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Three Rivers Fellowship

Clock of Feasts

Original, Stephen Rodabaugh, 1997
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1. Abstract

The Seven Feasts of Moses—Passover, Unleavened Bread, Firstfruits, Pentecost/Weeks, Trumpets, Atonement, Tabernacles—are associated in Scripture with great events in the consummation of God’s dealings with the nation Israel and comprise the first prophetic clock of Scripture. This session will review each feast and explain its prophetic significance. It will be seen how ancient Israel celebrated the future hope of elect Israel in its ceremonial calendar.

2. Introduction to the Feasts of Jehovah

The Feasts of Jehovah of which there are seven in number are introduced to us in Lev 23 (read this chapter), as Israel was wandering in the Wilderness getting ready to inherit the promised land under Joshua. As mentioned briefly above, the purpose of these feasts is at least twofold:

1. To celebrate the Messiah of Israel as the Suffering Servant
2. To celebrate the Messiah of Israel as the Victorious King

These seven feasts are divided into three festal units, marked by the males of Israel appearing before the Lord according to Deut. 16:16:

Deut 16:16 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

Correlating Lev 23 with Deut. 16:16 and Ex 34:18-24 we find the following festal periods (units) each of which are defined by the males of Israel appearing before the Lord:

Festal Period One

1. Passover
2. Unleavened Bread (Males appear before the Lord)
3. Firstfruits

Festal Period Two

1. Pentecost (Weeks) (Males appear before the Lord)

Festal Period Three

1. Trumpets
2. Atonement
3. Tabernacles (Booths) (Males appear before the Lord)

The following graphic provides a nice illustration of the Feasts of Jehovah as they are celebrated annually.

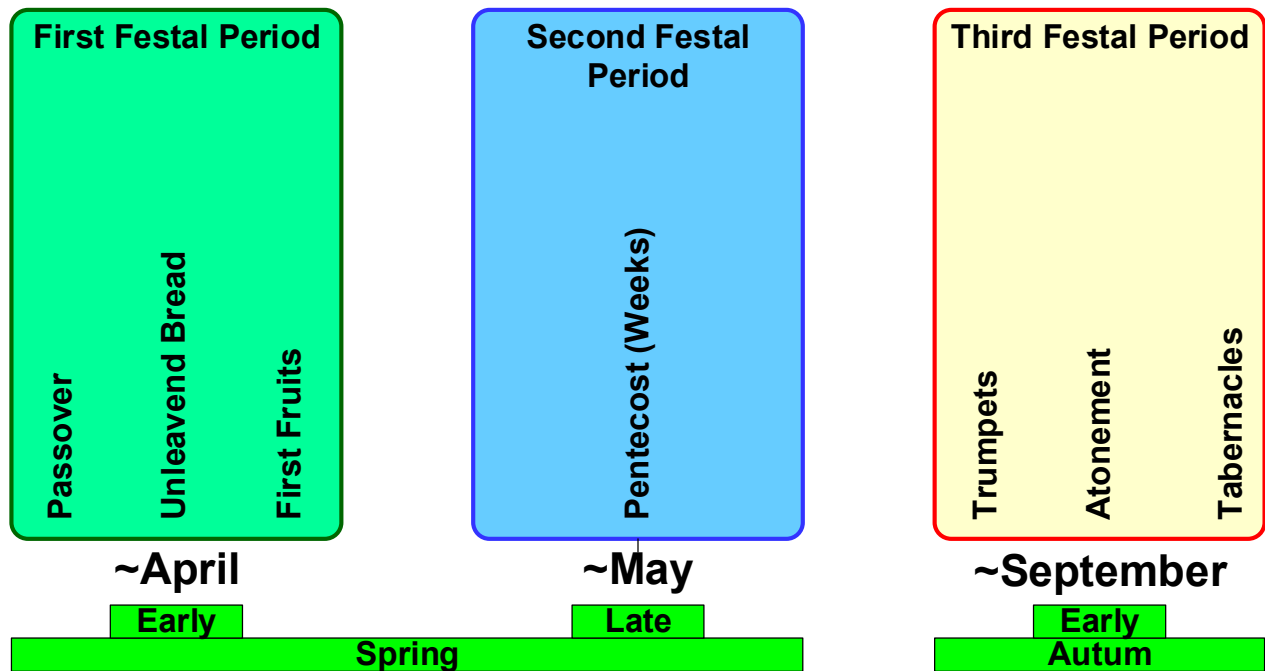


Figure 1. The Festal Periods of the Feasts of Jehovah

As mentioned above, each Festal Period is defined by having the Jewish males present themselves before the Lord.

