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Three Rivers Fellowship

The Prophetic Clock of Days

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1. Abstract

The Clock of Days is a prophetic clock which completes the setting up of the Millennial Kingdom just after Daniel's 70 Week. We examine the relevant Scriptures concerning the Clock of Days, discussing its start, duration, and ending along with its correlation with the Clock of Weeks and the Clock of Feasts. When this correlation is performed a much more complete picture of the Millennial Kingdom and its setting up are developed.

2. Introduction

The purpose of the Clock of Days is at least three-fold:

1. To bring the Nation of Israel into its hope (Dan 12:9).
2. To provide the chronology for the destruction and cleansing from AntiChrist's perversion (Dan 8:14).
3. Provide for the setting up of the Millennial Kingdom (seen through our correlation).

The Clock of Days is defined in two main passages within the book of Daniel, Chapters 8 and 12. Other references to events within the Clock of Days are but not limited to Mat 24:15; Mark 13:14; Luke 21:20.

The Clock of Days determines Israel's prophetic chronology as it relates to essentially the Abomination of Desolation of the Tribulation Temple to the Resurrection of the entire Nation of Israel, all of which must come before Ezekiel's Millennial Temple is completed and dedicated (made just). Only after Ezekiel's Millennial Temple is completed and ceremonially dedicated can the Millennial Kingdom begin in earnest!

3. Relevant Principles of the Normative Hermeneutic

While we use all the principles of the Normative Hermeneutic (NH)¹ at all times there are two principles we need to emphasize for our discussion herein.

1. **Laws of Precedence.** This first principle states that we are always to understand earlier revelation in its own right before we understand later revelation in its own right. Secondly, if it is found that both revelation sets address the same subject material we always use the earlier revelation as the framework of the later Revelation, never the reverse. As an example, we understand Daniel first then the Apocalypse where Daniel provides the framework of the Apocalypse.
2. **Law of Correlation.** If two or more sets of Scripture discuss the same topic then each become a piece of the topic they address.

4. Defining the Clock of Days

There are two main references in Scripture defining the Clock of Days, Daniel 8:11-14 and Daniel 12:9-13. Along with these main references are a host of Scriptures in both Testaments that provide additional details important for understanding the context and chronology of the Clock of Days. These

¹ The term "Normative Hermeneutic" emphasizes the *methodology* of Biblical Hermeneutics, while the term "Grammatico-Historic Method" emphasizes its *goal*.

passages also help in correlating the Clock of Days with the Clock of Weeks and the Clock of Feasts, both of which we deal with later in this outline.

4.1. Daniel 8:11-14

We begin our study with an brief examination of the first reference to the Clock of Days found in Dan 8:11-14.

Dan 8:11 Yea, he magnified *himself* even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.

13 Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Here we are introduced to the Clock of Days.

The context is Daniel enumerating his Ram and Goat vision. There we find that the Ram represents the Media-Persian Empire, and the He-Goat represents Alexander's Grecian Empire as it defeats the Ram.

Necessary to appreciate the chronological context of the second half of this vision is the phrase "*four winds of heaven*" occurring in Dan 8:8. This phrase is the linguistic machinery which launches the context into the future of Israel's Day of the Lord.²

History ends in Dan 8:8b and the future starts in 8c. Thus, when Alexander is at the height of his power, he dies, and his kingdom is divided into eventually four geo-political sections and from one of these sections comes the "little horn" (Dan 8:9). But, remember when Alexander's Empire is split into four, history ends, and we now find ourselves in the future where AntiChrist comes from one of these four future pieces or rather geo-political areas. It is beyond the scope of this current outline, but it can be rigorously shown from which section and city the "little horn" initially rules, and which city is his initial religious center. Hint. Antiochus Epiphanes does not fulfill this prophecy in any way!

So when we come to verse 9, we find ourselves in Israel's future, sometime during the Day of the Lord.³ The following is a bulletized list of what we know from our verse-set.

1. **First**, we find that the "little horn" takes away the daily sacrifice performed in a future temple of Israel.
2. **Second**, we find that the "little horn" "casts down" or rather "sets up" (in modern-day vernacular)

² Robert Walsh, A Working Exegetical Survey of the Book of Daniel and other Related Items, TRF, Pittsburgh, PA, 2003, rev. 2021, p.14.

³ We find much more precision as we continue through the book of Daniel, but for now we know very little as to the starting date of these 2300 days.

his own sanctuary to replace Israel's.

3. **Third**, we find that a "host" (priesthood) is given to him, to manage his pagan ceremonial system.
4. **Finally**, we find "it" (the "little horn's" ceremonial system) "practiced and prospered" which is perhaps better understood as "accomplished its success". The "little horn's" work is complete and ongoing.

The next event is rather interesting. One angel asks the other what the duration of this apostasy will be until the time that the sanctuary is restored. It is not Daniel asking the question, rather this is an angelic conversation which Daniel has the privilege of hearing.

In listening in on the conversation, Daniel finds that from the time that the "little horn" trashes the Temple setting up his Abomination, until the Temple is "made just" is precisely 2300 days.

So what do we know thus far?

We know several things.

1. **First**, we know that a future temple will be trashed by the "little horn".
2. **Second**, we know that the period of time between the Little Horn's temple-trashing and the cleansing of the temple ("making just") is precisely 2300 days.

From Chapter 8 we are missing the specific timing for **when** the trashing occurs.

1. We know that the trashing of the temple and the "little horn's" setting up of his sanctuary start the Clock of Days. From here on the clock is ticking.
2. We know that the "little horn" will be Grecian based on the Ram and Goat vision.
3. We know that the destruction of Herod's rehabbed Zerubbabel Temple does not fulfill this verse-set since nothing ever came of its destruction some 2300 days later.⁴
4. Finally we also know this *trashing* remains in the future, due to the Biblical usage of the phrase "four winds of heaven".
5. As an aside, when we bring into the discussion of the nature of Paul's Gospel, the great mystery hidden from before the foundation of the cosmos, we find that nothing in Israel's Kingdom Program can be fulfilled until the Body of Christ is taken out of the way.

