The 19th century barn, donated to the Adventist Historic Village by the Historical Society of Battle Creek, has been dismantled, moved and partially reconstructed in the village. Many willing hands are needy to complete this project and ready the barn to be used for youth rallies, special prayer meetings and other services. In the founding days of Adventism, barns were an important necessity for conference meetings, prayer sessions and other sacred meetings. It was in a barn in upstate New York that early Adventists first practiced the ordinance of foot washing in preparation for partaking of Holy Communion. The stories to be told and the activities to be held in this barn will enable visitors to the village to sense the earnestness with which the pioneers sought to understand the will of God as they prepared to meet Jesus.

Theme: “The Time is Fulfilled!”

THOUGHT FOR THE MONTH

“Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying The time is Fulfilled, and the kingdom of God is at hand: repent and believe the gospel.”

(Mark 1: 14-15).
This is the third part of my article on “The Acceptable Year of the Lord’s Favor” (Isaiah 61:1-2; Luke 4:18-19). The second part presented the Holy Spirit of Prophecy interpretation (2 Peter 1:20-21) of the Year of the Lord as the time when the Lord Jesus will bring an end to this sinful age.

However, if the end is yet future, why did Jesus say so long ago: “This day is this Scripture fulfilled in your ears” (Luke 4:21)? How was Isaiah 61:1-2 fulfilled on the particular day that Jesus read it?

It is important to note that this was not the first day that Jesus had read the Scriptures in Nazareth. “It was his custom to go into the synagogue on the Sabbath day, and to read” (Luke 4:16). Jesus knew the Scriptures well! At another time and place, he began “at Moses and all the prophets and expounded . . . in all the Scriptures the things concerning Himself” (Luke 24: 27).

One of these Scripture prophecies (Daniel 9:24-27) specifies the very time when Jesus would reveal himself to Israel as Messiah. Therefore, when Jesus chose that particular day to announce the fulfillment of Isaiah’s prophecy, he was claiming to be the Messiah.

The day for a year principle (Numbers 14:34), often used in Scripture, helps us understand Daniel’s prophecy. We notice the “day for a year principle” when Daniel and his three friends stand before the King at the end of the days of their three years of education (1:5, 18). In addition, in our key text, the Year of the Lord’s Favor on the righteous is also the day of vengeance on the wicked (Isaiah 61:2).

In the light of the “day for a year principle,” let’s look at four aspects of the prophecy of Daniel 9: 24-27. (In this passage several references are made to weeks. Seven days are in one week. Therefore, all the periods of weeks are multiplied by seven in order to calculate the days or years).

First, seventy weeks (490 days/years) of national probation were determined upon Daniel’s people, the Jews (v. 24). (This was determined or “cut of” from the larger period [2,300 day/years] mentioned in Daniel 8:14). This period started with the decree of the Medo-Persians that the Jews could return to their homeland to rebuild Jerusalem (v. 25) (See part IV of this article).

Second, from the start of this time to the revealing of the Messiah would be sixty-nine weeks (483 days/years) (v. 25).

Third, after the decree to rebuild the city of the Jews, the streets and the walls would be completed in times of trouble, then be sixty-two weeks (434 days/years) before the Messiah was revealed and killed (v. 25, 26).

Fourth, since the Messiah come after sixty-nine weeks or 483 days/years had passed, He would have one week or 7 days/years in which to confirm his covenant with the Jews. In the middle of this seventieth week of seven years he would cause sacrifices to stop, as he is the true sacrificial Lamb of God (v. 27).

If the days of this prophecy were literal twenty-four days Jesus would not have been correct when he said: “this day is this Scripture fulfilled.” 490 literal days had passed long before Jesus was born. However, 490 days of years takes us down to the actual time when Jesus read the text in Nazareth.

Let us review what we have just learned by an investigation of the following chart:

<table>
<thead>
<tr>
<th>Description</th>
<th>Calculation</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>70 X 70</td>
<td>490 days/years</td>
<td>457 BC—34 AD</td>
</tr>
<tr>
<td>69 X 7</td>
<td>483 days/years</td>
<td>457 BC—27 AD</td>
</tr>
<tr>
<td>7 X 7</td>
<td>49 days/years</td>
<td>457 BC—408 BC</td>
</tr>
<tr>
<td>62 X 7</td>
<td>434 days/years</td>
<td>408 BC—27AD</td>
</tr>
<tr>
<td>1 X 7</td>
<td>7 days/years</td>
<td>27 AD—34 AD</td>
</tr>
<tr>
<td>3 1/2 years</td>
<td></td>
<td>31 AD; 3 1/2 years — 34 AD</td>
</tr>
</tbody>
</table>

Ellen White exhorts us to “Read the book of Daniel” in conjunction with history. “Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust” (Testimonies to Ministers,112).

