

Session 8: The First Four Trumpet Judgments (Rev. 8:7-13)

Tonight we are continuing on our eighth message in a series of fourteen on the seven seals, the seven trumpets, and the seven bowls of wrath. We are becoming familiar with the prayer mandate.

This might be strange to some of you. The prayer mandate of the end-time Church is actually contained in these three judgment series. The seven seals, the seven trumpets, and the seven bowls of wrath are each actually released by the Praying Church. Only as the Church understands God's agenda in these twenty-one events—how they go together and the prayers of faith—can they then release them.

We are not to release them in this hour. As we become closer to the coming of the Lord, then the Holy Spirit will make it clear when the Church is to be engaged in the prayers of agreement on a global level. At that time, the Church is going to be equipped and informed with understanding from this prayer manual called the book of Revelation. The book of Revelation is the end-time prayer manual that much of the prayer movement is not yet familiar with. We are just inching our way through it as a prayer ministry. We are not very familiar with it as well, but we want to be as the years unfold.

THE FIRST FOUR TRUMPET JUDGMENTS (REVELATION 8:7-13)

Revelation 8: we are going to look at the first four trumpet judgments. Revelation 8:7–12: we are just going to cover four of them. Next week we will continue with trumpets five and six.

Revelation 8:7 (paraphrased): “The first angel sounded the trumpet and fire and hail followed. They were thrown to the earth.” An angel throws fire and hail to the earth. “And a third of the trees were burned up, and all green grass was burned up” (v. 7).

Verse 8: “The second angel sounded: and something like a great mountain burning with fire was thrown into the sea, and a third of the sea became blood.” Verses 10–11: “The third angel sounded: And a great star fell from heaven . . . on a third of the rivers and on the springs of water . . . a third of the waters became wormwood,” which we will find out means bitterness. “Many men died from the water, because it was made bitter.” Verse 12: “The fourth angel sounded: And a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them were darkened.”

First of all, I just want to note the violent, aggressive language that John receives the understanding of from the Lord. There is fire that is thrown to the earth, and hail. Then, a great mountain is thrown to the earth. Then, a great star falls to the earth. Then, the sun is struck. Mountains and stars are thrown to the earth and the sun is struck. That is violent language. That is aggressive language. Something radical happens when these events take place.

THE FIRST FOUR TRUMPET JUDGMENTS WILL DESTROY RESOURCES

Paragraph A. The first four trumpet judgments—now there are seven total, obviously. The first four destroy the resources of the Antichrist kingdom and empire. The resources are destroyed. The next two affect the people themselves.

The first four destroy the resources of the people. The next two, trumpets five and six, touch the physical body of the people in the Antichrist kingdom. We will look at that next week.

THE PURPOSE OF THE FIRST FOUR TRUMPETS IS TO PUNISH, NOT TO KILL

Paragraph B. The first four trumpets affect the environment—again, the resources, the natural resources. They affect the trees, the grass, the sea, and the rivers, and the sky itself are affected. These are radical judgments; we have never seen anything like this magnitude. We have seen hints of them, and the ten plagues of Egypt that we read that Moses released when he stretched forth his rod in prayer.

Paragraph B. The food supply is diminished, the sea trade is diminished, the fresh water supply is diminished, and then finally light and heat itself from the sun and from the sky is also diminished.

The purpose of the first four trumpet judgments is not to kill, but to punish. Some people die in these, but that is not the primary purpose. It is to warn the nations to wake them up and stop the wicked from progressing in wickedness. It is to slow down the wicked and to wake them up, because the judgments are going to intensify from this time forward. The people do not die en masse until the sixth trumpet. That is not far away. The Lord urgently wants to wake up the nations.

THE FIRST FOUR TRUMPETS ARE SUPERNATURAL ACTS OF GOD IN NATURE

Paragraph C. These first four trumpets are supernatural acts of God—meaning, some commentators describe them as just natural acts, but these are the power of God moving on nature in a supernatural way.

They are not describing in symbolic language natural things. These four judgments require a supernatural intervention of God in a way never seen before in history to this magnitude, affecting nature in a supernatural way to bring a judgment on the wicked on the earth.

TRUMPET JUDGMENTS ARE RELEASED IN ANSWER TO PRAYERS

Paragraph D. We have looked at this point many times just to put it in context here with these judgments. These judgments do not come on the saints, but they are released by the saints.

The Church will be in the strongest place of unified prayer of any time of history. The Church will be operating in what I call eschatological, global prayers of faith. The Church will be operating, not just in the prayer of faith in an individual way, but on a global level. Not just on a global level, but on an eschatological level—meaning with a purpose specifically related to the

transition of this age to the age to come. Can you imagine being involved in a prayer movement that is directly related to transitioning this age to the age to come? That is what I mean by eschatological.

