



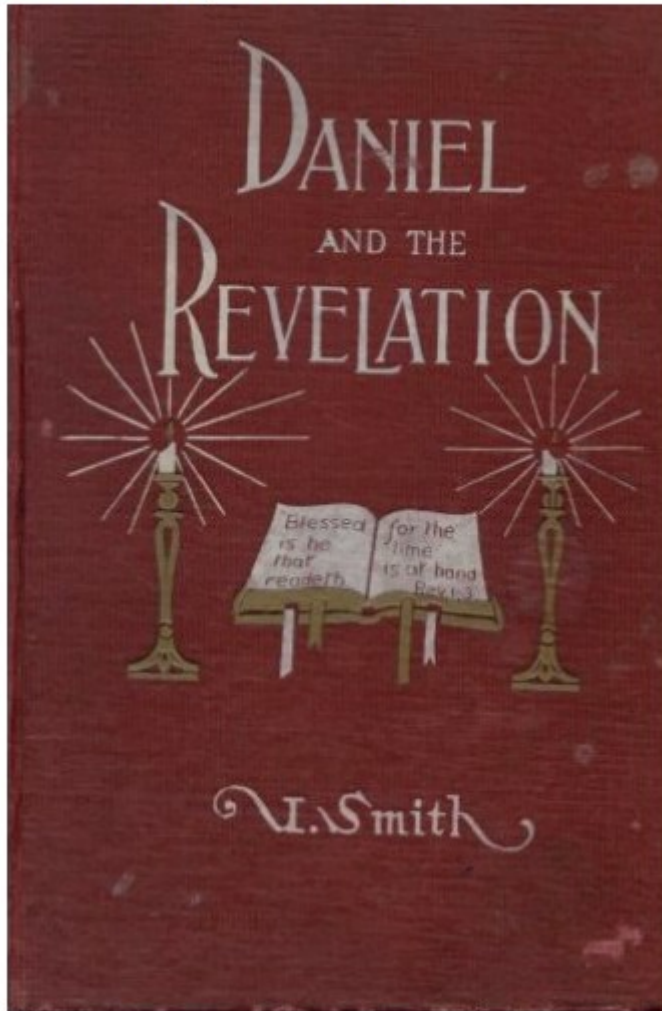


CAUGHT UNPREPARED

part 3

THE DECEPTION

Before 1870 there was no general agreement among the pioneers about the identity of the king of the north. It is even impossible to pinpoint a majority viewpoint or identify precisely how James White interpreted the



prophecy of Daniel 11. But after the publication of Uriah Smith's "Thoughts on Daniel and the Revelation" the church quickly became united on identifying the Ottoman Empire as the king of north. Even Ellen White seemed to side with Smith on this interpretation but she never said definitely one way or the other.

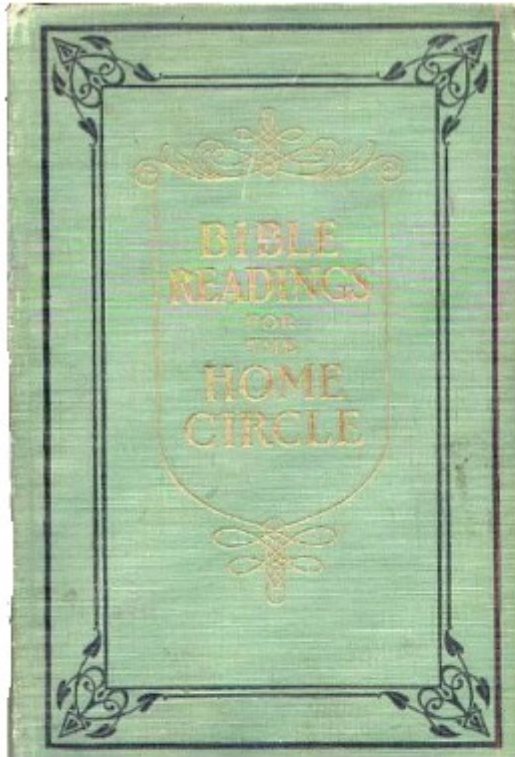
In 1922 the Ottoman Empire ended but the world



Blue Mosque in Constantinople

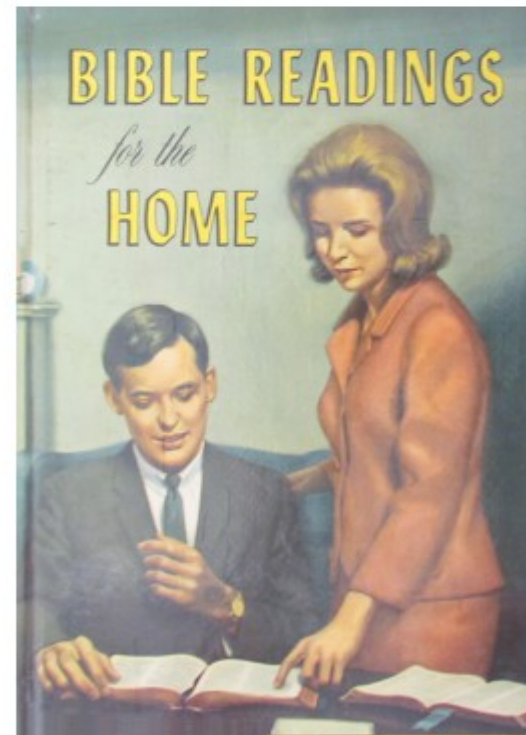
continued. The church still preached and published that the king of the north was Turkey but there was a quandary about verse 45. It had to be still future, didn't it? Had Uriah Smith and virtually the entire denomination been wrong for 50 years?



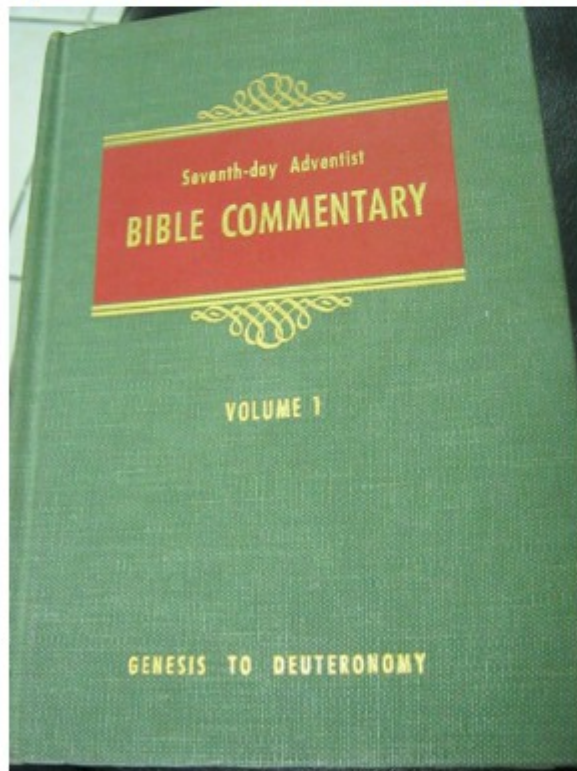


In spite of these questions the church continued to teach this view for the next 30 years. In "*Bible Readings for the Home*," 1888 edition, is a study on the the "Eastern Question." Immediately preceding it is the study on the "Seven Trumpets." In the 1915 edition, it is

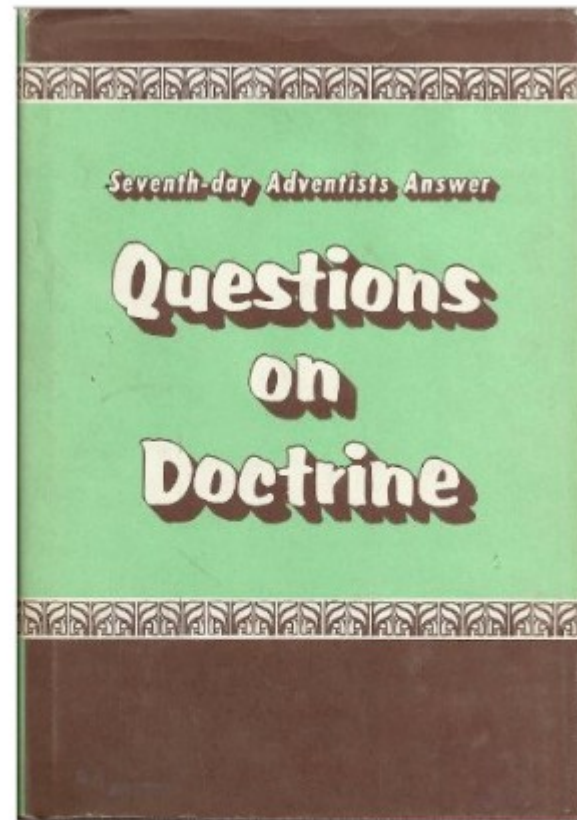
much smaller but saying basically the same thing. The one published in 1949 is almost the same. But something changed in the 1950's. The 1963 edition left out both the study on the Eastern Question and the study on the Seven Trumpets.



