their souls, risked their lives, for the name of the Lord Jesus Christ, in the persecutions which had come upon them these men had, to all intents and purposes: been martyrs, though the Lord had spared their lives. Such men are needed in the Church to this day, missionaries that are willing to offer themselves, all their gifts, abilities, and powers, to the service of the Lord. Judas and Silas were the delegates from Jerusalem in this matter, and they were well qualified to explain, without the suspicion of prejudice, whatever in the written document might appear obscure to anyone. And then the resolution is given. It had seemed the right and proper thing to the Holy Ghost and to the entire congregation, through whom the Holy Ghost had made known His will. The Holy Spirit, speaking through the Word, was really the Author of the decree, but the congregation, in voicing His pleasure, showed that they were altogether willing to accept the decision, although they themselves belonged to the Jewish race. No extra burden was to be placed upon the Gentile Christians; they were not to be made subject to the Law of Moses, but they should feel themselves obliged to yield to this necessary rule, to abstain from meat sacrificed to idols, from the eating of blood, from the flesh of strangled animals, and from fornication, from sexual vice in any form. The resolution was thus given practically as proposed by James. In accepting this charge, the Gentile Christians would in part be carrying out the will of the Lord as contained in the Moral Law and in part the demands of brotherly love. In any event, it would be well with them, because the peace and concord which would thereby be established in the various Christian communities would be to their own interest. The letter closed with the customary farewell greeting. Note: The so-called Council of Jerusalem was in no sense a general council, and offers no basis for hierarchical claims. "The so-called Council of Jerusalem in no way resembled the general councils of the Church either in its history, its constitution, or its object. It was not a convention of ordained delegates, but a meeting of the entire church of Jerusalem to receive a deputation from the church at Antioch." The resolution of the meeting is most significant in its clear statement concerning evangelical freedom and the rejection of works. "This point mark well, for herein everything is included. The resolution is this: The Law of Moses should not be imposed upon the disciples from the Gentiles, but they should be taught to be saved by faith, without the Law of Moses. Here observe whether they place doctrines of men above the Word of God or elevate themselves above it; yea, be careful, for they do not set up anything but the true chief part of Christian doctrine, namely, faith and Christian liberty, and they watch with great earnestness, lest a greater burden be placed upon the disciples. But they should be permitted to stay in the faith, as Christ teaches and had confirmed from heaven through the Holy Spirit."

From <https://www.studydrive.org/commentaries/eng/kpc/acts-15.html> accessed November 2, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 15:32–35](#).

Kretzmann's Commentary for Acts 15:30–35

The delegates of the congregation at Jerusalem having received their credentials, they were sent away, together with Paul and Barnabas, in a spirit of brotherly love, and probably after a special farewell service; for the apostles and elders were well aware of the importance of their mission. The whole company went down to Antioch, traveling the entire distance by land. There they called a meeting of the multitude, of the entire congregation, and formally delivered the letter. And when the brethren that had been disturbed so seriously by the Judaizing teachers had read the communication, they rejoiced greatly over the consolation which it brought them. The entire congregation, being liberated from the sense of oppression which had weighed them down during the last weeks, hailed the relief of the letter with joy. This impression was further strengthened also by Judas and Silas, who, being themselves prophets, and thus endowed by God with extraordinary gifts of applying the comfort of the Gospel, personally encouraged the brethren with many a word of counsel and led them back to firm trust in the Lord's Word and work. As a result of this mission it was clearly shown that the Lord, out of Jews and Gentiles, had made one body, the holy Christian Church, the communion of saints. Having spent some time in the midst of the congregation at Antioch, the delegates from Jerusalem were dismissed in peace, in perfect harmony, by the brethren, to return to those that had delegated them. Thus the unity of spirit found its proper expression in the fine fraternal relationship that obtained between these two congregations, which knew themselves to be one in the Lord. Opportunities for mission-work were by no means exhausted in Antioch, a fact which induced Paul and Barnabas to remain in Antioch, to spend some time there in earnest work, teaching privately whenever catechumens were found, and preaching the Gospel publicly. And in this work they were not alone, but found able assistants in others who were also constrained by the love of Christ to witness in His interest, to proclaim His Word. In this way, peace was fully restored, and the congregation soon returned to its former state of quiet growth. By the grace of God, periods of disturbance in a congregation will make the Christians more fervent in prayer, more zealous for the cause of the Lord, and more firmly established in the Word of Grace.

