Overview:

About seventy years after the return of the first company of exiles under Zerubbabel and Joshua, Artaxerxes Longimanus came to the throne of Medo-Persia. The name of this king is connected with sacred history by a series of remarkable providences. It was during his reign that Ezra and Nehemiah lived and labored. He is the one who in 457 B.C. issued the third and final decree for the restoration of Jerusalem. His reign saw the return of a company of Jews under Ezra, the completion of the walls of Jerusalem by Nehemiah and his associates, the reorganization of the temple services, and the great religious reformations instituted by Ezra and Nehemiah. During his long rule he often showed favor to God's people, and in his trusted and well-beloved Jewish friends, Ezra and Nehemiah, he recognized men of God's appointment, raised up for a special work. {PK 607.1}

The experience of Ezra while living among the Jews who remained in Babylon was so unusual that it attracted the favorable notice of King Artaxerxes, with whom he talked freely regarding the power of the God of heaven, and the divine purpose in restoring the Jews to Jerusalem. {PK 607.2}

Born of the sons of Aaron, Ezra had been given a priestly training; and in addition to this he had acquired a familiarity with the writings of the magicians, the astrologers, and the wise men of the Medo-Persian realm. But he was not satisfied with his spiritual condition. He longed to be in full harmony with God; he longed for wisdom to carry out the divine will. And so he "prepared his heart to seek the law of the Lord, and to do it." Ezra 7:10. This led him to apply himself diligently to a study of the history of God's people, as recorded in the writings of prophets and kings. He searched the historical and poetical books of the Bible to learn why the Lord had permitted Jerusalem to be destroyed and His people carried captive into a heathen land. {PK 608.1}

Ezra's faith that God would do a mighty work for His people, led him to tell Artaxerxes of his desire to return to Jerusalem to revive an interest in the study of God's word and to assist his brethren in restoring the Holy City. As Ezra declared his perfect trust in the God of Israel as one abundantly able to protect and care for His people, the king was deeply impressed. He well understood that the Israelites were returning to Jerusalem that they might serve Jehovah; yet so great was the king's confidence in the integrity of Ezra that he showed him marked favor, granting his request and bestowing on him rich gifts for the temple service. He made him a special representative of the Medo-Persian kingdom and conferred on him extensive powers for the carrying out of the purposes that were in his heart. {PK 609.4}

The vindication of God's character is the main focus of the restoration of the Sanctuary and His people in the ministry of Jesus Christ. Satan in his transgressions, his works against God, the counterfeiting of the Sanctuary and the trampling of God's people casts shadows or reflection in God's character. These will be cleared in the cleansing of the Sanctuary, and God's law will be vindicated. The coming of the Messiah, His ministries in the Sanctuary (the dwelling place of God and the people) are being portrayed vividly in Daniel 8 and 9. It explains the very root of His saving work, the restoration of the truth, the sanctuary and His people through the prophecy; the "vision of evening and morning". This was the vision of the evening and morning unexplained to Daniel (Dan. 8:26).

The question regarding the trampling of the Sanctuary and the host, and the taking away of the continual ministry (Dan. 8:13). The answer, --2300 days to restore them (Dan. 8:14). The explanation involves and revolves in the coming of the Messiah and His ministries (Dan. 9:21-27).
Theme: CHRIST, THE MESSIAH AND MEDIATOR.

I. THE CLEANSING OF THE SANCTUARY--A RESTORATION FROM ANTI-CHRIST WORK OF DESOLATION

1. Sanctuary and host to be trodden by anti-Christ system

   Question:
   Dan. 8:13 The question in verse regarding the vision of the daily and the transgression of desolation involves the length of time of giving both the Sanctuary and the host to be trodden down by the anti-Christ system.—"how long shall be…to give both the sanctuary and the host to be trodden under foot?" v. 13.

   Answer:
   Dan. 8:14 The Answer is "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." V.14. This is the prophecy of cleansing or restoring the Sanctuary and the host from being trampled.