So what happened in the 1950's? Why do we today believe that the pioneers taught that the king of the north was the papacy? The 1950's saw many changes in the church publications. It was the decade

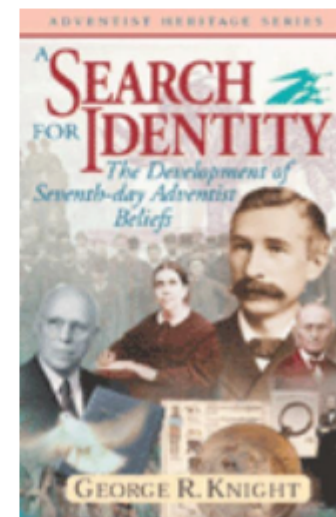


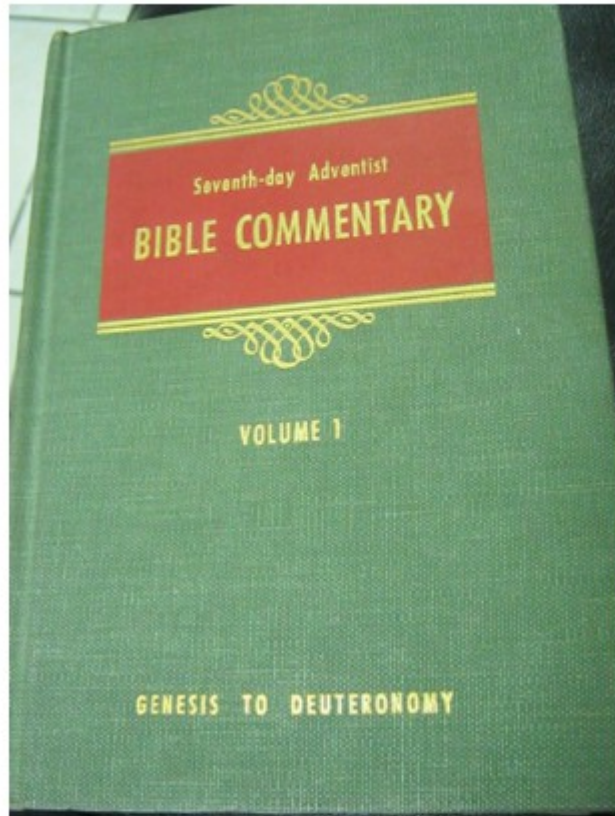
of the



Martin/Barnhouse affair and the publication of the book "Questions on Doctrine." It was also the decade of the publication of the "SDA Bible Commentary." This work was significant.

“It is difficult for Adventists living 50 years later to grasp the revolutionary approach to Bible study in Adventism represented by the *Commentary*. For the first time in its history the denomination produced a document that dealt with the entire Bible in a systematic and expository manner... More important however, is the fact that the *Commentary* moved away from the central tradition of Bible study in Adventism with its apologetic purpose and proof-text method. In the place of a defensive approach to the Bible, the *Commentary* editors sought to let the Bible speak for itself. The historical, contextual, and linguistic approach to the Bible that the *Commentary* utilized sought to get the Bible before the church not as an “answer book” for the concerns of the Adventist Church but as God’s word to His people across the centuries. The *Commentary* took the humble position of seeking to hear the Bible rather than setting forth the only possible interpretation of it. Thus the *Commentary* recognized alternate interpretations of various passages so that the readers could come to their own understanding.” *A Search for Identity, The development of Seventh-day Adventist Beliefs*, by George Knight, pg 163.

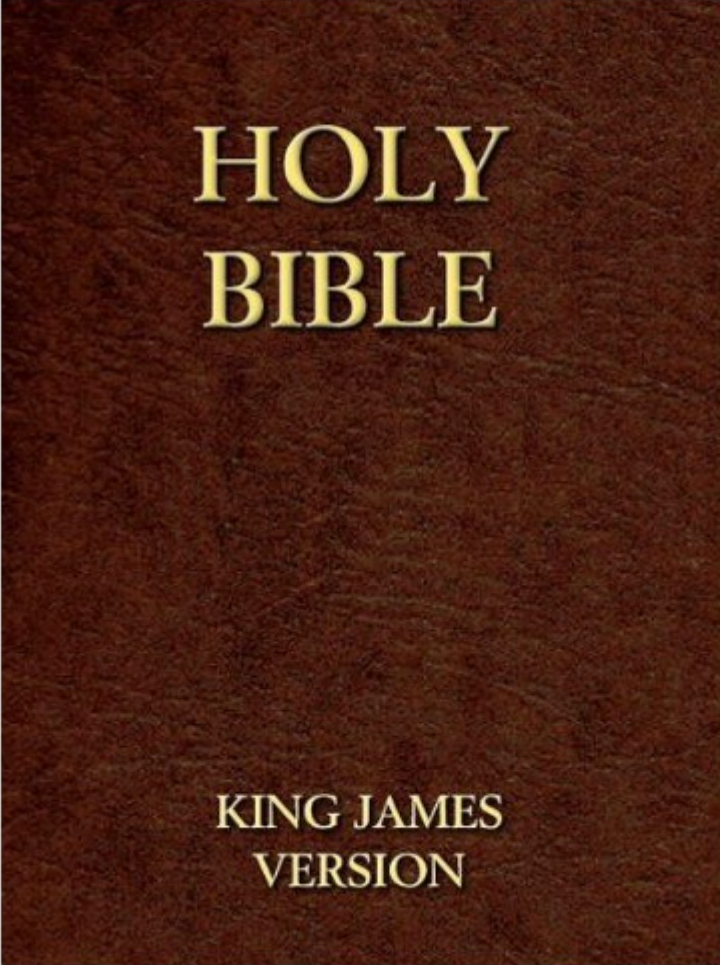




Did you understand what he just said there? "The Commentary moved away from the central tradition of Bible study in Adventism with its apologetic purpose and proof-text method." Apologetic doesn't mean to apologize, it means to give a reason for, such as giving texts to show the state of the dead. The proof-text method is the method of comparing scripture with scripture, which the Bible itself teaches. The "Commentary" used, instead, the method of studying the context, original language, and time period when the passage was written to ascertain it's meaning.

Another significant statement here is this, that it “sought to get the Bible before the church not as an ‘answer book’ for the concerns of the Adventist Church but as God’s word to His people across the centuries.”

On the surface this appears good. After all, the Bible is God’s word in all ages. But, combined with the previous statement, it’s really saying that the Bible doesn’t really apply to us today. It was written more for the people and society living at the time of it’s writing. It doesn’t apply as specifically to us because we live in a different society altogether.

The image shows the front cover of a Bible. The cover is a dark, textured brown color. The words "HOLY BIBLE" are printed in large, gold, serif capital letters in the upper half. In the lower half, the words "KING JAMES VERSION" are printed in smaller, gold, serif capital letters.

