

A New King of the North 1943-2000?

by

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The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place. *Testimonies for the Church*, v. 9, p. 14.

The prophecies of Daniel 11 contain important sign-posts of last day events. "When ye shall see all these things, know that it is near, even at the doors." (Matthew 24:33b, emphasis supplied). However, history has demonstrated that when studying unfilled prophecy it is wise to tread cautiously.

"A positive, dogmatic attitude of personal infallibility which would make a heretic of the other fellow is inexcusable," Raymond F. Cottrell cautioned. "Respect his point of view and try to discover why he believes as he does; *he might be right after all.*" (*Daniel and the Revelation*, "Syllabus for Lower Division College Classes" Pacific Union College, Angwin, California, 1951, vol. 2, page 209. emphasis supplied).

The Pioneer View of Armageddon and the King of the North

The subject of the "Eastern Question" is found in many pioneer Seventh-day Adventist periodicals and books. In books, the subject is often located in the section reserved for prophecy and future events (See, *Bible Readings for the Home*, editions prior to 1960). The subject of the Eastern Question comprises questions such as, (1) Who is the king of the North? (2) Is the battle of Armageddon a literal battle fought between the nations of earth, or is Armageddon a spiritual battle between the forces of good and evil, between Christ and Satan? (3) Is the king of the North the Papacy, or is he the nation of Turkey? (4) What did pioneer Seventh-day Adventists believe and teach about the king of the North, and the battle of Armageddon? (5) What difference does it all make anyway? In our study we will examine the writings of pioneer Adventists and the writings of the Spirit of Prophecy to find the answers to these five important questions.

Seventh-day Adventist View Before 1948

Later in our study we will discover why the year 1948 is so important to the subject of Armageddon, the king of the North, and future events that are connected with the Middle East. Research into the pioneer Adventist view of the battle of Armageddon, and who is the king of the North, has revealed two amazing facts! (1) Pioneer Seventh-day Adventists' understanding of the Eastern Question was quite simple. (2) *They were totally united on the following ten points:*

- (1) Pioneer Adventists taught that the nation of Turkey was the "he" -- the king of the North spoken of in Daniel 11:40, 45.

And at the time of the end shall the king of the south push at him. . . . And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain. . . . Daniel 11:40, 45, emphasis supplied).

Adventists at the turn of the century believed that the nation of Turkey was the "king of the North," because it was located to the "north" of Israel, north of the glorious holy mountain, the very mountain upon which Abraham offered up his son Isaac, located between the seas. Egypt was seen as the "king of the South," because it was located to the south of Israel. A logical observation, wouldn't you say? Pioneer Adventists accepted the Bible simply as it read.

"If men would but take the Bible as it reads," Ellen White wrote, "if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error." (*The Great Controversy*, "The Bible A Safeguard," page 600, emphasis supplied).

(2) Pioneer Adventists taught that in the near future, Turkey, the king of the North, would plant his political palace, “between the seas in the glorious holy mountain,” at Jerusalem. (Daniel 11:45).

(3) Pioneer Adventists taught that after planting his “*political*” palace in the glorious holy mountain, the “nation” of Turkey would “*immediately*” come to his end, “and none shall help him.” (Daniel 11:45).

Strangely, there is no commentary on Daniel 11:40-45 in the writings of Ellen White. Also, there is no mention of the “king of the North” in the Spirit of Prophecy. However, Ellen White did receive light on the subject of “Armageddon,” and she did mention the “Eastern Question.” These references will be noted later in our study.

(4) Pioneer Adventists taught that “And at that time shall Michael [Christ] stand up.” (Daniel 12:1). Adventists believed that when the nation of Turkey, and the political palace Turkey had planted at Jerusalem, came “to his end,” that would be a signal that Michael [Christ] had stood up, that probation for all mankind had closed.

“I saw that. . . Michael had not stood up. . .,” Ellen White wrote, “but when our High Priest has finished His work in the sanctuary, He *will stand up*. . . .” (*Early Writings*, page 36, emphasis supplied).

Seven Last Plagues to Come After, Not Before the Close of Probation

(5) Pioneer Adventists taught that the time of trouble, which is the seven last plagues, will follow immediately after Michael [Christ] stands up -- after the close of human probation and not before. (Daniel 12:1b). The following is the above quotation in full context:

I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out. (ibid., Ellen G. White, *Early Writings*, page 36, emphasis supplied)

“When Christ stands up, and leaves the most holy place,” Ellen White stated, “*then the time of trouble commences*.” (*Spiritual Gifts*, Vol. 3, page 134, emphasis supplied). “*When Christ ceases His intercession in the sanctuary*,” Ellen White wrote, “the unmingled wrath threatened against those who worship the beast and his image and receive his mark, will be poured out.” (*The Great Controversy*, page 627, emphasis supplied. Revelation 14:9, 10, quoted).

It is very plain from these three statements that Ellen White believed that the seven last plagues would follow “after” Michael [Christ] stands up -- that when Michael stands up it will be the end of His heavenly ministry. Probation for all mankind will be closed. This point is very clear in the Spirit of Prophecy and in Scripture, and in the writings of all pioneer Seventh-day Adventists.

It should be noted that when the Bible was first translated into the English language there were no chapter and verse divisions. The chapter and verse divisions were added later and were not inspired as was the text of the Scripture. The first verse of Daniel chapter 12 was understood by pioneer Adventists as part of the last verses of chapter 11. The last verse of chapter 11 and the first verse of chapter 12 was read and understood in a continuous line of thought:

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. 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. (Daniel 11:45; 12:1a, emphasis supplied).

Indeed, the *Seventh-day Adventist Bible Commentary* supports this sound hermeneutical interpretation. Commenting on Daniel 12:1 it is stated that, “the context warrants the conclusion that ‘that time’ refers to the time of the disappearance of the power described at the end of ch. 11.”

(6) Pioneer Adventists taught that the battle of Armageddon will occur under the “sixth” of the seven last plagues. At that time the Lord will gather the nations of earth to the Middle East. Proclaim ye this among the Gentiles

[nations]; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. (Joel 3:9-12, emphasis supplied).

“Multitudes, multitudes in the valley of decision: *for the day of the Lord is near,*” Joel prophesied. “The sun and the moon shall be darkened, and the stars shall withdraw their shining.” (Joel 3:14, 15, emphasis supplied). These statements show the time-frame of the prophecy. This is an event well known to Seventh-day Adventists. The moon was darkened and the stars withdrew “their shining” on May 19, 1780. This, without doubt, is an end-time prophecy.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. And he gathered them together into a place called in the Hebrew tongue Armageddon. (Revelation 16:13,14,16, emphasis supplied).

Notice that it is “the kings of the earth and of the whole world” that are drawn into battle. “And he gathered them together into a place called in the Hebrew tongue Armageddon.”

(7) Pioneer Adventists taught that the nations that occupy the region of the Euphrates river will be “dried up” to prepare the way for the kings (the heathen nations) of the east, (Japan, China, India, etc.), to come up to the Middle East for the last great battle called Armageddon.

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.” (Revelation 16:12, emphasis supplied).

(8) Pioneer Adventists taught that it is there, in the Middle East, at the valley of Jehoshaphat, *the valley of Judgment*, on the plains of Maggedo, that the Lord will judge the nations. The *Strong's* Hebrew dictionary on the word Jehoshaphat states: “Jehovah-judged; also of a valley near Jerusalem.” In other words, the valley of judgment! “Let the heathen be wakened, and come up to the valley of Jehoshaphat [judgment]: for there will I sit to judge all the heathen round about.” (Joel 3:12, emphasis supplied).

The Sickle and the Harvest

Notice the link between the following statements by the prophet Joel, Jesus, and the apostle John on the “sickle” and the “harvest.” The semblance between the three statements is astounding!

“Put ye in the sickle, for the harvest is ripe,” Joel prophesied, “come, get you down; for the press is full, the vats overflow; for their wickedness is great.” (Joel 3:13).

“But when the fruit is brought forth,” Jesus said, “immediately he putteth in the sickle, because the harvest is come.” (Mark 4:29, emphasis supplied).

“And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle,” John wrote. “And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, ‘Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe,’ and he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.” (Revelation 14:14- 16).

Armageddon a Real Battle Between the Nations of Earth

“And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles,” John described the awful scene, “by the space of a thousand and six hundred furlongs [200 square miles].” (Revelation 14:20).

The actual size of the battlefield may be much larger than 200 square miles, or 1,600 furlongs. The text states that blood flowed “even unto the horse bridles, by the space of a thousand and six hundred furlongs.”

(9) Pioneer Adventists taught that under the seventh plague, a voice from heaven declares, “It is done.” Great hail stones fall from heaven and there is a great earthquake such as the world has never before known. “The Lord also shall roar out of Zion, and utter his voice from Jerusalem;” Joel prophesied, “and the heavens and the earth shall shake. . .” (Joel 3:14,16, emphasis supplied).

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. . .and the cities of the nations fell. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent [58 to 80 lbs.; See SDA Bible Dictionary]; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. (Revelation 16:17-21, emphasis supplied).

(10) Pioneer Adventists taught that Christ will come at the time the nations are gathered for battle at the close of the seventh plague of the seven last plagues. Then a small cloud appears. It is the sign of the Son of Man. The small cloud grows in size and brightness as it approaches the earth. It is the second coming of Jesus Christ. All faces gather blackness. (See, Revelation 16:17-21). “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. . .” (Revelation 1:7).

“And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. . .and he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.” (Revelation 14:14, 16).

