

Chapter 24: God's Judgement by Impacts in Scripture

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Abstract

Figurative language: idioms, metaphors, and word pictures often have their origin in an historic event or idea. Throughout the Old and New Testaments phrases recur suggesting astral impacts beyond the expected use of the agrarian, pastoral cultural framework of historic Palestine. If earth impactors played a significant part in the Flood, it is reasonable that a cultural memory persisted that had a religious base and Scripture might reflect that memory while secular literature might not. Looking at the genesis of phrases like "mountains thrown into the sea" with "fire" and "trembling" and "destruction," "pits opening" and "river valleys splitting mountains", these phrases may not require interpretation in an impactor context, but will make more sense in this connection.

Introduction

As creationists, we consider the Bible as the ultimate historic account for the Flood. If impactors were a significant part of the Flood, we would expect somewhere in scripture to find some mention or at least allusion to them. The Bible is not a modern geologic treatise, so we do not expect to find words like "meteorite," "asteroid," or even "impactor." But, we do find such vivid images as "raging of the deep" seas and "lifting it up on high" stirring up the waters with "the horses of God's chariot," or casting "hot coals" or "mountains" or even "stars" on the land and sea.

In our day of global media awareness, we need to recognize the more local experience in former centuries. The Israelites were an agricultural and pastoral nation, not sea people. Solomon had to hire seamen from Tyre during his reign. About a hundred years after that, when Jonah wanted a ship it was probably Phoenician, because as a Jew, he was a foreigner to the sailors. The Jewish nation was never overly familiar with the sea so how did they write so convincingly about its raging? A nineteenth century Midwestern American farmer would be expected to write in visual images about the flat Midwest, and an Outback, Australian sheepherder would be expected to write in images of the desolation and spectacular emptiness. We praise David, the shepherd, for writing in such vivid shepherdly images in Psalm 23. And English teachers praise Melville for writing vividly about the sea in *Moby Dick* because he sailed on a whaling vessel. From where did the prophets get their vocabulary of the deep sea's activity?

Concerning the "eternal mountains scattered" and "splitting with rivers" and "everlasting hills sank low," where did these references to the land originate? The prophet does not see rivers slowly eroded a path, or mountains "grow" scattered or low, but they were suddenly "split" and "sank low." There is a suddenness that does not fit with the general sense of geologic processes, and I propose we need to look for mechanisms in the Flood's "surging of many waters" caused by impacts which account for the "splitting of the earth with rivers," (Revelations 8:1-12), scattering and writhing of the "eternal mountains," and the "everlasting hills sank low."

Certainly, God showed visions to the prophets, but visions do not provide vocabulary. The prophet never experienced an "everlasting" mountain thrown into the sea. Was he writing from the nation's collective memory of Noah's Flood?

When confronted with an unfamiliar image in a passage of prophecy, commentators often look for a symbolic interpretation. They do so with the image of "a mountain being cast into the sea" as a form of judgement. It seems an impossible literal task, so mountains are equated symbolically to a city or nation, typically Jerusalem or Babylon (Matthew 2018, Walker 2018). But, considering an original historic reference comparing the judgement to the Flood, might the word picture of "mountain," "star," or "coals" be surrogate terms for impactors?

Judgement on men and angels

Our God loves justice and righteousness, desiring those traits in His creations: men and angels. Assuming the "sons of God," referred to in Genesis 6:2, speaks of angels, somehow angels and man came together attempting to thwart God's purpose of bringing a Redeemer, His Son, into the world. My purpose is not to analyze how that was done, but the Flood was precipitated by that action. We want to recognize that the Flood was not a judgement on only men, but involved a purging of all creation --the planet, animals, man, and angelic host. The animals, plants, rocks, and angels did not experience merely collateral damage, but a specific destruction designed by God to accomplish His purposes (Genesis 6:13) to put His creation back on track to receive the provision of a Savior (Romans 8:22).

The most obvious account of impactors in scripture is Revelation 8, but several passages in the Old Testament and the Gospels preceded that. John saw the revelation vision of the end times, but does his vocabulary reflect familiarity with a related historic occurrence? Were Jesus and the prophets using a memory of God's destruction in the Flood to relate how He was once more going to judge men and angels? And, did part of that cultural memory stem from a shepherd boy turned king who had several things to say about God's judgement in a Flood? Impactors are directly related to God's dealings with unrepentant angels, and by inference, the leaders amongst man, the Nephilim. Man is not alone in God's creation, and God is regularly concerned about the affront to His righteousness by Lucifer and his host, as He is about those whom He would use to punish His people.

1: Revelation 8: 1-12

Revelation 8: 1-12

A ¹When the Lamb opened the seventh seal, there was silence in heaven for about half an hour. ²Then I saw the seven angels who stand before God, and seven trumpets were given to them. ³And another angel came and stood at the altar with a golden censer, and he was given much incense to offer with the prayers of all the saints on the golden altar before the throne, ⁴and the smoke of the incense, with the prayers of the saints, rose before God from the hand of the angel. ⁵Then the angel took the **censer and filled it with fire** from the altar and **threw it on the earth**, and there were peals of **thunder, rumblings, flashes of lightning, and an earthquake.**

B ⁶Now the seven angels who had the seven trumpets prepared to blow them.

⁷The first angel blew his trumpet, and there followed **hail and fire, mixed with blood**, and these were thrown upon the earth. And a **third of the earth** was burned up, and a **third of the trees** were burned up, and all green **grass** was burned up.

