

from Amos and we notice that in Amos the very phrase <sup>which</sup> that James has already used is used again. The people upon whom my name is called. This would suggest then that the reason that Amos is used is because this very phrase is found in it which James says corresponds to what Peter has seen, That it is the establishment of <sup>Gentiles who are called</sup> ~~the people / for / the~~ by the name of God. The Hebrews / word Gentiles and the word peoples is the same word.

If this simply means that Gentiles come into the church as Jews do it doesn't prove anything about whether these Gentiles are to be circumcised or not. ~~They / come~~ The two come in and there is no distinction between them anymore. If, however, it is taken as the introductory phrase, I will return and suggests referring to what <sup>be found</sup> will ~~be found~~ at the time when Christ returns to the earth, an entirely different face is put upon the matter. James is saying when Christ returns to the earth, He will return to two classes of people. He will return to the rest of mankind. The rest of the Jewish people who have been brought up with the knowledge of ~~the~~ circumcision and the rest of the O.T. law but who have come to believe ~~in~~ on Christ and to the Gentiles upon whom my name is called. He is saying that when Christ returns there will still be two categories of people, the Jews and the Gentiles included within those who welcome the return of the Lord Jesus Christ. This being the case, he ~~said~~, says, it is not incumbent upon us to cause that the Gentiles who come into the kingdom become Jews and be circumcised. They can maintain their identity as Gentiles which means they do not become circumcised or accept the Jewish law. Cornelius had not been circumcised or accepted the Jewish law when the Holy Spirit fell upon him and he was received directly into the church. The same is to be true of many others and ~~they~~ <sup>they</sup> are to continue that way until Christ returns. Therefore, it is not necessary that we insist now that the Gentiles who become Christians shall first become Jews and be circumcised. Thus we see that if the