

SHADOW OF THE FEASTS, LIGHT OF THE MESSIAH:

God's Calendar of Appointed Times

by
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Shadows of the Feasts, Light of the Messiah

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Dedication

To **Adonai**, who is faithful to every promise and whose Word is light to my path.

To my beloved children, the greatest gift entrusted to me on this earth—may you always walk with Yeshua and know His love.

Author's Preface

For years, I practiced psychiatry, believing I was helping people. Yet despite career success, I saw that the pain never truly healed. Medications and therapy numbed symptoms, but the deeper cry of the soul remained unanswered.

Only when I encountered **Yeshua (Jesus), the promised Messiah**, did I find the true cure. He is the Passover Lamb, the Suffering Servant, the Risen Lord. Through Him alone comes forgiveness, peace, and eternal life.

Leaving psychiatry was not easy, but it was necessary. I could no longer serve two masters (Matthew 6:24). Instead, I now serve the One who heals not just the mind, but the soul forever.

This book is my testimony and my calling: to proclaim that **salvation is found in no one else but Yeshua HaMashiach**(Acts 4:12). May every reader be awakened to the urgency of His appointed times and the hope of His return.

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Introduction

God's Prophetic Calendar: The Moedim: Appointed Times

“He made the moon for appointed seasons. The sun knows its going down.”
— Psalm 104:19 (TLV)

From the very beginning, Adonai set time into motion with divine precision. He established the sun, moon, and stars not only to govern day and night but also to mark **appointed times**. These times — the *moedim* — are His calendar written into creation itself.

While the world follows man-made calendars, God's Word reveals that history is unfolding on **His calendar**. The feasts of Adonai are not random holidays, nor are they only for Israel. They are divine rehearsals of His plan of redemption — past, present, and future.

Paul wrote to the Colossians:

“Therefore do not let anyone pass judgment on you in matters of food or drink or in respect to a festival or new moon or Shabbat. These are a foreshadowing of things to come, but the reality is Messiah.”
— Colossians 2:16–17 (TLV)

The feasts are shadows, but Messiah Yeshua is their fulfillment.

Why the Feasts Matter

Every feast reveals an aspect of God's plan:

- **Passover** reveals redemption by the blood of the Lamb.
- **Firstfruits** reveals the power of resurrection.
- **Shavuot** reveals the outpouring of the Spirit.
- **Trumpets** reveals the call of the Bridegroom.
- **Atonement** reveals Israel's restoration.
- **Tabernacles** reveals the joy of God dwelling with His people.

Together, they are a prophetic calendar that points to the first and second comings of Messiah.

Messiah at the Center

At His first coming, Yeshua fulfilled the Spring Feasts with perfect accuracy. He was crucified at Passover, buried during Unleavened Bread, raised at Firstfruits, and the Spirit was given at Shavuot.

At His second coming, He will fulfill the Fall Feasts: the trumpet will sound, Israel will repent, and the Kingdom will be established.

This is why the feasts matter. They are not simply Israel's story — they are the story of the **world's redemption** through Yeshua HaMashiach.

A Call to Readiness

The feasts remind us that God's plan is unfolding on His timeline. We do not set the calendar — He does. Our role is to recognize the season, watch, and be ready.

Yeshua warned:

“So also, when you see all these things, know that it is near, at the door. Amen, I tell you, this generation will not pass away until all these things happen. Heaven and earth will pass away, but My words will never pass away.”

— Matthew 24:33–35 (TLV)

This book is written to help you see His calendar more clearly — to understand the shadows of the feasts and the light of the Messiah who fulfills them.

Chapter 1: God’s Prophetic Calendar — The Feasts of Adonai

“Adonai spoke to Moses saying: Speak to Bnei-Yisrael, and tell them: These are the appointed moadim of Adonai, which you are to proclaim to be holy convocations—My moadim.”
— Leviticus 23:1–2 (TLV)

God’s Calendar

The **Feasts of the Lord** are not merely Jewish cultural traditions. They are **Adonai’s appointed times** — His moadim. The Hebrew word *moed* means “appointed time” or “divine appointment.” These feasts were set by God Himself, given to Israel as sacred assemblies for worship, remembrance, and covenant renewal.

Yet, the feasts are more than memorials of past events. They are **prophetic rehearsals**—shadows pointing to the work of Messiah Yeshua. Each feast reveals an aspect of God’s redemptive plan, unfolding through history and fulfilled in the life, death, resurrection, and return of His Son.

The Spring Feasts and Messiah’s First Coming

The first set of feasts occurs in the spring and finds fulfillment in Yeshua’s first coming:

- **Passover (Pesach)** — Israel remembered deliverance from Egypt through the blood of the lamb (Exodus 12:13). Yeshua fulfilled this as the **Lamb of God** who takes away the sin of the world (John 1:29).
- **Unleavened Bread (Chag HaMatzot)** — Israel removed leaven, symbolizing sin (Exodus 12:15). Yeshua, sinless and incorruptible, was buried during this feast, His body untouched by decay (Acts 2:27).
- **Firstfruits (Yom HaBikkurim)** — Israel brought the first sheaf of the harvest to Adonai (Leviticus 23:10–11). Yeshua rose from the dead on this day, becoming the **firstfruits** of the resurrection (1 Corinthians 15:20).
- **Shavuot (Pentecost)** — Fifty days later, Israel celebrated the harvest and the giving of Torah (Leviticus 23:16). On this very day, the **Ruach HaKodesh** (Holy Spirit) was poured out, writing God’s law on hearts and empowering His people (Acts 2:1–4).

These four feasts are not coincidences; they reveal that Messiah’s first coming was perfectly aligned with God’s prophetic calendar.

The Fall Feasts and Messiah’s Return

The second set of feasts occurs in the fall and looks forward to Yeshua's return as **conquering King**:

- **Yom Teruah (Feast of Trumpets/Rosh Hashanah)** — A day of shofar blasts, awakening the people to repentance and announcing the coming King (Leviticus 23:24). It foreshadows the **rapture and resurrection** at the sound of the last trumpet (1 Thessalonians 4:16–17).
- **Yom Kippur (Day of Atonement)** — The holiest day, when the high priest entered the Holy of Holies with blood for the nation's sins (Leviticus 23:27). It points to Israel's future national repentance when they look upon the One they pierced (Zechariah 12:10).
- **Sukkot (Feast of Tabernacles)** — A joyous feast of dwelling in booths and celebrating God's provision (Leviticus 23:39–43). It foreshadows the **Messianic Kingdom**, when Adonai will dwell with His people forever (Zechariah 14:16; Revelation 21:3).

The Prophetic Pattern

The feasts reveal a breathtaking pattern of God's plan:

- **Spring Feasts** → **Messiah's first coming**: His death, burial, resurrection, and the giving of the Spirit.
- **Fall Feasts** → **Messiah's second coming**: The trumpet call, Israel's atonement, and the Kingdom established.

The same God who fulfilled the Spring Feasts precisely in Messiah's first coming will surely fulfill the Fall Feasts in His return.

A Call to Watchfulness

We live between the Spring and Fall Feasts — between the Lamb who was slain and the King who is coming. The calendar given to Israel is the **calendar of redemption** for the entire world.

Yeshua warned His disciples:

“But watch out, so your hearts are not weighed down by carousing, drunkenness, and worries of life—and that day come on you suddenly like a trap. For it will come upon all who dwell on the face of the whole earth. But keep on the alert at all times, praying that you may have the strength to escape all these things that are about to happen, and to stand before the Son of Man.”

— Luke 21:34–36 (TLV)

The feasts are both a shadow and a promise. They remind us of what God has already done and awaken us to what He will yet do.

“Worthy is the Lamb who was slain, to receive power and riches and wisdom and might and honor and glory and blessing!”
— Revelation 5:12 (TLV)

Part I: Spring Feasts

Chapter 2: Passover — The Lamb Who Was Slain

“Now the blood will be a sign for you on the houses where you are. When I see the blood, I will pass over you. So there will be no plague among you to destroy you when I strike the land of Egypt.”

— Exodus 12:13 (TLV)

The First Passover in Egypt

Passover (*Pesach*) marks the beginning of Israel’s redemption. On the night of the tenth plague, Adonai instructed each household to take a lamb without blemish, sacrifice it, and apply its blood to the doorposts of their homes. The lamb’s flesh was to be roasted and eaten with unleavened bread and bitter herbs.

That night, when the destroyer passed through Egypt, every house marked by the blood was spared. The judgment of Adonai did not touch them. Israel was redeemed not by their own works or strength, but by the **blood of the lamb**.

The Passover Lamb as a Shadow of Messiah

Every detail of the Passover points prophetically to Yeshua, the true Lamb of God:

- The lamb had to be **without blemish** (Exodus 12:5).
“...but with precious blood like that of a lamb without defect or spot, the blood of Messiah.”
— 1 Peter 1:19 (TLV)
- The blood of the lamb saved Israel from judgment (Exodus 12:13).
“In Him we have redemption through His blood—the removal of trespasses—in keeping with the richness of His grace.”
— Ephesians 1:7 (TLV)
- None of the lamb’s bones were to be broken (Exodus 12:46).
“These things happened so that the Scripture would be fulfilled, ‘Not a bone of His shall be broken.’”
— John 19:36 (TLV)

- The lamb was slain at twilight (Exodus 12:6). Yeshua died at the very hour the Passover lambs were being sacrificed in Jerusalem.

Passover was not only Israel's story — it was the prophetic rehearsal of **Messiah's sacrifice**.

Yeshua, Our Passover

John the Immerser announced Yeshua with these words:

“Behold, the Lamb of God who takes away the sin of the world!”

— John 1:29 (TLV)

Paul declared it openly:

“Get rid of the old hametz, so you may be a new batch, just as you are unleavened—for Messiah, our Passover Lamb, has been sacrificed.”

— 1 Corinthians 5:7 (TLV)

Just as Israel was delivered from Egypt by the blood of the lamb, so we are delivered from sin and death through the blood of Yeshua. His death on Passover was not an accident of history; it was the fulfillment of Adonai's appointed time.

The Power of the Blood

The Torah teaches:

“For the life of the creature is in the blood, and I have given it to you on the altar to make atonement for your lives—for it is the blood that makes atonement because of the life.”

