escape in each case, while one is smitten)  
**of the earth** (i.e. plainly of the surface  
of the earth, and that, of the cultivated  
soil, which admitted of such a devastation) **was burnt up** (so that the *fire*  
prevails in the plague, not the hail nor  
the blood), **and the third part of the  
trees** (in all the earth, not in the third  
part) **was burnt up, and all green  
grass** (upon earth: no longer a third  
part: possibly because green grass would  
first and unavoidably every where scorch  
up at the approach of such a plague,  
whereas the hardier crops and trees might  
partially escape) **was burnt up**.

**8**.] **And the second angel blew his  
trumpet: and as it were a great mountain burning with fire was cast into the  
sea** (first, by the **as it were**, that which was  
cast into the sea was *not a mountain*, but  
only a burning mass so large as to look  
like one. Then, it was *this mass itself*,  
not any thing proceeding from it, which  
was cast down. So that the introduction  
of a *volcano* into the imagery is quite  
unjustifiable. In the language [hardly in  
the sense] there seems to be a reminiscence  
of Jer. li. 25, “*I will make thee a burnt mountain*.”  
It is remarkable that there  
the *mountain* should be characterized as  
*“O destroying mountain ... which destroyest all the earth*.” compare our ch.  
xi. 18): **and the third part of the sea  
became blood** (so in the Egyptian plague  
the Nile and all the Egyptian waters,  
By the *non-consequence* of the *result* of the fiery mass falling into the sea is again  
represented to us that in the infliction of  
this plague from above, the instrument of  
it is merely described as it appeared (**as it  
were**), not as it really was. So that all  
ideas imported into the interpretation  
which take the *mountain*, or the *fiery*  
character of if, as elements in the symbolism, are departures from the real intent,  
of the description): {9} **and the third part of  
the creatures [that were] in the sea** (not,  
as Elliott, “in the third part of the sea,”  
but in the whole. Nor again must we  
stretch the words “*in the sea*” to mean  
the maritime coasts, nor the islands, nor the  
transmarine provinces: a usage not even  
shewn to exist by the examples cited by him)  
**died** (compare Exod. vii. 17—21), **those  
which have life** (animal souls), **and the  
third part of the ships were destroyed**  
(another inconsequent result, and teaching  
us as before.

We may remark, at the  
end of this second trumpet, that the judgments inflicted by these first two are distinctly those which in ch. vii. 3 were held  
back until the servants of God were scaled :  
“*Hurt not the* **earth**, *nor the* **sea**, *nor  
the* **trees**, *until we have sealed, &c*.” So  
that, as before generally remarked, the  
place of these trumpet-plagues must be  
sought *after* that sealing; and consequently [see there] in very close conjunction with the day of the Lord itself).

**10**.] **And the third angel blew  
his trumpet, and there fell from heaven  
a great star burning as a lamp, and it**