

Exploring Revelation 15A:

An Introduction to the Seven Trumpets

In introducing this subject let us first of all discuss the question, Do the trumpets have a secondary end time application? This view is held by an increasing number of Adventists today. The historic SDA position is that only the seventh trumpet has an end time application. Do the other six trumpets also apply to the time of the end? The following statement is used as authority for this position, "Trumpet after trumpet is to be sounded, vial after vial poured out one after the other upon the inhabitants of the earth." 3 Selected Messages, page 426. See Appendix.

On the basis of this statement it is concluded that the trumpets are yet future. What is the answer to this view? There is no hint whatsoever in the above statement that it is an exposition of the prophecy of the 7 trumpets of Revelation. In fact it appears that the term "trumpet" is used in a general sense of a call to battle in the coming crisis of the church. The phrases used in the full Spirit of Prophecy statement certainly confirm this.

"In this last conflict the Captain of the Lord's host is leading on the armies of heaven and mingling in the ranks and fighting our battles for us. We would lose faith and courage in the conflict, if we were not sustained by the power of God. Every form of evil is to spring into intense activity. Evil angels unite their powers with evil men, they will not yield the last great final contest without a desperate struggle and all the world will be on one side or the other of the question. The battle of Armageddon will be fought and that day not find none of us sleeping. The Captain of the Lord's hosts will stand at the head of the angels of heaven to direct the battle. Trumpet after trumpet is to be sounded; vial after vial poured out one after another, on the inhabitants of the earth." 3 Selected Messages, page 425-426.

The term trumpet is employed as a call to battle, to stand up and be counted in the great conflict before us. Are the seven trumpets identical with or associated with the seven last plagues? The statement reads, "Trumpet after trumpet is to be sounded, vial after vial is to be poured out." Some conclude that if this refers to the seven trumpets then the trumpets are associated with the plagues. This is not necessarily so. The word "vial" does represent a plague, but the expression could refer to other plagues that may fall upon mankind before the close of probation. Undoubtedly we will see epidemics which will be so devastating that the population of the earth could be lowered. [which is the intention of those releasing these man-made scourges.]

In connection with the 7 trumpets of Revelation, the term plagues is used. **"The rest of the men which were not killed by these plagues (or trumpets) yet repented not of the works of their hands."**
Revelation 9:20.

The seven trumpets were certainly a type of plague upon the inhabitants in the areas where they applied, but they are not the seven LAST plagues. The seven plagues just prior to the second advent are the LAST plagues, indicating that there were other plagues beforehand. (See Appendix for another misuse of a S.O.P. statement.)

The setting of the trumpets clearly indicates that the first six were fulfilled before 1844 AD. In the introduction to the trumpets an angel offers the prayers of the saints at the altar of incense in the heavenly temple. This ministry was performed in the first apartment of the sanctuary which continued

from Christ's ascension until 1844 when it transferred to the second apartment of the heavenly temple. In the sixth trumpet also, it says, **"I heard a voice from the four horns of the golden altar which is before God."** Revelation 9:13.

This is another first apartment scene indicating that the sixth trumpet was taking place during the time when the ministry of Christ was in the first apartment, i.e. before 1844 AD. But what of the similarities between the trumpets and the plagues?

SIMILARITIES BETWEEN TRUMPETS AND PLAGUES: On the surface it appears that the trumpets and plagues are identical, and many scholars have drawn this conclusion. However not only are there similarities but there are a greater number of differences between the plagues and trumpets, as the following diagram reveals.

SEVEN TRUMPETS

- | | |
|---|------------------|
| 1. Upon the earth | Revelation 8:7 |
| 2. Upon the sea | Revelation 8:8 |
| 3. Rivers & fountains of waters | Revelation 8:10 |
| 4. Sun smitten | Revelation 8:12 |
| 5. Air darkened | Revelation 9:2 |
| 6. Great River Euphrates | Revelation 9:4 |
| 7. Mystery of God finished | Revelation 10:7 |
| 8. Lightning, voices thundering, earthquake, great hail | Revelation 11:19 |

SEVEN PLAGUES

- | | |
|--|------------------|
| 1. Upon the earth | Revelation 16:2 |
| 2. Upon the sea | Revelation 16:3 |
| 3. Rivers & fountains of waters | Revelation 16:4 |
| 4. Upon the sun | Revelation 16:8 |
| 5. Darkness | Revelation 16:1 |
| 6. Great River Euphrates | Revelation 16:12 |
| 7. "It is done" | Revelation 16:17 |
| 8. Voices, thunders, lightning, great earthquake, hail | Revelation 16:18 |