It says in Revelation 8, the passage just before the one that we are considering tonight—it says in verse 3 that an angel offered up incense around the throne of God. He offered up this incense with the prayers of the saints. Verse 4: “The smoke of the incense, with the prayers of the saints”—so there is an angelic divine dimension, but there is also a human prayer dimension that combines together.

Verse 5: in the combination of the angelic contribution, which is a supernatural and heavenly dimension, with the prayers of the saints, what happens is that the angel fills the censer with fire. The angel throws the fire to the earth in response to the prayer movement. This prayer movement has been building through history. I like to say that it is accumulated from history, but it is accelerated in the generation that the Lord returns.

This prayer movement is a historical prayer movement. It comes to a crescendo—a high pitch, a place of intensity and power—with a massive number of people participating unequal to any other time in history. Throughout history, I do not think many saints have opened up Revelation 8 and said, “Lord, cast down a great, fiery mountain to the earth and cause the sea to become like blood.” I do not know that too many saints have actually prayed that through history. (Maybe some guys through history have.) Through history, it has been the general prayers of the saints—the basic summary prayer: “Thy kingdom come, thy will be done” (Mt. 6:10, KJV). God translates what that means up at the throne of grace. “Thy kingdom come”—it has an impact in the generation that intercessors have lived in history, but there is a dimension of that prayer that is stored up for the final hours of natural history.

There is an accumulation of the general prayers of the saints: “Thy kingdom come.” There is an acceleration of the prayers that have a specific focus—that it will not just be “Thy kingdom come.” The saints in this hour will actually be reading the end-time prayer manual, which is the book of Revelation. When the timing is right, in Asia, in Africa, Latin America, throughout Europe, and all of North America, and the islands, the saints will be in agreement.

When the fourth trumpet is released, then they all know the fifth one is next, because five always comes after four. The saints in the whole world will know the sixth one comes after the fifth one. There will be a unified, intensified prayer movement that is based upon the book of Revelation. That is when the prayers are accelerated and they are added to the accumulated prayers of history.

PARTIAL JUDGMENT GIVES TIME FOR REPENTANCE BEFORE BOWLS

Paragraph F. The trumpets—these four trumpets—there is an intentional deliberate limitation to the judgment: it has a one-third negative impact on the earth. It impacts one-third of the earth. The designation of one-third is mentioned fourteen times. It is not an accident. It is meant to be understood, but the message is, “There is a more intense judgment following these.”

When these judgments are released, they will seem like they could not possibly be surpassed in intensity. The forerunners will be declaring to the earth, “O nations of the earth, this is only a third, because the two-thirds that double in intensity is right around the corner.”

I do not know how the nations are going to receive that. I know they will be angry. Some will respond. Can you imagine these judgments coming to the earth, and the prophets declaring, “This is only a third negative impact; two-thirds, the double of this, is yet to come around the corner”?

Paragraph G. Some teach that the seven trumpets and the seven bowls are really the same events described in different ways. I do not believe that is the accurate way to read the book of Revelation.

There are similarities between some of the trumpets and some of the bowls. There are too many significant differences, in my opinion, to simply conclude that the seven trumpets and the seven bowls are really just two versions of the same events—two ways of describing the same events.

I do not believe that. I believe they are different events, happening in chronological sequence, happening one after the other in the order they are numbered. The differences are simply too significant to overlook. But they just kind of lump them together as the same event. The point of it is that there is an intense judgment in the trumpets.

Then there is a double intensity following it in the bowls—meaning, the intense judgment of the trumpets is to wake up the nations, because something far more severe is coming that will be unimaginable to the unbelievers in the nations. It will be coming, the prophets will prophesy it, and the intercessors will release it through prayer.

PROMINENT END-TIME SIGNS: BLOOD, FIRE AND SMOKE

The prominent signs in the end times—there are three prominent signs in the end times that are defined in the Scripture: blood, fire, and smoke. These four trumpets are involved with the blood, fire, and smoke, meaning we see a significant measure of these three signs. Joel is the one who prophesied these signs. Peter quoted Joel and emphasized it in the New Testament. Joel 2:30: “I will show wonders in the heavens and in the earth. Blood and fire and pillars of smoke.”

It says in Acts 2:19, “Wonders in heaven . . . and signs in the earth.” The word “signs” is actually used. Although the word “signs” is the word Jesus used in Luke 21:11—He uses the actual word “signs.” Here is the point: when God gives a sign, there is a message in the sign. It is not so we say, “Wow.” It is so we say, “What does this mean? What is the message behind the sign?”