C ⁸The second angel blew his trumpet, and something like a great **mountain, burning with fire**, was thrown into the **sea**, and a **third of the sea became blood.** ⁹A third of the **living creatures in the sea died**, and a third of the ships were destroyed.

D ¹⁰The third angel blew his trumpet, and a **great star** fell from heaven, blazing like a **torch**, and it fell on a third of the **rivers and on the springs of water.** ¹¹The name of the star is **Wormwood.** A third of the waters became wormwood, and many people died from the water, because it had been made bitter.

E ¹²The fourth angel blew his trumpet, and a third of the sun was **struck**, and a third of the moon, and a third of the stars, so that a **third of their light might be darkened**, and a third of the **day** might be kept from shining, and likewise a third of the **night.**

1A Fire is a recurring theme for God's judgement: "For he is like a refiner's fire..." Malachi 3:2 (All references are ESV unless otherwise noted), "like" a refiner's fire, to destroy or separate out the dross; a judgement on evil. The angel had to place burning coals in the censor to get the judgement fire of God and "throw" it on the Earth; this description is an active, metaphorical picture of flaming impactors being called by God to strike the Earth. Thunder with lightning, rumblings with earthquakes are expected occurrences with impactors.

1B The first impactors were small and scattered, like burning coals from the censor, mixed with blood. The sudden occurrence of blood is a recurring judgement since the first plague of Egypt. A logical question, is it physically vertebrate blood, the separated plasma and globules of platelets and blood cells like a corpse would produce, or hematite (red iron oxide) suspended in a watery solution would result from an impact's vapor cloud? If the coals from a censor are figurative, the associated "blood" may be figurative also.

The third of earth with trees and grass that are consumed may reflect a third of the Earth or a third of the land area that the fire landed on. If the impacting "coals" were arriving from one direction in space, this may refer to the approximately one-third of the planet exposed to that direction of space at one time. Because trees and grass were named, it implies the impactors struck land, but a third of the Earth might have involved more than a continent's width.

1C Throwing a mountain into the sea suggests the smaller coal size impactors were followed by a much larger body impacting in the sea, turning it as red as blood in color, and spreading death to one-third of marine life. This could be the visual image of a sea red with hematite that would color all of the sediments in that water forming red beds

1D Lastly, an impactor the size of a star fell. The progression of size from hail, to mountain, to star suggests there was a concept that stars were bigger than mountains. This star was named "bitter" probably because of the bitterness of trouble it produced. As large impactors penetrate past the MOHO and bring up mantle rock as mascons. Certainly some of that rock will include bitter salts which would condense and both flavor and poison the water supply. One common mineral would be potassium chloride (sylvite) which has a bitter taste and is toxic in concentration.

"Blazing like a torch" might be better translated as the KJV (1976) does, a "burning lamp," not that it "blazed freely" like a torch. Friction would cause an impactor to glow like a lamp. The same word is used throughout, and each of the burning impactors could be referred back to the refining fire from the altar.

The Earth had continued to rotate so that the impactor had again landed on a landmass containing rivers and springs. Since our globe is arranged in four unequal quarters, one broad and one narrower continent, and one broad and one narrower ocean, the three impactors could easily involve three-quarters of the globe in a single rotation, those quarters being both continents and the intervening Atlantic Ocean. As God stated, the purpose was not to destroy the total world as it was in the Flood (Genesis 6:13 "I will destroy them with the earth."), but to put man and angels on notice.



1E Sun, moon and stars were "struck." An alternate phrasing would be "strongly affected" from the observer's view point. As both day and night are cited with the luminaries, we might recognize that the physical structure of them was not affected by

this trumpet as much as the ability of their light to reach the earth's surface. Their light was diminished by a third as the smoke from the burning impacts and their destruction filled the sky.


Although John may not have fully recognized what he was viewing in the trumpet judgement of Revelations 8: 1-12, he does give a clear description of what a series of impacts would look like as the Earth continued to rotate. The cloud of bodies headed for the Earth might start out with many small impactors leading up to the major large bodies. They would not land all at once, but continue for an appointed time period, accompanied by thunder, rumblings, lightning, and earthquakes. They would appear as though they were burning upon entering the Earth's atmosphere, and on impact they would produce geologic precipitates that would affect most of the globe, and their smoke would seriously darken the sky.

When we consider an impact today, these types of conclusions seem obvious to us. We have used telescopes to see beyond our atmosphere; a luxury John did not have in the first century. He saw the vision, but that does not explain his familiarity with the imagery. Might he have acquired the descriptive vocabulary from an historic source?

2: Matthew 24: 29, 37-39


Matthew 24: 29, 37-39


A²⁹ **Immediately** after the distress of those days
 “the **sun will be darkened,**
 and the **moon will not give its light;**
 the **stars will fall from the sky,**
 and the **heavenly bodies** will be **shaken.**”



B³⁷ **As it was** in the **days of Noah**, so it will be at the coming of the Son of Man. ³⁸ For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; ³⁹ and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the **coming of the Son of Man.**

2A In the context, Jesus is talking to His disciples, including John, about the last days. Jesus gives a broad summary of Revelation 8, except He uses plural for “stars” and included the “heavenly bodies” with what will be affected. He includes the other planets being struck or just being dimmed by smoke in the atmosphere.

2B “As it was in the days of Noah...” We can assume the need for judgement is the same, and He says the *sudden* onset of the judgement is the same. With the consistency of description in Revelation 8, we can conclude that John was also using the vocabulary of sudden judgement from the days of Noah.

