

Eastern Question

By Ken LeBrun

A hundred years ago the Eastern Question was one of the most talked about prophecies in the Bible among Seventh-day Adventists. Then it went into a period of decline where you didn't hear much about it at all for decades. And now it is coming back into interest once again. In the following quotation, Ellen White was reporting on a camp meeting that was being conducted:

Sunday morning the weather was still cloudy, but before it was time for the people to assemble the sun shone forth. Boats and trains poured their living freight upon the ground, as was the case last year. Elder Smith spoke in the morning upon the Eastern question. The subject was of special interest, and the people listened with the most earnest attention. It seemed to be just what they wanted to hear. {RH, September 6, 1877 par. 11}

How many of you have heard a whole lot in recent decades about the Eastern Question? A hundred years ago it was a major subject of interest. But the specifics of the Eastern Question have not been talked about much lately. What is the Eastern Question?

“Eastern Question, diplomatic problem posed in the 19th and early 20th centuries by the disintegration of the Ottoman Empire, centring on the contest for control of former Ottoman territories. Any internal change in the Turkish domains caused tension among the European powers, each of which feared that one of the others might take advantage of the political disarray to increase its own influence.”

{Encyclopedia Britannica}



You can see here Istanbul; which used to be known as Constantinople. At that time in the 1900s, this great Ottoman Empire that had ruled for hundreds of years was coming to its end. The green part on this map shows what the Ottoman Empire looked like at one time. It covered most of that whole area around the Mediterranean. It was a huge empire. We don't think much of it anymore. In college you probably took a class

in western civilization. You didn't study much about eastern civilization because that is not what we talk about in the West. But that was at one time a major force.

In the late 1800s the empire starts to diminish in its power. That is what caused the problem of what they called the Eastern Question. What would happen if for example, the Ottoman Empire lost control of Constantinople? You have Russia up here that is going to rush in; you have the European powers; you have a lot of things going on, and the political vacuum that would be created was a major concern. This is what Adventists preachers were talking about. Why would they be concerned about just what was going on in the news particularly in the light of things that Ellen White had said?

Subjects Worthy of Consideration

Let us confine our public efforts to the presentation of the important lines of truth on which we are united, and on which we have clear light. {1SM 167.2}

In order for a public presentation, a sermon by one of our ministers to be important at all, or even to be valid as a subject of presentation;

1. It had to be an important line of truth.
2. It had to be a line of truth on which we are united as a people.
3. It has to be a line of truth on which we have clear light.

Those were the three criteria that our ministers were to follow in presenting their evangelistic meetings. That is what our ministers did in those days. They preached public meetings. That is what they were to confine their efforts to – those important lines of prophecy.

There are many questions treated upon that are not necessary for the perfection of the faith. We have no time for their study. {1SM 163.2}

Sometimes, the important best stuff can be crowded out by stuff that is just *good*, or *interesting*. But she says we have no time for their study if it is not necessary for the perfection of the faith.

Matters of vital importance have been plainly revealed in the Word of God. {1SM 173.5}

If it is of vital important, it is *plainly* revealed in the word of God.

These subjects are worthy of our deepest thought. But we are not to search into matters on which God has been silent. {Ibid.}

If the Bible doesn't talk about it, if God has been silent on a subject, we have no business presenting it in our public meetings. We have no business speculating about it. We are to focus our concentration on that which God has revealed and not worry about things that He has been silent on. With that in mind, what about the Eastern Question? If the Eastern Question is not in the word of God, our ministers were to be silent about it,

according to these rules that we see laid down here. If the Eastern Question is not in the word of God, we have no business preaching about it. But if it is in the word of God, if it is something that God has revealed, then it is something that we need to pay attention to.

The Pioneers on the Eastern Question

Where would the Eastern Question be found in the Bible? Before we answer that question, here is that new light, a statement recently released.

Elder Smith spoke on the Sabbath question to a large congregation this morning, and this evening he speaks on the Eastern Question. {Lt 55-1884 par. 6}

This is several years later, and Elder Smith is still speaking on the Eastern Question.

I feel so grateful that Brother Smith is not lost to the cause. He seems fully and thoroughly united with us; {*Ibid.*}

One of the criteria for a message being presented is that, it must a message on which we are *united*. And she says that Brother Smith is speaking on the Eastern Question and that he seems *fully and thoroughly united with us*.