HOLY BIBLE

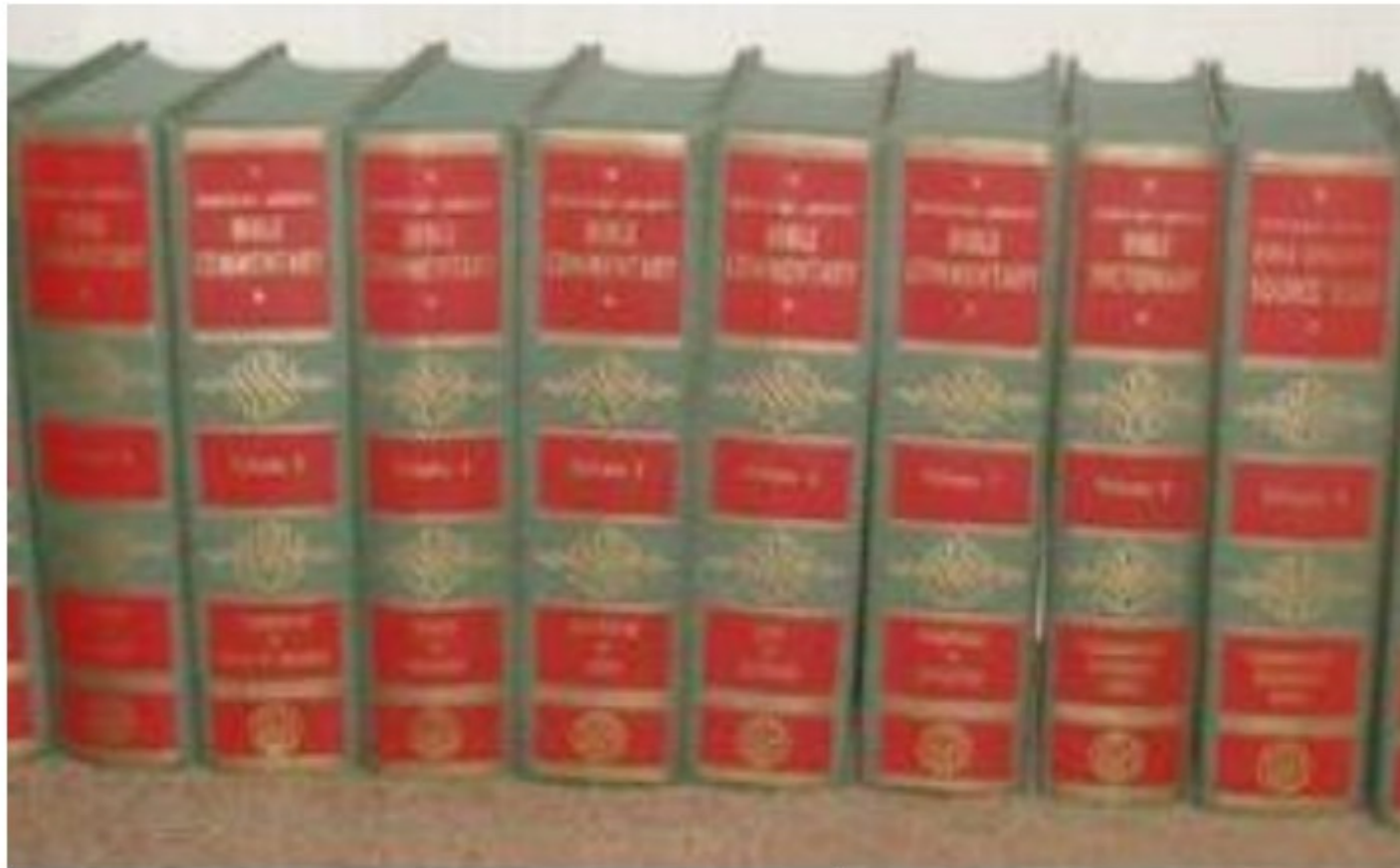
KING JAMES
VERSION

Compare the statement with this one from Pope John Paul II:

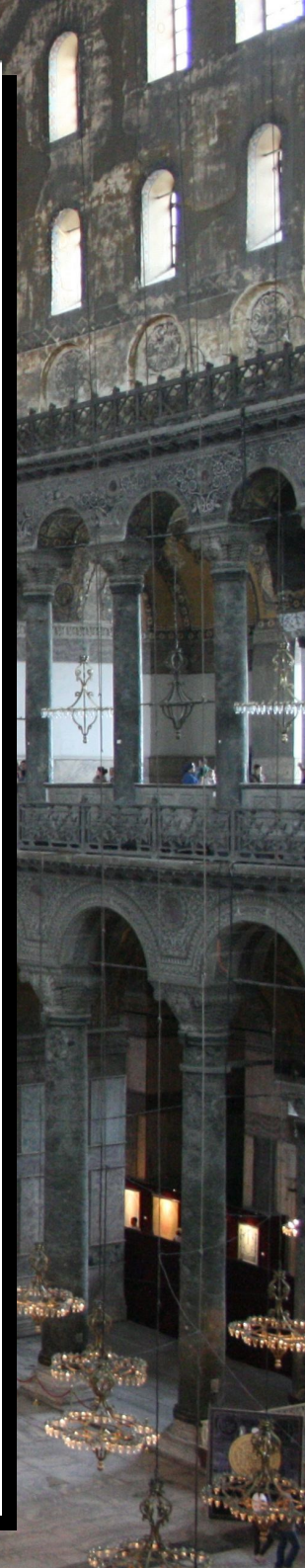
“The Bible, in effect, does not present itself as a direct revelation of timeless truths but as the written testimony to a series of interventions in



which God reveals himself in human history. In a way that differs from tenets of other religions (such as Islam, for instance), the message of the Bible is solidly grounded in history.” *Presented by the Pontifical Biblical Commission (1993-04-23). “The Interpretation of the Bible in the Church” Quoted in Wikipedia article “Biblical Hermeneutics” subsection “Roman Catholic Principles of Hermeneutics.”*



Are not these two statements strikingly similar? Not only did the "Commentary" move away from the Biblically approved method of interpretation but it adopted the Catholic method!

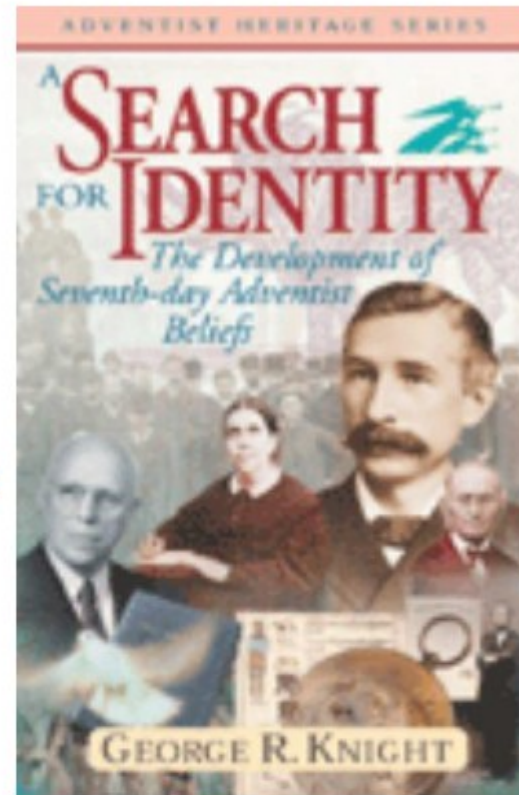


The final comment I would like to note here is,

“Thus the *Commentary* recognized alternate interpretations of various passages so that the readers could come to their own understanding.”

This reminds me of a statement in the *Spirit of Prophecy*,

“The fact that the people were more interested in Christ’s teaching than they were in the dry, tedious arguments of the Jewish teachers, maddened the scribes and Pharisees. These teachers spoke with uncertainty, interpreting the Scriptures to mean one thing, and then another. This left the people in great confusion. But as they listened to Jesus, their hearts were warmed and comforted.” *Review and Herald*, March 5, 1901.

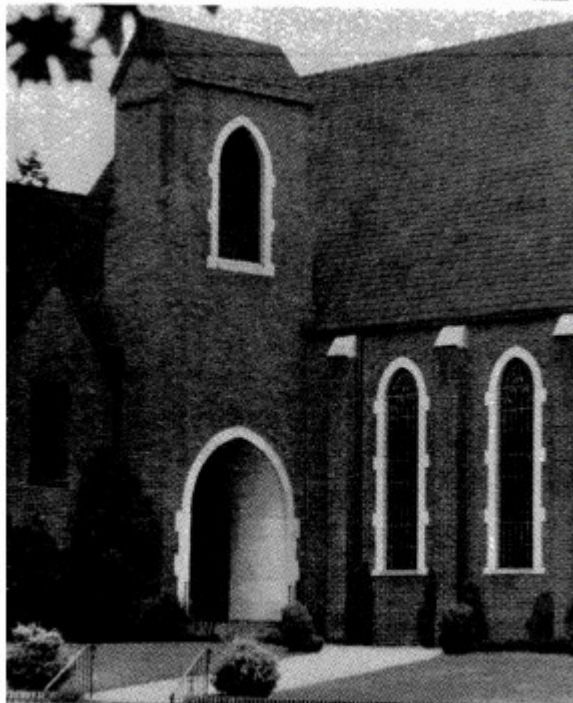


SECOND ADVENT REVIEW, AND SABBATH HERALD.

The “*Bible Commentary*” presented the Bible differently than it had been presented before in Adventism. It changed the way the king of the north was handled, too. After presenting both views of the willful king it refers readers to the March, 1954, article in “*Ministry Magazine*” for a historical view of verses 36-

THE MINISTRY
FOR WORLD EVANGELISM

VOLUME XXVII MARCH, 1954 NUMBER 3



39. Verses 40-45 are passed over with a few comments about some who view it as Turkey and a quote from James White’s 1877 “*Review*” article on unfulfilled prophecy.