From <https://www.studylight.org/commentaries/eng/kpc/acts-15.html> accessed November 2, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 15:41](#).

Kretzmann's Commentary for Acts 15:36–41

After some days, after some time had elapsed, Paul suggested to Barnabas that they return, that they reenter the road over which they had traveled, and visit the brethren in every city in which they had proclaimed the Word of the Lord, to see how they were getting along. A true missionary is not satisfied with merely organizing mission-stations and congregations, but is interested also in their establishment and growth in spiritual knowledge. The suggestion seems to have appealed to Barnabas, but when they were talking over their plans as to companions, he strongly advised taking his nephew John Mark along, and practically insisted upon it. But as even the best of friends may differ on questions of expediency and of personal preference, so it happened here. Paul believed that it was not fair to themselves and to their work to take the younger man along, whose defection at Perga, chap. 13:13, had probably seriously inconvenienced them. Paul may have thought that Mark still did not possess the necessary maturity and strength of character for such difficult work. The difference of opinion proceeded to a point where there was a serious outbreak of anger, causing them to part company. "There is little doubt that severe words were spoken on the occasion. It is unwise to be overanxious to dilute the words of Scripture, and to exempt even apostles from blame. We cannot, however, suppose that Paul and Barnabas parted, like enemies, in anger and hatred. It is very likely that they made a deliberate and amicable arrangement to divide the region of their first mission between them, Paul taking the continental and Barnabas the insular part of the proposed visitation. Of this at least we are certain, that the quarrel was overruled by Divine Providence to a good result. One stream of missionary labor had been divided, and the regions blessed by the waters of life were proportionally multiplied." That the estrangement was not permanent appears from the fact that Paul refers to Barnabas as a fellow-worker unto the kingdom of God, Colossians 4:11; 1 Corinthians 9:6, and that he speaks of Mark as profitable to him for the ministry, 2 Timothy 4:11. But the

Kretzmann’s Commentary for Acts 15:36–41

brethren in Antioch evidently believed Paul to be in the right, for when Barnabas took Nark and sailed for Cyprus, there was no special leave-taking, whereas when Paul chose Silas, the prophet from Jerusalem, as his companion, he was commended by the brethren to, the grace of the Lord. Very likely there was a meeting of the congregation and a farewell service as when Paul left on his first journey. So Paul left Antioch with his companion, traveling by land, in order to visit the congregations of Syria and Cilicia which had been founded either by some of the scattered brethren after the execution of Stephen or by Paul himself at a time concerning which we have no further data, Galatians 1:21. wherever the two missionaries came, they confirmed the congregations, they made them firm in faith and trust by proper instruction and exhortation. Visitations of this kind are bound to result in blessings for the congregations thus visited.

From <https://www.studylight.org/commentaries/eng/kpc/acts-15.html> accessed November 3, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Acts 15

The Kukis Reasonably Literal Translation	Kukis Paraphrase
The false teachers from Judæa	
<p>Certain [men] came down from Judæa [and] they were teaching the brothers that, “Unless you [all] are circumcised according to the custom of the [Torah] of Moses, you [all] are unable to be saved.”</p>	<p>Certain men came down from the Judæan hills and they decided that they would set the gentile brothers straight. They told them, “Unless you are circumcised according to the customs found in the Law of Moses, you cannot be saved.”</p>
<p>So no little strife and debate was happening between Paul, Barnabas and them [the Judaizers].</p>	<p>Because of the false teaching from these Judaizers, there was a great debate and intense strife between Paul and Barnabas and these false teachers.</p>
Antioch sends a delegation of trusted men to Jerusalem to confront this problem of legalism	
<p>[Therefore, the church in Antioch] assigned Paul and Barnabas and other certain ones to go up to Jerusalem discuss this question face to face with the Apostles and elders.</p>	<p>The church in Antioch believed that they needed to send Paul, Barnabas and certain other men to Jerusalem, in order to discuss this false teaching with the Apostles and elders in Jerusalem.</p>
<p>These (ones) therefore, having been sent by [their local] church, passed through both Phœnicia and Samaria.</p>	<p>Along the way, Paul and Barnabas passed through Phœnicia and Samaria, where newly established assemblies of believers were.</p>
<p>[Paul and Barnabas spoke to various believers there], telling them in detail about the conversion of the gentiles [on their missionary tour]. This caused great joy to all of the brothers [in Phœnicia and Samaria].</p>	<p>They told the churches in Phœnicia and Samaria in great detail about the conversion of so many gentiles on their recent missionary tour. As a result, they brought great joy to the believers in those two places.</p>
<p>Having come to Jerusalem, [Paul and Barnabas] were received by the church [there], as well as [by] the Apostles and the elders. They made known the great (things) [which] the God was doing with them.</p>	<p>When Paul and Barnabas finally arrived in Jerusalem, they were received by the local church there, as well as by the Apostles and elders. Paul and Barnabas began by giving them a report on their first missionary tour.</p>
Peter, Paul, Barnabas and James all speak, in part dealing with the issue of circumcision	