...seems like Brother Smith of old. Oh, thank the Lord! Praise His Holy Name, that His love, His wondrous love, has been exercised toward the children of men. It is so dark, I must stop. Will write you tomorrow {*Ibid.*}

On the morrow she writes again:

Aug. 25, 11:00 a.m. The first two pages were written Sunday after I had spoken to the crowd. The evening meeting was largely attended. Elder Smith spoke with great clearness, and many listened with open eyes, ears, and mouths. The outsiders seemed to be intensely interested in the Eastern Question. He closed with a very solemn address to those who had not been preparing for these great events in the near future (August 24, 1884). {*Ibid.* par. 7}

What is she saying? She is saying that Elder Smith as he spoke on the Eastern Question, was talking about *these great events in the near future*. Does it sound like this is something that is truth? She says that these are great events that are in the near future.

Elder Daniells speaks this evening upon the Eastern Question. May the Lord give His Holy Spirit to inspire the hearts to make the truth plain (December 25, 1898). {Ms189-1898 par. 9}

What is she saying? She is saying that these messages on the Eastern Question that our pioneers were preaching on, and that they were united on, is the truth. Do you see that? As they are speaking upon the Eastern Question, she says, *May the Lord give His Holy Spirit to inspire the hearts to make the truth plain*.

What she is saying is that this subject qualifies as a subject that can be studied and presented by our ministers. So it must be in the word of God; because we are not to be preaching stuff that is not in the word of God. That brings us to the only place where this subject is found in the word of God – Daniel 11:44-45.

Daniel 11:44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. 45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

That is what our ministers were preaching. And they were saying that this passage had to do with the Eastern Question, that this passage had to do with the subject of that whole thing about. What happens if Constantinople is lost to the Ottoman Empire? What are they going to do? They said that the *he* of verse 45 would be the power that would be the Sultan of the Ottoman Empire, who is also the Caliph, and that he would plant the tabernacles of his palace between the seas in the glorious holy mountain. The glorious holy mountain between the seas is Jerusalem, the holy land. What they were preaching was that the Sultan of that empire was going to actually establish a headquarters in Jerusalem. And when that happened, verse 45 would be fulfilled. What happens in the next verse?

Daniel 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time:

This is talking about the close of probation. Jesus leaves the most holy place and the time of trouble comes on. That is why this was of such interest because at that time in the 1870s, the Ottoman Empire was losing its power. At one point in time, the Russians were right on the gates of Constantinople ready to take it over. That would have forced the Ottomans to move out of there and they would have established their capital in Jerusalem because that would be the most logical place. They already owned Jerusalem; they owned that whole area over there. So they could have done it very easily. When all this was happening in the Middle East, our pioneers were preaching that this prophecy of Daniel 11:45 would be fulfilled and that immediately after that probation would close. That is what they were preaching. That is why it was of such special interest.

Rules of Interpretation

Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father [William] Miller adopted. {RH, November 25, 1884 par. 23}

She is talking about these ministers who are out there preaching. Their preaching of Daniel 11:45 has to do with the Eastern Question; they are engaged in proclaiming the third angel's message, and they *are searching the Scriptures upon the same plan that Father Miller adopted.*

In the little book entitled “Views of the Prophecies and Prophetic Chronology,” Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:– {*Ibid.*}

“1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; ...” {Ibid. par. 24}
The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth. {Ibid. par. 25}

She is endorsing William Miller’s method of Bible study.

Taking the manner in which the prophecies had been fulfilled in the past as a criterion by which to judge of the fulfillment of those which were still future, he became satisfied that the popular view of the spiritual reign of Christ—a temporal millennium before the end of the world—was not sustained by the word of God. {GC 321.1}

That is the method that William Miller used, one of the principles that he followed. This is an important principle. In other words, in prophecy you don’t switch your methodology in the middle of the prophecy. The criterion by which to judge the fulfillment of the prophecies which are still future, must be the same manner in which the prophecies have been fulfilled in the past.

