

Rev 26-01-21b

We're in Revelation chapter eight, and we're looking at the unfolding of these trumpet judgments, and they are consistent with, and will, in my opinion, very likely be produced by a singular event. And the first four trumpets especially consolidate and summarize the effect of this. And this is an outer space object.

They are always tracking these NEOs, these near-Earth objects, but one of sufficient size, if it hits the Earth, will involve the atmospheric entry of, I love this phrase, incandescent ejecta. Of course, the people underneath it aren't gonna love it, but it's incandescent, meaning that it is at astronomically hot temperatures, and it is coming off of the main object. This is going to be the equivalent of intensely burning shrapnel that will persist and take different trajectories as it passes through the atmosphere.

And there's gonna be re-entry heating of debris. When this thing does hit, there's going to be stuff that is thrown back up into the atmosphere so high that it will come down in other parts of the Earth that aren't even in the target area. And this incandescent molten material is going to spark these regional fires.

And there will also be intense infrared radiation pulses. Infrared, this is what gives you sunburn, even through smoke and debris and so on. This will ignite widespread wildfires across continents.

And if you read, and I've gone around and researched, what do they know about Chicxulub and other impact-type events? It's well-known, it's well-established in what they call impact science that radiant heat ignites dry vegetation. Grasslands burn the first and most completely. The forests are a bit less likely to be completely incinerated.

And so some of that will survive. So they're partially destroyed. But the fires are geographically uneven because this impact takes place on one side of the planet.

And depending on where you are, this one-third destruction will take place. But there is going to be so much aftermath that globally all the grassland is eventually going to be consumed. So looking at our chapter, Revelation 8, this scenario explains fire falling from the sky.

This is this ejecta, this re-entry material coming in. Hail-like projectiles, solid debris, molten droplets. The immediate combustion, as soon as this stuff hits the earth, it is so hot that whatever it strikes catches fire.

And the grass being much more completely destroyed than the trees. So this is the likely mechanism by which these biblical descriptions will be fulfilled. And especially if this thing hits the ocean.

You get two choices with the seven seas and the however many continents we've got. What is it,

nine? I forget how many continents there are. But you've got what God describes in Genesis 1. The water is gathered and the dry land appears.

You've got dry land and you've got ocean. This impact has either got to hit land or hit the sea. I believe it is going to hit the sea.

So this ocean impact initiates a cascade. And this burning mountain of Revelation 8, 8, causes this firestorm because as it hits, it's not going to be doused and put out by the ocean. The splash effect, you know what they say, if someone even jumps off the Brooklyn Bridge, if you fall to water from much more than about 40 feet, the water doesn't move out of the way fast enough.

And it's basically like falling onto concrete. You can't just put yourself in a dive position. If you fall out of a plane and you're over water, there is no position you can adopt where you're going to be inserted into the water and survive.

The water becomes concrete. Your velocity is such that it physically can't move out of the way fast enough, and you will splatter. This mountain, this molten mountain that hits the ocean is going to hit it like concrete.

There is going to be a carom or ricochet effect. I think it is going to hit at an angle. And so there's going to be ejecta and molten splash that is going to have both ocean effect and land effect.

So there's going to be firestorm ignition on the land, even though this thing hits the ocean. The marine side of it, the seaside or seaborne side of it is going to result in tsunamis, thermal shock in the ocean. The ocean is going to instantly be heated to unimaginable temperatures.

The sea will boil and the sea life for hundreds of miles in every direction is going to be instantly cooked. And the ocean's chemistry is going to be disrupted. There is going to be smoke.

Think about what you've seen in your own area. If you've been anywhere where there is a widespread fire, anybody from California has seen what happens to the air. We saw the smoke in Oklahoma from wildfires in California.

Imagine if all of the land masses that have burnable small vegetation are on fire, what the smoke is going to do to the atmosphere. You've got smoke, you've got soot, you've got aerosols from this splash meeting of a burning mountain, this meteorite or asteroid, aerosolized material from that is going to be in the atmosphere. So this explains destruction of vegetation coming first from fire and then darkening follows because of this intense smoke and other debris in the atmosphere.

This explains the darkening of the day and the night. It's not complete, but it cuts everything by a third. You're only going to see the sun when it's more or less directly overhead.

