

THE 12TH CCCPC PROPHETIC CONFERENCE
Holiday Plaza Hotel, F. Ramos St., Cebu City
July 30, 2011, 8:00 AM – 4:00 PM

Master of Ceremonies – Elder Rolly Zabala

P R O G R A M M E

- 8:00 AM - Registration: Bro. Fred & Sis. Linda Gulane
8:30 AM - Invocation: Rev. Samuel Geroy
- Philippine National Anthem

COMMUNITY SINGING

He is Coming Soon

Words by Thoro Harris, 1918, Music adapted from the song "Aloha Oe"

*In these, the closing days of time, What joy the glorious hope affords,
That soon – O wondrous truth sublime! He shall reign, King of kings & Lord
of lords.*

Refrain:

*He's coming soon, He's coming soon! With joy we welcome His returning.
It may be morn, it may be night or noon – We know He's coming soon!*

*The signs around in earth and air, Or painted on the starlit sky,
God's faithful witnesses declare, That the coming of the Saviour draweth
nigh!*

*The dead in Christ who 'neath us lie, In countless numbers, all shall rise
When through the portals of the sky, He shall come to prepare our paradise.*

*And we, who living, yet remain, Caught up, shall meet our faithful Lord;
This hope we cherish not in vain, But we comfort one another by this word:*

WORDS OF WELCOME AND ANNOUNCEMENTS: Engr. Jose C. Yap

SPECIAL MUSICAL NUMBER: Grace Baptist Church Choir

INTRODUCTION OF GUEST SPEAKER: Elder Eugene K. Co

- | | | |
|---------------------|----------------|---------------|
| 9:00 AM – 10:15 AM | Sessions 1 & 2 | Dr. Lyndon Su |
| 10:15 AM – 10:30 AM | Coffee Break | |
| 10:30 AM – 11:50 AM | Sessions 3 & 4 | Dr. Lyndon Su |

OFFERTORY

11:50 AM **Doxology & Offertory Prayer: Ptr. Aleth Cero**

12:15 PM **Thanksgiving Prayer for Lunch: Ptr. Alvaro Sarael**

12:15 PM – 1:15 PM **LUNCH**

1:15 PM – 1:30 PM **COMMUNITY SINGING: Ptr. Antonio Gemino**

Will Jesus Find Us Watching ?

Lyrics by Fanny J. Crosby / Melody by William H. Doane

**When Jesus comes to reward His servants, Whether it be noon or night,
Faithful to Him will He find us watching, With our lamps all trimmed and bright?**

**(Refrain) O can we say we are ready, brother? Ready for the soul's bright home?
Say, will He find you and me still watching, Waiting, waiting when the Lord shall come?**

**If, at the dawn of the early morning, He shall call us one by one,
When to the Lord we restore our talents, Will He answer thee—Well done?**

**Have we been true to the trust He left us? Do we seek to do our best?
If in our hearts there is naught condemns us, We shall have a glorious rest.**

**Blessed are those whom the Lord finds watching, In His glory they shall share;
If He shall come at the dawn or midnight, Will He find us watching there?**

PRAYER: Bro. Gabriel G. Bernedo

1:30 PM- 2:30 PM **Sessions 5 & 6** **Dr. Lyndon Su**

2:30 PM – 2:45 PM **Coffee Break**

SPECIAL MUSICAL NUMBER: Grace Baptist Church Choir

2:45 PM – 4:00 PM **OPEN FORUM** **Ptr. Alvaro Sarael**

4:00 PM **ACKNOWLEDGMENTS:** **Sis. Gloria Zabala**

CLOSING PRAYER: Elder Eugene K. Co

The 7 Feasts of Israel in Prophecy

A Study of Leviticus 23

By Dr. Lyndon Su

Introduction

- The Bible teaches us by direct literal instruction and indirect non-literal comparisons called _____ of speech, two examples of which are called _____ or _____.
- The _____ serpent is an example of how the Old Testament teaches us about Jesus. Every one bitten by the fiery serpents would _____. Serpent is a symbol of _____. Brass is a symbol of _____. Both combined are a picture of _____ being _____. Whoever looked at the _____ Serpent would _____.
- We are all _____ and are destined to _____. According to 2 Corinth 5:21, Christ was made _____ for us and was _____ by God in our place on the cross. Whoever looks to and depends on _____ for forgiveness of sins will _____.
- So the _____ serpent is a picture of _____ through Christ.
- According to Paul in Col 2:16-17, each feast was a _____ of _____ to come, but the _____ belongs to Christ.
- In the Old Testament, the 7 Feasts were a celebration and memorial of God's intervention during the _____ and His continuing providence in the _____ seasons (seed time, harvest and rain).
- In the New Testament, the 7 Feasts of Israel are a prophetic outline of the entire redemptive plan of God for the Gentiles and the nation of Israel. The spring feasts (_____, _____, _____, and _____) are a picture of Jesus' first advent. The 4 intervening summer months tell us about the _____ age.
- The fall feasts (_____, _____, and _____) are a picture of His second coming.

