

**Sounds of Silence  
God's Strange Work  
Global Warming Is, Or Will Be, Very Real  
Revelation 8:1 – 7**

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Revelation 8:1

“When the Lamb broke the seventh seal, there was silence in heaven for about half an hour.” (NASB95)

In order to catch the full impact of 30 minutes of silence, I thought we would give it a try. Try doing that sometime. Try sitting silent for 30 minutes. It is hard to do and when that happens in heaven, it means something.

The seventh seal has been broken by Jesus and unlike the other seals, now you don't even get crickets. Silence, total and complete. Nothing from the 4 throne guardians, the elders, or the mass multitudes who are present. Total complete silence in heaven. Billions...all silent.

Is the silence due to what is about to take place? God, moving in judgement, which Biblically, is considered unusual. Isaiah referenced it that way.

Isaiah 28:21

“The LORD will come as he did against the Philistines at Mount Perazim and against the Amorites at Gibeon. He will come to do a strange thing; he will come to do an unusual deed:” (NLT)

Ezekiel 18:32

“For I have no pleasure in the death of anyone, declares the Lord GOD; so turn, and live.” (ESV)

God tarries with judgement in order to provide the right amount of time for those who would repent, to do so. He is not dragging His feet.

2 Peter 3:9

“The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.” (ESV)

There comes a time though when the waiting ends. Jesus has opened the 7th seal, the conditions of the seal are clearly delineated and in fact Jesus knows what it is He now must do. He has already achieved the first part of Isaiah 61. He talked about that in the synagogue. But now He is transitioning from grace to judgement.

Luke 4:16–21

“Now Jesus came to Nazareth, where he had been brought up, and went into the synagogue on the Sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim release to the captives and the regaining of sight to the blind, to set free those who are oppressed, to proclaim the year of the Lord’s favor.” Then he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of everyone in the synagogue were fixed on him. Then he began to tell them, “Today this scripture has been fulfilled even as you heard it being read.”” (NET)

Isaiah 61:1–2

“The spirit of the sovereign LORD is upon me, because the LORD has chosen me. He has commissioned me to encourage the poor, to help the brokenhearted, to decree the release of captives, and the freeing of prisoners, to announce the year when the LORD will show his favor, the day when our God will seek vengeance, to console all who mourn,” (NET)

Jesus is about to move to another requirement of redemption, another aspect of being our redeemer, the avenger of blood. Why the silence, some commentators say it is so heaven can hear and act on the prayers of those still on earth.

All the heavenly hosts will soon be engaging in actual warfare against earth. But it is God’s “strange act” (Isaiah 28:21). He “hath no pleasure in the death of him that dieth.” God is love. Again, on the other hand, this is an ominous silence! It is the calm before the storm. God, the Lamb, the four living ones, the twenty-four elders, the seraphim of Isaiah 6, the hundred million and millions of angels, the Church, the martyrs beneath the altar—all silent. (Newell 1935, 118)

Silence is a feature that shows up repeatedly in the old testament. We are going to study...silence.

We find out in Psalm 115 that those who worship idols become like them and for those who do not trust in the Lord...silence.

Psalm 115:17–18

“The dead do not praise the LORD, nor do any who go down into silence. But we will bless the LORD from this time forth and forevermore. Praise the LORD!” (ESV)

Those who persecute believers will not have a lot to say either.

Psalm 31:16–18

“Make your face shine on your servant; save me in your steadfast love! O LORD, let me not be put to shame, for I call upon you; let the wicked be put to shame; let them go silently to Sheol. Let the lying lips be mute, which speak insolently against the righteous in pride and contempt.” (ESV)

For those who love the Lord, He protects, but for those who do not love the Lord...

1 Samuel 2:9–10

“He watches over his holy ones, but the wicked are made speechless in the darkness, for it is not by one’s own strength that one prevails. The LORD shatters his adversaries; he thunders against them from the heavens. The LORD executes judgment to the ends of the earth. He will strengthen his king and exalt the power of his anointed one.” (NET)

God is coming in judgement and for those who are subject to that judgement...silence is required. They truly have nothing to say.