THE DIFFERENCES: THEY ARE NOT IDENTICAL:

TRUMPETS

- | | |
|-------------|---|
| 6 symbolic. | One literal |
| First. | 4 affect 33% of the Earth's surface |
| First. | 'Hail, Fire & Blood.' |
| Second. | 33% sea turned to blood. 33% sea creatures die |
| Third. | 33% waters turned bitter |
| Fourth. | 33% Sun, Moon, stars smitten, 33% day turned into darkness. |
| Fifth. | Smoke from pit - darkness. Locusts torment for 5 months |
| Sixth. | Angel (spirits) loosed from Euphrates. Myriads of horsemen kill 33% of men. |
| Seventh. | Gospel concluded. Events extend to End of Millennium. |

PLAGUES

6 literal.	One symbolic
First	4 are worldwide
First	'Noisome & grievous sore.'
Second.	Sea as blood of dead man.
Third.	All drinking water becomes blood.
Fourth.	Sun more active - men smitten with fierce heat
Fifth.	Papal kingdom filled with darkness
Sixth.	Euphrates dried up and Evil spirits unite whole world against God.
Seventh.	Great earthquake. Cities of world fall. Ends at the Second Advent.

These differences (and there are many more) show that the trumpets and plagues are entirely separate and distinct. How then shall we interpret the seven trumpets of Revelation? The historic SDA view is that the first six trumpets apply to the downfall of the Roman Empire and the seventh trumpet refers to the downfall of the whole world when it becomes, as it were, a revived Roman Empire under the papacy. The positions currently taught by our leading S.D.A. academic institutions follow those of Dr. Edwin Thiele. Dr. Mervyn Maxwell. "God Cares," Volume 2, page 232. admits the same.

The first trumpet, it is claimed, deals with the destruction of Jerusalem, The second deals with the fall of Western Rome, the third, with the pollution of the gospel by the papacy. The fourth trumpet deals with Christ's heavenly ministry being obscured by a false system of mediation. On the fifth trumpet, their position agrees with the historic SDA view, that it refers to the Arabs. Likewise with the sixth trumpet, that it refers to the Turks. This appears to be the current view concerning the seven trumpets. [Dr. E. R. Thiele. "Outline Studies in Revelation," pages 162-181.]

Will this modern Interpretation stand up under investigation? There are some serious questions concerning it. For example, the first trumpet is applied to the destruction of Jerusalem in 70 AD. This event occurred 25 years before John began to write Revelation, and when he wrote he was shown "things which must shortly come to pass" (Revelation 1:1). Therefore the destruction of Jerusalem would barely come into the picture, because it was already history. The destruction of Jerusalem was a fulfillment of other great predictions made many centuries before. Moses in Deuteronomy 28:49-68 gave a very detailed prediction concerning the siege and destruction of Jerusalem.

Daniel, in Daniel 9:26-27 predicted the same and Jesus in Matthew 24, Mark 13 and particularly in Luke 21 also predicted that event. The second point where this interpretation is under question is that in the first trumpet "all green grass was burnt up." and this it is claimed, symbolized God's people flourishing in righteousness. [Dr. Mervyn Maxwell. "God Cares," Volume 2, page 237.] But in the destruction of Jerusalem the Jews were not flourishing in righteousness, it was exactly the opposite. They had reached the height of rebellion against God, and they were no longer God's people. Their probation as God's people, had ended in 34 AD.

The third point under question is the third trumpet where it mentions a "star falling from heaven" and that it represents Satan. In scripture a star represents a leader. While Satan was the leader of the angels, it could refer to another leader. In Revelation 1:20 the leaders in God's church are likened to stars. Daniel 8:10 indicates the same. In Jude 1:13 apostate leaders are referred to as "wandering stars".

“The stars of heaven are under God’s control; he fills them with light; if he did not, they would become fallen stars, so with His ministers.” Gospel Workers, page 13-14.