 **RESEARCH** *Theology, History, Science*

Report on the Eleventh Chapter of Daniel

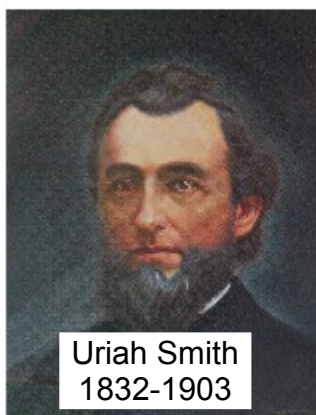
With Particular Reference to Verses 36-39

THE study group appointed by the Committee on Biblical Study and Research to give study to Daniel 11 gave careful consideration to a number of manuscripts placed in their hands by its chairman. These included the following:

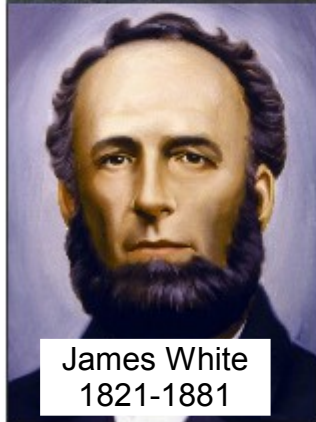
1. *Pioneer Fires on Daniel Eirew and Arragöw*

of certain verses and the application of some of the prophecies to past history. However, the committee felt that on the whole there is quite full agreement among our Bible expositors on this section of the chapter and therefore there would be no point in covering these verses in our report.

The “*Ministry Magazine*” article referred to was published in March, 1954, by a committee appointed by the General Conference to study Daniel 11:36-39. The manuscripts they studied to reach their conclusions were almost entirely by contemporary authors. There were



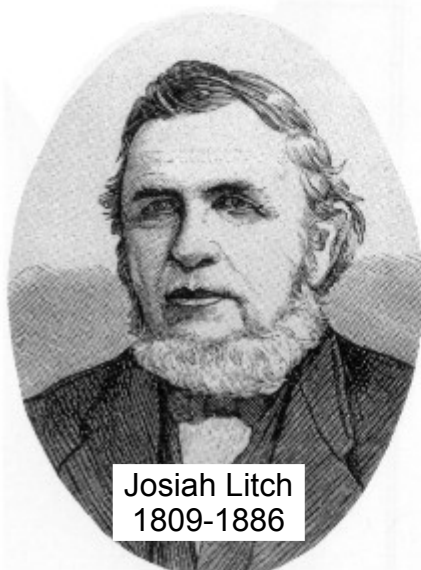
Uriah Smith
1832-1903



James White
1821-1881

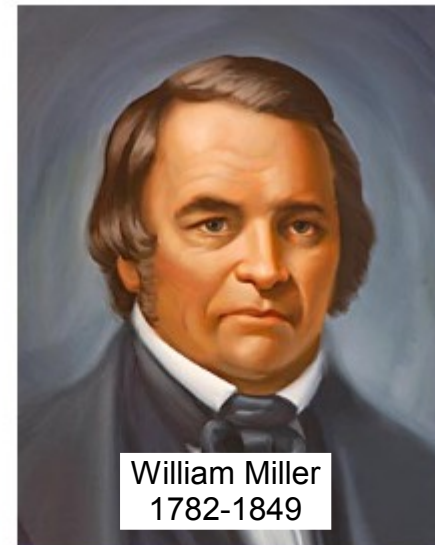
two editorials from the “*Review*,” one by Uriah Smith and one by James White, that they studied along with these contemporary authors. Interestingly enough the “editorial” by Smith consisted of a one paragraph quote from a contemporary newspaper followed by a one sentence comment by Smith. Their conclusions were that the willful king was considered to be the papacy unanimously by the pioneers for 25 years after 1844.

They quote William Miller and James White to support this. If we are to include William Miller as an Adventist pioneer, I think it only right to include Josiah Litch as well. After all, he introduced the date of August 11, 1840, for the fall of the Ottoman Empire, and it came to pass. This event is mentioned in "The Great Controversy" (see Great

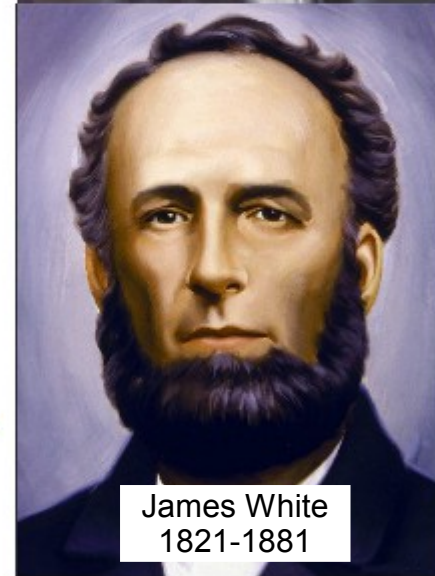


Josiah Litch
1809-1886

Controversy page 334-335). We have already seen that Litch taught that the willful king was France, so the claim of unanimity among the pioneers is destroyed right there.

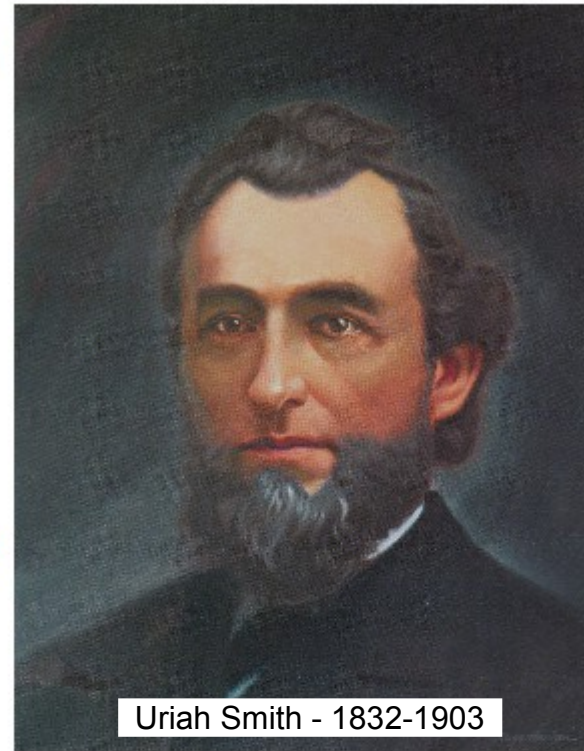


William Miller
1782-1849



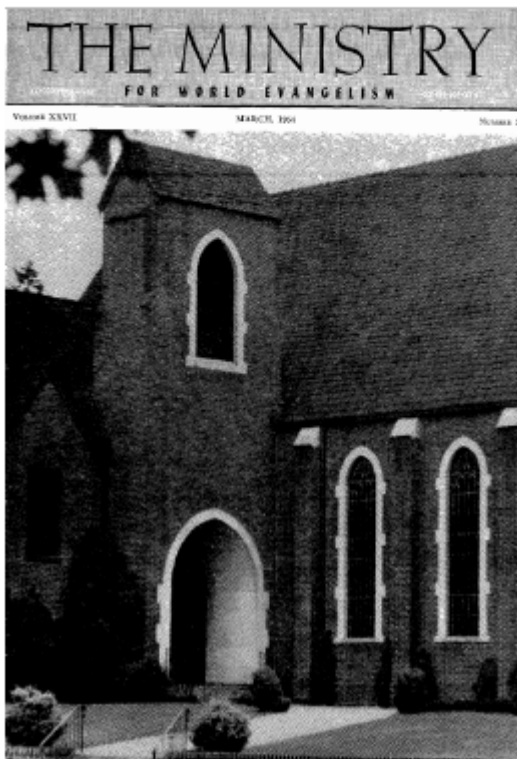
James White
1821-1881

Then the single sentence by Uriah Smith in 1862, following a quote about the papacy, is taken as support for the idea that the pioneers were unanimous in their opinion that the papacy is the willful king and the king of the north. While this quote does indicate that Uriah Smith, in 1862, thought that the papacy was the king who comes to his end, it doesn't in any way confirm a unanimity of opinion on the subject among Adventists. The "Ministry Magazine" article goes on to speculate that Uriah Smith changed his views to the king of the north being the Ottoman Empire because he believed that the papacy would not regain its power.



Uriah Smith - 1832-1903

The article then states,



“Not until the events so confidently predicted did not materialize, and the papacy, instead of having ‘fallen to rise no more,’ again became a decisive influence in international affairs with the resumption of temporal power in 1929, did our Bible students undertake a re-examination of these prophecies.”
Ministry Magazine, March, 1954, page 24.

They are admitting here that the denominational position had been that the willful king was the French Revolution. The article goes on to list the reasons why the willful king is the papacy and then declares verses 40 to 45 to be still future and refrains from making any predictions about the fulfillment of those verses.

The article's presentation of the pioneers' views on Daniel 11 seems to be taken almost entirely from a paper written by Raymond Cottrell entitled "*Pioneer Views on Daniel Eleven and Armageddon*" that we quoted from earlier. Who was Raymond Cottrell? He was a Seventh-day Adventist missionary, teacher, editor, and writer who worked extensively on many major Adventist publications. He was born in 1911 in California but grew up in China. His knowledge of Hebrew, Greek, and Latin caused him to be hired by the Conference for various research projects. He was the associate editor for the "*Bible Commentary Series*," and the "*Review*." He served as editor of the magazine "*Adventist Today*" and as consulting editor of "*Spectrum Magazine*."