Pioneer Adventists On the Eastern Question

From these texts it is clear that the nations of earth are gathered for battle when the Lord comes. This was the position held by all leading Seventh-day Adventist writers and evangelists before the restoration of the state of Israel in 1948.

1943 -- First Divergent View Published

The first Seventh-day Adventist Paper written contrary to this position was submitted in 1943 to the Bible Research Fellowship of the General Conference of Seventh-day Adventists. The Paper was authored by Raymond F. Cottrell, a professor of religion at Pacific Union College. (Note:- A copy of this *Paper* can be obtained from the James White Memorial Library, Andrews University, Berrien Springs, Michigan). Later, Cottrell would be a chief editor of the *Seventh-day Adventist Bible Commentary*, and the *Seventh-day Adventist Encyclopedia*. (See, *SDA Encyclopedia, Revised Edition*, 1976; See also, contributing editors, *Seventh-day Adventist Encyclopedia, Second Revised Edition*, 1995, page ii).

Politically and in the public press the Turkish Empire was referred to as “the sick man of the East,” and his demise was supposed to be imminent. Contemporary events were construed as part of the drying-up process to which Rev. 16:12 referred. The “Eastern question” occupied the continuing attention of statesmen throughout the century, and of the interpreters of Bible prophecy, as well. (*Seventh-day Adventist Encyclopedia, Revised Edition*, 1976, article “Armageddon,” page 77, emphasis supplied).

Notice that the *Seventh-day Adventist Encyclopedia* states that this was the view of most Bible expositors of the past century. The editors of the *Seventh-day Adventist Encyclopedia* also concede that this was the view held almost unanimously by Seventh-day Adventist pioneers of that time period.

SDA publications contain little on the subject of Armageddon until the 1850's. In an article in 1852 in the *Review and Herald*, G. W. Holt contended that the plagues were “real and literal” as were the plagues of Egypt. After quoting Rev. 16:12 Holt declared, “This doubtless will be literal, and better understood about the time of its fulfillment.” (ibid., *Seventh-day Adventist Encyclopedia*, article, Revised Edition, 1976, Art. “*Armageddon*,” page 77, op. cit., *Review and Herald*, March 23, 1852, emphasis supplied).

Notice that pioneer Seventh-day Adventist writer, G. W. Holt, believed that the seven last plagues were “real and literal,” and specifically noted that the battle of Armageddon “doubtless will be literal.” He quoted Revelation 16:12 which states: “And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.”

Who Was the Pioneer Seventh-day Adventist, G. W. Holt?

HOLT, GEORGE W. (1812–1877). A Millerite minister of Connecticut, then one of the first to embrace the new sanctuary and Sabbath positions. In 1850 he was associated with James White in publishing the *Advent Review* and traveled considerably in northeastern Canada, New York, and Ohio, and later in Michigan, Illinois, and Wisconsin. (Seventh-day Adventist Encyclopedia, Second Revised Edition, 1995, emphasis supplied).

Notice that Holt was a real pioneer Seventh-day Adventist. He was “one of the first to embrace the new Sanctuary and Sabbath positions [truths].” Note also that, “In 1850 he was associated with James White in publishing the *Advent Review*.”

“A similar view was expressed by R. F. Cottrell in the *Review and Herald* in 1853,” The SDA Encyclopedia states. (Seventh-day Adventist Encyclopedia, First Revised Edition, 1976, Art. “Armageddon”).

But the last work of the spirits will be to gather the nations to the battle of the great day of God Almighty (Rev. 16:14). They are now preparing the way, and gaining an influence over kings and subjects, and when the sixth vial of the wrath of God shall be poured out, they will gather them to the battle. . . . Notwithstanding men are crying peace and safety, while sudden destruction is hanging over their heads; and the spirits of devils are arrayed against God and his truth; yet that truth will triumph. (Roswell F. Cottrell, *Review and Herald*, November 22, 1853; op. cit., Seventh-day Adventist Encyclopedia, First Revised Edition, 1976, emphasis supplied).

Notice that Roswell Cottrell wrote that the spirits of demons would gather the nations to the battle of Armageddon. “They [the spirits] are now preparing the way, and gaining an influence over kings and subjects, and when the sixth vial of the wrath of God shall be poured out they [the spirits] will gather them [the nations] to the battle [Armageddon].”

Who Was the Pioneer Seventh-day Adventist, Roswell F. Cottrell?

COTTRELL, ROSWELL F. (1814–1892). One of the early Adventists; writer, poet, minister. He descended from the Huguenots and was born in a Seventh Day Baptist family in the state of New York. Through reading the *Review and Herald* some time about 1851 and comparing its message with the Scriptures, he was led to join the developing group of Seventh-day Adventists and immediately began to contribute his talents as a writer and poet to the propagation of the faith that he had espoused. He wrote one of the earlier (1854) series of Bible lessons for the young people that was published in the *Youth’s Instructor*. In 1855 these lessons were bound together into a book that served as a guide to biblical study among the churches for several years afterward. After the publication office of the *Review and Herald* was moved to Battle Creek in 1855, he served as a member of the editorial committee. As a minister he worked with J. N. Loughborough and W. S. Ingraham in New York and Pennsylvania. . . . A number of his poems have been set to music, and three of them appeared in the *Church Hymnal*. (ibid., Seventh-day Adventist Encyclopedia, Second Revised Edition, 1995, Art. “Cottrell, Roswell F.,” emphasis supplied).

“Roswell Fenner Cottrell. . . married Cathrane Harvey, and taught public school for ten years,” an article in *Lest We Forget* stated. “They had three boys, Willet, Frank, and James Uriah (for Uriah Smith), and a daughter, Nancy. Two of his descendants known also as R. F. C., are James son, Roy Franklin, the missionary to China; and grandson, Raymond, former book editor of the *Review*.” (*Lest We Forget*, Vol. 4, Second Quarter, 1994, page 4, emphasis supplied. (A publication of the Adventist Pioneer Library CD-ROM committee).

1854 Review and Herald Editorial Quoted By James White

We do not believe that Russia is “the king of the north.” It is our opinion that any power that reigns over Syria is - for the time being - “the king of the north,” spoken of Daniel xi; hence that the Turkish Dynasty is now [1854] that power. If Russia, Austria, England, or France should become possessed of supreme power over Syria, then it

- which ever it might be - would become the king of the north.” Till then none but the Turkish Dynasty occupies that position, in our opinion. Our views of Russia, Turkey, and France are known to our readers. No arguments, nor ridicule, that has yet appeared, has in the least shaken our mind; yet we do not affirm that we are

right; events may convince us that we are wrong in this matter. We have no theory at stake, and shall feel, we think, no mortification to find we are - just what we believe all others to be fallible.” (“Discordant Opinions,” Quoted by James White, Chief Editor, Review and Herald, December 12, 1854; Adventist Pioneer Library CD-ROM Code Number, JW, 6R&H17, page 0134, paragraphs 18- 22, emphasis supplied).

Notice that in 1854 James White quoted an article titled “Discordant Opinions,” in which it was stated, “It is our opinion that any power that reigns over Syria is - for the time being - ‘the king of the north,’ spoken of Daniel xi; hence that the Turkish Dynasty is now that power.” Further, it was stated, “Till then none but the Turkish Dynasty occupies that position, in our opinion.”

Ten Historic Adventist Articles On the Eastern Question

The following is a summary of pioneer Seventh-day Adventist writers who held the view that Armageddon was a real battle between the nations of earth, and that the nation of Turkey was the “king of the North.” Also listed is the year their articles appeared in Seventh-day Adventist periodical journals:

1. G. W. Holt - 1852
2. R. F. Cottrell - 1853
3. James White - 1854
3. Uriah Smith - 1862
4. W. A. Spicer - 1903
5. W. H. Branson - 1913
6. F. M. Wilcox - 1913
7. C. M. Snow - 1913
8. G. B. Star - 1914
9. A. O. Tate - 1914
10. W. W. Prescott - 1914

Notice that this list covers the years 1852-1914, a period of over sixty-two years! Also it should be noted that this period covered almost the entire life ministry of Ellen White. She passed away the following year in 1915. If the prophetic position presented by these pioneer Adventists was in error, surely the Lord would have spoken through the Spirit of Prophecy to correct such error.

Fourteen Historic Adventist Books On the Eastern Question

In addition to this impressive list of pioneer Adventist writers of periodical journals, could be added those pioneer Adventist writers who authored books on the subject. These books proclaim the same view on Armageddon and the king of the North as did the periodical writers. Also it should be noted that these books were published by denominational presses. The subject matter covers Daniel 11:36-45; 12:1, 2, and Revelation 16:12-16.

1. H. E. Robinson, The Eastern Question. R&H & PPPA - 1897

2. Author Unknown, The Great Nations of Today, R&H - 1901
3. Stephen N. Haskell, Story of the Seer of Patmos - 1905
4. Stephen N. Haskell, The Story of Daniel the Prophet - 1908
5. Arthur G. Daniells, The World War "Armageddon" - 1917
6. W. A. Spicer, Our Day In The Light Of Prophecy, R&H - 1918
7. Author Unknown, Review and Herald, "Armageddon" - 1918
8. Leroy E. Froom, Civilizations Last Stand - 1928
9. William A. Spicer, Beacon Lights of Prophecy - 1935
10. W. R. French, Armageddon, Angwin, CA - 1942
11. Bible Readings for the Home, R&H also PPPA - 1914-1962
12. Stanley Harris, The Everlasting Gospel, "Turkey In Bible Prophecy" -- 1958
13. Roy Allen Anderson, All Eyes on Israel, revised -- 1977 (Forward by H.M.S. Richards, Sr.).
14. J. R. Zurcher, Christ of the Revelation - 1987

Thus we have a partial list of pioneer Adventist writers, listed in the Seventh-day Adventist Encyclopedia, who believed that Armageddon was a literal battle between the nations of earth. A very impressive list indeed! Notice also that this second list covers over ninety years of Seventh-day Adventist history.

