

“How to Enjoy Your Bible,” No. 4

in *The Signs of the Times*, Vol. 31, No. 28
(July 12, 1905)

by W. S. Sadler

© 2026 Matthew Block

Source for “How to Enjoy Your Bible,” No. 4

- (1) Uriah **Smith**, *Daniel and the Revelation: Response of History to the Voice of Prophecy*
(Battle Creek, Michigan: Review and Herald Publishing Company, 1897)

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the Sadlers pointedly differ from one another.
- (e) **Red** indicates an obvious mistake.

Work-in-progress Version 28 Jun. 2026
© 2026 Matthew Block

HOW TO ENJOY YOUR BIBLE. No. 4.

BY W. S. SADLER.

Prophetic Study of the Bible.

4.1 THIS is one of the most intensely interesting and fascinating methods of studying the Bible. Its attractive features may not be apparent to the casual reader of the Word at first glance, but the more one pursues it, the more fascinating it becomes.

4.2 Let us open our Bible, say to

the book of Daniel, or perhaps Revelation, some part of the Word that ordinarily is little studied, and is regarded as being so mysterious that the ordinary Bible student can not understand it.

4.3 Here is a good passage to illustrate what we have in mind; read Rev. 9:13-15:

IX: THE SEVEN TRUMPETS CONTINUED (Smith 469)

Verse 12. One woe is past; and, behold, there come two woes more hereafter. 13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men (S 480).

“And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.”

SOURCE

“HOW TO ENJOY YOUR BIBLE”

4.4 Now, without going into the context of this prophecy to undertake to prove the identity of the power here represented; we will take this much for granted, that this is a prophecy which concerns itself with

The Four Angels.—These were the four principal sultanies of which the Ottoman empire was composed ... These sultanies were situated at Aleppo, Iconium, Damascus, and Bagdad. Previously they had been restrained; but God commanded, and they were loosed (S 480).

the rise and progress and final overthrow of the Turkish Empire.

4.5 We are here told that

This supremacy of the Moham-medans over the Greeks was to continue, as already noticed,

the independent power of Turkey is to continue

for an hour, a day, a month, and a year.

[The rule given us in the Bible is, that when a day is used as a symbol, it stands for a year. Eze. 4:6; Num. 14:34 (S 141).]

Referring to Num. 14:34 we learn that in symbolic prophecy one day stands for one year;

therefore this prophecy, in point of time, would cover

three hundred and ninety-one years and fifteen days (S 485).

391 years and 15 days as follows:

Thus: A prophetic year is three hundred and sixty prophetic days, or three hundred and sixty literal years;

4.6 One year (a Jewish year of 360 days) equals 360 years;

a prophetic month, thirty prophetic days, is thirty literal years;

one month (a Jewish month of 30 days) equals 30 years;

one prophetic day is one literal year;

one day equals 1 year;

SOURCE

and an hour, or the twenty-fourth part of a prophetic day, would be a twenty-fourth part of a literal year, or fifteen days;

the whole amounting to three hundred and ninety-one years and fifteen days (S 481).

[contd from 4.5] Commencing when the one hundred and fifty years ended,¹ July 27, 1449 [when the Greek emperor dared not take the throne without the Turkish sultan's permission],

the period would end Aug. 11, 1840.

Judging from the manner of the commencement of the Ottoman supremacy, that it was by a voluntary acknowledgment on the part of the Greek emperor that he reigned only by permission of the Turkish sultan [on July 27, 1499], we should naturally conclude that the fall or departure of the Ottoman independence would be brought about in the same way; that at the end of the specified period, that is, on the 11th of August, 1840, the sultan would voluntarily surrender his independence into the hands of the Christian powers, just as he had, three hundred and ninety-one years and fifteen days before, received it from the hands of the Christian emperor, Constantine XIII (S 485).

"HOW TO ENJOY YOUR BIBLE"

one hour, or one twenty-fourth part of a day, equals 15 days.

