

make the vats overflow, for their wickedness is great. That's taking the figure and combining it with the literal, isn't it? It would be a little more natural to say, Get you down for their wickedness is great, make the vats overflow for the press is full. You are sort of combining the two literal and the two figurative. I mean, one of each together. Yes, that's an interesting problem. I doubt if we can get much light on it though. You say the LXX takes it though as this way, well that doesn't prove a great deal.. At least it shows that it ~~looked~~ looked natural to that translator, it would seem to show that, yes, well, then, then next?

WA: Multitude...11 $\frac{1}{2}$ ...multitudes in the valley of decision.....11 $\frac{1}{2}$ ...

AAM: Confused multitudes, confused multitudes, confused multitudes, not a well organized ~~army~~ army, but confused multitudes...11 3/4... valley of judgment, and valley of decision because the day of the Lord is near. Now, what is this word, decision? .....12....had above with shaphat, I was wondering whether it was deciding a case, or punishment, of the guilty. It is the punishing here, not the deciding.....12 $\frac{1}{2}$ ...valley of decision, then decision doesn't seem like a very good translation if it is....oh, here, this edition of the KJ that I have here, not a very common edition of it, yet the translation it standard, but it has notes, and the note says / or concision, or threshing Well, threshing is clear, but I don't think concision means anything today. We have in the N.T., "Beware of the concision" for circumcision there. Here, or concision, or threshing. But at least it doesn't mean deciding. It is deciding in the sense of making clear the verdict, not of making the verdict. So decision isn't a very good translation here.....13....this word carath that they give here in Young's both are making judgment. Now, I shouldn't say that. It gives these two instances that we have here, but it gives them as, it says, decision, determination, which suggests that it is making a decision, but not necessarily. But then, the one right above it, to decide, carath, is I K 20:40, So shall thy judgment be, thyself hast decided it, ....13 3/4.. that's the case where the man says to the king, the prophet tells the king that somebody escaped out of his hands, and the king says, he says,