3: Matthew 21: 18-22

Matthew 21: 18-22

A¹⁸ **In the morning**, as he was returning to the city, he became hungry.¹⁹ And seeing a fig tree by the wayside, he went to it and found nothing on it but only leaves. And he said to it, “May no fruit ever come from you again!” And the fig tree withered at once.

B²⁰ **When the disciples** saw it, they marveled, saying, “How did the fig tree wither at once?” ²¹ And Jesus answered them, “Truly, I say to you, if you have faith and do not doubt, you will not only do what has been done to the fig tree, but even if you **say to this mountain, ‘Be taken up and thrown into the sea,’** it will happen. ²² And whatever you ask in prayer, you will receive, if you have faith.”

3A When Jesus confronted the fig tree, that was not fulfilling its purpose, and condemned it, the judgement was immediate. The disciples marveled at the suddenness.

3B When Jesus equates this action with a mountain being “thrown into the sea,” and ties it to the disciple’s faith, he also ties it to an act of judgement. In light of His later statement in Matthew 24, this was not a fantastic event that *could* happen, but an historic event that *had* happened once.

4: Zechariah 14:4-5, Joel 2:31

Zechariah 14:4-5

A⁴On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the **Mount of Olives shall be split in two** from **east to west** by a very wide valley, so that one half of the Mount shall move northward, and the other half southward.

⁵And you shall flee to the valley of my mountains, for the valley of the mountains shall reach to Azal. And you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him.

Joel 2:31

B³¹The sun shall be turned to darkness, and the **moon to blood**, before the great and awesome day of the LORD comes.

4A The first three verses set Zachariah 14 as discussing the last days. If no tradition existed of the form of God’s judgement, why would he refer to a valley while John referred to multiple impactors? One of the results of a sizable impact is a release-wave valley. This could be very like the Unaweep Valley, Colorado (Figure 1.3). From the account, this suddenly appearing valley would run “east and west,” meaning the impactor would have to strike either significantly north or south of Israel on one of her enemies. Additional chaos in the area would make a release wave valley a place of relative stability.

4B The sun turned to darkness and moon turned to blood is repeated in Revelation 8: 7 and 12, and ties the two accounts together suggesting both knew of the historical antecedent to these events.

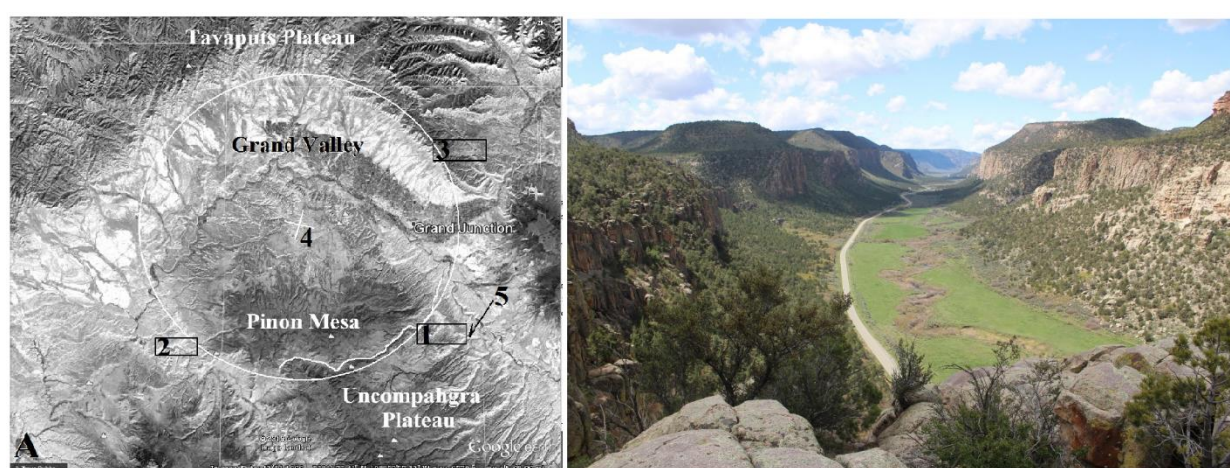




Figure 24.1: Unaweep Canyon (A) Google Earth, with Grand Valley, mid upper, and Unaweep Canyon indicated by white line just inside the circle, dividing the Uncompahgre Plateau, Colorado, USA. (B) Photo of Unaweep Canyon showing the typical U-shape of a release wave valley. (Figure 1.4 and 1.6, (B) Image by Karen Hartley, sharinghorizons.com.)

5: Habakkuk 3:1-16

Almost 700 years before John wrote the book of Revelation, the prophet Habakkuk used similar imagery in his writing. Some believe that Habakkuk 3 is some type of liturgical poem or psalm based on the term, “Shigionoth,” used in verse 1, and uses descriptive visual images.


Habakkuk 3: 1-16


A ¹**A prayer of Habakkuk** the prophet,
according to Shigionoth.
²O LORD, I have **heard the report of you,**
and your work, O LORD, do I fear.
In the midst of the years revive it;
in the **midst of the years make it known;**
in **wrath remember mercy.**
³God came from Teman,
and the Holy One from Mount Paran. *Selah*
His splendor covered the heavens,
and the earth was full of his praise.
⁴His brightness was like the light;
rays flashed from his hand;
and there he veiled his power.

