

**The Eighth Day
Shemini Atzeret
A New Beginning
Part One**

Background History and Instructions

Transcribed from Video

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And he shewed me a pure river of water of life, clean as crystal, proceeding out of the throne of YHWH and of the Lamb. (Rev 22:1 KJV)

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Part one is a series on the Eighth day and is about new beginnings. We will go into the background, history and instructions about this Eighth Day, in other words, Eighth Day 101 is where we will start in this series.

We will also talk about the New Heavens and New Earth. If you don't know much or anything at all about the Fall Holy Days, this is the starting point, and a good place to build your

foundation from. The rest of this series is actually available on the website listed above. It has been recorded in the last year or so and I'll be mentioning other parts and pieces of it as we go along. You can see there are five parts to the presentation series, this time we will put our attention on Part One.

Fall Holy Day Themes

- Trumpets- Rosh Hashanah
Day of YHWH
Return of Yahushua
Resurrection
- Atonement - Yom Kippur
Reconciliation
Forgiveness and grace
Restoration
- Feast of Tabernacles - Sukkot
Millennium
Time of refreshing
Rejoice
- 8th Day - Shemini Atzeret
Solemn Assembly
New beginnings
- New Heaven and new Earth
Eternity

I thought a good reminder would be to talk about the over-all themes of the Holy Day season so we are completing what we term the "Fall Holy Days" or the period of "Ingathering", and it started with Rosh-Hashanah or the blowing of Trumpets. The blowing of Trumpets is about the return of Yahushua and The Day of YHWH. That series of presentations detail the Trumpet events. We looked at the return of Yahushua and the resurrection of the Saints, and following that, ten days later is Atonement or Yom Kippur.

Yom Kippur is about reconciliation, it's about forgiveness and grace, and restoration to be in alignment with YHWH.

Following are the seven day Feast of Tabernacles or Sukkot; and is about the millennium, a time of refreshing and as noted in the last presentation we are commanded to rejoice, so how hard can that be? That takes us to the Eighth Day or Shemini Atzeret.

We will see that this day is about a solemn assembly, about new beginnings and the new heaven and new earth that will be coming later after the millennium and then eternity.

Background - Rabbinic Traditions

There are a lot of rabbinic traditions for the Fall Holy Days. The historical perspective of this Feast dates back to the second and third century BCE when some of these rabbinic traditions were developing.

- **Historical Feast of Tabernacles**
Rabbinic Traditions

The Water Libation Ceremony was an occasion during the Feast where the priests would fill a one quart golden flagon holding three logs with water drawn from Siloam, a daily early morning event during the first seven days of the Feast.

Menorah light ceremony There were at least 2, and perhaps 4 very large 75 ft. tall menorahs erected outside the Temple in the time of the first century. The menorahs provided the light for the Temple area as well as the surrounding environs of Jerusalem.

The Lulav ^{3 branches} **and Etrog** ^{citrus} **ceremony** were developed and was certainly seen and known about in the first century. This ceremony is known as the four species ritual mentioned in Leviticus 23:40. The three different branches as well as a citrus fruit were bundled together and waved as an offering during the seven days. They were symbols of harvest blessings.

Hoshana Rabbah ritual is a significant one on the seventh day of the Feast of Tabernacles. AKA The Great Hoshana (Great salvation), this ritual is a significant one.

Hoshana Rabbah occurred on the seventh day of the Feast of Tabernacles. It still does to this day, these traditions are still in play in Judaism today, however they started back in the second or third century BCE. They came into full view in the first century and after 70 CE there was no more Temple so all of this stopped, aside from at the local synagogues. The Hoshana Rabbah ritual was something that occurred on what is called the Last Day of the Feast. That is easily confused with the last day of the seven day period, or perhaps it is the Eighth Day this is talking about. I would argue this is about the seventh day of the Feast of Tabernacles but won't go into detail on any of these ceremonies because this is a foundational 101 and you can do some of your own homework.

The Eighth Day is also known as the Great Hoshana and it translates to Great Salvation. Part Two of this series which you can find on the website, these days are detailed much greater as

well as references to the Mishnah and Talmud where you find information about them and Josephus also has information about them.

- **Current 8th Day**

If you were to go to a local synagogue you would find most of the next items in play today.

Complete seven days Feast of Tabernacles with perfection is focused on completing the seven day Feast of Tabernacles with perfection. That is what the Eighth Day is about, perfection.

Shemini Atzeret on this day in Judaism is a day that the agriculture is prayed over and prayers for rain and good harvest for coming year. Actually, for the next several months prayer is made for rain and a good harvest which starts on the 8th day.

Ecclesiastes is traditionally read on this day

In Israel - this is a one day holiday

In Diaspora - it was a two day holiday and on the second day of the two-day holiday, the eighth 8 day is known as Simchat ^{Simkoht} Torah. Simchat Torah in Hebrew means rejoicing. Characterized by unbridled joy

Celebrates the conclusion and restart of annual Torah reading cycle

From a rabbinic standpoint that gives you a little background, but not much of this is scriptural in tradition, but the oral law has been handed down and is useful to know about. However, the Hoshana Rabbah ritual has some implications when we get into John chapters 7 and 8.

Eighth Day Instructions

The instructions that go along with this day are found in several places. One of them is in our common go-to scripture in Leviticus which highlights and provides some amount of detail for all of YHWH's appointments or Holy Days. What we find is that this is an eight day assembly.

- Lev 23:34-44

8th day assembly - vs 36

Eight - H8066 = shemini = from H8083 = eight, plumpness, a surplus above the perfect 7

A new beginning

8th day = 1 day after 7th day Sabbath - IE a new beginning, super abundant, super abound

Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto YHWH. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering

*made by fire unto YHWH: on the **eight**^{H8066=shemini} **day** shall be an holy convocation unto you; and ye shall offer an offering made by fire unto YHWH: it is a **solemn assembly**^{H6116=atsarah/atsareth}; and ye shall do no servile^{H5656=bondservant, tillage} work therein.*

(Lev 23:34-36 KJV)

There are a couple of points about this particular scripture. Eighth day is the Hebrew word eight is “shemini”, so that is half of the title that we see “Shemini Atzaret” the other half of the title comes from the translation of this word “solemn assembly”. Solemn assembly is atsarah or atzaret, so Shemini Atzaret means 8th day assembly as stated today, but the Hebrew insinuates a solemn assembly.

The number 8 in Hebrew has some interesting parts of its meaning and it means plumpness or a surplus. The number 8 is seen as being above the perfect number 7. It’s about a new beginning and some examples I could give about new beginnings is each new weekly cycle that we live through on the regular calendar today. It’s in the Biblical calendar as well as in the secular calendar; we have a seven day week.

The eighth day is the first day after the seven, it’s a new beginning. The word eight also has associated with its connotation super abundant and super abound. Eight in Hebrew has an interesting foundation and is one of the things I have started to look into that generated a lot of new material for this presentation.

- No other guidance - solemn assembly Vs 36
Solemn assembly - H6116 = atsawraw = From H6113; an assembly, especially on a festival or holiday
H6113 = aw-tsar = to in-close, to hold back, close up, detain, fast, keep still, refrain, reign, restrain, retain, withhold self.
- Eighth Day^{Solemn} Assembly = **Shemini Atsaret**^{Atzeret}

There isn’t very much on solemn assembly, the book of Deuteronomy doesn’t mention this particular day itself. This word atzaret means from a special holiday or holy day. It’s an assembly and you have to look at its base root to get an idea of what it’s about. You get the idea that there is some restraint associated with atzaret. I would submit that is what this day has associated with it. We live through a seven day period of rejoicing and then it’s the Eighth Day and there is some restraint associated with this day. I think you will see why when we get to the parts of the day that are associated with the judgment.

- Lev 23:34-44
A holy day or special Sabbath - Vs 39
Israelites live in booths 7 days and rejoice - Vs 42

Going on in Leviticus 23, we see another track of this starting in Vs 39.

Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto YHWH seven days: on the first day shall be a Sabbath ^{H7677=sabbatism or special holiday}, (a Shabbat) and on the eighth day shall be a Sabbath ^{H7677=same}. (Shabbathon is the Hebrew word) And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before YHWH your Elohim seven days. And ye shall keep it a feast unto YHWH seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: (Lev 23:39-42 KJV)

If you have looked or listened to the Feast of Tabernacles series that I have done on the Fall Holy Days, some of this is perhaps redundant. However, the Feast of Tabernacles and the Eighth Day share the same scriptural basis. Now we are parsing out the Eighth Day as a separate day because the scriptures seem to say that they are separate and distinct. It is an atzaret, a solemn assembly by comparison to the seven day Feast of Tabernacles.

Feasts of YHWH

Three Types of Holy Convocations (Lev 23:2)

Feasts of YHWH 3 Types of Holy Convocations (Lev 23:2)		
Shabbath - H7676 Intermission	Shabbathon – H7677 Special Holy Day	Holy Convocation Sacred Meeting
<ul style="list-style-type: none"> • H7676 - Shabbat= intermission, specifically the Sabbath • Seventh day Sabbath Lev 23:3 No work of any kind – Sabbath ^{H7676} of rest ^{H7677} • Atonement - Lev 23:27-32 No work of any kind – Sabbath ^{H7676} of rest ^{H7677} • Sabbatical – Lev 25:2-8 – Sabbath ^{H7676} of rest ^{H7677} – Last occurrence H7677 • Note: Wave sheaf day Lev 23:11 Day after Sabbath ^{H7676} 	<ul style="list-style-type: none"> • H7677 – Shabbathon=from H7676 – a Sabbatism, special holiday • Trumpets – Lev 23:24 No servile ^{service, bond servant,} ^{tilage, office} work • FOT – Lev 23:34-35, 39 no servile work • 8th day – Lev 23:36, 39 No servile work – Solemn assembly H6116=atsarah Num 29:35 	<ul style="list-style-type: none"> • Not specified as Sabbath • Passover – Lev 23:5 • 1DOUB – Lev 23:6-7 No servile work – that sabbath day was an high day - Joh 19:31 • LDOUB – Lev 23:8 No servile work – Solemn assembly H6116=atsarah Deu 16:8 • Shavuot – Lev 23:21 no servile work • Spring feasts not identified as Sabbaths - cf. 1Ch 23:31, Neh 10:33, Eze 45:17

I will highlight from the chart, the three types of Holy Convocations. The first is Shabbat itself, which is a different Hebrew word than Shabbathon. Shabbat or the weekly Sabbath comes from this word, the Day of Atonement and the Sabbatical Land Rest.

Shabbathon is a little different flavor. It has a specialness associated with its Sabbitism. We see that the Blowing of Trumpets, the Feast of Tabernacles and the Eighth Day are referenced as Shabbathons. It is noteworthy that the Eighth Day out of this group is the only one of the Shabbathons that is mentioned as a Solemn Assembly.

The third category are those days that aren't called Sabbaths or Shabbathons, they are called Holy Convocations or sacred meetings. All of these are Holy Convocation and Sacred Meetings, however the Passover, First and Last Day of Unleavened Bread and Shavuot are not listed any place as a Sabbath day. That was an interesting discovery. Also of note on this chart is that there are only two days that are specified as a Solemn Assembly so it happens to be the Last Day of Unleavened Bread which is the Eighth Day of that cycle starting with Passover. Of course Passover in itself isn't a Sabbath but technically neither are these other days. The Eighth Day that we are focusing our attention on is the other Solemn Assembly.

Eighth Day Instructions

- Lev 2:34-44
 - A holy day or special Sabbath - verse 39
 - Israelites live in booths 7 days and rejoice - verse 42
 - 2nd witness - Num 29:12-35
 - No mention in Deu

As a reminder, this day is unique and the instructions of what to do are sparse. In looking at the number eight, you will see where some of the instructions lie. We find a second witness for this day in Numbers.

*And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto YHWH seven days....On the eighth day ye shall have a solemn assembly ^{H6116=atsarah/atsareth}; ye shall do no servile work therein:
(Num 29:12,35 KJV)*

That is the only instruction fundamentally. We have a Solemn Assembly and do no servile work. I think that means to do no work that is associated with your profession. I cannot find any mention of this in Deuteronomy which is interesting. I could only find that instruction is in Numbers and Leviticus.

Eighth Day - Solemn Assembly

- Unique characteristic as Solemn Assemblies
- 2 Holy Days specified as Solemn Assembly
7th day of Feast of Unleavened Bread (Deut 16:8)
Day after Feast of Tabernacles
- No other Holy Day carries this instruction
- Significance of a Solemn Assembly
Joe 1:14, 2:15, Amo 5:21
- Solemn Assembly attributes
Humility, reservation and sobriety as a fast day
Characteristics are restraint, suppression and reflection

As I have stated, the unique characteristic about this day is that it has associated with it to be titled a Solemn Assembly. We will see that in several places when we get into the actual accounts of when there was a Feast of Tabernacles and Eighth Day in the Old Testament.

The seventh day again, the Feast of Unleavened Bread and the Day after the Feast of Tabernacles are the only two days specified as Solemn Assemblies. No other day carries this instruction. There is some significance when you go look what a Solemn Assembly is about. It turns out that this Hebrew word 'atsarah' is in several other places. Generally, because of the withdrawn and withheld nature of the translation of the word, you will generally find it as times of trouble or a fast day. I'm certainly not saying that this should be a fast day for us but we see some evidence. In going to Joel we know that he is one of the oldest prophets. He dates back around 800 to 850 BCE. Inside of the book of Joel we see this reference.

*Sanctify ye a fast, call a solemn assembly ^{H6116=atsarah/atsareth}, gather the elders and all the inhabitants of the land into the house of YHWH your Elohim, and cry unto YHWH
(Joe 1:14 KJV)*

Of course, trouble was on the horizon for the Northern and Southern tribes of Israel and Joel was alerting them to the fact that they had to straighten out their ways. Also in Joel is says:

*Blow the trumpet in Zion, sanctify a fast, call a solemn assembly ^{H6116=atsarah/atsareth}
(Joe 2:15 KJV)*

You see that in Joel's scripture, his perspective, calling a fast is associated with this withdrawn and refrain nature of a solemn assembly or an atsarah. We also see a reference to this in Amos.

Shall not the day of YHWH be darkness, and not light? even very dark, and no brightness in it? I hate, I despise your feast days, and I will not smell in your solemn assemblies
H6116=atsarah/atsareth. *Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.*
(Amo 5:20-22 KJV)

Here, Amos, the sheep herder from Tekoa is generally writing in about this same period of time that Joel was writing. He was telling how society had become corrupted and YHWH is not honoring their solemn assemblies. Again, the characteristics here are restraint, suppression and reflection as some of the characteristics associated with 'Solemn Assembly'.

I have mentioned the calendar implication to all of this in the Feast of Tabernacles 101 presentation but all of the Fall Holy Days share this calendar implication of being in the month of Tishri. When you look to see what Tishri is about, you find out that it is a Babylonian name of a month and it was brought out after the exile of the Israelites in Babylon under Nebuchadnezzar's reign. Ethanim was its name before it was renamed Tishri. Ethanim translated from Hebrew means permanent brooks.

Calendar Implication

- Ethanim=H388=the permanent brooks
Only usage 1 Ki 8:2
Ethanim in **LXX=G110=athanasia=deathlessness, immortality**
4 matches - 1 Kings 8:2, 1 Cor 15:53 - 54, 1 Tim 6:16
- Streams of living water
From Yahushua Joh 7:37
From throne of YHWH Rev 22:1

I have known it was called permanent brooks for some number of years but never started to understand what that was about until the last couple of years. Permanent brooks, when you look at it in the Greek version of the Old Testament, which is the Septuagint, you see that permanent brooks is translated Athanasia. Athanasia means deathlessness and immortality. That is why the Hebrew originally is specifying permanent brooks. You can see this terminology 'athanasia' in four different places. You see it in the scripture where you originally saw Ethanim in 1 Kings.