— Leviticus 17:11 (TLV)

This principle reaches its highest fulfillment in Messiah:

“But if we walk in the light as He Himself is in the light, we have fellowship with one another and the blood of His Son Yeshua purifies us from all sin.”

— 1 John 1:7 (TLV)

The blood of bulls and goats covered sin for a time, but the blood of Yeshua **removes sin forever**:

“But when Messiah appeared as Kohen Gadol of the good things that have now come, passing through the greater and more perfect Tent not made with hands (that is to say not of this creation), He entered into the Holies once for all—not by the blood of goats and calves but by His own blood—having obtained eternal redemption.”

— Hebrews 9:11–12 (TLV)

Like Israel, we must not only believe in the blood but also **apply it**—by faith—to the doorposts of our hearts.

Passover and the Last Supper

At His final Passover meal, Yeshua revealed the ultimate meaning of the elements.

- The **matzah**, striped and pierced, became a picture of His body:
“But He was pierced because of our transgressions, crushed because of our iniquities. The chastisement for our shalom was upon Him, and by His stripes we are healed.”
— Isaiah 53:5 (TLV)
- The **cup** became a picture of His blood:
“Likewise He took the cup after the meal, saying, ‘This cup is the new covenant in My blood, which is poured out for you.’”
— Luke 22:20 (TLV)

Every time we share the bread and cup, we proclaim His death **until He comes** (1 Corinthians 11:26).

Passover and the Future

Passover looks back to Egypt and Calvary, but it also looks forward. In Revelation, John saw heaven centered on the Lamb:

“And I saw between the throne (with the four living creatures) and among the elders a Lamb standing, as having been slain... And they are singing a new song, saying, ‘You are worthy to take the scroll and to open its seals, for You were slain, and by Your blood You redeemed for God those from every tribe and tongue and people and nation.’”
— Revelation 5:6, 9 (TLV)

For eternity, we will celebrate the Lamb who was slain.

Application for Believers

Passover calls us to remember and apply the blood of Yeshua personally. Like Israel, we are saved not by works, but by faith in the sacrifice God provided.

- We must believe in the power of His blood.
- We must walk in holiness, set apart from the world.

- We must proclaim His death and resurrection until He returns.

“Worthy is the Lamb who was slain, to receive power and riches and wisdom and might and honor and glory and blessing!”

— Revelation 5:12 (TLV)

Chapter 3: Unleavened Bread — A Call to Holiness

“For seven days you are to eat matzot, but on the first day you must remove hametz from your houses. For whoever eats hametz from the first day until the seventh day, that soul will be cut off from Israel.”

— Exodus 12:15 (TLV)

The Feast of Unleavened Bread

Immediately following Passover begins the **Feast of Unleavened Bread** (*Chag HaMatzot*). For seven days, Israel was commanded to eat bread made without leaven and to remove all leaven (*hametz*) from their homes.

Leaven in Scripture often symbolizes **sin, corruption, and pride**. Just as a small measure of yeast permeates an entire loaf, so sin spreads until it consumes everything. By removing leaven, Israel demonstrated their separation from Egypt’s corruption and their consecration to Adonai.

Yeshua, the Bread Without Leaven

This feast finds its fulfillment in Messiah, who lived a life completely without sin. He is the **true bread from heaven**:

“Yeshua said to them, ‘I am the bread of life. Whoever comes to Me will never be hungry, and whoever believes in Me will never be thirsty.’”

— John 6:35 (TLV)

“You know that Yeshua appeared in order to take away sins, and in Him there is no sin.”

— 1 John 3:5 (TLV)

When Yeshua was buried after His crucifixion, it occurred during the Feast of Unleavened Bread. His body—holy, pure, and without corruption—rested in the tomb. Unlike all others, His flesh did not decay:

“For You will not abandon my soul to Sheol; You will not allow Your Holy One to see decay.”

— Psalm 16:10 (TLV)

Peter declared this fulfilled in Yeshua:

“For David says about Him, ‘I saw Adonai always before me, for He is at my right hand so that I might not be shaken. Therefore my heart was glad and my tongue rejoiced; moreover, my body also will live in hope, because You will not abandon my soul to Sheol or let Your Holy One see

decay. You have made known to me the paths of life; You will fill me with joy in Your presence.’”
— Acts 2:25–28 (TLV)

A Call to Purity

Paul connected this feast directly to the believer’s life:

“Don’t you know that a little hametz leavens the whole batch of dough? Get rid of the old hametz, so you may be a new batch, just as you are unleavened—for Messiah, our Passover Lamb, has been sacrificed. Therefore let us celebrate the feast not with old hametz, the hametz of malice and wickedness, but with unleavened bread—the matzah of sincerity and truth.”
— 1 Corinthians 5:6–8 (TLV)

Just as Israel searched their homes for leaven, we are called to search our lives for sin. The Feast of Unleavened Bread reminds us that salvation is not only about being delivered from judgment (Passover) but also about walking in **holiness**.

Daily Application

For believers, Unleavened Bread teaches us:

- Remove the old leaven → renounce sin and corruption.
- Eat unleavened bread → live in truth and sincerity.
- Walk in holiness → reflect the sinless Messiah who dwells within us.

Holiness is not optional; it is the natural fruit of genuine faith.

“But just like the Holy One who called you, be holy yourselves also in everything you do. For it is written, ‘Kedoshim you shall be, for I am kadosh.’”
— 1 Peter 1:15–16 (TLV, quoting Leviticus 19:2)

The Prophetic Picture

Unleavened Bread prophetically points both to Yeshua’s **incorruptible burial** and to the **sanctified life** of His people.

As Yeshua was without corruption in the tomb, so His people are called to be without corruption in the world. One day, at the resurrection, we will be made fully like Him—incorruptible, immortal, and holy.

Until that day, we “keep the feast” by living in purity and sincerity, empowered by the Ruach HaKodesh (Holy Spirit).

“Therefore let us celebrate the feast not with old hametz, the hametz of malice and wickedness, but with unleavened bread—the matzah of sincerity and truth.”

— 1 Corinthians 5:8 (TLV)

Chapter 4: Firstfruits — The Resurrection of Messiah

“Speak to Bnei-Yisrael, and tell them: When you have come into the land which I give to you and reap its harvest, then you are to bring the omer of the firstfruits of your harvest to the kohen. He is to wave the omer before Adonai, to be accepted for you. On the morrow after the Shabbat, the kohen is to wave it.”

— Leviticus 23:10–11 (TLV)

The Feast of Firstfruits

The Feast of Firstfruits (*Yom HaBikkurim*) was celebrated on the day after the Shabbat following Passover. On this day, Israel was commanded to bring the very first sheaf (*omer*) of the harvest to the priest, who would wave it before Adonai as a thanksgiving offering.

This act carried profound symbolism. The firstfruits represented the **whole harvest**. By dedicating the first portion to God, Israel acknowledged Him as the source and owner of all their increase.

Yeshua, the Firstfruits of the Resurrection

Paul makes the prophetic fulfillment crystal clear:

“But now Messiah has been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead also has come through a Man. For as in Adam all die, so also in Messiah will all be made alive. But each in its own order: Messiah the firstfruits, then at His coming those who belong to Messiah.”

— 1 Corinthians 15:20–23 (TLV)

Yeshua rose from the dead on the very day of Firstfruits. His resurrection was not an isolated event—it was the pledge and guarantee of the coming harvest: the resurrection of all who belong to Him.

Victory Over Death

The resurrection is the **heart of the Good News**. Without it, our faith would be empty. With it, we have eternal hope.

“And if Messiah has not been raised, then our proclaiming is meaningless and your faith also is meaningless... But the fact is that Messiah has been raised from the dead—the firstfruits of those

who have fallen asleep.”

— 1 Corinthians 15:14, 20 (TLV)

Because He rose, death has lost its sting:

“O Death, where is your victory? O Death, where is your sting?”

— 1 Corinthians 15:55 (TLV)

“But thanks be to God, who keeps giving us the victory through our Lord Yeshua the Messiah!”

— 1 Corinthians 15:57 (TLV)

Firstfruits proclaims that death does not have the final word—life in Messiah does.

The Promise of Our Resurrection

The empty tomb is our assurance that what happened to Yeshua will also happen to us:

- We will be raised incorruptible.
- We will bear the image of the heavenly Man.
- We will be gathered into His presence at His coming.

“For the Lord Himself shall come down from heaven with a commanding shout, with the voice of the archangel and with the blast of God’s shofar, and the dead in Messiah shall rise first. Then we who are alive, who are left behind, will be caught up together with them in the clouds, to meet the Lord in the air—and so we shall always be with the Lord.”

— 1 Thessalonians 4:16–17 (TLV)

Firstfruits assures us that the resurrection harvest is certain.

Daily Application

The Feast of Firstfruits is not only about the future. It calls us to live in resurrection power **now**:

- **Walk in newness of life:**
“Therefore we were buried together with Him through immersion into death—in order that just as Messiah was raised from the dead by the glory of the Father, so we too might walk in newness of life.”
— Romans 6:4 (TLV)
- **Set your mind on things above:**
“Therefore if you have been raised up with Messiah, keep seeking the things above—where Messiah is, sitting at the right hand of God. Focus your mind on things above, not

on things on the earth.”

— Colossians 3:1–2 (TLV)

- **Bear fruit worthy of the resurrection:**

“My Father is glorified by this, that you bear much fruit and so prove to be My disciples.”

— John 15:8 (TLV)

The Prophetic Picture

The Feast of Firstfruits prophetically declares that Messiah’s resurrection is the beginning of the great harvest of souls. Just as Israel waved the first sheaf, so God has presented His Son as the **firstborn from the dead** (Colossians 1:18).

Soon, when the trumpet sounds, the full harvest will be gathered. Until then, we live as His firstfruits—set apart, holy, and testifying to the risen King.

“But each in its own order: Messiah the firstfruits, then at His coming those who belong to Messiah.”

— 1 Corinthians 15:23 (TLV)

Chapter 5: Shavuot — The Outpouring of the Spirit and the Rebirth of the Believer

“You are to count from the morrow after the Shabbat, from the day that you brought the omer of the wave offering, seven complete Shabbatot. Until the morrow after the seventh Shabbat you are to count fifty days, and then present a new grain offering to Adonai.”