B ⁵**Before him** went pestilence,
and plague followed at his heels.
⁶He 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.
⁷I saw the tents of Cushan in affliction;
the curtains of the land of Midian did tremble.

C ⁸**Was your wrath** against the rivers, O LORD?
Was your **anger against the rivers,**
or **your indignation against the sea,**
when **you rode** on your horses,
on your **chariot** of salvation?

D ⁹**You stripped** the sheath from your bow,
calling for many arrows. Selah
You split the earth with rivers.
¹⁰The **mountains** saw you and **writhed;**
the **raging waters** swept on;
the **deep** gave forth its voice;
it **lifted its hands on high.**
¹¹The sun and moon stood still in their place
at the **light of your arrows as they sped,**
at the **flash of your glittering spear.**
¹²You marched through the earth in fury;
you threshed the nations in anger.
¹³You went out for the salvation of your people,
for the salvation of your anointed.

E **You crushed** the head of the house of the wicked,
laying him **bare from thigh to neck. Selah.**
¹⁴You pierced with his own arrows the heads of his
warriors,
who came like a whirlwind to scatter me,
rejoicing as if to devour the poor in secret.

F ¹⁵**You trampled the sea with your horses,**
the **surging of mighty waters.**
¹⁶I hear, and my body trembles;
my lips quiver at the sound;
rottenness enters into my bones;
my legs tremble beneath me.
Yet I will quietly wait for the day of trouble
to come upon people who invade us.

5A The prophet had heard a report about God's wrath and was in fear. He implores God to remember mercy, but still, the message of God's workings needed to be heard. The mention of Teman and Mount Paran suggest Habakkuk had in mind the experiences with God in the wilderness wanderings during the exodus from Egypt towards the south. At first, the next descriptive phrases seem to relate to this period when the Shekinah glory would occasionally be seen with "rays flashing from his hands." But, the pestilence and plague of verse 5 do not find specific examples during those wanderings.

5B When God "measured the earth," He had taken stock of all the nations, and they should tremble recalling the events being considered. God "shook the nations," not only the people, but also the mountains and hills that everyone had considered permanent. That movement was not part of the wilderness experience, but is part of impactors. The prophet said God had acted in this manner from "everlasting." The prophet was thinking of an event in the distant past and saw people far away from him tremble as they recognized God's everlasting actions.

5C The "rivers," twice spoken of, could be the Tigris and Euphrates and their surrounding Babylonian empire, but the author extended God's judgement to involve the sea and general great waters. This is not a part of his cultural setting. Solomon had to hire seamen from Hiram (I Kings 9:27), King of Tyre. But that was about 250 years previously. Where did he borrow it from? Is the account of the waters part of the previous images from the crossing of the Red Sea in the migration out of Egypt, when Pharaoh's army got drowned? Maybe not the Tigris and Euphrates as he has extending it to a larger view of God's judgement on all the nations (vs.6) when the "eternal mountains were scattered" and "everlasting hills sank low" by the Flood waters. Was there a more extensive visual memory of Flood events in that day?

5D Is the author just being metaphorical or using hyperbole? The view is a larger image of the globe, and the destruction seems to originate in the arrows from the Lord's bow. [Interestingly, David speaks of God's flaming arrow of Judgement, Psalm 29: 7.] Geologically, we think of rivers slowly eroding their paths into the mountains. Here the **waters are coming to the mountains as the** Lord of Host arrived in His chariot with the horses stirring up the water **at their feet**, the arrows from His bow splitting the earth with rivers and causing the mountains to writhe in fear or anticipation, yet the raging waters swept on, and the waves of the sea were lifted up on high. His arrows of judgement were not restricted to the earth as the sun and moon stood up and took notice of the "light" and "flash" of arrow's flight and landing. Were these the bright flashes from God's hands in vs. 4? If the prophet were thinking of the Flood in these verses, the waters were definitely assisted, or sped on their way, by God's arrows of impactors.

The burning of the hail, mountain, and star that will descend on the earth in Revelation's judgement bears similarities. Except, unlike the impacts of Revelation, these were not limited in their scope. God "marched through the earth in fury" and "threshed the nations in anger." Of course the Flood judged *all* of the nations and flooded *all* of the earth.

In light of the first two chapters of his book, Habakkuk was calling for the salvation of his nation, God's anointed people, as Satan tried to destroy them, and he compared that destruction to the breeding of the Nephilim as Satan tried to thwart the salvation of the promised seed of Adam that would "bruise Satan's head," Genesis 3:15.

5E "He would crush the head of the house/ dwelling place (Earth)" not the head of Satan, himself. Satan still awaits his ultimate defeat. "Laying him bare from thigh to neck" may have been an idiomatic phrase for laying an enemy out naked to his shame, but it might also speak to God's destruction in the Flood of the sin controlled world, showing Satan's nakedness. He might rule the earth, but he could not protect it from God's judgement. He wanted to make himself as God; he was shamed into his place by the Flood, but a death blow to his head will not come until the end of time. Here Habakkuk seems to be looking beyond the conquering Chaldeans to the "head of the house." Although Satan is not the origin of all sin, he is the symbolic "head of the house," and he and his warriors, (other fallen angels), will be defeated.


The verbs of Habakkuk's three chapters show the three timeframes: chapter one is mostly in the present tense. The evil enemy is wasting them. Much of chapter 2 is future tense, I will judge them. But, most of chapter 3 is past tense: "You crushed," "Laying him bare," "You pierced." While Habakkuk is talking about things he would like to see happen to the conquerors in the future, he is thinking in terms of what God has already wrought in the past, so obviously God can repeat that action.

