

*How Jesus has and
will fulfill the*

JEWISH FEASTS



**7 Feasts
of Israel**

by Pastor Bruce Edwards

www.bruce-edwards.com

JEWISH FEASTS

*DISCOVER HOW JESUS
FULFILLS ALL THE*

7 FEASTS OF ISRAEL

BY

PASTOR BRUCE R. EDWARDS

Copyright © 2010 **Bruce Edwards**

All Rights Reserved. No part of this publication may be reproduced in any form by any means without prior permission of the copyright owner.

Inquiries Should be Made to the Author.

Every effort has been made to ensure that this book is free from error or omissions. However, the Publisher, the Author, the Editor or their respective employees or agents, shall not accept responsibility for injury, loss or damage occasioned to any person acting or refraining from action as a result of material in this book whether or not such injury, loss or damage is in any way due to any negligent act or omission, breach of duty or default on the part of the Publisher, the Author, the Editor or their respective employees or agents.

Author: Bruce Edwards

Title: Jewish Feasts

ISBN: 979-8-89546-433-5

Editor: Cover Design: © 2010

Page Design: © 2010

CONTENTS

Preface	6
Introduction.....	8
Overview	15
1 - Passover.....	22
2- Feast of Unleavened Bread.....	26
3 - Feast of Firstfruits.....	30
4 - Feast of Weeks (Pentecost)	35
5- Feast of Trumpets.....	41
6- Feast of Atonement (Yom Kippur)	47
7- Feast of Tabernacles.....	55
8- Summary	62

PREFACE

In the intricate tapestry of God's redemptive plan, the 7 Jewish Feasts stand as pillars of divine revelation, marking both the historical and prophetic milestones of God's interaction with humanity. For millennia, these appointed times have not only guided the rhythms of Jewish life but have also unveiled profound truths about the Messiah, Jesus Christ.

As a pastor and teacher for over four decades, I have witnessed firsthand the transformative power of understanding God's appointed feasts. They are not mere relics of ancient tradition but living testimonies embedded in the very fabric of Scripture. They point unmistakably to Jesus—His birth, His sacrifice, His resurrection, and His imminent return in glory.

In this book, "The 7 Jewish Feasts," we embark on a journey through these sacred celebrations, exploring their origins, their meanings, and their fulfillment in Christ. More than a historical study, this is a revelation of God's masterful plan woven into the fabric of time itself. It's a call to rediscover the richness of God's revelation and to anticipate with hope the fulfillment of His promises, both past and future.

Today, as we contemplate the signs of Jesus' return, the significance of these feasts shines brighter

than ever. They are not relics of a bygone era but prophetic signposts pointing toward the culmination of God's redemptive work. It's time to delve deep into the wisdom encoded in the calendar God ordained for His people—because in understanding these feasts, we unlock profound insights into His divine agenda and our role in His eternal plan.

Join me on this exploration of the 7 Jewish Feasts, where history meets prophecy, tradition meets truth, and faith meets fulfillment. Together, let's uncover the timeless relevance of God's appointed times and allow His Word to illuminate our hearts and minds afresh.

May this journey deepen your faith, broaden your understanding, and inspire you to live expectantly in the light of God's eternal promises.

Blessings,

Pastor Bruce

INTRODUCTION

The most comprehensive record of how the Israelites were commanded by God to observe the seven Jewish Feasts over a period of seven months is found in Leviticus 23. They are called the **“Feasts of the LORD.”**

Leviticus 23ff

*“And the LORD spoke to Moses, saying, ² “Speak to the children of Israel, and say to them: **‘The feasts of the LORD,** which you shall proclaim to be holy convocations, these are My feasts.³ ‘Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the LORD in all your dwellings. ⁴ ‘These are the feasts of the LORD, holy convocations which you shall proclaim at their appointed times.*

1. **The Passover**

⁵ *On the fourteenth day of the first month at twilight is the LORD’s Passover.*

2. Unleavened Bread

⁶ And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread. ⁷ On the first day you shall have a holy convocation; you shall do no ^[a]customary work on it. ⁸ But you shall offer an offering made by fire to the LORD for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it. ’ ”

3. *The Feast of Firstfruits*

⁹ And the LORD spoke to Moses, saying, ¹⁰ “Speak to the children of Israel, and say to them: ‘When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. ¹¹ He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it. ¹² And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the LORD. ¹³ Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the LORD, for a ^[b]sweet aroma; and its drink offering shall be of wine, one-fourth of a hin. ¹⁴ You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it shall be

a statute forever throughout your generations in all your dwellings.

4. The Feast of Weeks

¹⁵ *‘And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. ¹⁶ Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD. ¹⁷ You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. They are the firstfruits to the LORD. ¹⁸ And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams. They shall be as a burnt offering to the LORD, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the LORD. ¹⁹ Then you shall sacrifice one kid of the goats as a sin offering, and two male lambs of the first year as a sacrifice of a peace offering. ²⁰ The priest shall wave them with the bread of the firstfruits as a wave offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest. ²¹ And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations.*

²² *‘When you reap the harvest of your land, you shall not wholly reap the corners of your field when you reap, nor shall you gather any gleanings from your harvest. You shall leave them for the poor and for the stranger: I am the LORD your God.’”*

5. The Feast of Trumpets

²³ *Then the LORD spoke to Moses, saying,*
²⁴ *“Speak to the children of Israel, saying: ‘In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation. ²⁵ You shall do no customary work on it; and you shall offer an offering made by fire to the LORD.’”*

6. The Day of Atonement

²⁶ *And the LORD spoke to Moses, saying: ²⁷ “Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the LORD. ²⁸ And you shall do no work on that same day, for it is the Day of Atonement, to make atonement for you before the LORD your God. ²⁹ For any person who is not afflicted in soul on that same day shall be cut off from his people. ³⁰ And any person who does any work on that same day, that person I will destroy*

from among his people. ³¹ You shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. ³² It shall be to you a sabbath of solemn rest, and you shall ^[c]afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall ^[d]celebrate your sabbath.”

7. The Feast of Tabernacles

³³ Then the LORD spoke to Moses, saying, ³⁴ “Speak to the children of Israel, saying: ‘The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the LORD. ³⁵ On the first day there shall be a holy convocation. You shall do no customary work on it. ³⁶ For seven days you shall offer an offering made by fire to the LORD. On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the LORD. It is a sacred^[e] assembly, and you shall do no customary work on it.

³⁷ ‘These are the feasts of the LORD which you shall proclaim to be holy convocations, to offer an offering made by fire to the LORD, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day— ³⁸ besides the Sabbaths of the LORD, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to the LORD.