Each one of these trumpets and bowls are a judgment that have a corresponding message to the nations in the judgments. They are not arbitrary judgments. They are very specific. They are designed with great wisdom to have a specific impact on the hearts of the nations of the people in

the nations, and to give a message of redemption. In the very judgment is a sign. It is a prophetic statement.

TWO WITNESSES WILL PARTICIPATE IN THE TRUMPET JUDGMENTS

Paragraph B. The two witnesses also participate in these three signs—the fire, the blood, and the smoke. Wherever there is vast amount of fire, there is going to be smoke. You might be tempted to say, “Smoke. That does not seem like that big of a deal. Fire and blood seem like the really important ones.”

I think the smoke is going to be just as significant as the fire and the blood. We can remember, recall, the scenes on the television in 9/11 with the World Trade Center and the calamity related to that. The smoke was just beyond anything we would immediately imagine. Multiply that beyond measure, and that is the kind of smoke that is going to be filling the earth, or the smoke that happens in a great volcano and ash. It will be significant enough to be one of the major signs of the final hours before the Lord returns—or the final days, is what I mean. Actually, they occur during the final three and a half years. It is just a moment of time in reality. We find these three signs in the trumpets and in the bowls, the blood, the fire, and the pillars of smoke.

FIRST TRUMPET (FOOD SUPPLY): BURNING ONE-THIRD OF EARTH’S VEGETATION

Roman numeral III. The first trumpet is hail and fire destroying or diminishing one-third of the food supply, or at least one-third of the earth’s vegetation. Of course the implication is that it diminishes the food supply. Let’s read it in Revelation 8:7 (paraphrased): “The first angel sounded the first trumpet. Hail and fire mingled with blood.”

I have looked at this for several years—some years. I say, “Hail and fire mingled with blood.” I am trying to picture this. I am trying to picture what it is going to look like to pray this globally in unity for the Body of Christ.

We do not pray this now. We only pray this after the abomination of desolation, after the Antichrist is actually recognized in a place of world power and people begin to take the mark of the beast—because, at that time, when they take the mark of the beast, they become reprobate (which means they cannot repent). They will not repent. They do not want to repent, but they want to perpetrate evil.

They want to kill the saints. The Lord has ordained judgment to stop them and more than stop them, but to remove them. They cannot repent, or they will not repent. That is when the prayer ministry goes into a whole different gear. Right now we do not pray these prayers, but we do need to know them. We do need to understand them. Whatever happens in fullness in that day happens even in part, even throughout history, because Jesus never changes. If Jesus is capable of this in that hour, we know that His wisdom and His personality, and His love will allow these kinds of things in history with no contradiction to who He is.

HAILSTONES, FIRE, AND BLOOD

Hail and fire and blood. Picture that. What does that look like? Just go there. Hail coming on a global level. Hailstones. It is interesting, it is surprising because hail is ice balls, and fire is fire. So it is fire and ice coming from heaven. That seems like a contradiction. I do not know how that works. It is mingled with blood. You think the fire and the hail come from heaven, and that it hits people, and then the blood. Does the blood start up there or does the blood happen as a consequence down here? We do not have to know all those answers, but I just want to push your mind to go from the really general to taking this as your personal prayer manual potentially, if you happen to be alive in the hour when these events take place.

I think there are people in this room who will actually be alive when these prayer mandates are given by the Holy Spirit to the end-time Church. A third of the trees are burned, and all of the green grass. The key word there is green—all the green grass.

JUDGMENT DESTROYS FOOD SUPPLY BY BURNING ONE-THIRD OF EARTH'S VEGETATION

Paragraph A. This first trumpet destroys or diminishes the food supply by burning one-third of the earth's vegetation, a supernatural meteor storm-like event. It is more than just meteorites; it is a supernatural dimension. It is hail and fireballs and hail balls coming all over the earth, setting forests on fire, setting the green grass on fire, causing an agricultural crisis.

HAILSTONES

Paragraph B: hailstones. This is actually very intense—the number of times that the Bible makes clear that God will use hailstones, particularly in the generation the Lord returns. In the book of Leviticus, the Lord commands that idolaters be stoned. The Lord begins to stone the reprobate from heaven in answer to the prayers of the saints.

It says in Job that God reserves the storehouses of hail to judge His enemies (Job 38:22–23). God is stoning the nations with no contradiction to His love. He is doing it for love and because of love. He is doing it to remove everything that hinders love; and the stoning from heaven, the prayers of the saints of the earth, are related to this, the leadership of Jesus. He is hindering those who are hindering the saints, and He is stopping the reprobate. They cannot repent; they have taken the mark of the beast and they will not repent.