3. Overview of the Seven Feasts of Moses

3.1. Passover

1. Primary texts: Ex. 12:1–30,42–50; 13:1–4, Lev.23:5, Num. 28:16, Deut. 16:1–2,5–7.
2. Some major aspects.
 - a. Beginning of yearly festal calendar in month of Abib at beginning of barley harvest.
 - b. Feast of redemption from bondage.
 - c. Each Passover lamb was an unblemished male of the first year, on display for 5 days starting 10 Abib/Nisan, sacrificed 14 Abib in the afternoon (= Heb. idiom of **between evenings**), and eaten in the night of 15 Abib/Nisan.
 - d. Each Passover was roasted whole, each part eaten or burnt with carcass whole.
 - e. The menu consisted of unleavened bread, bitter herbs, and Passover lamb. (Rabbis later added a sweet sauce (*charoseth*) to a four-cups-of-wine-and-two-course meal.)
 - f. Meal was “midrashed” from one generation to another.

3.2. Unleavened Bread

1. Primary texts: Ex. 12:15–20; 13:6–9, Lev. 23:6–8, Num. 28:17–25, Deut. 16:3–4,8.
2. Some major aspects.

- a. Seven days from 15 Abib through 21 Abib, the first night coinciding with eating of Passover, and the first and seventh days being “high sabbaths”.
- b. Only unleavened bread was permitted; all leaven was to be removed from each house.
- c. Bread of hardship commemorating the release from the bondage of Egypt.
- d. Various sacrifices: seven unblemished lambs of the first year, a male goat for atonement, etc.

3.3. Firstfruits

1. Primary texts: Lev. 23:9–14, Num. 28:26, Deut. 16:9; but compare with Law of the Firstborn (Ex. 13:11–16; 34:18–20).
2. Some major aspects.
 - a. The first part of the barley harvest was to be sacrificed to the Lord.
 - b. No one could partake of the harvest until the Firstfruits were waved.
 - c. The Firstfruits were waved before the Lord on the day after the **first weekly sabbath after the beginning of Unleavened Bread**. This is proved from the following considerations:
 - d. **Sabbath** in context refers to the **weekly sabbath**: The closest prior occurrence of sabbath is in reference to the weekly sabbath (Lev. 23:1:1–3).
 - e. Immediately preceding reference point is the start of Feast of Unleavened Bread.
 - f. Confirmation of this assertion is that the next Feast (Weeks) is to be seven complete sabbaths plus one day from the sabbath used to determine Firstfruits. **But this is impossible to do if that sabbath is not a weekly sabbath.**
 - g. This timing has important implications prophetically.
 - h. An unblemished lamb of the first year for a burnt offering; also, a fourth hin of wine, together with one-fifth [ephah] of fine flour mixed with oil. Also, a male goat of atonement.

3.4. Weeks/Pentecost

Primary texts: Ex. 34:22, Lev. 23:15–21, Num. 29:26–31, Deut. 16:9–12.

Some major aspects:

- Festal commemoration of the Firstfruits of the wheat harvest, a high sabbath.
- This feast occurs seven complete sabbaths, or fifty days, after the Feast of Firstfruits.
- Various sacrifices: seven unblemished lambs of the first year, a male goat of atonement, etc.

3.5. Trumpets

1. Primary texts: Lev. 23:23–25, Num. 29:1–6.
2. Some major aspects:

- a. Feast is the first day of the seventh month, a high sabbath. It was also the first day of the ancient civil calendar year [JFB, p.105]. From [Gill, Lev. 23:24], we have “this month Tishri was the first [month], and so it still continued, for the fixing of years, and settling the sabbatical and jubilee years, and for the planting of trees and herbs” (cf. Lev. 25:9–10).
- b. Feast is resumption of the festal calendar after long hiatus since Feast of Weeks, and is the beginning of the climax of the festal calendar (see H below).
- c. Feast marked by blowing of trumpets. Since trumpets are associated with other activities and feasts (see Lev. 25:9, Num. 10:10), this is a day especially associated with trumpets over and above all other days and activities. Accordingly, the trumpets are blown sunrise to sunset [Gill, Lev. 23:24]. The trumpets are blown as a **reminder**, but a reminder of what? Since trumpets are blown over all the feasts as a reminder that Israel stands before God (Num. 10:10), the Feast of Trumpets is a day over and above all other days for reminding that they stand before God and to call them to repentance, for the Day of Atonement is approaching.
- d. Various sacrifices: seven unblemished lambs of the first year, a male goat of atonement, etc.