Thus, the Temple of which Daniel speaks is yet future. Specifically, the Clock of Days is a part of the great and complex theme called the Day of the Lord.⁵

⁴ Titus' destruction of the Jerusalem Temple in 70AD is nothing more than a fact of history, similar to the Battle of Hastings, and fulfills no Biblical prophecy.

⁵ See <https://www.7ones.org/day-of-the-lord>

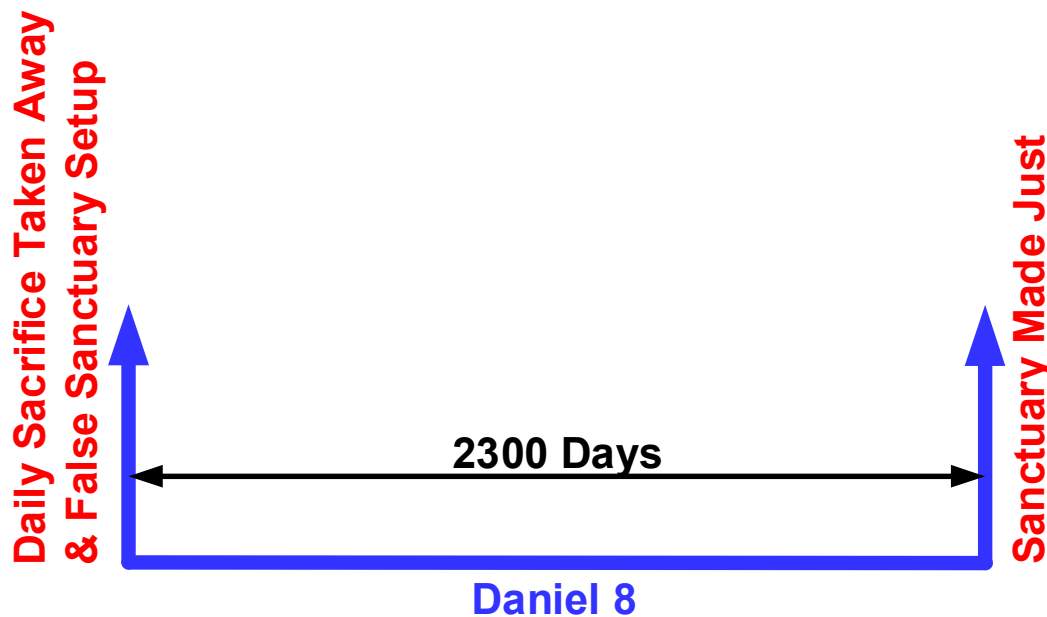


Figure 1. The Days of Daniel 8

At this point in the discussion, Figure 1 illustrates only the information we know from Dan 8 concerning the trashing of the future temple and its justification (restoration). We know that the time period between these two events is precisely

2300 Days.

4.2. Daniel 12:8-13

Let's examine the final piece of the Clock of Days found in Daniel 12:8-13.

Dan 12:8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?

9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.

To this point Daniel has been given a remarkable amount of prophetic information, and that seems to produce a desire for more information, which is understandable. However, here we see Daniel asking his final question and it's answer being virtually refused by the great teaching Archangel Gabriel.

Gabriel provides Daniel with a partial answer and tells him to go on his way since additional information is not so ordained (at this time). He does, however, give Daniel enough information to determine what is in store for Daniel himself regarding the 2300 days.

1. Daniel is so intrigued that he asks Gabriel for more details concerning the start and timing of these events.
2. Gabriel tells Daniel that the remaining information is sealed until the *time of the end* and not for Daniel to know.
3. Gabriel tells Daniel the time between the great Abomination to the complete end of the AntiChrist's reign of terror is 1290 days.⁶
4. Next Gabriel states those who are around at day 1335 will be significantly blessed.
5. Finally, in concert with #4 above Daniel is told that at the end of these days he will stand in his "lot" (on the 1335th Day).

So, graphically we can see the Daniel 12 adds information as follows:

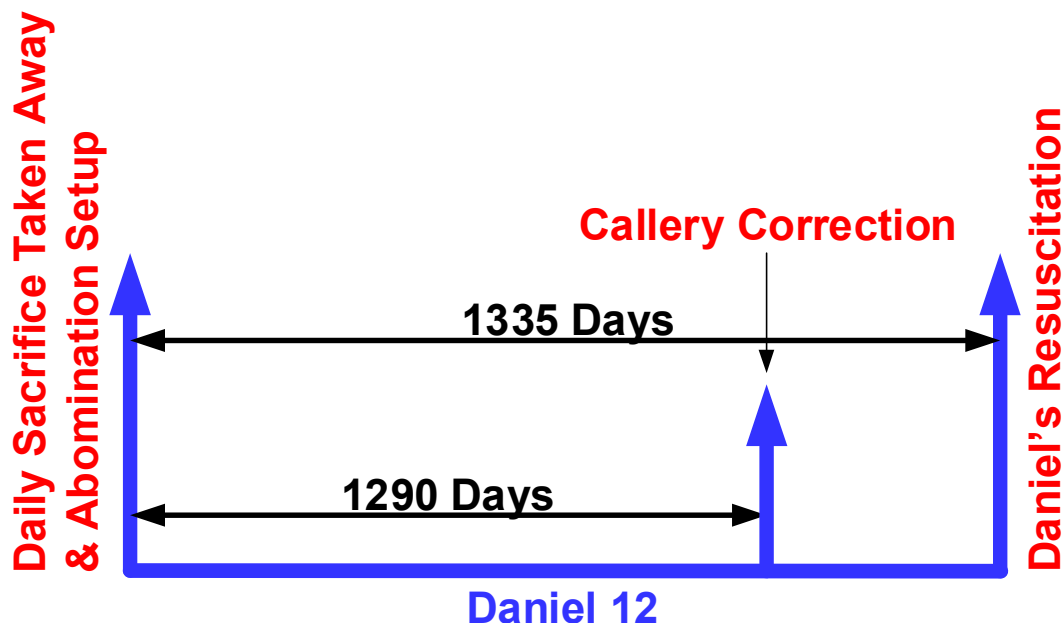


Figure 2. The Days of Daniel 12

Figure 2 above, indicates that these two periods of days beginning on the day of the Abomination and their duration is 1290 and 1335, respectively. There is nothing described for the 1290 days, which indicates that this period of the time may be used to properly correlate the annual calendar with the Israel's Festal Calendar of Leviticus 23. This will be the final alignment necessary for both the setting

