

AAM: v.11, yes, the Lord shall utter his voice because of his army, he is strong that executes his word, for the day of the Lord is great and very terrible, and who can abide it. I would think that would fit in with that. There is nothing we can do, but it becomes more manifest though as time goes on. And so we realize more and more that it is the day of the Lord, but it already is. Yes?

WA: If it continues the way it is, it will mean absolute destruction.

~~AAMxxxY~~.....13 $\frac{1}{4}$

AAM: Yes, that is very definite, it is only the Lord who can do it.

But then, the other question Mr. H. asked about the ~~xxxxxx~~ tenses I think it is important that we ~~things~~ think of the nature of the Hebrew imperfect and perfect. They are not ~~simpl~~ simply a future and a past, ~~xxxxxx~~ the perfect is a condition, usually as a result of a past situation....13 $\frac{3}{4}$... already there, but there is no necessary activity14... so it comes to be used....14... as well as when there isn't, and the imperfect shows an action occurred, it happens, and ordinarily ~~xxxxxx~~ it means it is going to happen, though it may be it is something that customarily happens, is regular14....you can be stating a general principle, that's what this man ordinarily does when he goes there, he14 $\frac{1}{2}$ So he can be describing the events, you see what he does,14 $\frac{1}{2}$ Now, we very commonly translate it in the KJ in the future, but I don't think it really is a future,14 $\frac{1}{2}$, and we ~~xx~~ have to tell from context well, even, whether the action took place in the past. But an action occurs, and the other is a condition which has come into existence. One is static, and the other is dynamic. I think that is the essential difference, although in the bulk of cases, you could tell, in the bulk of cases, that the simple past, or present, or future, will represent the idea, you have got an exact translation.....end of 0 8