³⁹ *‘Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the LORD for seven days; on the first day there shall be a sabbath-rest, and on the eighth day a sabbath-rest. ⁴⁰ And you shall take for yourselves on the first day the ^[f]fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for seven days. ⁴¹ You shall keep it as a feast to the LORD for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month. ⁴² You shall dwell in ^[g]booths for seven days. All who are native Israelites shall dwell in booths, ⁴³ that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God.’”*

⁴⁴ *So Moses declared to the children of Israel the feasts of the LORD.*

Even though we, as Christians, do not celebrate the Jewish Holiday Feasts, they are still very significant. It's important for us to have a good understanding of what they are and how Jesus has fulfilled 4 of them and how He will in the future fulfill the last three.

We are going to explain each of these 7 feasts and their significance to the timeline of God and to us as Christians today. I pray this study will be a blessing to you.

OVERVIEW

God gave the children of Israel 7 very special and significant Feasts to celebrate every year. Through these feasts the Jewish people remembered their history, their faith, and the blessings of God. However, the Jewish people were totally unaware of how each of the feasts were also prophetic in nature. Each feast points in a unique way to some aspect of the life and work of the promised Messiah. Jesus has fulfilled 4 of the feasts and will in the future fulfill the other three.

The 7 feasts were given by the Lord to Moses and the description of each is recorded in the Old Testament book of Leviticus. Verse 1 and 2 says, “*And the LORD spoke to Moses, saying, ² ‘Speak to the children of Israel, and say to them: ‘The feasts of the LORD, which you shall proclaim to be holy convocations, these are My feasts.’*”

What we refer to as the “Jewish Feasts” are actually the “*Feast of the Lord*”. In fact, God Himself described them in these simple terms: “*These are my feasts*”. God did give His festivals specifically to the Jewish people as

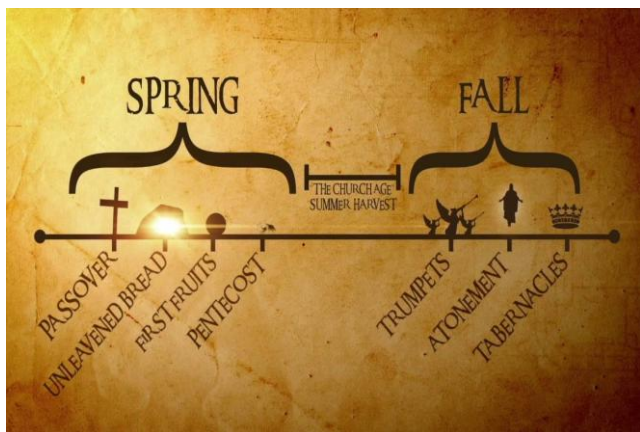
a part of the Sinai covenant, however he clearly intended for them to be understood by all of His children,

including those non-Jews who would believe upon Him through Jesus, the Messiah and the Savior of the world. It is my prayer this small book will help us better understand the significance of the Jewish Feasts.

God instructed the Jewish people to celebrate all 7 feasts every year at a specific time – 4 in the spring and 3 in the fall. The timing of each feast is based on the lunar calendar. The lunar calendar is based on the phases of the moon instead of the earths rotating around the sun. (the solar calendar) Each month starts with the new moon – a new moon appears every 29.5 days. This is why Resurrection Sunday is a different day each year on our Gregorian Calendar. *(for more information on the lunar calendar refer to appendix)*

God used “visual aids” like the feasts to help the Jewish people learn about God. The rituals and ceremonies in the Old Testament were given to help teach the people how to know God and walk with Him on a daily basis.

They also are types and shadows that help prepare the way for the coming Messiah – Jesus. Jesus has already fulfilled the first 4 feasts in His first coming, those celebrated in the Spring. Jesus will fulfill the last three, those celebrated in the fall upon His second coming. This chart shows the 7 feasts.



Leviticus 23:3ff describes each feast and when it is to be celebrated;

- 1) The Passover – vs. 5,
- 2) Feast of Unleavened Bread – vs 6,
- 3) Feast of First Fruits – vs. 10,
- 4) Feast of Weeks (Pentecost) – vs. 15
- 5) Feast of Trumpets – vs. 24,
- 6) Day of Atonement – vs. 27 , and
- 7) Feast of Tabernacles – vs. 34.

Every feast serves the purpose of a historical memorial and a prophetic picture. Historically, these feasts commemorate the work of God on behalf of Israel;

- The **Passover** - commemorates the death of the first born of Egypt but not Israel

- The **Feast of Unleavened Bread** - memorializes the Exodus journey in haste eating unleavened bread
- The **Feast of First Fruits** - commemorates the bounty of the provision of the Lord in the Spring harvest, etc.
- The **Feast of Weeks** (Pentecost) - commemorates the giving of the Law at Sinai 50 days after crossing the Red Sea

Prophetically the feasts also look forward to a spiritual fulfillment by Christ. The first 4 were fulfilled at Jesus first coming;

- The **Passover** – pictures the Death of Jesus. Jesus is the Passover Lamb sacrificed on the 14th of Nisan
- The **Feast of Unleavened Bread** – picture the Burial of Jesus. Jesus leads us away from sin and to the Father (i.e., our Exodus), and He's our Bread of Life who removes our sin (i.e., unleavened bread)
- The **Feast of First Fruits** – pictures the Resurrection of Jesus. And Jesus is the first fruits of the resurrection, our bountiful provision, who rose from the dead on the day of First Fruits.

While the first four Festivals occur in close proximity,

an entire season passes before the Fall Feasts begin. This long period – pictures the Church age that we now live in.

The last three feasts are celebrated in the fall season and are yet to be fulfilled so they remain prophetic in nature.

- **Feast of the Trumpets** – pictures the Rapture of the Church
- **Feast of Atonement** – pictures the Second Coming of Jesus Christ
- **Feast of Tabernacles** – pictures the Millennial Reign of Jesus Christ

The final three feasts are also known as Rosh HaShanah (Feast of the Trumpets), Yom Kippur (Feast of Atonement), and Sukkot (Feast of Tabernacles).

An interesting fact: The feasts of Passover and Tabernacles are the first and the last on the Jewish calendar and they are the only two that will be celebrated in the Millennial Kingdom -

- The Passover will continue to picture Christ's atoning death, which is still a message that has relevance for sinners in the millennium.
- And the Feast of Tabernacles which pictures God

dwelling with His people in the Kingdom, which obviously will be very relevant at that time.