He saw that the prophecies, so far as they had been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc., were either explained in their immediate connection, or the terms in which they were expressed were defined in other scriptures, and when thus explained, were to be literally understood. {Ibid. 320.2}

Are you grasping what this statement says? There is a tendency in the study of Daniel 11 that we understand it literally all the way up until you get to verse 40. Then suddenly we start interpreting it metaphorically, or symbolically. Sr. White says we need to follow William Miller’s method, and that is that the prophecies are to be understood *literally*. And even if there is a symbol, once that symbol is defined in Scripture, it is then to be understood *literally*. We are not to spiritualize away the prophecies. They are to be understood as they read.

Here is one of William Miller’s rules:

Rule XI – How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively. {1842 WiM, MWV1 22.3}

That is William Miller’s method. That is the principle upon which we came to our understanding of Daniel 8:14 and all those other prophecies that Miller directed us to. If it makes good sense as it stands, understand it literally. If it doesn’t, then you look for a symbolic understanding.

Rule IV – To understand doctrine, bring all the scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error. {1842 WiM, MWV1 20.8}

We can have assurance that we have correct understanding of prophecy if we follow the simple rules that William Miller laid out, and that Ellen White said we are to follow. You bring together all the scriptures, and that is the safeguard. Because you have no contradictions if you bring together all the scriptures you have on a subject. You reconcile them so that there is no contradiction, and you cannot be in error.

Daniel 2 and Daniel 11

Bible prophecy is simply history foretold, and in no chapter of the Bible is more history detailed than in Daniel chap. 11. I love Daniel chap. 11 because it is very detailed, very specific. Now you need to understand the difference between the earlier prophecies of Daniel and Daniel chap. 11. Let us take for example Daniel chap. 2. Daniel 2, as well as chap. 7 and 8, has a symbolic vision and then an explanation. You have the dream of the great image *in symbol*, and then it is followed by an explanation, “*Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass,*” etc. (verses 38, 39). That is a symbolic vision, and then an explanation that follows. It is the same with chap. 7. You have the four beasts and the little horn, and then Daniel gives the explanation. It is also the same thing with chapter 8. But when we come to Daniel 11, there is no symbolic vision, it is simply explanation. In fact, everything after Daniel 8:14 is simply explanation. Daniel 8:14 is the high point of the book in terms of literary structure. “*And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*” Everything after that is explanation.

Daniel 11 is not a symbolic vision. It is in plain language. Those words mean exactly what they say. It simply explains. The other difference between Daniel 2 and Daniel 11 is that Daniel 2 is about kingdoms – Babylon, Medo-Persia, Greece, Rome, and the kingdom of God. Daniel 11 is not about kingdoms at all; it is about individual kings, individual rulers, people who were the heads of these kingdoms. We are very specific about individuals in Daniel 11.

Daniel 2	Daniel 11
Symbolic vision and explanation	Explanation only
About kingdoms	About individual kings

Here are in brackets the kingdoms which were referred to by Daniel:

Daniel 2:38 ... Thou [Babylon] [art] this head of gold.

When Daniel spoke to Nebuchadnezzar, he was talking about the kingdom of Babylon.

Daniel 2:39 And after thee shall arise another kingdom [Medo-Persia] inferior to thee,

This is later explained in Daniel 8.

Daniel 2:39 ...and another third kingdom of brass [Grecia], which shall bear rule over all the earth.

I like to use the term *Grecia*, because it is not the same as Greece we have today. Grecia was the Macedonian kingdom of Alexander.

Daniel 2:40 And the fourth kingdom [Rome] shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all [things]: and as iron that breaketh all these, shall it break in pieces and bruise. **41** And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom [Rome] shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. **42** And [as] the toes of the feet [were] part of iron, and part of clay, [so] the kingdom [Europe] shall be partly strong, and partly broken. **43** And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

I have done the same thing with chapter 11; I have put in the name of the individual king that it is most likely talking about when it says *he* or *him*. [Here](#)

I want you to understand what in context is going on here in Daniel 11. Here is the introductory vision in Daniel 10, where Gabriel is speaking to Daniel:

Daniel 10:14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision [is] for [many] days.

The Vision Is Yet For an Appointed Time

The following is now a text that has gained new meaning for me; we usually apply it to the pioneer experience in 1843 and 1844 when there was an apparent tarrying time when Jesus didn't come.

