

## **2. Ingathering, verses 3-4**

This section begins with the outreaching of the Light. The Gentiles come to the Light. There is nothing new in this theme, for it has already been touched upon in Isaiah 2:2-3; 11:10; 42:1, 6; 49:6; 52:15; and 55:5.

In Isaiah 2:3 and in Micah 4:2 it is said that in the Millennium all nations will come up to Jerusalem to learn the ways of God, so that they may walk in His paths. Not only the meek and the humble, the Poor and lowly of all nations, but also their leaders will come. "Kings" shall come "to the brightness of thy rising." Jerusalem will be the center to which all the nations will go to learn God's truth -- the center from which His light will go out to all the ends of the earth.

The same truth was referred to by James in the conclusion of his address before the Jerusalem Council, as described in Acts 15. In order to show that there would be Gentiles at the time of the return of Christ who would already be believers, and hence that there was no need of circumcising all converted Gentiles and thus making them Jews, he quoted a passage from the Book of Amos describing the coming of men from all nations to seek the Lord at Jerusalem during the Millennium. The Hebrew of Amos 9:11-12, as contained in our Hebrew Bibles today, differs somewhat from what was in the manuscripts at the time of the apostles. Of this there can be no doubt, since James could hardly have based his main argument in a hotly disputed controversy on a misquotation from the Old Testament. The learned group assembled before him would have been very ready to call attention to such a misquotation and thus to destroy his argument. The reason he quotes from Amos instead of from one of the other passages which describe the same coming event, is that Amos clearly brings out the fact that those who come up to Jerusalem will include many Gentiles who are already believers and hence can be properly designated as "Gentiles upon whom my name is called" (cf. Acts 15:14, 17 and Eph. 3:15). In modern discussions that passage has often been misunderstood. but under any other interpretation it has no relevance to the matter of circumcision, which was the problem under discussion. Other suggested interpretations fail to take into account either the natural meaning of the terms used or the