SANCTUARY—THE HEAVENLY SANCTUARY
HOST—THE PEOPLE OF GOD, THE TRUE CHURCH

2. The cleansing or restoration?(cleansing the Sanctuary and restoring the people)

The word "WENITSDAQ" (Hebrew) in KJV is "shall be cleansed," in NIV "will be consecrated" and in NRSV, MLB, RSV, and TEV "shall be restored"

The root word "TSADAQ" means "just" righteous" which is synonymous to the word "TAHER" (Job 4:17) which mean, "clean." It is being used in Leviticus 16:19,30 (TAHER) as "cleansing" of the Sanctuary.

The word WENITSDAQ in verse 14 in its context and related meanings would mean;

1. The restoration of the Sanctuary also mean cleansing:
   A. The cleansing of the Sanctuary from the defilement of sins done by God's people that were brought in it. This is the Day of Atonement concept.
   B. The restoration of the Sanctuary from the defilement done by the anti-Christ and his system. Restoring it from obscurity to its rightful place. This obscurity is the result of counterfeit sanctuary and its ministrations.

Note: The cleansing of the Sanctuary was celebrated once a year on the tenth day of the seventh month, or Tishri 10 in the Jewish or the Karaite calendar. This is the type of the cleansing of the Sanctuary (a demonstrative type of prophecy). This type has met the anti-type the cleansing of the Sanctuary in heaven. The continual ministries was summed up or concluded by the Day of Atonement by making the continual ministries purposes into effect.

2. And, the restoration of the trampled (--persecuted) host (--God's people--the true church) of the Prince of princes (Dan 8: 10 compare to v. 24)

Note: In the vision (chazon) God portrays the system that works against his Sanctuary and His church.
And also, provided the answer of when they will be restored. The restoration involves the understanding of the ministrations in the heavenly Sanctuary and the church that will understand and receive the benefits of ministrations in the heavenly Sanctuary. The Day of Atonement (type) portrays the restoration of the relationship of God and the people and the relationship of the Sanctuary and the people (See Lev. 16:16-30).

II. THE INVESTIGATIVE JUDGMENT--THE CLEANSING OF THE SANCTUARY

Daniel 8:14 refers to the anti-typical cleansing of the Sanctuary implied in the prophetic parallelism of Daniel 8 and 7 (a prophecy within prophecy).

The Investigative Judgment:

<table>
<thead>
<tr>
<th>Daniel 7:8-10</th>
<th>Daniel 8:9-14</th>
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<tbody>
<tr>
<td>1. Horn, small one v. 8</td>
<td>1. Little horn v. 9</td>
</tr>
<tr>
<td>2. Speaking great things v. 8</td>
<td>2. boastful v. 11</td>
</tr>
<tr>
<td>3. The Ancient of Days and the Son of Man, the judgment was set and the books were opened vs. 9,10,13.</td>
<td>3. Cleansing of the Sanctuary (in the mercy seat Lev. 16:1-3,14-16) v. 4.</td>
</tr>
</tbody>
</table>

Paul Isaac Bershon, Treasures of Talmud, 97 "the day of atonement is the day of judgment."

Note: The earthly Sanctuary illustrates the work of salvation through type or acted parables and shows through sketches the visual features of the heavenly Sanctuary (See Heb. 8).

The parallelism of the prophecies in Daniel 7 and 8 shows that the cleansing of the Sanctuary (8:13) is the investigative type of judgment (7:9-13) which must take place in the dwelling place of God, in the heavenly Sanctuary. The investigative judgment was set at the end of 2,300 prophetic days. A time period that goes beyond the time of the destruction of the temple in Jerusalem in 70 A.D..

III. THE TIME OF THE INVESTIGATIVE JUDGMENT

The Outline of Events sketched
The earthly Sanctuary outlines the events that must take place according to the plan of salvation. From the courtyard to the ark of covenant in the most holy place lays the way where the events in history, the current and the future events must go through. Point A, is the courtyard lead us to point B, which is the Holy place, and it lead us to Point C, the Holy place; point A, is about the sacrificial ministry of Christ here on earth, and, point B, is the ministration of Christ in heaven at the holy place, then, point C, which is the current ministration of Christ in the most Holy Place.