5F Chapter 1:8-9, the pride of the Chaldean army was their horses, horsemen and chariots, and yet, though they "come for violence," "faces forward," "gather captives like sand" they are no match for the horses of the Lord that trample the sea. This is the second mention of the Lord's horses in this chapter, as He comes in judgement causing the mighty surging of the waters. This is the motivation for the prophet's trembling and quivering lips. It is as if the prophet needs to emphasize the raging waters and the cause for the raging and connect it to the Lord of Judgement.

We might assume God showed Habakkuk the Chaldean's destruction in a vision, but he was careful in his first two chapters to separate God's answers from his questions. In 3:1, he said the destruction was his prayer. He was writing from his experiences or the nation's collective memory of what God could do.

6: Isaiah 24: 1, 17-23

The timeframe of Isaiah 24:1, 17-23 is almost a hundred years before Habakkuk but 800 years before John's Revelation. For us today, how many cultural references do we share with the Middle Ages, the 1300's?

Isaiah 24  **A**¹ Behold, the LORD will empty the earth and make it desolate, and he will twist its surface and scatter its inhabitants.

B¹⁷ Terror and the pit and the snare are upon you, O inhabitant of the earth!
¹⁸ He who flees at the sound of the terror shall fall into the pit, and he who climbs out of the pit shall be caught in the snare.

D²¹ On that day the LORD will punish the host of heaven, in heaven, and the kings of the earth, on the earth.
²² They will be gathered together as prisoners in a pit; they will be shut up in a prison, and after many days they will be punished.

C For the windows of heaven are opened, and the foundations of the earth tremble.

¹⁹ The earth is utterly broken, the earth is split apart, the earth is violently shaken.

²⁰ The earth staggers like a drunken man; it sways like a hut; its transgression lies heavy upon it, and it falls, and will not rise again.

E²³ Then the moon will be confounded and the sun ashamed, for the LORD of hosts reigns on Mount Zion and in Jerusalem, and his glory will be before his elders.

6A The word used here for “earth” is also used for the “land.” So, “empty the earth and make it desolate” could refer to God’s destruction of Israel and sending them into captivity, considering the intervening verses, 2-16, that talk about events associated with the period of conquest. I propose this verse has a dual reference, specifically because it references “twist its surface,” which literally translates “surface turned upside down” seeming to reference the actions of verses 17-23.

If we consider a dual reference for these verses, only twice will God make the whole earth empty and desolate. One will be at the end of time when He judges all people, and the first time was the Flood. One of the purposes in the Flood was to “destroy the earth,” Genesis 6:13 (turn the surface upside down), and impactors would do that.

6B Pits are mentioned, but prior to modern warfare and dynamite, pits had to be manually dug, except where meteors landed. I postulate enough impactors struck to cover the ground with pits. Of course, “pits” could only be metaphors for calamities, except the “windows of heaven” are mentioned.

6C “Windows of heaven are opened” makes this time sound like a duplication of Genesis 7:11-12 and 8:2, but the word translated here as “heaven” only means “aloft/ high” not “the heavens.” Maybe Isaiah wanted to show the event is *like* the Flood, but not exactly the same?

The earth trembles to its very foundation. It is broken, split apart, violently shaken, staggers, and sways. Someone, like Noah, who lived through the Flood, would use all of these descriptive words to describe what he felt and observed.

These verses are very important because they directly connects the terror, pits (Figure 15.2), and snares with a cause-- the opening of the windows of heaven.

6D Punishment of the “host of heaven” and “kings” are involved here. These verses could be a reference to the Nephilim judgement. The Nephilim were destroyed by the impacts, represented by the pits produced, and the angels were shut up awaiting their punishment (“after many days”) in the final days (II Peter 2:4, Jude 1:6).

6E Then “the moon will be confounded and the sun ashamed.” The purpose of the Moon and Sun is to give light to the night and day (Genesis 1: 17), and they were darkened by the impacts that are cast on the Earth in the Trumpet Judgements (Revelation 8: 1-12) making this a comparison with the final judgement. Isaiah is comparing the two great emptyings of the Earth with the emptying of the land of Israel in the captivity.