3.6. Atonement

1. Primary texts: Lev. 16:1–34; 23:26–32; 25:9, Num. 29:7–11.
2. Some major aspects.
 - a. Feast is the tenth day of the seventh month, announced by the blowing of trumpets/horns throughout the Land.
 - b. Every feast after Passover has a goat of atonement for the nation, but this feast is especially set aside to commemorate the **atonement of the nation**.
 - c. Two goats are sanctified: one to be sacrificed in the holy place, with blood to be sprinkled in the holy of holies (along with the blood of the bull for the high priest) **for the nation**; and a second goat, with the sins of the nation confessed over it, is sent into the wilderness and solitary land **for the nation**. Also sacrificed are one bull, one ram, seven male lambs.
 - d. Each member of the nation is to mourn the sins of the nation and humble himself/herself before God, each in their own dwelling. Those who refuse are destroyed.
 - e. It is a high sabbath of complete rest from any work for apparently all the nation—no priest or prince or common man works, **only the high priest and his assistant(s)** (cf. Lev. 16:29–33).

3.7. Booths/Tabernacles/Ingathering

1. Primary texts: Lev. 23:33–43, Num. 29:12–38, Deut. 16:13–15.
2. Some major aspects.

- a. The feast comprises eight days beginning on the fifteenth day of the seventh month, seven days after all the grain is harvested, ingathered, and threshed, and after the wine is pressed and stored in vats.
- b. Feast is to be celebrated by all Israel and any Gentiles living within Israel.
- c. Each family lives in booths constructed from tree branches and foliage.
- d. First day of the feast is a high sabbath; eighth day following feast is a high sabbath.
- e. Elaborate, day-by-day sacrificial “structure” involving large, linearly-decreasing numbers of animals and associated wine and grain offerings, all in addition to the usual continual burnt offerings. The entire course of priests and Levites is working.

4. Prophetic Significance of the First Three Feasts—the First Festival Period

Appendix 156 of the *Companion Bible* is strongly recommended reading for this part of the outline.

4.1. Sacrifice of Messiah—Fulfillment of Passover

1. Christ was on display beginning with His presentation on 10 Abib/Nisan: John 12:1–19.
2. Christ was sacrificed on Passover day on 14 Abib/Nisan in the afternoon: Pilate gives him over to the Jews to be “pole-ified” at noon on the 14th (Matt. 27:62, Mark 15:42, Luke 23:54, John 19: 14–18), the great darkness is from noon to 3 p.m. (Matt. 27:45–50, Mark 14:33–37, Luke 23:44–46), at which point Christ dies.
3. Christ is the Passover Lamb:
 - a. The timing is perfect. Note that Christ and the eleven ate the Passover early, in the night of the 14th, rather than in the night of the 15th after the killing of the lamb in the afternoon of the 14th. This guarantees that the night and day of the 14th truly were the Day of Preparation of Christ as the Passover Lamb, i.e. through their torture and abdication of due process through the night and morning of the 14th, the Sanhedrin (aided by the Romans) were preparing Christ as the Passover Lamb, Who was then sacrificed in the afternoon of the 14th, exactly as Moses specified.
 - b. Not a bone of Him was broken, as Moses specified (John 19:31–37), for the Law required the Passover lamb be kept whole.
 - c. Various statements of Scripture: John 1:29, I Cor. 5:7, I Pet. 1:19

4.2. Burial of Messiah—Fulfillment of Unleavened Bread

1. Christ was buried by sundown at the close of the 14th of Nisan. Thus, He was in the grave at the beginning of 15 Nisan. See Matt. 27:57–62, Mark 15:42–47, Luke 23:50–56, John 19:31–42.
2. The Sabbath referred to in these Scriptures is not the weekly sabbath, but the **high Sabbath** (John 19:31), consistent with 15 Nisan, the first day of Unleavened Bread being a special sabbath.

3. Thus, Christ was placed into the grave at the beginning of Unleavened Bread, and His burial is the prophetic fulfillment of Unleavened Bread. The Bread of Heaven (John 6:32–59) was unleavened, i.e. without life, in the grave.

4.3. Resurrection and First Ascension of Messiah—Fulfillment of Firstfruits

1. Christ in the grave for a full three solar days—Semitic idiom of **three days and three nights** so dictates: I Sam. 30:12, Jonah 1:17, Matt. 12:40; 16:4,21; 27:63–64, Luke 11:29–30.
2. The tomb is empty the night following the **weekly sabbath**: Matt. 28:1–8, Mark 16:1–8, Luke 24:1–10, John 20:1–8.
3. Christ is formally presented before the Father before He can have contact with the disciples: John 20:17 cf. 20:19–29.
4. These timing facts are in perfect accord with the previous facts of A and B above and with the resurrection as the fulfillment of Firstfruits: Christ was raised up and waved before the Father on the Day of Firstfruits as the fulfillment of Firstfruits, as the One Who is the Firstfruits of the Harvest. See I Cor. 15:20,23.