A. 2, 300 days or 1,500 days?
In Daniel 8:14, the Hebrew word “yom” which mean “day” is not use. It uses the “ereb-boqer” sequence time element which were used in the first chapter of Genesis. The “ereb-boqer” or “evening-morning” signifies a day sequence. If the word “boqer” comes first then “ereb” or the “boqer-ereb” sequence, it signifies the daily services in the earthly Sanctuary. In literal translation, it should go like this; “2,300 evenings and mornings.” KJV translators understood that it means “2,300 days” which is correct.

a. The ereb-boqer Sequence

The 2,300 evenings and mornings (ereb-boqer) is actually 2,300 days. See Gen. 1:5,8,13,19,23 and 31. The ereb-boqer sequence consistently signifies literal day in the Hebrew literature.

Dan. 8:26 Verified the ereb-boqer sequence used in verse 14.

b. The boqer-ereb Sequence

The "boqer-ereb" sequence has different meaning, it consistently refers to the daily offering of sacrifices done at morning and evening in the daily services before the Sanctuary. See Ex. 29:39; Num. 28:4; 1 Chron. 16:40; 2 Chron. 2:4; 13:11; 31:3; Ezra 3:3.

In TEV it paraphrased the text, the 2,300 evenings and mornings were divided into two; 1,150 evenings and 1,150 mornings = 1,150 days which is inconsistent to the Biblical principle.

B. The Longest Time Prophecy:

Is the 2,300 days literal or symbolic days?

The 2,300 evenings and mornings (days) prophecy is for “many days” which mean a "distant future (GW)" and will be unsealed after the given period of time (Dan. 8:26, 27).

The day to year principle in prophetic reckoning 1 day = 1 year

**Eze 4:6** “I have appointed thee each day for a year”.
**Num 14:34** After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.

Therefore: 2,300 days = 2,300 years.

The 2,300 days is the longest prophecy which covers 2,300 literal years:

C. The 2,300 days Prophecy that Needs Further Interpretation

The evenings and mornings vision (mar' eh) couldn't understand by Daniel for angel Gabriel did not give the interpretation (Dan. 8:26,27). When is the fulfillment of the cleansing of the Sanctuary? Jeremiah's 70 years is almost over (Jer 25:11-13) and the promise of deliverance from Babylon was at hand. Gabriel returned to Daniel and gave the understanding or clue about the vision (mah'er) (Dan. 9:21-27). He said "consider the message (the 70 weeks prophecy) and understand the vision (mar' eh) (9:23). This word refer to “evenings and mornings” “vision (mar'eh)" (8:26).
Note: The word “mar' eh” and “chazon” were translated vision. The two Hebrew words differ in meaning: the first one is about the seeing of the appearance in virtual aspect. The last one as seeing things in symbolisms or prophetic representations in non-virtual mode.

**H4758**

married

From H7200; a view (the act of seeing); also an appearance (the thing seen), whether (real) a shape (especially if handsome, comeliness; often plural the looks), or (mental) a vision: - X apparently, appearance (-reth), X as soon as beautiful (-ly), countenance, fair, favoured, form, goodly, to look (up) on (to), look [-eth], pattern, to see, seem, sight, visage, vision.

**H2377**

chazed

khaw-zone'

From H372; a sight (mentally), that is, a dream, revelation, or oracle: - vision.

In Daniel 9, angel Gabriel introduced another prophetic periods that unlocks the time elements (when to start the countdown or when will the prophecy be fulfilled) of the 2,300 days.

**IV. THE 70 WEEKS PROPHECY DETERMINES THE BEGINNING OF THE 2,300 YEARS**

The relationship of the two prophecies:

1. The unexplained prophecy with the explained prophecy: The 2,300 days prophecy was given to Daniel during the time of the last king of Babylon and the meaning was given when the Medo-Persian empire took over the empire (Dan. 9:1). The prophecy in Daniel 8:13,14 which remained unanswered regarding its time frame until the 70 weeks prophecy was given to Daniel. Daniel deeply desired the understanding which made him sick for several days and it took a while before angel Gabriel returned to him. He came back only after the fall of Babylon when Daniel earnestly prayed for God's people and the Sanctuary (9:17-19) regarding the fulfillment of Jeremiah's prophecy. He came to give insight to the unexplained prophecy with another prophecy but with an explanation (vs. 22,23).