These authors of books also wrote their views in Seventh-day Adventist periodical journals. Their books were published by the denomination. With this impressive list of denominational publications, it is difficult to understand how contemporary Seventh-day Adventist historians can erroneously teach that Uriah Smith was the only one who believed that the nation of Turkey was the king of the North, and that Armageddon is to be a literal war between the nations of earth.

Ellen White and the Eastern Question

In the year 1877 Uriah Smith gave several lectures on the "Eastern Question" at a camp meeting held in Groveland, Massachusetts. Ellen White was present at this camp meeting and gave the following observation:

When we arrived at the camp ground at Groveland, Mass, we found an excellent meeting in progress. There were forty-seven tents on the ground, besides three large tents, the one for the congregation being 80x125 feet in dimensions. The meetings on the Sabbath were of the deepest interest. The church was revived and strengthened, while sinners and backsliders were aroused to a sense of their danger. Sunday morning boats and trains poured their living freight upon the ground in thousands. Elder [Uriah] Smith spoke in the morning upon the Eastern Question.

The subject was of special interest, and the people listened with the most earnest attention. (Ellen G. White, Life Sketches of Ellen G. White, page 225, emphasis supplied).

Notice that Uriah Smith spoke on the "Eastern Question." Ellen White stated that, "The subject was of special interest." She added further that, "the people listened with the most earnest attention." Evidently Ellen White also "listened with the most earnest attention." There is not one statement of reproof or censure in the writings of Ellen White of Uriah Smith's, or any other pioneer Adventist's exposition, on the subject of the "Eastern Question."

The reason being, *all pioneer Seventh-day Adventist scholars and writers held the same view on this subject during the lifetime of Ellen White!*

Building On a Foundation of Truth

Was this prophetic interpretation by our pioneer Seventh-day Adventists completely in error? No, indeed. Like William Miller before them, Seventh-day Adventists were mistaken about the final event that was to transpire.

Miller's Prophetic Interpretation Correct -- Conclusion Incorrect

Miller was correct in his understanding that, in Bible prophecy, one day equals one year. He was also correct that the 2,300 years began in 457 B.C. and that it would end in A.D. 1844. However, Miller erroneously believed that the earth was the sanctuary to be cleansed at the end of the 2,300 years in 1844. This wrong conclusion by William Miller resulted in the "great disappointment" when Jesus did not return to earth on October 22, 1844. Again, Miller was correct about the time, *but was incorrect about the event.*

Pioneer Adventist Prophetic Interpretation On the Eastern Question

Correct On the King of the North -- Conclusion Incorrect

Pioneer Seventh-day Adventists did not reject all of Miller's interpretation of prophecy, *and present something completely new!* No, they built on Miller's sound Biblical interpretation of Daniel 7,8,9. Pioneer Adventists accepted Miller's firm foundation of truth on the time the 2,300 years would begin and end. They rejected Miller's conclusion that the earth was the sanctuary to be cleansed at the end of the 2,300 years in 1844. Upon further Biblical study, and upon Miller's foundation of truth, Seventh-day Adventists established the sanctuary truth -- *that it was the "heavenly" sanctuary that was to be cleansed at the end of the 2,300 year prophecy!* Now, in this prophecy of the "Eastern Question," pioneer Adventists were correct about the overall prophecy. However, like Miller before them, they were also mistaken about the final event that would transpire!

Professor W. R. French Builds On the Foundation of Truth

First we must inquire, Who was Professor W. R. French? Again the *Seventh-day Adventist Encyclopedia* gives the answer:

FRENCH, WILLIAM ROBERT, (1881–1968). Minister, Bible teacher. He was born in Cedar Grove, Texas, and was a member of the first graduating class at Keene. In 1899 he began nurse's training, and five years later he began his work in the ministry in Keene. He was a minister and a Bible teacher in several of our colleges, and a number of churches were built under his direction. He and his family served in India for one term of mission service. (*Seventh-day Adventist Encyclopedia*, Second Revised Edition, 1995).

French was a strong advocate of pioneer Seventh-day Adventist positions in the area of prophetic interpretation. Acquaintances stated that French could quote the Bible and Spirit of Prophecy from memory.

French studied extensively into the prophecies of Daniel and Revelation. He was especially interested in pioneer Adventist teachings on the subject of Armageddon and the "king of the North." In 1942, while he was professor of Bible at Pacific Union College, French discovered an astounding oversight by pioneer Adventists in their interpretation of Daniel 11:45. The oversight was in reference to the Hebrew rendering of two words, "tabernacles" and "palace." French noted that there is a semicolon (;) after the word mountain. He saw light in the fact that there could possibly be hundreds of years between the "planting" *and the time when he comes to his end!*

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. (Daniel 11:45, emphasis supplied).

"Having identified Turkey as the king of the north, we now inquire, how will Turkey fulfill the prophecy of Dan. 11:45?" French asked. "Has Turkey already planted her tabernacles there *or is she still to do so?*" (W. R. French,

Armageddon, "A Series of Five Lectures On This Important Biblical Theme," Angwin, California, 1942, pages 34, 35, emphasis supplied).

"It must be remembered that the religion of Turkey is *Muhammadanism* and that *Mohammedanism*, like Romanism is a union of church and state," French reasoned. "Some think that in order to fulfill the prophecy, Turkey must plant the capital of her government in Mount Zion, but this is not what the text says. The word 'tabernacle' means 'a place of worship.'" (*ibid.*, French, *Armageddon*, page 34, emphasis supplied).

This was sound reasoning by W. R. French in 1942. Looking at the *Strong's* Hebrew dictionary, on the word "tabernacles" in Daniel 11:45, it is stated to be, "ohel: -- tabernacles, Sanctuary."

"What is now Mount Zion is the sacred enclosure of *Mohammedanism* called in the Arabic language, 'El Haram Es Sharif' which means in the native language, 'the Noble or August Sanctuary,'" French continued. "Is it not a striking fulfillment of the prophecy, 'He shall plant the tabernacles of his palace in the holy mountain?' For eleven hundred years this holy mountain site has been called 'the Noble or August Sanctuary.'" (*ibid.*, French, *Armageddon*, page 34, emphasis supplied).

Tabernacles (plural) -- Palace (singular)

"The text says, 'He shall plant the tabernacles,'" French stated. "You will note that it is in the plural. In fact, *there are seven Mohammedan mosques on the holy site.*" (*ibid.* p. 34).

The three most prominent are *El Aksa, El Buraq, and Kubbat Es Sakra*. This latter one means "the Dome of the Rock." It is mistakenly known among Christians as the Mosque of Omar. It is called "the Dome of the Rock" because it has been built over the rock upon which Abraham offered Isaac. This rock is very sacred to *Mohammedans*, having been associated in the *Koran* very intimately with the early traditions of their prophet. Tradition says that when Mohammed ascended to the seventh heaven he rode on a white horse to Jerusalem, where he was met by Gabriel who tethered his horse to a place in the *Wailing Wall* which is now a mosque called *El Buraq* (the horse). He is said to have gone up to the rock from which he ascended to heaven. The rock according to tradition clung to his feet when he began to ascend. Gabriel reached up and pulled it down. As proof of the genuineness of this tradition, the *Mohammedan* guide will point out to the tourist the track of Mohammed which was left in the rock. (*ibid.*, W. R. French, *Armageddon*, "A Series of Five Lectures On This Important Biblical Theme," Angwin, California, 1942, pages 34, 35, emphasis supplied).

"These mosques on *Mount Zion* are of great sanctity being with *Mecca and Medina* Islam's holiest," French concluded. "There is no prophecy of the Bible which has been more accurately fulfilled than this one. 'He shall plant the tabernacles of his palace. . . in the holy mountain.' *They are there.*" (*ibid.*, French, *Armageddon*, page 35, emphasis supplied).

The basis of professor French's thesis was founded on the former position held by pioneer Seventh-day Adventists. He was not dogmatic about his position. He believed the events that would transpire in old Jerusalem were to be interpreted as *signs of the times!* Nothing more, nothing less.

History testifies that it was indeed the nation of Turkey that constructed the seven *Mohammedan* "tabernacles" in Jerusalem thirteen hundred years ago. It will be conceded by any honest Bible scholar that, *at the time* the *Mohammedan* "tabernacles" were constructed, thirteen hundred years ago, the nation of Turkey was indeed the "king of the North." At that time, the nation of Turkey was the head of the Moslem religion! Fifty-six more years have passed since French wrote his thesis. The *Moslem* "tabernacles" are still there in 1999. These seven "tabernacles" stand today as a mute testimony to the accuracy of the prophecy of Daniel 11:45 (first part).

This was not entirely the pioneer position on Daniel 11:45. Pioneer Adventists believed that in the near future the nation of Turkey would plant their political "palace" between the seas in the glorious holy mountain at Jerusalem. Of course, the nation of Turkey no longer exists as a power to do such a thing. However, as stated before, at the time the seven *Mohammedan* "tabernacles" were constructed, thirteen hundred years ago, the nation of Turkey was indeed the "king of the North." Our pioneers passed over the word "tabernacles" and emphasized the word

“palace.” The word “palace” merely denotes the government of the king of the North. Again, the plural word “tabernacles” is rendered ““ohel: -- tabernacles, Sanctuary” in the *Strong’s* Hebrew dictionary. The king of the North would plant his “tabernacles,” his sanctuaries (note that the word is plural), his “houses of worship” between the seas in the glorious holy mountain.