5. Prophetic Significance of Weeks/Pentecost—the Second Festal Period

5.1. Apostleship of The Twelve

1. Twelve are the Ruling Council over, and overseers of the ministry to, Elect Israel: Matt. 19:28, Luke 22:27–30.
2. Elect Israel is likened unto a wheat harvest: Matt. 9:37–10:15, Luke 10:1–11, John 4:35–38.

5.2. Period between Resurrection and Pentecost

1. Recall the Resurrection is the fulfillment of Firstfruits, and the time between Firstfruits and Weeks, including Firstfruits, is seven complete weeks and a day, i.e. fifty days.
2. Time elapsed between Resurrection and Pentecostal ministry:
 - a. Forty days was Christ with the Eleven (and others) after His Resurrection, instructing them in matters of the Kingdom: Acts 1:3,22 (others besides the Eleven).
 - b. **Absolutely not after many days** the Twelve (and others) were to be filled with the charismatic powers of the Holy Spirit: Acts 1:5.
 - c. A day is used to walk from Olivet to the upper room in Jerusalem after the (second) Ascension of Christ: Acts 1:12.
 - d. During the remainder of these absolutely-not-many-days the Eleven by holy spirit choose Matthias to complete the Twelve: Acts 1:13–26.
 - e. The Day of Pentecost fully comes, i.e. finally comes: Acts 2:1. Literally, the Greek says **in the fulfilling of the Day of Pentecost, they were all with one mind in one place.**

5.3. Pentecostal Ministry of Twelve—Fulfillment of Weeks/Pentecost

1. The supernatural empowerment of the Holy Spirit is clearly a first-part, or first fruits, of the full scope of Joel 2:28–32.
2. The five thousand converted and empowered—three thousand at the third hour (Acts 2:15,41) and two thousand at the ninth hour or Hour of Prayer (Acts 3:1, 4:4) are the first fruits of the wheat harvest of Elect Israel in her Last Days.
3. This “wheat harvest” continues for seven years, including Samaritans and Gentile proselytes: Acts 5:12–14; 5:42–6:1; 8:4–40.

6. Prophetic Significance of the Last Three Feasts—the Third Festal Period

When correlated with the Days of Daniel, Third Generation, and Daniel’s 70th Week, the prophetic fulfillment of the final feasts of Jehovah jump out of the inspired text. Before we get to the prophetic fulfillment of the final three feasts, we shall review the days of Daniel (Dan 8; and 12).

1. The first set of days is found in Dan 8:12-14. These days, all 2300 of them refer to the time between the Abomination of Desolation being set up and the ceremonial dedication (or cleansing) of the Temple. Since the Tribulation Temple is to be utterly destroyed (not one stone left upon another [Luke 21:6]), this reference to cleansing can only refer to the dedication of Ezekiel’s Millennial Temple as detailed for us in Ezekiel 40-48.
2. The second set of days is found in Dan 12:11. In the greater context of Daniel 9, these 1290 days are implicitly 30 days after the Campaign of Armageddon is over (ceremonially calculated to be 1260 days = 3½ years). These additional 30 days are the realignment of the ceremonial calendar.
3. The third and final set of days is found in Dan 12:12. These are labeled as the “end of days” in vs.13, when Daniel will stand up after his death and out of his rest in Abraham’s Bosom (Luke 16). ***This last set of days is the keystone to determining the literal fulfillment¹ of the final three feasts of Jehovah within God’s prophetic dealings with the elect nation of Israel.***

Figure 2 below, shows the days and weeks of Daniel and their correlation with Israel’s Third Generation including the initial setting up of the Millennial Kingdom and the ceremonial cleansing/dedication of the Millennial (Ezekiel’s) Temple.

¹ It was first discovered (2011) by Richard Nath that the original version of this outline had correctly shown the literal prophetic fulfillment of the first four feasts, but incorrectly showed the last three feasts virtually fulfilled in several activities happening during Daniel’s 70th Week, not directly tied to the ceremonial calendar as an event or literal day/period as the Normative Hermeneutic would demand. Keeping in line with the Normative Hermeneutic and the required “literal fulfillment” of all of Jehovah’s Prophetic Feasts, the current normative solution was discovered when going through and correlating many passages on similar topics when studying the Book of Joel (2013). Herein is a simple summary of this research of Robert Walsh.