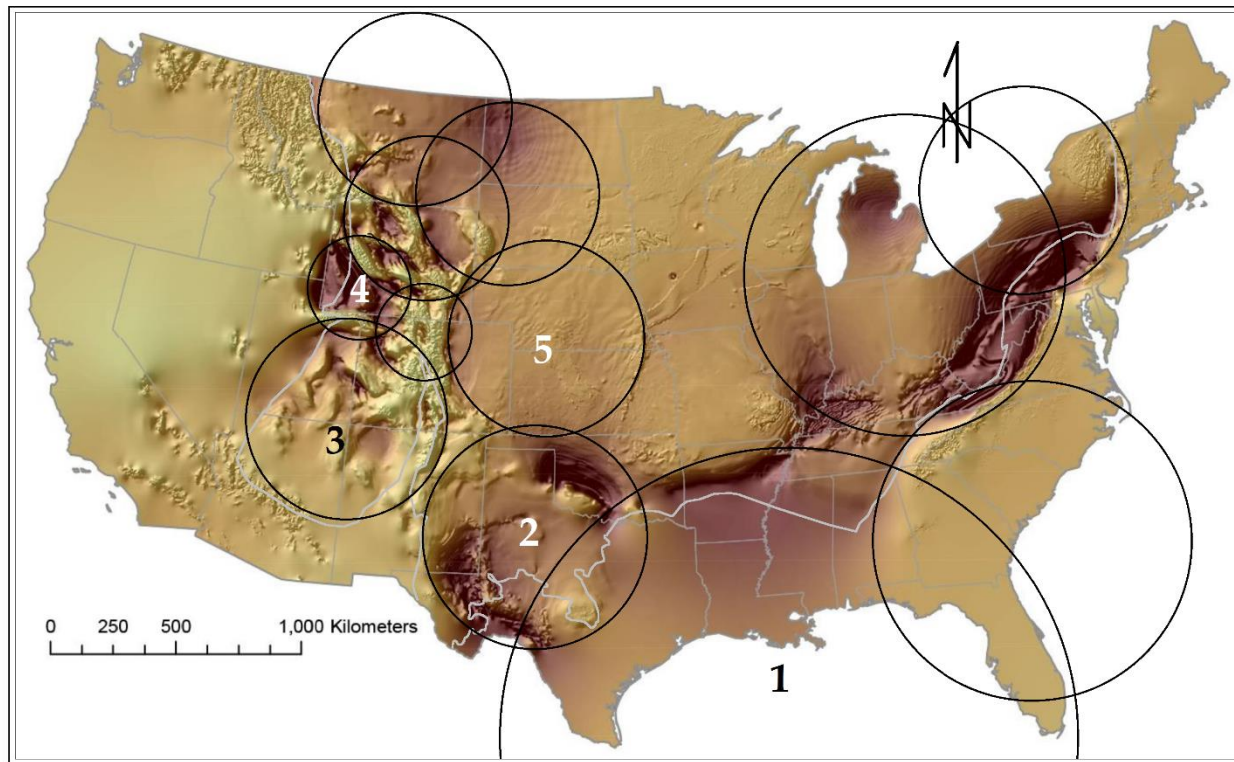




Figure 24.2: Map of top of Great Unconformity/ Pre-Cambrian surface in U.S.A., showing a small number of the crater pits, “depositional basins,” formed by impactors. 1. Gulf of Mexico, 2. TONCK, 3. Four Corners, 4. Green River, and 5. Maka Luta. (Area inside gray line is unconformity data from Marshak et al, 2017 used by permission.)

7: Psalm 18: 4-17


Psalm 18:4-17


A⁴ **The cords of death** encompassed me; **C**⁹ **He bowed the heavens** and came down;
the torrents of destruction assailed me; thick darkness was under his feet.
⁵ the **cords of Sheol** entangled me; ¹⁰ He rode on a cherub and flew;
the snares of death confronted me. he came swiftly on the wings of the wind.
⁶ In my distress I called upon the LORD; ¹¹ He made darkness his covering, his canopy
to my God I cried for help. around him,
From his temple he heard my voice, thick clouds dark with water.
and my cry to him reached his ears.

B⁷ **Then the earth reeled and rocked;**
the foundations also of the **mountains**
trembled
and **quaked**, because he was angry.
⁸ Smoke went up from his nostrils,
and **devouring fire** from his mouth;
glowing **coals flamed** forth from him.

D¹² **Out of the brightness** before him
hailstones and coals of fire broke through
his clouds.
¹³ The LORD also **thundered in the heavens,**
and the Most High uttered his voice,
hailstones and coals of fire.
¹⁴ And he sent out his arrows and scattered them;
he flashed forth lightnings and routed them.

E¹⁵ **Then the channels of the sea were seen,**
and the foundations of the world were laid bare
at your rebuke, O LORD,
at the blast of the breath of your nostrils.

¹⁶ He sent from on high, **he took me;**
he drew me **out of many waters.**

¹⁷ He rescued me from my **strong enemy**
and from **those who hated me,**
for they were too mighty for me.

7A David was fleeing from Saul, but he saw his flight for what it was; Satan was endlessly trying to destroy the coming Savior who would descend from David and terminate Satan's reign on the Earth. As prior to the Flood, God, from His heavenly dwelling place, heard the cry of His creation for their Creator and stepped in to disentangle His creatures from the "cords of Sheol." And, David sees his salvation in the same terms as he saw God's salvation through the Flood.

7B As far as David was concerned, he was describing God's judgement in the Flood. The Earth was reeling and rocking, the everlasting mountains trembling and quaking, with God providing a "devouring fire," a refining fire-- the same image we see in Revelation 8 with coals and mountains and stars falling. Fire would definitely be a result of impactors.

7C God "bowed the heavens" and shrouded them in smoke so that the earth would not be destroyed by His mere physical appearing (Exodus 19:18). What does it take for the natural world to accommodate the Eternal Godhead? He stretched/ bowed the heavens to make it accommodate Him. He rode on a flaming cherubim, Psalms 104:4.

7D Coals, mountains, and stars are also His flames of fire. David is using the same images as John, and David was 1000-1100 years before John. I do not think in these images when I seek the Lord's salvation. Was it because David and John shared a greater literary history of the Flood than Moses offers in Genesis?

7E Most Flood models deal with a flooded planet, but David says the "channels of the sea were seen and the foundations of the world were laid bare" while the planet was covered with water. He says that both were visible. Figure 15.3 shows one impactor whose up-thrusting annulus defines three shorelines, the "foundations," of the continent.