*And it came to pass when Solomon had finished building the house of YHWH and his own house after twenty years, then king Solomon assembled all the elders of Israel in Sion, to bring the ark of the covenant of YHWH out of the city of David, this is Sion, in the month of **Athanim** ^{H388 the permanent brooks (Ethanim in the Hebrew translation)} (1Ki 8:1-2 Brenton)*

You can see that this same word is translated as immortality in 1 Corinthians.

*For this corruptible must put on incorruption, and this mortal must put on **immortality**^{G110}. So when this corruptible shall have put on incorruption, and this mortal shall have put on **immortality**^{G110}, then shall be brought to pass the saying that is written, Death is swallowed up in victory. (1Co 15:53-54 KJV)*

That starts to click with me, now I understand why the Hebrew calls this month 'Permanent Brooks'. Immortality is permanent, who only has immortality? 1 Timothy is speaking of Yahushua

*Yahushua **Who only hath immortality**^{G110}, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. (1Ti 6:16 KJV)*

This was quite a discovery to me to see the calendar implication of all of the Fall Holy Days. Obviously, the Memorial of Trumpets, Atonement, Feast of Tabernacles and the Eighth Day all share this month of Ethanim as the month that they occur in. This is a month of permanent brooks much like in the spring in which Abib is a month of new green grain that we typically associate with barley.

It now starts to click when we see during the Feast of Tabernacles when Yahushua, in John 7 talks about rivers of living water and how this associates with the name of this month.

In the last day, that great day of the feast, Yahushua stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (this is permanent brook) (But this spake he of the Spirit, which they that believe on him should receive: for the Spirit was not yet given; because that Yahushua was not yet glorified.) (Joh 7:37-39 KJV)

Also, in relation to the month of Ethanim is in the ending of the Bible in Revelation 22.

*And he shewed me a **pure river of water of life**, clear as crystal, proceeding out of the throne of YHWH and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of YHWH and of the Lamb shall be in it; and his servants shall serve him: (Rev 22:1-3 KJV)*

This is a great pointer to the time of eternity and we start to see that in Revelation 21. The whole period of time the Eighth Day is highlighted in detail in part 5 of the Eighth Day series and is about eternity

Eighth Day Events

We will go on to examine the events that we find in the scriptures that talk about an 8th day. This is when you start to discover what the 8th day is about. Remember, Leviticus and Numbers said to keep it as a solemn assembly but not much of what it is about. It is something similar to the Memorial of Trumpets. It says to make a record of Trumpets, is what the instructions tell us in the Torah. When you make a record you start to examine where you find the 8th Day in the accounts in the scripture, then you start to see what this day is about.

Eighth Day Covenant Token

- Circumcision
Gen 17:11-12
John the baptizer - Luk 1:59
Steven's testimony - Act 7:8
Pauls' testimony - Ph 3:4

The first one and the obvious one is circumcision, you see that early on in Genesis 17:

*And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is **eight days old** shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. (Gen 17:11-12 KJV)*

We see another example of the eighth day in Leviticus.

*Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. And in **the eighth day** the flesh of his foreskin shall be circumcised. (Lev 12:2-3 KJV)*

There is a seven day period that is talked about here and then an eighth day, when a young son is circumcised. All of this is about the covenant token that you see when you look into the reason this is being done.

There are several examples about the eighth day and we see the example of John the Baptizer.

*And it came to pass, that on **the eighth day** they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. (Luk 1:59-60 KJV)*

In Acts we see Steven's testimony.

*And he ^{YHWH} gave him ^{Abraham} the covenant of circumcision: and so Abraham begat Isaac, and circumcised him **the eighth day**; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt: but YHWH was with him, (Act 7:8-9 KJV)*

Of course we would want to make sure to see what Paul has to say about the eighth day..

*If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised **the eighth day**, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; (Php 3:4-5 KJV)*

He gets a check in all the boxes according to the traditional Torah law and many other examples of circumcision but it's the eighth day.

Eighth Day - New Beginnings

- Eight represents new beginning, new order or creation
- New beginnings
 - 8th day = 1st day after 7th day Sabbath
 - 8th day after 7 X 7 weeks= Pentecost
 - 8th year after 7 X 7 years = Jubilee
- Noah - new beginning
 - 8 souls saved by water - 1 Pet 3:20
 - Noah was the **eighth** person - 2 Pet 2:5
 - Stepped onto new Earth
 - New order
 - New regenerated world
- Priestly consecration - beginning of new Aaronic ministry
 - 7 days consecration of Aaron - Lev :33-36
 - Beginning of new Aaronic ministry - Lev 9:1-20
 - 8th day YHWH appears to the Israelites
 - Priests and Israel accepted by YHWH - Lev 9:24
 - 1st supernatural sacrificial consumption
- Nazarite vow - cleansing procedure
 - 7th day cleansing - Num 6:8-9
 - 8th day sacrifice, clean by YHWH - vs 10
 - Accepted and sanctified by YHWH - vs 11

- Age of a sacrifice
First born, first fruits and animals on the 8th day presented to YHWH
Covenant VI - Exo 22:29-30
First born outsourced to Levites in Num 3
- Acceptable animals for offering on the 8th day
New born animals unfit for sacrifice prior to 8th day

One of the things I wanted to look at when I was doing the research for this presentation was to answer the question of what the eighth day was about. Eight represents new beginnings, new order or creation, you see that when you look at the Hebrew definition, but you start to think about things that are “eighth day” and you come up with the eighth day is the day after the 7th day Sabbath. It’s a new beginning to a new week.

It’s the eighth day after 7 X 7 weeks that count to Pentecost. It’s a new day, the day of Shavuot or Pentecost. The same formula applies to the Jubilee. It’s the eighth year after forty nine years of Land Rest. If you look at the mathematical background of the number 8, turn it on its side and it turns into the mathematical symbol of infinity. Infinity has a reference to eternity and this mathematical symbol is the lemniscate if you look into it.

The new beginnings that we see when we start to examine that is the first one that jumped out at me was about Noah. We see in 1 Peter that this is mentioned.

*By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of YHWH waited in the days of Noah, while the ark was a preparing, wherein few, that is, **eight souls** were saved by water.
(1Pe 3:19-20 KJV)*

What an amazing tiny scripture here in 1 Peter. Eight souls were saved by water, fundamentally we see the reference to eight here and you see that they were saved by water by not being drowned in in the water in reference to being baptized.

There is a reference in 2 Peter that says:

*For if Elohim spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; And ^{YHWH} spared not the old world, but saved Noah **the eighth person** ^{on the ark}, a preacher of righteousness, bringing in the flood upon the world of the wicked; (2Pe 2:4-5 KJV)*

Peter is talking about Noah being the eighth person; I think the insinuation that he’s the eighth person on the ark. When they got on the ark, it rained for 150 days. We know that from the accounts in Genesis and when the rain abated and the ark settled on the mountain top, they

stepped onto a new earth. The old earth was washed away; they stepped onto a new order. A new regenerated world, YHWH had buried all of the old because of its decay and corruption, buried it with this watery grave.

We see new beginnings in several other places, the consecration of the Aaronic priesthood.

And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration ^{H4394=from H4390 = a fulfilling, be set (apart)} be at an end: for seven days shall he consecrate ^{H4390=be full of, confirm, fulfill} you. As he hath done this day, so YHWH hath commanded to do, to make an atonement for you. Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of YHWH, that ye die not: for so I am commanded. So Aaron and his sons did all things which YHWH commanded by the hand of Moses. (Lev 8:33-36 KJV)

So far so good, they are being consecrated and being told to stay in seven days. The account goes on in the next chapter.

