

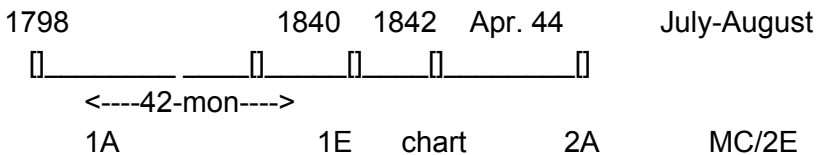
Brazil SotP 2019 Notes:

36. Fanaticism (13-02-19)

We were speaking yesterday of Dan 11:40 and whether or not the Millerites had some light in their interpretation of that verse.

Q.

What is the relationship between 1798 and 1840?



We say we are in August. What characteristics do we say the MC has? How do know we are in the MC?

(S) Time

Is it always something connected with time?

(S)

13. Time

14. Shut Door

15. Fanaticism stops? - "disagreements" "dissention"

What does dissention mean?

So if there's no more dissention there are no more arguments or disagreements. Dissention is when someone says that we are going to do this thing. Sister Tess, is always an element of time in the MC?

(Tess) I think there must always be an element of time in that message.

(S) Jesus history wasn't one on time.

But they had the end of the 490. John says that the 'kingdom of heaven is at hand' and Miller says that 'the hour of His judgement is come.' Aren't they the same? Yes

So we have the MC here and bro. said that fanaticism ends which I have redefined as disagreements. Then he said 'dissention.' If fanaticism is ending, what does that mean?

(S) The message is harmonious

(Bro. Gabriel) I want to talk about the people that are harmonious. That is what I meant when I spoke about dissent.

Do you agree with that sister Louisa?

(S) No, I cannot see this as different from what I said because the message is the messengers. I'm going to add to our list above...

So we have a message, and we can draw people all coming to the message. Everyone is coming harmoniously to this singular message.

(S) 'Extremes in diet and behaviour will cease'

(S) I think the reason we don't say it is like that is because we don't witness that in our movement.

So Heber is talking about the summer of 1844 where this group of people formed a band and they were doing all of these exciting musical items to create an emotional response. And there was a fight between people who believe in Snow's message and these people who were following this emotional excitement - particularly manifested at Exeter. Eventually those people went quiet and left the camp-meetings early.

(S) The reason I say that is because they weren't all in agreement with the message. The message is bringing all into agreement but that doesn't show fanaticism ending. Because what they wanted to prove with those texts was that all kind of fanaticism was ceasing.

I didn't fully understand but I'll summarise. One of the arguments that you are making is that the leadership were not accepting this message, especially in the history of Exeter. So the leaders are out, separate to the message and not coming into the message. But Heber is marking that all the emotional and spiritualistic singing is stopping.

(S) the issue is sanctification

Is the issue of sanctification and the Nature of Man part of the MC message? So if we speak of fanaticism, aren't people who have fanatical issues on that refusing to come together on this issue? So we have the leaders who are not accepting.

Now we have 2 groups not accepting

1. Leaders
2. Doctrine / issues on sanctification / they have another message

Does that cover the Millerite history? The 2nd's plan is to bring us together using 'music' or in our history, strange views on sanctification, that it is in the future and not in the present.

Story of Christ... Does all this work? The disciples are not fully on board. Are there other people with strange ideas? I want us to come together on the history but also with the idea of what fanaticism actually looks like.

(S)

The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. "Where there is no vision, the people perish." Proverbs 29:18. Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony. He will bring in spurious visions, to mislead and mingle the false with the true, and so disgust people that they will regard everything that bears the name of visions, as a species of fanaticism; but honest souls, by contrasting false and true, will be enabled to distinguish between them. {FLB 296.6}

"When the Testimonies, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction. {FLB 296.7}

What was this to teach us?

(S) I see that this is a satanic attack. At least from this context I see that fanaticism is that everything that is considered as a vision will be considered as a fanaticism by the people. So he will create this disgust as it says here. By introducing false messages people will become disgusted and see everything that is prophecy as fanaticism. Honest souls will know the different by comparing and contrasting.

I had a quick look at the original source. It is a letter written in 1890 and the title in the manuscript release is "spurious visions and extreme positions" which is speaking of people having these false visions and she would end up rebuking the spirit that controlled them and they would come out of vision. In connection with this are extreme positions that people have taken. One of the things she mentions is positions on health. So connected are extremes in visions and also health positions. Is that different to our definitions we have listed with the 2 oppositions?

(S) I felt that the fanaticism is defined by the people outside. They define everything as fanaticism including the true. This causes people to become frustrated because of the introduction of false visions.

It was not the proclamation of the second advent that caused fanaticism and division. These appeared in the summer of 1844, when Adventists were in a state of doubt and perplexity concerning their real position. The preaching of the first angel's message and of the "midnight cry" tended directly to repress fanaticism and dissension. Those who participated in these solemn movements were in harmony; their hearts were filled with love for one another and for Jesus, whom they expected soon to see. The one faith, the one blessed hope, lifted them above the control of any human influence, and proved a shield against the assaults of Satan. {GC 398.2}

If we looked at a dictionary:

Fanaticism = 'wild and extravagant notions of religion; unbalanced emotion.'

If we were to introduce that idea, you could believe the message but you have some wild ideas or excessive enthusiasm, so you become hyper excited. I would say 'we are in the MC and let's have an all-night prayer session to thank you.' Or.. 'I am so happy to be here, let's stop and sing a little.' I believe the message but I have some excessive enthusiasm. If we tie that back to our quotes, the fanaticism and the division appeared in the summer of '44. This is when the Adventists were in perplexity. They don't understand their real position. The preaching of the 1AM tended to repress fanaticism and dissension. So the fanaticism would be the 2nd group that have some extra information or message and there is dissension which is the 1st group. Just as a side note, she says that the preaching of the 1AM and the MC... What does she mean by the 1AM?

(S) Aug 11 1840 and the empowerment

(S) The same period... summer of 1844

(S) I think it is the period all the way from 1798 to 1840.

(S) There is no fanaticism before summer of 1844, so if the 1A is suppressing that, it must be post-summer of 1844.

(S) I think she is speaking of the whole period.

What period are you reading the 1A being marked?

(S) I'm not really sure

I want us to see how we read a pretty standard SoP quote. I find it interesting that we all read it differently.

(S) I would go to the 1st disappointment. It is suppressing fanaticism from 1798 to 1844.

Those who participated in these solemn movements... {GC 398.2}

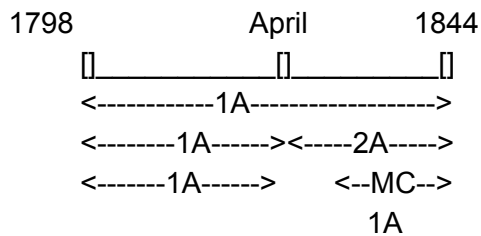
Movements = "plural"

So there is the MC movement and the 1AM movement. So for those of us saying that the 1AM history is in 1844, we are saying that there are 2 independent movements and they are both independently stopping fanaticism. So you could say the 1AM message is repressing and the MC is repressing.

So we had lots of different answers. Can we see it as sequential?

Hopefully we can see some problem, because if the 1AM went all the way through April we should be able to see that in that history it had no power to stop fanaticism.

There are multiple ways to illustrate the Millerite movement



So we can see that the MC = 1A. It takes on a different characteristic in Matt 25:6. "Behold the bridegroom cometh." So the 2nd angel is saying this. When is he coming? October
The 1AM is saying the "hour of his judgement is come, in October." So they are the same message on that level to proclaiming the judgement.