

[27] Upon their arrival in Syrian Antioch, they assembled the Moshiach's Kehillah there, and were reporting what Hashem had done with them and how he had opened for the Nations a sha'ar of emunah.

[28] And they were spending not a little zman with the talmidim.

15 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.

[2] 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.

[3] 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.

[4] 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.

[5] 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."

[6] And the Moshiach's Shlichim and the Zekenim

were gathered together as a council to consider this matter.

[7] And after much deliberation had taken place, Moshiach's Shlichim 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*].

[8] "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].

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

[10] "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]

[11] "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]

[12] 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.

[13] And after Rav Sha'ul and Bar-Nabba fell silent, Moshiach's Shlichim Ya'akov

[see p.848] responded, saying, "Anashim, Achim b'Moshiach, listen to me.

[14] "Shimon explained how Hashem first concerned Himself to receive from the Nations a people for SHMO [ZECHARYAH 6:12].

[15] "And this is in agreement with the dvarim of the Nevi'im, just as it has been written,

[16] 'After these things I will return and AKIM ES SUKKAT DOVID HANOFELET VHARISOTAV 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'),

[17] "So that the she'erit (remnant) of anashim might seek Hashem and all the GOYIM who are called by my Name,

[18] "Says the L-rd, who makes these things known from long ago. [Amos 9:11f Targum HaShivim, 12; Jer 12:15; Isa 45:21]

[19] "Therefore, it is my judgment not to trouble the ones from the Goyim turning in teshuva to Hashem,

[20] '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]

[21] 'For Moshe Rabbenu from ancient dorot in every shtetl has his maggidim and in the shuls every Shabbos he has been read."

[22] 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,