The Jewish Calendar-The Day

- To the Jews, a new day starts at _____ when 3 stars become first visible and ends at _____ the next day.
- An example of this is Shabbat (Saturday), which starts on _____ Friday.
- According to Jewish reckoning, if a day touches on one day, it counts as the entire _____.
- By Jewish reckoning of time, Jesus was dead and buried for 3 days: He died late Friday afternoon and was placed in the tomb before _____, which is day 1. Friday sundown to Saturday sundown is day _____. Saturday sundown to Sunday sundown is day _____. Jesus resurrected anytime after Saturday _____ would count as 3 days.
- In the Jewish culture "three days and three nights" is an idiom for a time span _____ on 3 days and does not require three 24 hour days.

The Jewish calendar- The Week

- To the Jews, the first day of the week is _____ and the last day of the week is _____.

The Jewish calendar- The Months and Years

- The Jewish year is based on ___ lunar months of ___ to ___ days.
- Each Jewish lunar month starts with the _____ moon.
- The Jews have 2 calendars: a _____ and _____ calendar.
- In the _____ calendar, the month of Nisan/Abib is the first month. Nisan occurs around _____ to _____ in our Gregorian calendar.
- In the _____ calendar, the month of Tishrei is the first month. Tishrei occurs around _____ to _____ in our Gregorian calendar.
- The spring feasts of _____, _____, and _____ occur in the month of Nisan.
- The feast of Shavuot/Pentecost occurs 49 days after the feast of _____.
- There is an interval of $3\frac{3}{4}$ _____ summer months (4 months by Jewish reckoning) before the fall feasts begin.
- This is followed by the fall feasts of _____, _____, and _____ in the month of Tishrei.

The Feast of Passover and Unleavened Bread

- The feast of Passover is also called Hag _____. The Feast of Unleavened Bread is also called Hag _____.

Leviticus 23:5-8

- God commanded the Jews to observe Passover on the _____ day of Nisan, at sundown. The feast of Unleavened Bread is observed on the _____ day of Nisan, when the Jews eat unleavened bread for _____ days.
- Both feasts became so closely associated that the Jews often lumped them together as the “_____ days of Passover,” with Passover being the first day followed by Unleavened Bread for 7 more days.
- The feast of Passover-Unleavened Bread was 1 of 3 pilgrimage festivals in which attendance was mandatory for all adult Jewish males. _____ and _____ were the other 2 feasts where attendance was mandatory.

History of Passover

- The origin of the feast of Passover-Unleavened Bread is the _____ plague decreed by God in Exodus 12, which resulted in the _____ of the Jewish people from 400 years of slavery.
- The Jews were instructed to select an unblemished _____ on the 10th day of Nisan and keep it until the 14th day of Nisan, at which time it would be slaughtered at sunset, dressed and roasted. No _____ were to be broken. The blood of the lamb was applied with hyssop leaves on the _____ door posts and the lintel of their homes. They were to remove all _____ out of their homes. That evening, they ate the _____ hastily with _____ bread and bitter _____. Later that night, the Angel of Death passed through the land of Egypt and killed the _____ in all homes except where He saw the blood on the door posts. Jewish homes that had blood on the doorpost were spared of the judgment and God _____ over them. All the _____ of Egypt were killed, and the Jews were expelled out of Egypt. They left so hastily, that they could only bake _____ bread to eat for _____ days.
- In Deuteronomy 16:1-2, God tells the Jews to sacrifice the _____ lamb in the place He designates. In the original Passover during the Exodus, this was at _____. During the wilderness wanderings, it was at the _____. After Israel was established, it was in _____ at the _____.
- Deuteronomy 16:3 tells us the main purpose for observing the Passover is to _____ the special intervention by God on their behalf.
- So the Exodus story is retold from generation to generation to allow reflection on its significance for the Jewish people and nation in the Passover Seder _____.

Important Elements in the Biblical Practice of the Feast of Passover & Unleavened Bread

1. _____ was to be removed from the household and land. _____ are products that ferment when combined with water and left to stand for over 18 minutes. Ownership of _____ was forbidden during Passover week. So all _____ was removed from the home and land by the _____ day of Nisan. Leaven is a symbol of _____ in the Bible.
2. Two _____ were set aside on the 10th of Nisan. They were inspected daily for blemishes from the 10th to 14th of Nisan.

One lamb called the Korban _____ was killed on the afternoon of the 14th at the Temple for the evening Passover meal for each family. Another lamb called the Korban _____ was killed at 9 am on the 15th at the Temple for the Passover festival sacrifice and the priesthood partook of it.

3. The _____ lamb was eaten in the Passover Seder meal on the night of the _____ of Nisan with _____, _____ herbs, and _____ bread.
4. _____ bread was eaten for 7 days for the feast of Unleavened Bread.

The Jewish Observance of Passover during the 2nd Temple period

- The lambs were set aside on the _____ day of Nisan, Palm Sunday.
They were observed from the _____ day to the _____ day for blemishes.
Leaven was removed from the home by the _____ day.

- On the afternoon of the 14th of Nisan, if the Korban _____ lamb was without _____ or _____, it was brought to the Temple and sacrificed.
- It was then roasted on a _____ stick in community ovens. Care was taken to ensure that no _____ were broken. At _____ on the 14th, the lamb was eaten by the family group at the Passover Seder meal with _____, _____ herbs and unleavened bread. The Feast of _____ bread continued and _____ bread was eaten for 7 days. At 9 am on the 15th, the Korban _____ lamb was sacrificed at the Temple for the priesthood.