FIRE

Paragraph C. Not only is it hailstones, but He is going to cast fire to the earth. Is that fire lightning? That is my assumption; that does not mean it is true. He sent fire on Sodom and Gomorrah, and Jesus said several times that the end times would be like Sodom and Gomorrah. Not just by the suddenness. That is one way. The final natural generation will be like Sodom and Gomorrah. The judgment will come suddenly. It will be like Sodom and Gomorrah, because the people will embrace a perversity never seen in history.

The Lord also judges by sending fire from heaven on cities. What an interesting concept. Elijah prayed and sent fire. He prayed that fire would come from heaven, and it happened several times.

Revelation 8:5. We see the prayers of the saints; when they ascend, the angel takes the censer in heaven, fills it with fire, and throws it to the earth. In a passage I do not have on the notes—Luke 12:49—Jesus said, “I came to send fire on the earth.” That fire is not just figurative. He is talking about the fullness of that fire in the book of Revelation. Ultimately Jesus is the One who is opening the seals, releasing the trumpets, and pouring out the bowls.

Angels are doing it, but they are doing it under His leadership. Luke 12:49 (paraphrased): Jesus said, “I came to pay the price for sin, but I am not just paying the price for it in My person; I am going to effectively cleanse the creative order.”

He will use fire in the transitional years before the second coming and even after the second coming. There will be fire that He will use to help in the effectual cleansing of the earth. Taking that which He purchased on the cross in His own body and manifesting it in the nations—fire will be a part of that.

BURNING TREES AND GRASS

Paragraph D: the burning of the trees and the grass. Let’s look at paragraph one under that—the green grass. You think, “How does all the green grass in the world burn?” One key to understanding this—and the reason you want to understand it—is because these chapters need to move from the fantasy, mystical realm to the real, practical, prayer manual realm. We have some decades, in my opinion. No one in heaven is asking my opinion on the timing of the Lord’s return. I do not know it by revelation, but I am sensing we have some decades to prepare.

What we need to do is—the book of Revelation needs to move out of the fantasy realm, the mystical realm, to an actual, workable prayer manual that the Body of Christ takes seriously. My point—it is possibly a little early to try to get too detailed—but I want to exercise my mind and get familiar with what the Bible says so I am postured to gain living understanding as the decades unfold, as time unfolds.

I want to encourage you to actually think about this practically. To dialogue about it. To picture it. What does it mean? One of the keys to understanding about the green grass is the fact that green grass will be very rare on the earth. Because Revelation 11:3–6 tells us that for the final 1,260 days, which is three and a half years, when the two witnesses or the two great prophets are prophesying, there will be a global drought where there will be no rain.

That is the context in which green grass will be rare. When it says all the green grass will burn, it will probably be clustered in strategic places around the world. It moves it just in the practical imagining of this—picturing this, it becomes more practical to grasp this.

PARALLELS IN THE TRUMPETS, BOWLS, AND PLAGUES

Paragraph E. We gain insight into these trumpets. We gain insight into all the trumpets, each of them, by comparing Scripture with Scripture. We know that there are many keys of understanding for each one of these judgments already in the Bible.

The Lord will give understanding to those who are hungry. I am not looking for somebody who claims an angelic visitation where they figure the angel visited them, and they have the final answer. I am not really looking for that. I am looking at what the Bible says about the Bible. I believe there are significant hints that lead us to understanding in the rite, the holy rite—the Scripture itself.

When we compare these trumpets with the bowls, because they are comparable, each of them gives us different details. We also compare them to the ten plagues of Egypt. They are meant to be understood as a prophetic foreshadowing of the trumpets and the bowls—meaning what happened with Moses is not just parallel to these by accident, but it is intentional.

God’s plan—what Moses did—was a dress rehearsal on a national level of what will happen on a global level at a far more intense level. I find the ten plagues of Egypt very, very practical in understanding this end-time prayer manual called the book of Revelation.

THE HAIL IN THE SEVENTH PLAGUE OF EGYPT WAS RELEASED BY PRAYERS OF MOSES

Paragraph F. You do not pray these literal judgments until after the Antichrist commits the abomination of desolation. He walks into the temple in Jerusalem and declares himself to be God. He forces the nations by law to receive him as God and to worship him as God. That is the abomination of desolation. From that point on, this becomes practically a prayer manual.

Until then, we are becoming familiar with it. Again, what happens in fullness in that hour will happen in part throughout history. There are hints of these kinds of judgments at a much smaller measure, but there are hints of them throughout history as well. Undoubtedly, some in this very decade and in the decades to follow before the final hour will experience this final three and a half years before the Lord returns.