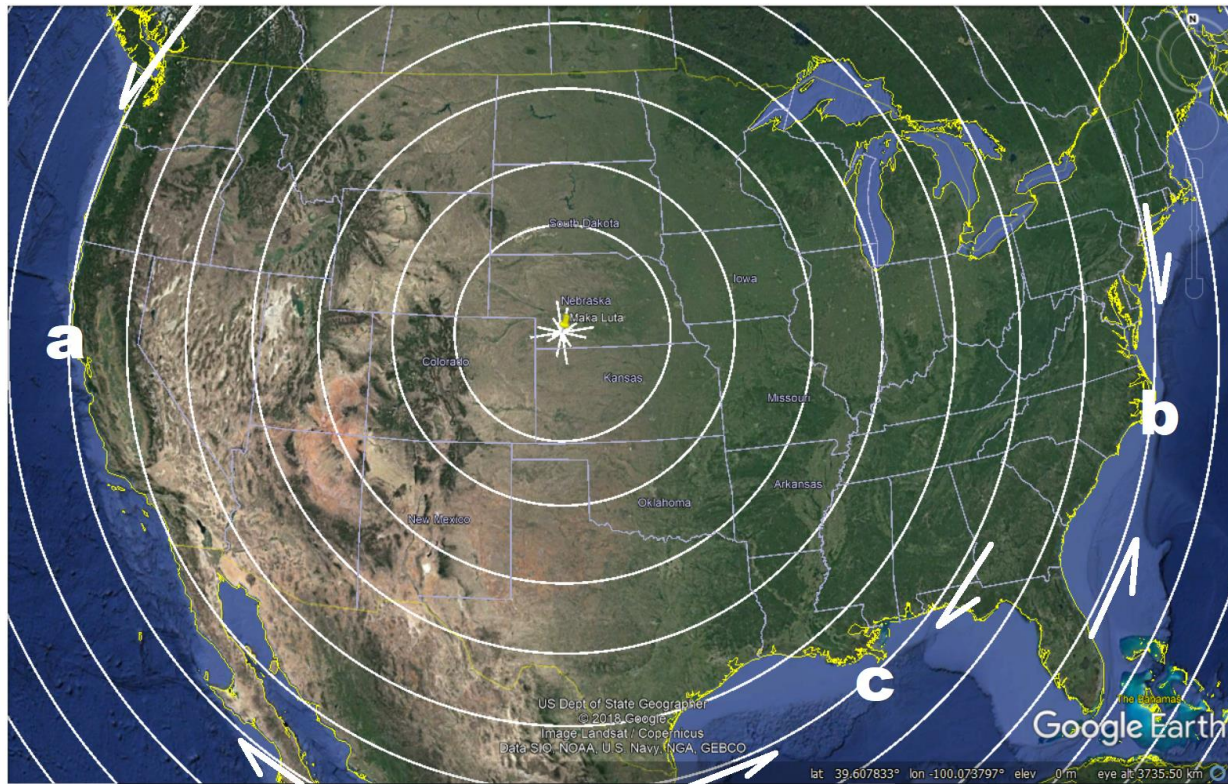
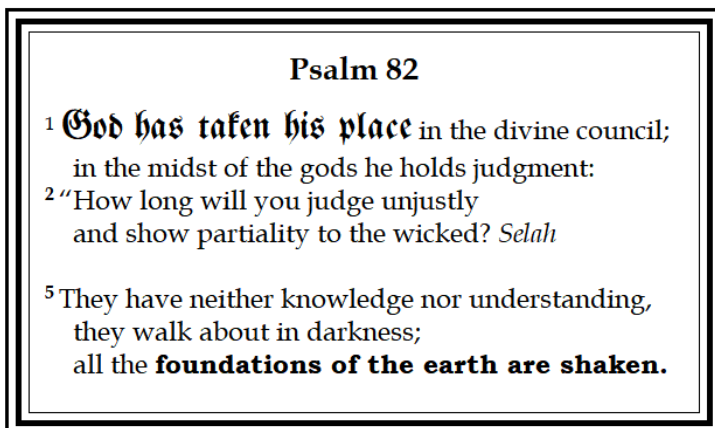


Figure 24.3: Google Earth image of Maka Luta (figure 2, #5). The annulus defines the foundations/ continental shelves for (a) the West Coast, (b) the East Coast, and (c) the Gulf of Mexico of North American. (2018, 39.607833°N, -100.073797°W, accessed 20 December 2018.)

8: Psalm 82: 1-2, 5



In a rare glimpse inside a heavenly court room where “gods” set in condemnation before God as He recites their failing, Psalm 82 says, because of their actions “all the foundations of the earth are shaken.” Not covered with water, or filled with fire and smoke, although we have seen that is true in other places, but the very foundations of the earth/ continental shelves are shaken. If we are not going to believe this is pure hyperbole or metaphor, it would take quite a large force. That force would be consistent with impacts.