The Passover Seder Meal

- The main purpose of the Passover meal was to tell the story of the _____ to the next generation of family members.
- After the 70 AD destruction of Jerusalem and the Temple, Passover _____ sacrifices ceased, and the Passover _____ became the main focus in the celebration. The _____ bread became the key symbol of the Passover lamb.
- ‘Seder’ means _____ or _____. There are _____ divisions to the Seder meal.

Three Elements of the Passover Seder Meal

1. _____ bread is eaten. The special bread used during Passover is called _____. It must be _____, _____ and _____.
2. Four cups of _____ are also drunk at various times in the meal.
3. The _____ plate contains bitter herbs, parsley, a shank bone of lamb, roasted egg, salt water, and a mixture of apples, nuts, wine and spices called _____.

The Order of the Passover Meal

1. _____ is when woman of the house lights the candles and says a blessing. The _____ cup of wine is drunk at this time.
2. _____ is when the woman of the house performs the washing of hands.
3. _____ is when parsley is dipped into salt water and eaten.
4. _____ is when the middle matzah is removed from the Unity bag and broken in two. The larger portion (called the _____) is wrapped in a _____ cloth and hidden away to be retrieved later for the ‘dessert.’
5. _____ is the telling of the Exodus story. The _____ cup of wine is drunk at this time. Psalm 113-114 are sung at this time.
6. _____ is the washing of hands before the meal proper.
7. _____ is when a special blessing is recited over the unleavened bread products.
8. _____ is when matzah is eaten and a blessing is pronounced.
9. _____ is when bitter herbs are eaten.

10. _____ is when matzah is dipped into a mixture of bitter herbs and charoset by the host and given to the participants to eat.
11. _____ is when the meal proper is eaten, usually with _____ as the main dish.
12. _____ is when the children are encouraged to find the Afikomen that was wrapped in linen and hidden. The father will give them a token w/ a promise of a later reward for it. Everyone eats a small piece for dessert.
13. _____ is when grace is pronounced after the meal and the _____ cup of wine is drunk. This cup of wine is called The Cup of _____ and symbolizes the blood of the lamb that saved the Jews from the 10th plague, redeemed them and freed them from Egypt.
14. _____ is when Psalm 115-118 and Psalm 136 are sung over the _____ cup of wine.
15. _____ is when a statement is recited that God has found the actions of the Passover meal acceptable. Hymns are sung and the Passover Seder Meal officially ends.

Prophetic Fulfillment of the Feast of Passover by Christ

- In the Old Testament, the Messiah is predicted to be the Passover Lamb of God in _____ 53:1-9
- In the New Testament, the Messiah is identified as the Passover Lamb of God in _____ 1:29, _____ 1:35-36, _____ 1:18-19, and _____ 5:7.
- In _____ 5:6-7, Paul links Jesus to the Passover feast itself.
- The setting aside of the Passover lambs was a picture of the _____, when Jesus would display himself for everyone to see and inspect, as he set himself aside and offered himself up as God's Passover Lamb to the Jewish people.
- The period of observation and testing of the Passover lambs was a picture of Jesus being tested by the _____, _____, _____, _____, _____, and _____. And he was found to be without spot or blemish.
- On the evening of the 14th, Jesus has the Passover Seder Meal with His disciples in the upper room prepared by _____ and _____.
- When Jesus breaks the bread and says "this is My body which is given for you, do this in remembrance of Me," He is performing the _____ division of the Seder meal called the Yachatz. The matzah bread is an appropriate symbol of Jesus' body because it is _____, _____, _____, and _____.
- When Jesus takes the cup of wine after dinner and says "this cup is the new covenant in My blood, which is being poured out for you," He is performing the _____ division of the Passover meal called the Bareich. This cup of wine is a picture of His _____, poured out for us and which saves us from the wrath of God.

- At 9 am on the 15th, the Korban _____ lamb was sacrificed at the Temple at the same time Jesus was nailed to the cross outside of Jerusalem. So this was a picture of the _____ of Christ.
- Like the Passover lamb, none of Jesus' _____ was broken.
- Therefore, The Feast of Passover is a picture of His _____ as the Passover Lamb.

Prophetic Fulfillment of the Feast of Unleavened Bread

- The Feast of Unleavened Bread is a picture of His sinless _____.
- Just as the Jews purged the leaven out their households, we are told to purge _____ from our lives.
- Just as the Jews kept the feast of Unleavened Bread for 7 days after Passover, we are to continue keeping our lives free of _____.
- The way we purge leaven or sin from our lives and keep it unleavened is by _____ our sins to God (1 John 1:9).

The Feast of First Fruits

- The names for this feast include
 - _____ which means 'Feast of First Fruits' because the first fruits of the spring harvest were offered to God;
 - _____ which means the 'Feast of your harvest' because the first fruits of the harvest offered to God was made in recognition that the entire harvest to come was His and there was much more to come; and
 - _____ which means 'the counting of the omer' because on this day, the Jews were to count off 49 days to the Feast of _____, which marked the end of the spring harvest and beginning of the summer harvest. This countdown was to instill a sense of anticipation and preparation for the next feast- The Feast of _____.

Leviticus 23:9-14

- The first grain to ripen in the springtime is _____. The Jews were instructed to take 1 _____ of the ripened barley and give it to the priest to offer at the Temple.
- This _____ offering was to be done on the day after the Sabbath after Passover. In 30 AD this would have been on Sunday (after sundown on Saturday).