About the word “*tabernacles*,” the *Strong’s* Hebrew dictionary states further that these tabernacles could be “clearly conspicuous from a distance.” If one has viewed these Mohammedan “tabernacles” from the Mount of Olives, this description of the mosques on *Mount Zion* is astonishing. They are indeed “clearly conspicuous from a distance.”

The Time Between the “Planting” and the “Ending”

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. (Daniel 11:45, emphasis supplied).

French contributed the unique observation that the Bible does not place a time-limit between the time “he shall plant,” and the time “he shall come to his end! He noted that there is a semicolon between the two phases of “planting” and “ending.”

Let it be noted that this “Noble or August Sanctuary” of the *Mohammedans* has been there for thirteen centuries. Then read again Dan. 11:45 and note carefully the words of the text. It will be very manifest that no time limit is set in order to reveal how much time elapses between the planting of the tabernacles and the coming to his end. Some read Dan. 11:45 with a mental interpretation like this: “He shall plant the tabernacles of his palace between the seas in the Glorious Holy Mountain, and immediately come to his end and none shall help him.” There is nothing in the text which warrants such a mental interpretation. *Nothing in the text suggests the length of time which elapses between the time of planting and the time of coming to his end.* (*ibid.*, W. R. French, *Armageddon*, “A Series of Five Lectures On This Important Biblical Theme,” Angwin, California, 1942, pages 37, 38, emphasis his).

French’s Startling Conclusion

Professor French was correct in most of his conclusions. Like William Miller, he was correct in his interpretation of the prophecy, but was incorrect as to *how the final events would come to pass*. One must always remember that, with Bible prophecy, it is not always the most important thing to know the time of fulfillment (“It is not for you to know the times or the seasons” Acts 1:7b), *but to know how the prophecy will be fulfilled*. In other words, it is not important to know the day or the hour when Jesus will come, but it is very important to know how Jesus will come, because we have been warned that there would be imposters. Of course, we should know the signs of the times, which reveal how near we are to the close of certain prophecies. “So ye in like manner, when ye shall see these things come to pass, *know that it is nigh, even at the doors.*” (Mark 13:29, emphasis supplied).

Let us now review the points in which Professor W. R. French was correct in his view of the “Eastern Question.”

(1) French believed that Jerusalem was to be trodden down of the Gentiles (or nations) from Christ’s day, *not just a short period of time before probation closes*.

“Jerusalem was not to be trodden down of the Gentiles merely a little time before probation closes,” French wrote, “*but to be trodden down from His day `until the times of the Gentiles be fulfilled.*” [Luke 21:24]. (*ibid.*, French, *Armageddon*, page 38, emphasis supplied).

(2) French was also correct in his view that the Papacy is not now, *nor will it ever be, the king of the North!*

The Papacy will never possess these holy places. Under the fifth plague, “darkness was upon the seat of the beast.” *The seat of the papacy is that which was given to him by Pagan Rome, the city of Rome, whose successor he claims to be.* {“The seven heads are seven mountains, on which the woman sitteth” Rev. 17:9}. One of the titles borne by the popes of Catholic Rome is “Pontifex Maximus” (the great pontiff, a title formerly borne by the Pagan emperors of Pagan Rome). The popes will still be in the Eternal City when the plagues fall. (*ibid.*, W. R. French, *Armageddon*, pages 38, 39, emphasis supplied).

(3) Professor French was correct in his belief *that when the Mohammedans are driven from the holy places the great time of trouble will begin.*

These *Mohammedans* have a traditional prophecy that says, “When the green flag is unfurled from the Mosque of Omar” the Jihad, or holy war, will begin. Pressure will soon be brought to bear upon England and she may be led to think that it will be the safest policy to dispossess the Moslems of their holy places in Jerusalem. *Then will begin the awful time of trouble, probation will close, the holy war of the Mohammedans will begin which will result in the final drying up of Turkey.* When this is done then all the East will be gathered against the ten kingdoms into which Western Rome was divided. This battle will be the battle of Armageddon. (*ibid.*, W. R. French, *Armageddon*, pages, 39, 40, emphasis supplied).

“Pressure will soon be brought to bear upon England and she may be led to think that it will be the safest policy to dispossess the Moslems of their holy places in Jerusalem.” (*ibid.* p. 40).

At the time French wrote this statement (1942) England was in possession of Palestine. England did return a portion of Palestine to the Jews in 1948, but did not give them possession of Jerusalem. England could have disposed the Moslems of the holy places, but God’s time had not yet come. The conclusion of Daniel 11:45 comes in three stages. (1) Israel becomes a nation in 1948. (2) Israel takes possession of Jerusalem in 1967. (3) Israel dispossesses the Moslems of their holy places, their “tabernacles.”

This third portion of the prophecy is yet future. At that time Michael (Christ) will stand up.

Probation will close for all mankind, and the time of trouble will begin.

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: and at that time thy people shall be delivered, every one that shall be found written in the book. (Daniel 12:1, emphasis supplied).

Viewing this prophecy as a “sign of the times,” how much closer are we to the close of probation when the nation of Israel, which since 1967 controls Jerusalem, would love to dispossess the Moslems of the holy places now? If the nation of Israel was to dispossess the Moslems of the holy places today, what do you suppose would take place? “. . .there shall be a time of trouble, such as never was since there was a nation even to that same time.” (Daniel 12:1).

“Then will begin the awful time of trouble,” French concluded, “probation will close, the holy war of the *Mohammedans* will begin.” (*ibid.* p. 40).

The basis of professor French’s thesis was founded on the former position held by pioneer Seventh-day Adventists. He was not dogmatic about his position. He believed the events that would transpire in old Jerusalem were to be interpreted as *signs of the times!* Nothing more, nothing less.

(4) French was unaware of the astounding impact of his final conclusion -- that *Mohammedans will police the sacred enclosure in Jerusalem until the close of probation!*

“Mohammedans police the sacred enclosure in Jerusalem,” French concluded, “*and they will continue to do so until the close of probation.*” (*ibid.*, French, *Armageddon*, page 36, emphasis supplied).

A New View of the Eastern Question

In 1943 while teaching at Pacific Union College, Raymond F. Cottrell wrote and presented a *Paper* to the Biblical Research Fellowship of the General Conference of Seventh-day Adventists. The title of the *Paper* was, “*The Pioneers on Daniel Eleven and Armageddon.*” (Note: A copy of this *Paper* can be obtained from the James White Memorial Library, Andrews University, Berrien Springs, Michigan). Although the author claimed to present the view held by pioneer Adventists, the *Paper* actually advanced an entirely divergent view of Daniel Eleven, Armageddon, and the king of the North as taught by Adventists prior to 1943.

It is interesting to note that although Raymond F. Cottrell claimed to be presenting the pioneer Adventist view on the Eastern Question, the new view he presented in his 1943 *Paper* was totally divergent from the article written by his pioneer Adventist grandfather, Roswell Fenner Cottrell, in the *Review and Herald*, November 22, 1853. An article in *Lest We Forget*, a magazine of Adventist heritage, states that Raymond F. Cottrell is a “grandson” of Roswell, and “former book editor of the *Review*.” (*Lest We Forget*, Vol. 4, Second Quarter, 1994, page 4, emphasis supplied. (See above).

Roswell Cottrell, Raymond’s pioneer Adventist grandfather, wrote that the spirits of demons would gather the “nations” to the battle of Armageddon. “They [the spirits] are now preparing the way, and gaining an influence over kings and subjects, and when the sixth vial of the wrath of God shall be poured out they [the spirits] will gather them [the nations] to the battle.” (Roswell F. Cottrell, *Review and Herald*, November 22, 1853; op. cit., *Seventh-day Adventist Encyclopedia, First Revised Edition*, 1976, emphasis supplied).

Contemporary Spiritual Versus Pioneer Literal Concept

In the *Paper* submitted by Raymond F. Cottrell in 1943, and in the current teaching of the Seventh-day Adventist Church, the interpretation of Daniel 11:40-45; 12:1, and Revelation 16:12-16 is entirely restated. In contrast to the actual pioneer Adventist view (as stated in 10 points above), the new view by Cottrell and the current Seventh-day Adventist Church is stated in seven points as follows:

- (1) The Papacy, not the nation of Turkey, is the king of the North spoken of in Daniel 11:40, 45.
- (2) In the near future, the Papacy, the king of the North, will plant his [her] tabernacles “between the seas in the glorious holy mountain,” at Jerusalem. (Daniel 11:45a).
- (3) After planting her [his] “*tabernacles*” in the glorious holy mountain at Jerusalem, the Papacy will come to his [her] end, “and none shall help him [her].” (Daniel 11:45b).
- (4) “And the sixth angel poured out his vial upon the great river Euphrates [the Papacy, spiritual Babylon]; and the water [support] thereof was dried up.” (Rev. 16:12a). Under the sixth plague support for the Papacy, “spiritual Babylon,” will be withdrawn, denoted by the drying up of the “spiritual” river Euphrates. (Revelation 16:12).
- (5) “. . .that the way of the kings of the east might be prepared.” (Rev. 16:12b, emphasis supplied).

The Kings of the east are Christ and His angels, not the Eastern nations of earth.

(6) Before Michael [Christ] stands up, not after, the seven last plagues will be poured out.(Daniel 12:1), because the text means that Michael stands up to fight the battle of Armageddon for us, and the battle of Armageddon comes under the sixth plague.

(7) The battle of Armageddon is a spiritual war, fought between Christ and His angels, and Satan and his angels. It is not a literal battle fought between the nations of earth.