Paragraph F. The hail in the seventh plague of Egypt: I go back to read the seventh plague from Exodus 9 to get insight into how God would release hail and fire on the earth. How would God do it if He were going to do it? The Lord might say, “I did do it. Study what I did, and you will gain insight into what I am going to do again.” He will not do it exactly the same, but there are prophetic, biblical insights into what He has done in history, because God never changes.

His wisdom never improves. His love never grows. His holiness never becomes more pure. He is at 100 percent all the time, from eternity past to eternity future. Exodus 9:23: let’s look at the hail for just a moment. In verse 23, “Moses stretched out his rod . . . and the Lord sent thunder and hail, and fire darted to the ground.” We know that it starts by Moses praying. The stretching forth of the rod and the prophetic decrees, or the intercessory prayers, go hand in hand. They are two sides of one coin. We know that God did not do it until His servants on the earth prayed. We know that these things are released by prayer. The fire is on the ground. It is darting onto the earth, whatever that means. I want to encourage you to start thinking of this.

You are going to need to train your children and your grandchildren. You say, “I do not have children or grandchildren.” Well, probably a bunch of you are going to be before about ten, twenty, thirty, forty years are over. The forerunners are being trained now to raise up the forerunners who are yet coming. Verse 24: “Fire was mingled with hail.” Again, this is unusual. This is surprising. Fire and ice seem to be opposites. They mingle together. It was very heavy. There was none like it ever in Egypt’s history. That is what the full text says. We know the hail is going to be heavy. This is God stoning the reprobate of the earth. I tell you, that is not a popular message, because the reprobates of the earth do not believe they are reprobate, and they definitely do not believe they should be stoned. Who is God to determine this?

Verse 25. I will tell you who is determining it: the God of love; the God who wants to establish love in His created order. All His judgments are calculated to remove everything that hinders love and to cause love to prosper in the nations. If, in our human thinking, we look at that and say, “God, this is not that loving,” stop. Think about God’s history of being loving. Think of your own history of being loving. Then figure out if you want to have a debate with God about love.

When I have read it in my natural mind and said, “That is not good,” I get this little check: “Mike: little mind, little heart. God: big mind, big heart.” I think, “The problem must be in my perspective.”

I can just imagine the Lord saying, “That is a big beginning. My history of love is far more profound than yours is. Go with Me. Do not go with you. Good job.”

I am doing it the Lord’s way. Verse 25: “The hail struck throughout the whole land.” We get the idea: it is a comprehensive hailstorm. All who were in the field, men and beast, those who were outside—of course, Moses warned them. The prophets will warn them, and the guys who said, “I do not care what the God of Israel says.”

Moses said, “The hail is coming tomorrow.”

They said, “We do not believe you.” They were out in the field with their animals.

The other guys said, “We are not believers just yet. Just in case, we are staying in and we are bringing the cattle in just in case.”

The guys who just discounted this after it was prophetically announced were in the field, and the hail came on and killed them. It struck every herb of the field. It broke the trees. You say, “Well, what is happening to the saints?” Good question. Verse 26 answers it: “Only in the land of Goshen, where the children of Israel were, there was no hail.” There will be geographic areas in the earth that will be like the land of Goshen where the believers will be. It’s as if the Lord says, “There will be no hail on that part.”

God is not going to send the hail on the very people who are believing in prayer and releasing it under His leadership, because the purpose of the hail is to remove wickedness from the earth—those who refuse to repent. Many people will actually repent. Many unbelievers will say, “You know what? I have held out too long. I am in. How does this work?”

There will be a massive revival movement in the final years before the Lord returns—the greatest revival in history. There will be an outpouring of the Spirit, second to nothing in history, beyond the book of Acts, and there will be the great harvest from all nations happening at that time.

GOD WILL SEND HAIL AND FIRE TO DESTROY GOG AND MAGOG

You can read a few more verses there. Let’s go down to paragraph G. God is going to send the same surprising combination of hail and fire to destroy Gog and Magog. That is the Antichrist empire. Here is what it says in Ezekiel 38:22: “I will bring him to judgment . . .”—talking about the Antichrist—“I will rain down on him, on his troops, and on the many peoples who are with him, flooding rain, great hailstones, fire, and brimstone.”

The judgment of hail is upon the Antichrist, on his troops, and upon the multitudes who say, “I am on his side. I stand with him against the God of Israel.” Here is what God says through Ezekiel: “I am going to send flooding, rain, great hailstones, and fire and brimstone. I am sending this.” The fullness of this is in the seventh bowl. I just wanted you to see that it is on God’s agenda to use hailstones and fire against the Antichrist to annihilate and destroy his kingdom.