Habakkuk 2:2 And the LORD answered me, and said, Write the vision, and make [it] plain upon tables, that he may run that readeth it. **3** 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.

If you have read *The Great Controversy* you are familiar with this passage and how it was applied to the Millerite expectation that Jesus was going to come. And when He didn't come they had two disappointments. They had an early disappointment in the spring of 1844, and then they had the great disappointment on October 22. But in between that time they had what they called the tarrying time, based on this passage. They were wondering, Why hasn't Jesus come yet? And then they discovered this passage, "*Though it tarry, wait for it; because it will surely come.*" In reality, nothing was tarrying at that time because they simply had a misunderstanding of what the date was. At first, when they had their spring expectation, they didn't realize the

Oct. 22 message yet; so it wasn't that the vision was tarrying, it was simply that they hadn't calculated properly, and so there was an apparent tarrying time. But when it comes to the vision/prophecy of Daniel 11, I believe the vision has tarried.

Our pioneers expected that at any moment, as they watched the news in the newspapers, as they observed what was going on in the Middle East, it seemed very clear and evident to them that at any moment Constantinople would fall, and they would be ushered right into the fulfillment of this passage. But what ultimately happened? After World War I, in the early 1920s, the Ottoman Empire was completely taken apart in terms of an empire, and it simply turned into what we now know as the modern nation of Turkey. But they didn't lose Constantinople. They did lose it initially, but they then rallied and gathered it back. But instead of doing what is written in verse 45, they moved their capital to Ankara, and they still retained possession of Constantinople itself. They had lost possession of Jerusalem in World War I, and therefore it was not an option for them to set up their headquarters there. As Adventist Bible students looked on, they thought, "Oh, we must have had a misunderstanding of what this was all about," and then we changed our interpretation, and now we have gone into this symbolic, figurative understanding of the last few verses of Daniel chapter 11, which is entirely contrary to what our Adventist pioneers were teaching.

But the question is, were our pioneers wrong all along? Were they preaching error all that time? Was Ellen White wrong in calling it *the truth*? Was she wrong in saying that these are events that are soon to take place? Or was there simply a tarrying time where the vision is now tarrying? not yet ready to happen because, perhaps, the church wasn't ready? Is there a prophecy in the Bible that talks about God holding things back until His people are ready? Revelation 7. You have four angels standing on the four corners of the earth, holding back the four winds of the earth, that it should not blow until the servants of God are sealed in their foreheads. As we trace history, we realize that this could have happened in the 1800s. Ellen White says the Lord could have come *ere this* (See Evangelism p. 695.3). It appears that everything was poised and ready to happen, but God's people were not ready. Particularly, there were moments such as 1888, 1901, different points in time where God brought His people up to a point where things could happen, but because of our own unreadiness, things were put on hold, and Ellen White said, We are going have to be in this world many more years because of insubordination.

We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action.—Letter 184, 1901. {Ev 696.3}

Everything was put on hold. But it *shall speak, and not lie; though it tarry, wait for it!* Don't go off into speculative interpretations just because it hasn't happened when you expected it to happen. Don't go off into other methods of prophetic interpretation that go contrary to our Adventist principles of prophetic interpretations. Wait for it! Though it tarry, wait for it; *because it will surely come, it will not tarry.*

Overview of Daniel 11

We now want to have a brief overview of what Daniel 11 is about. Daniel 11 traces the history of kings who would rise up. The Bible uses the term “stand up”. A king stands up, he comes into power, and he rules, and then he is defeated by another king who stands up, one after another. It goes all the way from the time of Persia and Greece, down through the divided Greek Empire, and when it gets to verse 16 we leave the territory of the north and south, which is in the East. There is then no mention of the kings of the north and south between verse 16 and 39, except a single brief reference to the king of the south in verse 25. They are absent; why? Because the camera of prophetic interest shifts to the West because in verse 16 it says:

Daniel 11:16 But he that cometh against him [the king of the north] shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

The *he* is not the king of the north; it is another power from another direction coming against the king of the north. This was about Pompey the Great who came against the king of the north at that time, conquered Syria, went down in Jerusalem, *in the glorious land*, and conquered it as well. This was about this power from the West. For the next few verses starting from verse 16, it is not describing the king of the north or the king of the south; it is *he that cometh against him*, these Western rulers. The Western rulers are being referred to here under these pronouns all the way down to verse 39. Then in verse 40, the king of the north and the king of the south appear again; when? In the time of the end.