Correlating the Prophetic Generations and the Weeks/Days of Daniel

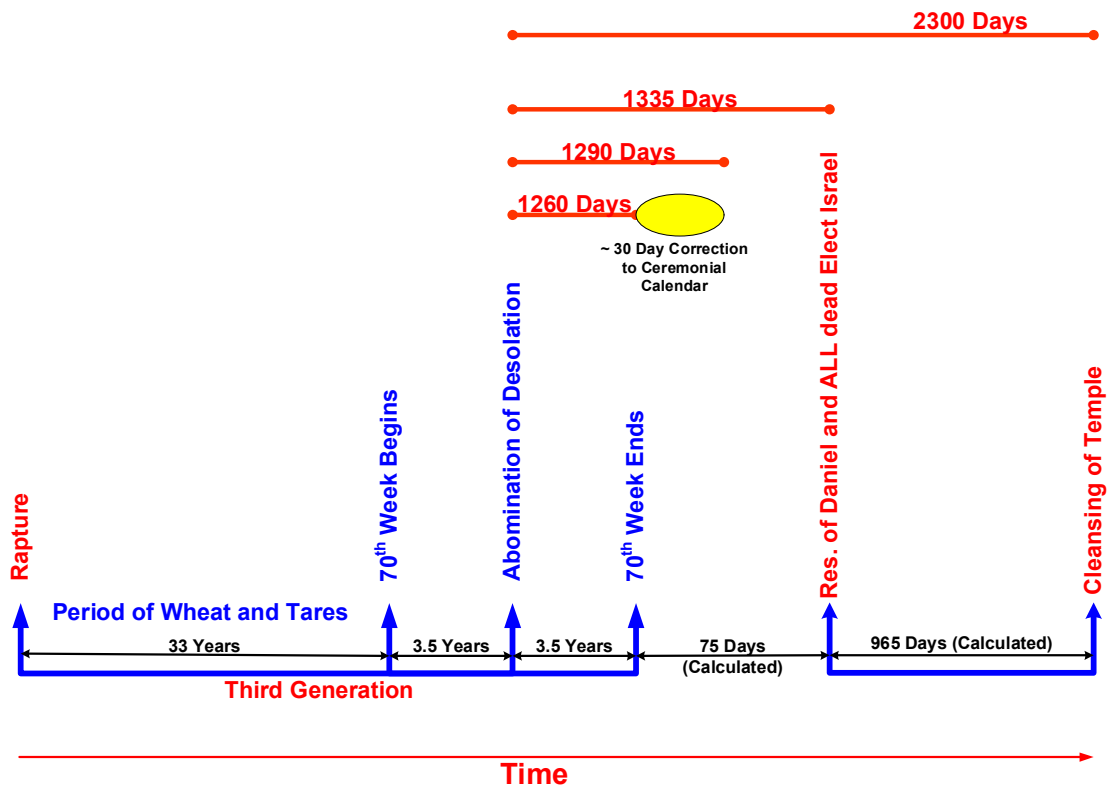


Figure 2. The Weeks/Years/Days of Daniel and Israel's 3rd Generation

We see the third Generation beginning at the Rapture, God starting to explicitly deal with the nation Israel, with Daniel's 70th Week being the last 7-years of Israel's 3rd Generation. The days explicitly mentioned as such in Daniel are shown.

The sub-sections below provide summaries of correlating the final feasts of Jehovah with the relevant Scriptures that pull together their chronology with God's Prophetic dealings with Israel.

6.1. National Resurrection of Israel - Fulfillment of Feast of Trumpets

1. We are explicitly told that **on the final set of days in chapter 12**, that Daniel and (by extension) all of Israel will be resurrected into the Millennial Kingdom.
2. **This resurrection correlates with the Ezekiel's Vision of the Valley of Dry Bones** found in Ez 37. This vision identifies the resurrection of the nation as they go into the Millennial kingdom after Daniel's 70th Week.
3. The Angel specifically tells Daniel that **this resurrection occurs on day 1335 of Daniel 12.**
4. The **Feast of Trumpets** is the feast that **celebrates resurrection** and is a memorial for the entire nation to look forward to their Millennial and Eternal Kingdoms.

5. Note that the Feast of Trumpets will not be fulfilled until after Daniel's 70th Week.² **The period of time between these two events is 75 days** and represents the time it will take for the elect Gentiles from around the world to bring back (at their own expense) elect Israel of Diaspora (America, Germany, Japan, Brazil, etc.) to the Promised Land and celebrate Messiah's Victory.
6. Also note, that all of the Jews alive prior to this great Festal fulfillment are the last of the Jewish people to be around prior to the official start of the Millennial kingdom (at the Dedication of Ezekiel's Temple). When Diaspora returns, the Trumpets will sound, and the elect dead of Israel (and reprobates) will be resurrected: The righteous Jews into the Millennial Kingdom and the reprobates Jews into Tophet.
7. This is the formal fulfillment of the Kingdom Principle: ***The First Shall Be Last and the Last Shall be First.*** The saved Jews from history who have *died* will be resurrected at the Feast of Trumpets and enter into the Millennial Kingdom AFTER those *alive* at the Feast of Trumpets.
8. The fulfillment of **the Prophetic Feast of Trumpets is celebrated on Day 1335** and begins the final festal season.

