in

it would seem that I had not made clear what I wanted to say. I x feel quite convinced

that I have   the Lord **had** has enabled me to discover the true meaning of the James'

quotation from Amos, and am sorry indeed if my expression of it did not give an idea

of what I meant to say.

                                    two specific   matters here

It **seems** seems to me that there are two problems invol**v**ed   on which clear

thinking is needed. These are: 1) the relation of James' quotation to Amos' words.

Did he misquote Amos? 2) the relation of the quotation to the issue before the

council.

I shall address a few words first to each of these. As to the quotation, it **was**

is certa**i**nly not incumbent on NT° wri**t**ers to quote OT° passages precisely. A

quotation may quote the precise   IN my opinion most quotations are not saying that

a certain thing is proven by specific a few specific words, but rather is calling

attention to a context in which the idea is presented to which the NT° writer

wishes to refer, as having been revealed by the Lord. Here, however, James was
                                                          of
speaking to a   at a very important turning point in the history/**£** the church/.   A

very important matter was under discussion. There were those there who held strong

differences   strongly held

to varying viewpoints. If James misquoted Amos in any important respect we can be

quite sure that those who disagreed with Peter and Paul would have **sip** spoken out

clearly against **kx** his argument. Actually he seems to base the decision upon the

argument founded on what he quoted from Amos. This would have been absolutely

impossible **xu** unless those present agreed that he was correctly quoting Amos.

In the English translation

The other matter that I think is very important is as to what the discussion was
                                 g
about. The discussion was not whether Gentiles could be saved. Gentiles had been

saved at all times in history, though far fewer until shortly before the time of the
                                                                g
Jerusalem council. The OT° **kiaxi** clearly predicts that Gentiles are to be save. There

was nothing in this that was questioned by the **gar** council or that was any reason for

thext