Habakkuk 2:20

“But the LORD is in his holy temple; let all the earth keep silence before him.” (ESV)

Zechariah 2:13

“Be silent, all flesh, before the LORD, for he has roused himself from his holy dwelling.” (ESV)

The response or anticipated response to the judgment in these two texts is that “all the earth” and “all flesh” stand in silent awe. (Beale 1999, 447)

Habakkuk 3:3–6

“God came from Teman, and the Holy One from Mount Paran. Selah His splendor covered the heavens, and the earth was full of his praise. His brightness was like the light; rays flashed from his hand; and there he veiled his power. Before him went pestilence, and plague followed at his heels. He stood and measured the earth; he looked and shook the nations; then the eternal mountains were scattered; the everlasting hills sank low. His were the everlasting ways.” (ESV)

Zephaniah 1:2–7

“I will destroy everything from the face of the earth,” says the LORD. “I will destroy people and animals; I will destroy the birds in the sky and the fish in the sea. (The idolatrous images of these creatures will be destroyed along with evil people.) I will remove humanity from the face of the earth,” says the LORD. “I will attack Judah and all who live in Jerusalem. I will remove from this place every trace of Baal worship, as well as the very memory of the pagan priests. I will remove those who worship the stars in the sky from their rooftops, those who swear allegiance to the LORD while taking oaths in the name of their ‘king,’ and those who turn their backs on the LORD and do not want the LORD’s help or guidance.” Be silent before the Lord GOD, for the LORD’s day of judgment is almost here. The LORD has prepared a sacrificial meal; he has ritually purified his guests.” (NET)

Silence = judgement

The court has been assembled and just prior to the sentence being announced, additional testimony is received, and it is received in silence while meanwhile, the court is preparing for what is to come.

Revelation 8:1–6

“When the Lamb broke the seventh seal, there was silence in heaven for about half an hour. And I saw the seven angels who stand before God, and seven trumpets were given to them. Another angel came and stood at the altar, holding a golden censer; and much incense was given to him, so that he might add it to the prayers of all the saints on the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, went up before God out of the angel’s hand. Then the angel took the censer and filled it with the fire of the altar, and threw it to the earth; and there followed peals of thunder and sounds and flashes of lightning and an earthquake. And the seven angels who had the seven trumpets prepared themselves to sound them.” (NASB95)

We see a picture of what the Lord is preparing to do in the book of Exodus. The plagues have taken place including the final one involving the death of the first born who were not under the blood of the lamb. The nation has left, and they are moving out and away from Egypt, but the rage of the enemy, not only physical Egypt but the fallen ones as well, lash out at those who have identified with YAHWEH.

The enemy wants to undo what it is that God has done for Israel and God intentionally sets the enemy up for a dramatic fall at the Red Sea, note what instructions Moses gives on behalf of YAHWEH.

Egyptian theology linked Pharaoh and Egypt's pantheon. From the fourth dynasty onward in Egypt, Pharaoh was considered the son of the high God Re. He was, to borrow the biblical expression, Re's image on earth, the maintainer of the cosmic order established by Re and his pantheon at the creation. Pharaoh was the son of Re. Israel was explicitly called the son of Yahweh in the confrontation with Pharaoh (Exod 4:23; cf. Hos 11:1). Yahweh and his son would defeat the high god of Egypt and his son. God against god, son against son, imager against imager. In that context, the plagues are spiritual warfare. Yahweh will undo the cosmic order, throwing the land into chaos. (Heiser 2015, 151)

Exodus 12:12

"I will pass through the land of Egypt in the same night, and I will attack all the firstborn in the land of Egypt, both of humans and of animals, and on all the gods of Egypt I will execute judgment. I am the LORD." (NET)

God has humbled the fallen divine beings and He has humbled the human rulers of Egypt as well. Just as Exodus is all about YAHWEH setting His people free from the bondage of Egypt and those fallen divine beings who would enslave them, so also, we see in Revelation, the same actions taking place and the same powers being humbled one more time.

Remember, they were all defeated at the cross; but that does not stop them from trying to destroy mankind and try to see how many they can take down with them.