⁶ As an important aside, remember that AntiChrist will change the "times and seasons", which is related to this 1290 days.

up and the starting of the Millennial Kingdom.⁷

However, day 1335 is very significant because it corresponds to Daniel's "standing in his lot" which corresponds Daniel's resurrection specifically and to the resurrection of the nation of Israel generally. Israel's national resurrection as seen in Ezekiel 37 and Ezekiel's Vision of the Dry Bones.⁸

Dan 12:12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days. 13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

As a member of the nation of Israel, the angel tells Daniel that he will be resurrected on the last of these days (1335) and will stand in his own "lot". As a member of the Tribe of Judah, he will be in or around Jerusalem when resurrected on Day 1335.

Now bringing together both parts of the Clock of Days as a union of both Dan 8 and Dan 12 we have the following complete graphical view.

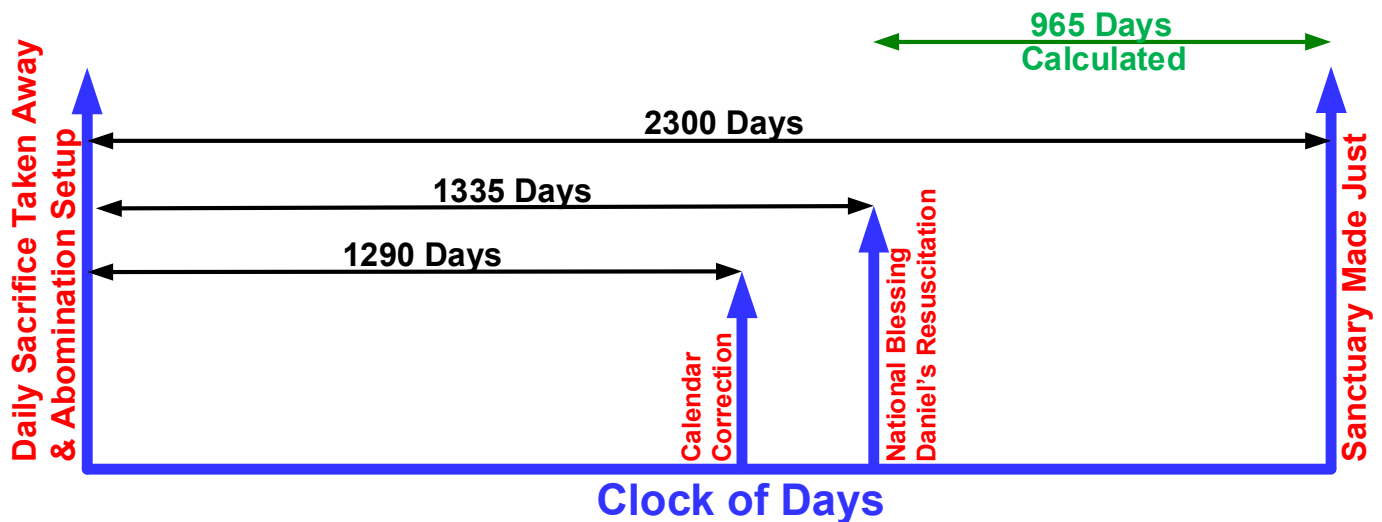


Figure 3. The Complete Clock of Days

From Figure 1 above, we see the following items nicely correlated.

1. The Clock of Days begins with the Abomination of Desolation.
2. The Jewish Calendar is synchronized to the Festal Calendar at 1290 Days.
3. National Blessing and Daniel's Resurrection takes place on the 1335 Day.
4. Finally, the Temple is "Made Just" 2300 Days after it was trashed by AntiChrist.

⁷ For additional details concerning the Intercalary month see Phil Dennis' outline on the Clock of Weeks. <https://www.7ones.org/prophetic-clocks-of-scripture>

⁸ For more details see the revised version of the Clock of Feasts. <https://www.7ones.org/prophetic-clocks-of-scripture>.

We can enumerate several remaining questions in need of resolution from this standalone clock.

1. Exactly when does the Abomination of Desolation Occur?
2. Why is it necessary to synchronize the annual calendar to the ceremonial calendar?
3. What is the significance to Daniel standing on the 1335 Day after the Abomination of Desolation?
4. Is there any significance to the calculated 965 Days between the 1335 Days and the 2300 Days?
5. If the Temple is to be utterly destroyed, then what Temple is being considered as being “made just”?

If we stay with only Daniel 8 and 12 and bring nothing else to the table then we cannot answer any of the questions above. For now let's play ignorant, and begin discussing two relevant prophetic clocks that will eventually answer all these questions for us.

5. Defining Our Two Correlated Clocks

For more details on each of these related clocks see their relevant outline in the footnotes below.

5.1. Defining the Clock of Weeks

The Clock of Weeks⁹, otherwise known as Daniel's 70 Weeks are often considered to be the most important prophetic passage in all of Scripture. It provides both the starting point and chronological details of Israel's “final hour” before God destroys AntiChrist and sets up His Millennial Kingdom. We find this passage in Dan 9:24-27.

Dan 9:24 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.

25 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.

26 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.

27 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.

