

of the descendants of Jacob, and the ^gGentiles who bear his name, and this phrase of course goes right back to what James said when he began, how God at first showed His concern by taking from the ^gGentiles a people for ^gHimself. ~~Himself~~ Thus we have a clear indication of a reason why it is not necessary that the ^gGentiles be circumcised, and carry out the ceremonial law. Thus the LXX would be as as it stood would be a correct representation of the actual Masoretic text in which there would be a slight textual error may have crept in subsequent to the time of the Jerusalem council.

If there is any other way in which the quotation has a relation to the to circumcision I would be much interested to know what it is.

In my opinion the beginning, "After this I will return," is James' ^a ~~the~~ explanation of what is meant by "in that day" by Amos. HE is looking forward to the situation which is described in the last three verses of the chapter, the situation when Israel will be planted in their own land, never again to be uprooted, the ~~f~~ situation when the world will experience such prosperity as has never before been the case. ~~xxx~~ I believe that James expected this to be fulfilled after the coming of Christ. The question whether the phrra phrase here, "I will return" is ever used in the NT° to indicate Christ's return seems to me to be quite beside the point. The evidence is complete that the disciples expected Jesus to come back. When He was ~~going~~ going into heaven the angels said, "He will come again in like -manner as ~~we~~ you have seen him go." This was the great expectation of the early Christians. James is simply saying, "When Christ comes back there will be two sorts of believers: those who are the remnant of the Jewish nation and those who are taken from among the other nations.

The word at first in verse 14 simply refers to Simon's being the one who began the work among the ^gGentiles, as God had shown ~~sim~~ ^gSimon that it was God's will to bring Cornelius and his family into the kingdom without waiting for circumcision. Simon has shown how God has begun this process of taking out from the ^gGentiles a people for ~~His~~ ^gHimself. This is quite in line with ~~Amos~~ Amos' statement that when Christ comes back there will be these two classes of people. Otherwise it is hard for me to see how it has anything to do with circumcision.

~~It will be understood the statement made on page 107 of~~