A falling star then may not only refer to Satan but to human leaders, even religious leaders. We will show that there is another interpretation of the third trumpet that is far more satisfactory. Another claim that must be questioned is that in the second trumpet a mountain is cast into the sea, and this represents the Gothic invasions that overthrew the Roman Empire. [Dr. M. Maxwell. “God Cares,” Volume 2, pages 238-240] But it is only one mountain that is cast into the sea, one kingdom, for a mountain in scripture represents a kingdom, whereas the Gothic barbarians that invaded the Roman Empire and brought it to its end involved at least six different peoples or tribes or kingdoms. Probably ten different peoples or more, such as the Visigoths, the Ostrogoths, the Huns, the Vandals, the Suevi, the Burgundians, the Heruli and others. The mountain is cast into the sea, it is connected with the sea, and history is quite clear that only one Gothic power had association with the sea.

Again in the third trumpet the falling star, called wormwood, is claimed to represent the polluting of one third of the world by Rome’s apostasy of the middle ages. But Rome’s apostasy affected almost the whole then known world, not just a third of it. According to Revelation 2:20 even some of God’s people were infected with the apostasy. In the fourth trumpet a third of the sun was darkened etc. which it is claimed represents Christ’s heavenly ministry being obscured by the papal priesthood, the counterfeit system of mediation. [Dr. M. Maxwell. “God Cares,” Volume 2, pages 241-242] But the papal counterfeit obscured not just a third of the world of the day but more like nine tenths of it. We believe that we should look for a more satisfactory interpretation of the first four trumpets.

Will the historic SDA view stand up under the microscope of scripture? When we re-examine the historic Adventist interpretation there are some things we need to consider. Is every item mentioned in the trumpets to be taken as symbolic? It is generally understood that the trumpets are symbolic, but how much is symbolic and how much is literal? In this area there is confusion. Can the symbolic and literal be employed in the one description? Scripture often combines the two. The symbolic and literal are employed together, and it is important to differentiate between the two. For example notice the following psalm.

“Thou has brought a vine out of Egypt and has cast out the heathen and planted it. Thou prepared room before it and did cause it to take deep root and it filled the land. The hills were covered with the shadow of it and the boughs thereof were like the goodly cedars. She sent out her boughs to the sea and her branches to the river.” Psalm 80:8-11.

Here is a combination of symbolic and literal. “Thou has brought a vine out of Egypt”. “Egypt” is literal and “vine” is a symbol of Israel. “You has cast out the heathen” (literal) “and planted it” (symbolic). “Thou prepared room before it” (literal) “and did cause it to take deep root”, (symbolic) and, “it filled the land” (literally) “the hills were covered with the shadow of it” (symbolic) and “the boughs thereof were like the goodly cedars” (symbolic) “She sent out her boughs” (symbolic) “to the sea” (literal sea, Mediterranean) “and her branches to the river.” (Literal Euphrates River). A similar pattern is found in Jeremiah 3:6; Ezekiel 27:26; Ezekiel 32:6-7 and Hosea 13:15. Therefore it is necessary to determine what is symbolic, and what is literal in the wording of the seven trumpets.

In examining the first six trumpets it appears that generally the initial terms used to describe the trumpet are in symbolic language, while the effects of the trumpet in the first three are expressed in

literal terms but in the fourth trumpet they are expressed in symbolic terms. In the fifth and sixth trumpets the initial description again is in symbolic language with one or two exceptions but the explanation of the symbols is in literal language, except for a couple of points. The effects of the fifth and sixth trumpets are mostly in literal language.

The historic SDA position is not original with them. It has been held by many scholars of yesteryear, prior to 1844. [L. F. Froom. "Prophetic Faith of Our Fathers."] What does a trumpet represent in prophecy? In scripture the trumpet was employed for four different reasons.

1. To proclaim the various festivals of Israel such as the Sabbath, New Moons, New Year, Holy Convocations and Feasts.
2. To summon Israel to prayer and praise.
3. To proclaim the time of each advance of the camp of Israel in their wilderness journeyings toward the Promised Land. [Numbers 10:4-9.]
4. A call to arms, or a warning of an enemy invasion. The fourth reason appears to be one that applies to the seven trumpets.

A trumpet denotes an invasion of enemy forces. This is made very clear by Jeremiah, "**Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.**" It denotes an invasion is imminent, enemy forces are at hand.

"I am pained at my very heart. My heart maketh a noise in me, I cannot hold my peace because thou has heard oh my soul the sound of the trumpet, the alarm of war." Jeremiah 4:4-5, 19.