The Jewish Observance of the Feast of First Fruits during the 2nd Temple Period

- On the ____ of Nisan, a special delegation of the Sanhedrin would go to a field and mark out the area where the first sheaf would be reaped. The _____ was tied into bundles while still standing in the field.
- On sundown of the ____ of Nisan, 3 men would return to the field with a basket and sickle to reap the barley. The barley was parched in pans and ground on a mill.

- Around the evening of the ____ of Nisan (Saturday evening, which is early Sunday by Jewish reckoning), one _____ of barley mixed with oil and frankincense was waved before the Lord in the Temple.

Prophetic Fulfillment of the Feast of First Fruits by Christ

- The feast of First Fruits is fulfilled by the _____ of Christ.
- In 1 Corinth 15:20-21, Paul tells us that Jesus is the First Fruits of the _____, with many more to come.
- In 1 Corinth 15:23, Paul elaborates that there is an order to the resurrection, with Christ first. This is followed by the Christians at the _____. Then the Old Testament saints and Tribulation saints after the Second Coming.
- Around the time of the First Fruits wave offering in the Temple on the evening of the 16th of Nisan (early Sunday by Jewish reckoning), _____ was raised in the tomb.

The 49 day interval (Counting of the Omer)

- After the feast of First Fruits, a 49 day countdown began to the Feast of _____.
- The countdown instilled a sense of anticipation for this next feast.
- This is a picture of the interval from the time of Jesus' _____ until the day the disciples received the Holy Spirit, as they were awaiting in anticipation and preparing in prayer in the upper room.

The Feast of Weeks/Pentecost

- The names for this feast include:
 - _____ meaning the “day of first fruits” because another first fruits offering of thanksgiving was to be made to the Lord, this time for the summer harvest, which was mainly _____, but also included fruits and other products of agriculture.
 - _____ meaning the “closing festival” because this is the last feast of the spring cycle of festivals, which included Passover, Unleavened bread, and First fruits.
 - _____ meaning the “season of the giving of the Law” because by Jewish/rabbinic tradition, the Law was given to Moses on this day.
 - _____ meaning the “feast of weeks” because this was 7 sabbaths after the feast of First Fruits.
 - _____ meaning “fiftieth” because the feast was celebrated on the day after the 7 weeks, or 50th day.

Leviticus 23:15-21

- On this occasion, ____ loaves of bread were made at home from the wheat first to ripen in the fields and were waved before the Lord in the Temple.

- The loaves were to be _____, which is highly unusual, since this is the only feast where leaven was permitted as an offering. The reason God allowed leaven to be used on this occasion was that those represented by this offering were sinners.

The Jewish Observance of the Feast of Pentecost during the 2nd Temple Period

- Various first fruits of the summer harvest were brought as an offering-- mainly _____, but also figs, grapes, pomegranates, olive oil and honey-- to the Temple, accompanied by ceremony and music.
- _____ loaves of bread made from the first ripe _____ were waved before the altar.

Prophetic Fulfillment of the Feast of Pentecost

- The birth of the _____, the body of Christ, is the prophetic fulfillment of the Feast of Weeks / Pentecost.
- The _____ did not exist in the Old Testament or Gospel period (Matt 16:18).
- In Acts 2, the disciples were also 'filled' with the Holy Spirit, meaning they fell under the Spirit's control, manifesting in the speaking of _____ or _____. 'Spirit filling' was not something new, as it occurred several times in the Old Testament and New Testament.
- In addition to the Spirit's ministry of 'filling,' an entirely new ministry of the Holy Spirit began on Pentecost, namely 'Spirit _____.'
- This new ministry of the Holy Spirit (Spirit _____) is important: because according to 1 Cor 12:12-13, this is the way all believers enters the Body of the Messiah, which is the Church (according to Colossians 1:18). Spirit baptism could be defined as the sovereign act by the Holy Spirit that places an individual who has trusted by faith in Christ into the Body of Christ.
- Since Spirit Baptism began in Acts 2, as Jesus predicted and as Peter confirmed, and since Spirit Baptism is needed to form the Body of Christ or Church, then Acts 2 is when the Church also began, at the Feast of _____.
- The main point is that the Feast of _____ was fulfilled by the birth of the Church when Spirit baptism began.
- The 2 loaves offered together in thanksgiving to God represent both _____ and _____ believers united to form one body of Christ (the Church). Both are leavened because both are _____.
- Both are made of wheat because in the New Testament wheat is a symbol of those who are _____ or elected for _____ during the Church Age.
- The first fruits concept is fulfilled by the 3000 early _____ converts to Christianity, who constitute the first fruits of the harvest of saved souls during the Church Age.

The 4 Month Summer Interval of the Wheat Harvest (Leviticus 23:22)

- It is a picture of the Church Age, and the harvesting of wheat is a picture of the mission of the Church, namely _____. This interval (Church Age) separates the spring feasts (1st Coming) from the fall feasts (2nd Coming).

The Feast of Trumpets

- As the name suggests, this feast centers on the blowing of trumpets or the _____ (ram's horn).
- Names for this feast include
 - _____ meaning 'the head of the year' because the Jewish people believe that God created the heavens and the earth on this day, and therefore it has been designated as the beginning of the Jewish civil year.
 - _____ which means the 'memorial of triumph' or the 'shouting of joy' based on the Jewish tradition that God created the heavens and the earth on this day, and associating it with Job 38:7, which states that when God created the heavens and the earth, the Sons of God shouted for Joy.
 - _____ means 'a day of blowing' and _____ means 'a day of remembrance.' Both are a call for the Jewish people to remember their sins and repent before the next holy day, which is approaching within 10 days, the Day of Atonement, when their fate (to life or to death) would be sealed, according to rabbinic teaching.