But red sky in the morning, sailor take warning. Why is the sun red at sunset or at sunrise when there's something in the atmosphere? The light is traveling through a lot more atmosphere when you're looking at an angle near the horizon than when you're looking directly overhead. With all of this debris in the atmosphere, the sunlight is only going to be able to penetrate when there's the least amount of atmosphere between it and the observer.

And that's only going to be, you know, maybe a 30 degree angle each way from high noon. And the rest of the time, it's just going to be dark. Same thing with the moon and any bright stars.

So the destruction of the vegetation, fire as a result of this impact, darkening from the smoke and all of the other stuff that's in the atmosphere. And this is also going to result in much greater cloud cover. They try to seed clouds by putting, you know, little pieces of debris in the atmosphere around which they hope that water vapor will coalesce and create droplets.

Well, this is going to result in heavy cloud cover. The cloud cover is the least persistent of these because it will trap dust particles and eventually fall to earth. But the long-term effect of stuff in the atmosphere that is so fine and it is above where the clouds reside, this is going to result in kind of a permanent long-term darkening.

Trees can lose foliage. They can suffer trunk damage, but they will still partially survive, even though the grass and other grains and things are completely incinerated. So there will be secondary clouds and water vapor.

The dust and ash, this is going to produce the darkening. This is also going to produce acid rain because of this complete disruption of the ecosystem there's going to be NOX and other things that compose acid rain. And this is, even when something is not directly in the path of the fire, the acid rain is going to kill the vegetation.

And it is going to then go into the rivers and soak through the ground and become water in the springs. And as you remember, reading about the trumpets, even the freshwater gets poisoned, the wormwood. And this star, I think, and the mountain are the same thing.

Some people are going to see this star streak across the heavens and it'll impact on the other side of the earth. Others are going to see the great burning mountain hit on their side of the earth. And you'll see the mountain, if you're on the daylight side, I think this thing is going to hit in daylight and people are going to see the burning mountain when in the daylight.

People on the other side of the earth, where it's night, are going to see this star. But I think wormwood and the mountain are the same thing. This is two different perspectives.

This is why it's so helpful to understand the seals and the trumpets and the bowls, not as sequential events, but as snapshots taken from different points of view of that range across a specific time period or a specific event horizon, if you will. And this, when a trumpet blows or when a seal is broken or when a bowl is poured, there are specific aspects of judgment that are in view and that are unleashed. And they can be caused by the same event.

There's one Antichrist who takes charge of world government, but there are four horsemen who ride because these are different perspectives of the disastrous effect of his attempt to play God as Satan's agent, to be the millennial kingdom Christ ruling with pseudo God the Father being the devil himself and this guy being the instead of Christ. And there is a fourfold effect of this failed attempt at playing God and ruling as God, sitting in the temple as though he is God. Remember, that's one of the descriptions of the Antichrist.

So again, don't think of these as, well, doesn't this have to happen completely? And then this next thing happens completely. And this next thing happens completely. These are snapshots, different points of view, but all of these points of view in the trumpets are angelic and you will see a progression.

But this explains in this particular phase, these trumpet judgments, you've got combustible language. Everything is catching fire and burning. It is partial destruction.

It doesn't wipe out the entire planet. If this object were any larger, no flesh would survive. It's like chick shalooob, 75%.

And I think that as the, and this is an aside on my part. I think angel teams were involved in designing life. And I think that there were some doing mammals, some doing reptiles, some doing birds, some doing fish.

And one team did the dinosaurs and they thought this will be cool. And the dinosaur thing just got completely out of hand. And so God said, no, no, no.

And chick shalooob hit, all of the dinosaurs get killed. And a lot of other non-manageable animals that would cause the extinction of man. So your woolly mammoths go away.

Your beasts that are too big for people to kill go away. And there is instead, there's a filtering, there's a reset. There's a go back.

Let's start with smaller animals. They're more edible, they're more manageable. There are some that you can domesticate and the domesticated animals, dinosaurs come along.

I don't care how many cattle you've got. You get a herd of dinosaurs in there, you're not gonna have any cattle. They have to go.

