

the guilt in having crucified him, and in having persevered for so many centuries in the rejection of his Gospel, they shall regain possession of their land and remain its happy occupants till the end of time." Thus Henderson correctly reads the plain import of the passage. He might as readily have done that with the rest of the Old Testament and discovered a simplicity and consistency of all prophetic utterances with themselves which must at once commend their correctness as a piece of comprehensive and exegetically sane interpretation.

It remains to give special attention to Chapter 9:11,12, since these verses are quoted in Acts 15:15-17. Comparing the passage in Amos and the quotation in Acts, there is [^]marked difference. Since we believe that the Holy Spirit can make use of His own Word and recast it into any form He pleases, and thus attach its own proper meaning to any form of words, so we must not only interpret the words of Amos as they stand, but also the words in Acts as they stand there, noting not only the light which they mutually shed upon each other, but also noting the advance in the content of revelation in any additional ^{later} thought which may have entered into the ~~other~~ form.

Let us, then, first pay attention to the text as found in Amos. "In that day I will raise up the tabernacle of David that is fallen and close up the breaches thereof. I will raise up its ruins. I will build it as in the days of old; that they may possess the remnant of Edom, and all the nations that are called by my name, saith Jehovah that doeth this."

It must be noted that though James quotes the entire passage consisting of the 11th and 12th verses, his obvious design was to give prominence to what is contained in the latter, namely, the conversion of the Gentiles, the very point required by the argument; so that all attempts to apply what is said respecting the booth of David to the Christian Church, are unwarranted and futile. 'David'