

**Acts Chapter 15, Greek Text – Westcott-Hort (vss 16-18 Textus Receptus),
Interlinear English - G.T. Emery**

The Council at Jerusalem

Problems raised in Antioch continued in Jerusalem

Καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφούς ὅτι, Ἐὰν μὴ
And certain having come down from the Judea began teaching the brothers that, If not
περιτμηθῆτε τῷ ἔθει τῷ Μωϋσέως, οὐ δύνασθε σωθῆναι.
you are circumcised by the custom of the Moses, not you are able to be saved.

² γενομένης δὲ στάσεως καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρναβᾶ πρὸς
Having become and dissention and disputation not a little to the Paul and to the Barnabas with
αὐτούς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρναβᾶν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς
them, they appointed to go up Paul and Barnabas and certain others out of them unto
τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλήμ περὶ τοῦ ζητήματος τούτου.
the apostles and elders into Jerusalem about of the question of this.

³ Οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν τε
The indeed having been sent in advance by the church were passing through the both
Φοινίκην καὶ Σαμάρειαν ἐκδιηγούμενοι τὴν ἐπιστροφήν τῶν ἐθνῶν καὶ
Phoenicia and Samaria declaring the conversion¹ of the nations and
ἐποίουν χαρὰν μεγάλην πᾶσιν τοῖς ἀδελφοῖς.
they were causing joy great all to the brothers.

⁴ παραγενόμενοι δὲ εἰς Ἱεροσόλυμα παρεδέχθησαν ἀπὸ τῆς ἐκκλησίας καὶ τῶν
Having arrived and into Jerusalem they were received from of the church and of the
ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλαν τε ὅσα ὁ θεὸς ἐποίησεν
apostles and of the elders, they made known also as much as the God did
μετ' αὐτῶν.
with them.

⁵ Ἐξανέστησαν δὲ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων πεπιστευκότες,
Rose up but certain of the from of the sect of the Pharisees having believed,
λέγοντες ὅτι, Δεῖ περιτέμνειν αὐτούς παραγγέλλειν τε τηρεῖν
saying that, It behoves to circumcise them to command also to observe
τὸν νόμον Μωϋσέως.
the Law of Moses.

Peter and James Play a Decisive Part in the Jerusalem Assembly

⁶ Συνήχθησαν τε οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου.
Were gathered together both the apostles and the elders to see about of the matter of this.

⁷ Πολλῆς δὲ ζητήσεως γενομένης ἀναστὰς Πέτρος εἶπεν πρὸς αὐτούς· Ἄνδρες ἀδελφοί,
Much and disputing having been having stood up Peter said unto them; Men brothers,
ὕμεις ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ἐν ὑμῖν ἐξελέξατο ὁ θεὸς διὰ τοῦ
you understand that from days earlier among you made choice the God through of the
στόματος μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου καὶ πιστεῦσαι.
mouth of me to hear the nations the word of the gospel and to believe.

⁸ καὶ ὁ καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς δοὺς τὸ πνεῦμα τὸ
And the heart-knower God testified to them having given the Spirit the
ἅγιον καθὼς καὶ ἡμῖν,
Holy just as also to us,

¹ ἐπιστροφήν, n.f. conversion – of heathen Gentiles to the true God – only here in the NT.

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⁹ καὶ οὐθέν διεκρίενεν μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθάρισας τὰς καρδίας αὐτῶν.
and nothing distinguished between us both and them, by the faith having cleansed the hearts of them.

¹⁰ νῦν οὖν τί πειράζετε τὸν θεὸν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι;
Now therefore why you test the God, to lay upon a yoke on the neck of the disciples which neither the fathers of us nor we had strength to carry?

¹¹ ἀλλὰ διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ πιστεύομεν σωθῆναι καθ' ὃν τρόπον κάκεῖνοι.
But through the grace of the Lord Jesus we believe to be saved according as same manner also those.

¹² Ἐσίγησεν δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρναβᾶ καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν.
Was silent and all the multitude, and were listening to Barnabas and to Paul recounting as much as did the God signs and wonders among the nations through them.

¹³ Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων· Ἄνδρες ἀδελφοί, ἀκούσατε μου.
After and the kept silence them answered James saying; Men brothers, hear you me.

¹⁴ Συμεὼν ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ.
Simeon declared how first the God looked upon to take out of nations a people for the name of him.