Raymond Cottrell - 1911-2003

He was the founding secretary of the "Bible Research Fellowship" which was the precursor to the "Biblical Research Institute." He served as secretary from it's



founding in 1943 until it disbanded in 1954 over disagreements with the General

Conference president over the king of north. The "Biblical Research Institute" was established in 1975.

In 1948 he wrote the paper "*Pioneer Views on Daniel 11 and Armageddon*." He says in reference to this paper, "It was popularly believed that Uriah Smith's book '*Thoughts on Daniel and the Revelation*' presented the pioneer view that Daniel 11:45 refers to Turkey as the king of the north and the battle of Armageddon in Revelation 16:12 to a literal battle on the plain of Megiddo.

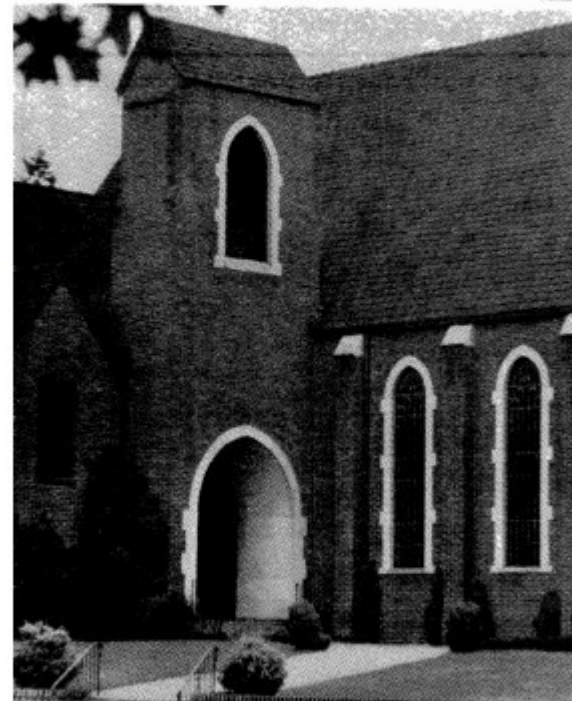
“Aware that the pioneers thought the papacy to be the king of the north and Armageddon a spiritual battle between the forces of good and evil, I made an **exhaustive study** of early Adventist literature on the subject, which formed the basis of this paper.” *Papers of Raymond F. Cottrell Collection 238, page 13.*

In 1951 he put together all his notes on the topic and submitted them to the committee who published their report in the 1954 “Ministry Magazine” article. Notice that he did his “exhaustive study” with the purpose of proving that the pioneers believed the king of the north to be the papacy, but the committee’s research was on the willful king.

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RESEARCH *Theology, History, Science*

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With Particular Reference to Verses 36-39

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of certain verses and the application of some of the prophecies to past history. However, the committee felt that on the whole there is quite full agreement among our Bible commentators on this section of the chapter and therefore there would be no notice in connection therewith.

Raymond Cottrell is the only person we have found who claims to have made an exhaustive study on the topic. This must mean that he read every Adventist publication available to him from the time period of 1844 to at least 1873. Every person who has



Raymond Cottrell - 1911-2003

commented on the Adventist pioneer views of the king of north since the 1950's have ultimately referenced his study on the topic. It is Raymond Cottrell who shaped modern Adventist understanding of the pioneers' views on the king of the north.

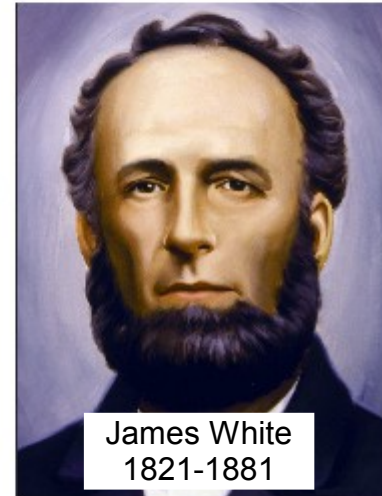


In the paper Raymond Cottrell submitted to the research committee, he references six documents from 1842 to 1877. Two of these documents deal exclusively with Armageddon and cannot be used to prove anything about the king of the north. Of the remaining four, two are by James White, one is a paragraph in "A Word to the Little Flock" and the other is the 1877 article in the "Review" that we talked about earlier. Of the

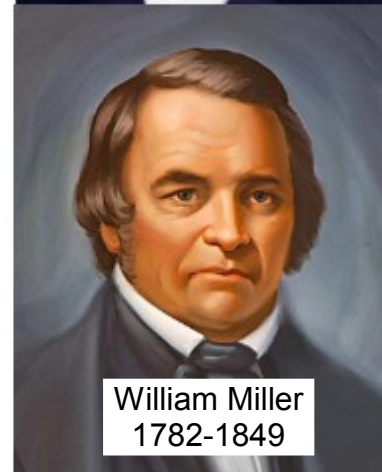


Uriah Smith - 1832-1903

remaining two documents, one is the one sentence "editorial note" by Uriah Smith in 1862, and the other is a paragraph by William Miller about the willful king of verse 36.



James White
1821-1881



William Miller
1782-1849

The quote from William Miller, Cottrell takes completely out of context and claims that Miller is speaking of verses 36-45 when applying the prophecy to the papacy, but we know from Miller that he applied verses 36-39 to the papacy and verses 40-45 to Napoleon. Cottrell leaves this fact out completely. His conclusion is that,



William Miller - 1782-1849

“The view making Rome the power of the last verses of Daniel 11 and the battle of Armageddon the last conflict of the great controversy between Christ and Satan was held unanimously by the pioneers of the Advent Message to the year 1863, and may therefore be designated appropriately the ‘Pioneer View.’



Raymond Cottrell - 1911-2003



William Miller - 1782-1849

“More than a third of a century after 1844 it was spoken of in the *Review* as one of the ‘landmarks’ of the Advent Message... The pioneer view was an integral part of the study and teaching of William Miller on the prophecies of Daniel and the Revelation, and thus of the Advent Message itself from its very inception.” *Raymond F. Cottrell, Pioneer Views on Daniel Eleven and Armageddon, Revised Edition, 1951, page 21.*



Raymond Cottrell - 1911-2003

It is very surprising that an “exhaustive” study of the topic would reveal so little evidence that what there is must be twisted to support the position. Either he is misrepresenting the history for a reason, or he does not understand the meaning of the words “exhaustive” or

“unanimous.” There is something very wrong when we must twist the evidence and ignore parts of it to make it fit our preconceived opinions. But this is what Cottrell does repeatedly throughout his papers on the topic.

In 1958 Cottrell was given the task of revising "*Bible Readings for the Home*" to bring it more in line with the teaching of the newly published "*Bible Commentary*"

"so that we wouldn't be saying something out of one corner of our mouth and something else out of the other corner." *Raymond Cottrell, A Notable SDA Scholar Gives His Taped Recollections on the Investigative Judgment.*

Could it be that he is the one responsible for removing both the *Seven Trumpets* and the *Eastern Question* studies from the "*Bible Readings*"?



In the course of his work on the book he tried to prove the Adventist sanctuary doctrine from Daniel 8:14 using Biblical exegesis and hermeneutic principles. What does this mean?

The word hermeneutics means to interpret a text and is derived from the name of the Pagan god Hermes. He was the god of travelers, shepherds, thieves, and literature. One of his exceptional traits was deception and falsehood.

Biblical exegesis uses the methods of higher criticism condemned in the Spirit of Prophecy. It is the method we discussed earlier of using the original language, the context, and the historical setting of a passage to determine its meaning. It is the new, Catholic method used by the Commentary.



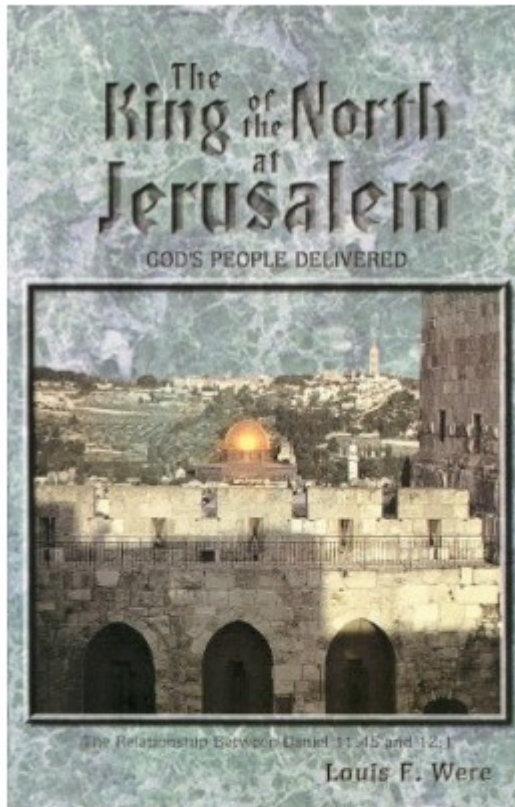
Representation of Hermes

Cottrell discovered that he could not prove the Sanctuary doctrine using this method of research. He wrote to 27 Adventist Bible teachers across North America asking them about this doctrine



Jewish Tabernacle

and if it could be proved. All 27 replied that it could not be done! From this time until his death in 2003, Raymond Cottrell believed and taught that the Sanctuary doctrine was a liability to the SDA church and should be left behind in its history. He was also a good friend of Desmond Ford and Walter Rae and at one time wrote "six pages of comment where Ellen White uses the Bible in error."