2. The linking word: The word "understand" several times mentioned between the two prophecies is the linking word between the two prophecies.

3. The “mar'eh”: The word "vision" (mar'eh) in 9:23 does not refer to the "message" which is the 70 weeks prophecy but to the vision (mar'eh) which is un-interpreted of Daniel 8. The 70 weeks prophecy is not a vision but a prophetic "message" that unlocks the vision (mar'eh) of 2,300 days. It is very important to note that Daniel 8 has two parts; the main is the vision (chazon) of symbolic prophecies and the second part is the vision (mar'eh) of evenings and mornings.
4. Both time related prophecies: Both, the vision (mar'eh) (Dan 8) and the (prophetic) message (Dan 9) deals with the prophetic period or time.

5. The reckoning problem and solution: The former has no starting period; when the reckoning shall begin to determine the fulfillment. The last one has the starting point even the details to reckon its multiple time elements. Suggesting a synchronization as a solution to the reckoning problem of the 2,300 days.

6. The synchronizer: The word "determined" KJV (chatak) "to be cut off" v. 24 indicate that the 70 weeks will be cut off from 2,300 days prophecy. Thus, the two prophecies are synchronized.

7. Answered atlas: The only solution with the reckoning problem of 2,300 days is the prophecy of 70 weeks and no other else.

V. THE BEGINNING OF THE 70 WEEKS AND 2,300 DAYS PROPHECY

The day = year principle applies to the 70 weeks prophecy:

70 weeks equal to 490 prophetic days (70 weeks X 7 days = 490 days)(1 week =7 days) or 490 years (1 day = 1 year).

From 457 B.C. to 34 A.D. = 490 years

The countdown of the 490 years: When the decree to restore Jerusalem issued.

The countdown of the 70 weeks will begin when the decree or "the commandment to restore and build Jerusalem unto the Messiah the prince..." Dan. 9:24,25

Note: Jerusalem during the time of Daniel was destroyed by the Babylonians. But Babylon was taken by the Medo-Persians and it was in this empire the prophecy of 70 weeks of prophecy given. So, the decree should come from Medo-Persian empire of when the 70 weeks prophecy must start in its reckoning.

Which decree fits the prophecy?
The Three Decrees issued by the Kings of Medo-Persia:

1. The First Decree. Cyrus decree on 538 B.C. to rebuild the temple of Jerusalem. Zerrubabel led the group that started the rebuilding of the temple (Ezra 1:1-3).

2. The Second Decree. Darius decree on 515 B.C. to continue the rebuilding of the temple at Jerusalem. This was accomplished by the group of Ezra (Ezra 6:1-12).

3. The Third Decree. Artaxerxes decree on 457 B.C. to rebuild Jerusalem as a city state, and to rebuild the walls of Jerusalem. Nehemiah led the group (Neh. 2:2,3; Ezra 7: 21,25,26, Neh. 12:6). King Artaxerxes appointed magistrates and judges to rule the city and Jerusalem was restored.

Note: The third decree fitted the only specification of the prophecy, the restoration to rebuild Jerusalem. Thus, 457 B.C. is the starting point of the two prophecy. The end of 490 years should be 34 .AD.
VI. THE EVENTS INVOLVED IN THE 70 WEEKS PROPHECY

Dan 9:24-27 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate.

Note: the 70 weeks prophecy is centered on the coming of the Messiah. It reveals the time of His sacrificial ministry on earth.

1. The 7 weeks of rebuilding Jerusalem (9:25) (7 X 7 = 49 days/years). 457-408 B.C. Jerusalem was rebuilt at 408 B.C.

2. The anointment of the Messiah (62 X 7 = 434 days/years) (+ 49 years = 483 years) 408 B.C. to 27 A.D. = 434 years, and from 457 B.C. to 27 B.C. = 483 years. Jesus Christ was baptized on 27 A.D. and began to preach the gospel (Matt. 3:13-17).