6.2. Israel Nationally Mourns — Fulfillment of Day of Atonement

1. Following the festal calendar, the **Feast of Atonement** will be **celebrated 10 days after Trumpets.**
2. All of Israel (Alive and Resurrected) celebrate this feast which is a time of great mourning.
3. The **Feast of Atonement** (of course) is **celebrated after the deaths of Antichrist and FalseProphet.**³
4. The nation together celebrate in mourning their own sin.
5. **The nation mourns over the necessary death of their Messiah** as they see for the first time, on a national level the complete **fulfillment of Jesus of Nazareth's death as being the historical fulfillment of each player in managing this Feast.**
6. "Every eye shall see him" (Rev 1:7).
7. "... they shall look upon him whom they have pierced and shall mourn for him..." (Zech 12:10)
8. Israel is to do **absolutely no work during the Feast of Atonement.** It shows salvation is ALL of Jehovah.

6.3. Israel Dwelling Safely, Gog and Magog — Fulfillment of Tabernacles

1. The **Feast of Tabernacles** is the last of Jehovah's Feasts after the feasts which show resurrection and repentance (Zech 12:10-14).

² As in the case of the first 4 feasts, they were all fulfilled after Daniel's 69th Week. Since the three remaining feasts also occur after Daniel's 70th Week, it is correctly concluded that the entire set of the Feasts of Jehovah are celebrated/fulfilled outside of Daniel's Clock of Weeks.

³ See Lev 16:1, where Aaron's two sons (Nadab and Abihu) are referenced. Their evil deeds are recorded in Lev 10:1-7, where they must have been impressed with their father's sacrifice when the Lord clearly "consumed" the fat of Aaron's sacrifice. Aaron's sons must have thought that it was magic and attempted to repeat such an act by entering the holy place and receiving their just rewards. In this way they both polluted the presence of the Lord. AntiChrist and FalseProphet actually do corrupt the Tribulation Temple and are killed on day 1260 from their dastardly deed (Abomination of Desolation).

2. The **Feast of Tabernacles is celebrated for 7-days**, the first of which is a high Sabbath followed by another high Sabbath on the 8th day.
3. **Every Israelite family will dwell in tents** (booths, tabernacles) for the Feast of Tabernacles.
4. **All of Israel celebrates the Feast of Tabernacles** and the nation rests **peacefully in the Land**.
5. **Correlating with Ezekiel 38:11,14**, the Feast of Tabernacles is Jehovah's Feast in which the reprobate armies of Gog and Magog attack. See also Jer 23:5-8; 32:37-42; 33:14-18a; Exe 28:25,26; 34:23-31.
6. Upon the attack, **Israel remains safe and intact** as Jehovah "takes care" of the Gentile Armies and destroys them without interfering with the celebration of Tabernacles.
7. After the crushing defeat, Israel will have the opportunity to bury the reprobate Gentile dead (7-months [Exe 39:12]) in the Valley of Hammon-Gog and burn their weapons (7-years [Eze 39:9]).
8. Note that all of the reprobate Gentile dead are buried prior to the Dedication of the Millennial (Ezekiel's) Temple. The land is clean when Ezekiel's Temple is dedicated.

6.4. Comments for Emphasis

In summary, taking Figure 2 and correlating with the final festal season we see a perfect line up with Daniel's Clock Days and the setting up of the Millennial Kingdom. There are three important eschatological points to be made on the three feasts belonging to the final festal period. This final period is celebrating the final harvest and the entering of Israel into rest. For the result of this harvest see Amos 9:12-15.

First, the correlation of Daniel's resurrection on day 1335 (of Daniel 12) cannot go understated. As a member of the nation of Israel, Daniel's resurrection corresponds to the national resurrection recorded for us in Ezekiel 37 with the Vision of the Valley of Dry Bones. This refers to the resurrection of all deceased Jewish saints from Abraham to the last kingdom saint dying within the early Church age (e.g., Peter, Johns, Barnabas, etc.) and picking up with all of the Jewish Tribulation saints from the Third Generation.

Second, the correlation of Israel's mourning for their Messiah (Zech 12) with the mourning that is key to the Feast of the Atonement cannot go unnoticed. When celebrating the Feast of the Atonement Israel acknowledges her sin and the need for their Suffering Servant in the Person of Jesus of Nazareth. It is this latter fact that the overwhelming number of Israelites during the Church age is blinded from believing.

