

build again the tabernacle of David--the political control of David which has fallen down will again be built up and the ruins again will be set up that the rest of mankind may follow the Lord--those who are Gentiles and have not yet become Jews--therefore it is not God's will for the Gentiles to have to become Jews, because he has predicted that when Christ returns, to gather again the tabernacle of David which has fallen, to establish a kingdom of righteousness upon this earth--when that comes to pass there will be Gentiles there also. From the Premill. point of view, it gives a reason for not requiring circumcision from the Gentiles, and from the non-premil. view the passage has no meaning. It has nothing to do with circumcision--but you will find teaching after teaching that says when the O.T. speaks of a kingdom, it is the church that is in mind, and when it speaks of conquests it is speaking of bringing people to the Gospel but we see that James quoted exactly from what the LXX said.

240 The Hebrew and the LXX are very close to one another and when the inspired writer James quotes in this way, it would seem to mean, not that James raises the O.T. to a higher level, but that in this instance the LXX preserves for us the true rendering of the original Hebrew and the one place that is different in the LXX is that introductory phrase, in which very clearly James is putting it in its setting and showing that this is a matter of something which has not yet come, but which Amos says is definitely going to occur. He says that it is in order to take out a people for his name and when He does set up his kingdom on earth there will be Gentiles and not only Jews. There are plenty passages in the O.T. that show that circumcision refers to something spiritual--that it is the meaning that matters and not the external thing but yet the external thing is definitely commanded to the Jews--if you would take it in that sense, it would be the same as saying that the Jews did not have to be circumcised and of course they did. This is a statement, not that it wasn't necessary to be circumcised in the past, but that it is God's will in the new economy, in this new period prior to His return, it is His will that there shall be another group of followers of Christ--a group which will not be circumcised and when He comes back they will follow Him. They will be His associates in the world in which He has set up. What I am trying to say is what James is saying that Amos is saying that when Christ return, He will find two categories--there will be the Jews and also the Gentiles.