*And it came to pass on **the eighth day**, that Moses called Aaron and his sons, and the elders of Israel; And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before YHWH..... And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of YHWH appeared unto all the people. **And there came a fire out from before YHWH, and consumed upon the altar the burnt offering and the fat:** which when all the people saw, they shouted ^{H7442=rawnan=strident, shrill, cry out - (amazed LXX)}, and fell on their faces. (Lev 9:1-2, 23-24 KJV)*

What a account this is. If you would have been there to see this fire come and consume all of the sacrifices that were on the altar. I think this is the first supernatural sacrificial consumption, there was another one that you see in Solomon's dedication to the Temple when he offered up in the neighborhood of a hundred and fifty thousand sacrifices and YHWH's fire came down and consumed all of that also. When this account happened with Moses the people shouted. The Septuagint says they were amazed. We would be amazed if that happened today. Both priests and Israelites were consecrated for seven days and on the Eighth Day they were accepted by YHWH in this account.

The Nazarite vow is another example of a New Beginning just like the Priest had a new beginning.

All the days of his separation he is holy unto YHWH. And if any man die very suddenly by him, and he hath defiled the head of his consecration ^{H5145=set apart, dedication separation}; then he

*shall shave his head in the day of his cleansing, on the seventh day shall he shave it.
(Num 6:8-9 KJV)*

It goes on

*And on the eighth day he shall bring two turtles ^{H8449=turtle doves}, or two young pigeons ^{H3123=dove}, to the priest, to the door of the tabernacle of the congregation:
(Num 6:10 KJV)*

And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day ^{8th day}. (Num 6:11 KJV)

Nazarite is cleansed from his defilement of this dead body on the eighth day and the sacrifice is accepted by YHWH.

Age of a sacrifice - I would state that in Exodus 22 we are talking about the first version of the covenant when the Israelites were at Mt. Sinai. There was to be a first fruit that was offered to YHWH. You see that carried through into the other covenant versions also. Just as a highlight I would note that this was the first of three different covenants that were established from the time the Israelites arrived at Mt. Sinai until forty years later when they went over the Jordan from the Moab side into the Promised Land. This scripture in Exodus 22 is interesting.

*Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me (Dedicate them to YHWH). Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on **the eighth day** thou shalt give it me. (Exo 22:29-30 KJV)*

It should be obvious that the eighth day is important to YHWH. We see all of these examples so far and there are others how the eighth day is a new beginning. It's important to YHWH. It is also noteworthy that this procedure in the first version of the covenant was changed because the original priests were to be Israelites themselves. They were to be kings and priests and I think the plan that the Israelites that left Egypt under the command of Moses would be ones that would be teaching the rest of the world. That didn't work out because the first thing they did when they got to Mt. Sinai and said yes we will obey your commands, we will obey with what you want us to do. The first thing they did was to make an idol and worshiped the golden calf. What happened as a result of that is that the original firstborn that were to be the leaders were outsourced to the Levites. You see the highlight of that in Numbers 3. We won't go into much detail other than to note that it's there.

And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; (Num 3:12 KJV)

This may be a surprise to some that are listening to this presentation but that is what happened. The firstborn were to be the original leaders but the Levites took over after chapter 3 in Numbers.

Another example of this would effectively be the second or third version of the Old Covenant that was made with Moses, animals that were accepted on the 8th day.

*And YHWH spake unto Moses, saying, When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto YHWH.
(Lev 22:26-27 KJV)*

The animal must be at least 8 days old to qualify for being a sacrifice. Leper cleansing follows a similar pattern.

- **Cleansing of the Leper**

Lev 13 - 14

Presented to YHWH, leper made clean Lev 14:1-23

The camp = spiritual city of YHWH

Leper not clean until sacrifice on 8th day - New Heaven?

Abide seven days in uncleanness

The eighth day accounted clean Lev 14:8-10

- **Remedy for male/female body fluid discharge - Leviticus 15:13-29**

*This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: And the priest shall go forth **out of the camp**; (take him out of the camp because he is unclean) and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; Then shall the priest command to take for him that is to be cleansed two birds alive and clean ^{H2889=pure (one killed, one turned loose)}.....But it shall be on the seventh day, that he ^{the leper} shall shave all his hair off his head and his beard and his eyebrows.... And on **the eighth day** he ^{the leper} shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil..... And he ^{the leper} shall bring them **on the eighth day** for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before YHWH. (Lev 14:1-23 KJV)*

This is an amazing procedure, make these sacrifices on the seven days, clean yourself, do these ritual cleansings and on the eighth day make the sacrifice and you shall be clean. I will mention, because Leviticus 14 has this account about the two birds alive, you see that one bird is sacrificed and one bird is turned loose. It's just like the two goats two chapters later in Leviticus chapter 16. One goat is killed and one is turned loose. You will notice that there isn't an implication of the second bird that is turned loose, the sins that the bird carries away is being carried on the shoulders of Satan. Some people think that the Leviticus 16 explanation is that the Azazel goat has to do with Satan carrying away our sins. I would argue admittedly that it is completely false. YHWH through Yahushua is the one that carries away my sins and yours.

If you look there is a similar remedy in Leviticus 15 for the discharge of body fluids and similar seven day process followed by an 8th day cleansing, these are all new beginnings that you see and quite a number of them.

You have to look a little bit under the cover to find this next one, but it's there and obvious. It has to do with David being the eighth son from Jesse.

Eighth Day New Beginnings

- David's 8th son from Jesse - new dynasty in Israel
Jesse's sons interviewed 1 Sam 16:10-11
Everlasting kingdom 2 Sam 7:12-13
Anticipates Yahushua Isa 9:6-7

Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, YHWH hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest ^{the eighth}, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. (1Sa 16:10-11 KJV)

YHWH told Samuel to pick the next king and this is the beginning of the story. Going on in Second Samuel:

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. (2Sa 7:12-13 KJV)

This scripture is talking about Solomon and note the end of this scripture, "his kingdom will be established forever." David is the one that started this followed by Solomon and of course this all anticipates Yahushua. Look what Isaiah chapter 9 says.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty Elohim, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of YHWH of hosts will perform this. (Isa 9:6-7 KJV)

Isaiah is prophesying of the follow-on, the throne of David to continue forever. Of course this is anticipating the return of the Messiah and looking forward to the second coming of the Messiah that we do today.

In the New Covenant scriptures we see references to eight.

Eighth Day

New Covenant

New Beginnings

- After eight days all will know - Joh 20:26-28
- Aeneas healed Act 9:33
All turned to Yahushua vs 35

*And **after eight days** again his disciples were within (they were within the house. This is eight days after Yahushua's first appearance the previous Sunday when he was resurrected) and Thomas with them: then came Yahushua, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Master and my Elohim. (Joh 20:26-28 KJV)*

What a moment that we can see that Thomas gets it. He denied the Messiah up until this point so after eight days he accepts him. After eight days all of the disciples know who Yahushua is and know that he was the fulfillment of Messiah coming to this earth. We see an account in Acts that has a reference to eight also.

*And there he found a certain man named Aeneas, **which had kept his bed eight years**, and was sick of the palsy. And Peter said unto him, Aeneas, Yahushua Messiah maketh thee whole: arise, and make thy bed. And he arose immediately. And **all that dwelt at Lydda and Saron** saw him, and turned to the Master. (Act 9:33-35 KJV)*

After eight years Aeneas has a new beginning. Notice also what the implication of this is and that is all that dwelt at Lydda and Saron saw him and they turned to the Master. After eight

days, here is a new beginning for not only Aeneas but a number of other believers in these two locations.

The next reference to eighth Day is a very interesting one. A little bit of the story about this is: I saw this eight day reference in Ezekiel when I was doing some background work on this presentation. I put it in the presentation and thought I would include it, but as we got close to doing the presentation today, I didn't understand it. I was actually going to take it out but YHWH turned the lights on and I think I have a much clearer vision of what this eighth day account is about.