And so there was this extinction event that is God's will. Man's not even on the planet yet. And God's in his heaven and he lets his agents do their work.

And then he says, this is good. This is not so much. It's not a sin.

It's just a bad design and out it goes. There are things that we do that are not sinful. They're just not a good idea and God will weed them out of our life.

And it isn't something that is a moral failure. It was just a bad idea and God will reset us. He'll

take us back and we take a different exit.

We travel a different road and it's not a failure but God just knows you keep going down that road. That's gonna be a bad thing. So now here's what's interesting.

Turn with me to the book of Joel. You get your major prophets, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel. You get into your minor prophets, Joel.

I give you that sequence so you can flip forward. Jeremiah, Ezekiel, Daniel, Hosea, flip a couple of pages. Here's Joel.

Chapter one, the book of Joel, more than once presents three major prophets, Isaiah, Lamentations, Ezekiel, fire on the land and darkness in the sky. And this tells us that there is a cause and effect. This is confirmation that our approach, our understanding and revelation is sound.

So look at Joel chapter one, verse 19 and 20. We don't have time to review the entire book, but Joel says, oh Lord, to you I cry out for fire has devoured the open pastures and a flame has burned all the trees of the field. The beasts of the field also cry out to you for the water brooks are dried up and fire has devoured the open pastures.

So look at chapter two, blow the trumpet in Zion, sound an alarm in my holy mountain. Let the inhabitants of the land tremble for the day of the Lord is coming. Notice the association of this fire on the land and the burning up of the pastures with the day of the Lord, a day of darkness and gloominess, a day of clouds and thick darkness, like the morning spread over the mountains.

Remember sun of the morning, sun of the dawn, and it's actually darkness. This is like darkness spread over the mountains. A people come great and strong, the like of whom has never been seen nor will there ever be any such after them for many successive generations.

And so a fire devours before them and find them a flame burns. The land is like the garden of Eden before them and behind them, it is a desolate wilderness. Surely nothing shall escape them.

So look at the overall cause and effect here. You start with fire and you end up with darkness and gloom that even extends to the mountains. Look at verse 10 of chapter two, the earth quakes before them, the heavens tremble, the sun and moon grow dark and the stars diminish their brightness.

Move forward to verse 30 and 31. I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness and the moon into blood before the coming of the great and awesome day of the Lord.

It shall come to pass that whoever calls on the name of the Lord shall be saved. There is

deliverance available in Mount Zion and Jerusalem as the Lord has said, among the remnant whom the Lord calls there will be survivors. This is not a complete and total judgment.

This is not a wipeout. This is not the flood in the days of Noah. There will be an opportunity to observe these signs and to repent.

So who's going to do so? That's the big question. So you notice the sequence in Joel and I'm just giving this a real broad overview, but you start with fire, you end with darkness and you see these firestorms leading to smoke, which leads to the darkened sun and moon. And this is in creation.

Remember in the seals, this was sort of a man-made havoc. Man messes up the economy. Man strings a bow and swings a sword.

Men kill one another in warfare and peace is taken from the earth and people are starving and so on. This is sort of man's humanity to man. I object to the word inhuman.

That was just inhuman. No, it's very human. The worse it is, the more human it is.

Man's humanity to man is in the seals. This is cosmic, beyond man's control, without a human agent. This thing comes from the heavens and there are environmental creation-based effects.

Man has no power over this firestorm, this smoke and ash, this darkness, this acid rain, this boiling of the seas and poisoning of the fresh water supplies. It's completely out of his hands. Inevitably, the human mind turns to who has power over these things that man does not have power over.

You can blame a government for a famine. You can blame greed and avarice and self-indulgence and human agency for wars and takeovers. And, oh, they want the oil.

They want the resources. They want this. They want that.

Humans have done this, but it is very clear that this is not of human origin. And from time immemorial, and I don't care how scientific everybody gets, they're going to realize this is above and beyond human control. If there is a God, if there is a creative agency of some kind to whom we can appeal, shouldn't we turn there? For the entire existence of mankind on earth, these kinds of events, whether it is an eclipse, whether it is mass destruction of a cosmic sort, volcanoes, whatever, people turn to God or to a God and to something greater than themselves and appeal for help.