The feasts that occur between the first and last feast, all relate to events that take place between Jesus dying on the cross and His return to set up His Kingdom on earth. They include -

- The resurrection of Jesus, the giving of the Law, the rapture of the church, the destruction of the Tribulation, etc.
- These are events that no longer have meaning in the Kingdom
- Therefore, it makes sense that in the Kingdom we only remember the two feasts connected to the Kingdom
- The first explains how you enter into the rest of God and the second pictures how that rest will be experienced

In the follow pages you will find a brief description of each feast, why it is celebrated, when it is celebrated, and how the feast is connected to Jesus.

THE SEVEN FEASTS OF THE LORD

THE SPRING FEASTS

these were fulfilled Jesus first coming

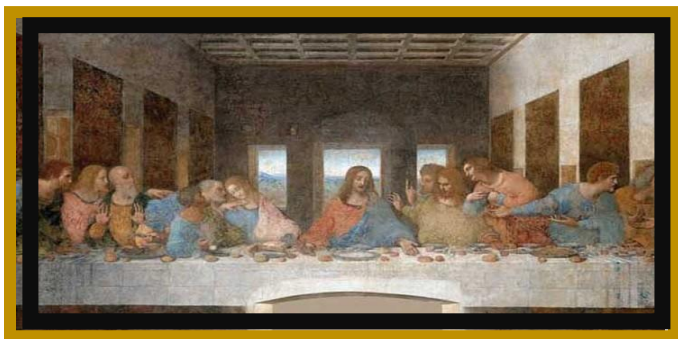
THE CHURCH AGE

THE FALL FEASTS

to be fulfilled Jesus second coming

NAME OF FEAST	PASSOVER	UNLEAVENED BREAD	FIRST FRUITS	WEEKS		TRUMPETS	ATONEMENT	TABERNACLES
TIME OF CELEBRATION	1ST MONTH - 1st day Nisan (March-April)	1ST MONTH - 15th day Nisan (March-April)	1ST MONTH - 2nd day Nisan (March-April)	3RD MONTH - 6th day of Sivan (about June)	<div> <div>3 MONTHS</div> <div> <div>←</div> <div>→</div> </div> </div>	7TH MONTH - 1st day Tishri (Sept.-October)	7TH MONTH - 10th day Tishri (Sept.-October)	7TH MONTH - 15th day Tishri (Sept.-October)
CHRISTIAN EVENT	CRUCIFIXION OF JESUS	BURIAL OF JESUS	RESURRECTION OF JESUS	HOLY SPIRIT SENT		GATHERING OF THE CHURCH	SECOND COMING	EARTHLY KINGDOM
KEY CONCEPT	JUSTIFICATION	SANCTIFICATION	GLORIFICATION	POWER FOR CHURCH		RAPTURE	JEWISH NATION	Millineum
JEWISH SIGNIFICANCE	GOD'S DELIVERANCE DEATH ANGEL	EXODUS OUT OF EGYPT BONDAGE	FIRST PART EARLY HARVEST	FIRST PART OF SUMMER HARVEST		BEGINNING JEWISH NEW YEAR	ANNUAL CLEANSING OF SIN	PROTECTION PROVISION IN WILDERNESS
STATUS	FULFILLED	FULFILLED	FULFILLED	FULFILLED		FUTURE	FUTURE	FUTURE
OTHER NAMES	PESAH	HAG HA-MATZOT MATZA	YOM HABIKURIM	PENECOST SHAVOUT		ROSH HASHANA YOM TERUAH	YOM KIPPUR	SUKKOTH BOOTHS TENTS

1. PASSOVER



WHAT

Passover is the first of the 7 Jewish Feasts. It is a celebration to commemorate how God spared the lives of the Jewish people when He struck down the first born of Egypt

Passover is a translation of the Hebrew word **Pesach**, which means to “skip” or “jump.” It refers to the 10th plague, during which the angel of death skipped over the homes of the Jewish people in Egypt, and spared their firstborn males, while killing the firstborn males in the Egyptian homes,”

The story of Passover is told in the Book of Exodus. The Children of Israel had been slaves in Egypt for 210 years. God promised he would release them from slavery, but not before Pharaoh had refused their release and experienced ten plagues that came upon Egypt to demonstrate the power of God. (Exodus 3: 19-20)

The Tenth Plague was the “death angel”. It went from house to house causing the death of every first-born son. However, it would “PASSOVER” the homes of the Israelites who followed very specific instructions:

- Each household was to take an unblemished, male lamb, look after it, and slaughter it at twilight four days later.
- Blood from the lamb was to be brushed on the door frames. This would tell the avenging angel that it was an Israelite home and to 'pass over'.
- Then the families were to roast the lamb and eat it with bitter herbs and unleavened bread. Every bit of the lamb had to be eaten and any remaining bones burned.

At midnight every Egyptian firstborn - from the firstborn of Pharaoh to the firstborn of the prisoner in his cell - and even of the livestock - was struck down by the angel, but every place the blood of the lamb had been applied the angel PASSED OVER. Pharaoh finally

summoned Moses and ordered him to get his people out of Egypt *immediately*.

WHEN

The Passover is celebrated in the spring **on the fourteenth day of the first month (lunar) at twilight. (Leviticus 23:5)** Since the date is set by the lunar calendar the actual day of Passover changes each year. However, it always occurs during the Hebrew month of Nisan.

The Feast of Unleavened Bread is often mistaken for Passover. Passover however, is only one 24 hour period while the Feast of Unleavened Bread lasts for another seven days. (this is the next Jewish feast we will cover) The Passover is celebrated for only one 24 hour period while Feast of Unleavened Bread lasts for seven days.

WHY

Passover serves not only as a reminder of God's faithfulness to the people of God, but it points to the Lamb of God, the Messiah, who served as the once-for-all sacrifice for sin. This is why God commanded the Jewish people to observe the Feast of Passover from

generation to generation.

Passover thus reminds us of God's faithfulness in not only delivering His chosen people from bondage in Egypt but also of His delivering us from our sins by sending the Lamb of God, Jesus the Messiah.


CONNECTION WITH JESUS

Jesus fulfilled this feast both symbolically and quite literally. Just as the destroyer "passed over" every home protected by the blood of the lamb, so God will "pass over", or not execute judgment on every believer protected by the blood of the lamb of Jesus.

The main ritual of Passover is the seder meal which involves the re-telling of the Exodus through stories and song and the consumption of ritual foods, including matzah and maror (bitter herbs).