Exodus 14:9–31

"The Egyptians chased after them, and all the horses and chariots of Pharaoh and his horsemen and his army overtook them camping by the sea, beside Pi-hahiroth, before Baal-Zephon. When Pharaoh got closer, the Israelites looked up, and there were the Egyptians marching after them, and they were terrified. The Israelites cried out to the LORD, and they said to Moses, "Is it because there are no graves in Egypt that you have taken us away to die in the desert? What in the world have you done to us by bringing us out of Egypt? Isn't this what we told you in Egypt, 'Leave us alone so that we can serve the Egyptians, because it is better for us to serve the Egyptians than to die in the desert!' " Moses said to the people, "Do not fear! Stand firm and see the salvation of the LORD that he will provide for you today; for the Egyptians that you see today you will never, ever see again. The LORD will fight for you, and you can be still." The LORD said to Moses, "Why do you cry out to me? Tell the Israelites to move on. And as for you, lift up your staff and extend your hand toward the sea and divide it, so that the Israelites may go through the middle of the sea on dry ground. And as for me, I am going to harden the hearts of the Egyptians so that they will come after them, that I may be honored because of Pharaoh and his army and his chariots and his horsemen. And the Egyptians will know that I am the LORD when I have gained my honor because of Pharaoh, his chariots, and his horsemen." The angel of God, who was going before the camp of Israel, moved and went behind them, and the pillar of cloud moved from before them and stood behind them. It came between the Egyptian camp and the Israelite camp; it was a dark cloud and it lit up the night so that one camp did not come near the other the whole night. Moses stretched out his hand toward the sea, and the LORD drove the sea apart by a strong east wind all that night, and he made the sea into dry land, and the water was divided. So the Israelites went through the middle of the sea on dry ground, the water forming a wall for them on their right and on their left. The Egyptians chased them and followed them into the middle of the sea—all the horses of Pharaoh, his chariots, and his horsemen. In the morning watch the LORD looked down on the Egyptian army through the pillar of fire and cloud, and he threw the Egyptian army into a panic. He jammed the wheels of their chariots so that they had difficulty driving, and the Egyptians said, "Let's flee from Israel, for the LORD fights for them against Egypt!" The LORD said to Moses, "Extend your hand toward the sea, so that the waters may flow back on the Egyptians, on their chariots, and on their horsemen!" So Moses extended his hand toward the sea, and the sea returned to its normal state when the sun began to rise. Now the Egyptians were fleeing before it, but the LORD overthrew the Egyptians in the middle of the sea. The water returned and covered the chariots and the horsemen and all the army of Pharaoh that was coming after the Israelites into the sea—not so much as one of them survived! But the Israelites walked on dry ground in the middle of the sea, the water forming a wall for them on their right and on their left. So the LORD saved Israel on that day from the power of the Egyptians, and Israel saw the Egyptians dead on the shore of the sea. When Israel saw

the great power that the LORD had exercised over the Egyptians, they feared the LORD, and they believed in the LORD and in his servant Moses.” (NET)

The Palestinian and Jerusalem Targums at this point paraphrase by saying that Israel was not to “shout ... to confound” the enemy but was to “be silent” as an expression of “glory and praise ... to God” for the imminent defeat of the Egyptians. Another reason given for the silence of Moses and the Israelites is found in the fact that God heard “the prayers of my people” and was about to answer them (cf. Targ. Onk. Exod. 2:24). (Beale 1999, 450)

So, we need to comprehend this, the nation crossed over on dry ground from one side of the Red Sea to the other...in total complete silence.

Exodus 2:24–25

“God heard their groaning, God remembered his covenant with Abraham, with Isaac, and with Jacob, God saw the Israelites, and God understood....” (NET)

Here in Revelation 8, the 5th seal has already been opened, the Lamb has heard from those who died at the hands of false religion post rapture but pre-tribulation. We have seen with the 6th seal that the number of those who are yet to perish at the hands of the beast and the false prophet are innumerable, and with the 7th seal, we see that the prayers of them all have indeed been heard and are as incense before the Lord.

During the silence, John sees the seven angels who stand before the Lord break out their horns and he also sees a ceremony take place in total and complete silence.

Remember where he is and how noisy this place was in chapters 4 – 7. There are throne guardians who normally and continually are bringing praise, but they are silent. There are elders there, who are normally and quite loudly agreeing with the throne guardians and they too, are silent.