9: Psalm 29

❧ Psalm 29 ❧

<p>A ¹ Ascribe to the LORD, O heavenly beings, ascribe to the LORD glory and strength.</p> <p>² Ascribe to the LORD the glory due his name; worship the LORD in the splendor of holiness.</p> <p>B ³ The voice of the LORD is over the waters; the God of glory thunders, the LORD, over many waters.</p> <p>⁴ The voice of the LORD is powerful; the voice of the LORD is full of majesty.</p> <p>⁵ The voice of the LORD breaks the cedars; the LORD breaks the cedars of Lebanon.</p>	<p>C ⁶ He makes Lebanon to skip like a calf, and Sirion like a young wild ox.</p> <p>⁷ The voice of the LORD flashes forth flames of fire.</p> <p>⁸ The voice of the LORD shakes the wilderness; the LORD shakes the wilderness of Kadesh.</p> <p>D ⁹ The voice of the LORD makes the deer give birth and strips the forests bare, and in his temple all cry, "Glory!"</p> <p>¹⁰ The LORD sits enthroned over the flood; the LORD sits enthroned as king forever.</p> <p>¹¹ May the LORD give strength to his people! May the LORD bless his people with peace!</p>
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9A The Psalm is not addressed to the Lord, but about the Lord. It is addressed to the "heavenly beings"/ mighty-son. Assuming, Jehovah includes the portion of the Godhead called the Son, Jesus, we must assume an angel ("sons of God") is being addressed. Because he is mentioned as a "mighty" son, I will suggest a specific angel, Lucifer, because he is commander of other angels. He is being instructed to give Jehovah glory and strength, which Lucifer refused to do when he said, "I will be like the most High (Isaiah 14:14)."

9B "Voice of the Lord" is used 7 times in the psalm. The words are a reminder of the creating phrase of Genesis 1, where "God said, let there be..." This phrase is used 8 times in Genesis 1 and speaks of His great creative power, which needed no other source. But in Psalm 29, God thunders at His enemies in judgement. (I Samuel 2:10 uses similar language. Not physical thunder but with anger and judgement in His voice.) And, His resulting action is *upon* many waters. The "voice of the Lord" is the causative action; it "thunders" *upon* the waters.

The largest trees that David was familiar with, the cedars of Lebanon, were great enough to provide the beams of his palace and Solomon's temple. But, whatever Jehovah did shattered these trees.

9C As the mighty cedars were shattered, from the snow covered peak of mount Sirion of Lebanon on Israel's northern border to Kadesh in the southern wilderness of the Dead Sea, David's entire world, and, by extension, the entire Earth, was involved. Preferring KJV in verse 7, the voice of Jehovah "divideth the flames of fire." "Flame" not only denotes the burning, but also refers to the "head" of a spear, the piercing part. Blazing spears are acting upon, piercing, the many waters, and we can reason from their still burning that the waters did not quench them. "Divide" is the same word for the priest dividing the sacrifice, each portion for its specific use. Not that we want to appeal unnecessarily to a miracle, but the "flames of fire" did not land where they wanted, but where the voice of the Lord directed them "over many waters." Jehovah makes the whole Earth shake and skip, pierced with flames of fire.

9D This is a verse which has experienced very diverse explanations. The "deer gives birth" means, some say, that all of the animals are in great pain and distress as in childbirth. But, the animals, unlike man, were not promised pain in childbirth, so they were in pain as it *might* be in childbirth. I believe this may express the greatest distress David could reference for animals.

"Strips the forest bare" says the same about the plant life. Together these statements reference that all life outside the Ark was destroyed. But what brings the spears of fire, the pain and destruction?

"Sitting" denotes resting on "the merits of." Caesar sat on his reputation as conqueror of Britain; Washington sat on his leadership of the Revolutionary War's army; Jesus sat on His resurrection as Redeemer; and Jehovah sat on His sending of the Flood/ "Mabbul," (the word used in Genesis to refer to the deluge of Noah's Flood. This is the only use of that word to not be recognized as referring to the Flood, and I believe it does). The Mabbul, Jehovah's display of power over Lucifer, was planned to bring the world temporary reprieve from Satan's undue control which would result in some peace when evil was diminished.

Conclusion

Through the first four Trumpet Judgements of Revelation 8, John introduces us to visual language that he used to describe three impacts on the Earth. The first was from a shower of hail, orbicular silica precipitate much like hail's orbicular water-ice structure, and blood, hematite, a red mineral precipitate associated with impact sediments. The last two were mountains and stars falling onto the sea

and land. All three were accompanied by much shaking of the earth and fire. This second clearing of the Earth in judgement, came with great pain to man involving pits and snares and a mountain cast into the sea. Perhaps Jesus's referral in Matthew 24:37-38 to the last days being like the time of Noah had more of a similar series of events than we have previously recognized.

Each of these references to "mountains thrown into the sea" are consistent with a descriptive phrase referring to impactors, as would be expected with a language that had no frame of reference for meteorites, asteroids, and comets.

We only think of the destructive force of the Flood as due to the waters. But, Jehovah's direct judgement on the Earth used "mountains" dropping on the waters with great fire, trembling and shaking, exposing the very foundation of the planet and propelling the water into its destructive and depositional paths.

What was the Flood experience like for Noah and those on the ark? God had promised him that all of those in the ark would come through the experience safely, but that does not imply they would not experience their share of shakes and rolls. What was it like for Noah, constantly hearing the roaring of the waters, looking out those small high windows and seeing the "flaming arrows" of God's judgement glowing through the skies headed towards the focus of God's destruction, the earth? There was a time for God to still the waves, but this was not that time.

The author recognizes this has not been an exhaustive survey of these Scriptures. It has not examined much of the grammar and nuances of translation, nor historical views on their translation. There are others Bible scholars much more capable of doing so. But, I believe it has opened a window of consideration that the Scriptures are not silent concerning impactors, and at least some of the speakers were aware that they were discussing current events in the light of historical observations.

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