Leviticus 23:23-25

- The Jews were to observe this feast on the first day of the ____ month of Tishrei by _____ and not laboring; by blowing of _____; and by making special _____.
- This was supposed to be a ____ day feast, but it has become a two-day festival because of limitations in determining and declaring the exact day of this feast, especially when a Jew was outside of the land or living in the outskirts of Israel.
- God does not offer any specific _____ or _____ for the Feast of Trumpets in the OT, although many reasons for blowing trumpets in general can be found in the OT and NT.

The Jewish Observance of the Feast of Trumpets

- One month **before** Tishrei (on the month of Elul) the _____ horn was blown at the end of the synagogue service every day except on the Sabbath and last day of the month.
- On Rosh Hashanah (1st of Tishrei), 100 trumpet blasts are blown throughout the day, which come in 4 different categories of sound:
 1. _____ is a long, smooth, continuous single blast (symbolizes joy and contentment)
 2. _____ are three short blasts (symbolizes weeping)
 3. _____ are extremely short blasts (nine staccato notes in very quick succession of short trills symbolizing trepidation, sorrow, and sobbing)
 4. _____ means 'the great tekiah' or 'the last trumpet' – is a very long final note (symbolizes the hope of redemption)

- In these 100 blasts, the first three (The Tekiah, The Shevarim, and The Truah) are combined back and forth until there are a total of 99 sounds. Then the last or 100th blast is the _____, which is a very long sustained note (as long as the trumpeter could hold the note) and is known as 'The Last Trump.'

Prophetic Fulfillment of the Feast of Trumpets

- The Feast of Trumpets is fulfilled by the _____ of the Church.
- In 1 Corinthians 15:51-54, the 'last trumpet' which triggers the _____ of the Church is referring to the _____ Gedolah, the Last Trumpet blown in the Feast of Trumpets.

The Day of Atonement

- Names for this feast include
 - _____ means "The Day of Atonement."
 - _____ is the plural form "The Day of Atonements" (because atonement was made for many things: the high priest, the people, etc...)
 - _____ means "the Sabbath of Sabbaths," indicating it is the holiest of rest days. This is the most solemn holy season of Israel. All laws applying to the Sabbath apply to this day.
- This feast is observed on the ____ day of the month of Tishrei for the purpose of making _____ for sin.

Leviticus 23:26-32, Leviticus 16:30

- Observance of the Day of Atonement occurs on the _____ day of the seventh month of Tishrei.
- The Jews were to _____ themselves, which means to deny, abase or humble oneself).
- Special _____ were to be performed at the Temple.
- No _____ was to be done that day.
- The main purpose for this day was to have Israel's sins _____. It was the one day each year when the nation's sins were _____.

Important Concepts in the Biblical Practice of Yom Kippur

1. This was the day to make _____ for sin for the entire nation of Israel.
2. Personal _____ for sin was required by God. It involved self- _____, acknowledgement of _____, and self- _____ or chastening or humbling oneself. Afflicting oneself could be thought of as a demonstration of genuine repentance for sin through self-denial.
3. The sacrificial offerings included
 - a. The High Priest sacrificing a _____ for himself, his family and the priesthood

- b. The _____ goats offered for the Nation of Israel
- The Basis for Atonement in the OT and NT has always been through the _____ of blood.

The Old Testament Observance of the Day of Atonement

- The High _____ was sequestered in the Temple the prior week to study up on the rituals and practices. An _____ priest (the Captain of the Temple Guard) was appointed as back-up / substitute. Morning _____ (burnt-offerings) were made. The High _____ underwent a ritual bath and put on a plain white linen priestly robe.
- A _____ was brought before the High Priest, who placed his hands on its head and confessed his sins, his family's sins, and the sins of the priesthood.
- Two _____ were brought to the High Priest before the people. One _____ was the _____ and the other was the _____ goat (sin offering) selected by lottery. The scapegoat was named "for _____" and the sacrificial goat/sin-offering was named "for _____". A scarlet ribbon was tied to the horns of the _____, the _____ goat, and the door of the _____. The ribbon would turn from red to _____, which signaled that God had accepted the sacrifices and forgiven the sins of the nation of Israel.
- The _____ was sacrificed as a sin offering for the High Priest, his family, and the priesthood. The high Priest then entered the Most Holy Place and offered _____. He returned with bull's blood and sprinkled blood on the Mercy seat of the Ark and in the front base of the Ark.
- The goat 'for _____' was sacrificed as a sin offering for the people of Israel. High Priest re-entered the _____ a third time and sprinkled the goat's blood on the Mercy seat of the Ark and in the front base of the Ark. _____ and _____ blood were commingled and sprinkled on the veil and incense altar.
- The High Priest placed both hands on the goat 'for _____,' and confessed and transferred the sins of Israel upon its head. Then the goat 'for _____' carrying the sins of Israel was led out of the Temple and driven into the wilderness.
- The two goats are an illustration of the concept of _____ atonement.