Silence is due to impending judgement; the King is moving from grace to judgement. He has fully opened the deed to planet earth and all of the conditions are now evident, the squatters, both physical and divine, must be removed, the details are now fully visible. The earth must be made ready for God to dwell with man, that has been the goal since Genesis 3.

Ezekiel 43:1–9

“After this, the man brought me back around to the east gateway. Suddenly, the glory of the God of Israel appeared from the east. The sound of his coming was like the roar of rushing waters, and the whole landscape shone with his glory. This vision was just like the others I had seen, first by the Kebar River and then when he came to destroy Jerusalem. I fell face down on the ground. And the glory of the LORD came into the Temple through the east gateway. Then the Spirit took me up and brought me into the inner courtyard, and the glory of the LORD filled the Temple. And I heard someone speaking to me from within the Temple, while the man who had been measuring stood beside me. The LORD said to me, “Son of man, this is the place of my throne and the place where I will rest my feet. I will live here forever among the people of Israel. They and their kings will not defile my holy name any longer by their adulterous worship of other gods or by honoring the relics of their kings who have died. They put their idol altars right next to mine with only a wall between them and me. They defiled my holy name by such detestable sin, so I consumed them in my anger. Now let them stop worshiping other gods and honoring the relics of their kings, and I will live among them forever.” (NLT)

The verdict of the court, after hearing the prayers, the appeals of His people to judge those who are persecuting them, the “how long” of the 5th seal, is evidenced by verse 5 which ends the silence, but not in heaven. It is heard in heaven but originates from earth, there is still silence in heaven.

#### Revelation 8:5

“Then the angel took the censer and filled it with the fire of the altar, and threw it to the earth; and there followed peals of thunder and sounds and flashes of lightning and an earthquake.” (NASB95)

We are told that the smoke of the incense is the prayers of the saints—those suffering saints on the earth. The angel took the censer, and filled it with the fire of the altar, and emptied it upon the earth. Here is the answer to the cry of His afflicted ones down in that scene of tribulation. The prayers went up to the Father, and judgment came down, “and there were thunderings, lightnings and an earthquake.” The final storm breaks at last! (Ironsides 1920, 148)

A clear picture of what is coming.

God’s copious heaping up of incense for His servant’s ministry (“much”) reflects His abundant endorsement of the prayers, His great acceptance of them. The prayers are sweetly delightful to Him, and receive His kind regard (cf. Prov. 15:8b). Such a profusion of incense is for the purpose that the angel “might add it” as God’s favor in relation to the prayers. So the incense God furnishes is distinct from those prayers, yet it shows that He enhances them in His appraisal. What He contributes shows that His validation is with the prayers. They are acceptable and have fragrance before Him. (Rosscup 2008, 2766)

We see, in the angel and the incense, a priestly angel performing a priestly function. We see that angel turn, and suddenly, with the throwing of the incense to earth, become an avenging angel. This again is a picture of what Isaiah 61 was all about in that Messiah becomes the avenger of blood. All of heaven takes notice of what is taking place and all of heaven will be involved.

There are specific divine beings who have been created for some of what is about to take place

Who are the seven angels who stand before the Lord? We know about one of them.

#### Luke 1:19

“The angel answered him, “I am Gabriel! I stand in the very presence of God. I have been sent to speak to you and to announce this good news to you.” (ISV)

In reality, there are much more than just seven before the Lord at this point. This term though points to a special assignment and a special place.

#### Daniel 7:10

“A river of fire flowed out from before him. Thousands upon thousands were serving him, with millions upon millions waiting before him. The court sat in judgment, and record books were unsealed.” (ISV)

We do have a hint of who the seven angels might be thanks to a list in Enoch 20. But in the scriptures, we only know about Gabriel.

#### Enoch 20:1–8

And these are the names of the holy angels who watch. Uriel, one of the holy angels, who is over the world and over Tartarus. Raphael, one of the holy angels, who is over the spirits of men. Raguel, one of the holy angels who †takes vengeance on† the world of the luminaries. Michael, one of the holy angels, to wit, he that is set over the best part of mankind and over chaos. Saraqâêl, one of the holy angels, who is set over the spirits, who sin in the spirit. Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim. Remiel, one of the holy angels, whom God set over those who rise. (Charles and Oesterley 1917, Enoch 20:1-8)

What we do know is that the seven angels who have the seven trumpets are a distinct group, whether they are those who are identified in Enoch or not.

