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Eating the Message

Jeff Pippenger

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Just before probation closes a command is made to “seal not the sayings of the prophecy of this book.”

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Revelation 22:10, 11.

In chapter five of Revelation, God the Father is seated upon His throne and He has a book in His hand that is sealed with seven seals.

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. Revelation 5:1.

As the narrative from verse one, continues on through to chapter seven, we find that Jesus, represented as the Lion of the tribe of Judah is the One who takes the book from His Father’s hand and begins to progressively open the seals. When He opens the sixth seal and presents the message represented by the seal, chapter six ends. It ends with a question that leads into chapter seven, where we find the answer to the question raised in the last verse of chapter six.

For the great day of his wrath is come; and who shall be able to stand? Revelation 6:17.

Chapter seven introduces the one hundred and forty-four thousand and the “great multitude.” After God’s people are presented in chapter seven, then we find the seventh and final of the seals being removed. The only other prophecy in the book of Revelation that has been sealed is the seven thunders of chapter ten. The simple point is that the only prophecy in the book of Revelation that is sealed up and can be unsealed before probation closes is the “seven thunders.”

For years, if not decades Future for America has identified what the “seven thunders” represent. The “seven thunders” represent the history of the Millerite movement from August 11, 1840 through to October 22, 1844. Sister White confirms this fact and adds that the “seven thunders” also represent “future events that will be disclosed in their order.” A detailed presentation of these facts can be found in Habakkuk’s Tables, for any that are unfamiliar with these prophetic realities.

The truth of the seven thunders that has been presented in the past is still truth, but since August of this year the Lord has removed His hand from these subjects and more understanding has been revealed. We will begin with chapter ten of Revelation, then consider Sister White’s commentary on the chapter. Before we do this, we must identify two points unrelated to the consideration of the

seven thunders.

The first point is that the identification of the truth of the seven thunders that is now opened up requires several lines of truth to put everything the seven thunders represent in place. Here I pray, is the patience of the saints. The second point connected with this is that the program that produces the audio presentation of these articles has a limitation on the amount of time it can read and speak. The articles must each fit within that period of time. From the outset of this study, I am informing you that it will require a few articles to establish the truth represented by the seven thunders. Now to chapter ten.

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. Revelation 10:1-11.

Commenting on chapter ten, Sister White states:

“The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.

“After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel’s prophecies have their proper place

in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time.

“The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

“The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

The “mighty angel” who descended on August 11, 1840 was Christ, and he had a message in his hand that John was told to eat. What John ate was a message, but it was distinctly a message that was to be taken to God's people, and not the world. It is important to recognize who the target audience is in the passage, for even though Christ descended on August 11, 1840, marking the empowerment of the first angel's message, and thus identifying when the first angel's message would be carried to the entire world, the little book that John was to eat is identifying when Protestantism surrendered the mantle of Protestantism unto the Millerites. When Christ descended with the little book, He was terminating His covenant relationship with the church from the wilderness and simultaneously identifying the Millerite people as His new chosen covenant people. The Millerites were a people who had formerly not been the people of God. The prophets never contradict each other.

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe. Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that

roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house. Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. Ezekiel 2:1–3:10.

When Christ descended with the little book which John took and ate, it was in his “mouth as honey for sweetness.” John the Revelator and Ezekiel, both take a message from Christ’s “hand.” Ezekiel, and therefore John had a message to deliver to “the house of Israel,” not to those outside of Israel. If those outside Israel would have heard the message, they would have accepted it, but not Israel, for “all the house” of Israel “are impudent and hardhearted.” The complete house of Israel (all the house) was totally rebellious. Israel in 1840 was represented in Revelation chapter ten as the church in the wilderness. They had filled the cup of their probationary time.

Though the message would not be heard by Israel, the prophet was still commanded to take them the message of the little book, for the purpose of holding them accountable for rejecting the light of the first angel. In the books of judgment, they were to be held accountable for refusing to hear the message of the “prophet” that had been “among them.” Rejecting the prophet is to reject the message that had been given to the prophet by the angel Gabriel, who had himself received that message from Christ, who had received it from the Father. When Christ descended with the message of the little book in His hand it paralleled when the Holy Spirit descended at His baptism. That had been prefigured by Moses at the burning bush, and that very same waymark that exists in every reformatory movement.