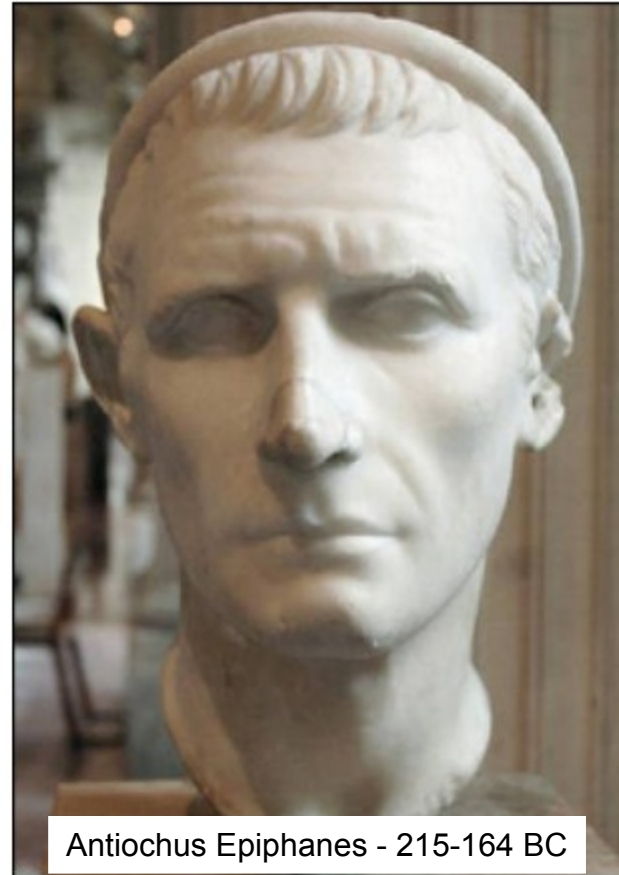
In 1949 Louis F. Were wrote a book entitled "The King of the North at Jerusalem, God's People Delivered." In this book he takes the stand that the king of the north is the papacy and that Daniel 11:45 denotes the final conflict between God's people and Babylon. He seems to have at least gotten some of his ideas from Milton C. Wilcox because he

quotes a little bit of the article written by Wilcox in 1910 (which we have been unable to find). Wilcox, you will remember, was the foremost advocator of the new view at the 1919 Bible Conference.



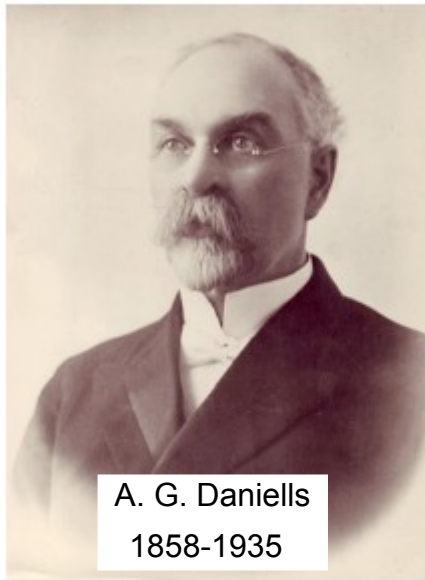
Attendees at the 1919 Bible Conference

Along with it Milton Wilcox presented the idea that verses 14-29 of Daniel 11 referred to Antiochus Epiphanes (one of the last of the Seleucid kings) and not to the Roman Empire, thus leaving the crucifixion entirely out of the prophecy and jumping 700 years from the end of Antiochus to the founding of the papacy. It is interesting that Wilcox also mentioned during that conference that the little horn of Daniel 8 could refer to Antiochus Epiphanes as well as to Rome and that the 2300 days fits Antiochus Epiphanes just as well as it does the investigative Judgment.

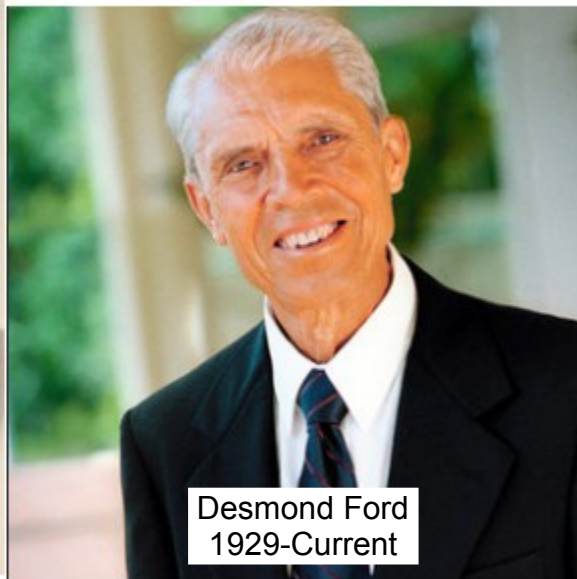


Antiochus Epiphanes - 215-164 BC

A.G. Daniels immediately said "I hope you never mention these ideas in your Bible classes." Wilcox said "Oh, I don't, but others have." This is the very concept that Ford and Cottrell base their ideas about Daniel 8:14 on. Others at the conference pointed out that this interpretation was developed by the Jews in order to avoid the obvious reference to Jesus Christ in Daniel 11. If they don't interpret these verses as applying to Antiochus they must accept Jesus as the Messiah.



A. G. Daniells
1858-1935



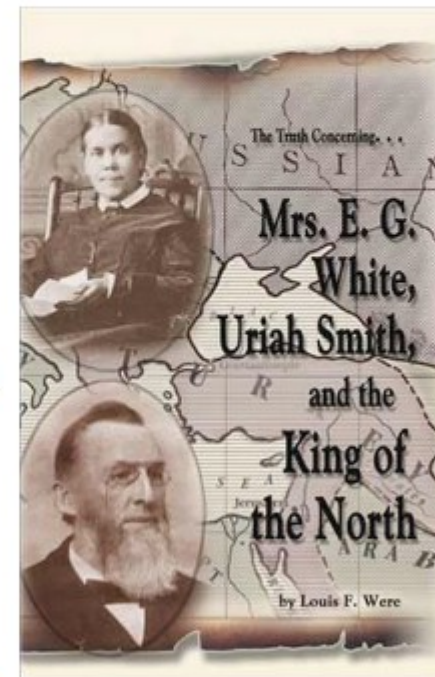
Desmond Ford
1929-Current



Raymond Cottrell
1911-2003

Louis Were quotes from Raymond Cottrell to prove that the pioneers believed that the king of the north was the papacy. In a pamphlet entitled "The Truth Concerning Mrs. E.G. White, Uriah Smith, and The King of the North," he discusses at length the rebukes given Smith by Ellen White about the message of 1888. His conclusion is that:

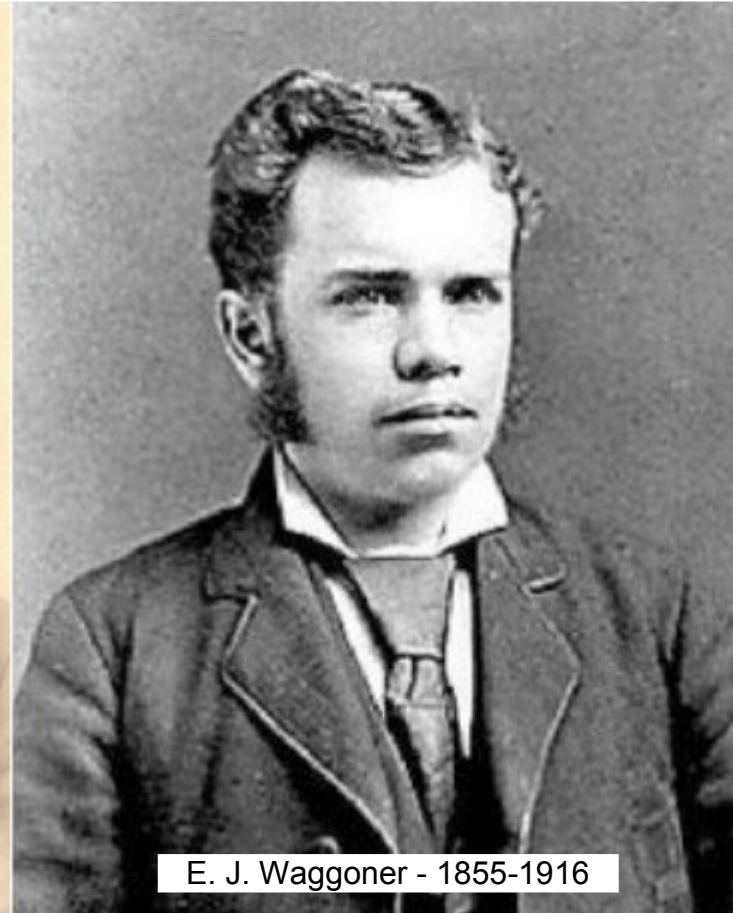
"the opposition to the message of righteousness by faith to be proclaimed in the Loud Cry, will come from those who will refuse to accept the truth concerning the final conflict... They will stubbornly follow Uriah Smith's teaching concerning Turkey being the king of the north and Armageddon a battle between the nations, and 'will brace themselves to resist' the spread of the true light, and 'will oppose the work', as declared by the Spirit of Prophecy." *The Truth Concerning Mrs. E.G. White, Uriah Smith, and The King of the North*, page 12.