⁹ <https://www.7ones.org/prophetic-clocks-of-scripture>

We find in verse 24 that 70 weeks (Heb: Sabbaths) are determined upon the people of Israel and the city of Jerusalem (i.e., not Japan, America, Chile, etc.). The Hebrew word for “week” is actually “Sabbath” and refers to the agriculture sabbath celebrated every seventh (7th) year when Israel was to leave their fields fallow so that the Land could rest. They continually violated the “Sabbatic Rest” law and where thus were sent off to Babylon, serving a penal sentence of one year for every Sabbatic Week they violated... 70 in all (making a total of 490 Years agricultural crimes). The Land needed its nutritional rest to regain the nutrients and minerals required by the Agricultural Sabbath Law.

As a result of this reckless abandonment of Moses Law the Kingdom of Judah was taken captive to Babylon by the great Gentile King Nebuchadnezzar. This occurred sometime between 606BC and 596BC.

1. We are told that the 70 Weeks (Sabbaths) begin when the decree to build Jerusalem is made.
2. Then we are told that the walls of Jerusalem will be built in troubled times.
3. The periods associated with these events cover a collective period comprising two sets of Weeks. First is the 7 weeks, and second is the 62 Weeks immediately following the 7 Weeks.
4. “Messiah the Prince” is seen ending the 69 Weeks.
5. After the first 69 Weeks Messiah the Prince is “cut off” but not due to anything He did.
6. Sometime later (Daniel is not told the duration of this period) the prince who “shall come” will make a covenant with Israel. This is the covenant which is made by AntiChrist “insuring” the unconditional covenants to Israel, in particular the Abrahamic Covenant as a superset of the other three unconditional covenants made by God on behalf of Israel.(Palestinian, Davidic, and New).
7. The covenant made by AntiChrist is for 7 Years, but he turns around and betrays it halfway thru after only 3½ Years.
8. AntiChrist betrays his own covenant and sets up his vile image in the temple (Naos), the Holy of Holies.
9. Finally, 3½ Years later at the end of the 70th Week AntiChrist is defeated.

We see below a graphical layout of Daniel’s 70 Weeks.

Daniel 9

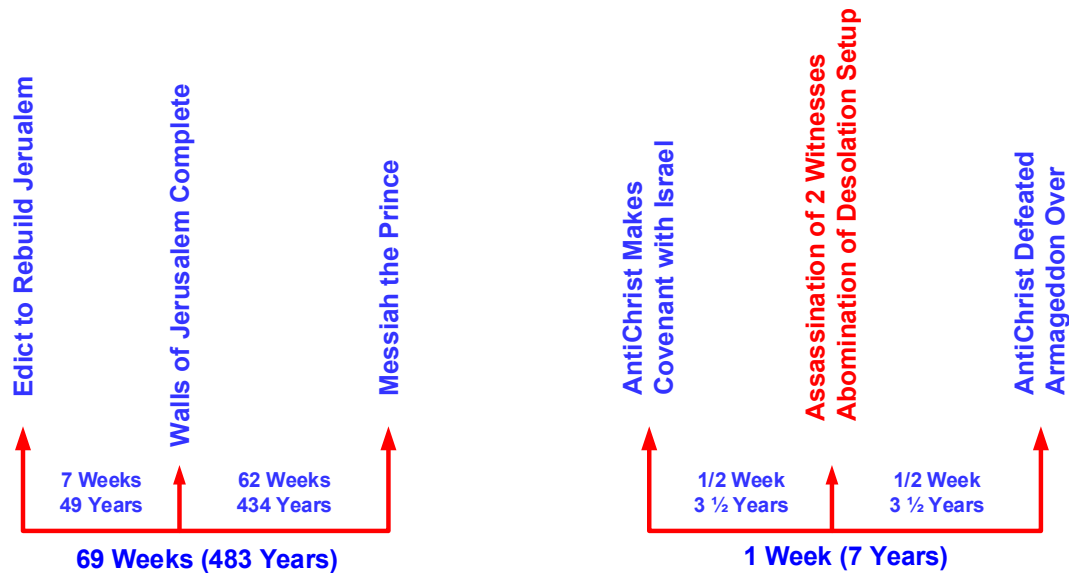


Figure 4. Chronology of Daniel 9

From the above figure, we see:

1. The first 69 Weeks of Daniel's 70 Weeks are historically fulfilled.
2. The decree to rebuild Jerusalem came from Artaxerxes in Neh 2. Roughly 445BC.
3. The Walls of Jerusalem were finalized in or around 400BC or 396BC.
4. Christ rode into Jerusalem heralded as the Prince of Israel (Mark 11). Roughly 29BC.

Interestingly, none of the latter three events have been fulfilled and therefore the entire final 70th Week of Daniel is yet future.

Now that we have defined our first correlating clock, let's examine our second clock, the Clock of Feasts.

5.2. Defining the Clock of Feasts

The Clock of Feasts is first seen in Lev 23:1-44. These ceremonial feasts¹⁰ are directly tied to the agricultural cycle of the nation of Israel and have significant prophetic content with regard to the Messiah of Israel (Yeshua haMashiah) and all of His work. Since the Feasts of Jehovah are celebrations associated with the planting and harvesting seasons they naturally fall into two stages. The early stage coming early/mid Spring (April-May) and the latter stage coming in early Autumn (~September). See below.

¹⁰ For details see <https://www.7ones.org/prophetic-clocks-of-scripture>.

5.2.1. Passover

The first of Jehovah's Feasts the Passover represents redemption.

- See Ex 12:1-30; Lev 23:5; etc.
- Begins the 10th of Nisan.
- Pascal Lamb sacrificed on the 14th of Nisan.
- **Points to and fulfilled in the Crucifixion of Christ as God's Pascal Lamb**

5.2.2. Unleavened Bread

The second of Jehovah's Feasts

- See Ex 12:15-20; Lev 23:6-8; Num 28:17-25; Deut. 16:3-4, 8.
- Points to the burial of Jesus of Nazareth.
- **Fulfilled in the Burial of Jesus of Nazareth.**

5.2.3. First Fruits

The Third of Jehovah's Feast the First Fruits the harvesting Messiah's elect nation.