The trumpet denotes an alarm of war. The historic Adventist position is that the first six trumpets denote a military invasion against the mighty Roman Empire. [Uriah Smith. "Daniel & Revelation," pages 475-517.] The seventh trumpet denotes an invasion against this rebel world by Christ and the armies of heaven, when "the kingdoms of this world become the kingdoms of our Lord."

What evidence do we have that the Roman Empire could be the object of the first six trumpets? This undoubtedly is the crux of the matter. Have SDA's been justified in applying the first six trumpets to the downfall of the Roman Empire? We offer the following reasons.

In John's day, when Revelation was written, according to Edward Gibbon, the greatest authority on Rome, "The Roman Empire filled the world." It was a Roman world. John was a prisoner on the isle of Patmos, a victim of Roman oppression. Secondly, the scene of the trumpets is described at least four times, as "the earth", also "the sea", vegetation and waters. What do these represent? Undoubtedly a part of this world. The world of New Testament times, until the fifth century, was the Roman world. In Luke 2:1 it mentions how a decree from Augustus Caesar went forth for "all the world to be taxed". What world? The Roman world.

Secular authors in those years recognized that the world of that day was indeed the Roman world. [Ovid & Diocrysius. See Elliott's "Horae Apocalyptcae," Volume 1, page 359.] Sir Isaac Newton the famous scientist, who spent over 40 years in the study of prophecy in commenting on Revelation 8:5 and the fire being cast upon the earth, says, "Such a fire was cast upon the earth, the Roman world, the territorial platform of prophecy." Sir Isaac Newton. "Observations Upon the Prophecies of Daniel & The Apocalypse of St. John" (1773)

There is a third reason why the trumpets refer to the Roman world. The first four trumpets are linked together. Likewise the last three. The terms used in the first four trumpets denote invading, destructive, military powers which are employed to punish apostate peoples. What historical drama in history back to the time of John the Revelator meets such a specification? There is only one and that is the downfall of the Roman Empire, by the barbarians who swept over Western Rome and ended that empire. The first four trumpets deal with Western Rome, the fifth and sixth deal with Eastern Rome. Notice the telling comment on this point by Dr. Albert Barnes, (the noted Presbyterian scholar of the 1850's)

“There are four of these “trumpets”, and it would be a matter of inquiry whether there were four events of sufficient distinctness that would mark these invasions or that would constitute periods or epochs in the destruction of the Roman power. At this point in writing I looked upon a chart of history, composed with no reference to this prophecy, and found a singular and unexpected prominence given to four such events extending from the first invasion of the Goths and Vandals at the beginning of the fifth century to the fall of the Western empire AD 476. The first was the invasion of Alaric king of the Goths, AD 410; the second was the invasion of Attila king of the Huns, AD 447; a third was the sack of Rome by Genseric king of the Vandals, and the fourth resulting in the final conquest of Rome, was that of Odoacer king of the Heruli.” Dr. Albert Barnes. “Notes on Revelation,” chapter 8.

The fourth point indicating that it was the Roman world, is that the trumpets are described as “divine judgments on God’s professed people in apostasy.” Revelation 9:20 confirms this. Where did apostasy develop in the early Christian church? In the Mediterranean world, the Roman world, in the Christian church in the Roman Empire, and finally it centered in the church at Rome itself.

What political powers and people supported and protected this apostasy? The Roman Empire after the Caesars became ‘Christian’. Were there any other powers or people at that time that could fit this specification? Not one. Therefore the first six trumpets must apply to the Roman Empire. Dr. M. Maxwell correctly comments,

“It is noteworthy that the century of disasters (378-476 AD) we have been talking about, befell Rome after she had adopted Christianity. The Roman Empire had become in a sense an apostate people of God, ripe for experiencing the judgment of God, inflicted by her enemies.” God Cares, Volume 2, page 240.

There is another point, as to why this prediction of the 7 trumpets must apply to the Roman Empire. Seven times in the five trumpets the “third part” is specified. The third part of what? The only satisfactory application of this point is that it was the third part of the Roman Empire. There were a number of divisions in the history of Rome, but there was one in particular that neatly fitted the prediction at this particular time. Three divisions were formed in the time of Constantine. The empire was divided between him, Licinius and Maximin, and these three divisions existed at the time of the barbarian invasions of the empire. No other application of “the third part” satisfactorily fills the prediction.