Prophetic Fulfillment of the Day of Atonement

- **The Sacrifice**--was fulfilled by _____. The High Priest, the goat "for Jehovah," and the goat "for Azazel" are a picture of _____.
- **The issue that has delayed fulfillment of the Day of Atonement is that the Jewish Nation rejected _____, thus rejecting the Sacrifice that atoned for Israel's sins.** Therefore, the nation of Israel has not been forgiven.
- **The Self-Affliction**-- will be fulfilled near the end of the _____ when Israel afflicts herself by _____ and _____ her sin of rejecting the Sacrifice (Messiah)
- **The Nation of Israel forgiven**--will be fulfilled near the end of the _____.

- The Unforgivable Sin (Matt 12) is the blaspheming of the _____ Spirit by that _____ of Israel and her religious leaders who attributed Jesus' messianic miracle to _____ possession in order to reject Him as Messiah.
- Confession of The Sin required for God to _____ His covenants with Israel (Lev 26:27-42).
- Confession of the Sin is a Prerequisite for the _____ of Christ (Hosea 5:15, Matt 23:39)
- Satan can prevent or at least slow down the Second Coming by _____ the Jews from confessing this Sin.
- Hosea 6:1-2 suggests the confession will be made _____ days before the Second Coming of Christ.
- Isaiah 53: 1-9 is more than a prophecy about the suffering servant Messiah and could also be the national _____ of Israel written in advance by God.
- There are _____ groups of Jewish Remnant: one in the city of _____ in modern day Jordan and another in the city of _____.
- The Jewish Remnant in _____ will be first to confess the sin and plead for Messiah to return (Zech 12:10). This will spread from Jerusalem to all Israel and the Remnant in Bozrah.
- The place of the Second Coming is in _____.
- The Day of Atonement was the _____ day of the year when all Israel's sins were forgiven and is a picture of the future when Israel's national sin of _____ Messiah is forgiven and the Nation is reconciled to God.

Feast of Tabernacles

- Names for the feast include
 - _____ means "Feast of Tabernacles" or "Feast of Booths" used in Leviticus 23:34, because there is a building of booths or huts for this festival. ' _____ ' is the plural form meaning "tabernacles" or "booths." The singular form is ' _____.'
 - _____ means "Feast of Ingathering" used in Exodus 23:16 because this marked the end of the summer harvest and the beginning of the fall and rain season.
 - _____ means "the season of our rejoicing," a rabbinic name because this was a time of joyful celebration after the somber tone of the Day of Atonement and after Israel's sins were forgiven. It is the most joyous of all the feasts of Israel.
 - _____ means "the rejoicing of the Law" because on the 8th day of this feast, the cycle of reading the Law ends and begins again in the synagogue. The rabbis divided the Mosaic law into 52 sections, one for each week, to be read in one year's time in the synagogue. So on the 8th day of this feast, they finish reading Deuteronomy and begin reading Genesis.

Leviticus 23:33-36

The Israelites are commanded to observe this feast on the _____ of Tishrei.

The feast was 7 days long with an added 8th day. The 8th day (called _____) was considered a separate holiday when the Simchat Torah was celebrated and the Jews no longer lived in their booths. The 1st and 8th day were considered a Sabbath day (No Work)

_____ and _____ were made for all 8 days, as detailed in Numbers 29:12-38.

This was also called the **Feast of _____**, because it was a time when the grain and fruit were harvested and gathered together, and for the rainy season to start.

They were commanded to take ___ **species of plants** and use them to **rejoice** before the Lord for 7 days.

They were also to build _____ and live in them for 7 days, as a reminder of their temporary nomadic life in tents when God brought them out of Egypt in the Exodus.

Important Elements in the Feast of Tabernacles

1. **The ingathering of the summer harvest and the beginning of the rainy season:** The Feast of Tabernacles is partly an _____ feast that celebrated the end of the summer harvest of grain and fruits when produce of the orchards, vineyards, and fields were gathered in (such as grapes to make wine). The granaries, threshing floors, wine presses, olive presses, were all filled to capacity. It was a time to _____ God for the agricultural bounty of that year.

It was also a time to pray to God to send _____ in its due season. In Israel, April through October was a very _____ time of the year.

From October to April was the _____ season. _____ rains came in October to November and _____ rains came in March and April.

In order for seed planting to proceed in the Fall, the _____ rain was needed to soften the ground in October to November. In order for the planted grain and fruit to ripen in the Spring for harvest, the _____ rain was needed.

2. **The Tabernacle/Booth/Hut ('succah' in Hebrew):** The ' _____ ' was a flimsy hut (a temporary dwelling place) made with wooden walls and covered **incompletely** by tree branches, palm leaves or bamboo so that parts of the sky are visible.

There were several meanings associated with the "succah:"

- It was a reminder of our physical _____.
 - It was a reminder of our temporary _____.
 - It was also a reminder of how God _____ with them in The Tabernacle for 40 years in the wilderness despite the fact they were in judgment.
 - It became a symbol of the wasted _____ hope of Israel, especially over the 1900 years the Jews were exiled from their land, wondering if they would ever return to the land, ever become a nation again as promised in the OT.
 - It also provided hope for a future complete _____ of Israel based on Amos 9:11.
3. **They were to rejoice before the Lord using the _____ Species of plants, which were a symbol of the final harvest (agriculturally speaking) and those who are saved throughout the Ages (spiritually speaking).**

- The _____ is a citrus fruit resembling an oversize lemon and symbolizes **the Gentiles** in spiritual terms.
- Branches from the _____, the _____, and the _____ were placed in holsters and bound together to form a bouquet, and symbolize **the Jewish people** in spiritual terms.
- Every day for _____ days, members of the household would recite a blessing while holding the 4 species of plants and waving it in 6 directions (N,S,E,W, up and down) praising and giving thanks to God.