- See Lev 23:9-14; Num 28:26.
- This is the first part of the barley harvest in the Spring.
- The harvest could not start until Christ was waved before the Father.
- **Fulfilled in the Resurrection of Christ and those who followed after Him.**

5.2.4. Pentecost

The Fourth and final Feast of Jehovah belonging to the early agricultural cycle.

- See Ex 34:22; Lev 23:15-21; Num 29:26-31; Deut. 16:9-12.
- Celebrates the annual wheat harvest describing plenty.
- Occurs 50 after First Fruits.
- **Fulfilled on the Day of Pentecost in Acts 2.**

5.2.5. Trumpets

The Fifth but the first Feast of Jehovah of the latter festal season.

- See Lev 23:23-25; Num 29:1-6.
- Begins the completion of the agricultural session.
- It occurs the first day of the seventh month (mid-September).
- Trumpets blown to celebrate the up and coming "harvest".
- As there will be a great harvest of Israel, the **Feast of Trumpets typifies the resurrection-harvest of all Israel and fulfilled in Israel's nation resurrection.**

5.2.6. Atonement

The Sixth and very somber Feast of Jehovah.

- Begins the completion of the agricultural session.
- Celebrated ten (10) days after the Feast of Trumpets.
- Celebrates Israel's nation humbling before Jehovah because of their sin.
- **Israel's mourning is fulfilled when Israel sees Him Whose hands and feet they pierced.**

5.2.7. Tabernacles

Seventh and final Feast of Jehovah.

- Celebration of the end of the agricultural session.
- All Israel and Gentiles living in the Land gather in tents and celebrate this great feast.
- It is celebrated 5 days after the Feast of Atonement, celebrating nation unity and peace.
- **Fulfills dwelling safely in the land.**

Figure 5 below illustrates the agricultural festal session and its annual celebration approximately mapped to our current annual calendar.