— Leviticus 23:15–16 (TLV)

The Feast of Weeks (Shavuot)

Shavuot, also called the **Feast of Weeks** or Pentecost, was celebrated fifty days after the Feast of Firstfruits. Israel was commanded to present a new grain offering, including two leavened loaves waved before Adonai (Leviticus 23:17).

This feast had dual significance:

- Agriculturally, it marked the **wheat harvest**.
- Spiritually, it commemorated the **giving of the Torah** at Mount Sinai, fifty days after Israel’s deliverance from Egypt.

The waving of two loaves foreshadowed Jew and Gentile being brought together into one body under Messiah.

Sinai and Pentecost

The parallels between Sinai and Shavuot in Acts 2 are striking:

- At Sinai, God’s voice thundered and the people trembled (Exodus 19:16–19).
- At Pentecost, a sound like a mighty rushing wind filled the house (Acts 2:2).
- At Sinai, fire descended on the mountain (Exodus 19:18).
- At Pentecost, tongues of fire rested on each disciple (Acts 2:3).
- At Sinai, 3,000 fell in judgment due to idolatry (Exodus 32:28).
- At Pentecost, 3,000 were saved and added to the community of believers (Acts 2:41).

Sinai brought the law on stone. Pentecost brought the Spirit writing the law on hearts.

From Stone to Spirit

At Sinai, God gave Israel the Torah on tablets of stone, written by His own finger (Exodus 31:18). But the stone could not change the heart.

At Pentecost, God fulfilled His promise of a **new covenant**, in which His Torah would no longer be external, but internal—written by the Ruach ha-Kodesh on the hearts of His people.

“Behold, days are coming”—it is a declaration of Adonai—“when I will make a new covenant with the house of Israel and with the house of Judah—not like the covenant I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt. For they broke My covenant, though I was a husband to them.”

— Jeremiah 31:30–31 (TLV [Eng. 31:31–32])

“But this is the covenant I will make with the house of Israel after those days”—it is a declaration of Adonai—“I will put My Torah within them. Yes, I will write it on their heart. I will be their God and they will be My people.”

— Jeremiah 31:32 (TLV [Eng. 31:33])

Paul confirmed this reality:

“It is clear that you are a letter from Messiah delivered by us—written not with ink but with the Ruach of the living God, not on tablets of stone but on tablets of human hearts.”

— 2 Corinthians 3:3 (TLV)

This is the deeper fulfillment of Shavuot: no longer is God’s Torah only written on stone; now, by His Spirit, it is inscribed on our hearts, transforming us from the inside out.

The Outpouring of the Spirit

Acts records the fulfillment:

“When the day of Shavuot had come, they were all together in one place. Suddenly there came from heaven a sound like a mighty rushing wind, and it filled the whole house where they were sitting. And tongues like fire spreading out appeared to them and settled on each one of them. They were all filled with the Ruach ha-Kodesh and began to speak in other tongues as the Ruach enabled them to speak out.”

— Acts 2:1–4 (TLV)

The Spirit empowered the disciples to proclaim the Good News in every language. Pilgrims from many nations heard the message of Messiah, and thousands came to faith.

This was the **birth of the ecclesia** — the community of believers joined together by the Spirit.

Part II

Chapter 6: Yom Teruah — The Feast of Trumpets and the Coming King

“Speak to Bnei-Yisrael, saying: In the seventh month, on the first day of the month, you are to have a Shabbat rest, a memorial of blowing shofarot, a holy convocation. You are to do no regular work, and you are to present an offering made by fire to Adonai.”

— Leviticus 23:24–25 (TLV)

The Mystery of the Trumpets

The Feast of Trumpets, also called **Yom Teruah** (“Day of Blowing”), marks the beginning of the seventh month, Tishrei. Unlike the other feasts, Torah gives no explanation for it—only that it is a day of rest, a memorial, and the sounding of the shofar.

This mystery invites us to look forward prophetically. The blowing of the shofar is not random—it is filled with meaning and foreshadows the return of Messiah as King.

The Shofar in Scripture

The shofar (ram’s horn) carried deep spiritual significance in Israel:

- It was blown to **gather the people** (Numbers 10:2–3).
- It signaled **war and alarm** (Joel 2:1).
- It announced the **coronation of a king** (1 Kings 1:39).
- It accompanied the **voice of God** at Sinai (Exodus 19:16–19).

Thus, the trumpet blasts of Yom Teruah became a call to awaken, to repent, and to prepare for the coming King.

The Prophetic Picture of the Rapture

Paul directly connects the trumpet with the resurrection of the dead and the transformation of the living:

“For the Lord Himself shall come down from heaven with a commanding shout, with the voice of the archangel and with the blast of God’s shofar, and the dead in Messiah shall rise first. Then we who are alive, who are left behind, will be caught up together with them in the clouds, to meet

the Lord in the air—and so we shall always be with the Lord.”

— 1 Thessalonians 4:16–17 (TLV)

“Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— in a moment, in the twinkling of an eye, at the last shofar. For the shofar will sound, and the dead will be raised incorruptible, and we will be changed.”

— 1 Corinthians 15:51–52 (TLV)

The blasts of Yom Teruah foreshadow this climactic event — when Messiah gathers His Bride.

The Wedding Imagery

Yom Teruah is deeply tied to the imagery of a Jewish wedding:

- The groom would come for his bride at an **unknown day and hour**.
- A trumpet blast announced his arrival.
- The bride, prepared and waiting, would be taken to the wedding celebration.

Yeshua used this same imagery:

“But of that day and hour no one knows, not even the angels of heaven nor the Son, except the Father alone.”

— Matthew 24:36 (TLV)

The Feast of Trumpets is therefore a picture of the **Bridegroom coming suddenly for His Bride**.

The Books Are Opened

Jewish tradition teaches that on Yom Teruah, three heavenly books are opened:

- The Book of Life — for the righteous.
- The Book of Death — for the wicked.
- The Book of the Undecided — for those in between.

The shofar blasts call every soul to repentance, for the Ten Days of Awe that follow determine their fate, sealed on Yom Kippur.

This tradition echoes Scripture’s truth:

“Then I saw a great white throne and the One seated on it. The earth and heaven fled from His presence, but no place was found for them. And I saw the dead, the great and the small, standing before the throne. The books were opened. Then another book was opened—the Book of Life. And the dead were judged according to what was written in the books, based on what they had done.”

— Revelation 20:11–12 (TLV)

Watchfulness and Readiness

Because Yom Teruah begins with the new moon, its exact timing was uncertain until witnesses confirmed the sighting. This is why it became known as the feast “no one knows the day or the hour.”

Yeshua commanded the same readiness:

“Therefore stay alert; for you don’t know what day your Lord is coming... So you also must be ready, for the Son of Man is coming at an hour you don’t expect.”

— Matthew 24:42, 44 (TLV)

The Feast of Trumpets calls us to live awake, not asleep, clothed in righteousness and filled with the Spirit.

The Coming King

Yom Teruah points forward to the day when Messiah will return as King. The trumpet will sound, the dead will be raised, and His people will be gathered to Him.

For the righteous, the trumpet is a sound of triumph. For the world, it is a sound of alarm.

“Looking for the blessed hope and the appearing of the glory of our great God and Savior, Messiah Yeshua.”

— Titus 2:13 (TLV)

The King is coming. The trumpet will sound. Yom Teruah reminds us to be ready.

Chapter 7: Yom Kippur — A Day of Atonement and a Day of Judgment

“Also the tenth day of this seventh month is Yom Kippur. It is a holy convocation to you, so you are to afflict yourselves. You are to bring an offering made by fire to Adonai.”

— *Leviticus 23:27, TLV*

The Most Solemn Day

Yom Kippur, the Day of Atonement, is the holiest day on Israel’s calendar. It comes after the two days of Rosh Hashanah and the following seven Days of Awe — a season of repentance, reflection, and return to God. On this day, the high priest alone entered the Holy of Holies with the blood of the sacrifice to intercede for the sins of the nation.

It was not a feast of joy, but a feast of repentance, confession, and reconciliation. Israel was commanded to “afflict their souls,” which included fasting, prayer, and humbling themselves before Adonai.

The Sacrificial System

Leviticus 16 describes the rituals of Yom Kippur:

- Two goats were chosen by lot.
- One was sacrificed as a sin offering, its blood sprinkled on the mercy seat to cleanse the sanctuary and cover the sins of the people.
- The other, the scapegoat (*Azazel*), was symbolically burdened with the sins of the nation and led into the wilderness, carrying those sins away.

This dual imagery speaks of both *propitiation* (sins covered by blood) and *expiation* (sins removed and carried away).

Fulfillment in Messiah

Both aspects are fulfilled in Yeshua:

- As the perfect sacrifice, His blood cleanses and atones:
“For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleansing of the flesh, how much more will the blood of

*Messiah—who through the eternal Spirit offered Himself without blemish to God—
cleanse our conscience from dead works to serve the living God?”*
— *Hebrews 9:13–14, TLV*

- As the scapegoat, He bore our sins away:
*“We all like sheep have gone astray. Each of us has turned to his own way. So Adonai has
laid on Him the iniquity of us all.”*
— *Isaiah 53:6, TLV*

Yeshua is both the Lamb slain and the scapegoat who removes sin forever.

A Day of Atonement

For those who place their trust in Yeshua, Yom Kippur points to the complete atonement He has already secured. His blood satisfies God’s justice and brings reconciliation to all who believe.

Prophetically, it also points to Israel’s future, when the nation will look upon the One they pierced and mourn, finding cleansing in Him (Zechariah 12:10; Romans 11:26–27).

A Day of Judgment

But Yom Kippur also foreshadows judgment. Anyone whose sins are not atoned for by the blood of Messiah must face the righteous judgment of God.

“Anyone not found written in the Book of Life was thrown into the lake of fire.”
— *Revelation 20:15, TLV*

The same day that brings forgiveness and cleansing to the repentant also brings judgment to the unrepentant. Yom Kippur, therefore, carries both mercy and justice — a reminder that God is both Savior and Judge.