This statement is extraordinary when you consider that both A.T. Jones and E.J. Waggoner held to and preached Uriah Smith's view that the king of the north was Turkey!



A. T. Jones - 1850-1923

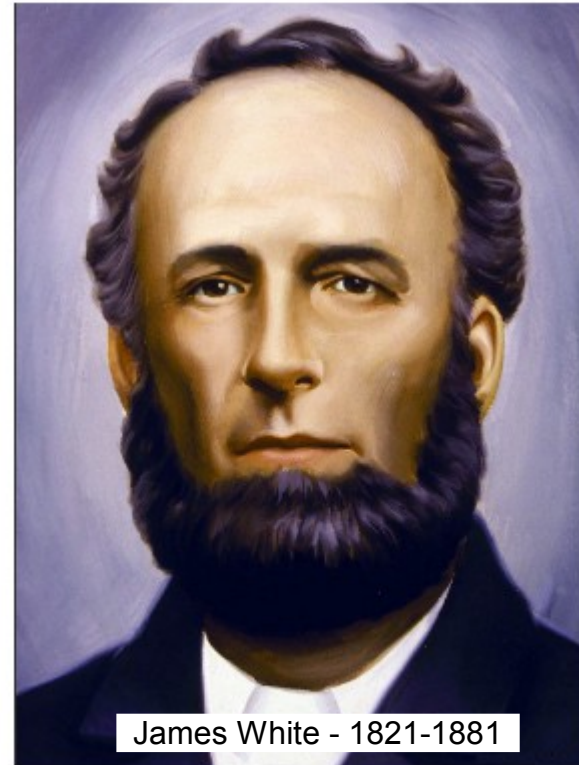


E. J. Waggoner - 1855-1916

Louis Were also claims, based on Cottrell, that James White said that the king of the north being the papacy was a landmark in Adventism. The statement he is referring to comes from the same 1877 Review article we discussed earlier and says this,

“Positions taken upon the Eastern Question are based upon prophecies which have not yet reached their fulfillment. Here we should tread lightly, and take positions carefully, lest we be found removing the landmarks fully established in the advent movement.” *Review and Herald*, “Unfulfilled Prophecy,” November 29, 1877.

This is the only statement we can find in this article that even comes close to implying a general agreement on the king of the north being the papacy.



James White - 1821-1881

The very next sentence completely contradicts the idea,



James White - 1821-1881

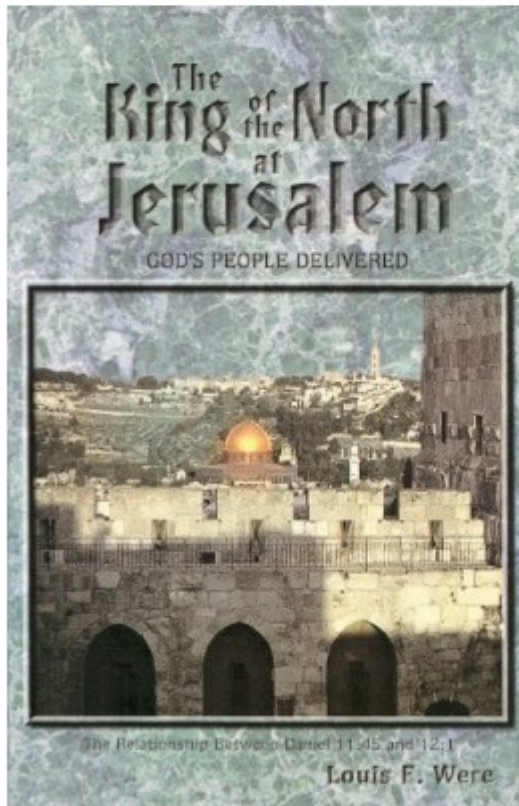
“It may be said that there is a **general agreement** upon this subject, and that all eyes are turned toward the war now in progress between Turkey and Russia as the fulfillment of that portion of prophecy which will give great confirmation of faith in the soon loud cry and close of our message.”
Review and Herald,
“Unfulfilled Prophecy,” November 29, 1877.

Louis Were and Raymond Cottrell tried their hardest to prove that the pioneers believed the king of the north to be the papacy. Their work has convinced most Adventists that this is the truth, but the evidence contradicts



Uriah Smith - 1832-1903

them.



According to Louis Were the one sentence "editorial" written in 1862 by Smith is the "best possible evidence that the leaders of that time held unanimously to the original denominational position." *The King of the North at Jerusalem, God's People Delivered*, pg 5.

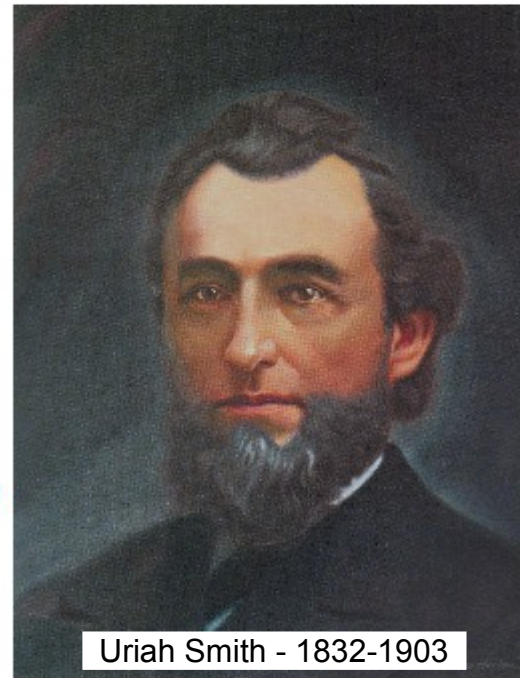
If this is the best possible evidence, then it is flimsy to say the least!



James White - 1821-1881

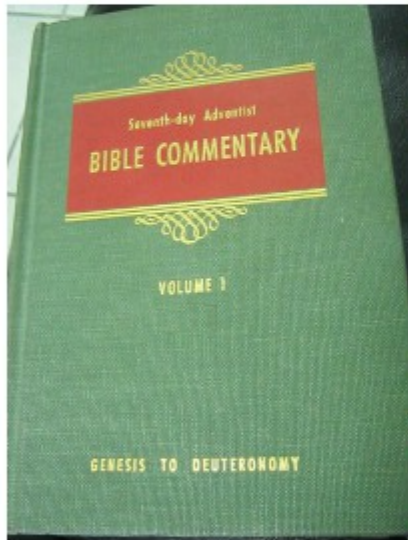
Wilcox said he started questioning the church's view of Daniel 11 when he heard James White disagree publicly with Smith in the 1870's. Is it possible that he heard the very disagreement that caused Sister White to rebuke her

husband? Wilcox agitated his "new views" extensively after 1912 and when the Ottoman Empire collapsed in 1922 his views gained widespread approval until most Adventist Bible students agreed with him.

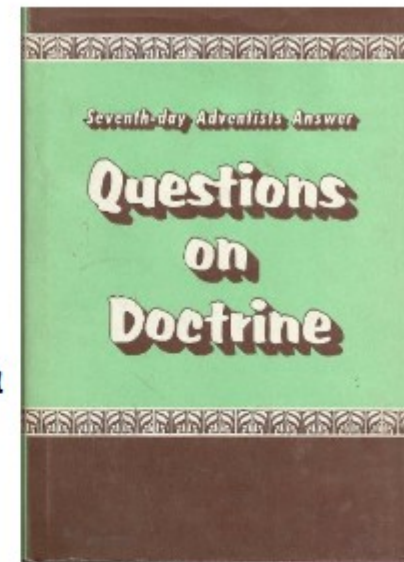


Uriah Smith - 1832-1903

Then in the 1950's the history of the church was rewritten by the leaders to make it appear that they were still holding to the principles of historic Adventism. While in one area they returned to what they taught



was the pioneer view of prophecy they began undermining the very foundational doctrines of the church. While they revered James White's opinion on the king of north, they completely disregarded it on the investigative judgment. They claimed that the king of the north was a pillar of Adventism but demolished a true pillar at the same time. Could it be that the king of the north is being used as a smoke screen to hide what is really being done?