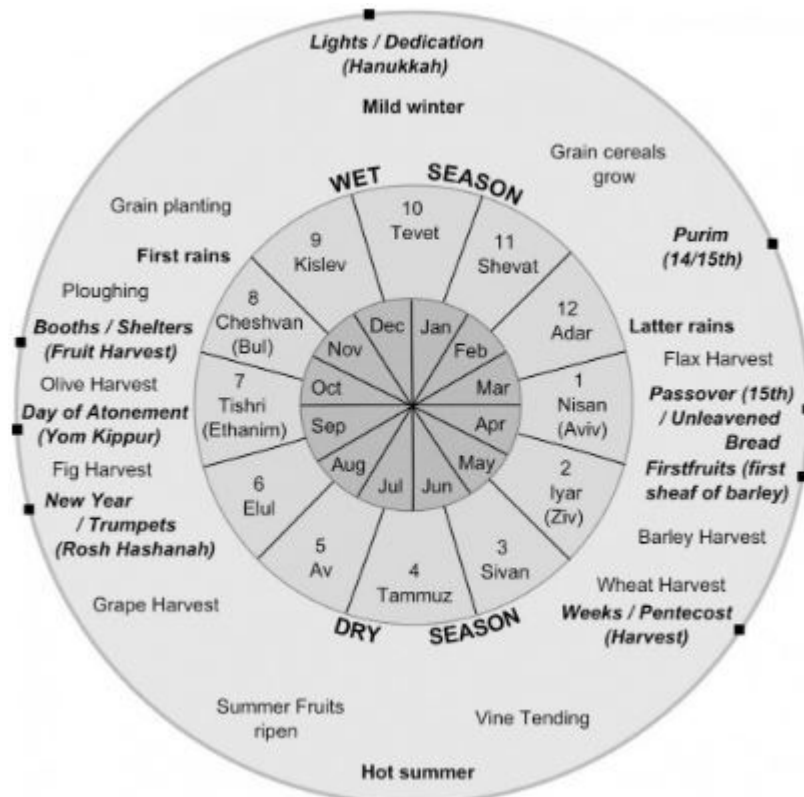


Figure 5. Israel's Annual Celebration of the Feasts of Jehovah

Prophetic Fulfillment

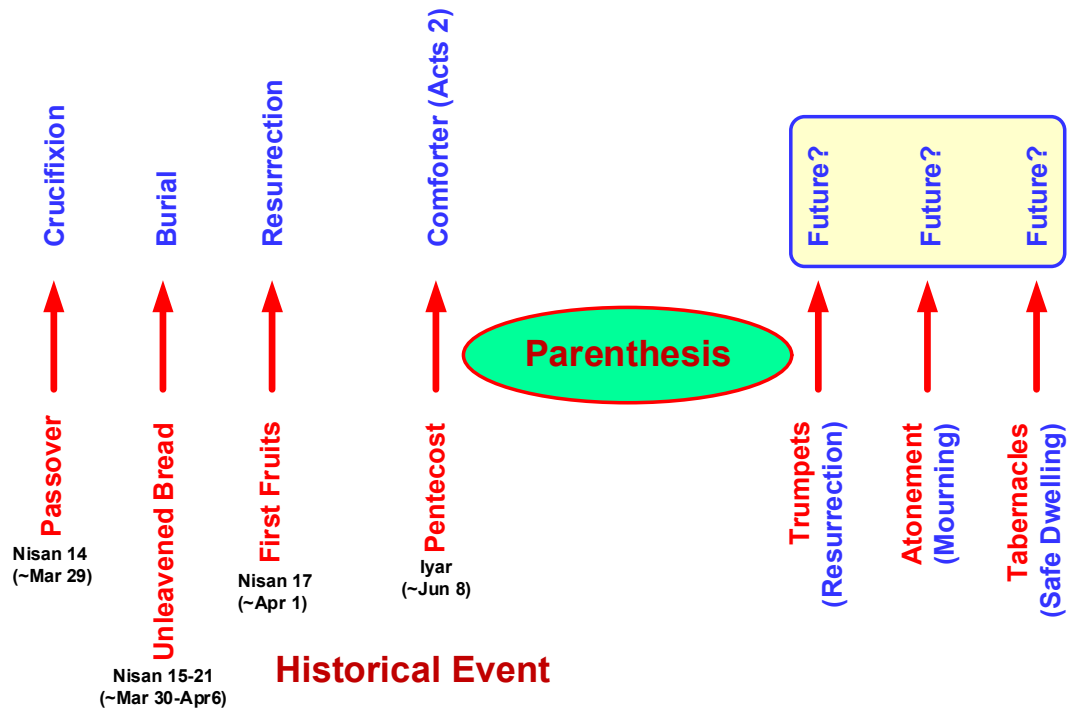


Figure 6. The Prophetic Fulfillment of the Feasts of Jehovah

From both Figure 5 and Figure 6 and the discussion above we see that the first four of the Seven Feasts of Jehovah are fulfilled in the Messiah's work for Israel and the start of His messianic reign in Acts 2. We also see that the last three Feasts are not yet fulfilled as of the writing of this outline. These feasts are yet future. Between these two great Festal Periods there is a very long period of time, whose duration we do not know.

6. Correlating the Clock of Days with our Chosen Prophetic Clocks

In this section we correlate two prophetic clocks in order provide us with a more complete view of Israel's future earthly kingdom and how and when it is setup. The two clocks are:

1. The Clock of Weeks
2. The Clock of Feasts

Other clocks can also be included in this correlation, but they are covered elsewhere within the Prophetic Clocks of Israel outlines.

6.1. Correlating the Clock of Days with the Clock of Weeks

We can first correlate the Clock of Weeks in a very easy manner as depicted in Figure 7 below.

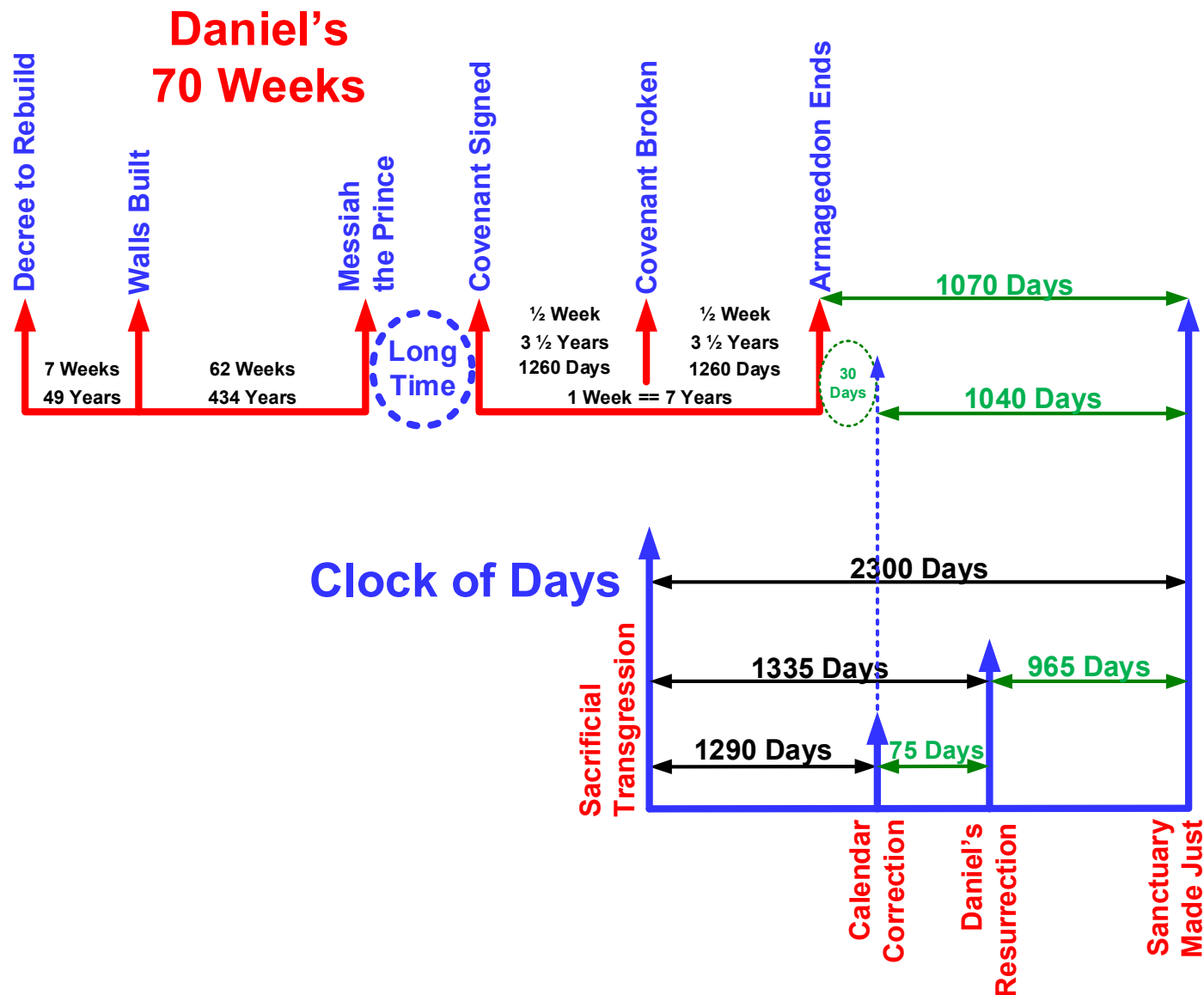


Figure 7. Correlating the Clock of Days with the Clock of Weeks

We know from Dan 9 that AntiChrist's Abomination of Desolation is setup "right smack dab in the middle" of Daniel's 70th Week, upon which we are told (via correlating Dan 8 & 9) the Clock of Days begins to tick. These two great prophetic clocks are now ticking together. As we compare the duration of each we find that the Clock of Days stops ticking 1040 days after the Clock of Weeks stops. At the end of the Clock of Days the Millennial Temple is "made just".