THE SECOND TRUMPET DESTROYS ONE-THIRD OF THE SEAS

Roman numeral IV. Let’s look at the second trumpet: the food supply and the sea trade. Revelation 8:8 (paraphrased): “Then the second angel sounded his trumpet. Something like a great mountain was thrown into the sea.” This great mountain was burning with fire. It was a great mountain. It was thrown into the sea, undoubtedly, by an angel.

Imagine witnessing this. Imagine hail and fire thrown—that is the first trumpet. Now the second trumpet: a great mountain burning with fire is thrown and cast down to the earth, and falls into the sea. A third of the sea becomes blood. That is a supernatural activity of the Holy Spirit. Do not try to figure out some symbolism to get rid of this. The blood in the Nile River in the generation of Moses was really blood. It was a supernatural act.

Some guys try to figure it out: “Well, if enough of the frogs die—the chemicals—and the sun reflects it, it will be red.” Forget all that. It is blood. God means what He says and says what He means. It is easy for God to make blood. As I have said over the years, if you have Genesis 1 on your résumé, you can do anything.

People say, “How can that be?”

I say, “Come on, read Genesis 1. This is easy. This is not even a challenge.”

Conceptually, this is easy for God. He has a message in it. He is saying something. None of these judgments are too difficult for God to do. All of them are strategically designed—the timing, the intensity, and the message related to it.

Of course the end-time Church has the prophetic messengers—the forerunners—to make it known to the nations with clarity. That is why you need to be eating the scroll or meditating on these things, even in these early days, so we can make sense of them with clarity in that day—for those who are here in that time. Some will not be here, and some of you will be here. Verse 9: “A third of the living creatures in the sea died, and a third of the ships were destroyed.”

THE SECOND TRUMPET WILL DESTROY THE FOOD SUPPLY AND SEA TRADE

Paragraph A. The second trumpet will destroy food. It is the second destruction of food. Remember, the first four are destroying natural resources. A burning object like a mountain will fall from heaven, from the sky. It will destroy sea life and it will destroy ships, because the blood will seemingly get involved in the engines or the mechanics of the ships and it will just destroy them, or render them inoperative. The sea turns to blood. God is using blood. Remember, He has told Joel. Blood will be one of the main signs. Blood, fire, and smoke.

In paragraph C, I have a progression of blood. First the moon turns to blood. That shakes up many people in the nations when the moon turns to blood. The moon is blood. That is the beginning of the beginning.

That terrifies the nations. They are going to really give their attention to God before this is over. I have in paragraph C the building up of the progression of how God releases the sign of blood on the nations. You can study that on your own. The progression is important.

THIRD TRUMPET: POISONING OF ONE-THIRD OF THE EARTH'S FRESH WATER

Go to Roman numeral V: the third trumpet. Now it moves over from the food to the water supply. The food supply is the first two trumpets. The third trumpet is touching the water supply. Revelation 8:10: “The third angel sounded: And a great star fell from heaven.” This time it is not a great mountain; it is a great star. It fell from the sky. When it says fell from heaven, it means from the sky. It was burning like a torch. That great mountain was burning too. The stars are burning and the mountain is burning. It hits a third of the rivers.

Someone says, “How does that happen?”

I say, “I do not know. I do not know that we will know how it happens, but we will certainly know that it happened when it happens.”

I do not know how my computer works. I do not know how the phone works. I do not know how the TV works. I know how to use the remote control. I do not know how to make it work. I do not know how my body works. I do not know how any of this works from the divine genius behind the scenes.

Some guys say, “That cannot be true because . . .”

I say, “Remember: big God, big brain. Little you, little brain.”

Keep that in perspective. We do not want to take the Word of God and make it of no effect because our little brains cannot grasp it. Our hard drives are very small mentally compared to God. I look at this and I want to have a heart of faith: “You said it. I believe it.” It will be perfectly logical and it will make sense as it unfolds. Do not cancel yourself out by imagining you are really smart. I am serious. The smartest man on the earth does not have a millionth of one percent of the information that is available.

“A third angel”—verse 10 (paraphrased)—“sounded his trumpet. A great star falls from the sky, burning like a torch, and it fell on a third of the rivers and on the springs. The name of the star is Wormwood. A third of the rivers of the waters became wormwood. Many men died from the water.” Death is beginning to happen, but nothing like it is going to happen in the sixth trumpet, because the waters were made bitter.

In the third trumpet here, the waters are bitter. Some months down the road from this—in the third bowl, the waters go from bitter to blood. It is a different judgment. It is a more intensified judgment. Here they are bitter, but they turn into blood some months down the road from this judgment.