Finally, the Feast of Tabernacles is celebrated when Israel is dwelling safely in her land and is at peace. Correlating this with the battle of Gog and Magog attacking Israel when she is resting at peace lines up perfectly with this first celebration of the Feast of Tabernacles of the Millennial Period. The Gentile Armies are crushed by God Himself and Israel continues without interruption their worship of Jehovah Elohim. For 7-months Israel buries all of the reprobate Gentiles long before the Dedication of Ezekiel's Temple and burn their enemy's weapons for 7-years (several years into the Millennial Kingdom).

See Figure 3 below to graphically examine these fascinating correlations.

7. Graphical Summaries and Correlations of the Prophetic Feasts of Jehovah

Figure 3 below illustrates the correlation between:

1. Prophetic Generations of Israel (Third Generation Only)
2. 70 Weeks of Daniel
3. Days of Daniel
4. Feasts of Jehovah (Final Three Only)

Correlating the Generations, Weeks and Days of Daniel, and Last 3 Feasts of Jehovah

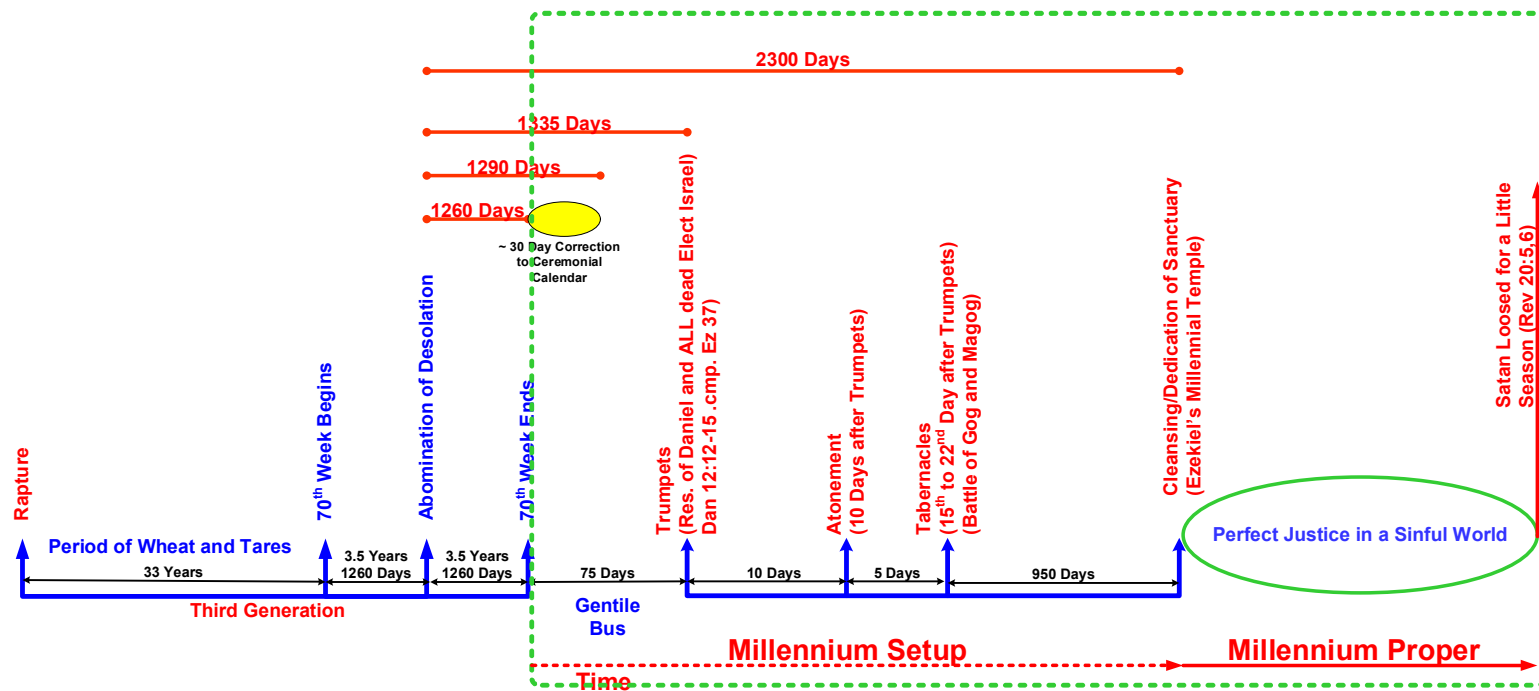


Figure 3. A Correlation of the Generations, Days, Weeks, and Feasts

It is also worthy to note that the fulfillment of each of the seven of the Feasts of Jehovah resides outside of Daniel's 70-Weeks. With Passover, the First Festal Period does not begin until after the 69th Week is over, then Messiah is "cut off" (Crucified). The Final (Third) Festal Period does not begin until 75 days after Daniel's 70th Week. None of the days of Daniel 12 take place during the Clock of Weeks.