Eighth Day

Ezekiel Temple Vision

- Tabernacle design
- Millennial Tabernacle
 - Well marked entrances Ezekiel 44:5
 - Seven steps from the main gate to the outer court - Eze 40:22-26
 - Same for north, south and east gates
 - Accessible to the Levites
 - Minister to Temple and people Eze 44:10-13
 - Eight steps from the outer court to the inner court Eze 40:32-34
 - Same for north, south and east gates
 - Accessible to Zadok priests
 - Minister to YHWH Eze 44:15-24, 40:46, 43:19, 48:11 - 4 mentions
 - Eight tables for sacrifice Eze 40:1
 - Purification of the temple, priesthood and people Eze 43:26-27

You have to almost read the account in Ezekiel from chapters 40 to 48 specifically this window of 41-44 to get the fullness of this. Something that has occurred to me is that I should make a full length presentation on it because it is so rich with a lot of material. We will just look at the highlights and you can do your own homework on it and decide if this is a proper division of the scripture or not. We are talking about the tabernacle design, particularly what we believe to be the Millennial Temple so Ezekiel is talking about a Temple design that hasn't been built yet. Ezekiel has detailed with an amazing amount of specification the Temple that YHWH is showing him to build. We believe this to be something that will probably be done in the Millennium. Read some of the highlights and I think you will see what this is about.

And YHWH said unto me, Son of man, mark well, (this is important here) and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the

*ordinances of the house of YHWH, and all the laws thereof; and **mark well the entering in of the house**, with every going forth of the sanctuary ^{Thou shalt attend well to the entrance of the house, according to all its outlets - LXX}. And thou shalt say to the rebellious, even to the house of Israel (Not just to the Jews but to the whole house of Israel) Thus saith YHWH Elohim; O ye house of Israel, let it suffice you of all your abominations, In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations. And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves. ^{ye appointed others to keep the charges in my sanctuary - LXX} (Eze 44:5-8 KJV)*

Put “*mark well the entering in of the house*” up your sleeve. Not only mark the Temple in the specs well, but mark well who is going into the house. The Septuagint says to attend well to the entrance of the house according to all its outlets. The advice here is to be alert.

When he says “*but ye have set keepers of my charge in my sanctuary for yourselves*”, he’s talking about the Israelites who have done this. Keep that in mind as well as we go to the Temple design itself. If you investigate this you will see that this Temple compound has a very large outer perimeter wall and there is something inside the outer wall called the outer court. Inside of the outer court is another set of walls, and inside of that is the inner court. That is where the Holy Place is. It is where the Temple itself is, and the outer court is the separation between the outside and the inner court itself.

*And the gate of the **outward** ^{outer} **court** that looked toward the north, he measured the length thereof, and the breadth thereof.... And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by **seven steps** (Eze 40:20-22 KJV)*

If you read this account in detail, you will see that the same specs apply to the north, south and east gate. There isn’t a west gate into the Temple compound. This same spec of seven steps going from the outside the compound itself to the first layer of the Temple, the outer court as it is specified, there are seven steps to get into that.

Notice who goes in there.

*And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity. Yet they shall be ministers ^{H8334=attend as a menial, contribute} in my sanctuary, (they get to come into the sanctuary but I think you will see that they only get to go into the outer court, and these Levites are the ministers. This word minister doesn’t mean priest, notice what it means. They are workers) *having charge at the gates of the house, and ministering to the house:**

(They are ministering to the needs of the Temple compound itself) *they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them* ^{the people}. *Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; And they shall not come near unto me, (They don't get to come into the inner court, only to the outer court.) to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place* ^{inner court} (Eze 44:10-13 KJV)

What an indictment! You have ministered to the people and you taught them a pack of lies. This is saying you have been false teachers by teaching them the ways of the world. The Levites are the ones being talked about that do not get to go into the inner courtyard, only to the outer courtyard and they are to minister to the Temple and the people. With that in mind let's go on....

*And he brought me into the **inner court** toward the east: and he measured the gate according to these measures. And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had **eight steps**.* (Eze 40:32-34 KJV)

I think that is remarkable! Eight steps to go up to the inner court. Let's see who gets to go into the inner court.

But the priests ^{H3548=Kohen=one officiating, chief ruler} *the Levites, (specifically) the sons of Zadok, that kept the charge* ^{H4931=watch} *of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the YHWH Elohim: They shall enter **into my sanctuary**, and they shall come near to my table, to minister unto me, and they shall keep my charge* ^{H4931=watch}. *And it shall come to pass, that when they enter in at the gates **of the inner court**, they shall be clothed with linen garments;* (Special instructions on how they are to dress).... *And they shall teach my people the difference between the holy* ^{H6944=sacred} *and profane* ^{H2455=exposed, common}, (It's interesting that the "holy and profane contrasts sacred and that which is exposed. That which is not sacred is exposed.) *And cause them to discern between the unclean* ^{H2931=foul in religious sense, polluted} (versus the pure, The people that are on the inner court are the ones that are attending to YHWH and attending to YHWH's needs and his ministering. They are also the ones that are the teachers to everyone else. It's noteworthy that there is still unclean here so there are people that have a foul religious set of practices that need to be cleaned up and made

pure)...*and they shall keep my laws and my statutes in all mine assemblies*
H4150=moade=appointment, festival ; *and they shall hallow my sabbaths. (Eze 44:15-17, 23-24 KJV)*

The Kohen priests, the Zadok, as they are referenced to in this original line are the ones that attend to YHWH, they attend to teaching everyone else and they keep the appointments and Sabbath days. All of this is mentioned and is remarkable. Of course, you could start to draw some analogies to this to help with understanding as to why we have so many different recipes today and how does YHWH parse all of that out when it's all said and done.

There are many good intended people that have practices that we know to be incorrect, they may keep YHWH's Holy Days and some of the fundamentals that we know are just part of living this narrow path, but some of the other practices and doctrines they have are contrary to what the scriptures say.

The Levites that were of that same frame of mind are let into the Temple compound. You could draw the analogies here of who's who but the lights sure start to come on for me of the chosen and the elect are the Kohen - Zadok priests. You know those that are called out, those that are resurrected are going to be kings and priests. They are not going to be the servants in charge. Of course Yahushua said "*In my Father's house are many mansions*", maybe that scripture starts to come together. If you are the doorkeeper, the doorkeeper means you made it. This is all good and remarkable that in spite of what all the Levites did, with all of their foul practices and oral tradition that Yahushua condemned when he was on this earth, in spite of that, the Levites have a position in this Temple. They are workers, they taught wrong so now they get to be workers in the Temple, but they are there. I think the example of this has been remarkable, particularly on the Eighth Day and the inner court is accessed by eight steps.

In this account you will also find that there are four tables for sacrifice.

*Four tables were on this side, and four tables on that side, by the side of the gate; **eight tables**, whereupon they slew their sacrifices. (Eze 40:41 KJV)*

There are more eights here; you would have to say that YHWH likes the number eight. Eight steps, eight tables, and the purification process that goes on within Ezekiel's Temple description also includes the number eight.

*Seven days shall they purge the altar and purify it; and they shall consecrate themselves. And when these days are expired, it shall be, that upon **the eighth day**, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith YHWH Elohim. (Eze 43:26-27 KJV)*

You would have to admit there is a pattern to all of this. Going on to the next section, and in looking in the Tanakh we find several scriptures during the Feast of Tabernacles where the Eighth Day is mentioned.

Eighth Day Tanakh - FOT

- Dedication of the first temple 2 Chr 7:7-9
120 sheep, 22K oxen
Solemn assembly - H6116 - atsawraw = From H6113: an assembly, especially on a festival holiday: - (solemn) assembly (meeting)
H6113 = aw-tsar' = to inclose, to hold back, close up, detain, fast, keep still, refrain, reign, restrain, retain, withhold self
- Completion of Jerusalem's city walls after the Babylonian exile in 445 BCE - Neh 8:17-18
This was likely a Sabbatical year

This dedication of the temple that Solomon built is a remarkable set of scriptures. They are certainly worth reading and something I detailed in Feast of Tabernacles Part 2 series and it is available if you care to look at it.