THE POISONED WATER CONTRIBUTES TO FAMINE AND FORESHADOWS BLOOD

Paragraph A. The third trumpet will poison one-third of the fresh water supply. There will be this meteoric mass blazing through the atmosphere. It is called a great star. That is as much as we understand from the Scripture right now. There might be other Scriptures that shed light on this that we have not connected with. It will poison—this meteoric mass blazing through the atmosphere—will poison the fresh water. This star might break up over the atmosphere and have a million particles that spread out supernaturally under the leadership of the Holy Spirit.

Again, as most of you know, there is a great famine that is going on and there is a great drought that is going on. This is going to intensify the famine, this water supply. It is going to make it more difficult. With the children of Israel, God supernaturally fed them with manna that came from the sky, and water came from a rock. He did that for nearly three million of the children of Israel for forty years. It is really easy for God. When Jesus was ministering during His three and a half years, He multiplied food on a number of occasions. He cares about this. He does it. It is on His mind. It is something He does. He multiplies food.

Paragraph B. The waters are poisoned, as I said, in the third trumpet, but in the third bowl, it is going to be a far more intense judgment. They are going to be turned to blood.

Paragraph C. Wormwood—the name of the star is an herb that has a bitter taste in the Old Testament. It clearly means bitterness. There is a bitterness that comes in the water.

THE SECOND AND THIRD TRUMPETS CORRESPOND TO THE FIRST PLAGUE

Paragraph E. The second and the third trumpets. The second trumpet deals with the blood and the sea. The third trumpet concerns the bitterness of the water. These both correspond to the water being polluted in the generation of Moses when he was in Egypt. Neither of them is exactly the same as the first plague of Egypt, but they are similar, they correspond.

They are parallel and need to be studied together. In Exodus 7:19, the Lord spoke to Moses. All of this is initiated by God. This is God's plan. It is God's timing. It is God's power, but He only does it through His servants. His servants must declare it and they must pray it. God initiates the whole thing, but His servants must declare it, and they must stand in faith and agreement with Him to release it.

The Lord says to Moses, a little different this time, "Talk to your older brother Aaron, and give him My word. Tell him this. Tell Aaron, 'Take your rod. Stretch it over the waters of Egypt. Stretch it over the streams'" (Ex. 7:19, paraphrased).

This time Aaron takes the rod instead of Moses. "Stretch it over the waters of Egypt, stretch it over the streams" (v. 19, paraphrased)—he had to go stretch over the streams and walk a little ways distance down the road to a river. "Now stretch it over the rivers. Now go to a pond. Stretch it over a pond. Stretch it over the pools of water and they will become blood. There shall be blood in all the land of Egypt" (v. 19, paraphrased). Listen to this: when he stretched the rod over the natural sources of water, the buckets and the pitchers became blood too (v. 19). This is a supernatural act.

Verse 20 (paraphrased): "So he lifted up his rod, he stretched out his rod, stretched out his hand over the waters—but he did it in the sight of Pharaoh." The end-time Pharaoh is the Antichrist. There will be prophets who will do this in the presence of the evil authorities. This is when they do not want to operate in guesswork. At this level, you need to be 100 percent accurate. You declare it, and then you pray it; then it has to happen right there, or everything really gets into a whole different order.

All the rivers—all the waters that—when the river turned to blood, that very hour, the fish died, the rivers stank. Imagine the smell and the odor of this in the nations. The Egyptians could not drink the water, but after seven days, that plague lifted.

Here is the point. When this happens in the third trumpet, it is short-term. We find that it only lasts seven days. It is meant to be a sign. It is not meant as the final punishment. It is meant to wake up the nations. It is actually an act of mercy. All of these judgments are limited in their timeframe. We find that out just even by comparing. As we compare this first plague of Egypt, we find out there is a timeframe on it.

FOURTH TRUMPET (LIGHT, ENERGY): DARKENING A THIRD OF THE LIGHT

Roman numeral VI. Coming to a conclusion here. Fourth trumpet: the darkening of a third of the light. Rev. 8:12, “The fourth angel sounded: And a third of the sun was struck.”

Again, there is that violent, aggressive language. I am assuming it was struck by an angel, by the power of the Holy Spirit. Probably using angelic agency, but it is in response to the prayers of the saints, which are then only following divine initiative. It is His plan that we are participating with, just like Moses was. Moses did not come up with the idea. God told him the specifics and the timing and how to release it.

The Lord wants His Church involved. He wants the saints involved in this. A third of the sun was struck. That word, “struck.” It strikes me. I am not playing with words there. I am saying, “Whoa. The sun is struck. That is intense.” A third of the moon and a third of the stars—so a third of them were darkened. “A third of the day did not shine and likewise a third of the night did not have lights in it” (v. 12, paraphrased).

