

Thus it would seem the divinely inspired author of Luke and of James are quoting the correct Hebrew as the people knew it in that day and surely it would not be the thing that would decide the action of the \_\_\_\_\_ and there was no mistake made as they knew what was being written. Yes, there were Pharisees who believed. They certainly would have raised up the point if it had been incorrect and so we have the Hebrew and the Sept. differing not in the first phrase and not in v. 11 or 12. The word of Gentile, heathen or any of the words may mean the same of the three. Where is the difference between the Sept. and the Hebrew? It is only the difference of one letter. Ques. The change of one letter makes a considerable change in the meaning. Ques. Yes, it does not give us just exactly what is in the Sept. and I would say that James is not using the Sept. as an authoritative word of God and he is giving them the Sept. as a representation of that as it is in the Hebrew and he is reminding them of the Word of God. He is trying to get the idea across to have it just like the Hebrew. This is a translation anyway and it is found in the books of the prophets. It is practically identical and it is in the books of the prophets. Isaiah predicts it quite similarly but he is quoting specifically from Amos and it is most applicable to his situation. What is James trying to prove here? Is James trying to prove it is permissible to bring Gentiles into the church? If that is what he is trying to prove, why does he say that Isaiah said, "He shall be a light to the Gentiles." and there are many passages in the Bible that show the Light is to go to the Gentiles. Why didn't he quote one of those passages rather than this particular thing that he quoted here if that is what he is trying to prove. They are criticizing Peter for eating with these Gentiles but Peter shows how he has been led to give the Gospel to the Gentiles--cf. v. 18. It was recognized some years before that Gentiles were to be accepted into the fold of the saved, that Gentiles were entitled to become members of the Christian church. We had a large church described in the last part of ch. 11 and so the question had been settled about bringing Gentiles into the Church. Now we find that as Paul has been going out and more and more Gentiles have been coming in--we find the question arising, not whether Gentiles can be saved or not, but trying to get those that do accept Christ to be circumcised--that is the subject discussed. He quotes from the LXX in general--He declares how Simeon was commanded to take a people out for my name--and to this agree the prophets--after this I will return and build the tabernacle which is fallen down--v. 12 is almost exactly as it is found in the LXX--as James quotes it.