This feast is the perfect celebration of our Savior whose body was broken for our sins.

2. UNLEAVENED BREAD



THE
FEAST OF
UNLEAVENED BREAD

WHAT

The Feast of Unleavened Bread is a seven-day festival which begins the next night after Passover. As was mentioned before it is often mistaken for Passover. Passover however is only one 24 hour period while Feast of Unleavened Bread lasts for seven days.

On the evening after Passover God told the Hebrew people exiting Egypt not to allow their bread to rise, but to grab everything and leave. God said "***Don't even let any leavening touch the dough. Just bake it and go.***"

In their haste they grabbed the necessities and fled toward the land God was preparing for them. While the theme of the Feast of Passover is deliverance from the judgment of the Egyptians, the theme of the Feast of Unleavened Bread is deliverance out of Egypt.

God then told them that in the future they were to commemorate this feast by getting all yeast out of the house for seven days. The removal of the leaven represented their separation from the Egyptians, the world.

This feast along with Passover was instituted as the first two feasts for Israel; they were a reminder of Israel's redemption story. They were to be passed from generation to generations for the ages to come.

WHEN

The Feast of Unleavened Bread is observed in the early spring, beginning on the 15th day of the Hebrew month of Nisan which is in March or April on our calendar. Messianic Jews understand this day to be Friday of Christ's passion week, and that He was crucified on Thursday, which was Passover.

The Passover meal was eaten in the evening, and after

6:00 p.m. the time at which the day changes. Because the Feast of Unleavened Bread is also a high Sabbath day (John 19:31), two Sabbaths occurred back-to-back: Friday, the high Sabbath of the Feast of Unleavened Bread, and Saturday, the regular Sabbath.

John 19:31 says, “Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away.” Thus, Christ was in the grave for three days—Thursday, Friday, and Saturday—with His resurrection coming on Sunday.

WHY

The Feast Unleavened Bread was to remind Israel of the speed of their Egyptian deliverance. When the Lord passed over the land of Egypt, all the first born died, except for the house of Israel, where the blood of the lamb marked the door posts and lintel. Pharaoh was outraged and demanded Israel leave Egypt at once; Israel did not have time to wait for the bread to rise before they baked it (Exodus 12:31-37).

Abstaining from leavened bread for seven days is symbolic of God's people separating themselves from sin and turning towards a holy relationship with him. While the theme of the Feast of Passover is deliverance from the judgment of the Egyptians the theme of the Feast of Unleavened Bread is deliverance out of Egypt.

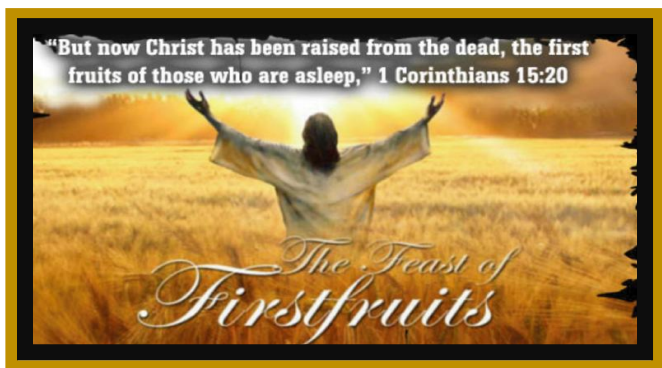
CONNECTION WITH JESUS

Just like Passover, Jesus Christ is the central focus of the Days of Unleavened Bread. Its main focus is on Christ as our Deliverer, our Savior.

The feast of unleavened bread points to Jesus as the bread from heaven that was without sin. The unleavened bread speaks of the total sinlessness of Jesus Christ. He was the perfect sacrifice for our sins. Christ fulfilled this feast by bringing us to salvation, cleansing us from sin, and separating us from the world. The Feast of Unleavened Bread, then, represents our ongoing sanctification in Christ as new creations.

Passover and Unleavened Bread together picture the sacrificial, substitutionary death of Jesus – the Lamb of God who takes away the sin of the world – and the burial of His body, which God the Father raised on the third day before it decayed. The resurrection, as we'll see in next, is pictured in the Feast of Firstfruits.

3. FIRST FRUITS



WHAT

The Feast of Firstfruits celebrates the provision of the Lord in the Spring harvest. God wanted a special feast during which the Jews would acknowledge the abundance of the land He gave them.

The Israelites were to bring the early crops of their spring planting (first fruits) to the priest at the Temple to be waved before the Lord on their behalf. The people were acknowledging the Lord's blessing with this action.

They were also to bring a lamb of the first year, without blemish, a grain offering with oil and a drink offering of wine. The people were forbidden to eat of the crops until the “First Fruits” were celebrated. They were to eat of their stores from the previous years.

The term First-Fruits means that there is more to come. When the priest waved the sheaves of the barley harvest before the Lord as the First-Fruits he was thanking God for the abundant harvest that they were about to have. The first-fruits were the first, the very first of the harvest, as it was only the beginning of the abundance of the harvest that was about to follow. Also, this marked the beginning of the counting of Weeks and thus is also known as the *Sefirat Ha-Omer* (Counting of the Measure)._

WHEN

The Feast of First Fruits is always the Sunday after the Sabbath after Passover. Unleavened Bread begins on Passover and lasts seven days, so First Fruits comes before Unleavened Bread ends.

The year the Lord was crucified, Passover fell on a Thursday. Three days and three nights later it was Sunday morning, the Feast of First Fruits.

For hundreds of years the Sunday morning after Passover was known to Christians as Resurrection Morning. However, eventually the Western Church decided to change the date to the first Sunday after the first full moon after the spring equinox and it was soon referred to as Easter Sunday. As a result the feast of firstfruits became disconnected from Passover by as much as several weeks.

The adoption of the Gregorian calendar (the one we use in the west today) in 1752 did nothing to correct this disconnect, and since the Eastern or Orthodox Church stuck with the earlier Julian calendar, we now have two dates for Easter in most years.

WHY

The purpose of Firstfruits is to demonstrate to man that God is owner of all our wealth. He gives us the ability to attain success by returning to the Lord the “first” of our produce. It declares God as our source. God declared that the firstfruits on the land was His, including the firstborn of livestock. Even the Donkey was required to be redeemed. (Ex. 22:29, 23:19, 34:26, Dt. 18:4, 26:2)

The Israelites by giving God their firstfruits acknowledged that all good things come from God and that everything belongs to God. Giving the firstfruits was also a way of expressing trust in God's provision; just as He provided the firstfruits, so He would provide the rest of the crops that were needed.