*Moreover Solomon hallowed the middle of the court that was before the house of YHWH for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat. Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath N. Syria unto the river of Egypt ^{Wadi el-Arish, south of Gaza-AKA Brooke of Egypt}. And in **the eighth day** they made a solemn assembly ^{H6116=atsarah/atsareth}: for they kept the dedication of the altar seven days, and the feast seven days. (2Ch 7:7-9 KJV)*

It would appear they started with seven days in the dedication of the altar, followed by seven days of feast and then the eighth day so it must have been about a fifteen day observation. The account is quite stunning when you read it because Solomon sacrificed 7 thousand sheep and twenty two thousand oxen. There were so many sacrifices that they had to go into the outer courtyard of the temple area because the altar for burnt sacrifices was too small. It was big but too small for all of the sacrifices so they went out performed the sacrifices and in one instant of time, a supernatural event, YHWH came down and picked up the sacrifices. It is certainly noteworthy that this was a solemn assembly being mentioned, and is the same Hebrew word "atsawraw".

I want to mention, “a very great congregation, from the entering in of Hamath unto the river of Egypt” is like saying from Los Angeles to New York in maybe the vernacular of the United States. The entering in of Hamoth was from the north to the south.



This map shows what David and Solomon’s empire looked like, starting with Saul. You can see the red oval is approximately the land of Israel today. David and Solomon had a much further reach. Hamath is in northern Syria, this is almost to Turkey. People coming from Hamath were far north and they came from far south near the river of Egypt.

The River Egypt was not likely the Nile but what is called the Wadi el Arish which is located on the extreme southern end. Someone has done a good job of their analysis of this by putting it on the map. The River of Egypt is a much smaller stream than the Nile but that is what it is described as.

We also see the eighth day in Nehemiah in the completion of the city walls after the Babylonian exile. Of course Nebuchadnezzar tore all of them down. Starting with Zerubbabel and then Ezra and Nehemiah there was a re-building process to re-build the temple and eventually build the walls around the old city. This account in Nehemiah 8 probably takes place on a Sabbatical year which is in 445 BCE.

And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua ^{H3442 = for H3091= Yeshua=he will save} the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day,

*from the first day unto the last day, he ^{Ezra vs 4-6} read in the book of the law of God. And they kept the feast seven days; and on **the eighth day** was a solemn assembly ^{H6116=same}, according unto the manner. (Neh 8:5, 17-18 KJV)*

It's interesting that the days of Jeshua the son of Nun is here and it is spelled out as Jeshua. Of course this is post-exile times so Jeshua or Yeshua became the translation of Yahoshua at that point in time. We won't get too distracted on that other than to say that this name "Jeshua" the son of Nun means 'he will save'. It is a reference and parallel from the first Yahushua to the second.

Of note, when you start doing research on the Sabbatical you discover a scripture in Torah, Deuteronomy 31:10-11.

*And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, When all Israel is come to appear before YHWH thy Elohim in the place which he shall choose, thou shalt read this law **before all Israel in their hearing.** (Deu 31:10-11 KJV)*

So what is going on in this account in Nehemiah? The law is being read in front of all of Israel. Once my wife Linda and I discovered that the end of the Sabbatical year that it is commanded that you read the Torah. We started looking for places in the Tanakh where you see the law being read, there are two or three examples. This being one when the law is read lead us to investigate whether this was a sabbatical, and it turns out that when you start putting these parts and pieces together, those times that the law was read seem to come on this fifty year boundary with forty nine year worth of sabbaticals between. We believe that the sabbatical started on Atonement 2019 and it goes through the Fall Holy Day cycle in 2020 ending on the Day of Atonement.

The Maccabees also have a reference to the Eighth Day and this has to do with the re-dedication of the Temple commonly known today as Festival of lights or Hanukkah.

Eighth Day Maccabees

- Re-dedication of the temple - Hanukkah
- AKA Festival of Lights

And it was at Jerusalem the feast of the dedication and it was winter. And Yahushua walked in the temple in Solomon's porch. (Joh 10:22-23 KJV)

- 165 BCE
Shamash ^{attendant}

Helper candle - not to be confused with the Chumash=Torah
Not to be confused with Shamash - Babylonian/Akkadian sun god

You see the Feast of Dedication referenced in John 10 but it isn't in Torah, there are no instructions in Leviticus, Numbers or Deuteronomy to keep it. I personally don't think it's necessary to observe, there isn't any instruction to keep this day. The Feast of Dedication is something that happened as a result of the desecration of the second temple by Antiochus Epiphanes IV in 167-165 BCE. This Feast of Dedication was what was going on as part of the culture in the first century and it dates back to 165 BCE.

The menorah that was used was a nine candle menorah as seen in this picture. The traditional menorah that Moses said to hammer out of a piece of gold was a seven candle menorah. In the



time of the Maccabees they went to a nine candle menorah, and of course there is no scriptural support to do that. One of the parts of this is that the center candle is called "Shamash" and it means "the attendant". You will see when you read this account that they use the Shamash to light the other eight candles during an eight day ritual.

When you start doing research and investigation you start to see what is going on because the word "Shamash" is the attendant candle but the word Shamash (pronounced shoemash) in the Torah is not to be confused with the word Chumash which is Torah and it is actually

the five books. It sounds the same but it's a different word and also spelled the same in English at least for Shamash the attendant candle, but the word Shamash which is Babylonian for Acadian sun god.

The account in 2 Maccabees says:

Now Maccabeus and his followers, YHWH leading them on, recovered the temple and the city; and they tore down the altars which had been built in the public square by the foreigners ^{Antiochus Epiphanes}, and also destroyed the sacred precincts. They purified the sanctuary, and made another altar of sacrifice; then, striking fire out of flint, they offered sacrifices, after a lapse of two years, and they burned incense and lighted lamps and set

*out the bread of the Presence. And when they had done this, they fell prostrate and besought YHWH that they might never again fall into such misfortunes, but that, if they should ever sin, they might be disciplined by him with forbearance and not be handed over to blasphemous and barbarous nation ^{the Seleucids}. It happened that on the same day on which the sanctuary had been profaned by the foreigners, the purification of the sanctuary took place, that is, on the twenty-fifth day of the same month, which was Chislev ^{9th month}. And they celebrated it for **eight days** with rejoicing, in the manner of the feast of booths, remembering how not long before, during the feast of booths, they had been wandering in the mountains and caves like wild animals. (2Ma 10:1-6 RSVA)*

This is an interesting reference in the Maccabees which is part of the Apocryphal books which I think are good for historical background and reading.

When we get to the New Covenant there is a major event that happens probably in 29 CE, it is possible that it is in 28 CE. Yahushua attended the Feast and it is a transformation of the Feast of Tabernacles when you look at all that was going on. There were rituals such as the water libation ceremony, the huge menorahs that were put in the Court of the Women, and all of the other rituals. With that as background, it is an interesting story to read through and put your mind what the people and Yahushua would have been seeing. The account starts in John 7 and shows us how Yahushua transformed the Feast of Tabernacles and I believe also the Eighth Day. We get a lot of guidance from this and what the Feast of Tabernacles and the Eighth Day is about.

Feast of Tabernacles and the Eighth Day

New Covenant

- Yahushua attended Feast of Tabernacles and 8th day - Joh 7 - 9, 10
The Jews Feast of Tabernacles - Joh 7:2
Eighth Day misnomer
G3173 (megas) also found in Jo 19:31
Translated as "high day", an annual Sabbath day
G3173 found in 195 scriptures = great joy, great king, great commandment, great storm, great building

Now the Jews' feast of tabernacles was at hand. (Joh 7:2 KJV)

John is the one, the only one of the four Gospel writers that really hammers this point home. "The Jews' Feast of Tabernacles", "The Jews' Passover", "The Jews' Days of Unleavened Bread", you see this extensively written in the Book of John in five or six different places. Yahushua

himself talked about “*your law*”. It is a good clue of how this starts out in John chapter 7, that here is part of how it was going on in the Jews world at the Feast of Tabernacles.