Paragraph A. The fourth trumpet destroys light and heat—a third of the sun, moon, and stars. Again, this is a supernatural work of the Holy Spirit. This is not just an eclipse that happens that in the farmer’s almanac and already planned twenty years in advance—“Here it comes.” No, this is a supernatural act of God, just like the plagues of Egypt. It reduces a third of the daylight, the moonlight, and the starlight. It will affect heat, health, agriculture, navigation, and many other things.

It will throw the world into chaos, but it is still just a warning. It is a third. Because we are going to find out in the fifth bowl, some months down the road, that it becomes totally dark in the Antichrist kingdom.

WARNING OF MORE INTENSE JUDGMENTS TO COME

Paragraph C. The reduction of light is a warning that there is a more intense judgment that is yet to come. God is speaking to the nations: “Repent.” Here is what He is telling them. By diminishing the natural light, He is shouting from heaven, warning them to no longer refuse spiritual light. They have been refusing the light that He is sending in His Son, and He is saying, “I am turning the natural lights off to wake you up. To show you that you are casting off the light I am giving you.”

Paragraph D. This clear, prophetic message that the forerunners will pronounce cannot be explained away by the scientists, and the Antichrist, who has been solving these international problems cannot solve this problem

I can imagine the panic in his courts: “Okay, you have supernatural power, you have miracles. You say they are following a false God, the Christians—how are they messing with the sun? Can you fix it?” He will not be able to fix it.

THE FOURTH TRUMPET CORRESPONDS WITH THE FIFTH BOWL AND THE NINTH PLAGUE

We will end with this. Paragraph E. The fourth trumpet corresponds with the fifth bowl and the ninth plague. Exodus 10. We read Exodus 10 to get insight into the fourth trumpet and the fifth bowl. Whatever God did once, it is a pattern. There is information in it that gives us hints as to how He will do it when He does it in fullness at the end of the age.

Exodus 10:21: “Over the land of Egypt, darkness which may even be felt.” That is interesting. This darkness will have power in it—demonic power. Demons will be moving. It will be darkness that even the unbelievers can feel the power of in a negative way. In the fifth bowl, it says they are in anguish and pain when the darkness comes, because demonic activity will be enhanced in this darkness. It will not just be a natural darkness where the light is diminished.

It will have a spiritual dimension of torment in it. If they think that is bad, that is where hell is, and the Lord is trying to wake them up before they step over that line. This is a prophetic warning about hell, because it is going to be one-third light diminished. In the fifth bowl, it will be totally light diminished, but there is still a chance. There is chance for people to say, “Wait. Wait a second,” because they have not stepped over the line. The reprobates who have taken the mark of the beast have stepped over. There will be others in the nations who are still being saved at the time. This is the Lord bringing the reality of hell to their front door to show them while they still have a chance to make a difference. This is the love of God.

There was thick darkness in all the land of Egypt for three days. They could not see one another. They could not rise from their place for three days. It was so dark that they could not see their hands in front of their faces. Look at this. How does this work? I do not know, but I like it. The children of Israel had light. How does God bring darkness over a nation but the slaves have light? I like it. Amen.



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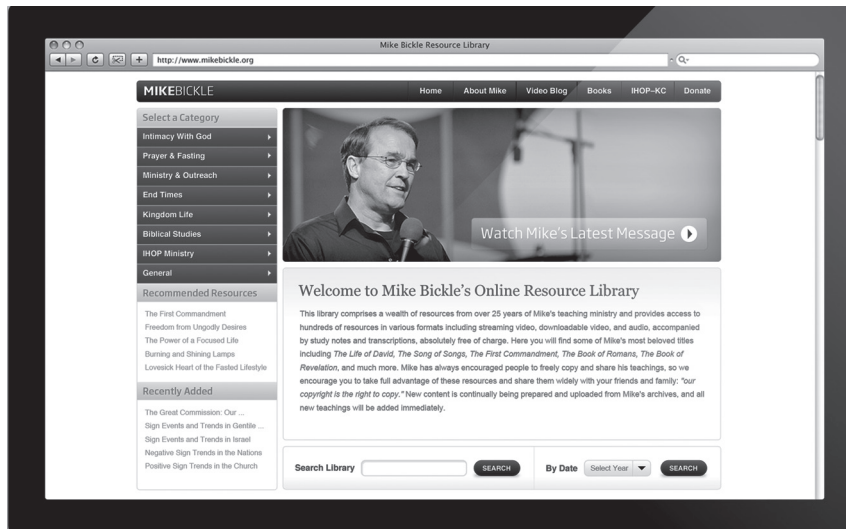
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