Blue Mosque in Constantinople

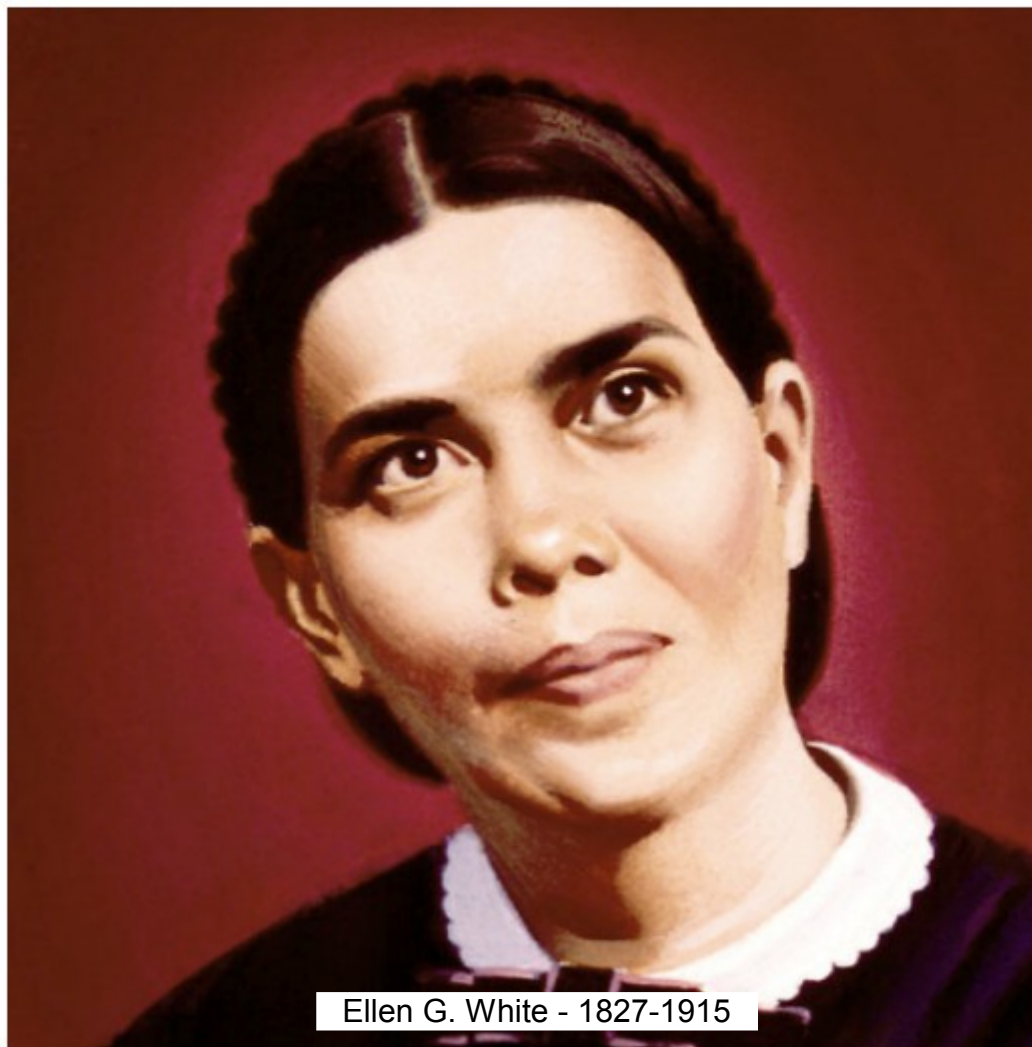
Even today, those who call themselves "Historic Adventists," do not know what the pioneers originally taught about the king of the north. They do not know that the church

taught for 80 years, in nearly all of its publications, that the king of the north was Turkey. But does it really matter? Is not the king of the north a matter of minor consequence? Wasn't Uriah Smith wrong in his predictions about the Ottoman Empire?

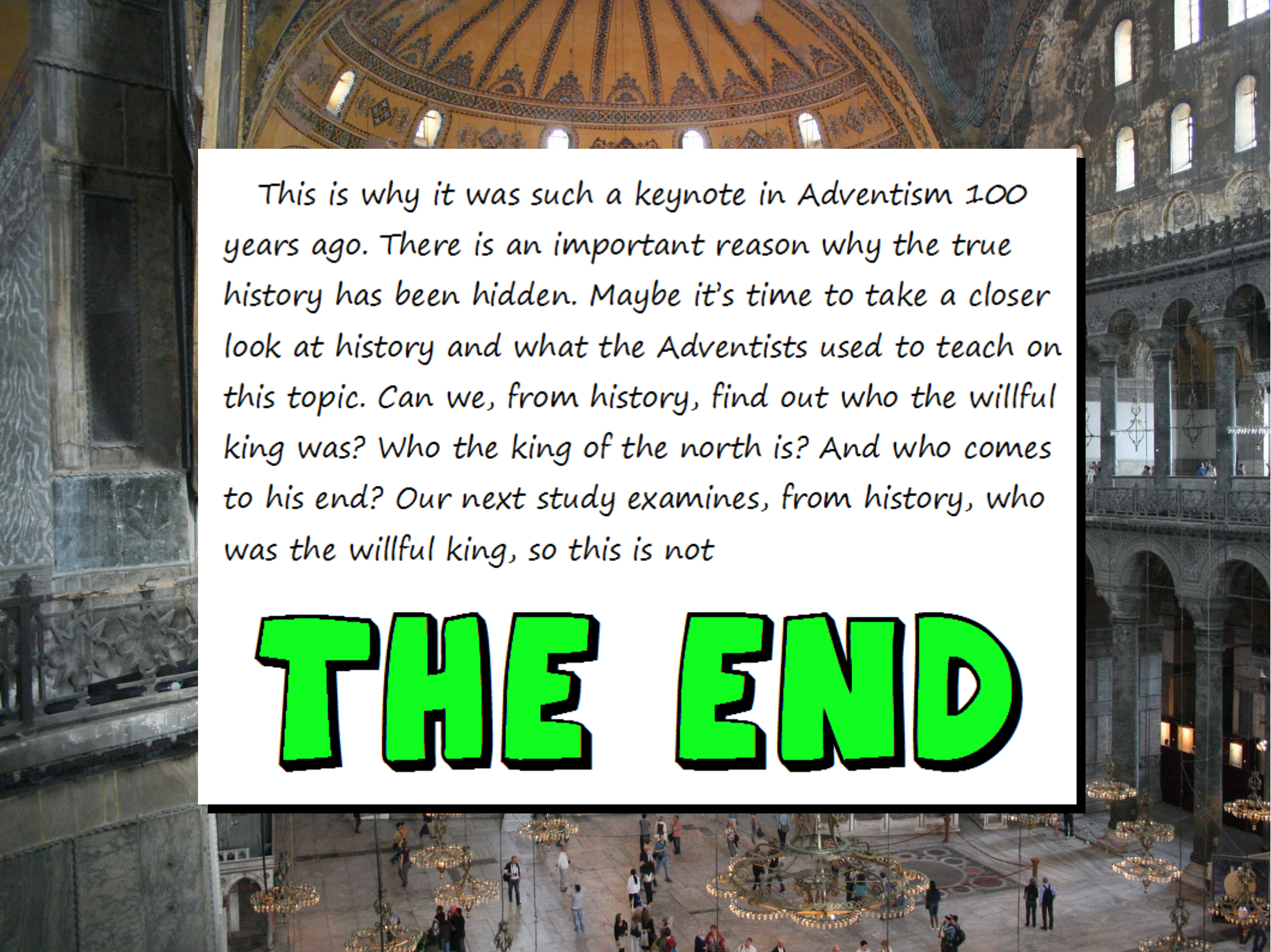


I am reminded of this statement from Sister White:

“Books of a new order would be written... Messages of every order and kind have been urged upon Seventh-day Adventists to take the place of truth... But the waymarks which have made us what we are, are to be preserved...” 1SM 204-208



Ellen G. White - 1827-1915



This is why it was such a keynote in Adventism 100 years ago. There is an important reason why the true history has been hidden. Maybe it's time to take a closer look at history and what the Adventists used to teach on this topic. Can we, from history, find out who the willful king was? Who the king of the north is? And who comes to his end? Our next study examines, from history, who was the willful king, so this is not

THE END

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