A Complete Translation of Acts 15	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
But also certain ones from the sect of the pharisees, who had believed, stood up, [and] they keep on saying that it is necessary to circumcise [these new gentile believers]; and also to command [them] to keep the Mosaic Law.	Paul and Barnabas then added, “However, after these gentiles have been evangelized, certain men from the sect of the pharisees—men who have believed in the Lord—stood up before these gentile groups and they keep telling them that they must be circumcised and that they must follow the dictates of the Mosaic Law.”
Therefore, the Apostles and the elders assembled to know [more] about this matter.	Therefore, the Apostles and elders decided to gather as a group and discuss further this matter of our salvation and the Mosaic Law.
[There] was much debate [that took place].	The floor was opened up to debate, and there was a great deal of it.
Peter, rising up, spoke directly to those [attending this council, saying], “Men and brothers, you know that, from early on, God selected [from] among you, my mouth, by [which] the gentiles would hear the good news [spoken] and believe [in the Lord].	Finally, Peter arose, and spoke directly to all the men there who had gathered. He said, “Men and brothers, you know that from very early on, God chose me to begin speaking the gospel to the gentiles, because God knew that they would hear and believe.
Furthermore, the God, the Knower-of-hearts, testified to them [being saved], [by] giving them the Holy Spirit, just as [He had given] to us. There was no distinction between them and us in the faith. [God] made their hearts clean [just as He had done for us].	Furthermore, God, who can see our souls, testified to their salvation by giving them the Holy Spirit, just as He had given to us. When it came to the faith, God made no distinction between Jews and gentiles. God purified their hearts positionally and gave them the Holy Spirit.
Now, therefore, why do you [all] keep on testing God, by placing a yoke on the neck of [His other] followers? [This yoke of the Mosaic Law was a burden that] neither we nor our fathers are able to bear. [It is] through the grace of the Lord Jesus [in Whom] we keep on believing to be saved. According to [this same] manner [of faith unto salvation] they also [are subject].”	Now, therefore, when you try to place the yoke of the Mosaic Law on the necks of other believers, you are testing God. Why would you do that? We cannot live up to the dictates of the Law nor could our fathers! We keep on being saved through faith; this is the grace of the Lord Jesus. These gentiles are subject to the same faith in Him; not to the Mosaic Law!”
All the many [people] became silent and they were hearing Barnabas and Paul continue to describe all that God did, [by way of] signs and wonders, by them, among the gentiles.	Even though what Peter had to say provoked no little discussion, when Barnabas and Paul came forward, all the people fell silent. Barnabas and Paul described in great detail all that God had done by them among the gentiles that they evangelized. God allowed them to perform great signs and miracles among the gentiles.
Then, after the quieting, James responded to them, saying, “[Noble] men [and] brothers, hear me! Simon [lit., <i>Simeon</i>] has described how God first visited [the gentiles] to take from them [lit., <i>gentiles</i>] a people for His name.	Once Paul and Barnabas were finishing speaking, James stood up and continued along the same line of reasoning. He said, “Men and brothers, listen to me! Simon has explained to you how God first, by his hand, came to the gentiles in order to take from them a people for His name.