“In the time of Constantine the Roman Empire was divided into three great sections: to Constantine was assigned Gaul, Spain, Britain, Italy, Africa; to Licinius the Illyricum prefecture; to Maximin, the Asiatic provinces and Egypt.” Dr. Cumming, ‘Apocalyptic Sketches,’ Volume 2, page 53.

“Either Diocletian or after him Constantine, made Illyricum one of the four prefectures. This prefecture included Pannonia, Noricum, Crete and the entire Balkan peninsular except Thrace, which was attached by Constantine to the prefecture of the East. The whole peninsular exempt Thrace was still known as Illyricum.” Encyclopedia Britannica, 1911 Edition, Volume 14, page 326.

“Each one included its third of the Mediterranean or Roman sea, as well as its third of the land: and each one also its characteristic stream of the three great frontier rivers, the Rhine, Danube and Euphrates.” ‘Horae Apocalypticae’ E. B. Elliott. Volume 1, page 342.

This is a completely satisfactory explanation of “the third part,” that is involved in five of the six trumpets.

It is significant to notice that other prophets predicted the fall of Rome. In the primary prophecy of Daniel, (after dealing with the first three universal kingdoms) it says of the fourth or iron kingdom, “it shall be divided”. Daniel 2:41. This fourth kingdom was pagan Rome. In the prophecy of the four beasts of Daniel 7 the four kingdoms are again presented and of the fourth or Roman kingdom it says “the ten horns out of this kingdom (Rome) are ten kings (or kingdoms) that shall arise.” Daniel 7:24. The first four trumpets reveal how the ten kingdoms were formed out of the Roman Empire. Maybe this is one of the purposes of the first four trumpets. Jesus Christ also predicted the end of the Roman Empire in connection with old Jerusalem.

“Jerusalem shall be trodden down of the Gentiles (the Roman Gentiles) until the times of the Gentiles be fulfilled.” Luke 21:24. (i.e. The Roman Gentiles.) The sixth trumpet reveals how the Roman gentiles’ empire came to its end in the capture of Constantinople by the Turks. Before that the Arabs under the fifth trumpet, had broken the power of the Roman Gentiles over Jerusalem.

It is informative to recall that the early Christians believed that according to 2 Thessalonians 2 the Antichrist, or Man of sin, would not appear until after Pagan Rome was removed.

“Let no man deceive you by any means, for that day (the coming of Christ) shall not come, except there come a falling away (or apostasy) first, and that man of sin be revealed, the son of perdition; who opposes and exalts himself above all who is called God or that is worshipped; so that he, as God, sits in the temple of God (Christian church), showing himself, that he is God.” 2 Thessalonians 2:3-4.

The majority of Protestant scholars through the years have been quite clear that this prediction was fulfilled in the Bishop of Rome. The apostle continues, **“Now you know what withholds (or restrains) that he (the Man of sin) might be revealed in his time.”** “You know what restrains” i.e. restrains the Man of sin. **“For the mystery of iniquity doth already work only he who now lets (or restrains) will let (or restrain) until he be taken out of the way.” Verses 5-7.**

The one who restrained the ‘Man of sin,’ was understood to be Pagan Rome. Is it not true that the papacy, the man of sin, did not come to political power until pagan Rome, gave its power and seat, and great authority to the Papacy by removing its capital from Rome to Constantinople? (Revelation 13:2) The early Christians believed that the Roman Empire “which filled the world” must end before antichrist would reign. Such an event, being so world shaking, would be of importance to the people of God and therefore it is understandable that the first six trumpets should apply to the downfall of the Roman Empire.

Why the temple scene of Revelation 8 in the introduction to the trumpets? **“I saw seven angels which stood before God, and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer, and there was given to him much incense that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel’s hand. And the angel took the censer and filled it with fire of the altar, and cast it into (or upon) the earth: and there were voices and thunders and lightning and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound.” Revelation 8:2-6.**

It is indisputable that this temple scene is involved with the trumpets. Why much incense? Because there was much prayer from the saints. The prayers of the saints were being heard and as a result, “the censer is filled with fire and cast into the earth.” Verse 5. Some conclude that this represents the close of probation but this must be rejected. Why the fire? Fire does two things. It purifies or destroys, purifies or punishes. Here it purifies the prayers of God’s saints and punishes the saint’s oppressors. It punishes the apostates. “Fire is cast upon the earth.” It represents the judgments of God, the visitations of justice in the form of the trumpets. It is not the close of probation as such, unless it be the close of probation in a local sense of the Roman Empire.