The Feast of Firstfruits was instituted when the nation of Israel was still wandering, without land or crops. It was observed in faith that God would lead the people to the land He had promised.

CONNECTION WITH JESUS

Jesus called himself the "Bread of life" come down from Heaven (John 6:51), John the Baptist called Him the Lamb of God, Paul called him the First Fruits of the resurrection (I Cor. 15:20,23). Jesus became our sacrifice, he was buried and resurrected like we will one day be. The death, burial and resurrection of Jesus are pictured in the first three feasts in the month of Nisan.

Jesus fulfilled the Feast of Firstfruits by being resurrected on the day of the feast. Jesus is the first fruits

of the resurrection. Jesus died on a cross for our sins, but He rose again as the First Fruits of those who are asleep! (1 Corinthians 15:20) “Those who are asleep” are believers who will be resurrected at the rapture! Jesus was the First Fruit, but we will be like Him in resurrection!

4. WEEKS

(PENTECOST)

Feast of Weeks

SHAVUOT / PENTACOST

WHAT

The Feast of Weeks is the same feast the disciples observed in the New Testament, known as the Feast of Pentecost. At the first Feast of Weeks, God provided the law.

God had given the children of Israel freedom from bondage and slavery, so He then gave them the law to guide them in living. It should be noted that God gave them freedom, salvation from slavery, before He gave them the law. Keeping the law was not a condition for receiving their freedom; it was a response to God's grace

in setting them free. At Sinai on that first Shavuot or the Feast of Weeks, or later, Pentecost, God created a nation set apart for Himself.

The Feast of Weeks is also known as “Shavout” which in Hebrew means - weeks. The biblical celebration of this feast was that two loaves of leaven bread were placed on a single sheet and waved before the Lord. They were waved but not actually offered on the altar (Leviticus 2:12).

This was very unusual because it is the only feast where leaven is permitted as an offering. The loaves were baked with leaven to represent sinful man. So, then the Israelites as sinners would be making the offering of the leavened bread as being representative of them.

WHEN

God gave very specific directions for counting the proper number of days until the Feast of Weeks or Pentecost. Pentecost is a Greek word meaning 50 because this feast came 50 days (49 days or 7 WEEKS plus one day) after the Feast of Firstfruits.

They call this “the counting of the omer,” The wheat

crop is in the ripening process. By the end of the omer count, the crop is ready for harvest, and the firstfruits of the wheat crop can be brought to the temple for Pentecost on the fiftieth day.

WHY

The Feast of Weeks is a remembrance of the giving of the law at Mount Sinai. The seventh day after Passover, according to tradition, reminds the Jews of the crossing of the Red Sea. The counting of the omer is regarded as a remembrance of the intervening days between the exodus from Egypt and the revelation at Sinai. That is why the Feast of Weeks became known as the anniversary of God's appearance at Mount Sinai.

CONNECTION WITH JESUS

While the feasts of Passover and Un-leavened Bread - point to Christ's death and burial and the Feast of First fruits points to His resurrection; the Feast of Weeks - Pentecost points to the Church.

The following four sentences say exactly the same thing.

- *And when the day of **Pentecost** was fully come, Acts 2:1*
- *And when the day of **50** was fully come, Acts 2:1*
- *And when the day of **Shavout** was fully come, Acts 2:1*
- *And when the day of **Weeks** was fully come, Acts 2:1*

After the Feast of First Fruits which is the resurrection, Jesus told His Disciples to wait for the next feast. “***And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.***” Luke 24:49

The promise of the Father is the Holy Spirit, so on the day of Pentecost the Holy Spirit was poured out the Church began as Jesus had said. “***And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts 2:1-4***

Shavuot and Pentecost are synonymous. Shavuot is associated with God giving the Torah, the birth of Judaism. Pentecost is associated with God giving the Holy Spirit, the birth of the church.

At the first Feast of Pentecost in the New Testament, God provided His Holy Spirit for guidance. The Feast of Weeks/Pentecost celebrates God's provisions for life.

Summary of the 4 Spring Feasts

- 1. The Feast of Passover was fulfilled by the death of the Messiah.*
- 2. The Feast of Unleavened Bread was fulfilled by the righteous character and sinlessness of His blood-offering upon His death.*
- 3. The Feast of Firstfruits was fulfilled by the Resurrection of the Messiah.*
- 4. The Feast of Weeks was fulfilled by the birth of the Church. This is the last of the Spring Feasts. Jesus has fulfilled all four of the Spring feasts next are the fall feasts which are yet to be fulfilled.*

THE CHURCH AGE

Leviticus 23:22 - *“When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Leave them for the poor and the alien. I am the LORD your God.”*

Verse 21 is about the feast of Pentecost and verse 23 is about the next feast, the feast of trumpets. Since all of this chapter is prophetic in nature, verse 22 must be too.

God has put this seemingly obscure verse in this strategic place right between Pentecost and Trumpets because He was indicating what He was going to do between the fulfillment of these two feasts.

Between the spring and fall feasts there is a gap of over three months. Prophetically, this gap speaks of the Church age that began at Pentecost and will conclude at Trumpets. So, what does God do during this time? He remembers the poor and alien (foreigner /stranger) by sending His word to the far ends of the earth so that the Gentiles can be saved. Now that age still continues today. It is the age of grace and shall continue until the day when trumpet sounds. Let's have a look at this exciting and important feast.

5. TRUMPETS



WHAT

The Feast of Trumpets is the first of the fall feasts. Just as the first four feasts were fulfilled precisely by the Lord Jesus Christ, the remaining three feasts will be fulfilled by Christ in the same precise way . . . on the very days of the Jewish Feasts.

The celebration of Trumpets is simple. The priest would sound the shofar, a ram's-horn trumpet, in synagogues to call field workers to stop harvesting and to "rest" and to come and worship in the Temple.

This feast was a call to stop work and remember the Lord. They were to remember and memorialize with the blowing of trumpets and sacrifice for what God had done for them. Israel was to keep the day as a Sabbath day of rest. They were to present a fire offering to the Lord and throughout the day, the Israelites could hear the sound of a trumpet or shofar, hence the name Feast of Trumpets.

The word "trumpet" is a translation from the Hebrew word "Shofar". A **shofar** is a ram's horn that is used like a trumpet and is found in the Bible about 70 times. The trumpets element of this unique feast is extremely important. Essentially, there are two types of trumpets mentioned in the Bible and used on the Feast of Trumpets: the ram's horn and the silver trumpets.