Who will turn to the living God? Who will find a Bible and read it? Who will respond to the opportunity for salvation through Jesus Christ? That is the question, and you see it here in Joel. That's why this destruction is only partial. If God just wanted to judge everybody, blow one trumpet, they're all gone, like the flood.

So in Joel, you notice the grasslands and the pastures are destroyed first. The trees are either

burned or stripped and animals are distressed because of the devastation on land, but the animals haven't died yet. So the grass has burned quickly and completely.

The trees are partial. Agricultural collapse follows. And this is the same pattern that we see unfolding in Revelation.

So the first trumpet, Revelation 8, 7, hail and fire fall to the earth. The grass is burned completely. The trees are burned partially.

If you wanna look at this from a science perspective, this impact debris and what is ejected from the burning mountain re-enters. There's a radiant heat pulse that causes flash fires all over that hemisphere. And the solid or melted debris is gonna fall like hail.

And there are gonna be temperature inversions. There will be actual hail that will form. You know, at the center of every hailstone is a little piece of debris that was in the atmosphere.

And the ice, as the thing flows up and down, it gets coated with water and then raised to freeze and then comes down and gets coated with water and it repeats. Have you ever cut a hailstone open? It's fascinating to see the layers. It's like tree rings.

How many times did it go up and down before it was too heavy to go up the last time and it falls? So there will be both material hail in the form of solidified debris and actual hail. The second trumpet in Revelation 8, 8 and 9. This looks at it from the standpoint where we're changing perspectives, taking another snapshot. This is an ocean impact, almost certainly.

This mountain is gonna hit the sea. So this burning mountain hits the sea. There is massive death in the oceans.

Flash, boiling, all kinds of sea life. And the ships that are in the shipping lanes on that side of the earth are gonna instantly be melted, destroyed, sunk, depending on their proximity to this impact. And there's a lot of shipping at sea.

There are naval ships from all of the countries of the world. There are cargo ships. Look at all of these shipping containers that got stacked up a few years back when we had the slowdown at the ports.

And all of those things are carried across the oceans by ships. Think about the contents of those ships. Think what it's gonna do to the economy when a third of all shipping of goods is incinerated or sunk.

This speaks of, it's kind of an oblique impact, not a direct central impact. It's gonna hit obliquely. It could be an asteroid, a comet, meteorite.

It's gonna create tsunamis, thermal shock, this massive heat wave, both in the earth, on the land, in the atmosphere, and in the sea. And the ocean chemistry is gonna be totally messed up. So third trumpet, Revelation 8, 10, and 11, fresh water poisoning.

This burning star falls on the rivers and springs. These are people that maybe aren't close to the ocean. Maybe they're on the other side of that impact.

And so they don't have the tsunami effect. They don't necessarily have the immediate effects being on the same side of the earth as the impact. But this burning star hits, and the water in the rivers and springs is poisoned.

And many people die. It could be that the effect is not known immediately. They drink it, and it could be radioactive.

It could contain other kinds of elemental poisoning, heavy metals, or whatever. But this is a secondary effect. The primary effect is the impact, and we saw that in the first few trumpets.

In the third trumpet, this is sort of secondary. Now the rivers and springs are being affected because this stuff's raining down out of the sky and entering the rivers and springs. Fourth trumpet, one third of the sun, moon, and stars are darkened, and they don't shine for a third of the time.

They are still there. I looked into what might actually make the sun shine for a third less time. The amount of time that the sun is available to shine on the earth is, of course, determined by the earth's rotation.

In order to cut that by a third, you have to speed up the rotation of the earth by 50%. I thought, well, could something hit the earth at an oblique angle and speed it up so that it's spinning half again as fast as it does now? If it did so, all life on earth would cease. So I'm confident that because God is working through natural means, this is not a supernatural judgment.

This is God using nature to judge nature and judge mankind. So the earth is more or less spinning at the same rate, but the effect of sunlight, moonlight, and starlight is reduced by one third. Why would this be from a naturalistic explanation? The smoke and the soot and these sulfate aerosols, this is what's gonna make the acid rain.

And so much debris in the atmosphere that light is blocked. If there's very much atmosphere between you and the source of light, it just winds up not being able to penetrate. And you can't see the horizon.