This “new” interpretation of Daniel 11:40-45;12:1, and Revelation 16:12-16 was touted as “the pioneer view” because somewhere James White supposedly made the statement that the Papacy was the king of the North. However, as was amply documented above, this “new” concept is not the pioneer Adventist view, but an entirely new concept first presented by Raymond F. Cottrell in 1943. James White stated in a *Review and Herald* article (1854) that Turkey was, at that time, the king of the North:

A third class agree with the foregoing so far as relates to Russia overrunning Turkey; affirming that Russia is “the king of the north,” spoken of, Daniel xi, and must overflow Turkey before Christ can come “the second time;” and that, hence, until Turkey is overwhelmed by Russia, we can have no scriptural hope of our Lord’s return from Heaven. With this view we have no more sympathy than with the previous one. But, as we said of that, so say we of this; we do not say that such events will not take place before Christ’s return, but to affirm that they must, positively, we think is overstepping our province as fallible mortals. We do not believe that Russia is “the king of the north.” It is our opinion that any power that reigns over Syria is -for the time being - “the king of the north,” spoken of Daniel xi; hence that the Turkish Dynasty is now [1854] that power. If Russia, Austria, England, or France should become possessed of supreme power over Syria, then it - which ever it might be - would become “the king of the north.” Till then none but the Turkish Dynasty occupies that position, in our opinion. Our views of Russia, Turkey, and France are known to our readers. No arguments, nor ridicule, that has yet appeared, has in the least shaken our mind; yet we do not affirm that we are right; events may convince us that we are wrong in this matter. We have no theory at stake, and shall feel, we think, no mortification to find we are - just what we believe all others to be - fallible. (James White, *Review and Herald*, December 12, 1854, emphasis supplied).

The Error of the New Seventh-day Adventist Concept

What is wrong with this “new” concept of Armageddon and the king of the North? Let us carefully examine each of the seven points of this “new” concept in the light of Scripture, the Spirit of Prophecy, and Seventh-day Adventist history.

(1) The Papacy, not the nation of Turkey, is the king of the North spoken of in Daniel 11:40, 45.

Our Response

The nation of Turkey was the king of the North at the time the “tabernacles” (Sanctuaries-Mosques) of his palace were planted between the seas in the glorious holy mountain at Jerusalem thirteen hundred years ago. These “tabernacles,” (seven Mosques of Omar) stand today in mute testimony to the accuracy of this pioneer Adventist interpretation of this point. These “tabernacles,” (seven Mosques of Omar) stand today in mute testimony to the fallacy of the current official Seventh-day Adventist Church’s interpretation of this point.

(2) In the near future, the Papacy, the king of the North, will plant his [her] tabernacles “between the seas in the glorious holy mountain,” at Jerusalem. (Daniel 11:45a).

Our Response

In this Scripture the word “his” is used, not the word “her.” In Bible prophecy a woman is used to denote a church. (Rev. 14; Rev. 17; Jer. 6:2; Isa. 51:16). The seven hills of Rome has been the place of the Papacy for over fifteen hundred years. “The seven heads are seven mountains, *on which the woman sitteth.*” (Rev. 17:9b). Rome, not Jerusalem, is the city of seven hills. The Opera singer, Mario Lanza, was featured in a Hollywood movie production titled, “The Seven Hills of Rome.” Is not the Papacy spoken of as “the Church of Rome?” Is not the Papacy known as the “Roman Catholic Church?” No, when the fifth plague is poured out, the Papacy will be in Rome, where “she” received “her” seat and great authority from the Emperor of Pagan Rome.

And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. (Revelation 16:10, 11, (emphasis supplied).

(3) After planting his [her] “*tabernacles*” in the glorious holy mountain at Jerusalem, the Papacy

will come to his [her] end, “and none shall help him [her].” (Daniel 11:45b). Support for the Papacy will be withdrawn.

Our Response

Notice that this new concept places the demise of the Papacy before the close of probation (“he shall come to his end”), because in the following verse, Daniel 12:1, Michael stands up, which, according to Ellen White and pioneer Adventists, is the close of probation. How could the Papacy come to her end before probation closes when the Scriptures state that the whole world will receive a mark in their right hand or in their forehead. *How can anyone receive the mark of the beast when the beast no longer exists?*

One more important point. As we are at the end of the twentieth century, the end of the six thousand years allotted to Satan and his rebellion, there is not enough time left for the Papacy to construct another Saint Peter’s Basilica between the seas in the glorious holy mountain at Jerusalem. Anyone who has read history knows that it took hundreds of years to construct Saint Peter’s Basilica. Also, this Scripture states that the king of the North will plant his “tabernacles” plural. This fact makes the current interpretation even more ridiculous. There is just not enough time left for the Papacy to construct several “tabernacles” in Jerusalem. Would the state of Israel be more receptive to Roman Catholic “tabernacles” on the holy mount than Moslem tabernacles? I think not. Would Moslems react more favorably to Roman Catholic “tabernacles” replacing their Mosques on the glorious holy mountain at Jerusalem, than they would to Jewish “tabernacles” replacing their holy Mosques? Ridiculous!

(4) “And the sixth angel poured out his vial upon the great river Euphrates (the Papacy, spiritual Babylon); and the water (support) thereof was dried up.” (Rev. 16:12a). Support for the Papacy (spiritual Babylon) will be withdrawn, denoted by the drying up of the river Euphrates, (Revelation 16:12).

Our Response

This is really an absurd position. The drying up of the great river Euphrates takes place under the Sixth plague. Probation will have long closed. What importance could support for the Papacy have at that time? Support for the Papacy will not be “dried up” before or after the close of probation. The United States will make an Image to the Beast, and force all mankind “to receive a mark in their right hand, or in their foreheads.” (Rev. 13:16). “. . .and all the world wondered after the beast.” (Revelation 13:3). The Scripture states that the United States beast, the one with the lamb-like horns, will cause the world to worship the first beast, the Papacy.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. (Revelation 13:11,12).

Think about it. In Daniel 11:45 and 12:1 it states that this power comes to his end before Michael stands up, before the close of human probation. The United States leads the world to worship the Papacy before the close of probation. Every man and woman has a choice. After the close of probation no one has a choice.

The current Adventist position states that *the Lord of the universe cannot return until support of the Papacy is dried up*. Preposterous! Ridiculous!

(5) “. . .that the way of the kings of the east might be prepared.” (Rev. 16:12b, emphasis supplied). The Kings of the east are Christ and His angels, not the eastern nations of earth.

Our Response

Jesus Christ is indeed a King. He is the King. Angels are not kings. Neither are they “the kings of the east.”

(6) Before Michael [Christ] stands up, not after, the seven last plagues will be poured out (Daniel 12:1), because the text means that Michael stands up to fight the battle of Armageddon for us.

Our Response

Seventh-day Adventist leadership has gone so far as to change the Scriptures to fit this erroneous concept of the seven last plagues falling before Michael stands up, before the close of human probation. Note carefully the opposite rendering of Daniel 12:1 in the “new” Seventh-day Adventist Bible:

King James Version

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: and at that time thy people shall be delivered, every one that shall be found written in the book. (Daniel 12:1, King James Version, emphasis supplied).

Clear Word Bible

Gabriel continued, “At that time, Michael, the Great Prince who watches over God’s people, will stand up to announce the verdict of the judgement and bring all things to an end. But before this, a time of trouble will come upon the whole world, such as has never happened since there first were nations. That’s when God’s people will be delivered, everyone whose name is written in His book. (Daniel 12:1, THE CLEAR WORD BIBLE, emphasis supplied).

Notice that in the new Seventh-day Adventist Bible, the time of trouble (the seven last plagues) comes before Michael stands up. “But before this, a time of trouble will come upon the whole world.” Again, Ellen White and pioneer Adventists taught that when Michael stands up, as noted in Daniel 12:1, this event signals the close of probation. **It does not mean that Christ is standing up to fight the “spiritual” battle of Armageddon for us.** After the standing up of Michael, the seven last plagues begin. The close of probation comes before the seven last plagues, not after. The seven last plagues is God’s wrath poured out upon those who have received the mark of the beast.

“When Christ stands up, and leaves the most holy place,” Ellen White wrote, “*then the time of trouble commences.*” (*Spiritual Gifts*, Vol. 3, page 134, emphasis supplied).

(7) The battle of Armageddon is a spiritual war, fought between Christ and His angels, and Satan and his angels. It is not a literal battle fought between the nations of earth.

Our Response

Pioneer Adventists believed that the “kings of the East” referred to the nations to the east of Palestine. The king of the North was the nation to the north of Palestine, Turkey. The king of the South was the nation to the south of Palestine, Egypt.

“Literal” Versus “Spiritual”

The pioneer Adventist method of Biblical interpretation was known as the “hermeneutical” method. This means that they believed that when a chapter of Scripture was literal at the beginning it was also literal at the end. Daniel eleven is a literal chapter, dealing with literal nations and events. In chapter 12 verse 1 a “literal” Michael (Christ) stands up. A “literal” time of trouble follows. There is a “literal” partial resurrection, “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” (Daniel 12:2).

Pioneer Adventists believed that the seven last plagues are either all literal, *or they are all spiritual*. The Evangelical denominations (Sunday-keeping Churches of modern Babylon) believe that the seven last plagues are spiritual, with the exception of the sixth plague, Armageddon, which *they see as literal*. The position of the contemporary Seventh-day Adventist Church is that the plagues are all literal, with the exception of the sixth plague, Armageddon, *which, they see as spiritual!* As in all pioneer Adventist Biblical expositions, there is strong Biblical support for the pioneer position that the prophecies of Daniel eleven and Revelation sixteen are literal. (See above, also, Joel 3:2,9-13; Rev. 16:13 14).