Trumpets are used in Scripture for many occasions and purposes: a call to assembly; a command for Israel to move out; a call to war; preparation for an announcement; a warning of judgement to come; and a call to celebration and worship.

Only once in scripture is it recorded that the Feast of Trumpets was celebrated. After Israel returned from the Babylonian captivity the Temple altar was rebuilt. During this time, on the first day of the seventh month, Ezra read from the law; and the people celebrated the feasts of the seventh month. (Ezra 3:1-6, Neh. 7:73-8:13)

Today the common Jewish term used for this feast is - ***Rosh Hashanah***. The term Rosh Hashanah was not applied to this feast until the 2nd Century A.D. with the Temple destroyed and the Jewish people scattered after the Roman destruction of Jerusalem observation of the day had to be changed. *Rosh Hashanah* means “the head of the year” and marks the beginning of the Jewish New Year. However, biblically, the feast has absolutely nothing to do with the beginning of the year.

WHEN

The Feast of Trumpets takes place on the first day of the month of Tishri, the seventh month on the Hebrew calendar. This corresponds to mid-September to early October of our calendar. The Bible calls for a one day holiday, however today the Jewish people celebrate it as a 2-day feast.

WHY

The Feast of Trumpets was a time when the Israelites were to remember what God had done for them. The trumpet blasts were to be reminders of God's wonderful works in the past; God's descent on Mt. Sinai to give the Torah to Moses, reminder of the *shofarot* (or ram's horns) blown by Joshua and the Israelites at Jericho (Joshua 6); and reminder of the ram that Abraham sacrificed in place of his son Isaac (Gen. 22).

The Feast of Trumpets were also an outward expression of the feeling of anticipation they had. The Lord had shown himself to Moses at Mount Sinai, and the people anticipated the Lord showing himself again. So, while the feast provided a time to remember God's wonderful works in the past, this feast also pointed to the future.

Every year, at the Feast of Trumpets, those same-sounding trumpet blasts reminded Israel that they were a people under covenant; a nation who had accepted the responsibilities of being God's people. By doing so, the nation also prepared herself for the Day of Atonement which will cover next.

CONNECTION WITH JESUS

Jesus will fulfill the Feast of Trumpets and it will most likely happen at the catching away of the church. The Feast of Trumpets will be an event that marks the end of the Church Age and the start of a brief but traumatic time upon earth (Daniel's Week 70 – Jacob's Trouble).

The apostle Paul tells us in 1 Corinthians 15:51-52, *"Listen, I tell you a mystery: We will not all sleep, but we will all be changed-- in a flash, in the twinkling of an eye, **at the last trumpet**. For the trumpet will sound, the dead will be raised imperishable, and we will be changed."*

The last trump was a phrase known at the time that spoke of the last trumpet that occurred at the feast of Trumpets. There are actually 100 trumpet blasts blown during the Feast of Trumpets. They include different kinds of trumpet blasts and they have different names and descriptions associated with them. It's the last trump that is significant.

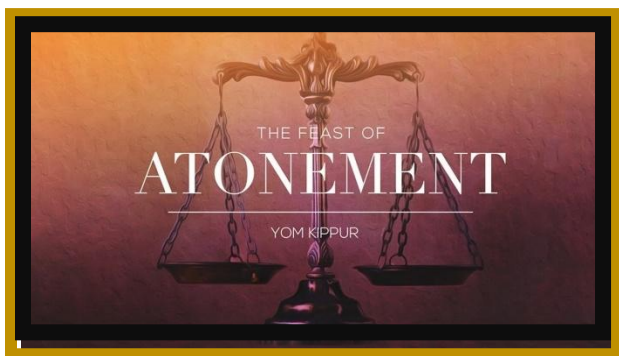
When some hear or read the phrase "the last trump," they immediately assume that it is somewhere in the middle or at the end of the Tribulation, when, in fact,

“the last trump” occurs every year when the Feast of Trumpets is celebrated.

The last trump is a direct reference to the last trump of the Feast of Trumpets. It is not the last time that a trumpet will ever be blown. It is specifically referring to the last trumpet blast of the Feast of Trumpets which is celebrated every year.

The blowing of the heavenly trumpet at this appointed time will be a call for the entire, true, bride of Christ to assemble together. That place of gathering, according to 1 Thes 4, will be in the air! This will include all the church. The dead in Christ will rise first and then we which are alive will meet them in the air.

6. ATONEMENT



WHAT

The second of the Fall Feasts is called Yom Kippur- The Day of Atonement. Of all the Jewish festivals this was the most solemn. This was the day when the entire years sins for the whole nation were 'atoned' for or 'covered' through a blood sacrifice.

The High Priest would carry the blood of the bull and goat through the veil and into the Most Holy Place in the Tabernacle- the Holy of Holies on this day. The High Priest of the Israelites would then pour the blood onto

the altar over the Ark of the Covenant and, in doing so, make atonement for the children of Israel (Lev. 17:11).

The priest would cast lots between two goats - one goat was condemned as a sin sacrifice for the nation, and the remaining goat was called the scapegoat.

The sacrificial goat was killed as a sin offering for the nation. Its blood was then added by the high priest to the blood already sprinkled inside the Holy of Holies. With this act, he atoned even for the Holy Place.

Then the high priest would place his hands on the head of the live goat and confess the sins of the whole nation before the altar of burnt offering. Finally, he would give the live goat to an appointed person who carried it outside the camp and set it free into the wilderness. Symbolically, the "scapegoat" would carry away the sins of the people.

WHEN

The Day of Atonement occurs once a year on the tenth day of Tishri, the seventh month of the Hebrew calendar. This means it always occurs between 14th September and 14th October in the Western calendar.

It is considered the date on which Moses returned from Mount Sinai after forty-days of praying for the sins of the Israelites to be forgiven. On his return, the Israelites were granted atonement for the sin of worshipping the Golden Calf.

WHY

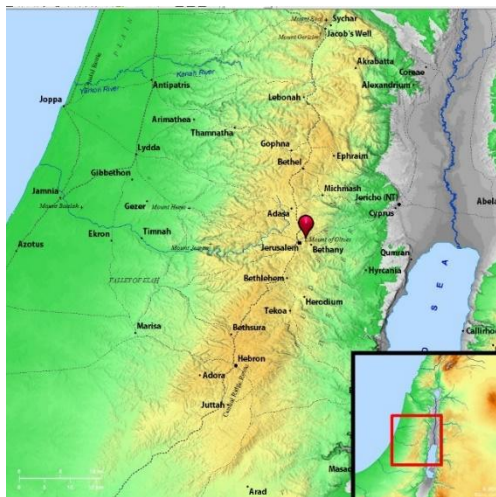
The Day of Atonement was a yearly feast instituted by God to completely cover (pay the penalty) for all the sins of the people of Israel. It laid the foundation for God to forgive the people of any sins committed since the previous year's feast.