And this has a very claustrophobic effect on human beings when you can no longer see, when visibility is reduced, even on the land, and it's dark. This has a very significant depressive effect. There are people who actually have to situate themselves geographically in a sunnier part of the country because sunlight has an effect on all of us.

And some of us need to see the sun. It needs to be bright for our wellbeing. And we're built that way.

And this is going to have a deep depressive effect on the people who survive this impact and

are not killed along with the destruction of everything else that we've seen. The darkness is going to be an enormously psychologically significant effect, physical and spiritual. And boy, if you need sunshine, get some sunshine.

It is therapeutic. We are built to dwell in the light. Those who love darkness rather than light, there's something wrong with them.

And generally their deeds are evil. We want to walk in the light as he is in the light. Light is beneficial.

It is restorative, both physically and spiritually. And that light is going to be deprived. One third of the light is going to go away.

So notice that the trumpets are progressive from the surface of the sea to the water systems, to the sky. Our perspective as we look at these snapshots shifts and the consequences of this impact, you've got the thermal radiation on the land. You've got the energy transfer into the ocean, tsunamis and chemical changes in the water being contaminated and attenuation of radiation.

You can only imagine what this is also going to do to communications that depend on being able to send radio waves through the atmosphere. I think people are also going to be extremely depressed when they can't talk to their extended family or they can't figure out what's going on. You don't get global communications anymore.

Satellites are not going to work right. Cell service isn't going to work right. People are going to be isolated by this event.

And these are physical consequences. The seals, here's what man does to himself. Here is creation, no longer cooperating, no longer sustaining life and supporting blessing and benefit.

It becomes the enemy instead of a friend. But this is not total annihilation. There is restraint in the judgment.

One third. There is survival, but there is great devastation. These are people picking themselves up from the rubble, looking for survivors, trying to figure out what to do about all of the destruction.

There is warning here, it is not final. So this is not an extinction level event. It's massive, but not total.

More than regional, but not global. It is consistent with a survivable, but civilization shattering event. So, let's think of another analog in scripture, something that compares.

Think of the plagues in Egypt. You remember that there was darkness, there was blood, there was fire. What is the relationship of the plagues compared to what we're looking at here, specifically in the trumpet judgment? Because once again, God caused the created order to

work against the Egyptians instead of for them.

The general grace that lets the rain fall on the just and the unjust was suspended for Egypt, right? So the plagues move through these various areas of creation, these domains or orders. So the water of the Nile, God turns it to blood. The land where life exists, where crops are grown, where cattle are grazed, you have the frogs and the gnats and the flies on the ground and in the air.

The gnats and the flies are horrific. It's not fatal, but it's extremely dismal and uncomfortable. Animals in agriculture, so your livestock suffer.

You're afflicted with boils. Your body doesn't cooperate. Your livestock is no longer healthy and available to feed you.

In the atmosphere, you have hail and fire. Instead of light, you have darkness. And ultimately, after nine plagues, you have the death of the firstborn.

That is a progressive unmaking of creation. Think of the events of Genesis chapter one. Spirit of God moves on the face of the waters.

God turns the Nile to blood. God causes the dry land to appear. Well, the land is no longer a great place to be because of the frogs and the gnats and the flies.

You have the creation of animals that will support and sustain life. And the livestock is afflicted with moraine and the people themselves are afflicted with boils. The atmosphere, the firmament, if you will, there's hail and fire coming through that firmament.

Instead of let there be light, that light is greatly reduced and there is darkness. And ultimately, the creation of man, there is death. You lose the firstborn, the future of life in your nation.

So this is God sort of unmaking the progressive order of creation. It's reversing. What does that mean to us? If we have to stop right now, which we kind of do, what does it mean to us? God speaks in gradually increasing terms.

I had prepared for tonight, but we'll have to do it next time because we'll move from the plagues in Egypt to Deuteronomy chapter 28. And in Deuteronomy 28, remember, God speaks to Israel and says, if you become disobedient and apathetic, here's what I will do. And your crops will no longer grow bountifully.

Your crops will be cursed. The heavens will become like bronze and the earth will become like iron. There will be dust and powder coming from heaven instead of rain, remember? And if you will not turn at my reproof, it will get worse.