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God’s dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.” The Great Controversy, 343.

The demise of the Ottoman supremacy on August 11, 1840, (which is when John and Ezekiel ate the little book that was in Christ’s “hand,”) marks the “empowerment” of the first angel’s message that had “arrived” at the “time of the end” in 1798. It was “empowered” by the confirmation of the premier prophetic rule of the Millerites; the year for a day principle. Christ then began to erect the Millerite temple foundation, as He had done at His baptism.

“Nathanael’s wavering faith was now strengthened, and he answered and said, ‘Rabbi, thou art the son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said

unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see Heaven open, and the angels of God ascending and descending upon the Son of Man.’

“In these first few disciples the foundation of the Christian church was being laid by individual effort. John first directed two of his disciples to Christ. Then one of these finds a brother, and brings him to Christ. He then calls Philip to follow him, and he went in search of Nathanael.” Spirit of Prophecy, volume 2, 66.

When Christ descended on August 11, 1840 with the little book open in His hand, it had been prefigured in the reform movement of Christ’s earthly history, for every reform movement possesses the identical waymarks. Moses and the reformatory movement he led out in had the same waymark. The experience of Moses at the burning bush typified the Holy Spirit descending at Christ baptism, that in turn typified 1840, which in turn typifies September 11, 2001 when the mighty angel of Revelation eighteen descended.

The “arrival” of the first angel’s message, and the “arrival” of the second angel’s message and the “arrival” of the third angel’s message are all represented by angels. The first angel has a little book in his hand, the second had a writing in his hand and the third had a parchment in his hand. Upon the testimony of two or three a truth is established. All three angels, whether at their arrival or empowerment have a message in their hand.

John and Ezekiel represent those that ate the message when the first angel’s message was “empowered,” which is a different historical waymark than when the first angel’s message “arrived” in 1798.

The difference between the “arrival” of a message and its “empowerment” is an extremely important distinction to note. As we consider the following passage take note that the purpose of the first angel is identical to the purpose of the angel in Revelation eighteen that lightens the earth with his glory. Also note that each message causes a division producing two classes of worshippers.

“I was shown the interest which all heaven had taken in the work going on upon the earth. Jesus commissioned a mighty angel [the first angel] to descend and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that his mission was to lighten the earth with his glory and warn man of the coming wrath of God. Multitudes received the light. Some of these seemed to be very solemn, while others were joyful and enraptured. All who received the light turned their faces toward heaven and glorified God. Though it was shed upon all, some merely came under its influence, but did not heartily receive it. Many were filled with great wrath. Ministers and people united with the vile and stoutly resisted the light shed by the mighty angel. But all who received it withdrew from the world and were closely united with one another.

“Satan and his angels were busily engaged in seeking to attract the minds of as many as possible from the light. The company who rejected it were left in darkness. I saw the angel of

God watching with the deepest interest His professed people, to record the character which they developed as the message of heavenly origin was presented to them. And as very many who professed love for Jesus turned from the heavenly message with scorn, derision, and hatred, an angel with a parchment in his hand made the shameful record. All heaven was filled with indignation that Jesus should be thus slighted by His professed followers.

“I saw the disappointment of the trusting ones, as they did not see their Lord at the expected time. It had been God’s purpose to conceal the future and to bring His people to a point of decision. Without the preaching of definite time for the coming of Christ, the work designed of God would not have been accomplished. Satan was leading very many to look far in the future for the great events connected with the judgment and the end of probation. It was necessary that the people be brought to seek earnestly for a present preparation.

“As the time passed, those who had not fully received the light of the angel united with those who had despised the message, and they turned upon the disappointed ones with ridicule. Angels marked the situation of Christ’s professed followers. The passing of the definite time had tested and proved them, and very many were weighed in the balance and found wanting. They loudly claimed to be Christians, yet in almost every particular failed to follow Christ. Satan exulted at the state of the professed followers of Jesus.