The use of trumpets by the angels has considerable background in the Scriptures. Trumpets were used in various phases of Israel's economy. They were sounded at times of public assembly, used to direct soldiers in war and to signal important events on the calendar. (Walvoord 2008, 152)

### **We Fail To Consider**

...the affairs of men and nations are much more under the influence of the thinking and deliberation of angels, and wear much more of the impress of angelic management, than we are accustomed to suppose. Even men, in the narrow spheres and powers assigned to mortals, have constant occasion to think, deliberate, consult, and judge. It is, therefore, reasonable to believe that angels, and particularly the seven archangels, in their high places and with their sublime intelligence, do also have need to confer, deliberate, and arrange for their proceedings, especially in cases so extraordinary as this. It was nothing less than the closing up of the affairs of a world that was here committed to them; and they were all seven to be equally concerned in the tremendous administrations. The word ετοιμάζω, which is used to describe their ready-making, is also often employed to denote predeterminations of what is to be done, and the settling of appointments and designs before they are carried into effect. And it is but natural and just, and harmonizes best with the character of both the agents and the business assigned to them, to interpret their making of themselves ready as referring to their mutual adjustment of the method by which they would conduct the awful transactions. (Seiss 1901, 41-42)

We have seen seven trumpets before in the context of judgement and the kicking out of squatters from the land.

Joshua 6:13–16

“And the seven priests bearing the seven trumpets of rams' horns before the ark of the LORD walked on, and they blew the trumpets continually. And the armed men were walking before them, and the rear guard was walking after the ark of the LORD, while the trumpets blew continually. And the second day they marched around the city once, and returned into the camp. So they did for six days. On the seventh day they rose early, at the dawn of day, and marched around the city in the same manner seven times. It was only on that day that they marched around the city seven times. And at the seventh time, when the priests had blown the trumpets, Joshua said to the people, “Shout, for the LORD has given you the city.” (ESV)

Revelation 8:7

“The first sounded, and there came hail and fire, mixed with blood, and they were thrown to the earth; and a third of the earth was burned up, and a third of the trees were burned up, and all the green grass was burned up.” (NASB95)

Silence is over and final judgement has begun.

The intent of each trumpet is to deal with a world that is hostile towards God and those who belong to Him as well as to continue the call to all of those on earth, in connection with the 144,000 evangelists, to repentance. Unlike the seals, we see with the trumpets, the planet begins to be impacted.

### **Global Warming Is Correct**

We learn with the first trumpet judgement that all of the climate alarmists are incredibly correct, there may be a timing issue, but after global thermonuclear warfare as seen in the 4th seal, yes, it is possible to damage the planet to the point that protections the Lord has built into the it are no longer viable, especially when He is the source.

The first trumpet judgement impacts a full third of the planet. It sounds a lot like the seventh plague suffered by Egypt.

Exodus 9:23–26

“When Moses extended his staff toward the sky, the LORD sent thunder and hail, and fire fell to the earth; so the LORD caused hail to rain down on the land of Egypt. Hail fell and fire mingled with the hail; the hail was so severe that there had not been any like it in all the land of Egypt since it had become a nation. The hail struck everything in the open fields, both people and animals, throughout all the land of Egypt. The hail struck everything that grows in the field, and it broke all the trees of the field to pieces. Only in the land of Goshen, where the Israelites lived, was there no hail.” (NET)

### Space Weather Gone Wild?

Here we see hail, fire and blood being thrown to earth and the result is a third of surface of the planet is burned up along with a third of the trees and all of the green grass. By the way, the grass will either grow back as it is referenced in the 5th trumpet or the grass that is dormant due to seasonality will survive. In Egypt, it was the hail that did the damage, here it is the fire.

This could be a truly supernatural event, with only the 144,000 protected, or it could be a picture of something else, a coronal mass ejection on steroids or the utilization of weapons of mass destruction.