Pastors in previous times called these the five cycles of discipline detailed in Deuteronomy. If you do not turn, if you do not repent, these things will accelerate. They will be amplified.

The volume will be turned up. Turn ye at my reproof. Why will you die? Why will you get to the end of that sequence without repentance? We want to watch for God's corrective discipline in our lives.

If we start suspecting that the unfailing promises of God seem to be failing, God says, I will not let the righteous go hungry. I will not let his seed beg bread. If I suddenly find myself scraping for provision when God has promised provision, has God no longer got the power to provide or have I moved out of satisfying the conditions that allow God to bless me with provision? Notice again, I have never seen the righteous go hungry.

I have never seen the seed of the righteous begging bread. There are plenty of people who go hungry and whose seed can be begging. Why? We must meet the conditions.

This is not earning God's grace. It is qualifying ourselves for God's grace. We have so many privileges.

We have so many opportunities. We have great and precious promises, but it is important to remember that there are conditions under which God is able to bless us. God doesn't throw his pearls before swine any more than he wants us to.

And if we get sloppy, if we are careless, if we do not judge ourselves, we will be judged. If we judge ourselves, we are not judged, but there is judgment that falls and God is gracious. It is measured.

It is tempered. It is gradually increasing. Hopefully the first light touch is enough to remind us and to turn us.

We want to be sensitive to God's actions in our lives. And at the first hint of trouble, now there is suffering for blessing. And so if we find ourselves suffering, there is a loss, there's a lack, there's a hardship.

We want to check and we know how to check. Am I faithful in confessing my sins and allowing him to be faithful and just to cleanse me of my sins? Am I serious about feeding my soul on the word of God? Not just showing up for Bible class, but do I think about it? Do I compare my behavior and my thoughts to what God expects from someone who knows enough and has access to the power of God to temper bad thoughts, impulsive and selfish behaviors to maintain peace. The first clue that all is not well is we will lose our peace.

We will find ourselves worrying, fretting, being awake in the night and not able to get to sleep because something is running in our brain. Psalm 4.8, if you for eight hours of sleep, that's how I remember the reference. I will both lay me down in peace and sleep for thou Lord only cause of me to dwell in safety.

I have nothing to fear. I have nothing about which to fret. I cast my cares on him and my sleep will be sweet and restorative.

When I only get a few hours of sleep, I ask God's blessing on it. I say, Lord, bless this period of sleep to my spiritual health and my physical wellbeing. I don't have as much time as I wish I had to sleep, but God can bless just a short period of sleep as though you've got eight complete REM sleep hours and everything is great.

Everything that science has observed as wonderful and restful, God can accomplish it in any period of sleep. Ask his blessing on it. We ask his blessing on the food.

Ask his blessing on your sleep. I can tell you from experience, it is incredible what God can do with a power nap if you ask his blessing on it. We should have peace.

If we lose our peace, start looking for the cause because we will begin to see this accelerating pattern of God tapping us on the shoulder, shaking us by the shoulder, smacking us on the shoulder, smacking us in the side of the head, and ultimately pushing us down and into the mud to wake us up. Pay attention. If we judge ourselves, we would not be judged.

I don't wanna go down this cycle path. I don't wanna see these increasing patterns of divine intervention to wake us up. And make us think about the need for repentance.

Isn't it great when you think something needs to be done and you're about to tell someone to do it and they've already done it? If God decides, I think it might be time for, oh, look, he already repented. He's already changed his way and changed his mind. He's already seized on the remedy.

I love this child of mine. He's thinking ahead. She is availing herself.

I don't have to even tap him on the shoulder. They're already coming in my direction. That's pleasing in God's sight.

That's what we wanna be. Well, we're gonna pick up this very interesting analysis of these trumpet judgments and move forward into the interlude that follows them next time. But we'll close here in a word of prayer.

Father, thank you for the wonderful insight that we gain from looking at your word together. We pray that God, the Holy Spirit will bless it to each of our hearts, help us to see how best to respond to it, to avail ourselves of it, to be motivated and encouraged and to live a life that reflects the representation of the Lord Jesus that is our opportunity and our commission. We pray it in Jesus' name, amen.