he says, may seek. Sekk, and the Hebrew says, that they may ppossess.

The difference there is one letter of the Hebrew   and

.(5¼)   There is one letter and it is certainly when

James quores the Septugint and the Septugint has one letter of the Hebrew

different from what the present Hebrew has, and the Septugint was made

perhaps about 200 B.C. It is reasonable to suggest that very probably this

is what the Hebarew originally was.   That the remenatn   I think then

that we can say that Amoss is almost certainly giving, that James is almost
                                                    as
certainly giving what Amoss acutually said here.   And that Jewish scribes

copied it   they got one letter   changed into a   (6)

which is much like it , has a little longer end to it and they took the

word   which is only a matter of vowels points

and there were no vowel points at that time. in the text. So that the

original would be what Amoss said, that the rest of men may seek me, He

says seek after the Lord which is the same, seek after the Lord, seek

thee and all the gentiles upon whom my name is called.   WEll then our

textual problem here is not a great one and this particular point doesn't

particularly affect the question as between all emellenialism and pre-

mellenialism but the big question is Are we right in considering the
                        6½
that James is in intreplating these words I will return to show that

this refers to the return of Christ or is it right to say, well we don't

know what these words mean, I don't know why on earth James put them in
                                       not
but what he is talking about is/some future return of Christ but the

prestn question of bringing the Gentiles into the kingdom. WEll the present

question we d notice isn't shall the gentiles come in? The present question

is shall they be circumcised? And how one earth does this passage as a

description of the church now prove anything about whether gentiles should

be circumsised or not. I have never been able to see any (7)

But if you take it in the future how does that prove anything? How

does the fact that Christ is going to set up the tent of David that is

fallen at his return prove anything about whether we should circumsise