Cottrell’s Paper Ignored For Six Years

The Biblical Research Fellowship of the General Conference shelved Cottrell’s *Paper* for six years. No action was taken to publish or promote the new concepts of this *Paper* until 1949. Why? Prior to the year 1948, all Seventh-day Adventist evangelists, pastors, teachers, and writers, taught that *the nation of Israel would never again be reestablished in Palestine*.

In 1944 the *Voice of Prophecy* offered a “book of the month” to its radio audience. This book advanced the concept that Israel would never again be reestablished as a nation in Palestine.

The apostle Paul speaks of old Jerusalem as being in bondage with her children (Galatians 4:25). Had the Jews been faithful, Jerusalem would have been enlarged and beautified to become the center of the whole earth, beautiful for situation. But throughout the generations the fall of that city, (in A.D. 70) Jerusalem has been a burdensome stone, a cup of trembling to all the people, and it will be so to the end of time. Palestine and Jerusalem do not have a bright future in this present world, and those who are holding the hope of national restoration for the Jews are following a theological willow-wisp. (*Palestine In Prophecy*, Voice of Prophecy “book of the month,” Pacific Press Publishing Association, 1944, last paragraph, emphasis supplied).

In 1947, one year prior to the actual reestablishment of the Jews in Palestine, Roy F. Cottrell wrote a book titled, *The Jews and Palestine*. This book also presented the view that the Jews would never again be reestablished as a nation in Palestine.

“Careful study of both the Old and the New testament reveals that the literal descendants of Abraham, as a nation, will *never be re-established in the Holy Land*,” Roy Cottrell wrote. “Political Zionism is but an elusive dream.” (Roy F. Cottrell, *The Jews and Palestine*, Pacific Press Publishing Association, 1947, page 61, emphasis supplied).

Family Leadership

It is interesting to note that Roy F. Cottrell was an uncle to Raymond F. Cottrell, the author of, “*The Pioneers on Daniel Eleven and Armageddon*,” the Paper in question. Both men were a son and grandson to Roswell F. Cottrell, who wrote an article on “Armageddon” in the *Adventist Review*, November 22, 1853. (See above).

Seventh-day Adventist Church government is highly political, small in number of delegates representing a large constituency, voting for individuals to head the Church. The General Conference Committee, a small number of twenty-five, vote in smaller committees on Church policies, *and even on doctrinal statements*.

Voted: That the chair [C. H. Watson, General Conference president] *appoint a committee of which he shall be a member* to prepare such a statement for publication in the *Year Book*.

“Named: M. E. Kern, F. M. Wilcox, E. R. Palmer, C. H. Watson.” (General Conference Minutes, December 29, 1930, page 195. *op. cit.*, From, MD, page 411, emphasis supplied).

SDA Church history reveals the curious fact that leadership in the Seventh-day Adventist Church is often delegated among family members, although they would like the laity to believe the Lord has chosen the men to lead the Church. This, of course, is nothing more than a Roman Catholic principle. A new Pope is miraculously chosen by a wisp of smoke coming from a chimney. The truth is that high leadership in the Seventh-day Adventist Church is usually decided long before the vote is taken.

The Questionable Development of the Current Seventh-day Adventist Position

Raymond F. Cottrell had first written his *Paper* in 1942, and had submitted the *Paper* to the Biblical Research committee in 1943. However, this *Paper* was not published until 1949, *one year after the reestablishment of the nation of Israel in Palestine!* In his *Paper* Cottrell espoused new views on the nation of Turkey, the identity of the king of the North, the kings of the East, and opposing the prior Seventh-day Adventist belief in a literal Armageddon. Again, the title of this *Paper* was, *The Pioneers on Daniel Eleven and Armageddon*. (Raymond F. Cottrell, *Paper* presented to the Bible Research Fellowship, Number 6, 1949. Revised Edition 1951).

Another curious fact is that Raymond Cottrell and Professor William R. French, who wrote the booklet *Armageddon*, were both teaching at Pacific Union College in 1942. That is the date stamped on French’s book, which also states that the book was published at Pacific Union College. The following year Cottrell submitted his *Paper* to the Bible Research Fellowship of the General Conference. French’s book *Armageddon*, and Cottrell’s

Paper, The Pioneers on Daniel Eleven and Armageddon, taught opposing views on the subject of the Eastern Question.

In a workbook dated at Pacific Union College, 1950 and 1951, Cottrell stated that the student could get a passing grade no matter which view was held. However, the student must demonstrate that he or she understood both opposing views. It must have been quite confusing to the student. Of course, with the passing of a few years the real pioneer view held by W. R. French was dropped. Now only Cottrell's position is taught in all Seventh-day Adventist colleges and universities. The true pioneer position on the Eastern Question, as published in *Bible Readings for the Home*, was removed around 1960-1962.

Cottrell's *Paper* was the first Seventh-day Adventist publication on the subject after the reestablishment of the nation of Israel in 1948. It was also the first *Paper* to suggest a change in the Seventh-day Adventist position on the Middle East. Prior to this date, 1949, Seventh-day Adventists had taught that the nation of Turkey was the king of the North; the kings of the East were the nations of the East that would come up to the plains of Meggedo to meet the armies of the West in the last great battle under the sixth plague of the seven last plagues.

Prior to 1949, and a number of years after, Seventh-day Adventist evangelists continued to teach that the nation of Turkey was the king of the North, and that the battle of Armageddon was a literal battle between the nations of earth. (See, Stanley Harris, *The Everlasting Gospel*, "Turkey In Bible Prophecy," 1958; Roy Allen Anderson (former Ministerial Secretary of the General Conference and Editor of *Ministry* magazine), *All Eyes on Israel*, revised, 1977, Forward by H.M.S. Richards, Sr.).

The *Seventh-day Adventist Encyclopedia* gives the following account of the development of the contemporary Seventh-day Adventist position on Armageddon and the king of the North.

"There developed in SDA exegesis a trend toward eliminating both Turkey and Japan from consideration in connection with these prophecies." [Dan. 11:40-45; Rev. 16:12]. *Seventh-day Adventist Encyclopedia*, Revised Edition, 1976, article "Armageddon," page 80, emphasis supplied).

The Significance of the Dates -- In the Development of the New Seventh-day Adventist Position

"The Jews will never again be established as a nation in Palestine." This was the position held by the Seventh-day Adventist Church and its evangelistic outreach prior to the year 1948. After the reestablishment of the nation of Israel in 1948 these statements by evangelists, scholars and teachers proved to be an embarrassment to the SDA Church leadership. The warning given by James White on unfulfilled prophecy, "What will be the result of this positiveness in unfulfilled prophecies should things not come out as very confidently expected, is an anxious question," should have been heeded. What could be done? Again we get the answer from the *Seventh-day Adventist Encyclopedia*:

"After the close of World War II there developed in SDA exegesis a trend toward eliminating both Turkey and Japan from consideration in connection with these prophecies." (*ibid.*, *SDA Encyclopedia*).

"After the close of World War II." World War II ended in 1945. Israel was reestablished as a nation in Palestine in 1948. Again, in 1949, just one year after the reestablishment of the nation of Israel, a new position on the Middle East was developing among Seventh-day Adventist scholars, teachers and writers. This new position undoubtedly came as a direct result of the embarrassment suffered by the Church from the earlier predictions that Israel would never again be reestablished as a nation in Palestine. The historical evidence of the precise time of the development of the new position is astounding. Just three years after Roy F. Cottrell had written in his book, *The Jews and Palestine*, that "the literal descendants of Abraham, as a nation, will never be re-established in the Holy Land," his nephew, Raymond F. Cottrell wrote the following statement:

"At the recent Bible Teachers' Council following the General Conference session in 1950 a questionnaire covering various topics on which differences of opinion had existed revealed the fact that Bible teachers in all the colleges of North America are now in complete agreement with one another *on the king of the north and Armageddon.*" (*ibid.*, Cottrell, *Pioneer Views on Daniel Eleven and Armageddon*, page 20, emphasis supplied).

At the recent Bible Teachers' Council, held on the campus of Pacific Union College during the summer of 1950, a questionnaire covering a variety of Bible problems found all teachers from all the senior colleges of North America unanimously agreed on the view of the pioneers, both with regard to the king of the north and to Armageddon. Of course that does not settle the problem, *but it does indicate present trends in thinking relative to it.* (Raymond F. Cottrell, *Daniel and the revelation, Part 2--Revelation*, "A Syllabus for Use in Lower Division College Classes" Pacific Union College, Angwin, California, 1951, page 212, emphasis supplied).

It should be noted here that by the term "on the view of the pioneers" Cottrell means the "new" position on the king of the North and Armageddon. Because it is alleged that somewhere James White stated that Rome was the king of the North, Cottrell assumes that this was the pioneer position. Ample documentation has been presented above to demonstrate that this assumption is not correct.

1950 -- An Important Date In the History of the Seventh-day Adventist Church

It should be noted here that in 1950 another important event in Seventh-day Adventist history was developing in the area of theology. In that year two missionary brethren from Africa brought a special message to the General Conference. (Robert J. Wieland and Donald K. Short, *1888 Re-examined*, 1950). This Paper to the General Conference called for corporate repentance for the rejection of the 1888 message. *Is it not curious that this call for corporate repentance was rejected by the leadership of the Church at this time in history?* (See, Wieland and Short Manuscript Report, As Received By the Officers, page 3).