The trumpets were God’s response to the prayers of the saints. When God answered the much praying of the saints, He sent the trumpets upon the earth. Matthew Henry, the elder statesman of Bible commentators wrote, “These prayers that were thus accepted in heaven, produced great changes upon earth. The same angel with the same censer took the fire of the altar and cast it into the earth and this presently caused strange commotions, voices and lightning and thunders and an earthquake.” Matthew Henry. “Commentary,” on Revelation 8.

Jameson, Fawcett & Brown, noted Anglican scholars declare, “The hot coals off the altar, cast on the earth, symbolized God’s fiery judgments about to descend on the church’s foes in answer to the saints’ incense-perfumed prayers, which have just ascended before God.” Jameson, Fawcett & Brown. “Commentary” on Revelation 8.

How marvelous is the power of the saints’ prayers! What would challenge the saints to much prayer that could result in the judgments of the trumpets upon the Roman Empire? We suggest it was the great apostasy. The “falling away” of 2 Thessalonians 2 had taken place, “the man of sin” had risen. Constantine had amalgamated church and state, and much of the Christian church had been brought to ruin. The true faith was in peril, the majority of Christians had gone astray. True believers knew that antichrist would come, that apostasy would arise, and now, staring them in the face throughout the church of the day, was stark idolatry. Saint and martyr worship were flooding the church. We suggest that this is what led to much prayer. The cause of God looked hopeless and no doubt only one resort remained to the saints, and that was prayer and the result of their prayers ascending to the temple was the sending of divine judgments upon the apostasy, in the form of the trumpets.

There is a great lesson here for the saints today, because God’s church is also in the midst of apostasy. We also are to send our prayers to the sanctuary making sure that they are purified with the merits of Christ. Maybe the way that God will answer our prayers will be to once again send judgments, but this time, judgments on the church. Maybe the Lord will have to be drastic in order to bring his church into line so that it may receive the latter rain.

“When the judgments of God are in the earth, then will the people learn righteousness.” Isaiah 26:9.

This is the clear prediction of the Spirit of Prophecy in regard to the church of God in the last days. In this introduction to the study of the seven trumpets, may the Lord help us to take care, that our interpretations will stand up under the microscope of scripture. Faithfulness to Jesus Christ, involves faithfulness to His word.

APPENDIX

Another S.O.P. statement which refers to Trumpets is found in a diary entry of 1895, in which a violent windstorm reminded God’s servant of the judgment of God in the seven last plagues.

“Terrible are the judgments God revealed. The seven angels stood before God to receive their commission. To them were given seven trumpets. The Lord was going forth to punish the inhabitants of the earth for their iniquity and the earth was to disclose her blood and no more cover her slain.” Manuscript 59, 1895. (Diary Entry)

Is the above statement an explanation or comment on the prophecy of the 7 trumpets of Revelation 8-9? There is no suggestion that it is. The prophet is borrowing the descriptive language of scripture and using it out of context to describe the 7 last plagues. This is termed the homiletic use of scripture, using it out of context to describe a given situation. Such a use is recognized as permissible in preaching and writing.

The wording of Revelation 8 which the S.O.P. borrows is very fitting in describing the plagues because there are also 7 angels involved and the plagues form a part of God’s controversy with the unsaved and trumpets are symbolic of war or invasions etc.

To take a scriptural term from a diary entry, used homiletically, out of context, and employ it as authority for a new application of the 7 trumpets is most unfortunate. The evidence for the fulfillment of the 7 trumpets as espoused by godly scholars of the past and by S.D.A.’s is so overwhelming, that an undermining of that interpretation should not be taken lightly. Today uninformed statements are being widely published, that the historic interpretations of prophecy as promulgated by S.D.A.’s are deficient and inaccurate. This is misleading and causes confusion. This is confirmed by the S.O.P.

“The great way marks of truth showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down and replaced with theories that would bring confusion rather than genuine light... Some will take the truth applicable to their time, and place it in the future. Events in the train of prophecy that had their fulfillment away in the past, are made future d thus by these theories, the faith of same is undermined.” 2 Selected Messages, pages 101-102.