Daniel 11:40 And at the time of the end...

When did the time of the end come? 1798. In the time of the end we would see once again the king of the north and the king of the south come back into the picture. Read what our Adventist pioneers wrote about this. They were sound Bible students. They understood history and Bible prophecy. They were following the plan that William Miller laid out, and that Ellen White endorsed. They were united on this. What they said was that verse 40 was literally fulfilled as it reads in 1798-1799, when Napoleon went into Egypt. He is the *him* of this verse.

Daniel 11:40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

“*And at the time of the end shall the king of the south,*” which was the ruler of Egypt, “*push at him,*” Napoleon; “*and the king of the north,*” who was the Ottoman Sultan at that time, came against him like a whirlwind, “*with chariots, and with horsemen, and with many ships.*” He did exactly what this text says, in 1798-1799. It was fulfilled literally at the time it was supposed to, with the very powers that it described. The word *king* means king. The word *south* means south. The word *north* means north. The word *ships* means ships. Don’t spiritualise away a prophecy that has real meaning in its literal reading. That is the way we were instructed to do, and that is the way all our Adventist preachers were interpreting this. This *was* fulfilled. In fact, according to the pioneer position, the only verse in this entire chapter that has not happened yet is the very last verse, verse 45. Everything else has happened. Only verse 45 remains to be fulfilled. And who are we

talking about? We are talking about *the king of the north*. In our pioneers' day, that king was the Ottoman Sultan. He was the one that controlled the territory that was held by all the previous kings of the north in that chapter, and he was doing those very things. Read the book *Daniel and the Revelation*, or any other of our early expositions of this. The only thing that remained was verse 45, for him to *plant the tabernacles of his palace between the seas in the glorious holy mountain*. That would be the last waymark in the prophecy. As we look on and watch the unfolding of events, that would be the last event in the world's news that would tell us that we are ready for probation to close.

Unfolding of Prophecy

What about this tarrying? Is there a possibility that this prophecy, as our pioneers were preaching it, is still going to happen? Is it possible that this is getting ready to happen? Here is a news article which appeared on *Jews News* on May 19, 2015. The headline is, *Turkish President Calls On Muslims To Invade Jerusalem*. The prophecy said he shall plant the tabernacles of his palace between the seas in the glorious holy mountain. Why are we talking about the Turkish President?

President Erdogan of Turkey gave a speech of great importance that main stream media is not reporting. The Anadolu Agency, which is like the 'Reuters' of Turkey, reported on it and several Arabic sources have now picked up on it. ...

“Unfortunately we the Muslims lost our aim to head towards Jerusalem. The water of our eyes froze making us blind, and our hearts that was destined to beat for Jerusalem is now instead conditioned for rivalry being in a state of war with each other.”

Turkish president called on citizens to “raise their hands in supplication for this blessed night towards Allah to restore the Al-Aqsa Mosque [Jerusalem] to be re-owned by Muslims, and to remove the mist from their eyes, to see Jerusalem in their hands at every moment and at every opportunity”.

Erdogan added: “When you mention the word ascension; the first thing that comes to mind is Jerusalem and Al-Aqsa Mosque,” while he expressed deep regret for the condition of Muslim heedlessness for Al-Aqsa Mosque and Jerusalem.

Erdogan says that he wants Spain. He says he is some reincarnation of Tariq Bin Ziad, the conqueror of Spain, the tyrant Alp Arslan, and Saladin. These are the Muslim leaders who fought Christendom and Saladin was the one who conquered Jerusalem. He wants to declare war on the strongest fortresses to advance his foreign God, Allah, through warfare.

He talks of Martyrs descending from heaven. Biblically, Erdogan wants the fallen angels to descend. He wants Allah to raise Jihadists. He wants to be the shepherd, the Sultan and the Caliph. ...