Through such study we see that the dates on the chart are not only supported by Biblical calculations, but by secular history as well! 457BC—the Medo-Persian decree to rebuild Jerusalem; 408BC—the walls completed; 27AD—the baptism of Christ and his Scripture reading in Nazareth; 31AD—Christ’s crucifixion.
Jesus quoted Isaiah’s passage about the Year of the Lord because on that day in AD 31 in Nazareth, after his baptism and wilderness temptation, he purposed to begin his public ministry. He was ready to preach the gospel to the poor, to heal the brokenhearted, deliver captives, give sight to the blind, and preach the acceptable year of the Lord (Luke 4:21).

What a wonderful divine revelation through the Spirit of Prophecy that God is an on time God. Ellen White writes: “The time of Christ's coming, His anointing by the Holy Spirit, His death, and the giving of the gospel to the Gentiles, were definitely pointed out... ‘The Spirit of Christ which was in them’ [the prophets] ‘testified beforehand the sufferings of Christ, and the glory that should follow’” (1 Peter 1:11) (Desire of Ages, 234).

The people of Nazareth (the hometown of Jesus) would not accept his ministry because of unbelief (Hebrews 3:19). However, Jesus next went to Capernaum where he was better received and “All who had any sick…brought them unto him; and he laid his hands on everyone of them and healed them” (Luke 4:40).

I would have loved to have been in Capernaum to see those miracles. However, we may have the power of Jesus manifest in the 21st century in just as real a manner as experienced by the people of Capernaum. Let us not be like the people of Nazareth. Let us receive the good news about the acceptable year of the Lord’s favor. If we do, God’s miracles will show up in our lives!

Next month we will study the longest biblical time prophecy (Dan 8:14) that sheds light on the time of the end in which we now live.

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**THOUGHTS ON PROPHECIES OF THE FIRST ADVENT**

“Christ had come at the exact time and in the manner foretold by prophecy. The Testimony of Scripture had been fulfilled in every detail of His ministry. He had preached the message of salvation, and 'His word was with power.' The hearts of His hearers had witnessed that it was of Heaven. The word and the Spirit of God attested the divine commission of His Son.”

_The Great Controversy, 346_

“Through nature, through types and symbols, through patriarchs and prophets, God had spoken to the world... While few understood the nature of Christ’s mission, there was a wide spread expectation of a mighty prince who should establish his kingdom in Israel, and who should come as a deliverer of the nations. The fullness of time had come.”

_The Desire of Ages, 34_.

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**OUR PRAYERS WERE ANSWERED!**

The Ellen G. White—SDA Research Centre is pleased to announce that our director, Martin Hanna, successfully defended his Ph.D. dissertation on February 10th 2004. His dissertation is entitled—“The Use of Science in Theology: Case Studies of Thomas F. Torrance and Langdon B. Gilkey.” Before long we hope to have published copies of the dissertation available in our University Library and in the Research Centre.

Pastor Hanna’s degree is a Ph.D. in Systematic Theology. He is planning to attend graduation ceremonies at Andrews University from April 30 – May 2. He wishes to express thanks to God, to his family, to Northern Caribbean University, and to the many friends who prayed for his success.

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**We're on the Web!**

http://egw-sdaresearch.ncu.edu.jm
In order to rightly interpret inspired writings, we need to begin with the right attitude.

“First,” begin your study with a prayer for guidance and understanding. The Holy Spirit who inspired the work of the prophets across the ages, is the only one who is in a position to unlock the meaning in their writings.

“Second,” we need to approach our study with an open mind. Most of us realize that no person is free of bias, no one is completely open-minded. We also recognize that bias enters into every area of our lives. But that reality doesn’t mean that we need to let our biases control us.