Thus, the Day of Atonement was a yearly reminder that all of Israel's daily, weekly, and monthly ritual sacrifices and offerings were not sufficient to permanently atone for sin. The purpose of the sacrifice was to repair the broken relationship between humans and God by covering the sins of the people.

CONNECTION WITH JESUS

The Day of Atonement will ultimately be fulfilled, when all of Israel is saved as Christ returns to punish the enemies of God and trample the Antichrist and his armies that are surrounding Jerusalem. This will be at

the end of the tribulation. It will be the second coming of Jesus as He actually returns to earth and His feet touch the Mount of Olives.



Zechariah 14:4,
*“On that day
 his feet will
 stand on the
 Mount of
 Olives, east of
 Jerusalem, and
 the Mount of
 Olives will be
 split in two
 from east to
 west, forming a
 great valley,*

with half of the mountain moving north and half moving south.”

The Feast of Atonement has a trumpet blast similar to the Last Trump of the Feast of Trumpets that occurs at the rapture to awaken the dead and assemble the believers together in the air to meet the Lord.

The Day of Atonement trumpet blast is known as the 'great trump' (Shofar HaGadol). It will signal for the remaining Jews scattered around the world to regather.

They will be brought back to Jerusalem to worship the Lord.

Isaiah 27:12-13, *“In that day the LORD will thresh from the flowing Euphrates to the Wadi of Egypt, and you, O Israelites, will be gathered up one by one. And in that day a great trumpet will sound. Those who were perishing in Assyria and those who were exiled in Egypt will come and worship the LORD on the holy mountain in Jerusalem.”*

This great day of victory or In-Gathering of Israel was prophesied by the Prophet Ezekiel — *“Therefore, say unto the house of Israel . . . I will take you from among the nations and gather you out of all countries and bring you into your own land.”* Ezekiel 36:22, 24

While Jesus will ultimately fulfill the Day of Atonement at His second coming, particularly in the fulfilling of God’s covenant with Israel, He also fulfilled part this feast at His first coming in that -

Jesus is our high priest. His offering was not that of bulls or goats. It was Himself. Jesus was the fulfillment of both goats. Jesus was the sacrifice for the sins of the people. Just as the blood from this goat was used to cleanse the Holy Place, so it was Jesus' blood that cleansed the heavenly sanctuary. The New Testament is

clear on this. In contrasting the old sacrifices with that of Jesus.

The second goat, the scapegoat, shows how Jesus was the one who had all the sins of the people transferred onto Him. And just as those sins were sent away with the sending out of the scapegoat, so Jesus has taken them away completely, never to be seen or addressed again. Thus, both the high priest and the goats find their fulfillment in the person of the Lord Jesus.

The book of Hebrews chapters 8 through 10 beautifully explain how Jesus Christ became our High Priest the day He suffered and died on the cross of Calvary and entered heaven (the Holy of Holies), once and for all, not by the blood of sacrificial animals, but by his own precious blood on the cross. Christ himself was the atoning sacrifice for our sins; thus, he secured for us eternal redemption. As believers, we accept the sacrifice of Jesus Christ as the fulfillment of Yom Kippur, the full and final atonement for sin. Through the death and shed blood of Jesus, we are forgiven once and for all! Praise God!

There is also a prophetic aspect of this feast that has yet to be fulfilled – the turning of the Jewish people to their Messiah (Zech. 12:10). When He returns, He will lift the

veil from their eyes! The book of Revelation foretells this glorious event: “***Behold, He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So, it is to be. Amen***” (Rev. 1:7). The New Testament foretells of this same event in Romans 11:26, which states that at Messiah’s return “***all Israel will be saved.***”

Looking forward this day is again going to be the holiest and most solemn in its future fulfillment for it shall be fulfilled at the most awesome of days - the glorious second coming of Jesus Christ! It will mark the end of the tribulation – the days of awe – the time of Jacobs trouble. as Christ comes with His blood-bought saints to defeat His enemies at the Battle of Armageddon. This is when He gathers the dispersed people of Israel to Himself He will lift the veil from their eyes

Ezekiel’s vision of the Valley of Dry Bones is a detailed promise of Messiah’s victory for His chosen nation, Israel. The nation so “*dry*” (and dead) shall be given new life . . . and the Lord Himself will regather them to their promised home . . . “***Son of man, these bones are the whole house of Israel; behold, they say, our bones are dried, and our hope is lost; we are cut off on our part. Therefore, prophecy and say unto them, thus saith the Lord God; Behold, O My people, I will***

open your graves, and cause you to come up of out of your graves, and bring you into the land of Israel.”

The Day of Atonement is destined to be a global event remembered forever by all humanity.

7. TABERNACLES



WHAT

We come now to the last of the seven feasts - the feast of tabernacles. It is the third and last of the fall feasts. The Feast of Tabernacles is an eight day festival that begins at sundown on the first day of the feast. This feast is filled with joy and celebration and stands in stark contrast to the solemn day of Atonement and the days of Awe that proceeded it.

It is mentioned multiple times in Scripture, sometimes called the Feast of the Ingathering, the Feast to the Lord,

or the Feast of Booths Jewish males were commanded to go to Jerusalem, it was also the time when they brought their tithes and offerings to the Temple

So many people descended on the city they all lived in temporary shelters or booths as part of the requirements of the feast. During the eight-day period, so many sacrifices were made that it required all twenty-four divisions of priests to be present to assist in the sacrificial duties.

On each day of the feast they were to offer an “offering made by fire to the Lord” and then after seven days of feasting, again the eighth day was to be “a holy convocation” when they were to cease from work and offer another sacrifice to God (Leviticus 23).

It was a time of joyous celebration as the Israelites celebrated God’s continued provision for them in the current harvest and remembered His provision and protection during the 40 years in the wilderness. This is a feast that celebrates the gathering of the fruit harvest which has just taken place and is the reason for all the rejoicing in God's blessing and abundance.

WHEN

The Feast of Tabernacles takes place on the 15th of the Hebrew month Tishri. This was the seventh month on the Hebrew calendar and usually occurs in late September to mid-October on our calendar. The feast begins five days after the Day of Atonement and at the time the fall harvest had just been completed.