The Affliction of the Soul

The command to “afflict your souls” (Leviticus 23:27) points to repentance. Yom Kippur reminds us:

- Sin is deadly serious.
- Repentance is necessary.
- Forgiveness comes only through the blood of Messiah.

As believers, we live in daily humility, walking in His cleansing, while also interceding for Israel and proclaiming salvation to the nations.

The Great High Priest

Unlike the earthly high priest who entered with blood not his own, Yeshua entered the heavenly sanctuary once for all:

“He did not enter by the blood of goats and calves, but through His own blood He entered the Holy of Holies once for all—having obtained eternal redemption.”

— *Hebrews 9:12, TLV*

He is both the Great High Priest and the Judge who will one day render His verdict upon the whole earth.

Mercy and Judgment

Yom Kippur foreshadows the climactic day of history:

- For the redeemed → a day of cleansing, atonement, and eternal life.
- For the unrepentant → a day of judgment, exclusion from the Book of Life, and eternal separation from God.

This dual reality — mercy for those covered in the blood, judgment for those outside of it — makes Yom Kippur a powerful prophetic sign of the ultimate destiny of every soul.

◆ In later chapters, we will see how this day also applies prophetically to Israel as a nation and to the nations as a whole at Messiah’s return.

But judgment is not the final word of God’s calendar. Out of the solemnity of Yom Kippur flows the overflowing joy of Sukkot — the feast that celebrates God’s presence dwelling with His people forever.

Chapter 8: Sukkot — The Feast of Tabernacles and the Coming Kingdom

“On the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you are to keep the Feast of Adonai for seven days... You are to live in sukkot for seven days. All the native-born in Israel are to live in sukkot, so that your generations may know that I had Bnei-Yisrael dwell in sukkot when I brought them out of the land of Egypt. I am Adonai your God.”
— *Leviticus 23:39, 42–43, TLV*

The Joyful Feast

Sukkot, or the Feast of Tabernacles, is the most joyous of Adonai’s appointed times. Coming after the solemn Day of Atonement, it is a weeklong celebration of God’s presence, provision, and protection. Families build *sukkot* — temporary shelters or booths — and dwell in them, remembering how God sustained Israel during the wilderness journey.

It is a feast of thanksgiving, rejoicing, and worship. Unlike Yom Kippur, which is marked by repentance and fasting, Sukkot is marked by joy and feasting.

The Agricultural and Prophetic Picture

Sukkot was also called the *Feast of Ingathering* because it marked the final harvest of the year. Agriculturally, it celebrated the completion of the harvest; prophetically, it foreshadows the final ingathering of nations into Messiah’s Kingdom.

“Then all the survivors from all the nations that attacked Jerusalem will go up from year to year to worship the King, Adonai-Tzva’ot, and to celebrate Sukkot.”
— *Zechariah 14:16, TLV*

This is the only feast explicitly mentioned as being celebrated by all nations during the Millennial Kingdom.

Messiah and Tabernacles

The Gospel of John reveals a deep connection between Yeshua and Sukkot:

“And the Word became flesh and tabernacled among us. We looked upon His glory, the glory of the one and only from the Father, full of grace and truth.”
— *John 1:14, TLV*

The Greek word for “dwelt” literally means “to pitch a tent” or “tabernacle.” Yeshua’s first coming was God tabernacling among His people.

During Sukkot in the Second Temple period, water was joyfully poured out in a ceremony, and the city was illuminated with great lights. Against this backdrop, Yeshua declared:

“On the last and greatest day of the Feast, Yeshua stood up and cried out loudly, ‘If anyone is thirsty, let him come to Me and drink. Whoever believes in Me, as the Scripture says, out of his innermost being will flow rivers of living water.’”

— *John 7:37–38, TLV*

And again:

“I am the light of the world. The one who follows Me will no longer walk in darkness, but will have the light of life.”

— *John 8:12, TLV*

Thus, Yeshua revealed Himself as the fulfillment of Sukkot’s symbols — the living water and the true light.

The Millennial Kingdom

Prophetically, Sukkot points forward to the Messianic Age — the thousand-year reign of Yeshua on earth, when He will dwell with His people.

“Behold, the dwelling of God is among men, and He shall tabernacle among them. They shall be His people, and God Himself shall be among them and be their God.”

— *Revelation 21:3, TLV*

This is the ultimate “Feast of Tabernacles” — God living permanently among His redeemed creation.

During the Millennium:

- The curse will be lifted (Isaiah 11:6–9).
- Nations will worship the King at Jerusalem (Zechariah 14:16).
- The earth will be filled with the knowledge of Adonai as the waters cover the sea (Habakkuk 2:14).

Sukkot is a picture of that Kingdom — joy, peace, and the presence of God.

The Four Species

During Sukkot, worshipers wave the *lulav* — a bundle of palm, myrtle, and willow branches — together with the *etrog* (a citron fruit). These symbolize the unity of God’s people and the joy of His harvest.

Spiritually, they point to the diverse Body of Messiah — many different kinds, yet joined together in worship and thanksgiving.

The Temporary Dwelling

Living in sukkot reminds us that this life is temporary. Just as Israel lived in fragile shelters in the desert, so too our earthly bodies are tents awaiting a greater dwelling.

“For we know that if our earthly tent is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.”
— 2 Corinthians 5:1, TLV

Sukkot teaches us to hold this world lightly while rejoicing in God’s provision and longing for our eternal home.

A Feast of Rejoicing

Unlike Yom Kippur’s solemnity, Sukkot is a feast of joy. It is a foretaste of the Kingdom, when sorrow will be turned to gladness.

“Then the ransomed of Adonai will return and come to Zion with singing, with everlasting joy upon their heads. They will obtain gladness and joy, and sorrow and sighing will flee away.”
— Isaiah 35:10, TLV

Fulfillment in the Kingdom

The prophetic sequence of the fall feasts finds its climax in Sukkot:

- Trumpets → the gathering of the Bride.
- Atonement → the repentance and cleansing of Israel.
- Tabernacles → the establishment of Messiah’s Kingdom on earth.

What begins with the trumpet blast culminates in the joy of God dwelling with His people forever.

Anticipation of Eternity

Even beyond the Millennium, Sukkot points to eternity. The New Jerusalem itself is the everlasting tabernacle of God.

“No longer will there be any curse. The throne of God and of the Lamb shall be in the city, and His servants shall serve Him. They shall see His face, and His name shall be on their foreheads. Night shall be no more, and they shall have no need for the light of a lamp or the light of the sun, for Adonai Elohim will shine on them. And they shall reign forever and ever!”

— Revelation 22:3–5, TLV

The Call to Rejoice

For believers today, Sukkot reminds us to:

- Live with thanksgiving for God’s daily provision.
- Celebrate His presence dwelling within us through the Holy Spirit.
- Long for the day when Messiah will reign, and God will dwell with us in fullness.

Sukkot is both a shadow of what God has done and a promise of what is yet to come.

Part III

Chapter 9: The Feast of Trumpets and the Rapture

“Speak to Bnei-Yisrael, saying, ‘In the seventh month, on the first day of the month, you are to have a Shabbat rest, a memorial of blowing shofarot, a holy convocation. You are to do no regular work, and you are to present an offering made by fire to Adonai.’”

— *Leviticus 23:24–25, TLV*

The Mystery of the Trumpets

The Feast of Trumpets, or *Yom Teruah* (Day of Blowing), is unique among the appointed times. Unlike Passover or Yom Kippur, its rituals are not explained in detail in Torah. Instead, it is marked simply by the blowing of the shofar. This mystery points us forward to its prophetic fulfillment in Messiah Yeshua.

The Shofar and Its Meaning

The shofar, made from a ram’s horn, carried many meanings in Israel’s history:

- It was used to gather the people (Numbers 10:2–3).
- It signaled alarm and war (Joel 2:1).
- It announced the coronation of a king (1 Kings 1:39).
- It accompanied the voice of God at Sinai (Exodus 19:16, 19).

Thus, the blowing of trumpets became a call to awaken, prepare, and recognize the coming of the King.

The Prophetic Picture of the Rapture

The shofar is directly tied to the resurrection of the dead and the transformation of the living saints.

“For the Lord Himself shall come down from heaven with a commanding shout, with the voice of the archangel and with the blast of God’s shofar. And the dead in Messiah shall rise first. Then we who are alive, who are left behind, will be caught up together with them in the clouds, to meet the Lord in the air—and so we shall always be with the Lord.”

— *1 Thessalonians 4:16–17, TLV*

“Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— in a moment, in the twinkling of an eye, at the last shofar. For the shofar will sound, and the dead will be raised incorruptible, and we will be changed.”

— *1 Corinthians 15:51–52, TLV*

The trumpet blasts of Yom Teruah prophetically foreshadow the rapture — when Messiah calls His Bride to Himself.

The Wedding Imagery

Yom Teruah is also linked to the ancient Jewish wedding. In the Galilean tradition:

- The groom would come for his bride at an unknown day and hour.
- A trumpet blast announced his arrival.
- The bride, who had been waiting and watching, would be taken into the wedding celebration.

Yeshua used the same imagery when He said:

“But of that day and hour no one knows, not even the angels of heaven nor the Son, except the Father alone.”

— *Matthew 24:36, TLV*

This phrase was a common idiom for Yom Teruah, since it depended on the sighting of the new moon and could begin on one of two days. The Bride had to always be ready.

Watchfulness and Readiness

Because no one knew exactly when the new moon would be sighted, Yom Teruah was called “the feast of which no one knows the day or the hour.” It demanded constant watchfulness.

Yeshua warned:

“Therefore stay alert; for you don’t know what day your Lord is coming. But know this, that if the master of the house had known what time the thief was coming, he would have kept watch and not let his house be broken into. So you also must be ready, for the Son of Man is coming at an hour you don’t expect.”

— *Matthew 24:42–44, TLV*

This is the posture of the Bride — alert, prepared, and waiting for her Bridegroom.

The Blessed Hope

For believers, the Feast of Trumpets represents not terror but triumph. It is the “blessed hope” of our faith:

“We wait for the blessed hope and appearance of the glory of our great God and Savior, Messiah Yeshua.”