One point that needs to be made is that as you read through this account, and you get to John 37 it says:

In the last day, that great day ^{G3173=megas=big, great, high, large} *of the feast, Yahushua stood and cried, saying, If any man thirst, let him come unto me, and drink. (Joh 7:37 KJV)*

Historically this scripture has been used to say that this is the 8th day referenced, and I used to think that myself. The connection to this is being the 8th day is made by trying to associate the “great day” or the “mega day” of the feast as a high day that is referenced in John 19. John 19 says:

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day, ^{G3173=mega=big, great, high, large} *(Joh 19:31 KJV)*

Feast of Tabernacles and Eighth Day

New Covenant

- The “great day” Joh 7:37- pointing at 7th day of Feast of Tabernacles
Hoshanna ^{save now - IE yasha naw Psalms 118:25} Rabbah ^{great} 7th day of Feast of Tabernacles
AKA The Great Hoshana (great salvation)
End of “Days of Judgment” beginning Rosh Hashana
Great White Throne
- Great Day of Feast of Tabernacles theme (7th day)
Salvation, immortality, judgment, death
Precedes New Heaven and New Earth - Rev 21

Because “high day or mega day” is carried over from John 7:37, this must be a high day also, but it doesn’t say that. I think what you find is that this is really a misnomer to call this great day in John 7:37 the 8th day or the Last Great Day as some do. It is okay, but I think when you look at it you find that the Great Day that is being talked about is Hoshana Rabbah. You have to do your own homework and conclude that for yourself. There is more to be said, and when we go into Revelation 20 you see that this “great day” is referenced by this Great Hoshana, or Hoshana Rabbah, does in fact relate to the Great White Throne.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ^{G5343=run away, shun, vanish}; *and there was found no place for them. And I saw the dead, small and great, stand before YHWH; and the books were opened: and*

another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.
(Rev 20:11-12 KJV)

When you research “Hoshana Rabbah” the word Hoshana in Hebrew means save now and Rabbah means great. In the Judaism tradition it means “Great Salvation”, the “Great Hoshana” as some would say. It happens as a result of this period of time of the days of judgment that Judaism looks at today starting in Rosh Hoshana ending with the Great White Throne. I would say that if you listened to the other parts of the Eighth Day series, the conclusion in Part 5 goes into what the Eighth Day is, while Part 4 leads up to the conclusion of the Eighth Day. The White Throne itself happens after the millennium yet before the New Heaven and New Earth. A number of details go along with that for those presentations, you can see the thinking that we have on that and the exegeses that we used to get to that point.

The seventh day of the feast is probably in our thinking Hoshana Rabbah, not the Eighth Day and shouldn't cause a great separation from us it's just perhaps the scheme of things, the exposition that we see.

The scripture in Revelation 20:11-12 says *“the earth and the heaven fled away”* when this event happens, when the Great Judgment happens. That term “fled away” means to run away, shun or vanish so we have a physical world up to Revelation 20. A physical world, yes it's a millennial period of time Yahushua and the kings and priests that he brings with him at His return are ruling this one thousand year reign but now there is going to be a judgment of all mankind.

‘The face of the earth and the heaven vanished’, so the physical universe as we know it is being talked about is a science statement, they vanished, they go away. What happens in the next chapter in Revelation 21 is that a New Heaven and New Earth appear. Everything is done away with from the old physical viewpoint and it's replaced by a spiritual presence of YHWH and Yahushua and a New Heaven and a New Earth. That gets to the heart of what this Eighth Day is about.

A little bit of detail in John 7 that will suffice here, the next part of the presentation series goes into significant detail of what the scriptures in John 7, 8, and 9 are about. Let me say as a primer in this 101 presentation.

Yahushua and the Eighth Day

- Joh 7
Before and during the Feast of Tabernacles vs 1-36
During 7th Day - vs 37-52
Rivers of living waters promised - Joh 7:37-39

Yahushua proclaims coming Holy Spirit
Everyone goes to his own house (not sukkah) vs 53
End of 7th day beginning of the 8th day
Joh 7:53 - 8:11 not in oldest MSS
Style/vocabulary differ
Interrupts the flow of John 7-8
Added oral tradition Textus Receptus - Luther, Tyndale, KJV

John chapter 7 takes place during the Feast of Tabernacles.

In the last day, that great day of the feast, Yahushua stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Yahushua was not yet glorified.) (Joh 7:37-39 KJV)

What you have to see here is that John was writing this in the rear view mirror fifteen to twenty five years after it happened which would have been in 29 CE. John wrote this somewhere around 50 CE and looking back he realizes that this event of Yahushua coming and saying “*Out of his belly shall flow rivers of living water*”, is talking about the giving of YHWH’s Spirit on Pentecost in 30 CE fifty days after the resurrection.

We think this event has to do with the seventh day of the Feast of Tabernacles and is about salvation. It doesn’t have to do so much with eternity, but Yahushua is proclaiming about YHWH’s Spirit coming in this event.

When you go to the end of chapter 7 you see that

And every man went unto his own house. (Joh 7:53 KJV)

That seems good and well, and I previously thought it was good evidence that the Feast of Tabernacles when they stayed in booths was over. The Mishna says that they only stayed in booths seven days and after that they went to their own houses. The problem is, when you start to examine John 7:53 through the next chapter 8 verse 11, all of a sudden, if you know nothing about the background of it, you would have to say that it seems like it is somewhat out of context. It’s a different style and a different tenor as the big event talks about is this unnamed woman who was caught in adultery. In the past, I’ve wondered why that is there.

It’s useful to know that the verses from John 7: 53 through John 8:11 don’t appear in the oldest manuscripts. They appear around 400 CE and you start seeing them in different places. It appears the account about people going to their house and the woman caught in adultery may

be valid accounts, but might be misplaced in terms of its actual timeline. You can research this, and what you find is that the Textus Receptus is the foundation for the Authorized Version that started with Luther, then Tyndale and now the King James Version. We see this account is included in all of those Versions of the Bible.

With that little bit of background, you might want to take a look if this really fits or not in your understanding. I think it's a valid account, but perhaps misplaced in its order.

Going on to chapter 8 Yahushua talks about to what appears to be an 8th Day event.

Yahushua and The Eighth Day The Light of the World

- Joh 8
Yahushua returns from Mt of Olives (8th Day morning)
vs 1-2 not in oldest MSS
Adulterous woman
vs 3-11 not in oldest MSS
Yahushua proclaims He is the light of the world vs 12
Dialogue with the Pharisees vs 13 - 59
Truth shall make you free
Who's your daddy?
Threatened with stoning
- Joh 9 - same day as John 8
Vs 1-38 blind man healed
Vs 5 - I am the light
Vs 14 & 16 - weekly or annual Sabbath?
28 CE - coincidence possible but not 29 CE

*Yahushua went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.
(Joh 8:1-2 KJV)*

Again, that is not in the oldest manuscripts, the account about the adulteress woman isn't there, but when we get to verse 12:

*Then spake Yahushua again unto them, saying, **I am the light of the world:** he that followeth me shall not walk in darkness, but shall have the light of life. (Joh 8:12 KJV)*

This appears to be an Eighth Day statement and follows the tenor and meaning of the Eighth Day that we celebrate. Yahushua says "I am the light of the world", and we see that as we get

into the last couple of scriptures in Revelation that talks about the light of the world that will occur in Revelation 21 and 22. There are a couple of other points about John 7, 8 and 9 and that is, when you read this all in context, it would appear that John chapter 9 is the same context as chapter 8. If John 8 occurs on the Eighth day after the Feast of Tabernacles, and Yahushua is there making these comments about himself being the light of the world, there is an account in John 9 that has to do with light. That account has to do with a blind man that is healed. Yahushua says:

As long as I am in the world, I am the light of the world. (Joh 9:5 KJV)

This account about the blind man comes about and it ends with:

*And it was the sabbath day when Yahushua made the clay, and opened his eyes.
(Joh 9:14 KJV)*

I will make more comments about this in the next session of this presentation about the Sabbath day and whether it was 28 or 29 CE and what the Sabbath day referenced here means.

That gets us through what is a major account in John 7 - 9 and I know I didn't go through detail of it because in Part Two, the next session, I will examine it in much greater detail. We see the prophetic detail of this day in a number of places and we certainly see it in the prophets in Isaiah. In Revelation 21 and 22, when we have as our foundation the items that have been discussed here, and then when we read Revelation 21, it might take a little different understanding.