“He had them in his snare. He had led the majority to leave the straight path, and they were attempting to climb up to heaven some other way. Angels saw the pure and holy mixed up with sinners in Zion and with world-loving hypocrites. They had watched over the true disciples of Jesus; but the corrupt were affecting the holy. Those whose hearts burned with an intense desire to see Jesus were forbidden by their professed brethren to speak of His coming. Angels viewed the scene and sympathized with the remnant who loved the appearing of their Lord.

“Another mighty angel [the second angel] was commissioned to descend to earth. Jesus placed in his hand a writing, and as he came to the earth, he cried, ‘Babylon is fallen, is fallen.’ Then I saw the disappointed ones again raise their eyes to heaven, looking with faith and hope for their Lord’s appearing. But many seemed to remain in a stupid state, as if asleep; yet I could see the trace of deep sorrow upon their countenances. The disappointed ones saw from the Scriptures that they were in the tarrying time, and that they must patiently wait the fulfillment of the vision. The same evidence which led them to look for their Lord in 1843, led them to expect Him in 1844. Yet I saw that the majority did not possess that energy which marked their faith in 1843. Their disappointment had dampened their faith.

“As the people of God united in the cry of the second angel, the heavenly host marked with the deepest interest the effect of the message. They saw many who bore the name of Christians turn with scorn and derision upon those who had been disappointed. As the words fell from mocking lips, ‘You have not gone up yet!’ an angel wrote them. Said the angel, ‘They mock God.’ I was pointed back to a similar sin committed in ancient times. Elijah had been translated to heaven, and his mantle had fallen upon Elisha. Then wicked youth, who had learned from their parents to despise the man of God, followed Elisha, and mockingly cried, ‘Go up, thou bald head; go up, thou bald head.’ In thus insulting His servant, they insulted God and met their punishment then and there. In like manner, those who have scoffed and mocked at the

idea of the saints' going up, will be visited with the wrath of God, and will be made to feel that it is not a light thing to trifle with their Maker.

“Jesus commissioned other angels to fly quickly to revive and strengthen the drooping faith of His people and prepare them to understand the message of the second angel and the important move which was soon to be made in heaven. I saw these angels receive great power and light from Jesus and fly quickly to earth to fulfill their commission to aid the second angel in his work. A great light shone upon the people of God as the angels cried, ‘Behold, the Bridegroom cometh; go ye out to meet Him.’ Then I saw these disappointed ones rise and in harmony with the second angel proclaim, ‘Behold, the Bridegroom cometh; go ye out to meet Him.’ The light from the angels penetrated the darkness everywhere. Satan and his angels sought to hinder this light from spreading and having its designed effect. They contended with the angels from heaven, telling them that God had deceived the people, and that with all their light and power they could not make the world believe that Christ was coming. But notwithstanding Satan strove to hedge up the way and draw the minds of the people from the light, the angels of God continued their work....

“As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a third message to the world. A parchment was placed in the angel's hand, and as he descended to the earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man. This message was designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them. Said the angel, ‘They will be brought into close combat with the beast and his image. Their only hope of eternal life is to remain steadfast. Although their lives are at stake, they must hold fast the truth.’ The third angel closes his message thus: ‘Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.’ As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God. This atonement is made for the righteous dead as well as for the righteous living. It includes all who died trusting in Christ, but who, not having received the light upon God's commandments, had sinned ignorantly in transgressing its precepts.” *Early Writings*, 245–254.

A few pages later in the same book, addressing the same concepts just referred to, Sister White identifies that the rejection of the three messages in Millerite history had been typified in the history of Christ. She there provides two witnesses that identify a progressive testing process that requires victory at each test in order to proceed to the next test.

“I saw a company who stood well-guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels' messages. Said my accompanying angel, ‘Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.’ I was again brought down through these messages, and

saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it.

“I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah [typifying the first angel’s message] to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus [typifying the second angel’s message]. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ [typifying the third angel’s message]. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, [typifying the angel of Revelation eighteen] which would have taught them the way into the heavenly sanctuary. The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.

“Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel’s message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel’s message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches

had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare.” Early Writings, 258–261.

The passages from the book Early Writings have been repeatedly taught through the ministry of Future for America. But there are truths these passages illustrate that have been unnoticed.

The waymarks of the history of the Millerite movement are established upon several reformatory movements in the Bible. Without some familiarity with the waymarks found in every reformatory movement, it is fairly improbable that someone would understand the significance of the distinction of when a message “arrives” and when it is “empowered.” It is also probable that many of those who are familiar with the parallel reformatory movements have missed some very important attributes of the various waymarks of reformatory movements.

The “seven thunders” which represent the events at the beginning of Adventism and the events at the end of Adventism, is the light that is unsealed just before probation closes. We are informed that the “seven thunders” represents both “a delineation of events which would transpire under the first and second angels’ messages,” and “future events which will be disclosed in their order.” The “seven thunders” contain the signature of Alpha and Omega.

The “delineation of events” that transpired “under the first and second angels’ messages,” typify the events that transpire under the third angel’s message. When John was commanded to write not what the seven thunders uttered, the command had been typified by the command that was given to Daniel to seal up his book, for we are informed that after the “seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’”

Ezekiel and John both illustrate God’s people eating the message at the empowerment of the first angel in 1840, and the prophet Jeremiah illustrates the disappointment that took place among God’s people when the first angel’s message appeared to fail.

Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail? Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible. Jeremiah 15:16–21.

Jeremiah had found the words of the little book as had John and Ezekiel, and he too had eaten the message, but the message had become a message (water) that had failed. It was as if God had lied, which is of course impossible, but the accusation of a “lie” provides the key to locate Jeremiah at the first Millerite disappointment that was represented in Habakkuk.

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Habakkuk 2:1-3.

The vision of the first angel's message was written on the 1843 pioneer chart which was directed by the “hand” of God.

“I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.” Early Writings, 74.

The “appointed time” of 1843 was represented upon the chart, and that is why it is called the 1843 chart. It was published in 1842, in fulfillment of the command in Habakkuk to “write the vision, and make it plain upon tables.” The vision was to be made plain upon “tables,” in the plural, thus identifying that after the Lord removed His hand from the mistake on the 1843 chart it would be corrected upon the 1850 pioneer chart. The mistake produced the first disappointment and Jeremiah represents those who had eaten the little book on August 11, 1840 and were disappointed when the appointed time of 1843 failed.

When Jeremiah had eaten the little book in 1840 it was “the joy and rejoicing” of his heart, but when the disappointment arrived, he no longer “rejoiced,” and he “sat alone because of” God's “hand.” God's hand had covered “a mistake in some of the figures,” thus causing Jeremiah to consider the possibility that God had lied. The promise given to Jeremiah was that if he would “return,” from his despondency, God would make Jeremiah as God's “mouth.” If Jeremiah would return to God from his disappointment and recognize that he was in the tarrying time of the parable of the ten virgins, God would use him to be the mouthpiece that would identify exactly when the vision should arrive and no longer tarry.

The purpose of laying these facts out here, is to establish that with all the angel's messages, their “arrivals” and “empowerments” present a life-or-death message that produces two classes of worshippers. The three angels are three steps of a progressive testing process. More important to our intended point is that even though the understanding of the seven thunders was recognized shortly after the arrival of the “time of the end” in 1989 when the last six verses of Daniel were unsealed announcing the close of the judgment, there is another unsealing of the seven thunders at the end of history of the third angel.

The history of the beginning of Adventism starts at the unsealing of the first angel in 1798, and it ends with the unsealing of a truth the Lord held his hand over in order to produce a disappointment.

He thereafter removed His hand (unsealed), and revealed the message of the tarrying time.

The history of the ending of Adventism starts at the unsealing of the third angel's message in 1989, and it ends with the unsealing of a truth the Lord held his hand over in order to produce a disappointment. He is now removing His hand, and thus unsealing the message of the first disappointment and tarrying time. He is unsealing the purpose of July 18, 2020.

Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible. Jeremiah 15:19–21.