— *Titus 2:13, TLV*

At the sound of the shofar, the dead in Messiah will rise, and those alive will be transformed. Mortal bodies will put on immortality, and corruption will be swallowed up in victory.

The Connection to Judgment

While Yom Teruah begins with joy for the Bride, it also opens the season of awe and judgment. Jewish tradition teaches that on Rosh Hashanah (another name for Yom Teruah), three books are opened:

- The Book of Life (for the righteous).
- The Book of Death (for the wicked).
- The Book of the In-Between (for those not yet sealed).

These ten days between Trumpets and Atonement — the Days of Awe — symbolize the time of repentance before final judgment.

For the believer, our names are already written in the Lamb’s Book of Life through Yeshua’s blood (Revelation 21:27). But prophetically, this period also points to the coming Tribulation — the time of testing and judgment for the whole earth.

Trumpets, Atonement, and Tabernacles

The Fall Feasts form a prophetic sequence:

- Trumpets → the rapture and gathering of Messiah’s Bride.
- Atonement → the repentance and cleansing of Israel, and judgment on the nations.
- Tabernacles → the Kingdom established, God dwelling with His people.

The shofar that gathers the Bride is the first step toward the Kingdom joy of Sukkot.

The Call for Today

The Feast of Trumpets reminds us:

- To stay alert and ready for Yeshua's return.
- To live holy and faithful, as though the shofar could sound at any moment.
- To comfort one another with the hope of resurrection and eternal life.

“So then, let us not sleep as the others do, but let us remain on the alert and sober-minded. For those who sleep, sleep at night; and those who get drunk, get drunk at night. But since we are of the day, let us be sober-minded—putting on the breastplate of faithfulness and love, and the helmet of the hope of salvation.”

— 1 Thessalonians 5:6–8, TLV

Always Be Ready

The trumpet will sound. The Bridegroom will come. The righteous will be gathered, and the earth will enter its appointed time of judgment.

For this reason, the Feast of Trumpets carries both great hope and great urgency. The shofar is not just a sound of celebration; it is a call to repentance and readiness.

“Awake, you who sleep, arise from the dead, and Messiah will shine on you.”

— Ephesians 5:14, TLV

Chapter 10: When the Fig Tree Buds — The Sign of the Last Generation

“Now learn the parable from the fig tree. When its branch becomes tender and puts forth leaves, you know that summer is near. So also, when you see all these things, know that it is near, at the door. Amen, I tell you, this generation will not pass away until all these things happen. Heaven and earth will pass away, but My words will never pass away.”

— *Matthew 24:32–35, TLV*

The Parable of the Fig Tree

When Yeshua’s disciples asked Him about the sign of His coming and the end of the age, He gave them a simple picture: the budding fig tree. Just as the tender shoots of the fig tree signal that summer is near, so too the rebirth of Israel as a nation signals that the fulfillment of end-time prophecy is at hand.

Scripture often identifies the fig tree with Israel:

“I found Israel like grapes in the wilderness. I saw your fathers as the first ripe in the fig tree at its first season.”

— *Hosea 9:10, TLV*

“Adonai showed me, and behold, there were two baskets of figs set before the Temple of Adonai... One basket had very good figs, like the early figs, while the other basket had very bad figs, too rotten to eat.”

— *Jeremiah 24:1–2, TLV*

“It has laid waste My vine and My fig tree, stripped it bare and thrown it away; its branches are laid bare, white.”

— *Joel 1:7, TLV*

The restoration of Israel is therefore the key prophetic marker of the last generation.

The Rebirth of Israel

On May 14, 1948, after nearly 2,000 years of exile, Israel was reborn as a nation. Against all odds, the Jewish people returned to their ancestral homeland, fulfilling the words of the prophets.

“Who has heard such a thing? Who has seen such things? Can a land be born in one day? Can a nation be brought forth at once? For as soon as Zion travailed, she gave birth to her children.”

— *Isaiah 66:8, TLV*

The budding of the fig tree took place in history. With it, the countdown toward the final fulfillment of the feasts began.

The Meaning of “This Generation”

Yeshua said that the generation which sees the fig tree bud would not pass away until all is fulfilled. Scripture gives us a measure of a generation:

“The span of our years is seventy—or eighty for those who are strong. Yet at best they are trouble and sorrow, for they are soon gone, and we fly away.”

— *Psalm 90:10, TLV*

While no one can calculate exact dates, this verse gives a framework: those who saw the rebirth of Israel are living within the window of prophetic fulfillment.

The Feasts as Prophetic Appointments

The feasts of Adonai are not random celebrations; they are appointed times (*moedim*). Yeshua fulfilled the spring feasts at His first coming — as the Passover Lamb, the Unleavened Bread in the tomb, the Firstfruits of resurrection, and the Giver of the Spirit at Shavuot.

It is therefore consistent to expect that He will fulfill the fall feasts at His return:

- **Trumpets (Yom Teruah)** → the rapture of the Bride.
- **Atonement (Yom Kippur)** → Israel’s national repentance and the judgment of the world.
- **Tabernacles (Sukkot)** → the Millennial reign of Messiah, God dwelling with His people.

History proves that God works according to His appointed times. Prophecy points to their ultimate fulfillment in Messiah’s second coming.

Resurrection and Transformation

Yeshua declared:

“I am the resurrection and the life! He who believes in Me, even if he dies, shall live. And whoever lives and believes in Me shall never die.”

— *John 11:25–26, TLV*

This promise ties directly to the hope of the rapture: those who have died in Messiah will be resurrected, and those alive in Him will be transformed. The Feast of Trumpets will one day sound the call that gathers all who belong to Him.

Watchfulness in the Last Generation

Though the signs are clear, Yeshua also warned:

“But of that day and hour no one knows, not even the angels of heaven nor the Son, except the Father alone.”

— *Matthew 24:36, TLV*

This means we are not to predict exact dates. Instead, we are called to be always ready. Just as the feast of Trumpets could only begin when the new moon was sighted, so too the rapture will come at an unexpected hour.

“Therefore stay alert, for you do not know the day or the hour.”

— *Matthew 25:13, TLV*

The Exhortation to Readiness

The budding of the fig tree shows that we are living in the season of Messiah’s return. The exact timing remains hidden with the Father, but the signs call us to vigilance and faithfulness.

“So then, let us not sleep as the others do, but let us remain on the alert and sober-minded.”

— *1 Thessalonians 5:6, TLV*

“And what I say to you, I say to all: Keep watch!”

— *Mark 13:37, TLV*

The message of the fig tree generation is this: we are closer than ever to the fulfillment of the fall feasts. The King is at the door.

Chapter 11: The Ten Days of Awe and the Archetype of Tribulation

“Blow the shofar in Zion! Sound an alarm on My holy mountain! Let all living in the land tremble—for the day of Adonai is coming—surely it is near!”

— *Joel 2:1, TLV*

The Ten Days of Awe

In Jewish tradition, the time from Yom Teruah (Feast of Trumpets) to Yom Kippur (Day of Atonement) is called the **Ten Days of Awe** (*Aseret Yemei Teshuvah*). It is a period of intense self-examination, repentance, and return to God (*teshuvah*).

On Rosh Hashanah, the books of judgment are said to be opened. The fate of each person is written:

- The righteous are sealed immediately in the Book of Life.
- The wicked are written in the Book of Death.
- The rest remain undecided, their judgment hanging in the balance until Yom Kippur.

During the Ten Days of Awe, the undecided have the opportunity to repent, make amends, and seek mercy before their destiny is sealed on the Day of Atonement.

This tradition reflects the seriousness of Scripture’s warning:

“For we must all appear before the judgment seat of Messiah, so that each one may receive what is due for the things he did while in the body—whether good or bad.”

— *2 Corinthians 5:10, TLV*

The Seven Days Between

While the entire ten days are holy, the **seven days between Rosh Hashanah and Yom Kippur** are especially significant. These days were seen as a time of repentance for the “average person” — the undecided, neither fully righteous nor wicked. Each day offered an opportunity to realign one’s life with God before the final judgment.

This “in-between time” represents God’s mercy and patience, giving space for repentance before the day of reckoning.

“Adonai is not slow in keeping His promise, as some consider slowness. Rather, He is being patient toward you—not wanting anyone to perish, but for all to come to repentance.”
— 2 Peter 3:9, TLV

The Archetype of the Tribulation

Prophetically, these seven days foreshadow the **seven years of Tribulation** described in Daniel and Revelation. Just as the seven days are nestled between the trumpet blast of Rosh Hashanah and the judgment of Yom Kippur, so too the seven years of Tribulation stand between the rapture of the Bride and the return of Messiah in judgment.

Daniel speaks of this seven-year period:

“He will make a firm covenant with many for one week, but in the middle of the week he will put an end to sacrifice and offering.”
— Daniel 9:27, TLV

Yeshua warned of this time of unparalleled distress:

“For then there will be great trouble, such as has not happened since the beginning of the world until now, nor ever will. And unless those days were cut short, no one would be delivered; but for the sake of the chosen, those days will be cut short.”
— Matthew 24:21–22, TLV

During this tribulation, Israel will be refined and brought to repentance, and the nations will be judged for their rebellion and treatment of God’s people.

A Call to Repentance

The Days of Awe teach us that repentance must not be delayed. Just as Israel is given a short window before Yom Kippur, so too humanity is given this present age to repent before the Day of the Lord comes.

“Seek Adonai while He may be found, call on Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts, let him return to Adonai, so He may have compassion on him, and to our God, for He will abundantly pardon.”
— Isaiah 55:6–7, TLV

The warning is urgent:

“And just as it is appointed for men to die once—and after this judgment—so also Messiah, having been offered once to bear the sins of many, will appear a second time—apart from sin—to those eagerly awaiting Him for salvation.”
— Hebrews 9:27–28, TLV

Mercy Before Judgment

The trumpet of Rosh Hashanah begins the season of awe; the judgment of Yom Kippur ends it. The seven days in between embody the mercy of God — a chance to repent before judgment falls.

In the same way, the Tribulation will be a time when the world is shaken, Israel is refined, and many are brought to faith in Messiah. Yet it will also be a time of great suffering for those who continue to rebel.