A Complete Translation of Acts 15

The Kukis Reasonably Literal Translation	Kukis Paraphrase
<p>And the words of the prophets keep on agreeing with this, just as it stands written, 'I will return after these things and I will rebuild David's Tabernacle, the one having fallen down. I will rebuild the things of it which were thrown down. I will restore it, so that the rest of men may seek out the Lord, along with all the gentiles upon whom My name has been placed, upon them,' keeps on saying the Lord, [the One] doing these things, [all of His works keep on being] well-known from [to the God] from eternity past. (Amos 9:11–12 Isaiah 45:21c)</p>	<p>Furthermore, the words of the prophets are in complete agreement with this point of view, as it stands written, 'I, God, will return and I will rebuild David's tent, which has fallen down. All of the furniture and furnishings which were thrown down, I will rebuild. I will restore all of it, so that the residue of men who are positive towards Me, may seek out the Lord, along with the gentiles upon whom My name has been placed.' This says the Lord, the One doing these things, the One known from all eternity. (Amos 9:11–12 Isaiah 45:21c)</p>
<p>Therefore, I, [even] I keep on concluding to stop causing trouble to the (ones) from the gentiles who are turning to God. Instead, [we should] inform them (by letter) to continue abstaining from pollutions of idols, [which may include] sexual immorality, [animals which have been] strangled, and blood.</p>	<p>Therefore, I have come to the conclusion that we stop harassing those gentiles who have turned to God. At most, we should encourage them to continue to stay away from all forms of idolatry, which can include sexual immorality, animals which have been strangled, and partaking of meat where the blood has not been drained.</p>
<p>For you see, Moses, from generations past in every city keeps on having in the synagogues, on every Sabbath day, a reading.</p>	<p>Even today, and going back for many generations, Moses is read in every city, in all of the synagogues on every Sabbath day.</p>
<h3>Letter from the Jerusalem church leaders</h3>	
<p>Then it seemed good to the apostles and to the elders, along with all the church, to select men out from among them to send to Antioch with Paul and Barnabas. [These men included] Judas ([also] called Barsabbas) and Silas, men who were leaders among the brothers.</p>	<p>The Apostles, elders and others in the church decided that sending a hand-delivered letter to Antioch was the best way to go. They chose some men to go along with Paul and Barnabas. Two of those men were Judas (also called Barsabbas) and Silas, men who had shown themselves to be leaders.</p>
<p>Having written [a letter] by their hand, [as coming from] the Apostles, the elders and the brothers [and being carried] to those in Antioch, Syria and Cilicia, to the brothers out of the gentiles. [The letter read:] "Greetings.</p>	<p>They composed a letter, which was sent to those in Antioch, Syria, and Cilicia. This letter will be sent specifically to their gentile brothers. This letter comes directly from the Apostles, the elders and the brothers in the Judæan region. This letter begins like this: "Greetings.</p>
<p>Because we heard that certain (men) [supposedly] from us have troubled you [all] with words, [and] unsettling your souls, [saying to get circumcised and to keep the Law], [things] which we did not command.</p>	<p>It has come to our attention that certain men, supposedly sent from us, have troubled you with their words, causing your souls to become confused and subverted. These men have been saying things like, you must be circumcised and you must follow the Law, things which we have not commanded you to do.</p>
<p>It seemed (good) to us, having come to one mind [on this thing] to select men to send directly to you [all], along with our beloved [brothers] Barnabas and Paul, men delivering their souls over for the name of the Lord Jesus Christ.</p>	<p>Therefore, we discussed this situation and came to an agreement. It seemed like the prudent thing to do would be to send you this missive in the hands of our beloved brothers, Barnabas and Paul, who have risked their lives for the name of the Lord Jesus Christ.</p>