WHY

At the heart of this feast is the desire of God to tabernacle with mankind. God's dwelling with His people has been the plan from the very beginning. This is the story of Scripture, from the first page to the last, from the garden to an eternal garden city where we will finally dwell with our God and see Him face to face (1John 3:2). In between God had gave Moses the tabernacle and David the temple. Now as believers we are the temple. He lives in us. Once again God will have the Temple during the Millennium where He will live. (Ezekiel

The Feast of Tabernacles begins and ends with a special Sabbath day of rest. During the days of the feast all

native Israelites were “to dwell in booths” to remind them that God delivered them out of the “land of Egypt” and to look forward to the coming Messiah, Jesus Christ, who would deliver His people from the bondage of sin.

This feast, like all of the feasts of Israel, consistently reminded the Jews that God has promised to deliver His people from the bondage of sin and deliver them from their enemies. It was instituted by God as a way of reminding Israelites in every generation of their deliverance by God from Egypt. Part of God’s deliverance for the Israelites was His provision and protection of them for the 40 years they wandered in the wilderness, cut off from the Promised Land.

CONNECTION WITH

The 7 day feast of Tabernacles will be ultimately be fulfilled in the 1000 year reign of Jesus Christ. After Jesus defeats Satan He will set up His kingdom on earth where He will rule and reign from Jerusalem, and the saints will rule with Him. Many have called this the Millennial Kingdom of Christ.

The Millennium will be a literal 1,000 year period for Christ to reign as King and for God to dwell with man. It will give mankind the privilege to enjoy an age of unprecedented peace, prosperity, knowledge, restoration, longevity, blessing, and beauty.

Interesting enough, the Feast of Tabernacles will play a prominent role during this unique Messianic Age, as the survivors of the nations will be required to present themselves before the LORD each year to celebrate the Feast of Tabernacles. It is one of two feasts that will be celebrated during the Millennium.

The saints of the Most High will rule and reign with King Jesus and the nations will be subject to Him. There are a variety of passages that portray this unique Millennial Kingdom, but for sake of time I will only share one more from the prophet Isaiah

It is interesting that this feast also makes mention of an '8th' day. We find it in Leviticus 23:39, *“So beginning with the fifteenth day of the seventh month, after you have gathered the crops of the land, celebrate the festival to the LORD for seven days; the first day is a day of rest, and the eighth day also is a day of rest.*

So why an 8th day in a 7 day feast? For the Jews this 8th day is celebrated as a separate festival called “She-mini Atzeret”. This 8th day is a reference to what happens after the Messianic Kingdom when there will be a new beginning... there will be a new heaven and a new earth created by our God.

We read about it in Revelation 21:1-3, ***“Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them,”***

It will be an incredible time when the ultimate fulfillment of this feast begins! We will be filled with joy unspeakable! This is the feast that fulfills the desire and promises of God to tabernacle with His people forever. It is a feast that will see the fulfillment of 'light' and 'water' as the Holy Spirit is poured out in abundance and the glory of God is manifest throughout the earth.

In the meantime Jesus “tabernacles” with His church now. When Jesus ascended into heaven the Holy Spirit came to live inside every believer. “Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God?” (1Corinthians 6: 19)

After accomplishing the work of redemption through His death, burial and resurrection, Jesus spent valuable time teaching His disciples about the kingdom of God. Just before ascending to heaven, Jesus promised to tabernacle with His people in a new and living way — through the indwelling presence of the Holy Spirit.

8. SUMMARY

7 Jewish Feasts *Summary*



As believers in Christ, we are not required to or supposed to keep these 7 feasts. However, having a knowledge and understanding of them will greatly enhance our faith. Jesus celebrated every one of them and even celebrated the Passover just before His crucifixion.

The first four feasts are celebrated in the spring. In fact, the first three happen within 4 days and the fourth Pentecost 50 days after

Following the spring feasts came a four-month interval separating the first cycle of feasts from the second cycle of feasts. This four-month interval is fulfilled by

the Church Age. God's program for the Church interrupts His program for Israel as revealed in the program of the festivals.

All of the Spring Feasts occurred in a little over 50 days and now the Fall Feasts will occur within a two-week period to fulfill His program for Israel in the Second Coming pictured in the Fall Feasts.

1. The Feast of Passover was fulfilled by the death of the Messiah.
2. The Feast of Unleavened Bread was fulfilled by the righteous character and sinlessness of His blood-offering upon His death.
3. The Feast of First Fruits was fulfilled by the Resurrection of the Messiah.
4. The Feast of Weeks was fulfilled by the birthday of the Church.
5. The Feast of Trumpets will be fulfilled by the Rapture of the Church.

6. The Day of Atonement will be fulfilled by the Great Tribulation with Israel's national salvation at the end of that period.
7. The Feast of Tabernacles will be fulfilled by the establishment of the Millennium Kingdom.

Jesus has already fulfill the first 4 feasts – He will fulfill that last 3 feasts when He comes again.

“Now when these things begin to happen, look up and lift up your heads, because your redemption draws near.” Luke 21:28

1 Corinthians 2:9-10 NKJV

But as it is written:

“Eye has not seen, nor ear heard,
Nor have entered into the heart of man
The things which God has prepared for
those who love Him.”

But God has revealed *them* to us
through His Spirit. For the Spirit searches
all things, yes, the deep things of God.

*Praise God we live in a time in
which God by His Spirit reveals things to
His peoples so they can be encouraged to
fulfill the vision of the church and be pre-
pared for the future. Be blessed and Sha-
lom!*

Other Books Written Pastor Bruce

- Learning to Lead Like Jesus
- Book of Romans Chapter by Chapter
- Elementary Teachings of Christ
- Effective Parenting
- The Secrets of Daniel
- Understanding the Book of Hebrews
- Just Let it Go
- The God Factor
- Living in the F.O.G. (*Favor of God*)
- Acts of the Apostles Chapter by Chapter
- Life & Teachings of Christ (*the four gospels*)
- Leadership Lessons from the Bible
- Praying by the Rules
- Bible Covenants
- 9 Fruit of the Spirit
- Ambassadors for Christ Handbook
- Principles of Ministry
- All About Israel
- Find the Life You Were Born to Live

How the

Jewish Feasts

are symbolic of 2nd Coming



Pastor Bruce Edwards is a pastor and teacher of the Word of God. He helps churches and ministries breakthrough to the next level of God's vision for their life and ministries.