Application for Believers

For us today, the message is clear:

- Do not wait to repent — today is the day of salvation (2 Corinthians 6:2).
- Live with urgency, knowing time is short.
- Pray for Israel and the nations, that many would turn before it is too late.

The Days of Awe remind us that God is both merciful and just. He offers forgiveness now, but judgment is certain for those who refuse His grace.

The Prophetic Pattern

The sequence of the Fall Feasts outlines God's prophetic plan:

- **Trumpets** → the rapture and awakening.
- **Seven Days (Tribulation)** → repentance, testing, and refining.
- **Atonement** → Israel's cleansing and the judgment of the nations.
- **Tabernacles** → the joy of Messiah's Kingdom.

The pattern is perfect, the timing exact. The question is whether we will respond while there is still time.

Chapter 12: Yom Kippur and the Return of the Messiah

“Then I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplications, when they will look toward Me whom they pierced. They will mourn for Him as one mourns for an only son and grieve bitterly for Him, as one grieves for a firstborn.”

— *Zechariah 12:10, TLV*

The Day of Reckoning

In earlier chapters we explored Yom Kippur as both a **Day of Atonement** and a **Day of Judgment**. Personally, it calls each of us to repentance and cleansing. Prophetically, it foreshadows the climactic day when Yeshua returns to earth — a day of mercy for Israel and a day of judgment for the nations.

This is the moment Scripture calls “the Day of the Lord” — a day of awe, trembling, and revelation.

“Blow the shofar in Zion, sound an alarm on My holy mountain! Let all living in the land tremble—for the day of Adonai is coming—surely it is near!”

— *Joel 2:1, TLV*

Israel’s National Atonement

The prophets foresaw a time when Israel as a whole would recognize her Messiah. Yeshua, whom the nation rejected, will be revealed, and the people will mourn in repentance.

“In that day a spring will be opened to the house of David and to the inhabitants of Jerusalem to cleanse them from sin and impurity.”

— *Zechariah 13:1, TLV*

Paul echoes this hope:

“And in this way all Israel will be saved, as it is written, ‘The Deliverer shall come out of Zion. He shall turn away ungodliness from Jacob. And this is My covenant with them, when I take away their sins.’”

— *Romans 11:26–27, TLV*

Yom Kippur’s ritual of the high priest making atonement for the nation will find its ultimate fulfillment when the Great High Priest, Yeshua, brings redemption to all Israel.

The Mourning of a Nation

Zechariah's prophecy is striking: the Jewish people will look upon the One they pierced. This is not the mourning of despair, but of repentance — a brokenhearted recognition that the Messiah has always been Yeshua.

“They will mourn for Him as one mourns for an only son.”

This collective repentance will usher in national cleansing. Just as the blood of the Yom Kippur sacrifice covered the sins of Israel year by year, so Messiah's blood will cleanse the nation once for all.

Judgment of the Nations

But Yom Kippur is not only atonement for Israel — it is also judgment for the nations. Joel prophesied:

“For behold, in those days and at that time, when I restore Judah and Jerusalem from exile, I will gather all nations and bring them down to the Valley of Jehoshaphat. I will plead with them there on behalf of My people, even My inheritance Israel, whom they scattered among the nations and they divided up My land.”

— Joel 4:1–2 [3:1–2], TLV

Yeshua Himself confirmed this when He described the judgment of the nations:

“Now when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. All the nations will be gathered before Him, and He will separate them from one another, just as the shepherd separates the sheep from the goats.”

— Matthew 25:31–32, TLV

Those who opposed Israel and rejected Messiah will face wrath. Those who showed mercy and faith will enter His Kingdom.

The Great High Priest Returns

The imagery of Yom Kippur is fulfilled in Yeshua's return:

- The high priest entered the Holy of Holies once a year with blood not his own.
- Messiah entered the heavenly Holy of Holies once for all with His own blood.
- At His return, He will come out to bless His people and judge His enemies.

“So also Messiah, having been offered once to bear the sins of many, will appear a second time—apart from sin—to those eagerly awaiting Him for salvation.”
— Hebrews 9:28, TLV

The Day of the Lord

The prophets describe the Day of the Lord in vivid imagery:

“For the day of Adonai is great and very terrifying—who can endure it?”
— Joel 2:11, TLV

“Adonai will go forth and fight against those nations as He fights in a day of battle. In that day His feet will stand on the Mount of Olives, which lies to the east of Jerusalem. And the Mount of Olives will be split in two.”
— Zechariah 14:3–4, TLV

This is the ultimate Yom Kippur — when mercy and judgment meet, when Messiah comes to cleanse Israel and to confront the nations.

Application for Believers

For followers of Yeshua today, Yom Kippur reminds us to live in readiness and humility. We rejoice that our sins are already atoned for by His blood, but we also pray for Israel’s redemption and intercede for the nations.

“Pray for the peace of Jerusalem—May those who love you be at peace!”
— Psalm 122:6, TLV

We long for the day when Israel will recognize her Messiah and when righteousness will fill the earth.

The Climax of the Fall Feasts

The prophetic sequence becomes clear:

- **Trumpets** → the gathering of the Bride.
- **Days of Awe (Tribulation)** → repentance and refining.
- **Atonement** → Israel’s redemption and the judgment of the nations.

Yom Kippur at Messiah's return is the ultimate Day of Reckoning — mercy for the repentant, judgment for the rebellious.

Chapter 13: The Feast of Tabernacles and the Millennial Reign

“On the fifteenth day of the seventh month, when you have gathered in the fruits of the land, you are to keep the Feast of Adonai for seven days. The first day is to be a Shabbat-rest, and the eighth day will also be a Shabbat-rest. You are to dwell in sukkot for seven days. All the native-born in Israel are to dwell in sukkot, so that your generations may know that I had Bnei-Yisrael dwell in sukkot when I brought them out of the land of Egypt. I am Adonai your God.”

— *Leviticus 23:39, 42–43, TLV*

The Joyous Feast

Sukkot — also called the **Feast of Tabernacles** or **Feast of Booths** — is the most joyful of all the moedim (appointed times). Coming just five days after Yom Kippur, it shifts from repentance and solemnity to celebration and rejoicing.

Families build temporary shelters, or sukkot, decorated with branches, fruit, and lights. For seven days, they eat, worship, and sometimes even sleep in these sukkot, remembering how God provided for Israel in the wilderness.

“You are to rejoice in your feast... you will be altogether joyful.”

— *Deuteronomy 16:14–15, TLV*

Sukkot is the feast of joy, thanksgiving, and dwelling with God.

Agricultural and Prophetic Meaning

Sukkot is also known as the **Feast of Ingathering** because it marked the final harvest of the year (Exodus 23:16). Agriculturally, it was the time of bringing in grapes, olives, and fruit.

Prophetically, it points to the **final harvest of the nations**, when Messiah gathers His people from every corner of the earth into His Kingdom.

“Then the survivors from all the nations that came against Jerusalem will go up from year to year to worship the King, Adonai-Tzva’ot, and to celebrate Sukkot.”

— *Zechariah 14:16, TLV*

This is the only feast explicitly mentioned as being celebrated during the Millennial Reign of Messiah.

Yeshua and Sukkot

The Gospel of John draws a striking connection between Yeshua and Sukkot.

- *“And the Word became flesh and tabernacled among us. We looked upon His glory, the glory of the one and only from the Father, full of grace and truth.”*
— John 1:14, TLV

The very act of Messiah’s incarnation was God **tabernacling** among His people.

During Sukkot, two great ceremonies were performed in the Temple:

1. **The Water-Pouring Ceremony** — priests poured out water on the altar, praying for rain and blessing. Against this backdrop, Yeshua cried out:
“If anyone is thirsty, let him come to Me and drink. Whoever believes in Me, as the Scripture says, out of his innermost being will flow rivers of living water.”
— John 7:37–38, TLV
2. **The Illumination of the Temple** — giant menorahs lit the Temple courts. Yeshua declared:
“I am the light of the world. The one who follows Me will no longer walk in darkness, but will have the light of life.”
— John 8:12, TLV

Yeshua fulfilled the imagery of Sukkot as the source of living water and the true light.

The Millennial Kingdom

Prophetically, Sukkot points to the Millennial Kingdom — the thousand-year reign of Messiah on earth (Revelation 20:4–6).

- The nations will stream to Jerusalem to worship King Yeshua.
- Peace will cover the earth.
- The curse will be lifted.

“The wolf will dwell with the lamb, the leopard will lie down with the kid, the calf and the young lion and the yearling together, and a little child will lead them.”
— Isaiah 11:6, TLV

Sukkot represents this Kingdom reality — God dwelling with His people in joy, abundance, and peace.

Temporary and Eternal

The sukkah reminds us that life on this earth is temporary. Our homes, our bodies, and even this world are passing away.

“For we know that if our earthly tent we live in is torn down, we have a building from God — a house not made with hands, eternal in the heavens.”

— 2 Corinthians 5:1, TLV

But Sukkot also points forward to eternity, when the temporary gives way to the permanent:

“Behold, the dwelling of God is among men, and He shall tabernacle among them. They shall be His people, and God Himself shall be among them and be their God.”

— Revelation 21:3, TLV

The ultimate Sukkot is the New Jerusalem, when God Himself will dwell forever with His redeemed.

A Feast of Joy

Unlike Yom Kippur, which is marked by fasting and mourning, Sukkot is a feast of joy. It reminds us that God’s plan does not end in judgment but in celebration.

“You will have joy and gladness, and many will rejoice at his birth.”

— Luke 1:14, TLV

It is a prophetic rehearsal for the wedding feast of the Lamb:

“Let us rejoice and be glad and give the glory to Him! For the wedding of the Lamb has come, and His bride has made herself ready.”

— Revelation 19:7, TLV

Fulfillment in Messiah

The Fall Feasts find their climactic fulfillment in Sukkot:

- **Trumpets** — the rapture and resurrection.
- **Atonement** — Israel’s redemption and the nations’ judgment.
- **Tabernacles** — the Kingdom established and God dwelling with His people.

Sukkot is the prophetic picture of ultimate joy, restoration, and fellowship with God.

Application for Believers

Even now, we can live in the spirit of Sukkot by:

- Rejoicing in God's presence.
- Holding this world lightly, remembering it is temporary.
- Looking forward to Messiah's Kingdom and our eternal dwelling.