4. **Special Sacrifices and Offerings were made, including _____ bulls.** The rabbis believed the _____ bulls sacrificed were **offerings for the 70 nations of the world** that were divided according to the number of the sons of Jacob / Israel (Deut 32:8; Gen 46:27; Exodus 1:1-5)

Jewish Observance during the 2nd Temple Period

- Jewish pilgrims, with their families, servants, and a portion of their harvest (tithes), sang the Psalms of _____ (Ps 120-134) on the way up to Jerusalem. Booths would be present everywhere they looked.
- On this occasion, tithes were brought and offered. There were _____ kinds of Old Testament tithes (Deut 14:22-29).
 - The first tithe was 10% given to the Temple to support the _____ priesthood and was not for personal use, leaving 90% (Deut 14:22; Numbers 18:21,24)
 - The second tithe was 10% of the remaining 90% to be used for _____ consumption or could be converted to money to buy food, wine, strong drink, or whatever their souls desired for the Feast, leaving 81% (Deut 14:23-27)
 - The third tithe was 10% of the remaining 81% to be given every _____ year to the foreigner, orphan, widow, and to supplement the Levite, which averaged out to 2.7 % per year (Deut 14:28-29)
 - In total, these _____ tithes averaged out to about 22% per year--this was the OT tithe.
 - This was a time of celebration and thanksgiving, and God expected his people to be generous towards each other and the less fortunate, as He had been generous to them.
- **The Kindling of the Lights ceremony.**
 - At the end of the 1st day, _____ giant menorahs about 75 ft tall (each with 4 bowls filled with oil) were set up all over the Temple compound and lit at sundown.
 - The light was so bright that according to the rabbis “There was not a courtyard in all Jerusalem that was not lit by the lights emanating from the Temple compound.” The light symbolized the Shekinah glory of God, the physical manifestation of the invisible God, who dwelled at the Temple.
- **The Drawing and Pouring out of Water Ceremony.**
 - The greatest expression of joy was seen during the Water Pouring Ceremony, which was conducted every morning for the _____ days.

- This ceremony symbolized the coming of the _____ Spirit and the pouring out of the _____ Spirit on the Jewish people.
- This ceremony was also a petition to God for rain so that the harvest for the coming year would be abundant.
- **The 7th and last day of the Feast of Tabernacles (Hoshana Rabbah).**
 - In the Ritual of the Willow, the priests processed around the altar ____ times with their lulavs.
 - In the climax of the Water Drawing and Pouring Ceremony, the congregation chanted the _____ of Hallel, including Psalm 118:25 **“Please Lord save us now. Please Lord make us prosper. Blessed is he who comes in the name of the LORD!”**
- **The 8th day (Shmini Atzeret)**
 - A separate and independent holy day from the Feast of Tabernacles
 - Living in booths and use of the lulav ceased
 - A day of joy, prayer for rain and giving to charity
 - In the synagogue service, the 52 week cycle of the reading of the Law ends with Deuteronomy. A new 52 week cycle of reading of the Law starts at Genesis
 - The _____ scrolls are brought out and the congregation sing and dance with it, sometimes for hours, with the celebration spilling out into the streets

Prophetic fulfillment of the Feast of Tabernacles: The Messianic Age (The Millennium)

- **The Millennium: When God will gather in His harvest**
 - The concept of the Ingathering of the Harvest is a **picture of the end of God’s _____ harvest**, when the wheat (those who are saved during the Church Age) and the tares (those who are not saved) are gathered and separated. This is seen in Matt 13:30.
 - Saved Jews and Gentiles from different ages symbolized by the palm, myrtle, willow and ethrog, are gathered together and participate in the celebration.
- **The Millennium: When the House of David and Israel are restored**
 - In Amos 9:11-12, God states that He will rebuild and _____ the ruined ‘succah’ or tabernacle of David and the Jews will once again be the head and not the tail. During the Millennium, Jesus the son of David will rule the world on the Throne of David over a completely _____ nation of Israel.
- **The Millennium: When all nations will observe the Feast of Tabernacles to worship Jehovah**
 - During the Millennium, all Gentile nations that survived the Tribulation will be obligated to go up to Jerusalem annually to worship Jehovah by attending the Feast of Tabernacles. Otherwise _____ will be withheld from that nation.
 - The sacrifice of 70 _____ looked forward to this future time when all nations will bring their offerings and worship Jehovah.

- **The Millennium: When God will dwell among His people**

- John 1:1-14 tells us that Jesus is the Shechinah glory and light of God, who became flesh and _____ among us. When Jesus returns, He will dwell in Jerusalem among his people and rule the world from there. This will fulfill the Kindling of the Lights ceremony.

- **The Millennium: When the Holy Spirit is poured out on Israel**

- The Water Drawing and Pouring Ceremony is a picture of the Holy Spirit poured out on the entire Jewish nation. It will be fulfilled during the Millennium after the Jews have accepted Jesus as their Messiah.