Total 391 years and 15 days.

4.7 Now the Ottoman Empire, the predecessor of the present Turkish Government, came to an end on July 27, 1449.²

so if we add 391 years and 15 days to this date, it brings us to

Aug. 11, 1840.

4.8 If we are right in this study of prophecy, we should expect something to happen on that day; and it did.

The European powers withdrew their support from Turkey on that very day.³

SOURCE

[*Note:* According to Google AI: “The phrase was coined in the early 1850s by Tsar Nicholas I of Russia to describe the faltering Ottoman Empire prior to the Crimean War.” Smith uses the phrase twice to describe the empire.]

[*Note:* According to Google AI, Britain, France and Russia each sought to take over parts of the crumbling Ottoman Empire, without negotiating with one another.]

[*Note:* According to Smith, this great period began with “the ... restoration and building again of Jerusalem (Ezra 6:14) ... in the seventh year of the reign of Artaxerxes, B. C. 457,” and ended in Oct. 22, 1844, with the opening of the last judgment in heaven.]

[*Note:* It is likely that Sadler never did what he recommends here; as a Seventh-day Adventist he would have turned straight to SDA prophetic historians, including Uriah Smith, Alonzo T. Jones, and Stephen Haskell. He used Smith for this article, and used all three in his 1905-1906 series of articles called “Present Truths for the Present Time,” published in *The Life Boat*.]

[*Note:* Why didn’t Sadler himself refer his readers to these books?]

“HOW TO ENJOY YOUR BIBLE”

and ever since that nation has been known as the “Sick Man of the East.”

It continues to exist only because the powers of Europe can not agree on its division.

4.9 So there are other great prophetic periods in the Bible, which have to do with the rise and fall of nations;

and the one great period of Dan. 8:14, the 2,300 days or years, the longest and the last to terminate of all the time prophecies of the Bible, points out the time of the opening of the judgment of the last great day, in heaven.

4.10 Reader, if you have never made a systematic study of the prophecies of the Bible in conjunction with history, you don’t know what you have missed.

Get a good reliable ancient history, take your Bible, and start out with a determined purpose to understand the prophecies,

and to all such we would recommend that they get some good book which combines both prophecy and history in the light of their fulfilment, as a guide.

The editor or the publishers of the SIGNS OF THE TIMES will be glad to refer any interested reader to such works.

1. Smith was dating back to July 27, 1299, when Othman (a.k.a. Osman I, founder of the Ottoman Empire) made his first assault on the Greek Empire. “According to Gibbon, Decline and Fall, etc., ‘*Othman first entered the territory of Nicomedia on the 27th day of July*’” (S 479).

2. Sadler’s bizarre claim that the Ottoman Empire ended on July 27, 1449 and was succeeded by the Turkish Empire, is not supported by Uriah Smith or any historian. Regarding this date, Smith writes:

In the year 1449, John Paleologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine, his brother, succeeded to it. But he would not venture to ascend the throne without the consent of Amurath, the Turkish sultan. He therefore sent ambassadors to ask his consent, and obtained it before he presumed to call himself sovereign.

Let this historical fact be carefully examined ... This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the hands of the Turks. The authority and supremacy of the Turkish power was acknowledged when Constantine virtually said, ‘I cannot reign unless you permit’” (S 480).

In the above passage, Smith refers to ‘the Turks’ and ‘Turkish power,’ but he uses ‘Turkish’ and ‘Ottoman’ elsewhere in his book as interchangeable synonyms.

3. On p. 282, Smith indicates, contrary to Sadler, that the great European powers did not “withdraw their support” of the Ottoman Empire in 1840; rather:

And it is a notorious fact that since the fall of the Ottoman supremacy in 1840, the empire has existed only through the sufferance of the great powers of Europe. Without their pledged support, she would not be long able to maintain even a nominal existence; and when that is withdrawn, she must come to the ground (S 282).