Eighth Day Prophetic Fulfillment

New Heaven and New Earth

Eternity

- Rev 21 - 22:5 - New Heaven and New Earth
 - No more sea - Rev 21:1
 - Death, sorrow, pain conquered - Rev 21:4
 - All things made new - Rev 21:5
 - YHWH's plan is complete "It is done" - Rev 21:6
 - He that overcomes inherits all things - Rev 21:7
 - 1500 miles square, cube or pyramid - Rev 21:16
 - 1 furlong = 660 ft. x 12,000/5280 = 1500 miles

*And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was **no more sea**. And I John saw the holy city, new Jerusalem, coming down from Elohim out of heaven, prepared as a bride adorned for her husband.*

(Notice that the New Jerusalem is the bride for the husband in this account.) *And I heard a great voice out of heaven saying, Behold, the tabernacle of YHWH is with men, and he will dwell with them, and they shall be his people, and YHWH himself shall be with them, and be their Elohim. And YHWH shall wipe away all tears from their eyes; and there shall be **no more death, neither sorrow, nor crying, neither shall there be any more pain**: for the former things are passed away. And he that sat upon the throne said, Behold, I make **all things new**. (What is missing in all things?) And he said unto me, Write: for these words are true and faithful. (Rev 21:1-5 KJV)*

We saw “for the first heaven and the first earth were passed away”, in the previous chapter 20 at the Great White Throne Judgment period, the heavens and the earth vanished. There are five things mentioned and it’s remarkable. When we get to this point in YHWH’s plan of salvation, what a day it is. I think this is the heart and core of the Eighth Day, the New Heaven and New Earth, when all things will be made new.

And he said unto me, It is done ^{G1096=to cause to be, generate}. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. (Rev 21:6 KJV)

Yahushua is speaking here in Luke 21 saying:

*Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall **come to pass** ^{G1096=cause to be, generate}, and to stand before the Son of man. (Luk 21:36 KJV)*

It wasn’t long ago I saw two parts of this, I used to only see the part that said “*pray to escape these things*”, but part two is to be able to stand before Yahushua, to stand before him. What a day that is going to be. We look forward to that and want to purify our lives, live our lives and look forward to that. Seek first his kingdom, *your kingdom come, your will be done on this earth as it is in heaven*. Yahushua said, “*It is done*”, this is like it is now manifest, caused to be, it’ is generated. YHWH’s plan is fundamentally complete when we get to the point of a New Heaven and a New Earth.

Going on, look at what he says in verse 7:

He that overcometh shall inherit all things; and I will be his Elohim, and he shall be my son. (Rev 21:7 KJV)

He is going to create all things new and those that overcome are going to inherit all things. That would be all the things that are new.

And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. (Rev 21:16 KJV)

You can either make a cube out of this or a pyramid, you are limited to those geometric shapes but when you look at the distance that is involved by this measurement, he talks about the city. Measure it with a reed, 12,000 furlongs, it's thought that a furlong is 660 feet, so 12,000 of them when you multiply that out and divide it by miles; you come up with a 1,500 mile square structure that is coming down. It's a spiritual structure, not physical because the physical stuff is gone. We are now into the spirit domain, the spirit realm and it's hard to imagine it. You have a mind's eye view of this 1500 square mile cube or pyramid coming down to replace the heavens and the earth.

Again, these scriptures to me are at the heart of what the Eighth Day is about, a New Heaven and a New Earth. In Revelation 21 it says:

Eighth Day Prophetic Fulfillment New Heaven and New Earth - Eternity

- Revelation 21 - 22:5 - New Heaven and New Earth
Glory of YHWH and Yahushua are the light Rev 21:23
Sun and stars obsolete cf. Joh 8:12, Rev 22:5, Isa 60:18-20

And the city had no need of the sun, (Yahushua said he is the light) neither of the moon, to shine in it: for the glory of Elohim did lighten it, and the Lamb is the light thereof. (Rev 21:23 KJV)

Going back to what Yahushua said, and here is one of the reasons I believe this to be an Eighth Day statement:

Then spake Yahushua again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (Joh 8:12 KJV)

In Revelation 22 going on:

And there shall be no night there (because Yahushua is the light); and they need no candle, neither light of the sun; for YHWH Elohim giveth them light: and they shall reign for ever and ever. (Rev 22:5 KJV)

The sun, moon and stars are obsolete; Isaiah 60 says that, plus more:

Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation ^{H3444=Yeshuah=deliverance}, and thy gates Praise. The sun

shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but YHWH shall be unto thee an everlasting light, and thy Elohim thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for YHWH shall be thine everlasting light, and the days of thy mourning shall be ended. (Isa 60:18-20 KJV)

That just sums it up, this is a period of time when the physical has vanished, disappeared, and Yahushua and YHWH are the center of it all.

We see that the physical universe is going to perish.

Eighth Day Prophetic Fulfillment New Heaven and New Earth - Eternity

- Physical universe to perish/end - Psa 102:25-28
- Depth and riches of YHWH Rom 11:33-34
- Eye has not seen - 1 Co 2:9

It would appear that this psalm is anonymous; it doesn't say that it is from David or from any of the other few authors that wrote the Psalms.

Anonymous *Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end. (Psa 102:25-27 KJV)*

They are all going to wax old like a garment and their going to change and they shall be changed.

O the depth of the riches both of the wisdom and knowledge of Elohim! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of YHWH? or who hath been his counsellor? (Rom 11:33-34 KJV)

This is somewhat of a rhetorical question by Paul.

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which YHWH hath prepared for them that love him ^{Isa 64:4}. (1Co 2:9 KJV)

Summary

Main Attributes

- Eighth day follows the Feast of Tabernacles millennial timeline - Lev 23:34-36

- Solemn Assembly - Lev 23:36, Num 29:35
- New beginnings
Noah - 1Pe 3;20, 2Pe 2:5
Aaronic ministry - Lev 8-9
Davidic dynasty - 1 Sa 16:10-11
- Yahushua - light of the world - Joh 8:12
- New Heaven and new Earth - eternity
Rev 21-22:5

The tone and tenor of this day is different, it has a restraint about it. Why is that restraint? I think what I am starting to understand about the restraint is that there is going to be a judgment just before this day starts. This is eternity on the line for all of us. Yes, we focus our attention that we are the called out by YHWH, and we honor Yahushua, and have accepted His sacrifice, but look what happened to the Levites, they are included in the outer court but it's the inner court that provides the service to YHWH. This is a solemn assembly day and when you start thinking about the ramifications of all of that.

This also has the attribute of being about new beginnings. We saw that with Noah, the Aaronic ministry, and the Davidic dynasty. There are all new beginnings in YHWH's plan of salvation. We also see that Yahushua is the light of the world, one of the New Testament attributes of the Eighth Day. Of course eternity is what we are looking for. In Revelation 21 through 22:5 that thumbnail sketch of what this is about.

*And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of YHWH and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse ^{G2652=katanathema=imperfection (according to something someone vehemently dislikes)}: but the throne of YHWH and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads.
(Rev 22:1-4 KJV)*

I picked on this word "curse", I wasn't quite sure what it was getting at. It's an interesting word because in Greek it's "katanathema", and it means "imperfection according to something someone vehemently dislikes". There shall be no more imperfection or evidence that YHWH vehemently dislikes, no more curse. There will only be purity and holiness.

As always, my mantra:

Do Your Own Homework

All scripture is given by inspiration of YHWH, and is profitable ^{G5624= helpful advantageous} for doctrine ^{G1319=instruction, learning} for reproof ^{G1650=admonish, conviction} for correction ^{G1343=equity of character or act, justification}. (2Ti 3:16 KJV)

And this I (Paul) pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve ^{G1381=test, discern, examine} things that are excellent; that ye may be sincere and without offence till the day of Messiah. (Php 1:8-10 KJV)

You have to do your own homework, you have to go look. All scripture is showing us what we should understand, it's showing us what is advantageous and what we should be learning. It is showing us what the conviction is of our foundation and to help us be educated and disciplined. It shows us where our strengths and character should be and where it's lacking. Do your own homework, take a look into the scriptures and see what the riches are that YHWH has in store for all of us.

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