writers of the New Test., the representative  
of the strictest adherence to and loftiest  
appreciation of the *pure standard of legal  
morality*. All that the law was, from its  
intrinsic holiness, justice, and goodness  
(Rom. vii. 12), capable of being to Christians, *he* would be sure to attribute to it.  
And therefore when *his judgment*, as well  
as that of Peter, is given in favour of the  
freedom of the Gentiles, the disputers, even  
of the Pharisaic party, are silenced. There  
does not seem to be in the following speech  
any decision *ex cathedra*, either in the  
words, “**hearken unto me**,” or in “**my sentence is**” (ver. 19): the decision lay in the  
weightiness, partly no doubt of the person  
speaking, but principally of the matter  
spoken by him.

**14. Symeon**] James  
characteristically uses this Jewish form of  
the name: so also Peter himself, 2 Pet. i.  
1 (original; and margin, A. V.). The  
name occurs Gen. xxix. 33, LXX; Luke  
ii. 25; iii. 30; ch. xiii. 1; Rev. vii. 7: the  
name Simon, elsewhere used in the N. T.  
for Peter, is found (Shimon) in 1 Chron.  
iv. 20.

**for his name**] for the service,  
or the making known, of His Name.

**a people**, answering to the *people*, so well  
known as His by covenant before.

**16–18.**] The citation from Amos is made  
freely from the LXX: differing widely in  
the latter part from our present Hebrew  
text, which see in the A.V. at the place.  
Of this we may at least be sure, that James,  
even if (as I believe) he *spoke in Greek*,  
and quoted as here given, would not himself (nor would the Pharisees present have  
allowed it) have quoted any rendering,  
especially where the stress of his argument  
lay in it, *at variance with the original  
Hebrew*.—The prophecy regards that glorious restitution of the kingdom to (the Son  
of) David, which should be begun by the  
incarnation of the Lord, and perfected by  
His reign over all nations. During the  
process of this restitution those nations, as  
the effect of the rebuilding, should seek the  
Lord,—to whomsoever the gospel should  
be preached. There is here neither assertion nor negation of the national restoration  
of the Jews. Be this as it may (and I  
firmly believe in the literal accomplishment  
of all the prophecies respecting them as a  
nation), it is obvious, on any deep view of  
prophetic interpretation, that the glorious  
things which shall have *a* fulfilment in the  
literal Israel, must have *their complete and  
more worthy fulfilment* in the spiritual  
theocracy, of which the Son of David is  
the head.

**17. upon whom my name  
is called**] Notice the same expression in  
the Epistle of James, ch. ii. 7.

**18.**]  
The variation of reading here is remarkable. The text which I have given is in  
all probability the original, and the words  
inserted in the common text have been  
intended as a help out of the difficulty.  
Not only are they wanting in several ancient  
MSS., but they bear the sure mark of spuriousness,—manifold variations in the MSS.  
where they do occur. The sense, and account of the text seem to be this: the  
Apostle paraphrases the words **who maketh**  
[all] **these things** of the LXX, adding  
**known from the beginning of the world**,  
and intending to express ‘saith the Lord,  
who from the beginning revealed these  
things,’ viz. by the prophet just cited.  
The addition has been made to fill up the  
apparently elliptical “*known from the beginning of the world,*” which not being  
found in the passage of Amos, was regarded  
as a sentence by itself. These last words  
may perhaps be an allusion to the mystery  
of the admission of the Gentiles into the  
church, which was now being revealed  
practically, and had been from of old  
announced by the prophets: compare Rom.