A Complete Translation of Acts 15	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Therefore, we sent Judas and Silas, and by their word, make known these [same] things.	For additional witnesses, we are also sending along both Judas and Silas to accompany Paul and Barnabas. They will confirm the things that are written in the letter.
For it seemed good to the Holy Spirit and to us [that] no greater burden be laid upon you [all] these necessary [things]: to refrain from image-sacrifice, [from] blood, [from anything] strangled, and [from] sexual immorality. Avoiding wholly from such things yourselves, [it is] well [for] you [all] to do. Be strong.”	Considering the recent false information which you have received, it seemed good to the Holy Spirit and to us not to lay any greater burden upon you than these necessary things, namely: keep yourselves from idolatry and from any related idolatrous acts, such as eating meat with blood, eating meat that has been strangled, and sexual immorality at their temples. It would be well for you to avoid such things altogether. Continue being strong in the faith.”
The four men come to Antioch with the letter and stay there to teach	
These [men] were therefore dismissed [from the Jerusalem assembly], [after which] they went to Antioch.	The four men were sent out from the council, and so, they traveled to Antioch.
Having gathered together the people, they handed over the epistle. When they read it aloud, the [congregants] were glad, based upon [the letter’s content and] consolation.	They gathered together the believers of Antioch and handed the letter over to them. Then it was read and explained publically. The people responded positively, glad for the content of the letter.
Both Judas and Silas were prophets. By a lengthy message, they exhorted the brothers [in Antioch] and strengthened [them]. But having worked for a period of time [at the Antioch church], they were dismissed with peace from the brothers [in order to return and be] face to face with those ones who sent them.	Both Judas and Silas had the gift of prophecy. Therefore, they were able to teach for a long time, exhorting their brothers in Antioch and giving them spiritual strength. However, after spending a considerable amount of time there, they were allowed to return in peace to those who sent them in the first place.
However, Paul and Barnabas continued staying in Antioch, both teaching and declaring the good news with many others [of a different kind; that is, <i>gentiles</i>] even [proclaiming] the Word of the Lord.	Nevertheless, Paul and Barnabas continued to remain in Antioch, both men teaching and proclaiming the good news to the gentiles there, and even proclaiming the Word of the Lord.
Paul proposes a second missionary journey	
After some days, Paul said directly to Barnabas, “[Let us] return now [to the lands that we went to before, so that] we might visit the brothers in every city where we proclaimed the word of the Lord [so that we may see] in what manner they have [it].”	Some time passed, when Paul approached Barnabas and said to him, “I think that we should return to all of the cities where we have proclaimed the gospel message and visit the brothers there to see if they are still holding onto that Word.”
Barnabas wanted to bring along John, the one called Mark. However, Paul thought [no because he had] withdrawn from them from Pamphylia, and did not go with them to the work. [Therefore] he did not want to take this one along.	Barnabas thought to bring John Mark along, but Paul disagreed, thinking that was a bad idea, since Mark deserted them in Pamphylia. Therefore, he did not want to bring John Mark along with them.

A Complete Translation of Acts 15	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
A strong disagreement results in two missionary tours	
<p>There came about a sharp disagreement to separate them from one another, so Barnabas took Mark [with him] to sail to Cyprus. Paul selected Silas [instead] to go out [with him, Silas] having been commended to the grace of the Lord by the brothers.</p>	<p>A very strong disagreement arose between the two men, resulting in them separating from one another. Barnabas took Mark with him to sail to Cyprus and Paul chose Silas instead to go with him. Silas had been commended to Paul by the brothers in Judæa, and by the grace of God.</p>
<p>[Both Paul and Silas] were passing through Syria and Cilicia, confirming (and strengthening) the churches [there].</p>	<p>Both Paul and Silas then passed through Syria and Cilicia, where they began to confirm and strengthen the Christian assemblies there.</p>
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Acts 15			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1965 Acts (#402)	#64–69	Acts 15:1–41
Grace Notes by Warren Doud	Book of Acts https://www.gracenotes.info/acts/acts100.shtml		Acts 1–28
Dr. Peter Pett	Book of Acts https://www.studyight.org/commentaries/eng/pet/Acts.html		Acts 1–28
Dr. Thomas Constable	Book of Acts https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf https://www.studyight.org/commentaries/eng/dcc/Acts.html		Acts 1–28
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/acts-menuitem		Acts 1–28
Syndein	http://syndein.com/Acts.html (which I think are mostly R. B. Thieme, Jr.'s abbreviated notes)		Acts 1–28
Ron Snider	http://www.makarios-bible-church.org/newtest.html		Acts 19–28
Jeremy Thomas	https://fbgbible.org/archive/fbc-acts.htm		Acts 1–28
Dr. John C. Whitcomb and George Zeller	http://www.middletonbiblechurch.org/acts/index.htm		Acts 1–14

Steve Ellis, Jeremy Thomas, and Newbold have all posted notes on the book of Acts, but I can no longer find those notes. If anyone has access to these notes, I would post them at my website.

