result, like it has come to pass that. Behold that I will return, I don't think..... $7\frac{1}{2}$

WA: Asher is an awkward if you don't take it as a relative pronoun.

AAM: It is a most natural way to take it, as going with the days, introducint the next verse. Well, Mr. Hayes, have xx you a further question on this verse?..... Oh, you mean you would like to go on a little now. All right give us the next line.

SH: And I will gather all the nations....

AAM: I don't think there is any proof from the context whether this day of judgment is whather when the sun turns to darkness, and the moon to blood, or not. That is one thing predicted, this is another thinks predicted, they might be the same time, they might be different. Well are those other things predicted, they might be the same time, they might be different.

SH: Well, are those when other things, the turning of the moon and so forth are they signs of judgments, or signs of something else? Do they have to be signs of the judgment?

AAM: I don't think necessarily signs of a judgment. They could be signs of God's power, or God's great mysterious acts. Perhaps judgment is the most natural thing, in connection with it, but not necessarily the only thing.

AAM: Yes, I would think so. Now, it is that true that in, I was so surprised when I was in Germany, over herein America, we have a Thanksgiving day in the fall when we all eat ourselves sick, but in Germany I found that instead of a Thanksgiving day they had a repentance day, and in Germany when it came repentance day, why the sun gradites got so dark, and everything got so gloomy they had to turn on the street lights to see at noon, and the next spring the same way, everything was so dark and gloomy you could hardly see the sun, they had to have the street igh lights on, and then Easter everything was bright and shining beautiful. It really fit, but it just strukk me there, the darkness you speak of, the darkness didn'st suggest judgment so much as