Changes were also being made in important doctrinal areas. The note on the human nature of Christ during the incarnation was deleted from *Bible Readings for the Home* at the time of a revision in 1949. (See, Leroy Edwin Froom, *Movement of Destiny*, Review and Herald Publishing Association, pages 127-128).

"Bible Readings for the Home revised in 1949 to remove the erroneous statement, that Christ 'partook of our sinful, fallen, nature.'" (Froom's statement taken from the index, *Movement of Destiny*, page 692).

Although the statement on the nature of Christ was removed from *Bible Readings* in 1949, the "Eastern Question" was not removed from *Bible Readings* until sometime after 1960! The entire section on the "Eastern Question" was probably deleted at the time the *Seventh-day Adventist Bible Commentary* was being developed and published. As noted above, Raymond F. Cottrell was the author of the first *Paper* with the "new" position, and Cottrell was also the chief editor of the *Seventh-day Adventist Bible Commentary* project which also presents Cottrell's view on the Eastern Question.

My continuing interest in and concern for the integrity of the *Seventh-day Adventist Bible Commentary Series* grew out of the fact that I wrote more than two thousand pages for, and edited, the seven volumes of the *Seventh-day Adventist Bible Commentary*, and wrote or edited all of the theological articles for the *Seventh-day Adventist Bible Dictionary* (see pp. xix and xxiv) and *Seventh-day Adventist Encyclopedia* (p. xiii). (Raymond F. Cottrell, *Letter*, dated, March 10, 1993, to, Robert J. Kinney, President, Review and Herald Publishing Association, Hagerstown, MD, emphasis supplied).

Don F. Neufeld was an assistant editor of the *Review and Herald*, and also one of the chief editors of the *Seventh-day Adventist Bible Commentary*. In 1965 he authored a book on the non-literal view of Armageddon. (See, Don F. Neufeld, *Armageddon, Invasion From Outer Space*, Review and Herald Publishing Association, 1965).

Books Altered In the Mid-1950's

During the 1955-56 Evangelical Conferences between leaders of the Seventh-day Adventist Church and Evangelical leaders, Dr. Donald Barnhouse and Walter Martin, Adventist books were edited, and certain statements expunged from the text. We are not told which books, or which parts of those books were altered.

We Adventists faced problems. The Evangelical conferences were satisfied that we were presenting contemporary Adventist doctrine. . . . But, they asked, if the Adventist church had reached a firm consensus why did they find contrary or misleading statements in Adventist publications, for sale in Adventist book and Bible houses? We explained that this was the result of efforts by the church to avoid

an officially adopted creedal statement. . . . This explanation did not impress them. . . . We could only reply that correction had begun. (T. E. Unruh, *The Seventh-day Adventist Heritage*, Vol 4, No.2, 1977, page 38, emphasis supplied).

What did Unruh mean, “We could only reply that correction had begun?” Notice that Unruh stated that correction “had begun,” not that it might, or will begin. The Evangelical, Dr. Barnhouse, reported a different version of the incident.

“As Mr. Martin read their [SDA] answers. . . he pointed out to them that in their book store adjoining the building in which these meetings were taking place a certain volume published by them and written by one of their ministers categorically stated the contrary to what they were now asserting,” Dr. Barnhouse recalled. “The leaders sent for the book, discovered Mr. Martin was correct, and immediately brought this fact to the attention of the General Conference Officers *that this situation might be remedied and such publications be corrected.*” (Dr. Donald Grey Barnhouse, “Are Seventh-day Adventists Christians?” *Eternity*, September, 1956).

Two Views of the Eastern Question

Today there are “two views” in Adventism on almost everything. Ask an Adventist minister a “hot potato” question and he will answer, “Well, there are two views on that.” It is interesting to note that in the early stages of the change of position, both views of the Eastern Question were accepted by Raymond Cottrell while he was teaching at Pacific Union College.

Although the battle of Armageddon has been studied and discussed for many years there are still two somewhat divergent points of view held by equally conscientious, experienced and respected students of prophecy, a fact which would seem to indicate the value of considering evidence on both sides of the question. The student is invited to weigh this evidence as far as time permits and try to arrive at his own conclusions, not becoming either discouraged or disconcerted upon encountering differences of opinion. There is nothing wrong with the facts but only with our capacity for understanding them correctly. (Raymond F. Cottrell, *Daniel and the revelation, Part 2--Revelation*, “A Syllabus for Use in Lower Division College Classes” Pacific Union College, Angwin, California, 1951, vol. 2, page 209, emphasis supplied).

“In this lesson consideration will be given to the xperiences of the church under both pagan and papal Rome, and the two views of verses [Daniel 11] 36 to 39 will be examined,” Cottrell stated. “Due attention will be given to both the strong and weak points of each position; *and the student may feel free to form his own conclusions.*” (Raymond F. Cottrell, *Daniel and the Revelation, Part 1--Daniel*, vol. 2, page 209, emphasis supplied).

Professor Raymond Cottrell should be commended for his Christian position that “the student may feel free to form his own conclusions.” Sadly, today a dogmatic position is taken. The student at a Seventh-day Adventist college or university must comply totally with Cottrell’s “new” position which was first published by the Church in 1949.

It is unfortunate that contemporary Seventh-day Adventist scholars, writers, and teachers disparage and denounce the writings of Uriah Smith and other pioneer Adventists. Smith’s name is maligned, his character assassinated. (See Leroy Edwin Froom, *Movement of Destiny*, Review and Herald Publishing Association, 1971, pages 157-166). In the following chapter, *Disparaging the Pioneers*, we will note Spirit of Prophecy endorsements of Uriah Smith and his great work, Daniel and the Revelation.

The Close of Probation -- Pivotal Point of the Eastern Question

Two most important aspects of the battle of Armageddon are certain and beyond debate. (1) The battle of Armageddon comes under the sixth of the seven last plagues. (Revelation 16:12). (2) Probation for all mankind closes before the seven last plagues fall. (Daniel 12:1).

Mark this second important point well. By the time the battle of Armageddon is fought, whether it is believed to be a spiritual battle between Christ and Satan, or a physical battle between the nations of earth, *probation will have closed for all mankind!*

How do we know for sure that the close of probation takes place before the seven last plagues fall upon planet earth? The answer is that Daniel 12:1 states that after Michael (Christ) stands up, "there shall be a time of trouble, such as never was since there was a nation even to that same time." After probation has closed no one will have a second chance to be saved. Thus Paul declared, "Behold, now is the accepted time; behold, now is the day of salvation." (2 Corinthians 6:2). Therefore, the foremost concern of Christians living in the last days must be with the most important pivotal event in the history of planet earth -- the time when Michael stands up -- *the time when human probation closes!* Our real concern should not be the time the battle of Armageddon is fought. By then time will have run out for the redemption of man. *The signs of an approaching Armageddon is a sign of the times to tell us how near we are to the close of human probation!*

I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out. (Ellen G. White, *Early Writings*, page 36, emphasis supplied)

The Seventh-day Adventist Bible Commentary states in part on Daniel 12:1 that "the context warrants the conclusion that 'that time' refers to the time of the disappearance of the power described at the end of ch. 11." That power is the "tabernacles," the holy places, the *Mosques of Omar*, that now stand in mute testimony to the accuracy of Daniel's prophecy.

Commenting further on Daniel 12:1, the time of trouble, or seven last plagues, the *SDA Bible Commentary* states, "When Christ's mediation ceases and God's Spirit is withdrawn from men, then all the pent-up powers of darkness descend with indescribable fury upon the world. There will be a scene of strife such as no pen can picture. (see GC 613, 614)." (*ibid.*, *Seventh-day Adventist Bible Commentary*, Daniel 12:1).

These statements in the *Seventh-day Adventist Bible Commentary* were written in the mid-1950's. The chief editor was Raymond F. Cottrell. The statements contradict the current SDA teaching on the Eastern Question, which position was first penned by Cottrell. Who can understand contemporary Seventh-day Adventist theologians?

A Wise Conclusion For Historic Adventists

In the early 1970's, J. Reynolds Hoffman, then evangelist for the North Pacific Union, was speaking at camp meeting on the subject of the "Eastern Question." At the conclusion of his sermon he asked the audience to reexamine Daniel 11:45.

"The text states, 'And he shall plant the tabernacles of his palace,'" Hoffman quoted. "Who is he? I don't know. 'Between the seas in the glorious holy mountain' -- that I do know."

"If you have ever seen a map of Palestine," Hoffman continued, "you will see the land that lies between the seas. There is the Mediterranean Sea on the west, and the Sea of Galilee, and the Dead Sea to the east. If this is not the land between the seas, then, pray-tell, where is it?"

"I believe this," Hoffman concluded. "*Some event that will take place in Palestine, in old Jerusalem, will tell our people that probation has closed.*" (Note: A tape recording of this sermon by J. R. Hoffman was purchased in 1974 at the Upper Columbia Conference, Adventist Book Center in Spokane, Washington).

"Mohammedans police the sacred enclosure in Jerusalem," William R. French concluded, "*and they will continue to do so until the close of probation.*" (*ibid.*, French, Armageddon, page 36, emphasis supplied).

The Eastern Question

By W.R. French (Ministry Magazine, Jan. 1930)

Armageddon immediately precedes Christ's second coming. In the war of Armageddon and in the plagues which precede and accompany it, will be fulfilled that "time of trouble, such as never was," as predicted by the prophet Daniel. The signal for the beginning of Armageddon is the drying up of the river Euphrates "that the way of the kings of the East might be prepared." This act and prophecy points back to the fall of ancient Babylon at the hands of the kings of the East [Medes and Persians] by the drying up of the literal river Euphrates.