They have one more election to win in Turkey and if the AK Party gains enough seats in the Turkish Parliament next month, they will rewrite the Turkish constitution and put in a new presidential system that will leave Erdogan as the supreme leader (caliph) of this New Turkey. And that means, the fight for Jerusalem will begin. {[Turkish President Calls On Muslims To Invade Jerusalem](#), May 19, 2015, Jews News}

That election did take place on the 7th of June, and the AK Party, Erdogan's party, did not win the majority of seats. If his party had won the majority of seats, then he would have immediately put into place his plan to set himself up as the new caliph, and the fight for Jerusalem would have begun.



When Erdogan went to Turkey, he and Iranian President Hassan Rouhani [on the left] made an alliance to work together to reunite the Muslim world. {*Ibid.*}

That article was posted on May 16 and 19. Now we have another one from *Jerusalem Online*, published on May 28, 2015. The headline is, *Turkish Prime Minister: "We will march to liberate Jerusalem"*.

During the inauguration of the 55th airport in Hakkari Province, Turkish Prime Minister Ahmet Davutoglu and Turkish President Recep Tayyip Erdogan called for the re-establishment of the Ottoman Empire.

According to a report published by Palestinian dissident Walid Shoebat, Turkish President Recep Tayyip Erdogan and Turkish Prime Minister Ahmet Davutoglu spoke during the inauguration ceremony of the country's 55th airport in Hakkari Province. The airport is named the Selahaddin Eyyubi Airport after Saladin of the Ayyubi dynasty, the Muslim ruler of Kurdish origin that conquered Jerusalem and was a great enemy of the Christian Crusaders especially Richard the Lionheart. During the ceremony, both Turkish leaders spoke of their desire to conquer Jerusalem and to re-establish the Ottoman Empire.

"By Allah's will, Jerusalem belongs to the Kurds, the Turks, the Arabs, and to all Muslims," Davutoglu declared. "And as our forefathers fought side by side at Gallipoli and just as our forefathers went together to liberate Jerusalem with Saladin, we will march on the same path to liberate Jerusalem. The Turkish government does not differentiate from East to West. We intend to put together all of the regions of our nations and we will bring these regions back together."

Erdogan's speech was even more grandiose. He proclaimed himself to be the reincarnation of Saladin, who will kick whom he perceives to be the modern day crusaders out of Jerusalem by uniting the Muslim world behind him by hinting at the re-establishment of the Ottoman Empire: "I am sure that the great commander Saladin is bringing together all of the peoples of the Middle East into the one army that defeated the Crusaders. Saladin is currently witnessing what we are doing here spiritually. I was in

his spiritual presence and I am addressing him here in Hakkari with the mighty men, be it eastern, brave south-eastern, valiant Anatolian in Old Turkey.”

“Jerusalem is for the Muslims and not for Israel,” Erdogan added. “Why should we continue to be friends with those that stomped their boots on the Temple Mount? They insist that we have to be friends? I say, we will not.” Erdogan promised to follow in Saladin’s footsteps: “They all promise you O Saladin, if you united the brothers in the Middle East, so will we. Saladin said ‘Jerusalem is not for the Crusaders.’ Saladin witnessed this. Allah witnesses this. One people, one flag, one nation and one state!” {[*Turkish Prime Minister: “We will march to liberate Jerusalem”*](#), May 28, 2015, Jerusalem Online}

Conquest is Mecca, conquest is Saladin, it’s to hoist the Islamic flag over Jerusalem again; conquest is the heritage of Mehmed II and conquest means forcing Turkey back on its feet,” said Erdoğan in a speech on Saturday in Istanbul before millions who appeared to celebrate 562 years since the Turks captured Constantinople from European Christians.



Erdoğan at an Istanbul rally during Presidential elections in 2014. (Photo: EPA)

Erdoğan drew a straight historical line between the capture of Jerusalem from the crusaders by Saladin and the capture of Constantinople to the elections in Turkey due to take place next week. Although state employees were required to send a delegation to the celebration, under the threat of punishment, local media reported that many partakers left during the President’s speech.

Attempts by Erdoğan and his allies to find political support by linking Jerusalem and Islam have formed a clear and solid trend in Turkey. Only a few days ago, Prime Minister Ahmet Davutoğlu dedicated a new airport in the south of the country, naming it after Saladin. According to Davutoğlu, “It’s a name that says to the Kurds, to Turkey, and to the Arabs, yes, this is our leader.