"You will show me the path of life. In Your presence is fullness of joy, at Your right hand are pleasures forevermore."

— *Psalm 16:11, TLV*

The Shadow and the Light

Sukkot is both a shadow and a promise:

- A shadow of Israel's wilderness wanderings.
- A promise of God's eternal tabernacle with His people.

What began in fragile booths will end in the glory of the New Jerusalem.

Chapter 14: The Millennial Sabbath and the 7,000-Year Plan

“For a thousand years in Your sight are like a day just passing by, or like a watch in the night.”
— Psalm 90:4, TLV

“But do not ignore this one fact, loved ones, that with the Lord one day is like a thousand years and a thousand years are like one day.”
— 2 Peter 3:8, TLV

God’s Pattern of Sevens

From the very beginning, God wove the number seven into creation and covenant:

- He created the world in **six days** and rested on the **seventh** (Genesis 2:1–3).
- Israel was commanded to work the land for **six years** and let it rest in the **seventh** (Leviticus 25:3–4).
- After **seven sevens of years**, the **Jubilee** was proclaimed — liberty, restoration, and return (Leviticus 25:8–10).

This rhythm of six plus one — labor followed by rest — reveals God’s redemptive design for human history itself.

The 7,000-Year Plan

Scripture and rabbinic tradition alike teach that the history of the world will unfold in **seven “days” of a thousand years each**:

- **Days 1–6 (6,000 years):** The labor of humanity under sin, death, and the dominion of earthly kingdoms.
- **Day 7 (1,000 years):** The Messianic Sabbath — the Millennial Reign of Yeshua on earth.

This is not speculative imagination; it flows directly from God’s pattern in creation and is confirmed by the prophets.

The Six Days of History

Each of the first six “days” foreshadows part of God’s plan:

1. Day One — Light from Darkness

“Then God said, ‘Let there be light!’ and there was light. God saw that the light was good. So God distinguished the light from the darkness.”

— *Genesis 1:3–4, TLV*

→ God separated His people from the world, calling out righteousness from darkness.

2. Day Two — Waters Separated

“Then God said, ‘Let there be an expanse in the midst of the waters! Let it be for separating water from water.’”

— *Genesis 1:6, TLV*

→ God separated a people for Himself, first through Noah, then through Abraham and the covenant.

3. Day Three — Land and Fruit

“Then God said, ‘Let the land produce vegetation...fruit trees making fruit, each according to its species.’”

— *Genesis 1:11, TLV*

→ Israel, the promised land, and the first fruits of faith came forth.

4. Day Four — Sun, Moon, and Stars

“Then God said, ‘Let lights in the expanse of the sky be for separating the day from the night. They will be for signs and for seasons and for days and years.’”

— *Genesis 1:14, TLV*

→ Yeshua, the Light of the world, appeared in the “fourth day” (around 4,000 years after Adam).

5. Day Five — Life in the Seas and Skies

“Then God said, ‘Let the waters swarm with swarms of living creatures, and let flying creatures fly above the land across the expanse of the sky.’”

— *Genesis 1:20, TLV*

→ The Gospel went forth, filling the earth with spiritual life.

6. Day Six — Humanity Created

“Then God said, ‘Let Us make man in Our image, after Our likeness! Let them rule over the fish of the sea, the flying creatures of the sky, the livestock, over the whole earth and over every crawling creature that crawls on the land.’”

— *Genesis 1:26, TLV*

→ This corresponds to the age we live in now: human dominion, technology, power — and rebellion.

The Seventh Day — Rest

On the seventh day, God rested:

“Then God finished the work that He had done, and on the seventh day He ceased from all His work that He had done. Then God blessed the seventh day and sanctified it, for on it He ceased from all His work that God created for the purpose of preparing.”

— *Genesis 2:2–3, TLV*

Prophetically, this points to the **seventh millennium** — the Millennial Reign of Messiah.

- Satan will be bound for a thousand years (Revelation 20:1–3).
- The saints will reign with Messiah (Revelation 20:4).
- The earth will be restored, free from the curse (Romans 8:21).
- Peace will reign as the knowledge of Adonai covers the earth (Isaiah 11:6–9; Habakkuk 2:14).

This is the **Sabbath rest** not only for Israel, but for all creation.

Confirmation in Hebrews

The writer of Hebrews directly ties the Sabbath rest to our future hope:

“So there remains a Shabbat rest for the people of God. For the one who has entered God’s rest has also ceased from his own work, just as God did from His. Let us, therefore, make every effort to enter that rest, so that no one fall through the same pattern of disobedience.”

— *Hebrews 4:9–11, TLV*

The weekly Shabbat is a **shadow** of the coming Messianic age. Just as we set aside one day out of seven, God has set aside one millennium of rest at the end of six.

Living in the Sixth Day

Right now, we are living at the close of the “sixth day” of history — the eve of the Sabbath. That means Messiah’s return is near.

The pattern is clear:

- Six days of labor → six thousand years of toil.
- The seventh day of rest → the thousand-year reign of Messiah.

This perspective is not meant for speculation, but for **urgency**. We are the generation called to prepare for the King.

Hope for the Seventh Day

The 7,000-year plan assures us that history is not random. It is unfolding according to God's perfect calendar. The coming Kingdom is not a distant dream but the next stage in God's design.

“For Adonai will comfort Zion. He will comfort all her waste places. He will make her wilderness like Eden, her desert like the garden of Adonai. Joy and gladness will be found in her, thanksgiving and a sound of melody.”

— *Isaiah 51:3, TLV*

Just as the weekly Shabbat refreshes our bodies, the Millennial Shabbat will refresh the earth. And just as the Jubilee brought liberty and restoration, so Messiah's reign will bring freedom, justice, and peace to all creation.

Chapter 15: The New Heavens and the New Earth

“Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more.”

— Revelation 21:1, TLV

The Passing Away of the Old

When the thousand-year reign of Messiah is complete, God will bring about the final stage of His redemptive plan: the creation of a new heaven and a new earth.

The old order — stained by sin, scarred by rebellion, and marred by death — will pass away. Peter describes it this way:

“But the day of the Lord will come like a thief. On that day the heavens will pass away with a roar, and the elements will melt and disintegrate, and the earth and everything done on it shall be exposed. Since all these things are to be dissolved in this way, what kind of people should you be — live in holiness and godliness, looking for and hastening the coming of the day of God. In that day the heavens will be dissolved by fire, and the elements will melt in extreme heat. But in keeping with His promise, we look for new heavens and a new earth, where righteousness dwells.”

— 2 Peter 3:10–13, TLV

The world as we know it will not simply be repaired. It will be utterly transformed — renewed by fire, cleansed of all corruption, and recreated in perfection.

The New Jerusalem

At the center of this new creation is the **New Jerusalem**, descending from heaven like a bride adorned for her husband.

John describes it in breathtaking detail:

- A city shining with the glory of God (Revelation 21:11).
- Walls of jasper, foundations adorned with precious stones (Revelation 21:18–20).
- Gates of pearl, streets of pure gold like transparent glass (Revelation 21:21).
- A city needing no sun or moon, for the glory of God gives it light, and the Lamb is its lamp (Revelation 21:23).

This is not a symbol but the eternal dwelling place of God with His people — the fulfillment of every promise of restoration and hope.

God Dwelling with His People

At the heart of the new creation is not the splendor of the city, but the presence of God Himself:

“Behold, the dwelling of God is among men, and He shall tabernacle among them. They shall be His people, and God Himself shall be among them and be their God.”

— Revelation 21:3, TLV

From Eden to Sinai, from the Tabernacle to the Temple, from the incarnation of Yeshua to the indwelling of the Spirit — God has always desired to dwell with His people. The New Jerusalem is the ultimate and eternal fulfillment of this desire.

The End of Sorrow

The most comforting promise of the new creation is the end of sorrow:

“He shall wipe away every tear from their eyes, and death shall be no more. Nor shall there be mourning or crying or pain any longer, for the former things have passed away.”

— Revelation 21:4, TLV

The curse that began in Eden will be completely undone. No more disease. No more separation. No more grief. Only eternal joy in the presence of God.

The River and the Tree of Life

John also describes the renewal of Eden itself:

“Then the angel showed me a river of the water of life — bright as crystal, flowing from the throne of God and of the Lamb down the middle of the city’s street. On either side of the river was a tree of life, yielding twelve kinds of fruit, one for each month. And the leaves of the tree were for the healing of the nations. No longer will there be any curse. The throne of God and of the Lamb shall be in the city, and His servants shall serve Him. They shall see His face, and His name shall be on their foreheads. Night shall be no more, and they shall have no need for the light of a lamp or the light of the sun, for Adonai Elohim will shine on them. And they shall reign forever and ever!”

— Revelation 22:1–5, TLV

What was lost in Genesis — access to the Tree of Life — is restored forever in Revelation.

The Eternal Invitation

Even at the end of Scripture, God's invitation remains open:

“The Ruach and the bride say, ‘Come!’ And let the one who hears say, ‘Come!’ Let the one who is thirsty come — let the one who wishes freely take the water of life.”

— *Revelation 22:17, TLV*

This is the call of salvation: that all who are thirsty may drink freely of the living water, which is Messiah Himself.

The Final Word

The Bible ends with Messiah's own promise:

“The One giving testimony to these things says, ‘Yes! I am coming soon!’ Amen! Come, Lord Yeshua!”

— *Revelation 22:20, TLV*

This is our hope, our prayer, and our expectation: that soon we will dwell forever in the new heavens and the new earth, where righteousness dwells.

Chapter 16: Salvation — From Death to Life

“For the life of the creature is in the blood, and I have given it to you on the altar to make atonement for your lives — for it is the blood that makes atonement because of the life.”
— Leviticus 17:11, TLV

The Problem: Sin and Separation

From the very beginning, humanity’s greatest problem has been sin. Sin is not just breaking rules; it is rebellion against God’s holiness.

“But your iniquities have made a separation between you and your God; your sins have hidden His face from you, so that He does not hear.”
— Isaiah 59:2, TLV

“For the wages of sin is death, but the free gift of God is eternal life in Messiah Yeshua our Lord.”
— Romans 6:23, TLV

Every human being is guilty, and the penalty is death — not only physical death but eternal separation from God.