The issue at the time of Armageddon is not the conquest of the ancient city of Babylon, but the conquest of modern spiritual Babylon, of which ancient Babylon was a type. Ancient Babylon fell immediately after God had pronounced judgment upon her and had written her doom upon the wall of the king's palace. Modern Babylon will receive punishment when she has been weighed in the balance of God's law and found "wanting" and guilty. Ancient Babylon was engaged in riotous religious revelry within her temple precincts at the very time when the kings of the East were plotting her overthrow, and the time when she had passed under the judgment of God and His protection had been withdrawn from her. Today, while modern Babylon is engaged in eating and drinking in her places of religious worship, the heavenly judgment- is going on, and the kings of the East are preparing and arming for Armageddon.

Of all the wise men in Babylon, it was Daniel only who understood the "times and the seasons" and could interpret the handwriting of his God, upon the wall. Today, while men and nations cry "peace and safety," although on the eve of sudden destruction, it is *only* the privileged remnant who recognize the peril. Of all the religious leaders of our time, Seventh-day Adventists alone claim to know the true meaning of events as they trace down the prophetic roll. Paul said, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." [1 Thess. 5:4, 5](#). And in the writings of the Spirit to the remnant church we read: "God has a people upon the earth who in faith and holy hope are tracing down the roll of fast-fulfilling prophecy."—"Testimonies," Vol. IV, p. 307.

Seventh-day Adventists have been called into existence for the purpose of giving, at the appointed time, the definite proclamation: "The hour of His judgment is come." Standing firmly upon the platform of faith in the prophetic writing upon the walls of time, they have proclaimed (in advance) the healing of the papal wound, the dismemberment and drying up of the Turkish nation, the cry of "peace and safety," as has come about through the League of Nations; and they confidently assert that the second coming of Christ is to follow. These facts have been preached; they have been published in the literature of many tongues and dialects. Throughout the world Seventh-day Adventists are known as a people who claim to interpret the prophetic word. This claim marks them as separate and apart from other denominations, nearly all of whom claim to believe in the second coming of Christ as an event to take place at some time, but they have no definite prophetic message. Our positive proclamation to the world of the message, "Fear God, and give glory to Him; for the hour of His judgment is come," is born of faith in God's promises through His prophets. And that faith has not dimmed nor diminished, but has been strengthened with the passing years.

Two Definite Signs

Two definite signs are given of the close of the investigative judgment and the beginning of the time of trouble such as never has been before:

1. The Sunday law movement in Christendom.
2. The Eastern Question.

In " Testimonies " Volume IX, the following sentences appear on page 14:

" The world is stirred by the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place." These words were written and published **in 1909**, just prior to the World War. If they were true then, how much nearer is their fulfillment today? The battle of Armageddon will soon be fought.

Unfortunately, there seems to be a hesitancy, or feeling of uncertainty upon the part of some, toward the proclamation of the message of Daniel eleven. But Daniel 12: **1** states that three things take place in connection with the close of the scenes brought to view in the eleventh chapter: (1) "At that time *shall Michael stand up*." That signifies that the judgment is finished and probation closed. (See " Early Writings," p. 85.) (2) *The time of trouble comes to the nations*. During this time, the seven plagues are poured out, the sixth of which is Armageddon. (3) *The deliverance of those who, during the judgment, have been* " found written in the book."

The events involved in the statement "*at that time*," concerning which the servant of the Lord said, in the year 1909, had " nearly reached . . . complete fulfillment," are, first, " He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; " and second, " He shall come to his end, and none shall help him." The " complete fulfillment " would involve both of these events, the second of which must necessarily complete the fulfillment. But who is to fulfill this prophecy? Who is it that shall " plant his tabernacles . . . in the glorious holy mountain "? Which mountain is " the glorious holy mountain "? Who is it that " shall come to his end " there? Let us consider—

The Glorious Holy Mountain

In [Zechariah 8: 3](#), we read: " Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain." Mount Zion, in Jerusalem, was the holy place of Bible times. This mountain was known as Mt. Moriah in the early days, and it was the place chosen by God where Abraham was to offer Isaac as a type of the sacrifice of the Son of God. (See [Gen. 22: 2-4](#); " Patriarchs and Prophets," p. 151, par. 3.) It was on this mountain that David purchased the threshing floor of Araunah, as he was instructed to do by an angel and also by the prophet Gad. [2 Sam. 24: 16-18](#). On this same spot of ground which had been the threshing floor of Araunah (or Oman, [1 Chron. 21: 15](#)), Solomon erected the temple unto the Lord; and thus it became Mount Zion, the holy mountain of the Lord. It was located "between the seas"—the Mediterranean and the Dead Sea.

In this " glorious holy mountain " " he shall plant the tabernacles of his palace," and it is here that " he shall come to his end." Who is meant by the personal pronoun " he "? A careful reading of Daniel 11 will reveal that it is —

The King of the North

But who is the " king of the north " at the time when Christ returns to earth the second time? It is geographical location that determines the " king of the north " and the " king of the south; " and it must be borne in mind that in the Bible the points of the compass are reckoned from Jerusalem or Palestine. The country lying to the north of Palestine is the north country, and its king is " the king of the north." When God gave to Abraham the land of Palestine as an inheritance for his seed, He set the northern boundary at the river Euphrates, and the southern boundary at the river of Egypt. (See [Gen. 15: 18](#).) The country drained by the Euphrates became the " north country" ([Jer. 46:6, 10](#)), and the people inhabiting that country composed the kingdom of the north ([Jer. 1:14, 15; 4:6, 7](#)), and its king the "king of the north" ([Eze. 26:7](#)). Nebuchadnezzar was " the king of the north " in his day, because he occupied the land of the north, or the Euphrates valley. The kingdom of the north in the day of Jesus' coming will be the kingdom occupying the Euphrates valley. That nation today is Turkey. Year by year Turkey has been diminishing, until it now holds but *very* little territory outside of the Euphrates valley. It has been

literally "drying up," as the prophet described. Since the World War, Turkey has transferred its capital to Angora. Now, if Turkey is "the king of the north," it must follow that it has already planted, or must yet plant, its tabernacle in Mount Zion, and must continue there until the close of probation, or until the gospel has been carried to the Gentile nations of earth.

For many years Turkey has stood as the leader of the Mohammedan religion. In the Sultan of Turkey was vested both the civil power of Turkey and the religious power of Mohammedanism. Turkey has long considered itself as the guardian of the holy places and shrines of Palestine, such as Aaron's tomb on Mt. Hor, the cave of Machpelah, and the temple site at Jerusalem. A little church, erected by the crusaders on the site of Solomon's temple, has been turned into a mosque, known as El-Aksa, and is considered the sacred mosque of the Mohammedans.*

When Great Britain went to war with Turkey, in 1915, in order to prevent general conflict with her Moslem subjects, she pledged to them the protection of the holy places of Islam. This pledge she has kept. When General Allenby marched into Jerusalem, he took possession of the city, but respected the promise of Great Britain, and left Turkish police in charge of the temple site, on which are the mosques of Omar and El-Aksa. This fact is what occasioned the recent riots between Jews and Moslems, which started at the "Wailing Wall."

How much longer Turkey will be left in possession of these holy places, we do not know. But we do know that "he shall come to his end" in Jerusalem, and "none shall help him;" and "at that time . . . there shall be a time of trouble, such as never was since there was a nation." Jesus said, "Jerusalem shall be trodden down of the Gentiles," "until the fullness of the Gentiles [the close of Gentile probation] be come." [Luke 21: 24](#); [Rom. 11: 25](#). There is but one more act needed to make the prophecy of the eleventh chapter of Daniel meet complete fulfillment, and that is for Turkey to be dispossessed. Such an event could take place at any time. Great Britain holds the power to take over the holy places, and will doubtless do so when she feels prepared to risk a holy war of the Mohammedans, which will in all probability result. We are living in solemn times!

Washington Missionary College.

* EL-Aksa.— Information concerning this mosque can be obtained from *any* encyclopedia. The Jewish Encyclopedia, art. "Jerusalem," says: "After the conquest of Jerusalem by the Arabs, the city soon took on a Mohammedan aspect. In 688 the calif `Abd al-Malik built the Dome of the Rock [Mosque of Omar]: In 728 the cupola over the Aksa mosque was erected, the same being restored in T58-T75 by Al-Mahdi." The Encyclopedia Britannica, 14th edition, art. "Jerusalem," says: "In 637 Omar ousted the Romans, but was careful not to harm the city. He built a wooden mosque, which the calif Abdul Malik rebuilt in 688. This Mosque is El-Aksa." Encyclopedia Americanized Britannica, 20th century edition, art. "Jerusalem," says: "The next great builder was Justinian, part of whose splendid church of St. Mary perhaps still remains in or to the east of the Mosque El-Aksa. In 687 Jerusalem capitulated to the Calif Omar, who gave directions for the erection of a place of worship on the site of the 'remotest shrine,'—i. e., the temple, to which Mahomet, according to Koran XVII: I, was transported from Mecca in his famous night journey. From this verse the great sanctuary of Jerusalem received the name El-Aksa, now generally confined to the building at the south end of the Haram." Mr. Evans, a missionary of the Church at England, who resided in Jerusalem for twelve years, told the writer that the Mohammedans of that section always speak of this mosque El-Aksa as the Holy Mosque of Mohammedans. He made this statement after he had listened to my sermon on the Eastern Question. I did not at that time know about such a mosque. It can be found on almost any map of modern Jerusalem. The fact mentioned in Encyclopedia Americanized Britannica, as quoted from the Koran XVII: I, doubtless accounts for the sacredness which the Mohammedans attach to this mosque.

W. R. F.