“It’s a symbol that unites us,” he continued. “All those who claim that Jerusalem is the Jew’s holy city should be ashamed. We chose the name Saladin in order to send a message with the help of Allah that Jerusalem will always belong to the Kurds, to Turkey, to Arabs, to Muslims.”

According to the results of public opinion polls, Erdoğan's AK Party is likely to lose the absolute majority it's enjoyed for the past 12 years in the House of Commons in elections on June 7.

<http://www.ynetnews.com/articles/0,7340,L-4663579,00.html>

While Erdoğan made his inflammatory comments, the Islamist organization IHH held a march in Istanbul calling for the "liberation of Jerusalem" to mark the fifth anniversary of the Marmara flotilla that was boarded by Israeli commandos when it tried to reach Gaza with unidentified cargo. Nine Turkish activists were killed in the raid.

This man is president until 2019. If his party had won the majority of seats, he would be implementing this right now. Again we have a little tarrying time. But this is still his plan. Do you see how the prophecy of Daniel 11:45 would be literally fulfilled just as our pioneers ministers were all preaching unitedly? That's how close we are to the final events wrapping up.

New Theories

Ellen White says this about people who introduce new interpretations of prophecy different from what our pioneers were teaching:

There are persons ready to catch up every new idea. The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and believe on "their word" who have been led by the Lord in the proclamation of the first, second, and third angels' messages. {2SM 111.2}

When she talks about those who were involved in the proclamation of the first, second, and third angels' messages, she is talking historically. The first angel's message was the Millerite message leading up to 1844. The second angel's message was added in 1844 when the churches started rejecting the message and disfellowshipping the people; the churches fell and therefore the message started to be proclaimed, *Babylon is fallen*. So we are looking at the historic application of the three angels' messages. She says that those who were involved in the *proclamation* of the first, second, and third angels' messages, they are the ones who are preaching the truth. *They* had a correct understanding of Bible prophecy.

It is true that there are prophecies yet to be fulfilled. But very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and who begin by turning away from the light that God has already given. ... But the Lord does not lay upon those who have not had an experience in His work the burden of making a new exposition of those prophecies which He has, by His Holy Spirit, moved upon His chosen servants to explain. {2SM 111.3}

You and other of our brethren must accept the truth as God has given it to His students of prophecy, as they have been led by genuine, living experience, advancing point by point, tested, proved, and tried,

until the truth is to them a reality. From their voices and pens the truth in bright, warm rays has gone to all parts of the world, and that which was to them testing truth, as brought by the Lord's delegated messengers, is testing truth to all to whom this message is proclaimed. {2SM 102.3}

It seems very clear that the Lord has spoken.

There must be no long discussions, presenting new theories in regard to the prophecies which God has already made plain. {Ev 199.1}

It is so refreshing to know that we can simply trust what has gone before us; we don't have to make up new interpretations. The very prophecies that our pioneers were preaching, though the fulfilment tarried, yet it shall come, and shall not tarry. Wait for it, and it will happen.

Amen.



May 1 2012 – Egyptian Cleric Safwat Higazi launches Presidential Campaign for MB Candidate Muhammad Mursi says:

“We can see how the dream of the Islamic Caliphate is being realised, Allah willing by Dr Muhammed and his brothers . We can see how this great dream shared by all of the United Arab states will be restored Allah willing. The United Arab states will be restored by this man and his supporters. The capital of the Caliphate – the capital of the United Arab states will be Jerusalem Allah willing!! Mursi will liberate Gaza tomorrow. I'm Egyptian and proud of it. Our capital will not be Cairo, Mecca or Medina it will be Jerusalem! Our cry will be millions of martyrs march toward Jerusalem. Millions of martyrs march towards Jerusalem. Banish the sleep from the eyes of the Jews. Come on you lovers of martyrdom, you are all Hamas (speaking to Egyptians). Banish the sleep from the eyes of the Jews. Brandish your weapons, say your prayers and pray to the Lord. Forget about the rest of the world, forget about their conferences. Come on, you lovers of martyrdom. Indeed, all the lovers of martyrdom are Hamas. Yes, Jerusalem is our goal or else we shall die as martyrs on its threshold.”