3. In 1 week, the covenant will be established (1 X 7 = 7 days/years). In the middle of the week the sacrifices and offering will be stopped by the Messiah (1/2 of the week = 3 1/2 days/years). From 27 to 31 A.D. = 3 1/2 years Christ was crucified in 31 A.D. . Through him sacrifices was fulfilled in Christ (Matt. 20:28; Isa. 53; Dan. 9:27). (See Heb. 8:6; 9).

4. The termination of the 70 weeks, the rejection of the Jews on 34 A.D.. The Jewish nation rejected Christ and crucified him. They chose Rome instead of Christ (Jn. 19:15).

Note: The prophecy of the 70 weeks and the 2,300 years focused on the Ministries of Christ; the former is the prophecy concerning Christ ministry on earth the second is on the Heavenly ministry.

The 490 days or years:
A. The start to rebuild Jerusalem  
B. Jerusalem rebuilt  
C. Christ was baptized  
D. Christ was crucified  
E. Christ was rejected by the Jewish nation. The gospel was preached to the gentiles.

VII. THE BEGINNING AND ENDING OF THE 2,300 YEARS

a. The beginning of the 70 weeks prophecy is the beginning of 2,300 days prophecy. It was at the fall 457 B.C. When Artaxerxes gave the commandment or the decree to rebuild Jerusalem as a city state. The 2,300 years must end in the fall of 1844 A.D.

457 B.C. to 1 B.C. is 456 years, 1 B.C. to 1 A.D. Is 1 year, and 1 A.D. To 1844 A.D is 1843 years

\[
\begin{align*}
456 + 1 + 1843 & = 2300 \\
\end{align*}
\]

computation with 70 weeks prophecy (1 week =7 days times 70 weeks=490 days/year)

7 weeks + 62 weeks + 1 week = 70 weeks or
49 days + 434 days + 7 days = 490 days/years
457 B.C. to 408 B.C. (49 years) + 408 B.C. to 27 A.D. (434 years) + 27 A.D.to 34 A.D. (7 years)= 490 years
457 B.C. to 34 A.D. = 490 years – 2,300 years=1810 years left

\[
\begin{align*}
34 A.D. + 1810 years & = 1844 A.D. \\
\end{align*}
\]

b. The exact date (October 22, 1844 A.D.) revealed through the type of the Day of atonement:

Note: The parabolic ministrations in the earthly Sanctuary portrays the events that must take place at the end of the 2,300 days. These types of ministrations of Christ reveals specific time or dates on when it must take place. The 70 weeks is the ticker, when the countdown must begin. The types also gives insight on what must take place in the heavenly Sanctuary.

The types of Christ Ministry on the specific date of the religious calendar of Israel:
1. The Passover feast, Nisan 14, 14th day of the first month. The lamb must be killed, prepared and be eaten at the appointed place. Christ was the fulfillment, He was crucified on Nisan 14, 31 A.D.. (Lev. 23:5; Ex. 12:1-15; Deut. 16:1-7; 1 Cor. 5:7).

Note: 31 A.D. stood at the middle of the week of the 1 week as part of the 70 weeks.

2. The Feast of the Unleavened Bread, Nisan 15, 15th day of the first month. Christ is the symbol of the unleavened bread (1 Cor. 11:24). His body was in the tomb during the Sabbath day (Lk. 23:52-56). This is the Sabbath of the Sabbath. Nisan 15, 31 A.D. (Lev. 23:5-8).

3. The Waving of the Sheaf, Nisan 16. The waving of the sheaf of the first fruit. Christ is the first fruit among the dead (1 Cor. 15:20). He was resurrected on the first day of the week. Nisan 16, 31 A.D. (Lev. 23:11).

4. The Feast at Pentecost, 50 days after Nisan 16, the Holy Spirit came to the disciples and the believers 50 days after Christ resurrection, the tenth day after His ascension. (Lev. 23:15,16).