The Requirement: Blood Atonement

God’s Torah makes it clear: atonement requires blood.

“For the life of the creature is in the blood, and I have given it to you on the altar to make atonement for your lives.”
— Leviticus 17:11, TLV

The sacrifices of animals were never enough to permanently remove sin. They were shadows pointing forward to something greater. Only an infinite God could pay an infinite price for the sins of all people for all time.

The Solution: Messiah’s Sacrifice

In Yeshua, God Himself entered history to bear our curse.

“Messiah liberated us from the curse of the Torah, having become a curse for us (for it is written, ‘Cursed is everyone who hangs on a tree’).”
— Galatians 3:13, TLV

He lived the perfect, sinless life we could not live. He died the death we deserved. And He rose again to bring eternal life.

“But God demonstrates His own love toward us, in that while we were yet sinners, Messiah died for us.”

— Romans 5:8, TLV

“Yeshua said to her, ‘I am the resurrection and the life! Whoever believes in Me, even if he dies, shall live. And whoever lives and believes in Me shall never die. Do you believe this?’”

— John 11:25–26, TLV

The Response: Repentance and Faith

Salvation is not earned by works, rituals, or religion. It is received through repentance and faith.

“The time is fulfilled, and the kingdom of God is at hand! Repent, and put your trust in the Good News.”

— Mark 1:15, TLV

Repentance means turning away from sin and toward God. Faith means trusting Yeshua alone for forgiveness and eternal life.

“That if you confess with your mouth that Yeshua is Lord, and believe in your heart that God raised Him from the dead, you will be saved. For with the heart it is believed for righteousness, and with the mouth it is confessed for salvation.”

— Romans 10:9–10, TLV

The Prayer of Salvation

If you are ready to receive Yeshua as your Savior, pray sincerely from your heart:

Heavenly Father, Adonai,

I confess that I am a sinner and cannot save myself.

I believe that Yeshua is the Messiah, the Son of God.

I believe He died for my sins and rose again, conquering death.

I repent of my sins and turn to You.

Forgive me, cleanse me, and give me new life.

I receive Yeshua as my Savior and Lord.

Write my name in the Book of Life.

Fill me with Your Ruach ha-Kodesh.

From this day forward, I choose to follow You.

In Yeshua’s name, Amen.

The Assurance of Salvation

When you put your trust in Yeshua, God's Word guarantees salvation:

“For everyone who calls upon the name of Adonai shall be saved.”

— *Romans 10:13, TLV*

“Therefore, if anyone is in Messiah, he is a new creation. The old things have passed away; behold, all things have become new.”

— *2 Corinthians 5:17, TLV*

You can walk with confidence, knowing your sins are forgiven and your eternal destiny secure.

From Death to Life

Salvation is more than escaping judgment — it is entering eternal life. It is reconciliation with God, adoption into His family, and the promise of resurrection.

“Amen, amen I tell you, he who hears My word and trusts the One who sent Me has eternal life. He will not come into judgment, but has passed over from death into life.”

— *John 5:24, TLV*

Epilogue: Closing Invitation — From Shadow to Light

Throughout this book, we have traced the **moedim** — the appointed times of Adonai — from Passover to Tabernacles, from the solemnity of Yom Kippur to the joy of Sukkot, from the labor of six thousand years to the rest of the seventh.

Each feast was a **shadow** — a rehearsal pointing beyond itself. The sacrifices, the trumpets, the booths, the fasts, and the rejoicings were not ends in themselves, but signs pointing forward.

“These are a shadow of the things to come, but the reality is Messiah.”
— *Colossians 2:17, TLV*

The shadow was real — it taught, it warned, it prepared. But the **Light** is greater. That Light is Yeshua, the Messiah.

“Again Yeshua spoke to them, saying, ‘I am the light of the world. The one who follows Me will no longer walk in darkness, but will have the light of life.’”
— *John 8:12, TLV*

One Chance for Eternity

Every shadow finds its fulfillment in Him:

- He is the **Passover Lamb** who takes away the sin of the world (John 1:29).
- He is the **Firstfruits of resurrection**, the guarantee of eternal life (1 Corinthians 15:20).
- He is the **Living Torah**, who writes God’s law on our hearts by the Ruach ha-Kodesh (Jeremiah 31:31–33; 2 Corinthians 3:3).
- He is the **Bridegroom** who comes with the trumpet blast (1 Thessalonians 4:16–17).
- He is the **High Priest** who makes atonement once and for all (Hebrews 9:11–12).
- He is the **King** who will tabernacle with His people forever (Revelation 21:3).

Thus, each moed is a shadow — and Messiah is the Light who gives them meaning.

The Only Name That Saves

The feasts show that redemption does not come by many ways, but by **one way**:

“There is salvation in no one else, for there is no other name under heaven given to mankind by which we must be saved!”

— Acts 4:12, TLV

Every trumpet, every sacrifice, every booth was whispering this truth: only Yeshua saves.

The Kinsman-Redeemer

The Torah required that redemption be accomplished by a kinsman-redeemer (*go'el*). He had to be related by blood, able to pay the price, and willing to redeem (Leviticus 25:25).

Yeshua is our kinsman-redeemer:

- He took on flesh and blood to be our brother (Hebrews 2:14).
- He alone was worthy to pay the infinite debt of sin (Revelation 5:9).
- He willingly laid down His life: *“No one takes it from Me, but I lay it down on My own.”* (John 10:18, TLV).

The shadows of redemption are fulfilled in Him, the Light of the world.

From Shadows to Light

The feasts point to Him. The prophets point to Him. The hope of Israel and the nations is found only in Him.

“For God, who said, ‘Let light shine out of darkness,’ is the One who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Messiah.”

— 2 Corinthians 4:6, TLV

Do not remain in the shadows. Step into the Light.

The Urgent Invitation

Scripture warns:

“It is appointed for men to die once, and after this judgment.”

— Hebrews 9:27, TLV

There are no second chances after death. The day of salvation is today.

The shadows have been given. The Light has come. The invitation is open.

“The One who testifies to these things says, ‘Yes! I am coming soon!’ Amen! Come, Lord Yeshua!”
— Revelation 22:20, TLV



From Shadow to Light

“There is salvation in no one else, for there is no other name under heaven given to mankind by which we must be saved.” — Acts 4:12, TLV

Choose today: remain in the shadow, or step into the Light of Messiah — the only Light that leads to eternal life.



About the Author

Stacie Lauro, MD, is a former psychiatrist who left a successful medical career to follow the call of Adonai and write about the healing and salvation found only in Yeshua the Messiah. Her books focus on the unity of Scripture, the prophetic significance of the biblical feasts, and the invitation for every soul to step from shadow into light. She is passionate about preparing the Bride of Messiah for His soon return and pointing all people — Jew and Gentile — to the one true Redeemer of the world.

Scripture References

Unless otherwise noted, all Scripture quotations are taken from the **Tree of Life Version (TLV)**, used with permission.

For readers who wish to go deeper, consider reading through **Leviticus 23**, where all of Adonai's appointed times (moedim) are set forth, as well as the prophets and apostolic writings that show their fulfillment in Messiah.

Acknowledgment of Israel

This book is dedicated to the God of Abraham, Isaac, and Jacob, and to His covenant people Israel, through whom salvation has come into the world. As Yeshua Himself declared:
“You worship what you do not know; we worship what we know, for salvation is from the Jews.”
— John 4:22, TLV

A Reader's Invitation

If you have made the decision to follow Yeshua, welcome into the family of God! This is only the beginning of the journey. To grow in faith and walk in His Light:

- **Read the Scriptures daily.** Start with the Gospels to know Messiah, then read the Torah and Prophets to see how He fulfills every promise.
- **Pray without ceasing.** Speak to your Heavenly Father as to a loving parent. He hears you.
- **Join a community of believers.** Walk together with others who love Yeshua, keep each other accountable, and encourage one another.
- **Share the Good News.** Tell someone today what God has done for you. The Light you have received is meant to shine.

As Acts 17:11 reminds us, always search the Scriptures for yourself, testing all things by the Word of God.

 **The shadows were rehearsals, but the Light has come. Walk in Him, and you will never walk in darkness.**

Further Reading by the Author

- *Salvation Is of the Jews: A devotional call to repentance for the Churches*
- *The Redemption of the World: Waiting on Israel to Recognize Messiah*
- *The Unity of All Things: God, Love, and the Quantum Universe*
- *The Love of God: Exposing the errors of Psychiatry and Psychology*
- *How to Save a Life*

Bless this Ministry

If this book blessed you, please consider supporting this ministry. Your donation helps spread the knowledge of Yeshua as Lord and Savior. It also helps me to provide literature that helps people to read and understand God's Word.

Yeshua is the only way to true healing and eternal life. God's will is that none should be lost! It is part of our great commission to share the amazing news of God's free gift.

Please click the link below and help win souls for God:

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A Prayer for Your Blessings

Dear Adonai,

Thank you for your outpouring of your Holy Spirit upon this reader to bring them to a saving knowledge of Yeshua and for leading them further in their understanding, knowledge, wisdom and relationship with you. I pray you continue to bless them spiritually, emotionally and physically in all ways. Continue to guide them and protect them. May your face shine upon them and give them peace.

I thank you Adonai. I bless you. I lift your Holy Name.

In the name of Yeshua Ha Mashiach,

Amen

Closing Note

Thank you for reading *Shadows of the Feasts, Light of the Messiah*.

May the Light of Yeshua shine upon your path and guide you into everlasting life.

If you have prayed the prayer of salvation at the end of this book, welcome to the family of God!

Please share your decision with a local community of believers who love Yeshua and who will walk with you in discipleship, prayer, and fellowship.

Stay Connected

Thank you for joining me on this journey through the shadows of the feasts into the Light of Messiah.

If this book has blessed you, I would love to hear from you. Please fill out the contact form to stay connected for updates on new books, teachings, and resources:

Website: stacielauro.md.com

Your testimony matters! Share how Adonai has touched your life through His Word so others may also be encouraged and strengthened.

Together, let us prepare as the Bride of Messiah for His soon return.