¹⁵ καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν καθὼς γέγραπται·
And to this agree with the words of the prophets just as it has been written;

¹⁶ **Μετὰ ταῦτα ἀναστρέψω,**

After these things I will return,

καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν,

and I will rebuild the tent of David the having fallen down,

καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω,

and the having been ruined of it I will rebuild

καὶ ἀνορθώσω αὐτήν,

and I will re-erect it,

^{15:17} ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον,

so as may search out the left remaining² of the people the Lord,

καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομα

and all the nations, on whom has been called upon the name

μου ἐπ' αὐτούς,

of me upon them,

λέγει Κύριος ὁ ποιῶν ταῦτα πάντα.

says Lord the doing these things all.³

^{15:18} Γνωστὰ ἀπ' αἰῶνος ἐστὶ τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ.

Known from age is to the God all the works of him.⁴

² κατάλοιποι, adj, rest, left remaining, - only here in the NT

³ Amos 9:11,12

⁴ Isaiah 45:21. In this form the Greek only appears in an 8th century codex in Basel and 9th century codex in St. Petersburg.

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¹⁹ διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν θεόν,
Therefore I deem not to trouble⁵ the from of the nations turning to the God,
²⁰ ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς
but to write a letter to them of the to refrain from the pollutions⁶ of the idols and the
πορνείας καὶ πνικτοῦ καὶ τοῦ αἵματος.
immorality and a thing strangled and of the blood.

²¹ Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς
Moses for from generations ancient in every city the preaching him has in the
συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.
synagogues during ever sabbath being read.⁷

Schism Avoided

²² Τότε ἔδοξεν τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ
Then it seemed good to the apostles and to the elders with whole of the church
ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρναβᾶ,
chosen men out of them to send into Antioch with the Paul and Barnabas,
Ἰούδαν τὸν καλούμενον Βαρσαββᾶν καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς,
Judas the being surnamed Barsabas and Silas, men leading among the brothers,
²³ γράψαντες διὰ χειρὸς αὐτῶν· Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοὶ τοῖς κατὰ
having written through hand of them; The apostles and the elders brothers to the in
τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν χαίρειν.
the Antioch and Syria and Cilicia bothers to the out of nations to greet.

²⁴ Ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐτάραξαν ὑμᾶς λόγοις ἀνασκευάζοντες τὰς
Since we heard that certain out of us troubled you with words disturbing⁸ the
ψυχὰς ὑμῶν οἷς οὐ διεστείλαμεθα,
souls of you to who not we did authorize,

²⁵ ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν, ἐκλεξαμένοις ἄνδρας πέμψαι
it seemed right to us having become with one mind, having chosen men to send
πρὸς ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρναβᾶ καὶ Παύλῳ,
unto you with the beloved of us Barnabas and Paul,

²⁶ ἀνθρώποις παραδεδωκόσιν τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν
men having given over the lives of them for the name of the Lord of us
Ἰησοῦ Χριστοῦ.

Jesus Christ.

²⁷ ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σιλᾶν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας
We have sent therefore Judas and Silas, and they through by word are telling
τὰ αὐτά.

the same things.

²⁸ ἔδοξεν γὰρ τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι
It seemed right for the Spirit the Holy and to us no more to lay on
ὑμῖν βᾶρος πλὴν τούτων τῶν ἐπ'ἀνάγκης,
you burden except these the necessary,⁹

5 παρενοχλεῖν, v. cause trouble or annoyance, present, active, infinitive, - only here in the NT

6 ἀλισγημάτων, n.n. pollutions, - only here in the NT

7 See end note.

8 ἀνασκευάζοντες, v. disturb, subvert, unsettle, present, active, participle, - only here in the NT.

9 ἐπ'ἀνάγκης, adv. necessarily, necessary, - only here in the NT.

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²⁹ ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτῶν καὶ
to abstain from things offered to idols and blood and things strangled and
πορνείας, ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ πράξετε. Ἔρρωσθε.
immorality, from which keeping yourselves well you will do. Be made strong.

³⁰ Οἱ μὲν οὖν ἀπολυθέντες κατήλθον εἰς Ἀντιόχειαν, καὶ συναγαγόντες
The indeed then having been released went down into Antioch, and having gathered together
τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν.
the multitude delivered the epistle.

³¹ ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει.
They having read and rejoiced upon the conciliation.

