



Hsndout for week of 5/20/19 John 14: 23-29 & Acts 15: 1-2, 22-29

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Acts 15: 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.”

<sup>22</sup> Then the apostles and the elders, with the consent of the whole church, decided to choose men from among their members and to send them to Antioch with Paul and Barnabas. They sent

Judas called Barsabbas, and Silas, leaders among the brothers, <sup>23</sup> with the following letter: “The brothers, both the apostles and the elders, to the believers of Gentile origin in Antioch and Syria and Cilicia, greetings. <sup>24</sup> Since we have heard that certain persons who have gone out from us, though with no instructions from us, have said things to disturb you and have unsettled your minds, <sup>25</sup> we have decided unanimously to choose representatives and send them to you, along with our beloved Barnabas and Paul, <sup>26</sup> who have risked their lives for the sake of our Lord Jesus Christ. <sup>27</sup> We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth. <sup>28</sup> For it has seemed good to the Holy Spirit and to us to impose on you no further burden than these essentials: <sup>29</sup> that you abstain from what has been sacrificed to idols and from blood and from what is strangled and from fornication. If you keep yourselves from these, you will do well. Farewell.”

COMMENTARY: James the Just, whose judgment was adopted in the Apostolic Decree of Acts 15:19-29, c. 50 AD: "...we should write to them [Gentiles] to abstain only from things polluted by idols and from fornication and from whatever has been strangled and from blood..." (NRSV) The Council of Jerusalem (or Apostolic Conference) is a name applied by historians and theologians to a Christian Apostolic Age council that was held in Jerusalem and dated to around the year 50. It is considered by Catholics and Orthodox to be a prototype and forerunner of the later Ecumenical Councils and a key part of Christian ethics. The council decided that Gentile converts to Christianity were not obligated to keep most of the Mosaic law, including the rules concerning circumcision of males. The Council did, however, retain the prohibitions on eating blood, meat containing blood, and meat of animals not properly slain, and on fornication and idolatry. Descriptions of the council are found in Acts of the Apostles chapter 15 (in two different forms, the Alexandrian and Western versions) and also possibly in Paul's letter to the Galatians chapter 2.[1] Some scholars dispute that Galatians 2 is about the Council of Jerusalem (notably because Galatians 2 describes a private meeting) while other scholars dispute the historical reliability of the Acts of the Apostles

22: Barsabbas, see 1.23. Nothing else is reported of him. Silas, Paul's frequent traveling companion (16.16–18.17). 23–29: Letter to the church. 24: The Jerusalem leaders repudiate any association with those requiring Gentiles to observe the law. 29: See v. 20. 30–35: Paul and Barnabas return to Antioch. The story ends where it began with Paul and Barnabas preaching in Antioch. Pgs 229-230.

[The Jewish Annotated New Testament](#)