By correlating the clock of Weeks with the Clock of Days we find out **when** the Clock of Days begins ticking. This is crucial for the Clock of Days to be meaningful.

Now let's correlate this with the Clock of Feasts and ascertain even a more complete view of Israel's future.

6.2. Correlating the Clocks of Days and Weeks with the Clock Feasts

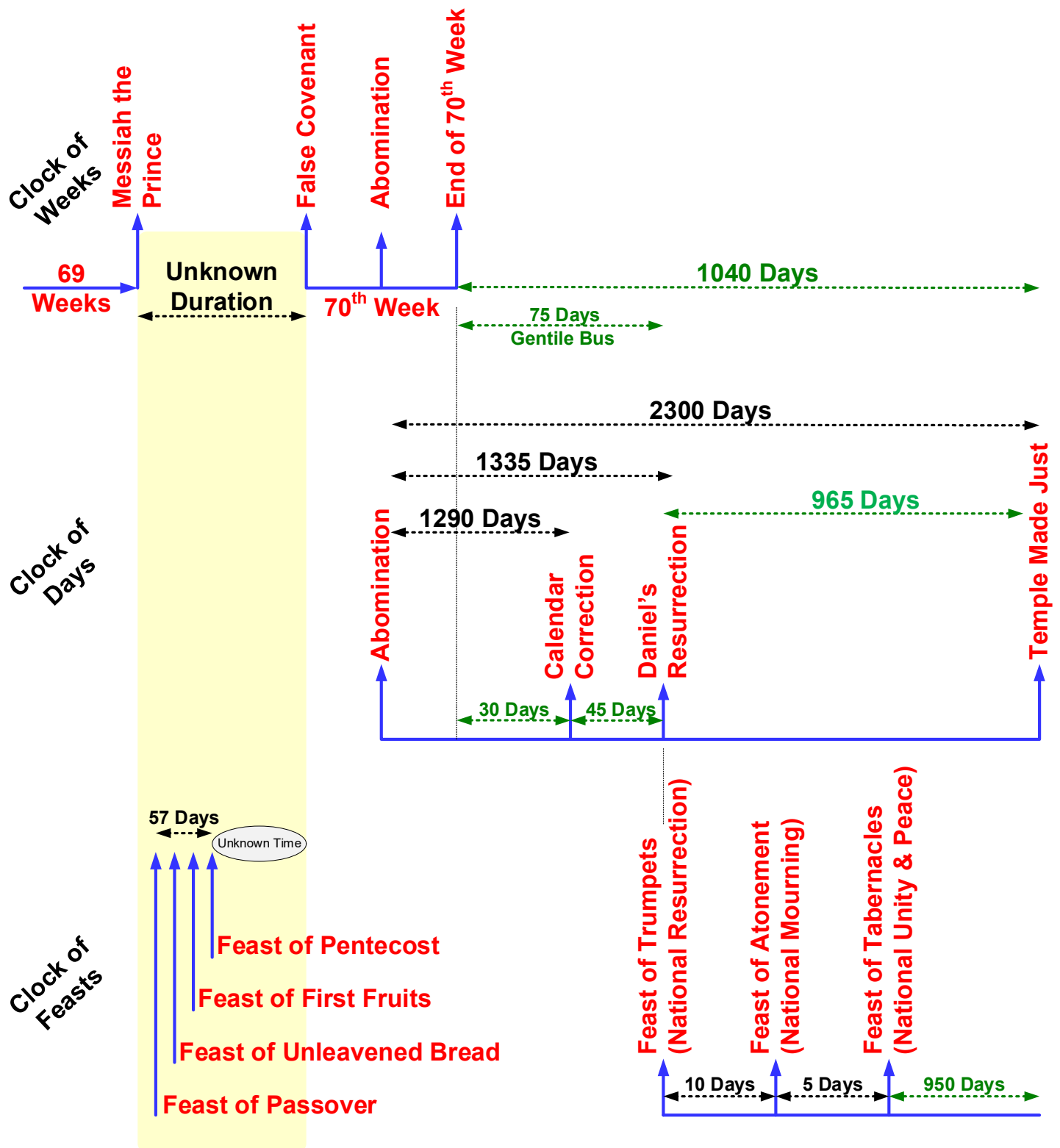


Figure 8. Correlation of the Clock of Days with the Clocks of Weeks and Feasts

Figure 8 above shows the correlation of the Clock of Days with both the Clock of Weeks and Feasts. Interesting each prophetic clock leaves a lot of information out of the whole picture, but as the student

of Scripture correlates them one-by-one a much more complete picture is provided concerning Israel's future history. For example, using the Clock of Days as the central clock our correlation is multi-fold:

1. That the Clock of Days begins at the Abomination of Desolation, which occurs at the middle of Daniel's 70th Week. This is the fundamental correlation and is the basis for all other correlations with our sub-set of Prophetic Clocks.
2. Daniel is raised from the dead and enters into his hope on day 1335 AND the Feast of Trumpets, the celebration of national resurrection, shows that when prophetically fulfilled "all the righteous dead of Israel will be resurrected and will enter into the land immediately after the future living Israel (Isa 60 and "First shall be Last and the Last shall be First").
3. From the complete gathering of the elect Nation it will be 965 days when the future temple is "made just" (Dedicated).

These are a few direct correlations which are made without bringing in too many additional references.

7. Bringing It All Together

Based on our correlations above, let's recognize additional references of Israel's future history that can be made from these correlations.