Why Peter wanted to build 3 booths on seeing the Transfiguration

- During the Transfiguration, Peter briefly saw Jesus in all the glory He will have during the Millennium. So Peter thought it was the fulfillment of the Feast of _____ and naturally wanted to celebrate it by building booths.

The Feasts

Prophetic Fulfillment

- Passover ----- _____

- Unleavened Bread ----- _____

- First Fruits----- _____

49 day interval----- _____

- Weeks/Pentecost----- _____

4 month summer interval----- _____

- Trumpets----- _____

- Yom Kippur ----- _____

-

- Tabernacles----- _____

An important implication of this study is support for the doctrine of a Pretribulational Rapture: just as the Feast of Trumpets occurs before _____, so the Rapture will occur before the _____.

Become a Christian

Many people are looking for God. If you're one of those people, we'd like to share with you that the Bible has what you are seeking. It contains answers to life's vital questions, and—most important—can help you understand how to have a right relationship with God. Here are some selected verses:

God Loves You

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. John 3:16 (NKJV)

But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Romans 5:8 (NKJV)

All Are Sinners

For all have sinned and fall short of the glory of God. Romans 3:23 (NKJV)

As it is written: “There is none righteous, no, not one”. Romans 3:10 (NKJV)

God's Remedy for Sin

For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord. Romans 6:23 (NKJV)

But as many as received Him, to them He gave the right to become children of God, to those who believe in His name. John 1:12 (NKJV)

All May Be Saved Now

Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me. Revelation 3:20(a) (NKJV)

For “whoever calls on the name of the LORD shall be saved.” Romans 10:13 (NKJV)

But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name. John 20:31(NKJV)

Receive Christ as Your Saviour Now

Confessing to God that I am a sinner, and believing that the Lord Jesus Christ died for my sins on the cross and was raised for my justification, I now receive and confess Him as my personal Saviour.

Seeking a Church

After making your decision to receive Christ, we encourage you to prayerfully seek a local Bible-believing church that will assist you in growing as a new Christian.

But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory both now and forever. Amen. II Peter 3:18 (NKJV)

Assurance as a Believer

That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. Romans 10:9 (NKJV)

Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. John 5:24 (NKJV)

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Dr. Lyndon Su's Testimony

I was raised by protestant Christian parents. As I went through the public school system, I began doubting the existence of God when I first encountered Darwin's theory of evolution in high school. It gave an alternative explanation to the origin and diversity of life that did not require God. I thought that if modern theories of the origin of life and evolution were correct, then the Genesis account was just a fairytale and the Bible could not be trusted. As I went to college and then medical school I became an agnostic, convinced that there was no way to be sure God exists. I had mostly secular goals in life: become a physician, go into academic medicine, get a house, raise a family, and earn and save enough to retire comfortably.

However, when my father was diagnosed with pancreatic cancer, I started thinking more seriously about God and whether there was a life hereafter. What will become of my dad after he dies? Will I see him again? Why do we die? But I still had much difficulty in believing in God because of my secular education. Several months before my father past away, still unable to resolve my doubts as to whether there was a God, I asked "God, if you exist, will you prove it to me, because I would really like to know you. But I'm have a hard time believing in you because I was taught to doubt that you exist." A few weeks passed, and while I was waiting for a friend at a Barnes and Noble bookstore, I came upon a book on sale called "The Late Great Planet Earth." The author Hal Lindsey argued that the fulfillment of ancient prophecies in the Bible, especially the destruction of the Jewish nation in 70 AD and it's rebirth as the nation of Israel in 1948, was incontrovertible proof that God exists. Later, I read Isaiah 46:9-10 and realized God was saying the same thing:

"Isa 46:9-10 Remember the former things of old: for I am God, and there is none else; *I am* God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not *yet* done; saying, My counsel shall stand, and I will do all my pleasure"

If omniscience—knowing all things past, present and future—is an attribute of God, and prophecies in the Bible that predict specific events hundreds to thousands of years in advance are a clear demonstration of omniscience, then God exists and the source of the Bible is God. So when I started studying History and the Bible together, I became convinced that the prophetic portion of the Bible is history written in advance by an omniscient being (God). I then studied the Messianic prophecies and came to believe that Jesus, who fulfilled all of the Old Testament prophecies in his life, death and resurrection, is the Son of God sent to die for our sins. And I asked God to forgive me, and believed that He did, based on my faith that His Son's death, burial and resurrection was adequate to pay for my sins.

For 8 years now, the Lord has been giving me a better and deeper understanding of His Word through hundreds of hours of audio and video commentaries and courses from several excellent Bible teachers (Dr. Thomas Constable, Pastor Chuck Smith, Dr. Chuck Missler, Jacob Prasch, Dr. Arnold Fruchtenbaum, Dr. Walter Martin, Dr. David Hocking, to name a few). Through several other gifted Christian teachers, the Lord also revealed to me the deception surrounding modern theories of origin of life and Darwin's theory of evolution. A few years after I was saved, after I studied the Bible and learned more about becoming a disciple of Christ, I decided to commit my life to serving Him.

I left academic medicine with a new outlook, new goals and new desires. One desire is to see other people evangelized and saved, especially those with a similar science-based background like mine. Another desire is to help new Christians grow and strengthened in the Christian faith by Bible study and instruction.