“A third” healthy mind-set in the reading of Ellen White is that of faith rather than doubt. As Mrs. White put it ‘some who are not willing to receive the light, but who prefer to walk in ways of their own choosing, will search the testimonies to find something in them to encourage the spirit of unbelief and disobedience’ (Selected Messages, 1:48).

“The three factors we have discussed dealing with a healthy outlook are really quite closely related. A positive desire for the Holy Spirit to guide us into truth will naturally lead to openness of mind and a posture of faith. Likewise, an atmosphere of doubt leads to close-mindedness and a reticence to ask for the Spirit’s guidance. It is safe to say that the fruit of our reading will depend to a great extent on the attitudes we bring to the task” (George Knight, Reading Ellen White, 43-48).

**PRINCIPLES OF INTERPRETATION:**
**BEGIN WITH A HEALTHY OUTLOOK**

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**Talk-Back**

“I found [at the Research Centre] some interesting and informative facts that will certainly influence the way I think about Mrs. White.”

Claston Wallace, Elderslie SDA Church, Jamaica.

“I was pleased by the environment and the tour received. I hope to return soon to receive more insight on the life of E. G. White.”

Denielle Earle, Glendevon SDA Church, Jamaica.

“Thank you for the orientation.”

Christian Theological Seminary, Indianapolis, United States.

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**DONATIONS**

The Research Centre is in need of the following books:

* Daniel and The Revelation, by Uriah Smith.
* The Sanctuary Service, by M. L. Andreasen.
* The Coming of the Comforter, by Le Roy Froom.
* Christ Our Righteousness, by A. G. Daniells.
* The Two Republics of Rome and the United States, by A. T. Jones.

If you would like to donate these or other materials, please contact us at the address on page one.
Did Ellen White use any translations of the Bible other than the King James Version?

Yes. While it was Ellen White's custom to use the King James Version, she made occasional use of the various English translations that were becoming available in her day. She does not, however, comment directly on the relative merits of these versions, but it is clear from her practice that she recognized the desirability of making use of the best in all versions of the Bible. For example, in her book *The Ministry of Healing*, Ellen White employed eight texts from the English Revised Version, 55 from the American Revised Version, two from Leeser's translation, and four from Noyes, in addition to seven marginal renderings. In her preaching, however, Ellen White preferred to use the language of the King James Version as it was the most familiar to her listeners (Ellen G. White Estate Website, February 24, 2004).

Did Ellen White die of cancer?

No. “The death certificate, on record at the Napa County Court House, Napa, California, was signed by her attending physician, G. E. Klingerman, M. D., and gives the cause of death as ‘Chronic myocarditis; (contributory) Asthenia resulting from intracapsular fracture of the left femur (Feb. 13, 1915); (Secondary contributory) Arteriosclerosis.” Roger Coon, *Ellen G. White: The Person*, 10.

We welcome your questions and comments on Spirit of Prophecy matters. Please, send your comments or questions to the EGW-SDA Research Centre. (See address on page one).
Did you Know? The Ellen G. White—Seventh-day Adventist Research Centre at Northern Caribbean University has launched a Spirit of Prophecy Association. Members of the Association support and benefit from the activities of the Centre.

Activities at the Centre include collecting and preserving Ellen White’s writings as well as other materials (supportive and critical) that are relevant to SDA theology and history. We also produce research, present seminars, and answer questions about Ellen White and SDA history and theology.

The annual budget of the Centre (J$ 6.5 million) is largely funded by a partnership of the Inter-American Division, West Indies Union, and Northern Caribbean University. The Division provided the materials for the centre and provides the Director’s salary and overseas travel budget. The Union and University fund must of our other costs.

To maximize our ability to serve you, the Research Centre will raise J$1 million each year to supplement our budget. We will do this by receiving donations of J$1,000 or more from those who become members of our Spirit of Prophecy Association.

There are three groups of members. First, regular members may be sponsored by an institution. For example, some Spirit of Prophecy Coordinators may be sponsored by their churches. Second, regular membership fees may be contributed by purchasing materials from the Centre. Third, fees or larger contributions may be donated to the Centre by members who are called benefactors.

NEW MEMBERS! We would like to welcome to our Spirit of Prophecy Association: James A. Robinson, Spirit of Prophecy Coordinator from the Williamsfield SDA Church, St. Elizabeth, Jamaica, and Shirley G. Thomas, from Westmoreland, Jamaica.