

15[1] And some coming down from the Judea, taught the brethren that, if you are not circumcised according to the custom of Moses, you can not be saved. [2] Then, the Paul and the Barnabus, having no small dissension and debate with them, they appointed Paul and Barnabus and some others from them to go down to the apostles and elders in Jerusalem about this question.¹ [3] So, being sent forth by the assembly, they went through the Phoenicia and Samaria describing the conversion of the nations. And they were causing great joy to all the brethren.

[4] And arriving into Jerusalem, they were welcomed by the assembly and the apostles and the elders. And they reported how much the God did with them. [5] And some rose up who were from the sect of the Pharisees who had believed, saying that it was necessary to circumcise them and to command to keep the law of Moses. [6] And the apostles and the elders were gathered together to see about this word.

[7] And being of much dispute, Peter standing said, “Men, brethren, you understand that from the days of old² the God choose among us, through my mouth, the nations to hear the word of the good news and to believe. [8] And the heart knower God testified about them, giving to them the holy spirit, just as also to us. [9] And he did not discriminate between us and them, by the faith cleansing their hearts. [10] Now therefore, why do you test the God,³ to lay upon the neck of the disciples, which neither our fathers nor we were able to bear? [11] But, through the grace of the Lord Joshua we believe to be saved,⁴ in the same way as they.” [12] And all the multitude were silent, and heard Barnabus and Paul explain how the God did signs and wonders among the nations through them.

[13] And after they became silent, James answered saying, “Men, brethren, hear me. [14] Sumeon⁵ explained how the God first visited to take from nations a people for his name. [15] And the words of the prophets agree with this, just as it has been written, [16] “After these things, I will return and rebuild the house of David that has fallen. And I will rebuild her ruins and restore her.⁶ [17] So that, the rest of the men may seek the Lord, and all the nations upon whom my name has been called upon them, says Lord, who does all these things.”⁷ [18] Known to God from eternity are all his works.⁸

[19] Therefore, I judge not to trouble those turning to the God from the nations. [20] But, to write to them to abstain from the pollutions⁹ of the idols and the sexual immorality and the strangled and the blood. [21] For Moses has from ancient generations in each city those who preach him, being read in the synagogues on every sabbath.

1 ζήτηματος (zêtêmatos) “question” NKJV, KJV, YLT, etc.; “issue” NAS, CSB, etc. - used in the context of a controversial question or issue (Acts 18:15; 23:29; 25:19; 26:3).

2 ἡμερῶν ἀρχαίων (hêmerôn archaiôn) “days of old” MOUNCE; “old days” WYC, DLNT; “former days” YLT; “early days” NAS, CSB, ERV; “a good while ago” NKJV, KJV.

3 This is testing God, in that, this issue was already dealt with back in Acts 10 & 11.

4 πιστεύομεν σωθῆναι (pisteuomen sôthênai) “we believe to be saved” YLT, DRA, WYC; “we believe . . . we shall be saved” NKJV, KJV; “we believe . . . we are saved” NAS.

5 Συμεῶν (Sumeôn) “Sumeon” - NKJV “Simon”; KJV, NAS “Simeon” - Peter is called by this name here and in 2 Peter 1:1. Elsewhere, it is Σίμων (Simôn) “Simon” (e.g. Matthew 10:2). Hebrew is שִׁמְעוֹן (shim`on) “Shimon.” See Genesis 29:33 and footnote.

6 αὐτήν (autên) “her” - feminine pronoun referring to σκηνήν (skênên) “house” feminine noun.

7 LXX reads, “In that day I will raise up the tabernacle of David that is fallen, and will rebuild the ruins of it, and will set up the parts thereof that have been broken down, and will build it up as in the ancient days: that the remnant of men, and all the Gentiles upon whom my name is called, may earnestly seek *me*, saith the Lord who does all these things.” Amos 9:11-12 (Brenton).

8 CT vs 18 only has γνωστὰ ἀπ’ αἰῶνος (gnôsta ap aiônos) “known from eternity”

9 ἀλισγημάτων (aligêmatôn) “pollutions” KJV; “polluted” NKJV; “contaminated” NAS – plural noun, only here.