5. Feast of the Trumpets, Tishri 1-10, the tenth day was the day of atonement. The ten years of a worldwide proclamation of the second coming of Christ. Fulfilled in preparation of the Day of Atonement. Joseph Wolff preached in the Middle East, Edward Erving in England, Manuel de Lacunza in South America and many other ministers preached of the coming of Christ simultaneously from 1833-1844 A.D., even without communication or connection with each other. (10 days = 10 years) These preachers had trumpeted the alarm of the coming judgment (Lev. 23:24).

Note: All the dates given above were fulfilled on the prophected time, so the day of atonement must be fulfilled on the appointed time also. The termination of the 2,300 years was on 1844 A.D., at the 10th day of month of Tishri of Karaite calendar or October 22, 1844 A. D. of the Gregorian calendar.

The Diagram:

<table>
<thead>
<tr>
<th>2300 years</th>
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<tbody>
<tr>
<td>490 years</td>
</tr>
<tr>
<td>7 weeks</td>
</tr>
<tr>
<td>62 weeks</td>
</tr>
<tr>
<td>1 week</td>
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<tr>
<td>457 B.C.</td>
</tr>
<tr>
<td>408 B.C.</td>
</tr>
<tr>
<td>27 A.D.</td>
</tr>
<tr>
<td>34 A.D.</td>
</tr>
<tr>
<td>Oct. 22, 1844-----&gt;</td>
</tr>
</tbody>
</table>

Note: No prophetic time reckoning after the day of atonement.

7BC 971 "This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844."

VIII. THE SIGNIFICANCE OF THE JUDGMENT MESSAGE.
The judgment message is a call to the whole world to worship the Creator, to give glory to God (Rev. 14:6,7).

Rev 14:6, 7 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Note: Through the investigative phase of judgment God's character will be vindicated by the blood of Jesus and through the lives of His people which are also shown in the heavenly records. The call to glorify God is the call to vindicate His character through our lives.

The judgment message tells us that we have a high priest working on our behalf. Heb. 8:1,2;9:25,26

Note: The vindication of God's character is being accomplished by the ministry of Jesus Christ in the most holy place in the heavenly Sanctuary. It is represented by the Holy Spirit in the Sanctuary of our soul.

1 Tim. 2:5 Christ mediates for man in the heavenly sanctuary (see Dan. 7:10-13).

Note: Christ entered the most holy place to fulfill its typology. He entered the final intercessory work to clean the Sanctuary from sins that were brought there by His people through His continual or daily ministry. This work is also focus on cleansing the people of God in preparation for the final crisis of the earth's history. Since 1844 A.D. the ministry of Christ in the Sanctuary began to be well understood by His people. The ministries of Christ that were counterfeited by the papacy are now being restored to its rightful place. And, the obscurities done by the papacy to the Sanctuary truth are step by step restored to God's Church.

REFLECTION

The Spiritual preparation is very significant in this time of judgment. It is the high time to vindicate the character of God in our lives by living in and out the life of Christ (Lev. 16:29,30).

During the Day of Atonement, the people were anxiously waiting, watching and afflicting their souls in preparation for the coming of the High priest from the Sanctuary. Once the high priest finished the work of atonement the people rejoice for their sins were atoned and they were accepted by God. This work of atonement creates and proves a change in their life through the blood of Christ. And it shows how God is a forgiving God and yet holds His standard high. The work of atonement is the work of vindicating God's character. The vindication of God's character is the eternal security of the whole creation.

Heb. 4:14-16 Through Christ, the high priest, we can come boldly to the throne of God to obtain mercy.

Note: Through this prophecy, we can see that Christ is literally and actively working in our behalf, in the restoration of His image in us.

Extra Notes:
1. The prophetic reckoning ---1 day = 1 year (Eze. 4:6).

2. The literal day reckoning ---the evening- morning or ereb-boqer sequence.

3. The daily sacrifice reckoning ---the morning-evening sequence.

4. The Lord's day reckoning ---1 day = 1000 years (2 Pet. 3:8).

5. The reckoning of time and seasons -7 days cycle, monthly cycle, and the yearly cycle.