These judgments on the earth can best be taken in their literal sense. It is not clear how the hail and fire could be mixed with blood, but in a supernatural event this is possible. The result was that a third of the earth, of the trees, and of the green grass were burned up. Characteristically, the trumpets deal with one-third of the earth, in contrast to the bowls of wrath in Revelation 16, which extend to the entire earth. (Walvoord, *Every Prophecy of the Bible: Clear Explanations for Uncertain Times* 2011, Kindle Location 9452)

### One Third of The Surface

The relatively short instrumental record does not allow for robust estimates of the frequency of extreme SPEs, and it cannot be used to reliably define the upper limit of our Sun’s eruptive capacity. While the use of ice core nitrate to document these events has been rejected (5↓–7), an extended record of the fluence, frequency, and energy distribution of SPEs can be obtained through the analysis of cosmogenic radionuclides, such as beryllium-10 (10Be), carbon-14 (14C), and chlorine-36 (36Cl) (8↓–10). These radionuclides are mainly produced via a nuclear cascade triggered by galactic cosmic rays reaching the Earth’s atmosphere on average with much higher kinetic energy than the solar protons. Incoming galactic cosmic rays are modulated by the heliomagnetic and geomagnetic fields, with the strength of this modulation changing from decadal to millennial timescales (11↓–13). However, strong SPEs can lead to large fluxes of solar protons, causing a short-term rapid increase in the atmospheric production of radionuclides, which are subsequently stored in environmental archives, such as tree rings (14C) and ice cores (10Be and 36Cl). A recent study by Mekhaldi et al. (9) used a series of ice core records (14) to confirm a solar origin for two rapid increases in  $\Delta^{14}\text{C}$  ( $^{14}\text{C}/^{12}\text{C}$  corrected for fractionation and decay relative to a standard) in AD 774/775 and AD 993/994 first identified in tree rings (15↓↓–18). Mekhaldi et al. (9) have proposed that the stronger of the two events (AD 774/775) had a proton fluence an order of magnitude larger than the strongest instrumentally recorded GLE of February 1956. (O’Hare, et al. 2019)

In other words, a coronal mass ejection event as the result of a solar superstorm, could also be the cause.

Whatever the exact nature of this Egyptian plague may have been, it could not have been the same as the coming judgment when the first trumpet blows. The latter will be worldwide rather than local and, further, will be “mingled with blood.” It is even more unlikely that we can find a naturalistic parallel in this case than in the former case. It will certainly be so unusual—even unique—that men will have to recognize it as a divine judgment.

“It may be possible that angelic hosts will divert the path of one of the many comets with which the solar system abounds so that the earth will pass through its tail. The most spectacular comet with which we are

familiar—Halley's Comet—would not need to stray too far from its normal orbit to envelop Earth in its fiery train. Whether such an experience would produce the phenomena described in this passage we do not know, since our scientists have no experimental data to go on yet.

Another possibility might be that of worldwide volcanic explosions, a normal consequence of a worldwide violent earthquake. The masses of water vapor blown skyward might well condense in the intense updrafts as hailstones, and showers of burning lava might well be "cast upon the earth with them." The blood of entrapped men and animals might be mingled with them, or possibly showers of liquid water drops might be so contaminated with dust and gases as to appear blood red." (Morris 1983, 146)

This is all highly speculative.

Each aspect of this judgment, though undoubtedly literal, represents certain spiritual concepts in the wrath of God.

(1) "Hail" comes from above and naturally speaks of the source as well as the suddenness (cf. Isa. 28:2).

(2) "Fire" speaks of the consuming character of God's wrath. These judgments consume and destroy the meaning and purpose of life on earth.

(3) "Blood" is naturally descriptive of death. It not only reminds us men will be killed by these judgments, but that the wages of sin is death. God is judging moral and spiritual death on the earth by the physical death caused by the hail and fire.

(4) One third of the earth is destroyed by fire. Why not one fourth, or one fifth? Perhaps, because three is one of the numbers of perfection as with the number seven. (Keathley III 2002, Re 8:7)

Hail, Not Snow.  
Hail Everywhere.  
And with fire, blood.

And this is just the first trumpet.

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