1. The unknown time period between the 69th and 70 Weeks contains:
 - a. The fulfillment of the first four Feasts of Jehovah.
 - b. The Apostolic Ministry through Stephen's assassination (Acts 8).
 - c. The Church age.
 - d. Finally, because of the way this figure is drawn it includes the period of the Wheat and Tares of Israel's Third Generation (which is actually known to be 33 years).
2. From the end of Daniel's 70th Week to the time the Temple is dedicated is 1040 days.
3. The 75-day period called the "Gentile Bus" is the time when the righteous Gentiles bring the Jews out of Diaspora into the Land of Israel Gentiles (Isa 60:8,9). This activity can commence after Daniel's 70th Week and must be complete by the Feast of Trumpets (1335 days later).
4. There will be 965 days between the national resurrection of the nation (Feast of Trumpets) to the dedication of the temple.
5. The temple of the Clock of Days is Ezekiel's great Millennial Temple discussed in Ezek 40-48.
6. Israel has no more than 1040 days to complete the Millennial temple. It could be as little as 950 depending upon when Israel is to start. More than likely however it will be 950 since the Festal Clock is completely fulfilled after the Feast of Tabernacles and Israel is assured rest in the land.
7. "They shall gaze upon Whom they pierced" during the Feast of Atonement.
8. Battle of Gog and Magog takes place during the Feast of Tabernacles, when Israel is living peacefully in the land.
9. An interesting item is seen when comparing these feasts. The annual calendar must be synchronized up with the festal calendar so that the Feasts are celebrated on the proper day

with regard to the agricultural cycle. See the outline on the clock of Weeks for a brief discussion on this topic.

Figure 9 below, linearizes Figure 8 above which may provide the reader an easier way of visualizing these correlations along with how these clocks together work out in time. For additional information we have added the Clock of Generations to the correlation below.

Correlating the Clocks of Weeks, Generations, Days, and Feasts

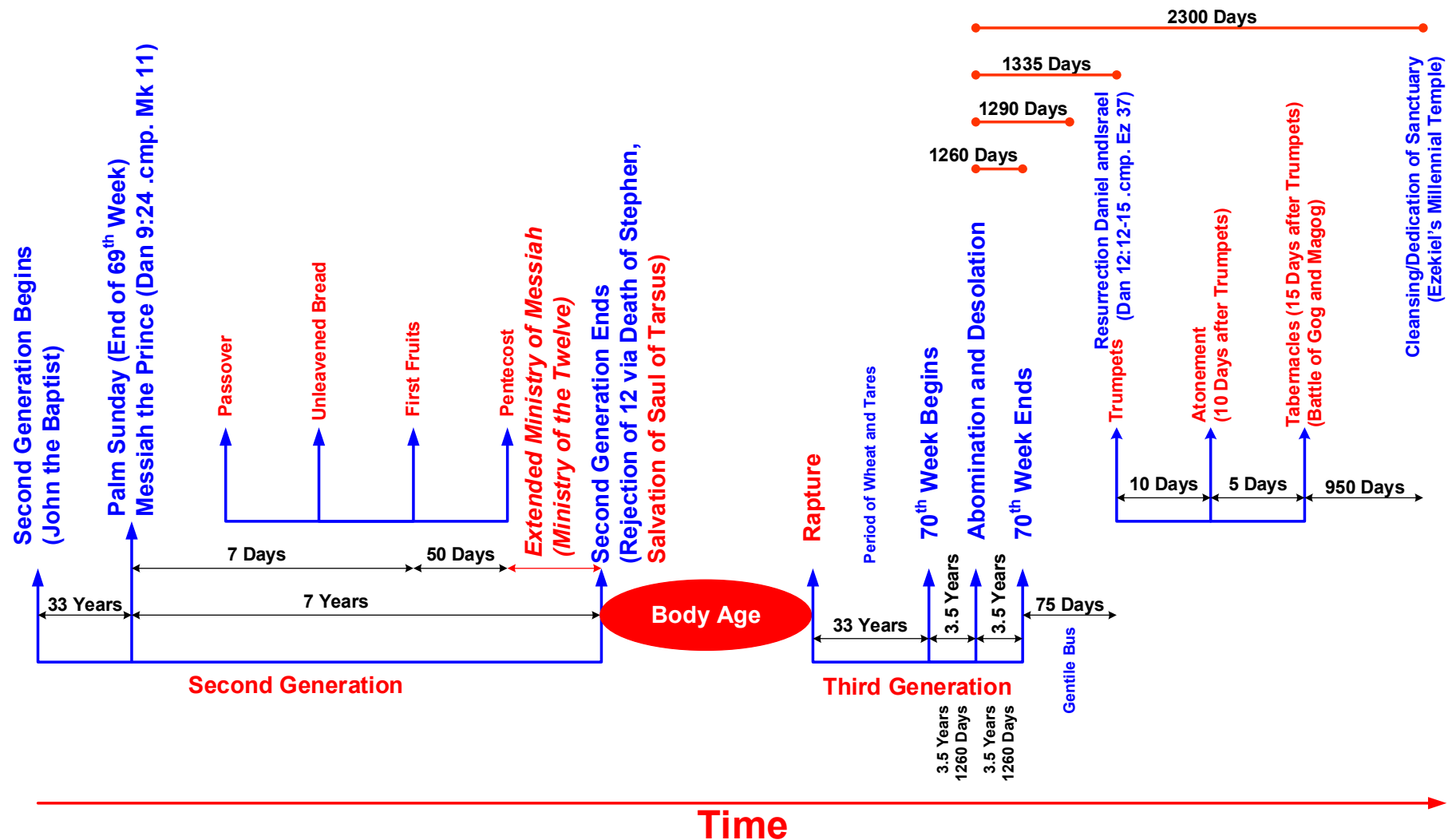


Figure 9. Linearizing the Correlation of the Clocks of Generations, Weeks, Days, and Feasts

