translated the LXX and took it for a, took the te for a de, maybe it was dictated, or by memory, so that you get the te and the de in sound confused, they don't look alike, but they sound alike, and so you get in mind the two ideas, wonder and perish, and then somebody else going over it notices that in the Hebrew it is wonder or wonderfing, and so you he inserts the word, a wondering, without noticing that you have already got that be word mixerx misread. He just notices that it is wonder and, and in the Hebrew is isn't wonder and, in the Hebrew itis wonder a wondering, so he just sticks in the think word wonder, and that way you have got them both. I would that that a very possiblew way in which that might have come into the LXX, from the confusion of the tamah, and the damah.

What verse are we in Joel? 3:2. Oh, that's interesting. Now you are getting into very interesting passages. All right, Mr. A, would you like to read us a bit there.

WA: And also..... $9\frac{1}{2}$...

AAM: Also here you say has a sense of ...9 3/4.., also upon menservants and maidservants. Even upon menservants. I would think so, yes. I think the German word also conveys that sense even pretty well. In English we don't usually use also in that sense. But, at there doesn't seem to be... it isn't just and. There's something more. They wouldn't say wegan, and also, it doesn't mean another one, because they haven't told us, so that it's ah...

WA:..., the context shows the great extent.... $10\frac{1}{2}$

AAM: Yes, I think that par probably the gan, or the German auch, would bring it out perfectly, but that in English our word also doesn't quite, and so perhaps even in English would gette idea across, that it is actually in the Hebrew, better than also. Very interesting point. Mr. Hayes next?

SH: There are all Jews, aren't they?

AAM: Which are Jews?

SH: All these people mentioned in v.1 and 2. upon whom the spirit has poured....11...,

AAM: I think that the Jews are included in it, at least, but I don't