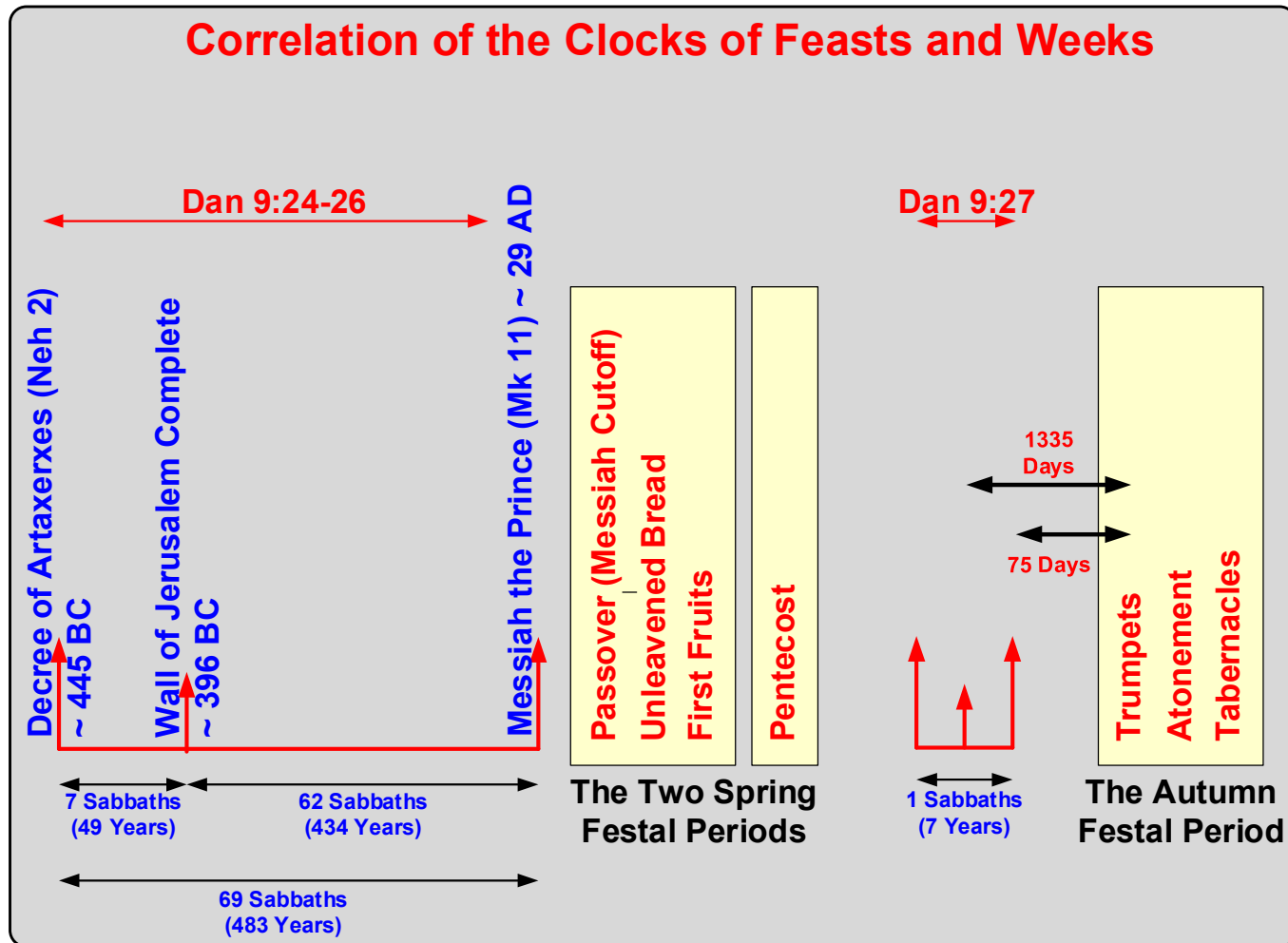


Figure 4. Correlating the Clocks of Weeks and Feasts

Figure 4 above provides a simple correlation between the Clock of Feasts and the Clock of Weeks. As mentioned above the Clock of Feasts clicks outside of the Clock of Weeks and therefore not part of the Clock of Weeks nor the Clock of Generations.

It is interesting that with the exception of the Clock of Dispensations all of the Prophetic Clocks stop ticking at or prior to the end of the Second Generation. See the Clock of Dispensations within this Series.