³² Ἰούδας τε καὶ Σιλᾶς, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς
Judas both and Silas, also selves prophets being, through words much exhorted the
ἀδελφοὺς καὶ ἐπεστήριξαν,
brothers and strengthened,

³³ ποιήσαντες δὲ χρόνον ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς
having passed and a time they were released with peace from the brothers unto the
ἀποστείλαντας αὐτούς.
having sent them.¹⁰

³⁵ Παῦλος δὲ καὶ Βαρναβᾶς διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι
Paul but and Barnabas were remaining in Antioch, teaching and preaching
μετὰ καὶ ἐτέρων πολλῶν τὸν λόγον τοῦ κυρίου.
with also others many the word of the Lord.

Paul's Second Missionary Journey

³⁶ Μετὰ δὲ τινὰς ἡμέρας εἶπεν πρὸς Βαρναβᾶν Παῦλος· Ἐπιστρέψαντες δὴ
After and some days said unto Barnabas Paul; Having returned now
ἐπισκεψώμεθα τοὺς ἀδελφοὺς κατὰ πόλιν πᾶσαν ἐν αἷς κατηγγείλαμεν
we should look after the brothers throughout city every in which we preached
τὸν λόγον τοῦ κυρίου, πῶς ἔχουσιν.
the word of the Lord, how they have.

³⁷ Βαρναβᾶς δὲ ἐβούλετο συμπαραλαβεῖν καὶ τὸν Ἰωάννην τὸν καλούμενον Μᾶρκον·
Barnabas and minded to take along with also the John the being called Mark;

³⁸ Παῦλος δὲ ἤξιον, τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας
Paul but was judging, the having withdrawn from them from Pamphylia
καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον μὴ συμπαραλαμβάνειν τοῦτον.
and not having accompanied them to the work not to take along with this one.

³⁹ ἐγένετο δὲ παροξυσμός, ὥστε ἀποχωρισθῆναι αὐτούς ἀπ' ἀλλήλων, τὸν τε
It became and a paroxysm, so as to be severed them from one another, the and
Βαρναβᾶν παραλαβόντα τὸν Μᾶρκον ἐκπλεῦσαι εἰς Κύπρον,
Barnabas having taken the Mark to depart by boat into Cyprus,

⁴⁰ Παῦλος δὲ ἐπιλεξάμενος Σιλᾶν ἐξῆλθεν, παραδοθεὶς τῇ χάριτι τοῦ
Paul but having chosen Silas went forth, having been given over to the grace of the
κυρίου ὑπὸ τῶν ἀδελφῶν.
Lord by the brothers.

10 Most major MSS omit this verse.

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⁴¹ διήρχετο δὲ τὴν Συρίαν καὶ [τὴν] Κιλικίαν ἐπιστηρίζων τὰς ἐκκλησίας.
he went through and the Syria and [the] Cilicia strengthening the churches.

The Formula for a Practical Resolution The Four Proscriptions

1. Abstain from things offered to idols.
2. Abstain from 'fornication' – πορνεία – means not only sexual immorality and sexual deviation but also the worship of idols and the defilement of idolatry.
3. Abstain from things strangled and so avoid the risk of eating blood – the material element of life.
4. Abstain from 'blood' – appears to be a repeat of 3 but may mean 'Abstain from murder'

These rules are all familiar from the the Law of Moses – Leviticus chapters 17 and 18, but these are the laws of the Jews – the 'Chosen People' and not all of mankind. There has been much speculation in recent years that James had in mind a much more ancient law – the 'Law of Noah'; this law code is considerable more ancient that that of Moses and is considered to be the 'Law for All People'.

It is said that the Seven Universal Laws of Noah have been the bedrock of society from the dawn of civilization. The Seven Laws of Noah are the foundation upon which civilization stands. It has been proposed that the basic laws which apply to all people were made known to Adam with the exception of the law pertaining to eating meat with its life, its blood in it. This particular law was not made known to Adam because meat for food was not given to him and his descendants in the beginning. The provision of meat for food was later given to Noah and his descendants after the flood.

The Seven Laws of Noah

1. You shall practice equity, establish and promote justice.
2. You shall abstain from idolatry.
3. You shall not blaspheme.
4. You shall abstain from sexual immorality and deviation.
5. You shall not murder.

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6. You shall not steal.
7. You shall not eat the meat of 'live' animals (animals that have been caught but not dispatched and torn into pieces and eaten) nor the blood of it.

The four proscriptions could be derived from either source but they seem to be four rules which would allow Jews and Gentiles to eat together.

THE SECOND MISSIONARY JOURNEY — Accompanied by Silas

